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 مشکوٰۃ المصابیح

Sheikh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

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بسم الله الرحمٰن الرحيم

BOOK - XIX

كتاب الصيد والذبائح

GAME & ANIMALS THAT MAY BE SLAUGHTERED

RULING: It is lawful to hunt game anywhere outside the limit of the Haram (sacred territory) provided the hunter has not assumed the ihram.

The permissibility of game is established from the Book and the *sunnah (Holy Prophet's practice)* (meaning, Quran and ahadith) There is also a consensus of the ummah on it. However, it is stated in a book Ris*alah (prayer)* Ibn Abu Zayd which is on the school of Imam Maalik رحمه الله, that it is makruh (disapproved) to hunt game merely for pleasure and play but allowed otherwise.

As for as the Prophet صلى الله عليه وسلم is concerned, it is not known that he ever took active part in hunting game. It is known however, that when any one was engaged in hunting, he did not forbid him to do so.

SECTION I الفصل الاول

TRAINED DOGS & ARROWS

(٤٠٦٤) عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللّٰهِ فَإِنْ أَمْسَكَ عَلَيْكَ فَأَدْرَكْتَهُ حَيًّا فَاذْبَحْهُ وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ وَإِنْ أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلٰى نَفْسِهِ فَإِنْ وَجَدْتَ مَعَ كَلْبِكَ كَلْبًا غَيْرَهُ وَقَدْ قَتَلَ فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي أَيُّهُمَا قَتَلَ وَإِذَا رَمَيْتَ بِسَهْمِكَ فَاذْكُرِ اسْمَ اللّٰهِ فَإِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيْهِ إِلَّا أَثَرَ سَهْمِكَ فَكُلْ إِنْ شِئْتَ وَإِنْ وَجَدْتَهُ غَرِيْقًا فِي الْمَاءِ فَلَا تَأْكُلْ۔ (متفق عليه)

4064. Sayyiduna Adi ibn Hatim رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said to him, "when you set off your (trained) dog (to hunt) mention Allah's name (saying, Bismillah Allahu Akbar). If it catches anything for you and you get it alive, slaughter it. (If you do not mention Allah deliberately, then it is unlawful to eat it). If you get it while the dog has killed it but has eaten nothing of it, then you may eat it. If it has eaten some of it, then do not eat it, for it caught it only for itself. (Nothing else can be presumed in this case). If you find another dog with yours and the game is killed, do not eat it, for you cannot know which of them has killed the game.

When you shoot your arrow, mention the name of Allah. If the game evades your sight for one day and you find on it (nothing else but) only the mark of your arrow, then you may eat it, if you wish. If you find it drowned in water, then do not eat it

(even though there is on it the mark of your arrow for it may have died of drawing).[1]

COMMENTARY: To set off the dog is tantamount to using the knife. The name of Allah is mentioned in each case, bismillah AllahuAkbar. If anyone forgets to mention it, then it is lawful to eat the game but if he deliberately omits to say so on sending the dog and stops it after it goes and he mentions Allah's name, after which the dog catches the game and kill it, then it is unlawful to eat it.

The person who set off the dog must be a Muslim or one of the people of the Book (Jew or Christian).

If the dog goes on its own and brings the game in a wounded condition then it is not lawful to eat it. If anyone does not mention Allah's name on sending the dog but gets the animal alive and slaughters it, then it is not a game.

Just as game hunted by trained dhunaab animals, like dog, cheetah (panther) is lawful, so too game hunted by trained dhu mukhlab, birds, like hawk, eagles, etc is lawful.

The sign of dhunaab being trained is that it nabs the game three times and lets go without eating it.

The sign that a dhu mukhlab is trained is that when it is called after it releases the game, it comes back promptly. Hence, if the dhu makhlab, like the hawk etc, eats from the game, some of it, the game remains lawful to eat. But, if a dhunaab, like the dog, eats something of the game then it does not remain lawful.

If a trained dog (or any other) catches the game and lets go and eats something of it even once, then it is like an untrained dog till it is trained again.

The Hanafi ulama (Scholars) say that a game is lawful only if the name of Allah is mentioned when shooting an arrow and the animal is wounded with that. If it runs away out of sight the hunter must not give up search. Musannaf Ibn Abu Shjaybah and Tabarani have the hadith of Abu Razin رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said about the game that evades the sight of the hunter: (لعل ھوام الارض قتلہ) (Perhaps, the warms of the earth killed it).

Musannaf Abdul Razzaq has a similar hadith from Sayyidah Ayshah رضی اللہ عنہا too.

We learn from this hadith that it a dog (or any hunting animal) or a hawk, etc is set off on a game and it kills it, then the game is lawful, provided the dog, etc. was trained. The game is lawful, provided the dog, etc was trained. The game hunted by an untrained animal is not lawful.

(٤٠٦٥) وَعَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ إِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ قَالَ كُلْ مَا اَمْسَكْنَ عَلَيْكَ قُلْتُ وَإِنْ قَتَلْنَ قَالَ وَإِنْ قَتَلْنَ قُلْتُ إِنَّا نَرْمِي بِالْمِعْرَاضِ قَالَ كُلْ مَاخَزَقَ وَمَا اَصَابَ بِعَرْضِهِ فَقَتَلَ فَإِنَّهُ وَقِيْذٌ فَلَا تَأْكُلْ۔ (متفق علیہ)

4065. Sayyiduna Adi ibn Hatim رضی اللہ عنہ narrated that he submitted, "O Messenger of Allah, we set of trained dogs (to hunt). He said, "You may eat what they catch for you." He asked, "Even if they kill the game?" He confirmed, "Yes, even if they have killed the game." Then he submitted, "We shoot the mu'rad (featherless arrows)." He said, "You may eat what the arrow wounds (meaning, strikes straight with its points and pierces and it dies). If the arrow strikes with its middle or side

[1] Bukhari # 5484, Muslim # 6. 1929, Tirmidhi # 1470 (1472 to 1475), Nasa'i # 4269, Darimi # 2002, Musnad Ahmad 4-456, (Bukhari also # 5414, 54838-175).

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(but not the point without wounding it) and kill it then it is waqidh (beaten to death). Do not eat it."[1]

[mi'rad (معراض): a heavy stick with a sharp pointed end and thick middle used for hunting] (from glossary of Tirmidhi p 750 02 - Darul Isha'at Karachi)

COMMENTARY: In fact, waqidh or mawqudh is the animal that is killed with the broad side of a stick or weapon, not with its sharp point or with a stone or any other thing. The ulama (Scholars) go by this hadith and deduce from it that any game killed by a gun, meaning a bullet, or a catapult is not lawful.

The animal is also not lawful to eat if it is struck by the broad side of a mi'rad and killed because it is necessary to wound it so that it bleeds and the sense of slaughtering is upheld. The broad side of the mi'rad does not wound the animal. A bone may be broken by it but it does no cause a bleeding wound. If a bullet has a fine edge and kills the animal through a bleeding wound then the animal is not unlawful to eat.

If anyone throws a knife or a sword on an animal and it strikes it from the pointed side and the animal dies then it is lawful to consume. If it does not strike from the pointed edge then the animal is not lawful to eat.

If a sharp-edged stone is thrown on a game and it kills it after wounding it, then it is allowed to eat the animal. Its death occurred through bleeding. But, if a heavy stone is thrown and it kills the animal then it is not allowed to eat the animal even if it bleeds because it may have died of the blow (like a bone breaking).

(٤٠٦٦) وَعَنْ اَبِي ثَعْلَبَةَ الْخُشَنِيِّ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ اِنَّا بِاَرْضِ قَوْمٍ اَهْلِ الْكِتَابِ اَفَنَاْكُلُ فِي اٰنِيَتِهِمْ وَبِاَرْضِ صَيْدٍ اَصِيْدُ بِقَوْسِيْ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ وَبِكَلْبِي الْمُعَلَّمِ فَمَا يَصْلُحُ لِي قَالَ اَمَّا مَا ذَكَرْتَ مِنْ اٰنِيَةِ اَهْلِ الْكِتَابِ فَاِنْ وَجَدْ تُمْ غَيْرَهَا فَلَا تَاْكُلُوْا فِيْهَا وَاِنْ لَّمْ تَجِدُوْا فَاغْسِلُوْهَا وَكُلُوْا فِيْهَا وَمَا صِدْتَّ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ وَمَا صِدْتَّ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ وَمَا صِدْتَّ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَاَدْرَكْتَ ذَكَاتَهٗ فَكُلْ۔ (متفق علیه)

4066. Sayyiduna Abu Tha'labah Khushani رضی اللہ عنہ narrated that he asked, "O Prophet of Allah, we reside in a land whose folk are the people of the Book. May we eat out of their vessels? We are in a land where there is plenty of game, I hunt with my bow, my untrained dog and my trained dog. What is proper for me?" He said, "As for your question about the vessels of the people of the Book, if you find other (vessels) then that, then do not eat out of them. But, if you cannot find (other vessels), then wash them and eat out of them. (As for hunting,) the animal that you hunt with your bow and mention Allah's name (when you shoot it), you may eat that. Eat also the animal that you have caught by your trained dog if you have mentioned Allah's name (on sending dog after it). As for the game you catch with your untrained dog and get it when you can slaughter it (meaning, when it is alive and you slaughter it), then you may eat it."[2]

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[1] Bukhari # 5477, Muslim # 1-1929, Abu Dawud # 2847, Nasa'i # 4205, Ibn Majah # 3214, Musnad Ahmad 4-380.

[2] Bukhari # 5478, Muslim # 8-1930, Abu Dawud # 2855, Nasa'i # 4266.

COMMENTARY: The command not to use their vessels was only to observe the best course in the light of the Prophet's صلى الله عليه وسلم saying. "Leave what causes you doubt." Secondly, even if the vessels are washed, it is better to abstain from them as far as possible. Thirdly, it should be ingrained in the minds of the Muslim that they should abhor mingling with the people of the Book. At the same time, this command to not use their vessels is to observe taqwa (piety)(righteousness). But, the ruling is as the hadith says; they must be washed and scrubbed. It will be *wajib (obligatory)* to observe this command if one is more inclined to believe that the vessels are impure. But it will be of the kind of *mustahab (desirable)* when there is no likelihood of the vessels being impure.

Ibn Maalik رحمه الله said that if one is not sure that the vessels are impure then using them unwashed is makruh tanzihi (disapproved nearer to lawful) (nearer lawful than unlawful).

Burmadi رحمه الله said that the apparent meaning of this hadith is that if other vessels are to be had, then their vessels (of the people of the Book) must not be used at all (even after washing).

However, jurists say that it is allowed to use these vessels after washing, in any case, whether other vessels are available or not. They say that the dislike is when the vessels have been used for cooking pork and consuming pork or wine.

FLESH THAT STINKS

(٤٠٦٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَمَيْتَ بِسَهْمِكَ فَغَابَ عَنْكَ فَأَدْرَكْتَهُ فَكُلْ مَا لَمْ يُنْتِنْ۔ (رواه مسلم)

4067. Sayyiduna Abu Tha'labah Khushani رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "If you shoot your arrow (mentioning the name of Allah) and (after being struck) the animal vanishes out of sight (dying somewhere), when you find it, you may eat it provided it does not change its adour (into a stench)."[1]

COMMENTARY: The Hanafi ulama (Scholars) say that the commanding the hadith 'provided...' is by way of *mustahab (desirable)*, for, if flesh has a stench then it does not become unlawful.

According to a tradition, the Prophet صلى الله عليه وسلم had eaten flesh that had a stench.

Nawawi رحمه الله said that the disallowance to eat bad-smelling meat is merely nahi tanzihi (forbidden nearer to lawful) (nearer lawful than unlawful). The same command applies to every such food that has a stench, unless eating it might cause harm.

(٤٠٦٨) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الَّذِيْ يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ فَكُلْهُ مَا لَمْ يُنْتِنْ (رواه مسلم)

4068. Sayyiduna Abu Tha'labha Khushani رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said about the hunter who finds his game after three days. "(He may) eat it unless it stinks."[2]

WHEN UNCERTAIN ABOUT SLAUGHTER

(٤٠٦٩) وَعَنْ عَائِشَةَ قَالَتْ قَالُوْا يَا رَسُوْلَ اللّٰهِ إِنَّ هُنَا أَقْوَامًا حَدِيْثٌ عَهْدُهُمْ بِشِرْكٍ يَأْتُوْنَنَا

[1] Muslim # 9-1431, Musnad Ahmad 4-194.

[2] Muslim # 10-1930, Nasa'i # 3404.

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بِلُحْمَانٍ لَانَدْرِیْ اَیَذْکُرُوْنَ اسْمَ اللّٰہِ عَلَیْھَا اَمْ لَا قَالَ اُذْکُرُوْا اَنْتُمْ اسْمَ اللّٰہِ وَکُلُوا۔ (رواہ البخاری)

4069. Sayyidah Ayshah رضی اللہ عنہا narrated that the sahabah (Prophet's Companions) رضی اللہ عنہم submitted. "O Messenger of Allah, some people here have been polytheists till recently. They bring to us meat but we do not know whether they had mentioned the name of Allah over it, or not." (For, they are not very familiar with the commands of Islam. So, may we eat that or not?) He said "you should mention the name of Allah yourselves and then you may eat."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم told the Sahabah (Prophet's Companions) رضی اللہ عنہم that they might mention the name of Allah before eating meat sent to them by those who were until recently polytheists. It will be as good as having taken Allah's name at the time of the slaughter. In fact, he said that it is *mustahab (desirable)* to say bismillah at the time of eating food.

As for the uncertainly whether Allah's name was mentioned at the time of slaughter, it is allowed to eat such meat provided he who slaughtered it is one of those whose slaughter is allowed to be eaten, by Shari'ah (divine law). The essential point is that one must have a good opinion of Muslims always. A Muslim is surely expected to have mentioned Allah at the time of slaughter.

MENTIONING NAME OTHER THAN ALLAH'S

(٤٠٧٠) وَعَنْ اَبِی الطُّفَیْلِ قَالَ سُئِلَ عَلِیٌّ ھَلْ خَصَّکُمْ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ بِشَیْءٍ فَقَالَ مَاخَصَّنَا بِشَیْءٍ لَمْ یَعُمَّ بِہِ النَّاسَ اِلَّا مَا فِی قِرَابِ سَیْفِیْ ھٰذَا فَاَخْرَجَ صَحِیْفَۃً فِیْھَا لَعَنَ اللّٰہُ مَنْ ذَبَحَ لِغَیْرِ اللّٰہِ وَلَعَنَ اللّٰہُ مَنْ سَرَقَ مَنَارَ اَلْاَرْضِ وَفِیْ رِوَایَۃٍ مَنْ غَیَّرَ مَنَارَ اَلْاَرْضِ وَلَعَنَ اللّٰہُ مَنْ لَعَنَ وَالِدَہٗ وَلَعَنَ اللّٰہُ مَنْ اٰوٰی مُحْدِثًا۔

(رواہ مسلم)

4070. Sayyiduna Abu Tufayl رحمہ اللہ said that (Sayyiduna) Ali رضی اللہ عنہ was asked, "Has Allah's Messenger صلی اللہ علیہ وسلم given you (people of his family) any specific thing (at the exclusion of the others)?" He said, "He did not distinguish us with any thing that was not common to all people. Only that which is in the scabbard of my sword (is what he gave us. But, I do not know if they are for us exclusively or common to all people)." Then he took out (from the scabbard of his sword) a piece of paper. It read; "May Allah curse him who slaughters an animal and mentions over it a name other than Allah's. May Allah curse him who steals a landmark." According to a version. "(May Allah curse him) who changes a landmark. May Allah curse him who curses his father. May Allah curse him who shelters an innovator." (1)

COMMENTARY: The landmarks are the tablets erected on land to mark the limits and to identify different plots of land. One who steals them or changes them is one who usurps neighbouring land.

A person who curses his father may do it directly or he may curse someone else's father who then retaliates and curses his father. So, he gets another person to curse his father.

The innovator is a bid'ati. He introduces novel ideas is religion such as alter Shari'ah (divine law) and *sunnah (Holy Prophet's practice)*. If anyone shelters an innovator then he

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[1] Bukhari # 5007, Muwatta Maalik # 1 (Bukhari)

honours him and helps him. So, he is answerable for it.

ENOUGH TO SLAUGHTER WITH WHAT CAUSES BLEEDING

(٤٠٧١) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! إِنَّا لَا قُوا الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى أَفَنَذْبَحُ بِالْقَصَبِ قَالَ مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّٰهِ فَكُلْ لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكَ عَنْهُ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشِ وَ أَصَبْنَا نَهْبَ إِبِلٍ وَغَنَمٍ فَنَدَّ مِنْهَا بَعِيْرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِهٰذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوْا بِهٖ هٰكَذَا۔

(متفق علیہ)

4071. Sayyiduna Rafi' ibn Khadij رضی اللہ عنہ narrated that he submitted, "O Messenger of Allah, we shall meet the enemy tomorrow and we do not have a knife (with us to slaughter an animal). May we kill animals with reeds or canes?"[1]
He said, "Mention the name of Allah and use any thing that shed blood and you may eat – but not tooth or claw. I shall tell you about that A tooth is a bone and a claw is the knife of the Ethiopians." They got some booty consisting of camels and sheep. One of the camels ran away. So a man shot an arrow and (Allah) restricted the camel. Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed among these beasts are some that run wild. So, when any of them escapes from you, do this to them (as this man did)."[2]

COMMENTARY: A tooth is a bone. It is not allowed to kill with a bone, so anything slaughtered with it may not be eaten.

Shaykh Ibn *Salah (prayer)* رحمہ اللہ and Shaykh Abdus Salaam رحمہ اللہ have said that they could not find out the sense of disallowing slaughter with a bone. But Imam Nawawi رحمہ اللہ said that the bone will become impure with blood and we are disallowed to do it because the bone is provision for the jinns.

Claws may not be used to slaughter an animal because that will resemble the Ethiopian non Muslims. They tore up the animals with their nails. Muslims must not adopt the ways of non-Muslims.

While the other three imams go by the hadith to the latter, Imam Abu Hanifah رحمہ اللہ maintains that it is disallowed to slaughter with teeth and nails (claws) as long as they are in their places (in the mouth and fingers) but if they are outside their positions and independent (or extracted), it is allowed to use them to slaughter but even this permission is not without dislike. But, the meat of such animal may be eaten. He cites the words of the Prophet صلی اللہ علیہ وسلم: 'use any thing that sheds blood.' He says that the Ethiopians slaughtered with teeth and nails when they were in their places.

When a domesticated animal flees be it a camel, cow or sheep, it may be slaughtered in the same way as a wild animal. Recite bismillah and shoot an arrow at it. When the arrow strikes it anywhere on its body and kills it, the animal will be deemed to have been slaughtered. Its meat will be lawful to eat.

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[1] Bukhari has reeds

[2] Bukhari # 2488, 5509, Muslim # 20. 1968, Tirmidhi # 1496, 1497 Abu Dawud # 2821, Musnad Ahmad 3-463.

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The same command applies when animals falls in a well or a pit. Only the camel is mentioned here perhaps because it is more wild then other.

There are two kinds of slaughtering. (i) voluntary and (ii) imposed. In the first kind the animal's jugular vein is cut with a sharp knife or any other sharp object, or by hitting a spear, etc in the camel's chest. The second kind is to cause a wound an any part of the animal's body.

SLAUGHTERING WITH STONE

(٤٠٧٢) وَعَنْ كَعْبِ بْنِ مَالِكٍ اَنَّهٗ كَانَ لَهٗ غَنَمٌ تَرْعٰى بِسَلْعٍ فَاَبْصَرَتْ جَارِيَةٌ لَنَا بِشَاةٍ مِنْ غَنَمِنَا مَوْتًا فَكَسَرَتْ حَجَرًا فَذَبَحَتْهَا بِهٖ فَسَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَهٗ بِاَكْلِهَا۔ (رواه البخارى)

4072. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ said that he had (a herd of) sheep that were pastured at sale (a hillock near Madinah). One of his slave girls observed (One day) that a sheep was dying, so she broke a stone and severed its throat with it. Ka'b رضی اللہ عنہ then asked the Prophet صلی اللہ علیہ وسلم about it. He ordered him to eat it.[1]

DO NOT SLAUGHTER WILDLY

(٤٠٧٣) وَعَنْ شَدَّادِ بْنِ اَوْسٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى كَتَبَ الْاِحْسَانَ عَلٰى كُلِّ شَيْءٍ فَاِذَا قَتَلْتُمْ فَاَحْسِنُوا الْقِتْلَةَ وَاِذَا ذَبَحْتُمْ فَاَحْسِنُوا الذِّبْحَ وَلْيُحِدَّ اَحَدُكُمْ شَفْرَتَهٗ وَلْيُرِحْ ذَبِيْحَتَهٗ۔ (رواه مسلم)

4073. Sayyiduna Shaddad رضی اللہ عنہ ibn Aws narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah, blessed and Exalted, has decreed kindness in everything (that you do). Hence, (even) when you kill, show kindness (and do it in a good, civil manner - even when awarding a punishment). When you cut an animal's throat. Show kindness (and be gentle). Each of you should sharpen his knife and cause the animal the minimum of pain."[2]

COMMENTARY: The animal may be killed with a sharp knife and it must be done rapidly. After slaughtering the animal it must be left to cool down (before removing its hide, etc). The Hanafis say that it is makruh (disapproved) to skin the animal before it cools down well. The *mustahab (desirable)* way it not to sharpen the knife within sight of the animal. It should not be slaughtered in front of other animals and it should not be pulled by its legs to the place where it will be slaughtered.

ANIMALS MAY NOT BE FETTERED & USED AS TARGET

(٤٠٧٤) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى اَنْ تُصْبَرَ بَهِيْمَةٌ اَوْغَيْرُهَا لِلْقَتْلِ۔ (متفق عليه)

4074. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم forbid binding an animal or any other thing before being killed and using it as

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[1] Bukhari # 2304, Ibn Majah # 3182.

[2] Muslim # 1955, Tirmidhi # 1409.

target.[1]

COMMENTARY: the hadith could mean:

(i) It is disallowed to tie an animal and strike it with arrows, stones or bullets. Or,

(ii) It is disallowed to tie an animal and deny it fodder and water till it is killed.

(٤٠٧٥) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا۔ (متفق علیه)

4075. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم cursed him who (fetters and) uses a living being as a target.[2]

(٤٠٧٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتَّخِذُوْا شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا (رواه مسلم)

4076. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not use a living being as a target."[3]

COMMENTARY: It is disallowed to the point of being unlawful. The animal is made to suffer. Also it is wasteful pursuit.

DO NOT BRAND THE FACE

(٤٠٧٧) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّرْبِ فِي الْوَجْهِ وَعَنِ الْوَسْمِ فِي الْوَجْهِ۔

(رواه مسلم)

4077. Sayyiduna Jabir رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that any one should strike another's face and brand anyone on the face.[4]

(٤٠٧٨) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهِ حِمَارٌ وَقَدْ وُسِمَ فِي وَجْهِهٖ قَالَ لَعَنَ اللّٰهُ الَّذِيْ وَسَمَهٗ۔

(رواه مسلم)

4078. Sayyiduna Jabir رضی اللہ عنہ narrated that an ass passed the Prophet صلی اللہ علیہ وسلم. It had been branded on its face. He said, "Allah's curse be on him who has branded it."[5]

COMMENTARY: It is not allowed to curse a Muslim, so the man may not have been a Muslim. Or, the Prophet صلی اللہ علیہ وسلم may have conveyed to us that the man deserve Allah's wrath.

No living being – man or animal – should be branded on the face. It is disallowed. As for animals being branded on other portions of their body some ulama (Scholars) say that it is *mustahab (desirable)* in order to distinguish them as animals of zakah (Annual due charity) and jizyah (tribute). As for other animals, it is merely allowed to do so.

As for human being branding themselves, we have different akhbar[6] and asthar[7] of the Prophet صلی اللہ علیہ وسلم and the sahabah (Prophet's Companions) رضی اللہ عنہم and others about this, both oral and practical examples. Some sayings call it as not a good deed, some laud

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[1] Bukhari # 5514.

[2] Bukhari # 5515, Muslim # 59-1958.

[3] Muslim # 58-967.

[4] Muslim # 106-2116.

[5] Muslim # 107-2117.

[6] Plural of Khabar: traditions.

[7] Traditions that come to us as originating from the sahabah (Prophet's Companions) رضی اللہ عنہم as distinguished from hadith that originate from the Prophet صلی اللہ علیہ وسلم. (plural of athar.)

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giving it up and some clearly disallow this practice. But, the Prophet's صلى الله عليه وسلم action suggests permissibility. He sent a physician to Sayyiduna Ubayy ibn Ka'b who opened this vein (to make it bleed) and branded him. When Sayyiduna Sa'd ibn Mu'adh رضى الله عنه was wounded, the Prophet صلى الله عليه وسلم gave permission for him to be branded. When there was a swelling on him, after that, he was branded again.

Also, Sayyiduna Jabir رضى الله عنه and Sayyiduna Abu Zurarah رضى الله عنه are known to have been branded.

The ulama (Scholars) explain that the sayings that disallow branding pertain to deliberate and necessary branding. It is allowed when branding becomes essential to cure a disease, etc.

The ulama (Scholars) also say that branding a human body (with intention to cure) is a kind of superstition. It is not reasonable to adopt it because it defeats reliance on Allah while other remedies are not against reliance on Allah being conventional means. But, if there is a strong presumption that branding is a beneficial remedy for a particular disease then it is not unreasonable to u se it. Hence, the jurists rule that by itself branding is makruh (disapproved) tahrimi (disliked to the point of being unlawful) but when there is a strong presumption reported by an adept physician that there is no other remedy for an ailment, then branding is not makruh (disapproved) tahrimi.

Some people say that branding is disallowed because the Arabs of pre-Islamic period believed in it firmly. They regarded it as a definite, unfailing remedy, Islam does not tolerate such belief. So, Muslims are disallowed to use branding and thus keep away from concealed polytheism.

ANIMALS MAY BE BRANDED WHEN NECESSARY

(٤٠٧٩) وَعَنْ اَنَسٍ قَالَ غَدَوْتُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَبْدِ اللّٰهِ بْنِ اَبِيْ طَلْحَةَ لِيُحَنِّكَهٗ فَوَافَيْتُهٗ فِيْ يَدِهِ الْمِيْسَمُ يَسِمُ اِبِلَ الصَّدَقَةِ۔ (متفق عليه)

4079. Sayyiduna Anas رضى الله عنه narrated that one morning he took Abdullah son of Abu Talhah رضى الله عنه to Allah's Messenger صلى الله عليه وسلم that he might perform his tahneek (by chewing a place of date and applying the juice to the child's palate). He found him holding a branding iron and branding the camels of sadaqah (charity) (or zakah (Annual due charity)).[1]

COMMENTARY: Abdullah ibn Talhah رضى الله عنه was the brother of Anas رضى الله عنه from his other's side. The practice of tahneek is *sunnah (Holy Prophet's practice).*

The camels of zakah (Annual due charity) were being branded to distinguish them from other camels.

(٤٠٨٠) وَعَنْ هِشَامِ بْنِ زَيْدٍ عَنْ اَنَسٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِيْ مِرْبَدٍ فَرَاَيْتُهٗ يَسِمُ شَاءً حَسِبْتُهٗ قَالَ فِيْ اُذُنِهَا۔ (متفق عليه)

4080. Sayyiduna Hisham ibn Zayd رضى الله عنه narrated that from (Sayyiduna) Anas رضى الله عنه that when he visited the prophet صلى الله عليه وسلم one day, he was in the shed of the

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[1] Bukhari # 1502, Muslim # 109-2119.

animals branding sheep. Hisham رحمه الله thought that he said, "On their ears."[1]

COMMENTARY: The ears are not included in the face otherwise they would not have been branded.

SECTION II الفصل الثانی

MAY SLAUGHTER WITH THAT WHICH SHEDS BLOOD

(٤٠٨١) عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اَحَدُنَا اَصَابَ صَيْدًا وَلَيْسَ مَعَهُ سِكِّيْنٌ اَيَذْبَحُ بِالْمَرْوَةِ وَشِقَّةِ الْعَصَا فَقَالَ اَمْرِرِ الدَّمَ بِمَا شِئْتَ وَاذْكُرِ اسْمَ اللّٰهِ۔ (رواه ابوداؤد والنسائی)

4081. Sayyiduna Adi ibn Hatim رضی الله عنه said that he asked, "O Messenger of Allah, if one of us catches a game but possesses no knife then may be slaughter it with a piece of stone or a reed?" He said, "You may shed blood with whatever you like and mention the name of Allah."[2]

SLAUGHTERING WHEN COMPELLED

(٤٠٨٢) وَعَنْ اَبِي الْعُشَرَاءِ عَنْ اَبِيْهِ اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ اَمَا تَكُوْنُ الذَّكَاةُ اِلَّا فِي الْحَلْقِ وَاللَّبَّةِ فَقَالَ لَوْ طَعَنْتَ فِي فَخِذِهَا لَاَجْزَأَ عَنْكَ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ اَبُوْدَاوُدَ هٰذَا ذَكَاةُ الْمُتَرَدِّيِّ وَقَالَ التِّرْمِذِيُّ هٰذَا فِي الضَّرُوْرَةِ۔

4082. Sayyiduna Abu Urshara رحمه الله reported that his father said that he asked, "O Messenger of Allah, must the slaughtering be restricted to the throat and the upper portion of the breast?" He said, "If you pierce the thigh (of the game) that would suffice you." Abu Dawud explained that this kind for slaughter is resorted to when an animal falls into a well.
Tirmidhi explained that it is done when it becomes necessary.[3]

WHEN GAME DIES

(٤٠٨٣) وَعَنْ عَدِيِّ بْنِ حَاتِمٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا عَلَّمْتَ مِنْ كَلْبٍ اَوْ بَازٍ ثُمَّ اَرْسَلْتَهُ وَذَكَرْتَ اسْمَ اللّٰهِ فَكُلْ مِمَّا اَمْسَكَ عَلَيْكَ قُلْتُ وَاِنْ قَتَلَ قَالَ اِذَا قَتَلَهُ وَلَمْ يَاْكُلْ مِنْهُ شَيْأً فَاِنَّمَا اَمْسَكَهُ عَلَيْكَ۔ (رواه ابوداؤد)

4083. Sayyiduna Adi ibn Hatim رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "When you train a dog or a hawk and set it off on mentioning the name of Allah, eat the animal they have caught for you." He asked, "Even if they have killed the animal?" He said, "When they have killed but not eaten any of it for they have caught it for you alone."[4]

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[1] Bukhari # 5542, Muslim # 111-2119.

[2] Abu Dawud # 2824, Nasa'i # 3404.

[3] Tirmidhi # 1481, Abu Dawud # 2825, Nasa'I, Ibn Majah.

[4] Abu Dawud # 2851.

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WHEN AN ARROW IS SHOT

(٤٠٨٤) وَعَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرْمِي الصَّيْدَ فَاَجِدُ فِيْهِ مِنَ الْغَدِ سَهْمِيْ قَالَ اِذَا عَلِمْتَ اَنَّ سَهْمَكَ قَتَلَهُ وَلَمْ تَرَ فِيْهِ اَثَرَ سَبُعٍ فَكُلْ۔ (رواه ابوداؤد)

4084. Sayyiduna Adi ibn Hatim رضی اللہ عنہ narrated that he asked, "O Messenger of Allah, I shoot (my arrow) at a game and find (it with) my arrow in it the next day (may I eat it)?" He said, "If you are sure your arrow killed it and find no mark of a beast of prey on it, then you may eat it." (But, if you see marks of teeth or claws on it, or another arrow. Then do not eat it.)[1]

(٤٠٨٥) وَعَنْ جَابِرٍ قَالَ نُهِيْنَا عَنْ صَيْدِ كَلْبِ الْمَجُوْسِ۔ (رواه الترمذی)

4085. Sayyiduna Jabir رضی اللہ عنہ narrated: "We were forbidden to eat the animal caught by a dog belonging to the Majusis (Majians)."[2]

COMMENTARY: Any game caught by a Magian with his dog or a Muslim's dog is disallowed to Muslims but, if game is caught alive and slaughtered then it is allowed to eat it. If a Muslim kills game with a dog belonging to a Majusi then it is allowed to eat it. But, if both Muslims and Majusis are together and shoot arrows or set off dogs then that game is not lawful.

If game of any non Muslim is not lawful then the game that he kills with dogs etc is also not lawful.

VESSELS OF NON-MUSLIMS

(٤٠٨٦) وَعَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّا اَهْلُ سَفَرٍ نَمُرُّ بِالْيَهُوْدِ وَالنَّصَارٰى وَالْمَجُوْسِ فَلَا نَجِدُ غَيْرَ اٰنِيَتِهِمْ قَالَ فَاِنْ لَمْ تَجِدُوْا غَيْرَهَا فَاغْسِلُوْهَا بِالْمَاءِ ثُمَّ كُلُوْا فِيْهَا وَاشْرَبُوْا۔ (رواه الترمذی)

4086. Sayyiduna Abu Tha'labah Kushani رضی اللہ عنہ said that he asked. "O Messenger of Allah, we travel often. We come across (habitations of) Jews, Christians and Magians. We do not have any vessels but theirs." (May we use them?) He said, "If you can get nothing else, wash them with water and eat and drink from them."[3] (See hadith # 4066)

EATING WITH NON-MUSLIMS

(٤٠٨٧) وَعَنْ قَبِيْصَةَ بْنِ هُلْبٍ عَنْ اَبِيْهِ قَالَ سَاَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ طَعَامِ النَّصَارٰى، وَفِيْ رِوَايَةٍ سَاَلَهُ رَجُلٌ فَقَالَ اِنَّ مِنَ الطَّعَامِ طَعَامًا اَتَحَرَّجُ مِنْهُ فَقَالَ لَا يَتَخَلَّجَنَّ فِيْ صَدْرِكَ شَيْءٌ ضَارَعْتَ فِيْهِ النَّصْرَانِيَّةَ۔ (رواه الترمذی و ابوداؤد)

4087. Sayyiduna Qabisah ibn Hulb رضی اللہ عنہ narrated that from his father that he asked the Prophet صلی اللہ علیہ وسلم about the food of the Christians. {According to a version a man asked about it.} He asked, "There is a kind of food from which I

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[1] Tirmidhi # 1468, Nasa'i # 4300.

[2] Tirmidhi # 1466.

[3] Tirmidhi # 1464.

abstain.: He (the Prophet) صلى الله عليه وسلم said, Let not doubt enter your mind (or heart) about any thing. By this deed, you have adopted resembles to Christianity."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said to him, "Your abstaining from food prepared by the Christians itself makes you resemble them, because it is with them that they have burdened themselves with unnecessary restrictions concerning food and drink. Their priests have made their religion difficult for them. Hence, you must not declare any thing unlawful without investigating. Your religion is straightforward and easy.

The concluding words are translated by some: 'Let not doubt arise in you that by eating food of the Christians you would resemble them." In this case, it would mean that you should not abstain from food of non Muslims for fear that you would resemble them. This cannot happen with food unless the intention to resemble is there.

Only Christianity is mentioned simply because the Sahabi رضى الله عنه asking the question was Adi ibn Hatim رضى الله عنه who had been a Christian before embracing Islam.

In short, a Muslim should not abstain from food of a non Muslim. He should not fear that food becomes impure on anyone touching it. But, of course, if he knows that forbidden things are mixed in it then he should refrain from that. Also, he must keep away from every unlawful food, impure vessels, meat of un slaughtered animals and carrion, swine, wine, etc. - all that which is forbidden.

MUJATHTHAMAH IS FORBIDDEN

(٤٠٨٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الْمُجَثَّمَةِ وَهِيَ الَّتِيْ تُصْبَرُ بِالنَّبْلِ۔ (رواه الترمذى)

4088. Sayyiduna Abu Darda رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade eating mujaththamah. It is the animal that is tied and made to stand as a target on which arrows are shot.[2]

COMMENTARY: The definition of mujaththamah in the hadith is in the words of a narrator. The foolish and merciless people bound animals and birds and used them for target practice. Shari'ah (divine law) forbids this deed as also the meat of the animal that is targeted in this manner. The reason is that such an animal is not slaughtered according to Shari'ah (divine law), so its meat is unlawful.

THE ANIMALS THAT ARE FORBIDDEN TO EAT

(٤٠٨٩) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِيْ نَابٍ مِنَ السِّبَاعِ وَعَنْ كُلِّ ذِيْ مِخْلَبٍ مِنَ الطَّيْرِ وَعَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ وَعَنِ الْمُجَثَّمَةِ وَعَنِ الْخَلِيْسَةِ وَاَنْ تُوْطَأَ الْحُبَالٰى حَتّٰى يَضَعْنَ مَافِيْ بُطُوْنِهِنَّ قَالَ مُحَمَّدُ بْنُ يَحْيٰى سُئِلَ اَبُوْعَاصِمٍ عَنِ الْمُجَثَّمَةِ فَقَالَ اَنْ يُنْصَبَ الطَّيْرُ اَوِ الشَّيْءُ فَيُرْمٰى وَسُئِلَ عَنِ الْخَلِيْسَةِ فَقَالَ الذِّئْبُ اَوِالسَّبُعُ يُدْرِكُهُ الرَّجُلُ فَيَأْخُذُ مِنْهُ فَيَمُوْتُ فِيْ يَدِهٖ قَبْلَ اَنْ يُذَكِّيَهَا۔ (رواه الترمذى)

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[1] Tirmidhi # 1565 (1571), Abu Dawud # 3784.

[2] Tirmidhi # 1473 (1478)

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4089. Sayyiduna Irbad ibn Sariyah رضى الله عنه narrated that, on the day of Khybar, Allah's Messenger صلى الله عليه وسلم forbade every carnivorous beast with canine teeth (with a fang), every bird with a claw, flesh of domestic asses, the mujaththannah and the Khalisah. And (he forbade) sexual intercourse with pregnant slave women till they had given birth to their child.

Muhammad ibn Yahya رحمه الله said that Abu Aasim رحمه الله was asked about the mujaththamah. He said, "A bird or something (grazing animal) is tied up and used as a target. And he was asked about Khalisah. He said, "An animal, snatched by a man from a wolf or a beast of prey that dies before he can slaughter it."

(Muhammad ibn Yahya رحمه الله was the Shaykh and teacher of Imam Tirmidhi رحمه الله and he was one of the narrators of hadith. Abu Aasim رحمه الله was his teacher.)[1]

COMMENTARY: The day of Khaybar refers of the year in which khaybar was conquered. Or, it could refer to the time when it was conquered. Or it might refer to the days when the jihad was going on.

The beast that the Prophet صلى الله عليه وسلم forbade have carnine teeth with which they tear open their pray. They include the lion, wolf, cheetah (panther or a small leopard), bear, monkey, pig. Fox and badger (hyena). Some authorities say that if the ox and badger are not carnivous then their meat is lawful (to eat).

The birds with claws hunt with their feet. They include the hawk, sea hawk or falcon, hyena, bat or owl, eagle, vulture, etc.

The domesticated asses are those that frequent human habitation. The meat of wild asses is lawful to eat. Before this disallowance, the meat of domesticated asses was permitted.

Sexual intercourse was forbidden with pregnant female captives. It was not allowed with other female captives till they experienced their first menstruation.

DISALLOWED TO CONSUME SHARITAH

(٤٠٩٠) وَعَنِ ابْنِ عَبَّاسٍ وَاَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ شَرِيْطَةِ الشَّيْطَانِ

زَادَ ابْنُ عِيْسٰى هِيَ الَّتِيْ يُقْطَعُ مِنْهَا الْجِلْدُ وَلَا تُفْرَى الْاَوْدَاجُ ثُمَّ تُتْرَكُ حَتّٰى تَمُوْتَ۔ (رواه ابوداؤد)

4090. (Sayyiduna) Ibn Abbas رضى الله عنه and Abu Hurayrah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade the Sharitah of the devil.

Ibn Easa (a sub narrator) said further that it is to slit the animal's hide (above the jugular vein) and not to sever the jugular vein and to leave it till it dies.[2]

COMMENTARY: During the jahiliyah (ignorance period), the idolaters caused an animal such cruelty so that it went through severe pain before it died. It is called Sharitah because it is from the word *shart* (شرط) meaning 'incision' or 'scarification'. Shart also means 'a mark.'

It is ascribed to the devil because he is the one behind this savage act. He feels elated when any one slaughters in this manner.

THE EMBRYO & ITS MOTHER

(٤٠٩١-٤٠٩٢) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَكَاةُ الْجَنِيْنِ ذَكَاةُ اُمِّهٖ (رَوَاهُ اَبُوْدَاوٗدَ

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[1] Tirmidhi # 1474 (1579)

[2] Abu Dawud # 2816.

وَالدَّارِمِيُّ) وَرَوَاهُ التِّرْمِذِيُّ عَنْ اَبِيْ سَعِيْدٍ۔

4091. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When the mother is slaughtered, its unborn offspring is (also) including in the slaughter."[1]

4092. Sayyiduna Abu Sa'eed narrated the same hadith.[2]

COMMENTARY: While Imam Shafi'I رحمہ اللہ holds that is lawful to eat the unborn whether it has grown hair or not, Imam Maalik رحمہ اللہ said that it will be lawful to eat the unborn offering only if it has developed the physical structure, and hair have grown on its body.

Imam Abu Hanifah رحمہ اللہ said that it is not lawful to eat this urborn child unless it is alive in its mother's womb, then it may be eaten after slaughtering it. Of the Hanafis, Imam Zufar رحمہ اللہ and Imam Hasan ibn Ziyad رحمہ اللہ hold the same opinion. Their argument is that the Prophet صلی اللہ علیہ وسلم disallowed eating game that fell into water after being struck and was retrieved dead, because it could not be ascertained whether the unborn died when its mother was slaughtered or because of suffocation.

Also, Imam Abu Hanifah رحمہ اللہ said that it is debatable whether this hadith is sahih or not.

(٤٠٩٣) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قُلْنَا يَا رَسُوْلَ اللّٰهِ نَنْحَرُ النَّاقَةَ وَنَذْبَحُ الْبَقَرَةَ وَالشَّاةَ فَنَجِدُ فِيْ بَطْنِهَا الْجَنِيْنَ اَنُلْقِيْهِ اَمْ نَأْكُلُهُ قَالَ كُلُوْهُ اِنْ شِئْتُمْ فَاِنَّ ذَكَاتَهُ ذَكَاةُ اُمِّهٖ۔ (رواه ابوداؤد وابن ماجة)

4093. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that they asked, "O Messenger of Allah, we sacrifice a she camel and slaughter a cow and goat. It happens that we find in its womb an urborn offspring. Shall we throw it away or eat it?" He said, "You may eat it, if you wish because slaughtering its mother amounts to slaughtering it."[3]

COMMENTARY: This hadith has the same comments as the preceding.

NEHR & SLAUGHTER: We have stated earlier that slaughter is of two kinds: the voluntary or by choice, and the necessary or driven by compulsion. The voluntary too has two aspects: *nehr* and *dhabh* (نحر و ذبح)

Nahr is to strike a spear in the hollow of the throat, near the breast bone of a camel. It is *mustahab (desirable)* to use this method for the camel though dhabh is also allowed, but with a dislike.

Dhabh, is to cut the veins of the animal. The veins that are cut in this case are four. They are: *narkharah* or *hulqum* (the windpipe), mari (the gullet). Waridan or wadajan (the two jugular veins) to the left and right of *narkharah*. The cutting of these four veins is dhabh in Shari'ah (divine law), even if three of these four are cut off, the dhibh is correctly performed, and it is lawful to eat the meat of this animal. But, if only two veins are cut then the animal is carrion and it is unlawful to eat its meat.

Just as it is musthab to make nahr for camels, it is *mustahab (desirable)* to resort to dhabh for cows and sheep, but nahr is also allowed with a dislike.

If anyone slaughters a sheep or any animal at the nape and it remained alive till it veins were cut by him then it is allowed to eat its meat but it is disliked because this is not a

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[1] Abu Dawud # 1828, Darimi # 1979.

[2] Tirmidhi # 1476.

[3] Abu Dawud # 2827, Ibn Ma

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sunnah (Holy Prophet's practice) method. If the animal died before the veins could be cut then it is disallowed to eat its meat.

If anyone slaughters an animal, like a hen and takes the knife right up to the care be llum, cut ting its head, then it is allowed to eat its flesh. It is allowed to eat its flesh. It is not mukruh (disliked). But, if he overdoes it and separates its head then it is makruh (disapproved).

DISALLOWED TO KILL ANIMAL OR BIRD UNNECESSARILY

(٤٠٩٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِ وابْنِ الْعَاصِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ عُصْفُوْرًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَهُ اللّٰهُ عَنْ قَتْلِهِ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا حَقُّهَا قَالَ اَنْ يَذْبَحَهَا فَيَاْكُلَهَا وَلَا يَقْطَعَ رَأْسَهَا فَيَرْمِيَ بِهَا۔ (رواه احمد والنسائی والدارمی)

4094. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone kills a sparrow or any bird or animal (smaller or) greater than it for no reason (whatsoever) then Allah will question him about killing it (unnecessarily)." He was asked, "O Messenger of Allah, what is reasonable (in this matter)" He said, "It should be slaughtered (at the throat as in dhabh) and eaten. But, its head should not be severed and thrown apart."[1]

COMMENTARY: Islam teaches us that every creature in this wide universe of Allah has a right to survive and protect its life, be he the noblest of the creatures – man – or an animal. Just as it is a grave sin to kill a human being, so too it is most unreasonable and extremely merciless to take the life of an animal.

If Allah the Omnipotent, has given man power and subjugated the animals to him, it does not follow that he must make it his pastime to hurt and kill them.

If he slaughters or hunts the animal whose meat Allah has made lawful for him and eats it then he uses his authority in a permitted manner. But, if he plays with the life of an animal only to enjoy and does not use its flesh but throws it away, then he uses his authority in a wrong, disallowed way and shows cruelty to a living creature. As the hadith says, for this deed, he will be answerable to Allah. On the day of resurrection, Allay will punish him for that.

Ibn Maalik رحمہ اللہ said that in the light of this hadith, it is makruh (disapproved) to kill an animal for any reason other than its meat for eating. Other scholars say that the dislike is to the point of being unlawful This is why the Prophet صلی اللہ علیہ وسلم disallowed the killing of such animals as are not eaten, or whose meat is not lawful, as we shall see later.

Teebi رحمہ اللہ said that the right of an animal is attached to deriving benefit from it just as it is to violate an animal's right when its head it cut off and thrown away. This is what this hadith disallows: 'Its head should not be severed and thrown apart.'

ANYTHING CUT OFF FRO A LIVING ANIMAL IS DEAD

(٤٠٩٥) وَعَنْ اَبِي وَاقِدِ اللَّيْثِيِّ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَهُمْ يَجُبُّوْنَ اَسْنِمَةَ الْاِبِلِ وَيَقْطَعُوْنَ اَلْيَاتِ الْغَنَمِ فَقَالَ مَايُقْطَعُ مِنَ الْبَهِيْمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ لَا تُؤْكَلُ (رواه الترمذی وابوداؤد)

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[1] Nasa'i # 4445, Musnad Ahmad 2-166.

4095. Sayyiduna Abu Waqid Laythi رضی اللہ عنہ said that when the Prophet صلی اللہ علیہ وسلم came to Madinah (on emigrating from Makkah), its people used to cut off humps of camels and sever the fat tails of sheep. He said, "That which is cut off a living animal is (forbidden like) dead. It must not be eaten."[1]

COMMENTARY: In pre Islamic days, of the many savage practices that belied common sense, the people of Madinah cut off Humps of camels and fat tails of rams whenever they wished to do so. They roasted them to eat. This was extremely cruel to the animal and a very unnatural act. The Prophet صلی اللہ علیہ وسلم told them that they were eating that which was dead and hence unlawful.

SECTION III اَلْفَصْلُ الثَّالِثُ

ESSENCE OF SLAUGHTER IS TO DRAIN OUT BLOOD

(٤٠٩٦) عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَجُلٍ مِنْ بَنِيْ حَارِثَةَ اَنَّهٗ كَانَ يَرْعٰى لِقْحَةً بِشِعْبٍ مِنْ شِعَابِ اُحُدٍ فَرَاٰى بِهَا الْمَوْتَ فَلَمْ يَجِدْ مَا يَنْحَرُهَا بِهٖ فَاَخَذَ وَتِدًا فَوَجَأَ بِهٖ فِيْ لَبَّتِهَا حَتّٰى اَهْرَاقَ دَمَهَا ثُمَّ اَخْبَرَ رَسُوْلَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَمَرَهٗ بِاَكْلِهَا رَوَاهُ اَبُوْدَاوٗدَ وَمَالِكٌ۔ وَفِيْ رِوَايَتِهٖ قَالَ فَذَكَّاهَا بِشِظَاظٍ۔

4096. Sayyiduna Ata ibn Yasar رضی اللہ عنہ narrated from a man of the tribe of the Banu Harithah that he was pasturing a pregnant she camel in a pass of the several passes of the Uhud (mountain). He observed that she was on the point of death but he could not find anything with which to nahr (slaughter) her (as prescribed), so he picked up a peg and (with its pointed end) he stabbed her near her breast bone till he caused her blood to flow. Then he informed the Prophet صلی اللہ علیہ وسلم who instructed him to eat its meat.[2]

According to a version; he slaughtered it with a pointed piece of wood.[3]

COMMENTARY: It was a piece of wood (وتد) (watid) that is pitched in the earth or a wall, while (shizaz) (شظاظ) is one with both its ends pointed. The latter is used to keep the bags on the camel intacts.

OF SEA ANIMALS ONLY FISH IS LAWFUL

(٤٠٩٧) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ دَابَّةٍ فِي الْبَحْرِ اِلَّا وَقَدْ ذَكَّاهَا اللّٰهُ لِبَنِيْ اٰدَمَ۔ (رواه الدارقطني)

4097. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no animal of the sea that Allah has not slaughtered for the children of Aadam. علیہ السلام"[4]

COMMENTARY: It is lawful to eat the creatures of the sea without slaughtering them. It is enough to catch them and bring them out of water alive. That is their slaughter.

The hadith does not specify, But the ulama (Scholars) agree only on fish that it is lawful

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[1] Tirmidhi # 1480, Abu Dawud # 2858, Musnad Ahmad 5-218.

[2] Abu Dawud # 2823.

[3] Muwatta Maalik # 24. 2-3.

[4] Daraqutni # 4 (Sayd - Dhab

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whether it dies by itself or is killed. But there are differing opinions about other creatures of the sea.

Imam Abu Hanifah رحمه الله says that none of the creatures of the sea other than fish is lawful. And, that fish is not lawful too which dies its own death and comes to the surface of water without the ordours of the climate. The fish that dies of the severity of the climate and surfaces is lawful food.

SOME RULINGS ABOUT THE SACRIFICE: It is not allowed to eat the animals or birds that hunt for themselves and eat their prey or feed merely on filth. Example are lion, wolf, fox, cat, dog, monkey, hawk, falcon, etc.

Other animals or birds that are not like this are lawful to eat. Example are parrot, starling, dove, sparrow, wild-duck, pigeon, deer, duck, rabbit, etc.

It is not allowed to eat the meat of hyena, iguana, tortoise, mule, ass, etc and to drink milk of the she ass. While the horse is a lawful animal and its meat may be eaten yet it is better not to eat it. Apart from fish and locust, it is not proper to eat any animal or bird without slaughtering it.

Any animal that is otherwise lawful and dies a natural death is carrion and it is forbidden to eat it.

If ants fall in some food and die then it is not proper to eat that food without removing the ants, If anyone swallows even one and deliberately then it is a sin of eating carrion.

Slaughtering by a Muslim is correct always. A Muslim man or woman may slaughter. They may be in a pure state or impure. It is lawful to eat the animal slaughtered by them in any condition.

It is forbidden to eat an animal slaughtered by a disbeliever, an apostate, fire-worshiper, idol - worshipper, etc.

If any disbeliever sells meat saying that he has had it sacrificed by a Muslim then he must not be believed and his meat must not be bought nor eaten if a Muslim has slaughtered an animal and another Muslim was present at the time and is constantly there himself or if he goes then another Muslim takes his place, then that meat may be eaten.

If an animal that is not lawful to eat is slaughtered then its hide and meat become lawful (so that it is proper without dislike to use them for anything but not as food to eat). This of course, excludes a human being and a swine. The hide of a human being is impure because of his dignity and of a swine is impure because it is filthy and no amount of exercise to purify can purify it.

If a hen has been eating filthy things around then it must be enclosed for three days before slaughtering it. It is makruh (disapproved) to eat its meat without placing it in an enclosure for three days.

It is makruh (disapproved) and disallowed to slaughter an animal with a blunt knife because it will cause the animal much pain.

It is makruh (disapproved) to begin to remove the hide break its limbs, continue to cut its throat even after the four veins are cut, before the animal has cooled down.

It is allowed to eat locusts. It is not necessary to slaughter it just as fish is not slaughtered.

It is allowed to hunt all animals whether their meat is lawful or not. But, hunting should not be merely in vain, to play and to amuse oneself. Rather, the aim should be to derive some benefit from it. The greatest benefit from the lawful animal is its meat. As for the unlawful animal, there is no harm if the hunter aims to use its hide.

In short, the lives of the animals must be valued. It is not good to kill them unnecessarily or

to hunt them with no purpose.
The masnun method of slaughtering an animal is to turn its face, towards the qiblah, to take a sharp knife, to recite *Bismillah Allahu Akbar* and cut at its throat till the four veins are severed.

CHAPTER - II

ABOUT DOGS

بَابُ ذِكْرِ الْكَلْبِ

This chapter has ahadith concerning commands about dogs;
- for what purpose may dogs be kept,
- what kind of dog is it allowed to keep,
- what kind is disallowed,
- what dog is it permitted to kill,
- and, what may not be killed.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

DO NOT KEEP DOG UNNECESSARILY

(٤٠٩٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَنٰى كَلْبًا اِلَّا كَلْبَ مَاشِيَةٍ اَوْضَارٍ نُقِصَ مِنْ عَمَلِهٖ كُلَّ يَوْمٍ قِيْرَاطَانِ۔ (متفق علیہ)

4098. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who keeps a dog - other than a sheepdog or a trained hunting dog will have two qirats deducted from (the reward of) his deeds, every day."[1]

COMMENTARY: Qirat is a measure of weight (.248 grams). However, the sense in the hadith is known only to Allah. Some ahadith say that it is like Mount Uhud.
Dogs may be kept for protection of animals (houses, fields) and for hunting. They may not be kept for any other purpose. If anyone does that he will lose two qirat of his deeds every day and that night mean two shares from a large share of reward daily.
The ulama (Scholars) say that the reasons include: angels of mercy do not come to that home where a dog is kept. He who keeps dogs hurts other people. Also, the dog may lick vessels in the house unknown to the owners.

(٤٠٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اتَّخَذَ كَلْبًا اِلَّا كَلْبَ مَاشِيَةٍ اَوْصَيْدٍ اَوْزَرْعٍ اِنْتُقِصَ مِنْ اَجْرِهٖ كُلَّ يَوْمٍ قِيْرَاطٌ۔ (متفق علیہ)

4099. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He, who keeps a dog - others than a sheep dog, a hunting dog or a farm dog, will have one qirat deducted from his reward every day."[2]

COMMENTARY: the measure of qirat is as known to Allah so, deduction is rewara may be one qirat or two.

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[1] Bukhari # 5400, Muslim # 50. 1574, Tirmidhi # 1487.
[2] Bukhari # 2322, Muslim # 58-1575

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KILLING DOGS

(٤١٠٠) وَعَنْ جَابِرٍ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْكِلَابِ حَتّٰى اِنَّ الْمَرْاَةَ تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَنَقْتُلُهُ ثُمَّ نُهِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهَا وَقَالَ عَلَيْكُمْ بِالْاَسْوَدِ الْبَهِيْمِ ذِى النُّقْطَتَيْنِ فَاِنَّهُ شَيْطَانٌ۔ (رواه مسلم)

4100. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم commanded them to kill dogs, (so they killed dog in Madinah and its surrounding areas) they killed even the dog that any woman brought with her from the desert. Thereafter, Allah's Messenger صلی اللہ علیہ وسلم forbade them to kill dogs telling hem, "You must only kill the pure black with two spots on it, for it is the devil."[1]

COMMENTARY: The ulama (Scholars) say that the command to kill dogs was restricted to Madinah only. The city was sacred. The prophet صلی اللہ علیہ وسلم lived there. Revelation descended on him there. And angels also came to him there.

Women who cared for sheep had a dog with them.

Beside, they are mentioned in passing otherwise dogs carried by anyone were killed.

The dog with two spots is very naughty and harmful. So it is called a devil such a dog it not useful to look after sheep and to hunt. Imam Ahmad رحمہ اللہ and Ishaq رحمہ اللہ said that game caught by this kind of a dog is not lawful.

Nawawi رحمہ اللہ said that the ulama (Scholars) are unanimous about the dog that bites whether it is black coloured or otherwise.

Imam of the Harmayn said that eventually the Prophet صلی اللہ علیہ وسلم forbade killing of dogs, even the black dogs, unless a dog is harmful and bites.

(٤٠٠١) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْكِلَابِ اِلَّا كَلْبَ صَيْدٍ اَوْ كَلْبَ غَنَمٍ اَوْ مَاشِيَةٍ۔ (متفق علیه)

4101. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم commanded them to kill dogs except hunting dogs or sheep dogs, or dogs to look after animals.[2]

COMMENTARY: The specified command to spare sheep dogs is followed by the general command to spare dogs that watch over all animals. This could also be the narrator's doubt whether the prophet صلی اللہ علیہ وسلم said sheep dogs or dogs looking after animals.

SECTION II اَلْفَصْلُ الثَّانِيْ

REASON WHY ALL DOGS MAY NOT BE KILLED

(٤١٠٢) عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا اَنَّ الْكِلَابَ اُمَّةٌ مِنَ الْاُمَمِ لَاَمَرْتُ بِقَتْلِهَا كُلِّهَا فَاقْتُلُوْا مِنْهَا كُلَّ اَسْوَدَ بَهِيْمٍ رَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ وَرَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَمَا مِنْ اَهْلِ بَيْتٍ يَرْتَبِطُوْنَ كَلْبًا اِلَّا نُقِصَ مِنْ عَمَلِهِمْ كُلَّ يَوْمٍ قِيْرَاطٌ اِلَّا كَلْبَ صَيْدٍ اَوْ كَلْبَ حَرْثٍ اَوْ كَلْبَ غَنَمٍ۔

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[1] Muslim # 47. 1572, Tirmidhi # 1486.

[2] Bukhari # 3323, Muslim # 16. 157.

4102. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Were dogs not among the communities (of creatures of Allah).I would have commanded that they should be exterminated. But kill the black dogs among them." "And, there are no people in a house who have a dog other than a hunting dog, a farm dog, or a sheep dog, but a qirat of their good deeds is deducted every dog."[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم refers to this verse of the Quran when he says about the dogs being one community of creatures:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ

{And there is not an animal in the earth, not a bird that flies on its two wings, but they are communities like yourselves} (6: 38)

Like human beings, animals and birds too are different ummahs (or, communities). They too get their provision, and their lives are also worthy. They must not be killed unnecessarily. The Prophet صلی اللہ علیہ وسلم went by this verse and said that not all dogs must be eliminated. Only the black dogs who cause damage everywhere and hurt people must be killed.

STAGING ANIMAL FIGHTS DISALLOWED

(٤١٠٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ۔ (رواه الترمذی وابوداؤد)

4103. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade putting animals to fight one another.[2]

COMMENTARY: People must not get animal to fight one another. They should not stage camel fights, elephant fights, etc. or cock fights and other birds fights.

CHAPTER – III

ANIMALS THAT ARE LAWFUL TO EAT & ANIMALS THAT ARE UNLAWFUL

بَابُ مَا يَحِلُّ أَكْلُهُ وَمَا يَحْرُمُ

Those things that are knows to be forbidden and unlawful from the Quran – the Book of Allah are:

(i) Carrion or dead creature.
(ii) Blood that flows.
(iii) Park, or flesh of swine.
(iv) Meat of animal that is slaughtered in the name of other than Allah.

This is established from this verse too:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللّٰهِ بِهِ ط (سوره الانعام)

{Say: I find not that which is revealed to me anything forbidden to an eater who eats thereof, except it be carrion, or blood poured forth, or the flesh of swine – for

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[1] Abu Dawud # 2845, Darimi (only the first part) Tirmidhi # 1489, 1495 (both parts).

[2] Tirmidhi # 1708, Abu Dawud #

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that surely is foul, or the profaned (flesh of an animal) which has been immolated to the name of other than Allah.} (6: 145)

The Prophet's صلى الله عليه وسلم *sunnah (Holy Prophet's practice)* then included some other things in the list of the forbidden or unlawful things. Examples are dhu naab with (canine teeth) and dhu makhlab (with claws), domesticated donkey, and so on. Therefore, where the ahadith are categorical about certain animals being forbidden, the ulama (Scholars) are unanimous about their being unlawful. But, the ulama (Scholars) differ about the unlawfulness of certain animals because the ahadith do not declare them forbidden categorically. Further, the ulama (Scholars) differ about certain animals because of this verse:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتُ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ۔

{and make lawful for them the good things, and prohibits for them the corrupt things} (7: 157)

On the basis of this verse, the Hanafis declare every creature of the sea unlawful except the fish, because they think that everything of the sea, apart from the fish, is corrupt. Sound nature is repulsed by them and regards them as filthy.

According to the Hidayah, Imam Maalik رحمه الله and some ulama (Scholars) hold that all living creatures of the sea are lawful to eat. But, some of these ulama (Scholars) make an exception of the sea hog. Sea hound[1] [and (perhaps) mermaid. (and merman)][2]

Imam Shafi'I holds that all sea creatures are lawful food. He cites this verse:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهٗ۔

{Lawful to you is the game of the sea and the eating thereof.} (5: 96)

He also cites the Prophet's صلى الله عليه وسلم words about the sea;

هو الطهور ماؤه والحل ميتته۔

'Its water is pure (and purifies) and its dead (creatures) are lawful." (Tirmidhi # 69)

SECTION I اَلْفَصْلُ الْاَوَّلُ

DHU NAAB BEAST IS FORBIDDEN

(٤١٠٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ ذِى نَابٍ مِنَ السِّبَاعِ فَاَكْلُهٗ حَرَامٌ۔

(رواه مسلم)

4104. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Every dhunaab (fanged) beast of prey is forbidden (to eat)."[3]

DHU MUKHLAB BIRD IS FORBIDDEN

(٤١٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِىْ نَابٍ مِنَ السِّبَاعِ وَكُلِّ ذِى مِخْلَبٍ مِنَ الطَّيْرِ۔ (رواه مسلم)

4105. Sayyiduna Ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade

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[1] fabled natures

[2] Narman (after from funk 2 Wagnall's new standard Buttoning of the English Language Vos LP.

[3] Muslim # 15-1933 Tirmidhi # 1476.

every beast of prey with a fang and every bird with a talon (or claw, dhu makhlab).[1]

DOMESTIC ASS IS FORBIDDEN

(٤١٠٦) وَعَنْ اَبِيْ ثَعْلَبَةَ قَالَ حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لُحُوْمَ الْحُمُرِ الْاَهْلِيَّةِ۔ (متفق علیه)

4106. Sayyiduna Abu Tha'labah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade the flesh of domestic asses.[2]

COMMENTARY: However, he allowed the flesh of wild asses. All the ulama (Scholars) are unanimous about it.

HORSE'S MEAT IS PERMITTED

(٤١٠٧) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى يَوْمَ خَيْبَرَ عَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ وَاَذِنَ فِيْ لُحُوْمِ الْخَيْلِ۔ (متفق علیه)

4107. Sayyiduna Jabir رضی اللہ عنہ narrated that, on the day of Khaybar, Allah's Messenger صلی اللہ علیہ وسلم forbade the flesh of domestic asses, but he permitted horseflesh.[3]

COMMENTARY: While other imams say that it is permitted to eat horseflesh, Imam Abu hanifah رحمہ اللہ and Imam Maalik رحمہ اللہ say that it is makruh (disapproved) to eat horseflesh. According to Kifayah ul Muntaha, some ulama (Scholars) assert that three days before his death, Imam Abu Hanifah رحمہ اللہ had reversed his first opinion to say that it is allowed to eat horseflesh. The Hanafis go by this verdict. The Durr Mukhtar also confirms that Imam Abu Hanifah رحمہ اللہ had reversed his precious verdict and confirmed that horse meat is permitted. Imam Shafi'I رحمہ اللہ, and of the Hanafis Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ, had already said that horse flesh is permitted and is lawful. Mawlana Shah Muhammad Ishaq رحمہ اللہ also confirmed that Imam Abu Hanifah رحمہ اللہ had revised his verdict to say that horseflesh is lawful.

WILD ASS IS PERMITTED

(٤١٠٨) وَعَنْ اَبِيْ قَتَادَةَ اَنَّهٗ رَاٰى حِمَارًا وَحْشِيًّا فَعَقَرَهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكُمْ مِنْ لَحْمِهٖ شَيْءٌ قَالَ مَعَنَا رِجْلُهٗ فَاَخَذَهَا فَاَكَلَهَا۔ (متفق علیه)

4108. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that he saw a wild ass and killed it (They asked Allah's Messenger صلی اللہ علیہ وسلم about eating its flesh whether it was lawful.) So, the Prophet صلی اللہ علیہ وسلم asked them, "Do you have some flesh of it?" He (Abu Qatadah) رضی اللہ عنہ said, "We have a leg piece." So, he took it and ate it.[4]

RABBIT IS LAWFUL FOOD

(٤١٠٩) وَعَنْ اَنَسٍ قَالَ اَنْفَجْنَا اَرْنَبًا بِمَرِّ الظَّهْرَانِ فَاَخَذْتُهَا فَاَتَيْتُ بِهَا اَبَا طَلْحَةَ فَذَبَحَهَا وَبَعَثَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِوَرِكِهَا وَفَخِذَيْهَا فَقَبِلَهٗ۔ (متفق علیه)

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[1] Muslim # 16. 1934, Abu Dawud # 3603.

[2] Bukhari # 5527, Muslim # 23. 1936.

[3] Bukhari # 5524, Muslim # 1941, Abu Dawud # 3808.

[4] Bukhari # 1921, 5490, Muslim

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4109. Sayyiduna Anas رضی اللہ عنہ said that at Mar az-Zahran (a valley near Makkah) they chased a hare and he caught it and took it to Abu Tahah رضی اللہ عنہ He slaughtered it and sent its hipbone and two hind legs to Allah's Messenger صلی اللہ علیہ وسلم who accepted that.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم accepted the flesh of hare. Hence, it is clear that this flesh is lawful to eat.

FLESH OF LIZARD

(٤١١٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلضَّبُّ لَسْتُ اٰكُلُهٗ وَلَا اُحَرِّمُهٗ (متفق علیه)

4110. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Neither do I eat lizards nor forbid eating them."[2]

COMMENTARY: It is said that the lizard lives for seven hundred years. It does not drink water and subsist s on air. It passes only one drop of urine in forty days and it never loses its teeth.

The Prophet صلی اللہ علیہ وسلم did not eat it because he did not like it and he did not forbid it because till then he had not received revelation prohibiting it. Another hadith (# 4119, 4120) which we shall narrate later disallows the eating of lizards. So, Imam Abu Hanifah رحمہ اللہ goes by it and says t hat lizards are forbidden.

Imam Ahmad رحمہ اللہ and Imam Shafi'I رحمہ اللہ say that there is no harm in eating lizards. They go by this hadith.

(٤١١١) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ خَالِدَ بْنَ الْوَلِيْدِ اَخْبَرَهٗ اَنَّهٗ دَخَلَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى مَيْمُوْنَةَ وَهِيَ خَالَتُهٗ وَخَالَةُ ابْنِ عَبَّاسٍ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوْذًا فَقَدَّمَتِ الضَّبَّ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَهٗ عَنِ الضَّبِّ فَقَالَ خَالِدٌ اَحَرَامٌ الضَّبُّ يَارَسُوْلَ اللّٰهِ قَالَ لَا وَ لٰكِنْ لَمْ يَكُنْ بِاَرْضِ قَوْمِيْ فَاَجِدُنِيْ اَعَافُهٗ قَالَ خَالِدٌ فَاجْتَرَرْتُهٗ فَاَكَلْتُهٗ وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ اِلَيَّ۔ (متفق علیه)

4111. Sayyiduna Ibn Abbas رضی اللہ عنہ reported that Khalid bin Walid رضی اللہ عنہ informed him that he visited Sayyidah Maymunah رضی اللہ عنہا with Allah's Messenger صلی اللہ علیہ وسلم. She was his maternal aunt and also of Ibn Abbas رضی اللہ عنہ. He found that she had a roasted lizard. She presented the lizard to Allah's Messenger صلی اللہ علیہ وسلم, but the withdraw his hand from it. So, Khalid رضی اللہ عنہ asked, "Are lizards forbidden, O Messenger of Allah? He said. "No! but there were not any in the land of my people (the Hijaz), so I find a repulsion within myself for it." Khalid رضی اللہ عنہ said, "I drew it nearer to myself and ate it Allah's Messenger صلی اللہ علیہ وسلم looked at me."[3]

COMMENTARY: A hadith (# 4119 &4127) following prohibits eating of lizards. The present hadith, there fore, stands abrogated.

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[1] Bukhari # 2572, Muslim # 53. 1953, Tirmidhi # 1789.

[2] Bukhari # 5536, Muslm # 40. 1943, Tirmidhi # 1790.

[3] Bukahri # 7735, Muslim # 44. 1946.

HEN MAY BE EATEN

(٤١١٢) وَعَنْ اَبِيْ مُوْسٰى قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ لَحْمَ الدَّجَاجِ۔ (متفق علیه)

4112. Sayyiduna Abu Musa رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم eat fowl.[1]

LOCUSTS MAY BE EATEN

(٤١١٣) وَعَنِ ابْنِ اَبِيْ اَوْفٰى قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَزَوَاتٍ كُنَّا نَأْكُلُ مَعَهُ الْجَرَادَ۔ (متفق علیه)

4113. Sayyiduna Ibn Abu Awfa رضی اللہ عنہ narrated, "We participated in seven battles along with Allah's Messenger صلی اللہ علیہ وسلم. We used to eat locusts along with him."[2]

COMMENTARY: The words (معه) (with him) are not found in Muslim and Tirmidhi and in most narrations. Hence, wherever they are found (we used to eat locusts along with him), they mean that while they were in his company, they ate locusts in his knowledge. He did not eat them and did not forbid them to eat.

EATING A DEAD WHALE

(٤١١٤) وَعَنْ جَابِرٍ قَالَ غَزَوْتُ جَيْشَ الْخَبَطِ وَ اَمَّرَ اَبُوْ عُبَيْدَةَ فَجُعْنَا جُوْعًا شَدِيْدًا فَاَلْقَى الْبَحْرُ حُوْتًا مَيِّتًا لَمْ نَرَ مِثْلَهُ يُقَالُ لَهُ الْعَنْبَرُ فَاَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ فَاَخَذَ اَبُوْ عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّاكِبُ تَحْتَهُ فَلَمَّا قَدِمْنَا ذَكَرْنَا لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلُوْا رِزْقًا اَخْرَجَهُ اللّٰهُ اِلَيْكُمْ وَ اَطْعِمُوْنَا اِنْ كَانَ مَعَكُمْ قَالَ فَاَرْسَلْنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَاَكَلَهُ۔ (متفق علیه)

4114. Sayyiduna Jabir رضی اللہ عنہ narrated that he had participated in a battle with the jaysh al-khabt (who beat leaves off trees to eat) which was under the command of Abu Ubaydah رضی اللہ عنہ. They faced severe hunger till the sea threw out a dead fish. They had never seen such a large fish. It was called Anbar (العنبر) or spermaceti whale. They ate from it for half a month (very lavishly). Abu Ubaydah رضی اللہ عنہ then took one of its bones (and put it up) so that a camel rider passed under it (without difficulty). When returned (to Madinah) they mentioned the experience to the Prophet صلی اللہ علیہ وسلم. He said, "Eat from the sustenance that Allah brought out for you. (you did well and if you find such, eat it). If you have (saved) any (of it), let us have some of it." (He meant to please them and to let them know that the fish was definitely lawful, lest they presumed that it was permitted only because of there peculiar necessity.)
Jabir رضی اللہ عنہ said that they sent some of the fish to Allah's Messenger صلی اللہ علیہ وسلم and he ate it.[3]

COMMENTARY: This took place in 6 AH before the Peace treaty of Hudaybiyah. These people had exhausted all provision and were driven to beat leaves off trees. Their lips were

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[1] Bukhari # 5517, Muslim # 9-1649, Tirmidhi # 1827.

[2] Bukhari # 5595, Muslim # 52. 1952, Tirmidhi # 1822, Abu Dawud # 3812, Musnad Ahmad 4. 380.

[3] Bukhari # 4363, Muslim # 1735, Musnad Ahmad 3. 378

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bruised because of their eating.
Anbar (ambergris) - according to the Qamus (and the lexicon of lane's) in an odoriferous substance; also, an excrement in the belly of a great fish (the spermaceti whale); also, a vegetable found in the bottom of the sea and driven to the shores by the waves.. (there are other opinions). Shields are made of the skin of the fish.
They ate the fish for half a month. But, some versions have 'one month' and some 'eighteen days.' The fact is that different men of the army ate it for different periods of time.

WHEN A FLY LANDS IN SOMEONE'S FOOD OR DRINK

(٤١١٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا وَقَعَ الذُّبَابُ فِيْ اِنَاءِ اَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ فَاِنَّ فِيْ اَحَدَ جَنَاحَيْهِ شِفَاءً وَفِي الْاٰخِرِ دَاءً۔ (رواه البخاری)

4115. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a fly lands in the vessel (containing food or drink) of any of you, let him immerse all of it inside before throwing it away, for, in one of its wings is cure and in the other disease."[1]

COMMENTARY: See also hadith # 4143. It is said there that the fly lands on the wing tha carries disease. So, if all of it is immersed, the adverse effects of the wing will be offset b the other wing. (See hadith # 4143)

MOUSE FALLING IN GHEE (CLARIFIED BUTTER)

(٤١١٦) وَعَنْ مَيْمُوْنَةَ اَنَّ فَأْرَةً وَقَعَتْ فِيْ سَمْنٍ فَمَاتَتْ فَسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْهَا فَقَالَ اَلْقُوْهَا وَمَا حَوْلَهَا وَكُلُوْهُ۔ (رواه البخاری)

4116. Sayyidah Maymunah رضی اللہ عنہا narrated that a mouse landed in some clarified butter and died. Allah's Messenger صلی اللہ علیہ وسلم was asked about it and he said. "Throw it and (throw) the clarified butter around it. You may eat (the rest of) it."[2]

COMMENTARY: This applies to the thick frozen clarified butter. If it is thin and liquefied and melted then all of it will become impure and it will be disallowed to eat it or to sell it too. Imam Abu Hanifah رحمہ اللہ however, said, that it is allowed to sell it.
While most authorities assert that such an impure clarified butter must not be used for any purpose whatsoever, some say that it might be used to burn in lanterns, to rub on boats, or to do some other such things. This is what Imam Abu Hanifah رحمہ اللہ said and Imam Shafi'I رحمہ اللہ in one of his verdicts. But, this permission is with dislike. Imam Maalik رحمہ اللہ and Imam Ahmad رحمہ اللہ have also two opinions and the former has also said that it cannot be used to burn the lanterns of a mosque.

KILLING THE SNAKES KILLING SNAKES

(٤١١٧) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اقْتُلُوا الْحَيَّاتِ وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالْاَبْتَرَ فَاِنَّهُمَا يَطْمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَلَ قَالَ عَبْدُ اللّٰهِ فَبَيْنَا اَنَا اُطَارِدُ حَيَّةً اَقْتُلُهَا نَادَانِيْ اَبُوْ لُبَابَةَ

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[1] Bukahri # 5782, Musnad Ahmad 2-229.
[2] Bukhari # 5538, Tirmidhi # 1805.

لَا تَقْتُلْهَا فَقُلْتُ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْحَيَّاتِ فَقَالَ إِنَّهُ نَهٰى بَعْدَ ذٰلِكَ عَنْ ذَوَاتِ الْبُيُوتِ وَهُنَّ الْعَوَامِرُ۔ (متفق علیه)

4117. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "kill snakes. And kill (particularly) those that have two black stripes (on their backs) and the abtar (that have a short tail), for, they impair the eyesight and cause miscarriage." (One who sees them turns blind and a pregnant woman who sees them suffers miscarriage.)

Abdullah (ibn Umar رضی اللہ عنہ) said that (once) he chased a snake to kill it, but Abu Lubabah رضی اللہ عنہ called him, "Do not kill it." He said, "Allah's Messenger صلی اللہ علیہ وسلم has commanded that snakes should be killed." He said, "After that, he had disallowed killing of house snakes. For they inhabit homes."[1]

COMMENTARY: These snakes have a long life and inhabit homes for a long time – all their lives. Turpushti رحمہ اللہ said that the word translated 'live long' (awamir) applies to the jinns. The snakes found to the jinns. The snakes found in homes are actually jinns in the form of snakes. So snakes in the house are not allowed to be killed for the night really be jinns. Tabarani رحمہ اللہ has transmitted a marfu hadith from Ibn Abbas رضی اللہ عنہ.

اُقْتُلُوا الْحَيَّةَ وَالْعَقْرَبَ وَإِنْ كُنْتُمْ فِي الصَّلٰوةِ۔

(kill the snake and the scorpion even if you are engaged in *salah (prayer)*).

Abu Dawud and Nasa'i have transmitted from Ibn Mas'ud رضی اللہ عنہ and Tabarani from Jamir رضی اللہ عنہ who from Uthman ibn Abu Aas رضی اللہ عنہ in a marfu form:

اقتلوا الحيات كلهن فمن خاف ثارهن فليس منى۔

(kill all snakes. He who fears their retaliation – so does not kill them – does not belong to me.)

However, these traditions that call for killing snakes exclude the snakes in the houses. This is clear from the hadith of Ibn Umar رضی اللہ عنہ and from the ahadith to follow.

(٤١١٨) وَعَنْ اَبِي السَّائِبِ قَالَ دَخَلْنَا عَلٰى اَبِي سَعِيْدِ الْخُدْرِيِّ فَبَيْنَمَا نَحْنُ جُلُوْسٌ إِذَا سَمِعْنَا تَحْتَ سَرِيْرِهٖ حَرَكَةً فَنَظَرْنَا فَإِذَا فِيْهِ حَيَّةٌ فَوَثَبْتُ لِاَقْتُلَهَا وَاَبُوْ سَعِيْدٍ يُصَلِّي فَاَشَارَ إِلَيَّ اَنِ اجْلِسْ فَجَلَسْتُ فَلَمَّا انْصَرَفَ اَشَارَ إِلٰى بَيْتٍ فِي الدَّارِ فَقَالَ اَتَرٰى هٰذَا الْبَيْتَ فَقُلْتُ نَعَمْ فَقَالَ كَانَ فِيْهِ فَتًى مِنَّا حَدِيْثُ عَهْدٍ بِعُرْسٍ قَالَ فَخَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْخَنْدَقِ فَكَانَ ذٰلِكَ الْفَتٰى يَسْتَأْذِنُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلٰى اَهْلِهٖ فَاسْتَاْذَنَهٗ يَوْمًا فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذْ عَلَيْكَ سِلَاحَكَ فَإِنِّي اَخْشٰى عَلَيْكَ قُرَيْظَةَ فَاَخَذَ الرَّجُلُ سِلَاحَهٗ ثُمَّ رَجَعَ فَإِذَا امْرَاَتُهٗ بَيْنَ الْبَابَيْنِ قَائِمَةٌ فَاَهْوٰى إِلَيْهَا بِالرُّمْحِ لِيَطْعَنَهَا بِهٖ وَاَصَابَتْهُ غَيْرَةٌ فَقَالَتْ لَهٗ اُكْفُفْ عَلَيْكَ رُمْحَكَ وَادْخُلِ الْبَيْتَ حَتّٰى تَنْظُرَ مَا الَّذِي

[1] Bukhari # 3297, Muslim #

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اَخْرَجَنِي فَدَخَلَ فَإِذَا حَيَّةٌ عَظِيْمَةٌ مُنْطَوِيَةٌ عَلَى الْفِرَاشِ فَاَهْوٰى اِلَيْهَا بِالرُّمْحِ فَانْتَظَمَهَا بِهٖ ثُمَّ خَرَجَ فَرَكَزَهُ فِي الدَّارِ فَاضْطَرَبَتْ عَلَيْهِ فَمَا يُدْرٰى اَيُّهُمَا كَانَ اَسْرَعَ مَوْتًا الْحَيَّةُ اَمِ الْفَتٰى قَالَ فَجِئْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَذَكَرْنَا ذٰلِكَ لَهٗ وَقُلْنَا اُدْعُ اللّٰهَ يُحْيِيْهِ لَنَا فَقَالَ اسْتَغْفِرُوْا لِصَاحِبِكُمْ ثُمَّ قَالَ اِنَّ لِهٰذِهِ الْبُيُوْتِ عَوَامِرَ فَاِذَا رَاَيْتُمْ مِنْهُمْ شَيْئًا فَحَرِّجُوْا عَلَيْهَا ثَلَاثًا فَاِنْ ذَهَبَ وَاِلَّا فَقْتُلُوْهُ فَاِنَّهٗ كَافِرٌ وَقَالَ لَهُمْ اذْهَبُوْا فَادْفِنُوْا صَاحِبَكُمْ وَفِيْ رِوَايَةٍ قَالَ اِنَّ بِالْمَدِيْنَةِ جِنًّا قَدْ اَسْلَمُوْا فَاِذَا رَاَيْتُمْ مِنْهُمْ شَيْأً فَاٰذِنُوْهُ ثَلَاثَةَ اَيَّامٍ فَاِنْ بَدَا لَكُمْ بَعْدَ ذٰلِكَ فَاقْتُلُوْهُ فَاِنَّمَا هُوَ شَيْطَانٌ۔ (رواه مسلم)

4118. Sayyiduna Abu Sa'ib رحمه الله (the freedman of Hisham ibn Zahrah) رضی الله عنه said that they visited Abu Sa'eed رضی الله عنه. While they were sitting, they detected something stir under his couch. They looked and found a snake under it. He (Abu Sa'ib) got up to kill it but Abu Sa'eed رضی الله عنه who was engaged in *salah (prayer)* gestured to him that he should sit down. So, he sat down. On finishing (his *salah (prayer)*), he pointed to a room there and asked, "Have you seen the room?" He said, "Yes!" He said, "A young man of ours who had married recently lived in it we set out along with Allah's Messenger صلی الله علیه وسلم to the Battle of the Trenches (the young man, also). Everyday in the noon (after half the day), he got permission from Allah's Messenger صلی الله علیه وسلم to go and remain with his wife. One day, when he asked permission of Allah's Messenger صلی الله علیه وسلم, he instructed him to carry with him his weapons lest the Banu Qurayzah hurt him. He took his weapons and went home only to find his wife standing between the two doors. He was filled with jealousy and prepared to stab her with his lance. However, she asked him to put it down, come in and see (for himself) why she was outside. He went in and saw a huge snake coiled on the bed. He attacked it with his lance and pierced it with the lance. Then, he came out and fixed the lance in the ground (of the courtyard) of the house. The (dying) snake trembled and attacked him. But, no one could say who died first, the snake or the young man."

Abu Sa'eed said that they went to Allah's Messenger صلی الله علیه وسلم and reported to him what had happened. They requested him to pray to Allah to restore the young man to life for them. He said, "Seek forgiveness for your man." Then, he said, "There are in these houses (of Madinah) the awamir (the jinns who reside in them). When you see one of them, main him three times. If he goes away, that is good. If not, then kill him, for, he is an infidel." (Actually, make if difficult for him.)

Then, he said, "Go and bury your companion."

According to another version, he said: There are jinns in Madinah, who have accepted Islam. When you see any of them, warn him for three days. If he comes to you after that, then kill him, for, it is nothing but a devil."[1]

COMMENTARY: The ulama (Scholars) say that the sahabah (Prophet's Companions) رضی الله عنهم were not of such mind as to request the prophet صلی الله علیه وسلم to pray for his revival. Rather, they were under the impression that he was preconscious because of the poisoning. So they asked him to pray.

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[1] Muslim # 140. 2236.

This is why he instruct ed them to seek forgiveness for him, for , he was dead.
According to one version, on seeing a snake, you must say:

أُنْشِدُكُمْ بِالْعَهْدِ الَّذِيْ اَخَذَ عَلَيْكُمْ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ لَا تَاْذُوْنَا وَلَا تَظْهَرُوا لَنَا۔

(We adjure you by the covenant that Sulayman ibn Dawud عليه السلام had got from you, do not hurt us and do not come before us).

If he does not disappear even after that then he is not a Muslim. He is either an infidel jinn or a real snake. Or, he may be an offspring of Iblis. In any of these cases, he must be killed forthwith. He was called a devil because of his disobedience and unruly behaviour. Such conduct is called devilish.

KILL THE GECKOS

(٤١١٩) وَعَنْ اُمِّ شَرِيْكٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْوَزَغِ وَقَالَ كَانَ يَنْفُخُ عَلٰى اِبْرَاهِيْمَ۔ (متفق عليه)

4119. Sayyidah Umm Sharik رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم commanded them to kill the geckos. He said "It had blown on Ibrahim." عليه السلام [1]

COMMENTARY: When Prophet Ibrahim عليه السلام was thrown in to the fire by Nimrud, the gecko blow on it to stir it up.
This creature is very poisonous. It can poison eatable and cause great damage to people.

(٤١٢٠) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا۔

(رواه مسلم)

4120. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم Commanded that geckos should be killed. He called them fuwaysiqah (mischievous creature).[2]

COMMENTARY: The gecko is called fuwaysiqah (small fasiq) because it is one of the five evil animals and reptiles. They should be killed under any circumstances, even within the limits of the Haram.
Actually, fisq (from which this word is derived) is to 'go out.' In Shari'ah (divine law) it is 'to go out of obedience.'

(٤١٢١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ وَزَغًا فِيْ اَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهٗ مِائَةُ حَسَنَةٍ وَفِي الثَّانِيَةِ دُوْنَ ذٰلِكَ وَفِي الثَّالِثَةِ دُوْنَ ذٰلِكَ۔ (رواه مسلم)

4121. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who kills the gecko with the first blow, one hundred good deeds are recorded for him. If he kills at the second blow then fewer (are recorded), and at the third blow fewer than that."

COMMENTARY: In other words, one is encouraged to kill it as quickly as possible.

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[1] Bukhari # 3359, Muslim # 142-2237.
[2] Muslim # 144. 2238.

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KILLING ANTS

(٤١٢٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الْاَنْبِيَاءِ فَاَمَرَ بِقَرْيَةِ النَّمْلِ فَاُحْرِقَتْ فَاَوْحَى اللّٰهُ تَعَالٰى اِلَيْهِ اَنْ قَرَصَتْكَ نَمْلَةٌ اَحْرَقْتَ اُمَّةً مِنَ الْاُمَمِ تُسَبِّحُ۔ (متفق عليه)

4122. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Prophet of the Prophets (who have gone by) was stung by an ant. So, he ordered that the (entire) colony of the ants should be burned. That was done. So, Allah, the exalted, revealed to him: One ant bit you, but you burned an ummah community that glorifies me."[1]

COMMENTARY: The ulama (Scholars) say that the Prophet علیہ السلام had got the tree burned in which the ants resided. This particular Prophet علیہ السلام had prayed to Allah, "O Allah, you eliminate a whole community of people because of their sin, but among them there are pious people too..." Allah made him rest in the shade of a tree when it was very hot. He fell asleep there and ant stung him. So, he got all the ants burned because he could not locate the one that had stung him. He thought perhaps that all the ants were harmful so he eliminated them all.

Allah then sent him a revelation to reprimand him. In the Shari'ah (divine law) of Islam, it is not allowed to burn any animal or insect, any living creature, not even lice and bed bugs. Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that any living creature should be burned unless it causes harm and hurts.

Muhammad ibn Muslim رحمہ اللہ wrote in Mutalib ul Muminin that if an ant has hurt you then you may kill it. But, if it has not hurt you, then do not kill it. The jurists have issued an edict accordingly in this manner.

It is makruh (disapproved) to put ants in water. Moreover, if one ant has hurt you, you must not take revenge from all by burning them or destroying them.

SECTION II اَلْفَصْلُ الثَّانِيْ

RAT LANDING IN GHEE

(٤١٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَتِ الْفَارَةُ فِي السَّمْنِ فَاِنْ كَانَ جَامِدًا فَاَلْقُوْهَا وَمَا حَوْلَهَا وَاِنْ كَانَ مَائِعًا فَلَا تَقْرَبُوْهُ (رَوَاهُ اَحْمَدُ وَاَبُوْ دَاوٗدَ)

4123. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a mouse falls into ghee (which is clarified butter) when it is in a solid state, throw away the mouse and the portion that is around it. But, if it is in a liquid state then do not go near it."[2]

(٤١٢٤) وَرَوَاهُ الدَّارِمِيُّ عَنِ ابْنِ عَبَّاسٍ۔

4124. Sayyiduna Ibn Abbas رضی اللہ عنہ also narrated it.[3]

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[1] Bukhari # 3019, Muslim # 148-2241, Musnad Ahmad 2-402.

[2] Abu Dawud # 842, Musnad Ahmad 2-32.

[3] Darimi # 2085.

BUSTARD IS LAWFUL

(٤١٢٥) وَعَنْ سَفِيْنَةَ قَالَ اَكَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَحْمَ حُبَارٰى۔ (رواه ابوداؤد)

4125. Sayyiduna Safinah رضی اللہ عنہ said, "I and the messenger of Allah صلی اللہ علیہ وسلم ate the flesh of a bustard."[1]

COMMENTARY: The bustard (Hubara) is the most foolish of all birds.

FLESH OF JALALAH IS FORBIDDEN

(٤١٢٦) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الْجَلَّالَةِ وَاَلْبَانِهَا رَوَاهُ التِّرْمِذِيُّ وَفِي رِوَايَةٍ لِاَبِيْ دَاوٗدَ قَالَ نَهٰى عَنْ رُكُوْبِ الْجَلَّالَةِ۔

4126. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade eating al-jalalah (the animal that feeds on filth) and drinking its milk. According to a version: he forbade riding al-jalalah.[2]

COMMENTARY: Jalalah is the animal whose flesh may be lawful to eat, but it is accustomed to eat filth. So, if it eats filth rarely then it is not called jalalah and its flesh is not forbidden. Examples are hen. But, if this animal eats filth always and its meat and milk have the stench, then it is not allowed to eat its meat, unless it is enclosed and given good things to eat till its flesh and milk become pure, in which case it is lawful to eat it. Imam Abu Hanifah رحمہ اللہ. Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ have given this opinion. Imam Maalik رحمہ اللہ said that even after keeping it enclosed, its meat should be washed to the point of exaggeration.

Fatawa Kubra has the edict that it is allowed to eat flesh of enclosure for three days and the jalalah for ten days. It is disallowed to ride a jalalah because its perspiration too has a bad odour. The rider will get on him.

LIZARDS ARE DISALLOWED

(٤١٢٧) وَعَنْ عَبْدِ الرَّحْمٰنِ ابْنِ شِبْلٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ لَحْمِ الضَّبِّ (رواه ابوداؤد)

4127. Sayyiduna Abdur Rahman ibn Shabl رضی اللہ عنہ said that the prophet صلی اللہ علیہ وسلم forbade the eating of the flesh of lizards.[3]

COMMENTARY: Perhaps it was allowed to eat lizards (see hadith # 4111). Later the permission was revoked. Imam Abu Hanifah رحمہ اللہ abides by this hadith.

CAT IS FORBIDDEN

(٤١٢٨) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ الْهِرَّةِ وَاَكْلِ ثَمَنِهَا (رواه ابوداؤد والترمذی)

4128. Sayyiduna Jabir رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم forbade eating cats and consuming its price.[4]

COMMENTARY: While it is forbidden to eat flesh of cat, it is makruh (disapproved) to spend its price on eatables and drinks.

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[1] Tirmidhi # 1828, Abu Dawud # 3797.

[2] Tirmidhi (first portion) 1823, Abu Dawud # 3785.

[3] Abu Dawud # 3796, Tirmidhi # 1824.

[4] Abu Dawud # 3796, Tirmidhi.

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WHAT WAS FORBIDDEN ON THE DAY OF KHAYBAR

(٤١٢٩) وَعَنْهُ قَالَ حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِي يَوْمَ خَيْبَرَ الْحُمُرَ الْإِنْسِيَّةَ وَلُحُوْمَ الْبِغَالِ وَكُلَّ ذِيْ نَابٍ مِنَ السِّبَاعِ وَ كُلَّ ذِيْ مِخْلَبٍ مِّنَ الطَّيْرِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4129. Sayyiduna Jabir رضی اللہ عنہ said that on the day of Khaybar, Allah's Messenger صلی اللہ علیہ وسلم forbade domestic asses, the flesh of mules, every beast of prey having a fang and every bird of prey having a talon.[1]
(Their meat is unlawful to eat.)

HORSE FLESH DISALLOWED

(٤١٣٠) وَعَنْ خَالِدِ بْنِ الْوَلِيْدِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ اَكْلِ لُحُوْمِ الْخَيْلِ وَ الْبِغَالِ وَالْحَمِيْرِ۔ (رواه ابوداؤد والنسائی)

4130. Sayyiduna Khalid ibn Walid رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade the eating of the meat of horses, mules and asses.[2]

COMMENTARY: This hadith is da'if. It cannot contradict the hadith of Jabir رضی اللہ عنہ (# 4107). See the comments against it. Most ulama (Scholars) say that the hadith of Jabir رضی اللہ عنہ overrides this hadith.

PROPERTY OF THOSE UNDER COVENANT

(٤١٣١) وَعَنْهُ قَالَ غَزَوْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ فَاَتَتِ الْيَهُوْدُ فَشَكَوْا اَنَّ النَّاسَ قَدْ اَسْرَعُوْا اِلٰى خَصَائِرِهِمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا لَا يَحِلُّ اَمْوَالُ الْمُعَاهِدِيْنَ اِلَّا بِحَقِّهَا۔

(رواه ابوداؤد)

4131. Sayyiduna Khalid ibn Walid رضی اللہ عنہ said that he went with the Prophet صلی اللہ علیہ وسلم to fight on the day of Khaybar. The Jews came (to him) with the complaint that the people had hastened to pick up their dates (from the trees against the covenant). So, Allah's Messenger صلی اللہ علیہ وسلم said, "Beware! The Property of those with whom a covenant is concluded is not lawful, except for the right on the property (towards any kind of levy on it)."[3]

COMMENTARY: The right on the property can be the jizyah (tribute) on dhimmis or the ushr on trade merchandise of one given protection.

FISH, LOCUST, LIVER & SPLEEN

(٤١٣٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ اَلْمَيْتَتَانِ الْحُوْتُ وَالْجَرَادُ وَالدَّمَانِ الْكَبِدُ وَالطِّحَالُ۔ (رواه احمد وابن ماجة والدار قطنی)

4132. Sayyiduna Ibn Umar رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Tirmidhi # 1478.
[2] Abu Dawud # 3790.
[3] Abu Dawud # 3806.

"Two kinds of animals that have died (without being slaughtered) and two kinds of blood are made lawful for us. The two kinds of unslaughtered dead animals are the fish and the locust. The two kinds of blood are the liver and the spleen."[1]

FISH THAT DIES IN WATER DIES IN WATER & SURFACES

(٤١٣٣) وَعَنْ اَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَلْقَاهُ الْبَحْرُ وَجَزَرَ عَنْهُ الْمَآءُ فَكُلُوْهُ وَمَا مَاتَ فِيْهِ وَطَفَا فَلَا تَاْكُلُوْهُ رَوَاهُ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَقَالَ مُحْيُ السُّنَّةِ الْاَكْثَرُوْنَ عَلٰى اَنَّهٗ مَوْقُوْفٌ عَلٰى جَابِرٍ۔

4133. Sayyiduna Abu Zubayr رضی اللہ عنہ reported that (Sayyiduna) Jabir narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That (fish) which the sea throws (at the shore) or is left without water (when it dries up or changes course), you may eat (that fish). But that (fish which dies in the sea and surfaces, do not eat it."

Muhyi us *sunnah (Holy Prophet's practice)* says that many (scholars) have contended that this hadith is mawqit at Jabir رضی اللہ عنہ (meaning, these are not words of the Prophet صلی اللہ علیہ وسلم [2]

COMMENTARY: Imam Abu Hanifah رحمہ اللہ abides by this hadith and rules that the fish that dies in water (and surfaces) is unlawful. But, Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ contend that this fish may be eat en because of the categorical statement (without making an exception) of the Prophet صلی اللہ علیہ وسلم:

اُحِلَّ لَكُمُ الْمَيْتَتَانِ

(Two dead animals that have died without being slaughtered are lawful to you – previous hadith).

The Hanafis contend that these words mean the fish that the sea throws and they die because of that. Those that die a natural death in the water are not included in the Prophet's صلی اللہ علیہ وسلم saying.

ABOUT LOCUSTS

(٤١٣٤) وَعَنْ سَلْمَانَ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجَرَادِ فَقَالَ اَكْثَرُ جُنُوْدِ اللّٰهِ لَا اٰكُلُهٗ وَلَا اُحَرِّمُهٗ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ مُحْيُ السُّنَّةِ ضَعِيْفٌ۔

4134. Sayyiduna Salman رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم was asked about the locusts (whether they may be eaten). He said, "They are the largest of Allah's hosts (among birds). Neither do I eat them (for personal tastes) not do I declare them to be unlawful." (For Allah has made them lawful in the light of the hadith # 4132).[3]

COMMENTARY: Locusts are Allah's hosts because when He is angry at any people, He sends swarms of locusts on them. They devour their fields and trees bringing in their wake famine and drought. Entire habitations have been wiped out previously.

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[1] Ibn Majah # 3815, Musnad Ahmad.

[2] Abu Dawud # 3813.

[3] Abu Dawud # 3813.

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As for eating them, all the four imams rule that it is allowed to eat locusts. They go by most ahadith. The locust may have died a natural death, or may been slaughtered, or died during hunting by Muslims or the Majusis. Also, something may or may not have been cut off from them.

COCK MAY NOT BE REVILED

(٤١٣٥) وَعَنْ زَيْدِ بْنِ خَالِدٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ سَبِّ الدِّيْكِ وَقَالَ اِنَّهٗ يُؤَذِّنُ لِلصَّلٰوةِ۔ (رواه فی شرح السنة)

4135. Sayyiduna Zayd ibn Khalid رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that the cock should be reviled. He said, "Certainly, it calls (men) for the *salah (prayer)*."[1]

COMMENTARY: This refers to the *salah (prayer)* of taHajj (pilgrimage)ud (super erogatory prayer). The Prophet صلی اللہ علیہ وسلم woke up for taHajj (pilgrimage)ud (super erogatory prayer) when the cock crowed.

But this might also refer to the *salah (prayer)* of fajr.

We may ponder how bad it is to revile a human being when a good quality in a bird or animal precludes one from reviling it.

(٤١٣٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الدِّيْكَ فَاِنَّهٗ يُوْقِظُ لِلصَّلٰوةِ (رواه ابوداؤد)

4136. Sayyiduna Zayd ibn Khalid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not revile the cock, for, it wakens (us) for *salah (prayer)*."[2]

ON FINDING SNAKE IN THE HOUSE

(٤١٣٧) وَعَنْ عَبْدِ الرَّحْمٰنِ ابْنِ اَبِيْ لَيْلٰى قَالَ قَالَ اَبُوْ لَيْلٰى قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ظَهَرَتِ الْحَيَّةُ فِي الْمَسْكَنِ فَقُوْلُوْا لَهَا اِنَّا نَسْئَلُكَ بِعَهْدِ نُوْحٍ وَّ بِعَهْدِ سُلَيْمَانَ ابْنِ دَاوٗدَ اَنْ لَا تُؤْذِيَنَا فَاِنْ عَادَتْ فَاقْتُلُوْهَا۔ (رواه الترمذی وابوداؤد)

4137. Sayyiduna Abdur Rahman ibn Abu Layla رحمہ اللہ reported that (Sayyiduna) Abu Layla رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "when a snake is seen in the house, say to it, 'we ask you by the covenant made with Nuh علیہ السلام and the covenant made with Sulayman علیہ السلام son of Dawud علیہ السلام, do not harm us.' If it comes back then kill it."[3]

COMMENTARY: Prophet Nuh علیہ السلام had got an assurance from the snakes, when he had taken them on his ship, that they would not hurt anyone.

WARNING AGAINST SPARING SNAKE FOR FEAR OF REPRISAL

(٤١٣٨) وَعَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ لَا اَعْلَمُهٗ اِلَّا رَفَعَ الْحَدِيْثَ اَنَّهٗ كَانَ يَأْمُرُ بِقَتْلِ الْحَيَّاتِ وَقَالَ مَنْ

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[1] Baghawi in Sharh us *sunnah (Holy Prophet's practice)* # 327, Musnad Ahmad 5-192.

[2] Abu Dawud # 1510, Musnad Ahmad 5-192.

[3] Abu Dawud # 5260, Tirmidhi # 1485.

تَرَكَهُنَّ خَشْيَةَ ثَائِرٍ فَلَيْسَ مِنَّا۔ (رواه فی شرح السنة)

4138. Sayyiduna Ikrimah رحمه الله reported from Sayyiduna Ibn Abbas رضی الله عنه saying. "I do not know but he traced it back to the Prophet صلی الله علیه وسلم that he commanded that snakes should be killed and he would say, "If anyone spares them fearing a reprisal, then he does not belong to us." (He does not eliminate a harmful animal and does not rely on Allah.)[1]

COMMENTARY: Fearing a reprisal means one may be afraid lest other snakes seize revenge for killing their mate. During the jahiliyah (ignorance period), the Arabs believed that if they killed a snake, its mate would sting the killer. So they refrained from killing snakes.

(٤١٣٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا سَالَمْنَا هُمْ مُنْذُ حَارَبْنَا هُمْ وَمَنْ تَرَكَ شَيْأً مِّنْهُمْ خِيْفَةً فَلَيْسَ مِنَّا۔ (رواه ابوداؤد)

4139. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, 'We have not made peace with them (snakes) ever since we began to fight with them. Hence, if any one spares any of them because of fear (of reprisal by itself or its mate) then he does not belong to us."[2]

COMMENTARY: The words in another version are: 'ever since the snakes and we have antagonized one another.' Their antagonism is natural. Each tries to hurt the other. The ulama (Scholars) say that this fight and enimity dates back to the hostility between Sayyiduna Aadam علیه السلام and the snake. When the accursed Iblis decided to enter paradise to entice Sayyiduna Aadam, علیه السلام, he was prevented to go in by the gate keeper. So, the snake come to the aid of Iblis. It took him in its mouth and conveyed him into paradise. There, Iblis trapped both Sayyiduna Aadam علیه السلام and Sayyidah Hawwa علیها السلام in his net. He lured them into eating from the tree to approach which they were forbidden. Consequently, they were expelled from paradise. Allah told them -meaning Sayyiduna Aadam علیه السلام, Sayyidah Hawwa علیها السلام and Iblis and the snake:

اِهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

{Get you down, all with enmity between yourselves...} (2: 36)

It is said that the snake used to be good looking. When he became a tool in the hands of Iblis, his appearance was transformed. So, the snake deserves to be despised and antagonized.

The pronominal suffix used for snakes is the one reserved for intelligent beings. This is because peace is ascribed to them: 'we have not made peace with them.'

(٤١٤٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُقْتُلُوا الْحَيَّاتِ كُلَّهُنَّ فَمَنْ خَافَ ثَارَهُنَّ فَلَيْسَ مِنِّيْ۔ (رواه ابوداؤد والنسائی)

4140. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم

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[1] Musnad Ahmad 1-348.

[2] Abu Dawud # 5248.

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said, "kill the snakes - all of them! He who apprehends their retribution does not belongs to me."[1]

COMMENTARY: While this hadith calls for killing all snakes, the awamir must be spared. The awamir are they who live in homes. Or, we may say that this hadith calls for killing them after first sounding a warning as stated in a previous hadith of Abu Sa'ib رضی اللہ عنہ (# 4118)

(٤١٤١) وَعَنِ الْعَبَّاسِ قَالَ يَا رَسُوْلَ اللّٰهِ إِنَّا نُرِيْدُ اَنْ نَكْنَسَ زَمْزَمَ وَإِنَّ فِيْهَا مِنْ هٰذِهِ الْجِنَانِ يَعْنِي الْحَيَّاتِ الصِّغَارِ فَاَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهِنَّ۔ (رواہ ابوداؤد)

4141. Sayyiduna Abbas رضی اللہ عنہ is reported to have said (one day), "O Messenger of Allah, we intend to clean the (well of) zamzam, but there are in it the jinan, meaning the small snakes. So, Allah's Messenger صلی اللہ علیہ وسلم commanded that the snakes should be killed.[2]

COMMENTARY: Since the well could be cleaned only when all the snakes were eliminated, the Prophet صلی اللہ علیہ وسلم had that done. When it was possible to make an exception of some, he mentioned that as we shall see in the next hadith.

DO NOT KILL THE WHITE SMALL SNAKES

(٤١٤٢) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُقْتُلُوا الْحَيَّاتِ كُلَّهَا اِلَّا الْجَانَّ الْاَبْيَضَ الَّذِيْ كَاَنَّهُ قَضِيْبُ فِضَّةٍ۔ (رواہ ابوداؤد)

4142. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Kill all the snakes but not white jaan, meaning the small that looks like a silver wand."[3]

COMMENTARY: Perhaps this snake was made an exception because they did not hurt anyone.

WHEN A FLY DROP IN FOOD & DRINK

(٤١٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَقَعَ الذُّبَابُ فِيْ اِنَاءِ اَحَدِكُمْ فَامْقُلُوْهُ فَاِنَّ فِيْ اَحَدِ جَنَاحَيْهِ دَاءً وَفِي الْاٰخِرِ شِفَاءً فَاِنَّهُ يَتَّقِيْ بِجَنَاحِهِ الَّذِيْ فِيْهِ الدَّاءُ فَلْيَغْمِسْهُ كُلَّهُ۔ (رواہ ابوداؤد)

4143. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a fly lands in the vessel of one of you, immense it in it (completely), for, in one of its wings is disease and in the other healing. Since it lands on the diseased wing, put all of it in."[4] (See hadith # 4115)

(٤١٤٤) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا وَقَعَ الذُّبَابُ فِي الطَّعَامِ فَامْقُلُوْهُ فَاِنَّ فِيْ اَحَدِ جَنَاحَيْهِ سَمًّا وَّفِي الْاٰخِرِ شِفَاءً فَاِنَّهُ يُقَدِّمُ السَّمَّ وَيُؤَخِّرُ الشِّفَاءَ۔ (رواہ فی شرح السنۃ)

4144. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم

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[1] Abu Dawud # 5249.
[2] Abu Dawud # 5251.
[3] Abu Dawud # 5261.
[4] Abu Dawud # 3844.

said, "If a fly drop in food, put it in (completely), for, one of its wings has poison and the other an antidote. It lands on poison first and defers the antidote."[1]

FOUR CREATURES MUST NOT BE KILLED

(٤١٤٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ اَرْبَعٍ مِنَ الدَّوَابِّ النَّمْلَةِ وَالنَّحْلَةِ وَالْهُدْهُدِ وَالصُّرَدِ۔ (رواه ابوداؤد والدارمی)

4145. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade the killing of four creatures: Ants, bees, hoopoes sparrow hawks.[2]

COMMENTARY: The ants should be killed only when they sting. That is allowed. Some people say that the disallowance is to kill the ants that have long legs because they do not cause harm.

The bees or honey bees are beneficial to man. They provide honey and wax.

The hoopoe and the sparrow hawks are forbidden to be killed because their meat is forbidden to eat, anyway. Besides, the former is bad-smelling and comes under the category of jalalah.

The Arabs used to attach bad omen to the cry of these two birds. The Prophet صلی اللہ علیہ وسلم disallowed that these two creatures should be killed so that the people may give up their superstion about them.

SECTION III اَلْفَصْلُ الثَّالِثُ

PERSONAL WHIMS DO NOT DICTATE WHAT IS LAWFUL & UNLAWFUL

(٤١٤٦) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَهْلُ الْجَاهِلِيَّةِ يَاْكُلُوْنَ اَشْيَاءَ وَيَتْرُكُوْنَ اَشْيَاءَ تَقَذُّرًا فَبَعَثَ اللّٰهُ نَبِيَّهٗ وَاَنْزَلَ كِتَابَهٗ وَاَحَلَّ حَلَالَهٗ وَحَرَّمَ حَرَامَهٗ فَمَا اَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَا قُلْ لَّا اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗ اِلَّا اَنْ يَّكُوْنَ مَيْتَةً اَوْدَمًا اَلْاٰيَة (رواه ابوداؤد)

4146. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the people of the jahiliyah (ignorance period) ate some things and gave up some other things (going by their personal likes and dislikes). Then Allah sent His prophet صلی اللہ علیہ وسلم and revealed His Book (to His Prophet صلی اللہ علیہ وسلم for his ummah) declaring His lawful as lawful and His unlawful as unlawful. So that He declared as lawful and what He declared unlawful is unlawful is unlawful and when He said nothing about something, it is permitted. And, Ibn Abbas رضی اللہ عنہ recited:

قُلْ لَّا اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗ اِلَّا اَنْ يَّكُوْنَ مَيْتَةً اَوْدَمًا اَلْاٰيَة

{Say: 'I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth...}[3] (6: 145)

COMMENTARY: Through His Prophet whom He sent and His Book that He revealed,

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[1] Sharh us *Sunnah (Holy Prophet's practice)* # 2815, Ibn Majah # 3504.

[2] Abu Dawud # 5267, Darimi.

[3] Abu Dawud # 3800.

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Allah made clear what is lawful.
The entire verse that Ibn Abbas رضی اللہ عنہ had recited is:

قُلْ لَّا اَجِدُ فِيْمَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ۔ (الانعام ٦: ١٤٥)

{Say, I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat or blood poured forth, or the flesh of swine for it is an abomination - or what is impious (meat) on which a name has been invoked other than Allah's But (even so), if a person is forced by necessity, without willful disobedience, nor transgressing due limits - Your Lord is Oft for giving, Most Merciful} (6: 145)

Ibn Abbas رضی اللہ عنہ recited this verse to refute those people who make something lawful or unlawful at their personal whim. Only the animals named in this verse are unlawful. Other things that are known through the Prophet's صلی اللہ علیہ وسلم *sunnah (Holy Prophet's practice)* to be unlawful are not mentioned by him because they are numerous.

FLESH OF ASS FORBIDDEN

(٤١٤٧) وَعَنْ زَاهِرٍ الْاَسْلَمِيِّ قَالَ اِنِّيْ لَاُوْقِدُ تَحْتَ الْقُدُوْرِ بِلُحُوْمِ الْحُمُرِ اِذْ نَادٰى مُنَادِي رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهَاكُمْ عَنْ لُحُوْمِ الْحُمُرِ۔ (رواه البخاری)

4147. Sayyiduna Zahir al Aslamiy رضی اللہ عنہ said, "I was kindling fire under the vessel containing flesh of ass (to cook it) when the crier from Allah's Messenger صلی اللہ علیہ وسلم announced, "Surely Allah's Messenger صلی اللہ علیہ وسلم forbids you (to eat) the flesh of asses."[1]

KINDS OF JINNS

(٤١٤٨) وَعَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ يَرْفَعُهُ اَلْجِنُّ ثَلَاثَةُ اَصْنَافٍ صِنْفٌ لَهُمْ اَجْنِحَةٌ يَطِيْرُوْنَ فِي الْهَوَاءِ وَصِنْفٌ حَيَّاتٌ وَكِلَابٌ وَصِنْفٌ يَحُلُّوْنَ وَيَظْعَنُوْنَ۔ (رواه فی شرح السنة)

4148. Sayyiduna Abu Tha'labah Khushaniy رضی اللہ عنہ narrated in a marfu manner (that Allah's Messenger said:) "The jinns of three kinds.

1. **a kind that have wings and fly in the air,**
2. **another that take the form of snakes and dogs, and,**
3. **another that halt at places and travel ahead."[2]**

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[1] Bukhari # 4173.

[2] Sharh us *sunnah (Holy Prophet's practice).*

CHAPTER - IV

THE 'AQIQAH'

بَابُ الْعَقِيْقَةِ

The word 'aiqiqah (عقيقة) is derived from 'aqq (عق) which means 'to rip,' 'to tear' In the terminology of Shari'ah (divine law), aqiqah means the hair on the head of the new-born. These hair are shaved off on the seventh day. Accordingly, this word, aqiqah, is also applied to the sheep or goat that is sacrificed on the day when the hair is shaved off.

SHARI'AH (DIVINE LAW) POSITION: According to Imam Ahmad رحمه الله, Imam Maalik رحمه الله and Imam Shafi'I رحمه الله aqiqah is a *sunnah (Holy Prophet's practice)*. Most ahadith also say so. Imam Ahmad رحمه الله is also known to have called it *wajib (obligatory)*. Imam Abu Hanifah رحمه الله is said to have termed it *mustahab (desirable)*, not a *sunnah (Holy Prophet's practice)* and he said that his verdict is based on the Prophet's صلى الله عليه وسلم traditions.

The well known mujtahid of the Hanafis, Imam Muhammad رحمه الله, has stated in his muwatta:

"As for the aqiqah, it has reached us that it used to be done in the jahiliyah (ignorance period) and was done in the beginning of Islam, but that later the adha (sacrifice of the Hajj (pilgrimage)) abrogated every sacrifice that had been before it, and fasting the month of Ramadan abrogated every fast which there had been before it, and the ghusl (bath) after sexual activity abrogated every ghusl which used to be done before it, and zakah (Annual due charity) abrogates every sadaqah (charity) that was done before it. That is how it has reached us."[1]

COMMENTARY: The same commands and conditions apply to aqiqah as the commands and conditions that apply to sacrifice.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

COMMAND TO OBSERVE AQIQAH

(٤١٤٩) عَنْ سَلْمَانَ بْنِ عَامِرِ الضَّبِّيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَعَ الْغُلَامِ عَقِيْقَةٌ فَاهْرِيْقُوْا عَنْهُ دَمًا وَاَمِيْطُوْا عَنْهُ الْاَذٰى۔ (رواه البخارى)

4149. Sayyiduna Salman ibn Aamir Dabbiy رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "There is along with a son an aqiqah. So, shed blood on his behalf (by slaughtering an animal for him) and remove from him the harm (meaning, the hair on the head and the impurities)."[2]

TAHNEEK IS MASNUN (HOLY PROPHET'S PRACTICE)

(٤١٥٠) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتٰى بِالصِّبْيَانِ فَيُبَرِّكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ۔ (رواه مسلم)

4150. Sayyidah Ayshah رضى الله عنها narrated that new born were brought to Allah's

[1] The Muwatta of Imam Muhammad, p 285, Darul Isha'at Karachi.

[2] Bukhari # 5469, Tirmidhi # 1515

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Messenger and he invoked blessings on them (by praying (بارک اللہ علیک) - may Allah shower blessing and mercy on you). And he performed their tahneek (by chewing and softening some dates and rubbing their palates with their juice).[1]

COMMENTARY: Dates or anything sweet is chewed and applied to the child's palate. It is musnun and it is preferable if a pious and righteous man does it.

(٤١٥١) وَعَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ اَنَّهَا حَمَلَتْ بِعَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ بِمَكَّةَ قَالَتْ فَوَلَدْتُّ بِقُبَاءٍ ثُمَّ اَتَيْتُ بِهٖ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهٗ فِيْ حَجْرِهٖ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَ فِيْ فِيْهِ ثُمَّ حَنَّكَهٗ ثُمَّ دَعَا لَهٗ وَبَرَّكَ عَلَيْهِ وَكَانَ اَوَّلُ مَوْلُوْدٍ وُلِدَ فِي الْاِسْلَامِ۔ (متفق علیہ)

4151. Sayyidah Asma bint Abu Bakr (رضی اللہ عنہا) narrated that she conceived Abdullah ibn Zubayr (رضی اللہ عنہ) in Makkah. She said that she gave birth to him in Quba. She took him to Allah's Messenger (صلی اللہ علیہ وسلم) and put him in his lap. Then he asked for a date, chewed it and inserted his saliva in his mouth (after it was moist with his saliva). Then he rubbed his palate (with it). After that, he made supplication for him and prayed for blessing on him. He (Abdullah) was the first child born in (the time of) Islam.[2]

COMMENTARY: Quba is about 1. 5 miles to the south west of Madinah. The Prophet (صلی اللہ علیہ وسلم) had made his final stop here before proceeding to Madinah when he emigrated from Makkah. He stayed here for three or four days and built the mosque, Masjid Quba; where he had stayed. Though it is outside the limits of Madinah, yet it is regarded as part of it. It is a fertile place producing much fruit. The well, Bir Aris, is situated her. It is at this place that the Prophet (صلی اللہ علیہ وسلم) had given glad tidings of paradise to some sahabah (Prophet's Companions) (رضی اللہ عنہم). the Prophet (صلی اللہ علیہ وسلم) ring that he and the caliphs after him used as a seal had dropped in this well in the time of Sayyiduna Uthman (رضی اللہ عنہ). Its water was very brackish but after the Prophet (صلی اللہ علیہ وسلم) put his saliva into it, the water become very sweet. Now a days, however, it is dry.

The first child born to a muhajir (emigration) from Makkah was Abdullah ibn Zubair (رضی اللہ عنہ), But, even before his birth, the first Muslim child, after hijrah, was to an ansar. The child was Nu'man ibn Bashir (رضی اللہ عنہ).

SECTION II اَلْفَصْلُ الثَّانِيْ

NUMBER OF ANIMALS FOR AQIQAH

(٤١٥٢) عَنْ اُمِّ كُرْزٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَقِرُّوا الطَّيْرَ عَلٰى مَكِنَاتِهَا قَالَتْ وَسَمِعْتُهٗ يَقُوْلُ عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ وَلَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ اَوْ اِنَاثًا رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ مِنْ قَوْلِهٖ يَقُوْلُ عَنِ الْغُلَامِ اِلٰى اٰخِرِهٖ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

4152. Sayyidah Umm Karz (رضی اللہ عنہا) narrated that she heard Allah's Messenger (صلی اللہ علیہ وسلم) say, "Let the birds be peaceful in their nests." She said that she heard him say

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[1] Muslim # 101-286, Abu Dawud # 5106.

[2] Bukhari # 5469, Muslm # 26. 2146, Musnad Ahmad 6-347,

also, "Two sheep may be sacrificed on behalf of a male child (in aqiqah), and one on behalf of a female child. But, it does not harm you if the sheep are male or female." Tirmidhi and Nasa'i transmitted it from "two sheep" to the end.[1]

COMMENTARY: Birds must not be disturbed in their nests, nor when they are hatching their eggs. It could also mean, 'do not take ill omen from them.' The Arabs used to come to a nest and disturb it. If the bird inside took flight to the right side that was a good omen and the man went ahead with the work in his mind. If it flew to the left side, he abandoned his plans. This is called tatayyur (تطير). The Prophet صلى الله عليه وسلم said that the bird must be left to itself and not made to fly away.

IMPORTANCE OF AQIQAH

(٤١٥٣) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغُلَامُ مُرْتَهَنٌ بِعَقِيْقَتِهٖ يُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمّٰى وَيُحْلَقُ رَأْسُهٗ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ لٰكِنَّ فِيْ رِوَايَتِهِمَا رَهِيْنَةٌ بَدَلَ مُرْتَهَنٌ وَفِيْ رِوَايَةٍ لِاَحْمَدَ وَاَبِيْ دَاوٗدَ وَيُدَمّٰى مَكَانَ وَيُسَمّٰى وَقَالَ اَبُوْدَاوٗدَ وَيُسَمّٰى اَصَحُّ۔

4153. Sayyiduna Hasan رحمه الله (Busri) reported that (Sayyiduna) Samurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Every child is in pledge for its aqiqah. On the seventh day a sacrifice is made for it (for its aqiqah), a name is given to it and its head is shaved."

A version is: "Every child is a pledge" (رَهِيْنَة) instead of 'in pledge' (مرتهن). Another version is: "is smeared with blood" (وَيُدَمّٰى) instead of 'a name is given' (يُسَمّٰى). Abu Dawud, however, says that (يسمى) is correct.[2]

COMMENTARY: The new born is not responsible in any way. So, if his aqiqah is not performed he cannot be blamed on punished. As for being pledged, Imam Ahmad رحمه الله said that if his aqiqah is not performed and he dies in infancy, then he will not be allowed to intercede for his parents unless they perform his aqiqah.

Some others say that if they do not perform his aqiqah, he is precluded from everything good, peace and ideal growth. The evil consequences are borne by the parents.

Yet others say that the child will continue to remain in filth and injury or harm.

According to a hadith:

فَاَمِيْطُوْا عَنْهُ الْاَذٰى

(Remove from him the impurity, meaning hair, dirt, blood, etc.)

When a child's aqiqa is performed, he is relieved from harm and injury.

The child is also given a name. Some versions say the child is smeared with blood. Abu Dawud رحمه الله says that the former version is correct. But Qatadah رحمه الله said that some hair of the child may be soaked in the blood of the animal when it is slaughtered. Then the hair must be placed on the crown of the child's head so that the blood forms a streak on the crown of its head. Then the child's hair must be shaved off. However, the compiler of safar us Sa'adah writes that this practice should not be followed and the word (يدمى) in the

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[1] Abu Dawud # 2835, Tirmidhi # 1516, Nasa'i # 4217, Ibn Majah # 3162, Darimi # 1966, Musnad Ahmad 6. 381.

[2] Musnad Ahmad 5-7, Abu Dawu

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version is a narrator's slip. It is not known at all from the Prophet صلى الله عليه وسلم and he never did it too. He performed the aqiqah of Imam Hasan رحمه الله and Imam Husayn رحمه الله but he did not do this thing. This practice pertains to the jahiliyah (ignorance period) and was abrogated as is evident from the hadith # 4158 (to follow).

Khattabi رحمه الله said that filth and injury must be removed from the child, then how will he condone smearing of blood on his head? Some ulama (Scholars) say that, instead fragrance like saffron (or Khuluq) should e applied to the child.

ONE SHEEP/GOAT ON BEHALF OF MALE CHILD

(٤١٥٤) وَعَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ قَالَ عَقَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ يَا فَاطِمَةُ اَحْلِقِيْ رَأْسَهٗ وَ تَصَدَّقِيْ بِزِنَةِ شَعْرِهٖ فِضَّةً فَوَزَنَّاهُ فَكَانَ وَزْنُهٗ دِرْهَمًا اَوْ بَعْضَ دِرْهَمٍ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ وَاِسْنَادُهٗ لَيْسَ بِمُتَّصِلٍ لِاَنَّ مُحَمَّدَ بْنَ عَلِيِّ بْنِ حُسَيْنٍ لَمْ يُدْرِكْ عَلِيَّ بْنَ اَبِيْ طَالِبٍ۔

4154. Sayyiduna Muhammad ibn Husayn رحمه الله reported that (Sayyiduna) Ali ibn Abu Talib رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم sacrificed one sheep for the aqiqah of Hasan رضى الله عنه (his grandson and Ali's رضى الله عنه son). He said (at the time), "O Fatimah shave his head and give silver of the weight of his hair as sadaqah (charity)." They weighed it and it came to a dirham or part of a dirham.[1]

COMMENTARY: This hadith confirms that one sheep or goat may be slaughtered for a boy's aqiqah. The next hadith upholds this point, but Nasa'i mentions two vams in its version of the next hadith. However, the compiler of Safar us Sa'adah says that while one animal is allowed, the stronger opinion, and more correct, is about the Prophet's directive to slaughter two sheep on behalf of a male child. So, what is known as his saying is stronger and preferable than what he is said to have done, for, it may have been an exceptional case. Oral directive means both permissibility and a preferred course while an action is mere evidence of permissibility. Tirmidhi رحمه الله states that in this case the traditions are narrated that by these sahabah: (Sayyiduna) Ali, رضى الله عنه Ayshah رضى الله عنها Umm Kurz, رضى الله عنه Buraydah رضى الله عنه, Samurah رضى الله عنه, Abu Hurayrah رضى الله عنه, Abdullah ibn Umar رضى الله عنه, Anas رضى الله عنه, Salman ibn Aamir رضى الله عنه and ibn Abbas رضى الله عنه.

Mulla Ali Qari رضى الله عنه said that perhaps the *mustahab (desirable)* course for a male child may be one sheep and the perfectly *mustahab (desirable)* two goats. Besides, it is not necessary that both the sheep or goats must be sacrificed on the same day. Hence, the Prophet صلى الله عليه وسلم may have sacrificed one sheep or ram on the birth of his grandson and the second on the seventh day. Or, he may have sacrificed only one and may have instructed his son-in-law (Ali) رضى الله عنه or his daughter to sacrifice the second sheep or ram. Hence, the traditions that mention that he sacrificed sheep or one ram state the facts and those that say that he sacrificed two. State the legal position figuratively (one by himself and the other by his son-in-law or daughter).

Then he instructed his daughter to have child's hair shaved off and weighed against silver.

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[1] Tirmidhi # 1519.

(٤١٥٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا رَوَاهُ اَبُوْدَاوٗدَ وَعِنْدَ النَّسَائِيِّ كَبْشَيْنِ كَبْشَيْنِ۔

4155. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sacrificed for the aqiqah of (his grandsons) Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ one ram, each.[1] Accordingly to the other version of Nasa'i: (he sacrificed) two rams, each.[2]

AQIQAH TO PREVENT UQUQ

(٤١٥٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْعَقِيْقَةِ فَقَالَ لَا يُحِبُّ اللّٰهُ الْعُقُوْقَ كَاَنَّهٗ كَرِهَ الْاِسْمَ وَقَالَ مَنْ وُلِدَ لَهٗ وَلَدٌ فَاَحَبَّ اَنْ يَنْسُكَ عَنْهُ فَلْيَنْسُكْ عَنِ الْغُلَامِ شَاتَيْنِ وَعَنِ الْجَارِيَةِ شَاةً۔ (رواه ابوداؤد والنسائی)

4156. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ reported on the authority of his father that his grandfather narrated: Allah's Messenger صلی اللہ علیہ وسلم was asked about the aqiqah. He said Allah does not like Uquq. Perhaps, Allah's Messenger صلی اللہ علیہ وسلم did not like this deed to be ascribed to the noun (or name) aqiqah. Then, he said, "He who has a child born to him, it is desirable that he must offer a sacrifice on its behalf. He must offer two sheep for a boy and one for a girl."[3]
(uquq is breaking ties of kinship.)

COMMENTARY: Allah does not like uquq because if anyone does not perform the aqiqah of his child then he is severing ties of kinship with his child (making uquq with him) and then the child will grow up and be disobedient to his parents and keep away from them. That will be his uquq. Hence, the first portion of the hadith is a warning.

The words 'perhaps Allah's Messenger صلی اللہ علیہ وسلم did not like this deed to be ascribed to aqiqah' are the sub narrator's. He meant that the Prophet صلی اللہ علیہ وسلم did not like the word aqiqah lest anyone be confused with its being derived from uquq (and aq) (عق), which means being rebellious to parents. He preferred to call it by the name (ذبیحة) (dhabihah) or (نسیکة) (nasikah) - Nihayah.

Toorpushti رحمہ اللہ however, said that it is not proper to attribute these words to Allah's Messenger صلی اللہ علیہ وسلم because he has mentioned aqiqah in many of his sayings. He said that it is possible that the man who had put the question was concerned about the root word of both aqiqah and uquq being common. He may have been confused that, in this case. Aqiqah was not much important. The Prophet صلی اللہ علیہ وسلم set his confusion at rest.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ has explained the foregoing words of Nihayah that the Prophet صلی اللہ علیہ وسلم may have used the word aqiqah in certain ahadith before he disliked its connexion with uquq.

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[1] Abu Dawud # 2841.

[2] Nasa'i # 4219.

[3] Abu Dawud # 2842, Nasa'i # 4213, Musnad Ahmad 2.182

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MASNUN TO CALL THE ADHAN IN CHILD'S EAR

(٤١٥٧) وَعَنْ اَبِيْ رَافِعٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَذَّنَ فِيْ اُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِيْنَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلٰوةِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

4157. Sayyiduna Abu Rafi رضی اللہ عنہ said that he saw Allah's Messenger صلی اللہ علیہ وسلم call the adhan in the ear of Hasan ibn Ali رضی اللہ عنہ when Sayyidah Fatimah رضی اللہ عنہ gave birth to him. It was the adhan (that is called) for the *salah (prayer)*.[1]

COMMENTARY: It is *sunnah (Holy Prophet's practice)* to call the adhan in the ear of the new-born. Sayyiduna Husayn رضی اللہ عنہ narrated that in a marfu form (the words of the Prophet) صلی اللہ علیہ وسلم as transmitted by Musnad Abu Yala that if the adhan is pronounced in the right ear of a new born and the iqamah in its left ear then umm Sibyan will not cause it harm. (Umm sibyan is a kind of epilepsy. The child gets nocturnal fright.)

Imam Nawawi رحمہ اللہ wrote in Kitab-ur Rawdah that it is *mustahab (desirable)* to utter these words in the child's ear:

اِنِّيْ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ

(I seek protection for her and for her progeny with you from the accursed satan) - These are words of supplication for Sayyidah Maryam علیہ السلام by her mother, the wife of Imran (maternal grandfather of Prophet Easa علیہ السلام. (Aal Imran, 3: 36)

SECTION III اَلْفَصْلُ الثَّالِثُ

THE DAY OF AQIQAH

(٤١٥٨) عَنْ بُرَيْدَةَ قَالَ كُنَّا فِي الْجَاهِلِيَّةِ اِذَا وُلِدَ لِاَحَدِنَا غُلَامٌ ذَبَحَ شَاةً وَلَطَخَ رَاسَهٗ بِدَمِهَا فَلَمَّا جَآءَ الْاِسْلَامُ كُنَّا نَذْبَحُ الشَّاةَ يَوْمَ السَّابِعِ وَنَحْلِقُ رَاْسَهٗ وَنُلَطِّخُهٗ بِزَعْفَرَانٍ رَوَاهُ اَبُوْدَاوٗدَ وَزَادَ رَزِيْنٌ وَنُسَمِّيْهِ۔

4158. Sayyidah Buraydah رضی اللہ عنہا narrated: when a boy was born to any of us during the `jahiliyan, he slaughtered a sheep and daubed his head with its blood. When Islam was here, we slaughtered a sheep on the seventh day, shaved his head and spread saffron on it.

Razin added: And we named him (on the seventh day).[2]

COMMENTARY: According to most ahadith, a new born's aqiqah must be preformed on the seventh day of its birth.

Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ say that if it is not possible on the seventh day then it may be performed on the fourteenth day and so on in weekly additions: 21st, 28th, 35th....

According to a tradition, the Prophet صلی اللہ علیہ وسلم performed his own aqiqah after he was commissioned as Prophet because he could not know if his aqiqah had been performed on the day of his birth, or not. However, the sanad (line of transmission) of this tradition is

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[1] Tirmidhi # 1514, Abu Dawud # 5105.

[2] Abu Dawud # 2843.

weak. Besides, it seems for fetched.
According to Imam Maalik, it is not proper to break the bones of the aqiqah. Rather, the flesh must be separated and the bones must be buried.
Imam Shafi'I رحمه الله said that it is proper to break the bones. It is written in the books of the Shafi'is that if the meat of aqiqah is cooked and given away as sadaqah (charity) then it is better. If something sweet is prepared with it and given in charity that is best. It augurs well for the child's good character.[1]

[1] See Bringing up children in Islam abridge by Mawlana Doctor Habibullah Mukhtar, pp 22 following Dar ul Isha'at, Karachi.

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بسم الله الرحمن الرحيم

BOOK - XX

"FOODS" كتاب الاطعمة

In these chapter, such ahadith are narrated as disclose the things that the Prophet صلى الله عليه وسلم ate and those that he did not eat.
These ahadith also speak of manners of eating and drinking.

SECTION I الفصل الاول

THREE THINGS TO REMEMBER WHEN EATING

(٤١٥٩) عَنْ عُمَرَ بْنِ اَبِيْ سَلَمَةَ قَالَ كُنْتُ غُلَامًا فِيْ حَجْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِيْ تَطِيْشُ فِي الصَّحْفَةِ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِّ اللّٰهَ وَكُلْ بِيَمِيْنِكَ وَكُلْ مِمَّا يَلِيْكَ۔ (متفق عليه)

4159. Sayyiduna Umar ibn Abu Salamah رضى الله عنه narrated that he was a boy under the care and guardianship of Allah's Messenger صلى الله عليه وسلم (While eating with him,) his hand stretched all around the dish (one day). So, he said to him, "Say bismillah (meaning, begin with Allah's name), eat with right hand. Eating from what is nearest to you."[1]

COMMENTARY: Three basic manners of eating are mentioned in this hadith. The ulama (Scholars) say that they are of the kind of *mustahab (desirable)*. Other ahadith say that after eating are must say al-hamdulillah (praise belongs of Allah).
Imam Shafi'I رحمه الله and others say that if one says bismillah when many are seated then it is enough for all. Bismillah is also recited when drinking water and taking medicine. Some ulama (Scholars) say that the command to eat with the right hand is *wajib (obligatory)*.

SIGNIFICANCE OF SAYING BISMILLAH

(٤١٦٠) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ اَنْ لَّا يُذْكَرَ اسْمُ اللّٰهِ عَلَيْهِ۔ (رواه مسلم)

4160. Sayyiduna Hudhayfah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "Surely, the devil regards such food lawful for him on which the name of Allah is not mentioned."[2]

COMMENTARY: When bismillah is not recited the devil becomes capable of eating that food. Or, it is as if the devil devoured it. Or, the food was wasted against Allah's will.

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[1] Bukhari # 5376, Muslim # 108-2022, Tirmidhi # 1857, Abu Dawud # 3777, Ibn Majah # 3267, Darimi # 2019, Muwatta Maalik 32 (Sifatun Nabi).
[2] Muslim # 102-2017.

(٤١٦١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الرَّجُلُ بَيْتَهٗ فَذَكَرَ اللّٰهَ عِنْدَ دُخُوْلِهٖ وَعِنْدَ طَعَامِهٖ قَالَ الشَّيْطَانُ لَا مَبِيْتَ لَكُمْ وَلَا عَشَاءَ وَاِذَا دَخَلَ فَلَمْ يَذْكُرِ اللّٰهَ عِنْدَ دُخُوْلِهٖ قَالَ الشَّيْطَانُ اَدْرَكْتُمُ الْمَبِيْتَ وَاِذَا لَمْ يَذْكُرِ اللّٰهَ عِنْدَ طَعَامِهٖ قَالَ اَدْرَكْتُمُ الْمَبِيْتَ وَالْعَشَاءَ۔ (رواه مسلم)

4161. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man enters his house (meaning, his bedroom) and mentions Allah's name and so when he eat s his food, the devil says (to his associates), 'There is no place for you (in this house) for the night and no dinner.' But, when he enters and fails to mention Allah, the devil says (to them). 'You have found a place here to spend the night.' When he does not mention Allah at his meal, the devil says (to them), 'you have found here a place for the night and food too for dinner."[1]

USING THE RIGHT HAND TO EAT & DRINK

(٤١٦٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ اَحَدُكُمْ فَلْيَاْكُلْ بِيَمِيْنِهٖ وَاِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِيْنِهٖ۔ (رواه مسلم)

4162. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you eats, he must eat with his right hand. When he drinks, he must drink with his right hand."[2]

COMMENTARY: The command in the hadith seems to be of the nature of *wajib (obligatory)*. A tradition in Muslim supports it. Sayyiduna Salamah ibn Akwa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man partaking food with his left hand, so he instructed him to eat with his right hand. The man pleaded that he was unable to use his right hand to eat. (The narrator said that his right hand was unimpaired and strong. He merely boasted and was haughty.) so, the Prophet صلی اللہ علیہ وسلم said, "May you never be able to use your right hand." Thereafter this man could not use his right hand at all.

Tabarani has a tradition that the Prophet صلی اللہ علیہ وسلم saw salbiyah Aslamiyah eating with his left land. So he prayed for his downfall. As a result, he fell a victim to plague and died of it.

In spite of that, the majority of the ulama (Scholars) say that the command to eat and drink with the right hand is of the nature of *mustahab (desirable)*, not *wajib (obligatory)*. They say of these traditions that they are to encourage and to warn.

DO NOT USE LEFT HAND FOR FOOD & DRINK

(٤١٦٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَاْكُلَنَّ اَحَدُكُمْ بِشِمَالِهٖ وَلَا يَشْرَبَنَّ بِهَا فَاِنَّ الشَّيْطَانَ يَاْكُلُ بِشِمَالِهٖ وَيَشْرَبُ بِهَا۔ (رواه مسلم)

4163. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let not any of you eat with his left hand, nor drink with it, for surely the devil eats with his left hand and drinks with it."[3]

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[1] Muslim # 103-2018.

[2] Muslim # 105. 2020, Tirmidhi # 1800.

[3] Muslim # 105-2020, Tirmidhi # 1799.

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COMMENTARY: Toorpushti رحمه الله said that the hadith means that those who eat and drink with the left hand are influenced by the devil and follow him. He entices them to eat and drink with their left hand.
Teebi رحمه الله however, said that the meaning is exactly as the hadith says.
Hasan ibn Sufyan رحمه الله reported from Abu Hurayrah رضى الله عنه this tradition "When any of you eats, he must eat with his right hand and he must drink with his right hand. He must take something from another with his right hand and give with his right hand, because the devil eats and drinks and takes and gives with his left hand."

USING THREE FINGERS TO EAT

(٤١٦٤) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِثَلَاثَةِ اَصَابِعَ وَيَلْعَقُ يَدَهٗ قَبْلَ اَنْ يَّمْسَحَهَا۔ (رواه مسلم)

4164. Sayyiduna Ka'b ibn Maalik رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم ate with three fingers and (after eating, he) licked his hand before wiping it (or washing it).[1]

COMMENTARY: Nawawi رحمه الله said that it is *sunnah (Holy Prophet's practice)* to eat with these three fingers. So one must not use the remaining two fingers.
The fingers that must be used to eat are: the thumb, the index finger and the middle finger. The other two fingers must be used only when necessary.
To lick the hand is to lick the fingers that were used to eat beginning with the middle finger and ending with the thumb.
Tabarani رحمه الله has transmitted from Aamir ibn Rabi'ah رضى الله عنه that the Prophet صلى الله عليه وسلم used to eat with three fingers but also joined the fourth finger to support them.
According to a mursal hadith, the Prophet صلى الله عليه وسلم ate with all five fingers. Perhaps he did it to show admissibility. However, he often ate with only three fingers.
Some versions have 'wiped it (his hand) with something.' And also: 'then he washed it.'

(٤١٦٥) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ بِلَعْقِ الْاَصَابِعِ وَالصَّحْفَةِ وَقَالَ اِنَّكُمْ لَا تَدْرُوْنَ فِيْ اَيِّهِ الْبَرَكَةُ۔ (رواه مسلم)

4165. Sayyiduna Jabir رحمه الله said that the Prophet صلى الله عليه وسلم commanded them to lick their fingers and the plate (after eating). He said, "You cannot say in which portion blessing lies."[2]

You cannot say where blessing lies and in what food, the one you have eaten or that which you will lick. So, the *sunnah (Holy Prophet's practice)* is to lick the fingers and clean up what lies on them, not merely to put the fingers in the mouth.

(٤١٦٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَكَلَ اَحَدُكُمْ فَلَا يَمْسَحْ يَدَهٗ حَتّٰى يَلْعَقَهَا اَوْ يُلْعِقَهَا۔ (متفق عليه)

4166. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said. "When any of you has eaten (his food), let him not wipe his hand (or wash it) till he licked

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[1] Muslim # 131-2032, Musnad Ahmad 3-454.
[2] Muslim # 133-2033.

it (meaning its fingers), or has someone else lick them."[1]

COMMENTARY: If he does not himself lick his fingers then he must get one who is not repulsed by it to do it. Examples are family members and slaves who will not repulsed but will be happy to do it. Student and those who deem it to be an honour will also be happy to do it.

IF ANY FOOD YOU DROP, CLEAN & EAT IT

(٤١٦٧) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الشَّيْطَانَ يَحْضُرُ اَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهٖ حَتّٰى يَحْضُرَهٗ عِنْدَ طَعَامِهٖ فَاِذَا سَقَطَتْ مِنْ اَحَدِكُمُ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ اَذًى ثُمَّ لِيَاْكُلْهَا وَلَا يَدَعْهَا لِلشَّيْطَانِ فَاِذَا فَرَغَ فَلْيَلْعَقْ اَصَابِعَهٗ فَاِنَّهٗ لَا يَدْرِيْ فِيْ اَيِّ طَعَامِهٖ يَكُوْنُ الْبَرَكَةُ۔ (رواه مسلم)

4167. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "Surely, the devil remains with one of you in whatever he does; even when he eats, the devil is (with him) there. Thus, if one of you drops a morsel, he must dust off anything harmful that has come on it and then eat it. But, he must not leave it for the devil. When he finishes (eating), he must lick his fingers, for, he cannot know in what portion of the food blessing rests."[2]

COMMENTARY: He must wipe clean and eat that which he had dropped. If it has dropped on an impurity then he must wash it and eat it, if it is possible to wash it and one is inclined to eat it, otherwise he must feed it to a dog or cat.

To leave the food that one has dropped is to waste that food and to regard it as poor. It is a sign of arrogance. Proud people will not pick up what has fallen down to eat because that will be below their standing and dignity.

Similarly, to lick fingers after eating is a symbol of humbleness and contrary to arrogance. It is also an admission of one's dependence on Allah's blessing and bounty.

DO NOT RECLINE WHILE EATING

(٤١٦٨) وَعَنْ اَبِيْ جُحَيْفَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اٰكُلُ مُتَّكِئًا۔ (رواه البخاری)

4168. Sayyiduna Abu Juhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When I eat (my meals), I do recline."[3]

COMMENTARY: The writer of Safar us Sa'adat writes that there are three kinds of reclining while having one's meals. The side may be rest ed on the floor. One may squat down. Sit, with one hand resting, and eat with the other hand. All these three kinds are condemned. The fourth kinds, described by some, is to sit leaning on a pillow, a wall or some such support.

The masnun method is to sit bowing towards the food and turned to it.

Most people define 'reclining' as bowing to one of one's two sides and supporting oneself on it. This is not *sunnah (Holy Prophet's practice)* because eating in this way is harmful. The food is not digested well.

Suyuti has written in Amal alyawn wal layl that one must not eat reclining, lying face down or in a standing posture. Rather one must sit on the hams or squat or sit on his

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[1] Bukhari # 5456, Muslim # 129-2031.

[2] Muslim # 135. 2033.

[3] Bukhari # 5399.

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bottom with legs raised, or sit on his legs in an erect posture, or sit on his left leg (side) with the right leg erect.

EATING AT TABLES

(٤١٦٩) وَعَنْ قَتَادَةَ عَنْ اَنَسٍ قَالَ مَا اَكَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى خِوَانٍ وَلَا فِي سُكُرُّجَةٍ وَلَا خُبِزَ لَهٗ مُرَقَّقٌ قِيْلَ لِقَتَادَةَ عَلٰى مَا يَاْكُلُوْنَ قَالَ عَلَى السُّفَرِ۔ (رواه البخارى)

4169. Sayyiduna Qatadah رحمه الله narrated that (Sayyiduna) Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم did not ever eat at a low table (khawan), and he never ate from a small bowl (sukurrujah). And never was fine bread baked for him.
Qatadah رحمه الله was asked, "At what did they eat?" He said, "At dining mats (as saufar, as leather cloth spread out on the floor)."[1]

COMMENTARY: Here Khawan means a low table at which one may dine. Actually, it is a mat or cloth spread on the ground on which food is laid.
The (low) table is a symbol of the arrogant and luxurious people. It is an un Islamic practice.
Sukurrujah is a small dish or plate in which appetisers (like sauce, pickles, etc) are kept. The Prophet صلى الله عليه وسلم did not have any such thing at his meals.
The Prophet صلى الله عليه وسلم never had fine bread baked for him and he never ate it. But, Shaykh Abdul Haq رحمه الله has written that when it was baked for someone else and he presented it to the Prophet صلى الله عليه وسلم he ate from it and did not decline. However, this opinion is not supported by evidence and the next hadith (# 4170) states categorically that the Prophet صلى الله عليه وسلم never ate fine bread.
The masnun method of having meals is to spread out a piece of cloth or leather mat at which one may eat.
To eat at a table is bid'ah (innovation) and a non Islamic practice. However, if one is not arrogant then he may eat at it out of compulsion.

NEVER ATE FINE BREAD

(٤١٧٠) وَعَنْ اَنَسٍ قَالَ مَا اَعْلَمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَغِيْفًا مُرَقَّقًا حَتّٰى لَحِقَ بِاللّٰهِ وَلَا رَاٰى شَاةً سَمِيْطًا بِعَيْنِهٖ قَطُّ۔ (رواه البخارى)

4170. Sayyiduna Anas رضى الله عنه said, "I do not know whether the Prophet صلى الله عليه وسلم had ever seen a fine loaf till he met Allah. And he never saw with his eyes a sheep roasted in its skin."[2]

COMMENTARY: Samit (سَمِيط) is a sheep, or its kid, that is roasted on steam after shaving off its hair. Those days, it was a Chinese relish.
The words 'with his eyes' are used for emphasis. The meaning is that he never saw these things all his life.

NOTHING PREPARED WITH FINE FLOUR

(٤١٧١) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَا رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّقِيَّ مِنْ حِيْنَ اَبْعَثَهُ اللّٰهُ حَتّٰى قَبَضَهٗ

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[1] Bukhari # 5386, Tirmidhi # 1788 (1792), Ibn Majah # 3292.
[2] Bukhari # 4385.

اللّٰهُ وَقَالَ مَارَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنْخُلًا مِنْ حِيْنَ اَنْبَعَثَهُ اللّٰهُ حَتّٰى قَبَضَهُ اللّٰهُ قِيْلَ كَيْفَ كُنْتُمْ تَاْكُلُوْنَ الشَّعِيْرَ غَيْرَ مَنْخُوْلٍ قَالَ كُنَّا نَطْحَنُهُ وَنَنْفُخُهُ فَيَطِيْرُ مَاطَارَ وَمَا بَقِيَ ثَرَّيْنَاهُ فَاَكَلْنَاهُ۔ (رواه البخاری)

4171. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ said that from the time Allah commissioned him till Allah took him away, Allah's Messenger صلی اللہ علیہ وسلم did not see superfine flour (or white bread). He added that from the time Allah commissioned him till Allah took him away, Allah's Messenger صلی اللہ علیہ وسلم did not see a sieve. Someone asked him, "How could you eat barley without sifting it?" He said, "We ground it and blew on it. Some of (what should be blown away from) it flew off. Then we moistened (and kneaded) and ate what remained."[1]

COMMENTARY: Asqalani said that perhaps the narrator did not mean to include the period of the Prophet's صلی اللہ علیہ وسلم life before he was commissioned. The reason is that before he was made Prophet he travelled with trade caravans twice to Syria. During the journey, he was invited to a meal by the monk Bahirah. The Prophet صلی اللہ علیہ وسلم may have seen these things there. But, his life from the time he was made a prophet till he died was not an easy life. He went through a very difficult time.

He did not live a life of comfort, not even so much as a man of ordinary means lives. His life is a message to us that it is foolish to keep food and drink on one's mind constantly. It is the pursuit of the negligent.

PROPHET صلی اللہ علیہ وسلم NEVER FOUND FAULT WITH ANY FOOD

(٤١٧٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ مَا عَابَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ اِنِ اشْتَهَاهُ اَكَلَهُ وَاِنْ كَرِهَهُ تَرَكَهُ۔ (متفق علیه)

4172. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم never found fault with any food. If he had an appetite for it, he ate it. If he did not like it, he did not eat it.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not criticize or say of any food that it was not good. If it was to his liking he ate it, otherwise not.

UN BELIEVER EATS VORACIOUSLY

(٤١٧٣-٤١٧٤-٤١٧٥-٤١٧٦) وَعَنْهُ اَنَّ رَجُلًا كَانَ يَاْكُلُ اَكْلًا كَثِيْرًا فَاَسْلَمَ وَكَانَ يَاْكُلُ قَلِيْلًا فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ الْمُؤْمِنَ يَاْكُلُ فِيْ مِعًا وَاحِدٍ وَاِنَّ الْكَافِرَ يَاْكُلُ فِيْ سَبْعَةِ اَمْعَاءٍ رَوَاهُ الْبُخَارِيُّ وَرَوٰى مُسْلِمٌ عَنْ اَبِيْ مُوْسٰى وَابْنِ عُمَرَ الْمُسْنَدَ مِنْهُ فَقَطْ وَفِيْ اُخْرٰى لَهُ عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَافَهُ ضَيْفٌ وَهُوَ كَافِرٌ فَاَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ اُخْرٰى فَشَرِبَهُ ثُمَّ اُخْرٰى فَشَرِبَهُ حَتّٰى شَرِبَ حِلَابَ سَبْعِ شِيَاهٍ ثُمَّ اِنَّهُ اَصْبَحَ فَاَسْلَمَ فَاَمَرَ

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[1] Bukhari # 5413.

[2] Bukhari # 5409, Muslim # 187-2064.

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لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَاةٍ فَحُلِبَتْ فَشَرِبَ حِلَابَهَا ثُمَّ اَمَرَ بِاُخْرٰى فَلَمْ يَسْتَتِمَّهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُ يَشْرَبُ فِيْ مِعًا وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِيْ سَبْعَةِ اَمْعَاءٍ۔

4173. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man ate too much (as long as he disbelieved. Then, he embraced Islam and began to eat little. The Prophet صلی اللہ علیہ وسلم was told of this and he said, "The believer eats in one intestine but the unbeliever in seven."[1]

4174. Sayyiduna Abu Musa رضی اللہ عنہ (also) narrated the same hadith.[2]

4175. Sayyiduna Ibn Umar رضی اللہ عنہ (also) narrated (it but) only the saying of Allah's Messenger صلی اللہ علیہ وسلم.[3]

4176. According to another version: Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a disbelieving man was the guest of Allah's Messenger صلی اللہ علیہ وسلم. He had a sheep milked (for him) and he drank all that was milked. Then a second sheep was milked at his (the Prophet) صلی اللہ علیہ وسلم command and he drank all of it. Again, he commanded and a third was milked and he drank all of it. In all, he drank milk drawn from seven sheep. In the morning, the man embraced Islam, and when Allah's Messenger صلی اللہ علیہ وسلم had a sheep milked for him, he dank all of that but could not finish all the milk from the second sheep Allah's Messenger صلی اللہ علیہ وسلم had commanded for him. So, he said, "The believer drink in one intestine but the disbeliever drink in seven."[4]

COMMENTARY: The seven intestines against one signify the greed of the infidel. This statement applies to a majority of them, or it described the particular man only. Or, it refers to a perfect Muslim who is engaged in remembering Allah constantly. Because of blessing and an awareness of faith, he is satiated all the time so he has no craving for food and drink.

In fact, this hadith prepares a believer to be patient and content. He must pursue the path of piety and abstinence. In food and drink, he must stop at what is enough to survive. He must keep his intestine empty enough to permit radiance of heart, a clean inside quality, vigil in the right and other devotional exercises.

A bagger came to Sayyiduna Umar رضی اللہ عنہ and when he gave him food, he ate very heavily before departing. Umar رضی اللہ عنہ said, "Do not let him come to me again." The ulama (Scholars) explain that the beggar resembled the infidels in his eating habits. Anyone who emulates then must be kept at a distance.

The intelligent, the brave and the realistic people regard eating little as a good and praiseworthy habit. The opposite of it is condemned.

However, such hunger and deprival as reaches the extremes and causes exhaustion and prevents proper working of the affairs of religion and the world is disallowed. It is contrary to the wise course.

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[1] Bukhari # 5396.

[2] Muslim # 184. 2061.

[3] Muslim # 185. 2062.

[4] Muslim # 186. 2063.

SHARE FOOD WITH OTHERS EVEN IF LITTLE

(٤١٧٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامُ الْاِثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْاَرْبَعَةِ۔ (متفق علیہ)

4177. Sayyiduna Abu Hurayrah رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم said, "Food of two is enough for three and food of three is enough for four people.[1]

COMMENTARY: When two people can eat some food to satisfaction, that should be enough to remove the hunger of three people; They would get strength to worship and obey Allah's commands. The message of the hadith is that if you have sufficient food, observe contentment and feed something of it to one who is in need.

(٤١٧٨) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْاَرْبَعَةَ وَطَعَامُ الْاَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ۔ (رواہ مسلم)

4178. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Food of one person is enough for two. Food of two is enough for four. And, food of four is enough for eight."[2]

COMMENTARY: The same interpretation applies to this hadith as to the previous. This hadith has double the numbers to show that natures differ. All people do not need the same amount and also some can offer a greater sacrifice.

During drought conditions and scarcity once, Sayyiduna Umar رضی اللہ عنہ declared that he intended to bind every family to feed as many poor and needy people as their own numbers because leaving half the stomach empty will not kill anyone.

Anyway, these ahadith teach us to look after the poor and to practice contentment. Of course, the evil in man might lead him to be gluttonous, but humanity expects him to share blessings with the deprived.

TALBINAH IS EXCELLENT FOR THE SICK

(٤١٧٩) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلتَّلْبِيْنَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيْضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ۔ (متفق علیہ)

4179. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "At-Tabinah gives comfort and strength to the heart of the sick and removes some for the grief."[3]

COMMENTARY: Talbinah is meal prepared from flour and milk. (According to the Advanced Learner's Arabic English Dictionary, it is a dish of meal, milk and honey.) It gets its name from milk (laban) which is its chief ingredient.

(٤١٨٠) وعن اَنَسٍ اَنَّ خَيَّاطًا دَعَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَهُ فَذَهَبْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَرَّبَ خُبْزَ شَعِيْرٍ وَمَرَقًا فِيْهِ دُبَّاءٌ وَقَدِيْدٌ فَرَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَتَبَّعُ الدُّبَّاءَ مِنْ حَوَالَيْ

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[1] Bukhari # 5392, Muslim # 178-2058, Tirmidhi # 1820.

[2] Muslim # 179-2057.

[3] Bukhari # 5417, Muslim # 90. 2216.

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الْقَصْعَتِهِ فَلَمْ اَزَلْ اُحِبُّ الدُّبَّآءَ بَعْدُ يَوْمَئِذٍ۔ (متفق عليه)

4180. Sayyiduna Anas رضی اللہ عنہ narrated: "A tailor invited the Prophet صلی اللہ علیہ وسلم to a meal that he had prepared. I went along with the Prophet صلی اللہ علیہ وسلم. He placed barley bread and stew containing pumpkin and dried sliced meat. I saw the Prophet صلی اللہ علیہ وسلم pick up the pumpkin from around the dish. Since that day, I have not ceased to like pumpkin."[1]

COMMENTARY: As the person servant of the Prophet صلی اللہ علیہ وسلم. Sayyiduna Anas رضی اللہ عنہ went along with the Prophet صلی اللہ علیہ وسلم. An invitee is permitted to bring him along. We learn from this hadith:

(i) If a bowl or dish contains miscellaneous items, it is not necessary to take only what is nearest to the eater. He may stretch his hand to pick up what he desires from the other end, provided other guests are not irritated by this conduct.

(ii) The invitation of the poor and skilled workers must be accepted and whatever is presented by them must be eaten.

(iii) If a servant accompanies, he must be made to sit along with oneself.

(iv) Pumpkin should be taken as one's favourite food as also every thing else that the prophet صلی اللہ علیہ وسلم liked. This is masnun to like everything he liked.

USING KNIFE AND FORK

(٤١٨١) وَعَنْ عَمْرِو بْنِ اُمَيَّةَ اَنَّهٗ رَاَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْتَزُّ مِنْ كَتِفِ شَاةٍ فِيْ يَدِهٖ فَدُعِيَ اِلَى الصَّلٰوةِ فَاَلْقَاهَا وَالسِّكِّيْنَ الَّتِيْ يَحْتَزُّ بِهَا ثُمَّ قَامَ فَصَلّٰى وَلَمْ يَتَوَضَّاءَ۔ (متفق عليه)

4181. Sayyiduna Amr ibn Umayyah رضی اللہ عنہ narrated that he saw the prophet صلی اللہ علیہ وسلم cut slices from shoulder of mutton that he had in his hand. Suddenly, he was called for the *salah (prayer)*, So, he dropped the shoulder and the knife with which he was cutting it and stood up and offered the *salah (prayer)*. He did not perform (a fresh) ablution (because he was in a state of ablution).[2]

COMMENTARY: While eating, it is allowed to cut meat or anything into slices with a knife, if that is necessary. But if the meat, etc. is soft or malleable, then it is makruh (disapproved) to use a knife because of its resemblance to non Muslims. We shall read about it in a hadith in the next section.

When one is called for *salah (prayer)* and one is eating, one may suspend eating and go for the *salah (prayer)* unless there is possibility of food being wasted or one is more covetous to eat, and hungry. Otherwise he will not concentrate on the *salah (prayer)*.

The hadith clarifies that ablution does not nullify on eating anything cooked on fire. Some people have a wrong conception of this and say that ablution breaks in this case.

THE PROPHET صلی اللہ علیہ وسلم LIKED SWEETMEAT

(٤١٨٢) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحَلْوَآءَ وَالْعَسَلَ۔ (رواه البخاری)

4182. Sayyiduna Ayshah رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم loved

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[1] Bukhari # 5379, Muslim # 144-2041.

[2] Bukhari # 5363, Muslim # 93-355.

sweetmeats and honey (considerably).[1]

COMMENTARY: The word in the text halwa (حلواء) means sweetmeat, as also any sweet food. Khattabi رحمه الله said that it does not mean that he craved for sweet dish. Rather when it was there with other food, he liked to eat it.

VINEGAR IS GOOD CONDIMENT

(٤١٨٣) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَأَلَ اَهْلَهُ الْاُدُمَ فَقَالُوْا مَا عِنْدَنَا اِلَّا خَلٌّ فَدَعَا بِهٖ فَجَعَلَ يَأْكُلُ بِهٖ وَيَقُوْلُ نِعْمَ الْاِدَامُ الْخَلُّ نِعْمَ الْاِدَامُ الْخَلُّ۔ (رواه مسلم)

4183. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم asked his family for condiments. They said, "we do not have anything but vinegar." So, he asked for that. Then, he began to eat it with his food, saying the while, "Vinegar is a good condiment vinegar is a good condiment."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم meant to praise vinegar. This hadith emphasizes that one must exercise moderation in eating habits and check oneself from rich food.

If anyone vows not to eat bread with condiments and then eats with vinegar then he will be guilty of breaking his vow.

Before him the Prophets علیه السلام used vinegar, all of them, always. Also, there are many benefits of vinegar even medically. The physicians confirm it in their books.

EXCELLENCE OF TRUFFLES (MASHROOMS)

(٤١٨٤) وَعَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَمْأَةُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ مِنَ الْمَنِّ الَّذِيْ اَنْزَلَ اللّٰهُ تَعَالٰى عَلٰى مُوْسٰى عَلَيْهِ السَّلَامُ۔

4184. Sayyiduna Sa'eed ibn Zayd رضی الله عنه said that the Prophet صلی الله علیه وسلم said, "Truffles are a kind of manna. Their juice is an elixir for the eye."

Another version is: "It is from the manna that Allah, the exalted, had sent down to Musa. علیه السلام"[3]

COMMENTARY: Truffles are a kind of vegetables. They are like fat and grow in rain by themselves. They are also called shahmul-ard besides kamah (شَحْمُ الْاَرْضِ). It is lawful food, but at many places it is thought to be makruh (disapproved).

It is like the manna that Allah had sent to the Banu Isra'il the people of Prophet صلی الله علیه وسلم Musa علیه السلام. The verse about it is:

وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى

{and we sent down to you manna and quails} (2: 57)

Manna came down from the heaven while truffles grows on the earth and is a kind of manna. Manna was a blessing of Allah which they got without effort and so is truffle had without any kind of work from the earth. It resembles manna because of its advantages too. It is good for eyes when its juice is applied to them. It make poor eye sight better.

Sayyiduna Abu Hurayrah رضی الله عنه said that he had kept some of its juice in a phial. One girl put it in her eyes and she recovered.

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[1] Muslim # 11-1474.

[2] Muslim # 166. 2052.

[3] Bukhari # 5708, Muslim # 157, 2049 (2nd version also Muslim)

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We shall discuss it in the chapter on at-tabb (medicine), insha Allah.

EATING DATES & CUCUMBER

(٤١٨٥) وَعَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْكُلُ الرُّطَبَ بِالْقِثَّاءِ (متفق عليه)

4185. Sayyiduna Abdullah ibn Jafar رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم eat fresh dates with cucumber.[1]

COMMENTARY: He ate them together so that cucumber could offset the heat of dates. The mixture produces moderation and is very beneficial.

The hadith shows that it is allowed to prepared and eat more than one thing for one meal. However, some ulama (Scholars) say that it is makruh (disapproved) to have many kinds of food at one time as a habit and that not being motivated by a religions exigency, but merely to enjoy delicious meals.

RIPE FRUIT OF THE ARAK TREE

(٤١٨٦) وَعَنْ جَابِرٍ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَرِّ الظَّهْرَانِ نَجْنِي الْكِبَاثَ فَقَالَ عَلَيْكُمْ بِالْاَسْوَدِ مِنْهُ فَاِنَّهُ اَطْيَبُ فَقِيْلَ اَكُنْتَ تَرْعَى الْغَنَمَ قَالَ نَعَمْ وَهَلْ مِنْ نَبِيٍّ اِلَّا رَعَاهَا۔ (متفق عليه)

4186. Sayyiduna Jabir رضی اللہ عنہ said that they were at Murr az zuahran with Allah's Messenger صلی اللہ علیہ وسلم. They were plucking the ripe fruit of the arak tree. He said (to them), "collect its black fruit. They are the best." Someone asked him, "Had you shepherded sheep?" He said, "Yes, And, he there a Prophet who has not shepherded them?"[2]

COMMENTARY: The fruit of the arak tree is the diet of those people who live in the desert or herd sheep. So they know its worth.

The prophet صلی اللہ علیہ وسلم made clear that every Prophet علیہ السلام has been shepherd. Allah has never commissioned as a Prophet anyone associated with the world, a king or an arrogant man. He has handed down this responsibility to one who has looked after sheep, the poor and the humble, and who did handiwork, Prophet Ayyub علیہ السلام was a tailor. Prophet Zakariya علیہ السلام was a carpenter. Prophet Musa علیہ السلام worked on wages for Prophet Shu'ayb علیہ السلام looking after his sheep.

Allah choosen this section of the people for His Prophet because they live on the lawful sustenance. This is not achieved without strong effort. There are many opportunities to do righteous work. A shepherd is able to concentrate and gets more time to be alone with Allah. He learns how to deal with people and be kind and compassionate with the weak.

According to a tradition, Allah asked Prophet Musa علیہ السلام, "Do you know why have I granted you prophethood?" He said, "My Lords, only you know it." Allah reminded him of the day he was shepherding sheep in the valley Al-Ayman and one of his sheep disappeared. He chased it and was fatigued beyond endurance. Finally, he found it but he did not beat it or show displeasure over it. Rather, he treated it with kindness and addressed it, "O poor one! You put yourself to unnecessary trouble and caused me fatigue Allah then commissioned him as a Prophet and His chosen slave.

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[1] Bukhari # 5440, Muslim # 147. 2043.

[2] Bukhari # 5453, Muslim # 163-1605.

PROPHET'S صلى الله عليه وسلم MANNER OF SITTING

(٤١٨٧) وَعَنْ اَنَسٍ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُقْعِيًا يَأْكُلُ تَمْرًا وَفِيْ رِوَايَةٍ يَأْكُلُ مِنْهُ اَكْلًا ذَرِيْعًا۔

(رواه مسلم)

4187. Sayyiduna Anas رضى الله عنه said that he saw the Prophet صلى الله عليه وسلم sitting in the form of iqa and eating dates.

According to a version: He was eating some of them quickly.[1]

COMMENTARY: Iq'a (اقعاء) is to sit on the hips with both legs resting on their soles and bent at the knees.

DO NOT EAT TWO DATES TOGETHER

(٤١٨٨) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتّٰى يَسْتَأْذِنَ اَصْحَابَهٗ۔ (متفق عليه)

4188. Sayyiduna Ibn Umar رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade that a man should take two dates together unless he has the permission of his companions.[2]

COMMENTARY: Suyuti رحمه الله said that the Prophet صلى الله عليه وسلم forbade taking two dates together when the Muslims were poor and faced difficult times. When their condition improve and they were strong economically, the Prophet صلى الله عليه وسلم revoked this prohibition with his words, "I used to disallow you together dates (and eat more than one together), but now Allah has bestowed on you a large provision, you may collect them. It is not disallowed or makruh (disapproved) to eat more dates then one at one time."

However, where few people are concerned and food is shared by them, then it is good manners to be mindful of their needs and not eat more unless the others express their willingness.

Hence, the prohibition persists (both in poverty and affluence) and the permission applies in cases other than (partnership) being in a group of people.

EXCELLENCE OF DATES

(٤١٨٩) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجُوْعُ اَهْلُ بَيْتٍ عِنْدَ هُمُ التَّمْرُ وَفِيْ رِوَايَةٍ قَالَ يَا عَائِشَةُ بَيْتٌ لَا تَمْرَ فِيْهِ جِيَاعٌ اَهْلُهٗ قَالَهَا مَرَّتَيْنِ اَوْ ثَلَاثًا۔ (رواه مسلم)

4189. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said, "The people of a house that has dates do not remain hungry." According to a version, he said, "O Ayshah, a house that has no date s, its people are hungry."[3]

COMMENTARY: The ulama (Scholars) say that this refers to the people of Madinah and the people whose diet is date s. Nawawi رحمه الله said that this hadith actually describes the merit of dates and permits the stocking of dates to satisfy the needs of the house.

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[1] Muslim # 148, 149-2044.

[2] Bukhari # 2488, Muslim # 151-2045.

[3] Muslim # 153. 2046

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AJWAH DATES HAVE NUTRITIONAL VALUE

(٤١٩٠) وَعَنْ سَعِيْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَصَبَّحَ بِسَبْعِ تَمْرَاتٍ عَجْوَةٍ لَمْ يَضُرُّهُ ذٰلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ۔ (متفق علیه)

4190. Sayyiduna Sa'eed narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone begins his morning by having seven ajwah (dates, before eating any other thing) then poison or magic will not harm him that day."[1]

COMMENTARY: Ajwah is the best kind of the dates of Madinah. It is said that the Prophet صلی اللہ علیہ وسلم had planted its tree.

This is an antidote for poison even from the sting of poisonous creatures. It also prevents effects of magic. Allah has put these qualities into it as He has put certain characteristics in some plants and herbs.

The prophet صلی اللہ علیہ وسلم learnt of this through revelation. Or, he made a supplication for this and it was through its blessings that these qualities were put into it.

As for the number of seven dates, only the Prophet صلی اللہ علیہ وسلم knows the reason for it. He did not tell any one about it.

(٤١٩١) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ فِيْ عَجْوَةِ الْعَالِيَةِ شِفَاءً وَ اِنَّهَا تِرْيَاقٌ اَوَّلَ الْبُكْرَةِ۔ (رواه مسلم)

4191. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, in the ajwah dates of Aaliyah there is healing. They are an antidote (against poison, if eaten) first thing in the morning (on an empty stomach)."[2]

COMMENTARY: Aaliyah - or Awali as it is also called - is a high place near Madinah, towards Quba. On this basis, the villages around are called Aaliyah or Awali. Najd too is in this direction. On its opposite side is a lowland called Safilah. Tahamah lies in this direction. The nearest of the villages of Aaliyah to Madinah was about three or four miles and the farthest was seven or eight miles.

The ajwah dates of Aaliyah may be having more healing power than the others, or this hadith specifies that the particular characteristic of ajwah lies in the ajwah of Aaliyah.

HARD TIMES THROUGH WHICH THE PROPHET صلی اللہ علیہ وسلم WENT

(٤١٩٢) وَعَنْهَا قَالَتْ كَانَ يَأْتِيْ عَلَيْنَا الشَّهْرُ مَا نُوْقِدُ فِيْهِ نَارًا اِنَّمَا هُوَ التَّمْرُ وَالْمَآءُ اِلَّا اَنْ يُّؤْتٰى بِاللُّحَيْمِ۔ (متفق علیه)

4192. Sayyidah Ayshah رضی اللہ عنہا narrated that, "There would come upon us a month when we would not kindle a fire (during all of it and cook nothing) but have only dates and water (to subsist) unless a little meat was brought (to us)."[3]

COMMENTARY: If they received some cooked meat they ate it. Or, if they received some raw meat, they cooked it.

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[1] Bukhari # 5445, Muslim # 155-2097.

[2] Muslim # 156. 2048.

[3] Bukhari # 6458, Muslim # 26. 297.

(٤١٩٣)وعنها قَالَتْ مَا شَبِعَ اٰلُ مُحَمَّدٍ يَوْمَيْنِ مِنْ خُبْزِ بُرٍّ اِلَّا وَاحِدُهُمَا تَمْرٌ۔ (متفق عليه)

4193. Sayyidah Ayshah رضی الله عنها said, Never did Muhammad's family satiate themselves with wheat bread on two successive days, but on one of those they had (to subist on) dates."[1]

COMMENTARY: Perhaps they did get barley bread.

(٤١٩٤) وَعَنْهَا قَالَتْ تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا شَبِعْنَا مِنَ الْاَسْوَدَيْنِ۔ (متفق عليه)

4194. Sayyidah Ayshah رضی الله عنها said, "Allah's Messenger صلی الله علیه وسلم died and we did not have (while he was alive) the two black things (date and water) for a full meal."[2]

COMMENTARY: The Prophet and his family lives in straitened circumstances though he could have had all the means of a happy, comfortable life at his command. But, he practiced self sacrifice and abstinence.

The two black things are aswadayn, water is mentioned with dates. This is common usage in Arabic language and is termed taghlib other examples are abawayn (for father and mother). Qamarayn (for moon and sun).

(٤١٩٥) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ اَلَسْتُمْ فِي طَعَامٍ وَّشَرَابٍ مَاشِئْتُمْ لَقَدْ رَاَيْتُ نَبِيَّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلَأُ بَطْنَهُ۔ (رواه مسلم)

4195. Sayyiduna Nu'man ibn Bashir رضی الله عنه asked (once). Have you not available to you) he food and drink that you desire? Indeed, I did observe that your Prophet could not find enough poor dates to fill his belly."[3]

COMMENTARY: Sayyiduna Nu'man ibn Bashir رضی الله عنه spoke these words to the Tabi'un. Or, he may have recollected the life of the Prophet صلی الله علیه وسلم to the sahabah (Prophet's Companions) رضی الله عنهم.

He rebuked them for having given up the ways of the Prophet صلی الله علیه وسلم and having adopted a life of luxury.

These consecutive ahadith tell us that the Prophet صلی الله علیه وسلم did not give any importance to the luxuries of life. In fact, he was not even interested in living a life of ordinary comfort too. Allah made him steadfast on a life of strict abstinence, even when the Muslims became affluent. He gave away to others whatever was brought to his house, or presented to him, by others. He was mindful of the comfort of other people. He sought the pleasure of his Lord.

His aim was to teach his ummah to lead a simple life of contentment and reliance on Allah, to practice abstinence and to endure hardship.

GARLIC MAY BE EATEN

(٤١٩٦) وَعَنْ اَبِي اَيُّوْبَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُتِيَ بِطَعَامٍ اَكَلَ مِنْهُ وَ بَعَثَ بِفَضْلِهِ اِلَيَّ وَاِنَّهُ بَعَثَ اِلَيَّ يَوْمًا بِقَصْعَةٍ لَمْ يَاْكُلْ مِنْهَا لِاَنَّ فِيْهَا ثُوْمًا فَسَاَلْتُهُ اَحَرَامٌ هُوَ قَالَ لَا وَلٰكِنْ اَكْرَهُهُ مِنْ اَجْلِ رِيْحِهِ

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[1] Bukhari # 455, Muslim # 25-2971, Musnad Ahmad 6. 159.

[2] Bukhari # 5383, Muslim # 31..2975.

[3] Muslim # 34. 2977.

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قَالَ فَإِنِّي أَكْرَهُ مَا كَرِهْتَ۔ (رواه مسلم)

4196. Sayyiduna Abu Ayyub رضی اللہ عنہ said, "whenever food was brought to the Prophet صلی اللہ علیہ وسلم he ate from it and sent to what was left over. One day, he sent to me a dish from which he has not eaten any thing, because it had garlic. I asked him, 'Is garlic unlawful.' He said, 'No. I only dislike it because of its odour.' So, I said, 'I dislike what you dislike."[1]

COMMENTARY: Sayyiduna Abu Ayyub Ansari رضی اللہ عنہ was a great, glorious companion of the Prophet صلی اللہ علیہ وسلم. He was an ansar. He has the similar distinction that when the Prophet صلی اللہ علیہ وسلم emigrated to Madinah from Makkah, he stayed with Abu Ayyub رضی اللہ عنہ at his house. He had the honour of being the host of Allah's Messenger صلی اللہ علیہ وسلم. Perhaps, it was during these days that the Prophet صلی اللہ علیہ وسلم sent to him what was left over from his meals.

The Prophet صلی اللہ علیہ وسلم did not express dislike of food but said that he did not like to go to the mosque and before the angels with the odour.

Nawawi رحمہ اللہ said that this hadith makes clear that garlic is permitted food. However, it is makruh (disapproved) (to eat) for one who intends to join the congregational *salah (prayer)*. The same ruling applies to everything that gives out a bad smell.

As for the prophet صلی اللہ علیہ وسلم, he anticipated revelation every moment. So, he abstained from garlic (and every such thing with a bad odour).

The ulama (Scholars) are divided on whether garlic, onion, etc were unlawful to the prophet صلی اللہ علیہ وسلم alone or not. Some Hanafi ulama (Scholars) say that these thing were forbidden only to him. Some others say that they were makruh tanzihi (disapproved nearer to lawful).

It is *mustahab (desirable)* for a person to leave something from what he eats or drinks for those in his neighbourhood who are needy.

Sayyiduna Abu Ayyub رضی اللہ عنہ and either vowed never to eat garlic in emulation of the Prophet صلی اللہ علیہ وسلم or had said that he would not go to congregational *salah (prayer)* after eating garlic.

DO NOT GO TO MOSQUE & GATHERINGS AFTER EATING GARLIC

(٤١٩٧) وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ قَالَ فَلْيَعْتَزِلْ مَسْجِدَنَا أَوْ لِيَقْعُدْ فِي بَيْتِهِ وَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِقِدْرٍ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ فَوَجَدَ لَهَا رِيحًا فَقَالَ قَرِّبُوهَا إِلَى بَعْضِ أَصْحَابِهِ وَقَالَ كُلْ فَإِنِّي أُنَاجِي مَنْ لَا تُنَاجِي۔ (متفق علیہ)

4197. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who eats garlic or (raw) onion must keep away from us." Or, he said, "he must not come to our mosque." Or, he said, 'Let him stay in his home."

A bowl (or vessel) full of green vegetables was brought to the Prophet صلی اللہ علیہ وسلم. (It had garlic, onion and such things) He smelled an odour in it, so he gave instructions that it should be given to one of his sahabah (Prophet's Companions) رضی اللہ عنہم (pointing him out). He said to him, "Eat. (I shall; not eat it because) I

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[1] Muslim # 170-2053.

converse with whom you do not have secret conversation."[1]

COMMENTARY: The command applies to all mosques, not merely Masjid Nabawi, because the possessive pronoun is in the plural 'our mosque,' though 'mosque' is in a singular form. Other reasons are that this command applies to all gatherings of learning religious talk remembrance of Allah, discourses of righteous and saintly persons. Besides, some versions have 'mosques' in the plural.

The sentences introduced in the hadith with the word 'or' could be the narrator being unsure what the Prophet صلى الله عليه وسلم said, or the Prophet صلى الله عليه وسلم giving the alternative to the person who eats garlic or raw onion. "It is makruh (disapproved) to come to the mosque after eating garlic because Allah's Messenger صلى الله عليه وسلم the sahabah (Prophet's Companions) رضى الله عنهم and the (angels) عليه السلام are in the mosque."

The reference to one with whom the prophet صلى الله عليه وسلم converses is to Sayyiduna Jibril عليه السلام. So it was not proper for the Prophet صلى الله عليه وسلم to eat garlic and speak to him. This shows that man must have regard for the temperament of his companion. He must let him have his wishes.

WEIGHING & MEASURING PROVISION

(٤١٩٨) وَعَنِ الْمِقْدَامِ ابْنِ مَعْدِيكَرِبَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كِيلُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ۔ (رواه البخاری)

4198. Sayyiduna Miqdam ibn Ma'di Karib رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Measure your food, for you will receive blessing in it."[2]

COMMENTARY: Such things as are measured or weighed should be subjected to that when borrowing or buying and selling or changing hands. There is good and blessing in it because of abiding by the command of the prophet صلى الله عليه وسلم if the intention is to follow the *sunnah (Holy Prophet's practice)*. (Shaykh Abdul Haq Muhaddith Dahlawi.)

Mulla Ali Qari رحمه الله reported the like of it from Mazhar. He also writes about the hadith of Sayyidah Ayshah رضى الله عنها in Bukhari the gist of which is that they only had barley bread from which they ate bits every day. It lasted as if unused because of the blessings till the one day she measured it. From that day blessings were removed from it. He explains that she had measured to see how long it lasted but the measurement mentioned in this hadith (under discussion) is for buying and selling, etc. to measure at the time of spending is a kind of miserliness.

The Prophet صلى الله عليه وسلم had said to Sayyiduna Bilal رضى الله عنه, "Go on spending, Bilal. Do not worry about decrease by the Lord of the Throne.

To conclude, Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله says that weighing and measuring is done both while buying and selling and changing hands, and also when spending. On the other hand, Mulla Ali Qari رحمه الله says that weighing and measuring is necessary only at the time of buying, selling and changing hands.

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[1] Bukhari # 855, Muslim # 73. 564.

[2] Bukhari # 2128.

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PRAISE ALLAH AFTER EATING

(٤١٩٩) وَعَنْ اَبِي اُمَامَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رُفِعَ مَائِدَتُهُ قَالَ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا۔ (رواه البخارى)

4199. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that when the mat (or cloth on which his food had placed) was removed from the Prophet صلی اللہ علیہ وسلم, he would say:

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

[Praise belongs to Allah – praise! Abundant, pure and blessed (with sincerity and no ostentation), never ending never cut off and never sufficient, with no indifference, O our Lord!][1]

COMMENTARY: Different meanings have been suggested for this prayer.

(i) The words 'never sufficient...' qualify Allah's Praise. Men must praise an glorify Allah in this way. Howsoever and to whatever degree he praises Allah, it is not sufficient, nor must he cease to praise Him, nor must he be inattentive (or aloof) to it. Rather, just as Allah turns towards, man with His mercy continuously and showers blessings on him ceaselessly, so too man must praise and glorify Allah every moment and at all times causelessly. This is an expression of gratitude to his true Benefactor and praise of his Lord, too.

(ii) Or, these words qualify the food, It is a great blessing of Allah and is never sufficient. One must know that one is always dependent on his blessing. Desire and demands for it can never be given up and one can never show indifference to it.

(iii) Or, these words express the glorious attributes of Allah. There is no Being like Him and noting like Him as might suffice this great, Mighty Being. Rather, He suffices the entire universe and all things. No one can give up the desire and need to seek nearness to Him and no one can become independent of His favours and mercy.

(٤٢٠٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى لَيَرْضٰى عَنِ الْعَبْدِ اَنْ يَّاْكُلَ اَلْاَكْلَةَ فَيَحْمَدَهٗ عَلَيْهَا اَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهٗ عَلَيْهَا رَوَاهُ مُسْلِمٌ وَسَنَذْكُرُ حَدِيْثَ عَائِشَةَ وَاَبِيْ هُرَيْرَةَ مَاشِيَ اٰلُ مُحَمَّدٍ وَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الدُّنْيَا، فِيْ بَابِ فَضْلِ الْفُقَرَآءِ اِنْ شَاءَ اللّٰهُ تَعَالٰى۔

4200. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah the Exalted, is pleased with the man who eats a morsel and praises Him for it, or who drinks a little and praises him for it."[2]

COMMENTARY: The Arabic word (اكلة) (may be read) uklah (a morsel) or aklah (to a full belly). We shall mention the hadith of Sayyidah Ayshah رضی اللہ عنہا and of Sayyiduna Abu Hurayrah رضی اللہ عنہ about the Prophet's صلی اللہ علیہ وسلم family not having sufficient (food) and the Prophet صلی اللہ علیہ وسلم leaving the world at # 5237 and 5236.

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[1] Bukhari # 5458, Tirmidhi # 3456.

[2] Muslim # 89. 2734.

SECTION II اَلْفَصْلُ الثَّانِي

BISMILLAH BRINGS BLESSINGS

(٤٢٠١) عَنْ اَبِي اَيُّوْبَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُرِّبَ اِلَيْهِ طَعَامٌ فَلَمْ اَرَ طَعَامًا كَانَ اَعْظَمَ بَرَكَةً مِنْهُ اَوَّلَ مَا اَكَلْنَا وَلَا اَقَلَّ بَرَكَةً فِيْ اٰخِرِهٖ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كَيْفَ هٰذَا قَالَ اِنَّا ذَكَرْنَا اسْمَ اللّٰهِ عَلَيْهِ حِيْنَ اَكَلْنَا ثُمَّ قَعَدَ مَنْ اَكَلَ وَلَمْ يُسَمِّ اللّٰهَ فَاَكَلَ مَعَهُ الشَّيْطَانُ۔ (رواه فی شرح السنة)

4201. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated: We were with the Prophet صلی اللہ علیہ وسلم when food was brought to him (while we were eating I realised that) I had never seen food that had greater blessing when we began to eat. And (in the same food) at the end when we finished (I had not seen food that had) lesser blessing So, we submitted, "O Messenger of Allah, how is this?" He said, "We did mention Allah's name when we began to eat. Then, another person sat down who ate but did not mention the name of Allah, So, the devil also ate food with him."[1]

COMMENTARY: The *sunnah (Holy Prophet's practice)* of mentioning Allah's name is observed by saying simply (بسم اللہ) Bismillah. But, it is better to recite the full bismillah (بسم اللہ الرحمٰن الرحیم) (Bismillahir Rahmanir Rahim).

It is *mustahab (desirable)* to say bismillah at the beginning of eating food. Even if anyone is sexually defiled or a woman experiences menstruation or is subject to lochia, the recital of bismillah is *mustahab (desirable)* for them intention of reciting the Quran an intention of reciting the Quran, when saying bismillah. Their intention should be to remember Allah otherwise it will be unlawful (because bismillah, too, is part of the Quran and it is unlawful to recite it in an impure state).

If such things are eaten as Shari'ah (divine law) has termed makruh (disapproved) or unlawful then it is not *mustahab (desirable)* to recite bismillah. In fact, if anyone recites bismillah while consuming wine, then he will become a disbeliever. (Some ulama (Scholars) say that this applies to eating or drinking whatever is unlawful. If anyone recites bismillah at such times then he will become a disbeliever)

Most ulama (Scholars) of the past and present say that the devil's eating with the man is based on facts. The devil truly joins in he meal with a person who does not recite bismillah on beginning to eat, and this removes blessings from the food.

This hadith is evidence against the contention of those ulama (Scholars) who say that if one person recites bismillah before eating, then it is enough for all of them. Rather, everyone who sits down to eat must recite bismillah individually.

MAY RECITE BISMILLAH DURING MEALS

(٤٢٠٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ اَحَدُكُمْ فَنَسِيَ اَنْ يَذْكُرَ اللّٰهَ عَلٰى طَعَامِهٖ فَلْيَقُلْ بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ۔ (رواه الترمذی وابوداود)

4202. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you begins to eat but forgets to mention Allah's name over his food (and remembers it while eating), he must say

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[1] Bayhaqi Sharh us *Sunnah (Holy Prophet's practice)* # 2844.

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بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ

(In the name of Allah the first of it and the last of it - from beginning to end of it).[1]

COMMENTARY: It is enough to mention Allah's name when beginning to eat, but is better to say bismillah.

According to muhit, if anyone who performs ablution says (instead of saying bismillah): (لاالهالاالله) (There is no God but Allah), or (الحمدلله) (Praise belongs to Allah), or (اشهدانلااله الاالله) (I bear witness that there is no God but Allah), then he will be deemed to have abided by the *sunnah (Holy Prophet's practice)*.

The same ruling applies to sitting down to eat.

However, if anyone forgets to say bismillah while commencing the ablution but remembers it in the course of it and recites bismillah, then he will not be one who observes the *sunnah (Holy Prophet's practice)*. As against this, if anyone remembers to say bismillah while eating and recites it, then it suffices him for observing the *sunnah (Holy Prophet's practice)*.

(٤٢٠٣) وَعَنْ اُمَيَّةَ ابْنِ مَخْشِيٍّ قَالَ كَانَ رَجُلٌ يَأْكُلُ فَلَمْ يُسَمِّ حَتّٰى لَمْ يَبْقَ مِنْ طَعَامِهٖ اِلَّا لُقْمَةٌ فَلَمَّا رَفَعَهَا اِلٰى فِيْهِ قَالَ بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ مَازَالَ الشَّيْطَانُ يَأْكُلُ مَعَهٗ فَلَمَّا ذَكَرَ اسْمَ اللّٰهِ اسْتَقَاءَ مَافِيْ بَطْنِهٖ۔ (رواه ابوداؤد)

4203. Sayyiduna Umayyah ibn Makhshyi رضی الله عنه narrated that a man sat down to eat but did not mentions Allah's name till nothing remained from his food but one morsel. (He remembered that he had not called Allah's name.) So, when he raised it to his mouth, he said: (بسم الله اوله واخره) (In the name of Allah, the first of it and the last of it.) The Prophet صلی الله علیه وسلم laughed (on observing him do that). Then, he said, "The devil did not cease to eat with him, but, when he mentioned the name of Allah, the devil vomited what was in his belly."[2]

COMMENTARY: The devil's vomiting whatever he had eaten is a fact. It could also mean that the blessing that were lost because of forgetting to say bismillah, were recovered on saying bismillah and when the devil vomited.

GRATITUDE AFTER EATING

(٤٢٠٤) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ مِنْ طَعَامِهٖ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ۔ (رواه الترمذی وابوداؤد وابن ماجة)

4204. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم had eaten his food, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

(Praise belongs to Allah who gave us to eat and be drink and caused us to be Muslim).[3]

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[1] Tirmidhi # 1858 (1865), Abu Dawud # 3767.

[2] Abu Dawud # 3768.

[3] Tirmidhi # 3457, Abu Dawud # 3850, Ibn Majah # 5283, Musnad Ahmad # 11276.

(٤٢٠٥-٤٢٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ ابْنُ مَاجَةَ وَالدَّارِمِيُّ عَنْ سِنَانِ بْنِ سَنَّةَ عَنْ اَبِيْهِ۔

4205. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who eats and expresses gratitude is like him who fasts and remains patient."[1]

4206. Sayyiduna Sinnan ibn Sanna رحمہ اللہ narrated the same hadith from his father.[2]

COMMENTARY: The least degree of expression of gratitude is to begin eating by saying bismillah and on finishing declaring praise of Allah.

The least degree of being patient while fasting is to keep away from everything that nullifies fasting.

Describing the grateful as the one who shows endurance while fasting is in their receiving similar rewards, but not identical rewards. There is a suggestion in this that a poor beggar who shows endurance is superior to a rich man who shows gratitude that to which anything is compared is stronger than that which is compared to it.

(٤٢٠٧) وَعَنْ اَبِيْ اَيُّوْبَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَكَلَ اَوْشَرِبَ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ

اَطْعَمَ وَسَقٰى وَسَوَّغَهٗ وَجَعَلَ لَهٗ مَخْرَجًا۔ (رواه ابوداؤد)

4207. Sayyiduna Abu Ayyub رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم had eating or drink something, he would pray:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَ وَسَقٰى وَسَوَّغَهٗ وَجَعَلَ لَهٗ مَخْرَجًا

(All praise belongs to Allah who has fed (us) and given to drink, and made it easy to swallow, and caused for it a way out).

BLESSING LIES IN ABLUTION BEFORE & AFTER MEALS

(٤٢٠٨) وَعَنْ سَلْمَانَ قَالَ قَرَأْتُ فِي التَّوْرَاةِ اِنَّ بَرَكَةَ الطَّعَامِ اَلْوُضُوْءُ بَعْدَهٗ فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ صَلَّى

اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَرَكَةُ الطَّعَامِ الْوُضُوْءُ قَبْلَهٗ وَالْوُضُوْءُ بَعْدَهٗ۔ (رواه

الترمذی وابوداؤد)

4208. Sayyiduna Salman رضی اللہ عنہ said, "I read in the Torah that blessing of the food is through ablution after (eating it. So I mentioned that to the Prophet صلی اللہ علیہ وسلم. On that, he - Allah's Messenger صلی اللہ علیہ وسلم said, 'Blessing of food is through ablution before (eating) it and after (eating) it.'[3]

COMMENTARY: In this case wadu or ablution means washing hands before having a meal or eating something and washing hands and rinsing the mouth after eating. Allah causes the food to be plenty for one who washes his hands before eating. And, he gives peace and contentment to one who makes this kinds of ablution after eating food, also it gives energy to the man to worship, observe good manners and do righteous deeds. It also allow for

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[1] Tirmidhi # 2494.

[2] Ibn Majah # 1765, Darimi.

[3] Tirmidhi # 1846, Abu Dawud # 3851.

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being steadfast in one's actions.

(٤٢٠٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنَ الْخَلَاءِ فَقُدِّمَ اِلَيْهِ طَعَامٌ فَقَالُوْا اَلَا نَأْتِيْكَ بِوُضُوْءٍ قَالَ اِنَّمَا اُمِرْتُ بِالْوُضُوْءِ اِذَا قُمْتُ اِلَى الصَّلٰوةِ (رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ).

4209. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (once) the Prophet صلی اللہ علیہ وسلم came out of the privy and food was offered to him. The sahabah (Prophet's Companions) رضی اللہ عنہم asked him, "Shall we bring you water for ablution?" He said, "I have been commanded to perform (*wajib (obligatory)*) ablution (after it is nullified) when I stand up to offer *salah (prayer)*."[1]

(٤٢١٠) وَرَوَاهُ ابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ۔

4210. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated the same hadith.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم mentioned only *salah (prayer)* when it is obligatory to perform ablution because this is the predominant and most common case. Apart from it, ablution is also necessary (as *wajib (obligatory)*) to offer prostration on reciting a verse that calls for it to touch the Quran and to perform the tawaf (or circumambulation of the ka'bah). The Prophet صلی اللہ علیہ وسلم meant to remove any idea in the minds of the sahabah (Prophet's Companions) رضی اللہ عنہم that ablution was *wajib (obligatory)* to be made before eating. He did not deny that it is not only allowed to perform ablution before having meals but also *mustahab (desirable)*. Hence, the word wadu (ablution) here refers to the one that is performed for *salah (prayer)*, not that made for eating which his to wash hands and sense the mouth.

The hadith, therefore means: "If I neglect the ablution made for eating (which is to wash hands and mouth), then it is not a *wajib (obligatory)*. No harm will result. But, of course, the ablution for *salah (prayer)* is different and it is *wajib (obligatory)*."

EAT FROM THE SIDES

(٤٢١١) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ اُتِيَ بِقَصْعَةٍ مِنْ ثَرِيْدٍ فَقَالَ كُلُوْا مِنْ جَوَانِبِهَا وَلَا تَأْكُلُوْا مِنْ وَسَطِهَا فَاِنَّ الْبَرَكَةَ تَنْزِلُ فِيْ وَسَطِهَا (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ) وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ قَالَ اِذَا اَكَلَ اَحَدُكُمْ طَعَامًا فَلَا يَأْكُلْ مِنْ اَعْلَى الصَّحْفَةِ وَلٰكِنْ يَأْكُلْ مِنْ اَسْفَلِهَا فَاِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ اَعْلَاهَا۔

4211. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (once) a bowl of tharid was brought to the Prophet صلی اللہ علیہ وسلم. He said (to his shabah) رضی اللہ عنہ. "Eat from its sides, not from its middle, because blessing descends in its middle.

According to another version (in Abu Dawud). "When any of you eats food, let him not eat from the top of the dish. But, he must eat from the bottom of the dish because blessing descends from the top of the food."[3]

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[1] Tirmidhi # 1854, Abu Dawud # 3760.

[2] Ibn Majah # 3261.

[3] Tirmidhi # 1805, Abu Dawud # 3772.

COMMENTARY: *Tharid* is a meal prepared from meat and bread. The middle of the food in a dish should be left to be eaten last of all to let blessing remain till then.
The top of the dish is the middle of it and the bottom refers to its sides.

RECLINING WHILE EATING AGAINST *SUNNAH (HOLY PROPHET'S PRACTICE)*

(٤٢١٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ مَارَاٰی رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ مُتَّكِئًا قَطُّ وَلَا يَطَأُ عَقِبَهٗ رَجُلَانِ۔ (رواه ابوداؤد)

4212. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم was never seen reclined while eating (his food). And, never did two men walk behind him.[1]

COMMENTARY: See comments to hadith # 4168 and 4187 on the manner of sitting while eating.As for walking somewhere, the Prophet صلی اللہ علیہ وسلم did not have even two men at his heels. He walked with his sahabah (Prophet's Companions) رضی اللہ عنہم with extreme humility among them or behind them صلی اللہ علیہ وسلم According to a hadith: (ویسوق اصحابہ) (he walked behind them).. He never walked ahead of his companions or fellow walkers in the fashion of the amirs, chiefs, kings and ostentatious men.
This hadith mentions two men because sometimes one man, like Sayyiduna Anas رضی اللہ عنہ, followed the Prophet صلی اللہ علیہ وسلم. Even that was for some necessity and not contrary to humble conduct.

HAVING MEALS IN THE MOSQUE

(٤٢١٣) وَعَنْ عَبْدِاللّٰهِ بْنِ الْحَارِثِ ابْنِ جَزْءٍ قَالَ اُتِیَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ بِخُبْزٍ وَلَحْمٍ وَهُوَ فِی الْمَسْجِدِ فَأَكَلَ وَاَكَلْنَا مَعَهٗ ثُمَّ قَامَ فَصَلّٰی وَصَلَّيْنَا مَعَهٗ وَلَمْ نَزِدْ عَلٰی اَنْ مَسَحْنَا اَيْدِيَنَا بِالْحَصْبَاءِ۔ (رواه ابن ماجة)

4213. Sayyiduna Abdullah ibn Harith ibn Jazz رضی اللہ عنہ said, "(A meal of) bread and meat was presented to Allah's Messenger صلی اللہ علیہ وسلم while he was in the mosque. He ate and we too ate with him. Then he got up and offered *salah (prayer)* and we too offered *salah (prayer)* with him. We did not go beyond wiping our hands with pebbles."[2]

COMMENTARY: The food was not sticky so they did not need to wash their hands. Besides, they had to hurry for the *salah (prayer)* and they took the advantage of the concession to do away with washing hands. When an act is not *wajib (obligatory)*, one may avail of the advantage sometimes. Allah likes it on he loves following a lofty, ambitious path most of the times.
It is stated in Ahya ul uloom that some of the sahabah (Prophet's Companions) رضی اللہ عنہم used their heels as handkerchiefs to dry their hands.
This hadith confirms that it is permitted to eat in mosques, particularly dates. The ulama (Scholars) say that it is allowed subject to the condition that mosques are not dirtied, for, if that is done then it is forbidden or makruh (disapproved) to eat in mosques. The books of fiqh say that is anyone is not observing I'tikaf in the mosque then he must not eat or drink

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[1] Abu Dawud # 3770.
[2] Ibn Majah # 3300.

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in the mosque and he must not sleep there and must not buy or sell, for, these things are makruh (disapproved) (for one not observing I'tikaf). However, a traveller who has no other place besides the mosque is an exception to this edict.
The ulama (Scholars) say that one who enters the mosque must form an intention of observing I'tikaf. All these things will become permitted to him and he will earn the re ward of i'tikaf too.

PROPHET صلى الله عليه وسلم LIKED THE MEAT OF FOREARMS

(٤٢١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِلَحْمٍ فَرُفِعَ اِلَيْهِ الذِّرَاعُ وَ كَانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا۔ (رواه الترمذی وابن ماجة)

4214. Sayyiduna Abu Hurayrah رضى الله عنه said that some meat was brought to Allah's Messenger صلى الله عليه وسلم. He was presented the foreleg and he took a bite of it, for he liked this part of it much.[1]

COMMENTARY: He bit off meat from the bones with his teeth. It is *mustahab (desirable)* to eat in this manner. He liked this part because it was away from impure parts of the body (like intestines).
Sayyidah Ayshah رضى الله عنها said that he did not like this piece very much but since he got meat after a long time and the foreleg could be cooked soon, he ate it. (Shama'il Tirmidhi)

NOT PREFERRED TO USE KNIFE

(٤٢١٥) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقْطَعُوا اللَّحْمَ بِالسِّكِّيْنِ فَاِنَّهُ مِنْ صُنْعِ اَلْاَعَاجِمِ وَاهْشُوْهُ فَاِنَّهُ اَهْنَأُ وَاَمْرَأُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَ قَالَا لَيْسَ هُوَ بِالْقَوِيِّ۔

4215. Sayyiduna Ayshah رضى الله عنها said that Allah's Messenger صلى الله عليه وسلم said, "Do not cut meat with a knife (and eat in this manner) because it is alien practice. Rather, bite, for, that is more pleasing and more beneficial."[2]

COMMENTARY: The Arabs call all non. Arabs ajami (dumb), but here it refers to the Persians, If the meat is soft then it may be bit by the teeth but if it is hard then a knife may be used. Moreover, the disallowance is nahi tanzihi (forbidden nearer to lawful) (meaning, never lawfulness).

THE SICK MUST ABSTAIN

(٤٢١٦) وَعَنْ اُمِّ الْمُنْذِرِ قَالَتْ دَخَلَ عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهٗ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْكُلُ وَعَلِيٌّ مَعَهٗ يَاْكُلُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ مَهْ يَا عَلِيُّ فَاِنَّكَ نَاقِهٌ قَالَتْ فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيْرًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ مِنْ هٰذَا فَاَصِبْ فَاِنَّهٗ اَوْفَقُ لَكَ۔ (رواه احمد والترمذی وابن ماجة)

4216. Sayyidah Umm Mundhir رضى الله عنها narrated "Allah's Messenger صلى الله عليه وسلم visited me a commpanied by Ali. We had some ripening dates hung up. The

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[1] (Bukhari # 4712, Muslim # 194, 3270 - Lengthy), Tirmidhi # 1837, Ibn Majah 3307.
[2] Abu Dawud # 3778, Bayhaqi Shu'ab ul Eeman # 5898.

prophet صلى الله عليه وسلم began to eat (from these bunches). Ali too began to eat, but Allah's Messenger صلى الله عليه وسلم said to Ali, 'Not you, O Ali, for you are not yet recovered." Then, I prepared for them some beetroot and barley. So, the Prophet صلى الله عليه وسلم said (to him). 'Eat some of this, O Ali, This is more beneficial for you."[1]

COMMENTARY: The sick and he who is recovering must observe abstinence.

PROPHET'S صلى الله عليه وسلم LIKES

(٤٢١٧)وعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ الدُّفُّلُ(رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ)۔

4217. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم liked that which was at the bottom of the pot (stuck to it).[2]

COMMENTARY: It was the Prophet's صلى الله عليه وسلم habit to let other people have what they needed and he put aside his own needs and preferences. Thus, he let his family members, companions, guests, the poor and needy whoever was there with him have the top and cream of the dish. Then, he made do himself with what was at the bottom. People who throw away the ford at the bottom of the dish must take a lesson from this.

WIPING CLEAN THE DISH

(٤٢١٨) وَعَنْ نُبَيْشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ فِيْ قَصْعَةٍ فَلَحِسَهَا اِسْتَغْفَرَتْ لَهُ الْقَصْعَةُ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4218. Sayyiduna NubAyshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "He who eats from a dish and (on finishing) licks it (with his fingers) has the dish seek forgiveness for him."[3]

COMMENTARY: One who licks the dish clean demonstrates his humility. He has no pride in him. These things are a means to forgiveness of sins. The dish is said to ask for his forgiveness because it is the means for it.

WASHING HANDS AFTER EATING

(٤٢١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ وَفِيْ يَدِهٖ غَمَرٌ لَمْ يَغْسِلْهُ فَاَصَابَهٗ شَيْءٌ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهٗ۔ (رواه الترمذی وابوداود وابن ماجة)

4219. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who passes the night with a greasy hand not having washed it (after meals), must blame only himself if he faces any trouble (if an animal, etc. is attracted to his greasy hand).[4]

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[1] Tirmidhi # 2037, Musnad Ahmad 6. 364.

[2] Tirmidhi, Bayhaqi, Musnad Ahmad 3-220.

[3] Tirmidhi # 1804.

[4] Tirmidhi # 1860, Abu Dawud #

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THE PROPHET صلى الله عليه وسلم LIKED THARID

(٤٢٢٠)وعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَحبَّ الطَّعَامِ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الثَّرِيْدُ مِنَ الْخُبْزِ وَالثَّرِيْدُ مِنَ الْحَيْسِ۔ (رواه ابوداود)

4220. Sayyiduna Ibn Abbas رضى الله عنه said that the food most liked by Allah's Messenger صلى الله عليه وسلم was tharid prepared from bread and tharid made from hays.[1]

COMMENTARY: Bread was soaked in stew or dates were mixed with butter oil or cheese to prepare tharid from bread or from hays.

EXCELLENCE OF OLIVE

(٤٢٢١) وَعَنْ اَبِي اُسَيْدٍ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوا الزَّيْتَ وَادَّهِنُوْا بِهٖ فَاِنَّهٗ مِنْ شَجَرَةٍ مُبَارَكَةٍ۔ (رواه الترمذى وابن ماجة والدارمى)

4221. Sayyiduna Abu Usayd Ansari رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Eat olive oil and used it to massage yourselves with it, for it comes from a blessed tree."[2]

COMMENTARY: There is much good in olives. The Quran speaks of this blessed tree in its verse (24: 35):

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ الخ

The best kind of it is found in Syria. Allah also mentions it in surah at-Teen (95). The Arabs, particularly the Syrians, used it in their food (as the sweet oil). They use its bitter oil to kindle their light and lanterns.

It is medically established that applying olive oil to the body is very beneficial to it.

MERIT OF VINEGAR

(٤٢٢٢) وَعَنْ اُمِّ هَانِئٍ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعِنْدَكِ شَيْءٌ قُلْتُ لَا اِلَّا خُبْزٌ يَابِسٌ وَخَلٌّ فَقَالَ هَاتِيْ مَا اَقْفَرَ بَيْتٌ مِنْ اُدُمٍ فِيْهِ خَلٌّ (رَوَاهُ التِّرْمِذِيُّ وقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4222. Sayyidah Umm Hani رضى الله عنه narrated that the Prophet صلى الله عليه وسلم come to her home (one day). He asked. "Do you have anything?" She said, "A stale (loaf of) bread and some vinegar." He said, "Bring that! A house that has vinegar is not without condiments."[3]

COMMENTARY: The Prophet صلى الله عليه وسلم asked Sayyidah Umm رضى الله عنه Hani for whatever she had to show that one must be content with even the little necessities of life. (She was the sister of Sayyiduna Ali رضى الله عنه.

DATES AS CONDIMENT

(٤٢٢٣)وعَنْ يُوْسُفَ بْنِ عَبْدِ اللّٰهِ بْنِ سَلَامٍ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ كِسْرَةً مِّنْ خُبْزٍ

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[1] Abu Dawud # 3783.

[2] Tirmidhi # 1852.

[3] Tirmidhi # 1843.

الشَّعِيْرِ فَوَضَعَ عَلَيْهَا تَمْرَةً فَقَالَ هٰذِهٖ اِدَامُ هٰذِهٖ وَاَكَلَ۔ (رواه ابوداؤد)

4223. Sayyiduna Yusuf ibn Abdullah ibn Salaam رضی اللہ عنہ said, "I saw the Prophet صلی اللہ علیہ وسلم take a piece of barley bread and put a date on it. Then, he said, "This, is the condiment of this.' Then he ate it."[1]

MAY CONSULT A NON-MUSLIM PHYSICIAN

(٤٢٢٤) وَعَنْ سَعْدٍ قَالَ مَرِضْتُ مَرَضًا اَتَانِيْ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُنِيْ فَوَضَعَ يَدَهٗ بَيْنَ ثَدْيَيَّ حَتّٰى وَجَدْتُّ بَرْدَهَا عَلٰى فُؤَادِيْ وَقَالَ اِنَّكَ رَجُلٌ مَفْؤُدٌ بِاٰيْتِ الْحَارِثَ بْنَ كَلَدَةَ اَخَاثَقِيْفٍ فَاِنَّهٗ رَجُلٌ يَتَطَبَّبُ فَلْيَاْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِيْنَةِ فَلْيَجَأْهُنَّ بِنَوٰهُنَّ ثُمَّ لِيَلُدَّكَ بِهِنَّ۔ (رواه ابوداؤد)

4224. Sayyiduna Sa'd رضی اللہ عنہ recalled, "I fell very ill (once). The Prophet صلی اللہ علیہ وسلم paid me a sick visit and put his hand on my chest so that I sensed its coolness on my heart. He said, 'You are one who suffers from a heart disease. Go to Harith ibn Kaladah. He is from the tribe of) Thaqif. He (is a physician who) prescribes medicine. Let him take seven dates from the ajwah of Madinah and grind them together with their stones, and put them in your mouth."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised him to go to the healer and advised him of a cure that he had known for his malady. He was thus not left at the mercy of the physician. A sick person may consult a non Muslim physician in the light of this hadith. Harith ibn Kalabah had died in the early days of Islam and was not known to have become a Muslim.

LET ONE KIND OF FOOD OFFSET EFFECTS OF THE OTHER

(٤٢٢٥) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاْكُلُ الْبِطِّيْخَ بِالرُّطَبِ (رَوَاهُ التِّرْمِذِيُّ وَزَادَ اَبُوْدَاوٗدَ وَيَقُوْلُ يُكْسَرُ حَرُّ هٰذَا بِبَرْدِ هٰذَا وَبَرْدُ هٰذَا بِحَرِّ هٰذَا وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4225. Sayyidah Ayshah رضی اللہ عنہا said that the Prophet صلی اللہ علیہ وسلم ate melon with fresh dates.[3]

Abu Dawud added: He would say, 'The heat of this (dates) is offset by the coolness of this (melon) and the coolness of this by the heat of this."[4]

COMMENTARY: Most ulama (Scholars) say that the Arabic word (بطیخ) (bitteekh) stands for water-melon not melon. Teebi رحمہ اللہ said that it could be unripe melon which is more cool (like water-melon).

WORMS IS EATABLES

(٤٢٢٦) وَعَنْ اَنَسٍ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرٍ عَتِيْقٍ فَجَعَلَ يُفَتِّشُهٗ وَيُخْرِجُ السُّوْسَ مِنْهُ (رواه ابوداؤد)

4226. Sayyiduna Anas رضی اللہ عنہ narrated that some old dates were brought to the Prophet صلی اللہ علیہ وسلم. He began to split them (to look closely at them) and cast out the

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[1] Abu Dawud # 3830.

[2] Abu Dawud # 3875.

[3] Tirmidhi # 1843.

[4] Abu Dawud # 3836 (full hadith).

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worms from them.[1]

COMMENTARY: Tabarani رحمه الله has transmitted a hadith from Sayyiduna Ibn Umar رضى الله عنه that the Prophet صلى الله عليه وسلم before tearing open a date. So, perhaps the prohibition applies to fresh dates while old dates may be split. Or, the hadith of Anas رضى الله عنه merely means that it is allowed to tear open dates and of Ibn Umar رضى الله عنه that the disallowance is tanzihi (near permissibility).

Teebi رحمه الله said that the hadith is evidence that if worms are found in food items then the food does not become impure. According to Matalib ul Mumineen if there are worms in cheese or apple (and swallowed by the eater) then that is lawful because it cannot be avoided. But if the worms are taken out the food then the same command applies as for fly, wasp, flea and every creature with blood that does not flew. It is forbidden to eat it, but when it falls in water or food that does not become impure.

VENTRICLE OR GUT IS PURE

(٤٢٢٧)وعَنِ ابْنِ عُمَرَ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِجُبْنَةٍ فِيْ تَبُوكٍ فَدَعَا بِالسِّكِّيْنِ فَسَمّٰى وَقَطَعَ۔

(رواه ابوداؤد)

4227. Sayyiduna Ibn Umar رضى الله عنه said that a piece of cheese was presented to the Prophet صلى الله عليه وسلم in Tabuk. He asked for a knife, mentioned the name of Allah and cut it.[2]

COMMENTARY: The mentioning of Allah's name was to begin eating, not to cut anything, as some ignorant people imagine that when a pumpkin is cut bismillah must be recited as if for slaughter.

Mazhar says that this hadith is evidence that the gut of the young of a camel or sheep is pure otherwise cheese would be impure because cheese cannot be made without it.

THINGS ABOUT WHICH SHARI'AH (DIVINE LAW) IS SILENT ARE PERMISSIBLE

(٤٢٢٨) وَعَنْ سَلْمَانَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَآءِ فَقَالَ الْحَلَالُ مَا اَحَلَّ اللّٰهُ فِيْ كِتَابِهٖ وَالْحَرَامُ مَا حَرَّمَ اللّٰهُ فِيْ كِتَابِهٖ وَالْحَرَامُ مَا حَرَّمَ اللّٰهُ فِيْ كِتَابِهٖ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ (رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ مَوْقُوْفٌ عَلٰى الْاَصَحِّ)۔

4228. Sayyiduna Salman رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about clarified butter, cheese and Zebra or wild asses (are they lawful food or unlawful). He said, "The lawful is that which Allah has declared lawful in His Book. The unlawful is that which Allah has declared unlawful in His Book. And that of which He has said nothing is such as He has forgiven (and it is allowed to use it)."[3]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم had asked about ghee (clarified butter) because in early Islam much was not known about it and there were some doubts, perhaps. As for cheese, by itself it was a doubtful case because in those days it was prepared from ventricle or guts of camel or sheep)., They also asked about zebra. As for the

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[1] Abu Dawud # 3832.

[2] Abu Dawud # 3832.

[3] Tirmidhi # 1726, Ibn Majah # 3367, (Darul Isha'at edition of Tirmidhi # 1732)

Arabic word, it is (الفراء) which can be plural of (فرى) (zebra or wild ass), or of (مرو) (wearing apparel of animal's hide) which is why Tirmidhi has placed it in the chapter on clothing (libas) and said, they asked about four," which the infidels use for their coats, etc. without dying, so they may not do the some thing as the disbelievers did.

What Allah has declared an unlawful in His Book is either what He forbids clearly or has given a general statement in his verse.

وَمَا اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

{And whatsoever he Messenger gives you, take it, and whatsoever he forbids, abstain (there from).} (59: 7)

This clarification is necessary because many things are forbidden, but not all are mentioned in the Quran as disallowed. The ahadith declare that they are forbidden.

The concluding sentence of the hadith is evidence that all thing are essentially allowed. So whatever Shari'ah (divine law) has not declared as forbidden is permitted.

This hadith is muwquf according to Tirmidhi, meaning that it is the saying of Salman رضی اللہ عنہ not of the Prophet صلی اللہ علیہ وسلم. In the terminology of hadith, the sayings of the sahabah are termed as mawquf just as the saying of the Prophet صلی اللہ علیہ وسلم, as also his deeds, are marfu.

PROPHET'S DESIRE FOR WHOLESOME FOOD

(٤٢٢٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَدِدْتُ اَنَّ عِنْدِىْ خُبْزَةً بَيْضَآءَ مِنْ بُرَّةٍ سَمْرَآءَ مُلَبَّقَةً بِسَمْنٍ وَّلَبَنٍ فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَاتَّخَذَهٗ فَجَاءَ بِهٖ فَقَالَ فِىْ اَىِّ شَيْءٍ كَانَ هٰذَا قَالَ فِىْ عُكَّةِ ضَبٍّ قَالَ ارْفَعْهُ رَوَاهُ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَقَالَ اَبُوْدَاوٗدَ وَهٰذَا حَدِيْثٌ مُنْكَرٌ۔

4229. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم expressed a wish to have a white loaf prepared from yellowish brown wheat softened with clarified butter and milk. One of the men of the assembly stood up and procured it and brought it. He asked him, "In what was it (meaning, clarified butter) placed?" He said, "In the skin of a lizard." He said, "Take it away (I shall not eat it)."[1]

(Abu Dawud said that this hadith is munkar).

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had a natural dislike for lizards, so he had the bread removed from him. We have read in a hadith of khalid ibn Walid رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم did not like lizard because it was not found in his region (# 4111). He did not mean that lizard skin was impure. If it was impure, then he would have asked for the bread to be thrown away and forbidden others to eat it.

This particular incident of his asking for the bread and desiring what his soul wished is quite contrary to his temperament. Hence, Abu Dawud has called this hadith munkar. But, if we term it to be sound then we might suppose that he had expressed his desire only to show that it is allowed to do so.

UNCOOKED GARLIC IS FORBIDDEN

(٤٢٣٠) وَعَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الثُّوْمِ اِلَّا مَطْبُوْخًا۔ (رواه الترمذى وابوداؤد)

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[1] Abu Dawud # 3818, Ibn Majah #

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4230. Sayyiduna Ali رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade eating garlic u nless it was in a cooked form.[1]

COMMENTARY: In the cooked form, the odour disappears so it is allowed to eat it. The same ruling applies to onion and such other things. Besides, the disallowance of raw garlic is of the kind of nahi tanzihi (forbidden nearer to lawful) (forbidden but nearer to lawful).

ABOUT ONIONS

(٤٢٣١) وَعَنْ اَبِيْ زِيَادٍ قَالَ سَاَلْتُ عَائِشَةَ عَنِ الْبَصَلِ فَقَالَتْ اِنَّ اٰخِرَ طَعَامٍ اَكَلَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامٌ فِيْهِ بَصَلٌ۔ (رواه ابوداؤد)

4231. Sayyidah Abu Ziyad رضی اللہ عنہ said that he asked Sayyidah Ayshah رضی اللہ عنہا about onion. She said, "Indeed the last food that Allah's Messenger صلی اللہ علیہ وسلم ate (in his life) had some (cooked) onions in it."[2]

COMMENTARY: The traditions say that the Prophet صلی اللہ علیہ وسلم did not eat garlic and onion. Some traditions say that he even forbade the ummah to eat them. In the light of this tradition of Sayyidah Ayshah رضی اللہ عنہا, we might say that the disallowance is about uncooked garlic, onion and the like, not such as cooked with the meal as an ingredient of food.

Moreover, the disallowance too is of the kind of nahi tanzihi (forbidden nearer to lawful), not nahi tahrimi. And Tahawi رحمہ اللہ has reproduced in Sharh Aathar such ahadith has prove that it is allowed to onion, garlic, leek, etc whether cooked or uncooked. This permission is for such a person who remain within his home after eating them and does not go to the mosque till its odour remains in his mouth. Because it is makruh (disapproved) to go to the mosque after eating these things. Imam Abu Hanafah, رحمہ اللہ Imam Abu Yusuf and Imam Muhammad also say the some thing.

Ibn Maalik رحمہ اللہ said that the last meal of the Prophet صلی اللہ علیہ وسلم in which he ate onion was too clarify that it is allowed and that the prohibition was not beyond nahi tanzihi (forbidden nearer to lawful).

BUTTER WAS DEAR TO THE PROPHET علیہ السلام

(٤٢٣٢) وعَنِ ابْنَيْ بُسْرِ السُّلَمِيَّيْنِ قَالَا دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَدَّمْنَا زُبْدًا اَوْ تَمْرًا وَّكَانَ يُحِبُّ الزُّبْدَ وَالتَّمْرَ۔ (رواه ابوداؤد)

4232. The two sons of Busr who are Sulami(S), namely Abdullah and Atiyah رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم visited us (one day). We presented to him butter and dates. (He ate them). He did lie butter and dates (always)."[3]

A PLATTER WITH MANY VARIETIES OF FOOD

(٤٢٣٣) وعَنْ عِكْرَاشِ بْنِ ذُوَيْبٍ قَالَ اُتِيْنَا بِجَفْنَةٍ كَثِيْرَةِ الثَّرِيْدِ وَالْوَذْرِ فَخَبَطْتُ بِيَدِيْ فِيْ نَوَاحِيْهَا وَاَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ يَدَيْهِ فَقَبَضَ بِيَدِهِ الْيُسْرٰى عَلٰى يَدَيِ الْيُمْنٰى ثُمَّ قَالَ يَا عِكْرَاشُ كُلْ

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[1] Tirmidhi # 1808, Abu Dawud # 3828.

[2] Abu Dawud # 3829, Musnad Ahmad 6-59.

[3] Abu Dawud # 3837.

مِنْ مَوْضِعٍ وَاحِدٍ فَإِنَّهُ طَعَامٌ وَاحِدٌ ثُمَّ أُتِيْنَا بِطَبَقٍ فِيْهِ أَلْوَانُ التَّمْرِ فَجَعَلْتُ آكُلُ مِنْ بَيْنِ يَدَيَّ وَجَالَتْ يَدُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الطَّبَقِ فَقَالَ يَا عِكْرَاشُ كُلْ مِنْ حَيْثُ شِئْتَ فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ ثُمَّ أُتِيْنَا بِمَاءٍ فَغَسَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ وَمَسَحَ بِبَلَلِ كَفَّيْهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَقَالَ يَا عِكْرَاشُ هٰذَا الْوُضُوْءُ مِمَّا غَيَّرَتِ النَّارُ۔ (رواه الترمذى)

4233. Sayyiduna Ikrash ibn Dhuwayb رضى الله عنه narrated that: "A large platter containing tharid and boneless meat was brought to us. While eating, I let my hand travel all over the platter, but Allah's Messenger صلى الله عليه وسلم ate from what was nearest to him. With his left hand he held my right forearm and said, 'O Ikrash, from a single place, for, it is all one food.' After that, we were brought a dish containing a variety of dates (or fresh dates). I (followed his instructions and ate from that which was nearest to me, but the hand of Allah's Messenger صلى الله عليه وسلم moved all over the dish. He said, "O Ikrash, eat from wherever you like, for, it is not of one kind.' (He meant to teach by his action and words what one should do.) Then water was brought to us. Allah's Messenger صلى الله عليه وسلم washed his hands with it and, with his wet palms, he stroked his face, fore arms and head, saying, 'O Ikrash, this is the ablution for what is modified by fire.' (It is an ablution called wadu tu'am.)[1]

COMMENTARY: If all food on a dish is one kind then there is no point in picking up from different sides but if there is a variety of food then one may pick up from the sides of the dish. The centre may be untouched till the last because blessings descent there. However, it is also possible that if food is of different kinds, like dates many coloured, then there is no harm in eating from the centre too.

WHAT MAY THE SICK HAVE

(٤٢٣٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ أَهْلَهُ الْوَعْكُ أَمَرَ بِالْحَسَاءِ فَصُنِعَ ثُمَّ أَمَرَهُمْ فَحَسَوْا مِنْهُ وَكَانَ يَقُوْلُ إِنَّهُ لَيَرْتُوْ فُؤَادَ الْحَزِيْنِ وَيَسْرُوْ عَنْ فُؤَادِ السَّقِيْمِ كَمَا تَسْرُوْ إِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ)۔

4234. Sayyidah Ayshah رضى الله عنها narrated that when any of his family members fell ill. Allah's Messenger صلى الله عليه وسلم instructed that hasa should be prepared and then he had the patient sip from it. He would say, "It enlivens the grieved and cleans the heart of the sick as one of you clears dirt away from her face with water."[2]

COMMENTARY: Hasa is prepared from flour, water and clarified butter. Sugar may or may not be added to it. The Makkans call it harirah and talbinah. This is mentioned in an earlier hadith in section I (# 4179).

The Prophet صلى الله عليه وسلم mentioned women in this saying because they are more particular about cleanliness and they were his listeners at that time.

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[1] Tirmidhi # 1848 (1855), Ibn Majah # 3274.

[2] Tirmidhi # 2039 (2046)

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AJWAH BELONGS TO PARADISE

(٤٢٣٥) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيْهَا شِفَاءٌ مِّنَ السَّمِّ وَالْكَمْأَةُ مِنَ الْمَنِّ وَمَاءُ هَا شِفَاءٌ لِلْعَيْنِ۔ (رواه الترمذی)

4235. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that, Allah's Messenger صلی اللہ علیہ وسلم said, 'Ajwah is a date from paradise. It has an antidote for poison. Truffles are allied to manna and their juice is cure for the eye."[1]

COMMENTARY: Ajwah is a date from paradise. It is very beneficial and comforting. The remaining portion of the hadith is as explained in hadith # 4184.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٢٣٦) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ ضِفْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَاَمَرَ بِجَنْبٍ فَشُوِيَ ثُمَّ اَخَذَ الشَّفْرَةَ فَجَعَلَ يَحُزُّ لِيْ بِهَا مِنْهُ فَجَآءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ فَاَلْقَى الشَّفْرَةَ فَقَالَ مَالَهُ تَرِبَتْ يَدَاهُ قَالَ وَكَانَ شَارِبُهُ وَفَاءً فَقَالَ لِي اُقُصُّهُ لَكَ عَلَى سِوَاكٍ اَوْ قُصَّهُ عَلَى سِوَاكٍ۔ (رواه الترمذی)

4236. Sayyiduna Mughirah ibn Shu'bah رضی اللہ عنہ narrated that he was a guest one night along with Allah's Messenger صلی اللہ علیہ وسلم. (The host had a sheep slaughtered for them.) He (the prophet) صلی اللہ علیہ وسلم asked for a side portion of the meat to be roasted. He then took a knife and began to cut off slice for him (Mughirah) رضی اللہ عنہ. At this moment, Bilal رضی اللہ عنہ came to inform him that it was time for the *salah (prayer)*. So, he put down the knife and remarked, 'what is wrong with him. May his hands be dusty!"

Mughirah رضی اللہ عنہ said, "My moustache had grown long, so he said, 'shall I clip them for you over a siwak?' Or, 'clip them over a siwak."[2]

COMMENTARY: The words 'may his hands be dusty; are not spoken in their literal sense. They are used to reproach the addressee. The prophet صلی اللہ علیہ وسلم did not like that Sayyiduna Bilal رضی اللہ عنہ should call him for *salah (prayer)* when there was ample time for it and he was having his meal. He also observed the disappointment of the host, so thought that Sayyiduna Bilal رضی اللہ عنہ could have waited.

The words that the moustache 'had grown long' are explained in many ways. They could be Mughirah's رضی اللہ عنہ (as translated in the hadith because the text is in the third person 'his moustaches' but Shama'il Tirmidhi and Abu Dawud call it 'my ...' meaning the narrator's). Allah's Messenger صلی اللہ علیہ وسلم asked him if he should trim them. Or, he instructed Mughirah رضی اللہ عنہ to trim them himself.

Some exponents say that the Prophet's صلی اللہ علیہ وسلم moustache had grown and he decided to trim them and let Mughirah رضی اللہ عنہ have the hair as a token. Or, he instructed Mughirah رضی اللہ عنہ to trim his (the Prophet's) صلی اللہ علیہ وسلم moustache.

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[1] Tirmidhi # 2066.

[2] Abu Dawud # 188, Tirmidhi (Shamail) # 167 description if the cury...

FAILING TO RECITE BISMILLAH BEFORE HAVING MEALS

(٤٢٣٧) وعَنْ حُذَيْفَةَ قَالَ كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَعَامًا لَمْ نَضَعْ أَيْدِيَنَا حَتّٰى يَبْدَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ يَدَهُ وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَامًا فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ فَذَهَبَتْ لِتَضَعَ يَدَهَا فِي الطَّعَامِ فَأَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهَا ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ فَأَخَذَ بِيَدِهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَّا يُذْكَرَ اسْمُ اللّٰهِ عَلَيْهِ وَإِنَّهُ جَاءَ بِهٰذِهِ الْجَارِيَةِ لِيَسْتَحِلَّ بِهَا فَأَخَذْتُ بِيَدِهَا فَجَاءَ بِهٰذَا الْأَعْرَابِيِّ لِيَسْتَحِلَّ بِهِ فَأَخَذْتُ بِيَدِهِ وَالَّذِيْ نَفْسِيْ بِيَدِهِ إِنَّ يَدَهُ فِيْ يَدَيَّ مَعَ يَدِهَا. زَادَ فِيْ رِوَايَةٍ ثُمَّ ذَكَرَ اسْمَ اللّٰهِ وَأَكَلَ۔ (رواه مسلم)

4237. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that whenever they were at a meal with the Prophet صلی اللہ علیہ وسلم they did not stretch their hands before he had begun and put his hands (in the food). Once, while they were at food with him, a girl came (to it) as though she was pushed (to the meal because of uncontrollable hunger). She stretched her hand to the food (without saying bismillah) but Allah's Messenger صلی اللہ علیہ وسلم seized her by her hand. Next, a villager came (in similar hurried, compelled fashion) as though he was pushed (to it, failing to mention Allah's name). He seized his hand (too).

Allah's Messenger صلی اللہ علیہ وسلم then said, "The devil considers (such) food lawful (to him) on which Allah's name is not mentioned. So, he brought this girl in order that it might be lawful (to him) because of her (not reciting bismillah) but I held her hand away. Then he brought this villager in order that it might be lawful (to him) because of him (forgetting to say bismillah), but I held his hand (too). By Him in whose hand is my soul, the devil's hand is in my hand along with hers (at this moment)."

According to a version, the narrator also said, "Then he mentioned the name of Allah (saying bismillah) and ate (the food).[1]

COMMENTARY: According to another version (the devil's hand is in mine) along with their (girl's and villager's) hands. But, even as it is in the hadith, it does not preclude the villager's hand also being these.

OVER EATING REMOVES BLESSING

(٤٢٣٨) وَعَنْ عَائِشَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَرَادَ أَنْ يَشْتَرِيَ غُلَامًا فَأَلْقٰى بَيْنَ يَدَيْهِ تَمْرًا فَأَكَلَ الْغُلَامُ فَأَكْثَرَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّ كَثْرَةَ الْأَكْلِ شُؤْمٌ وَأَمَرَ بِرَدِّهِ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ)۔

4238. Sayyidah Ayshah رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم intended to buy a slave. So (to try him), he placed some dates before him, but he ate them all (greedily). Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, too much eating removes

[1] Muslim # 102-2017.

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blessing (and is a sign of ill-omen)." Then, he had him sent back. [1]

SALT IS THE BEST SEASONING

(٤٢٣٩) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ اِدَامِكُمُ الْمِلْحُ (رواه ابن ماجة)

4239. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of your condiments is salt." [2]

COMMENTARY: Salt is available easily. Most men of Allah subsisted on it. The Prophet صلی اللہ علیہ وسلم also described meat as the best condiment in the two worlds.

REMOVE SANDALS BEFORE EATING

(٤٢٤٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ الطَّعَامُ فَاخْلَعُوْا نِعَالَكُمْ فَاِنَّهُ اَرْوَحُ لِاَقْدَامِكُمْ۔ (دارمی)

4240. Sayyiduna Anas ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when food is placed (before you and you sit down to eat), take off your sandals, for, that is more of a relief to your feet." [3]

LET FOOD COOL DOWN BEFORE EATING

(٤٢٤١) وَعَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ اَنَّهَا كَانَتْ اِذَا اُتِيَتْ بِثَرِيْدٍ اَمَرَتْ بِهٖ فَغُطِّيَ حَتّٰى تَذْهَبَ فَوْرَةُ دُخَانِهٖ وَتَقُوْلُ اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هُوَ اَعْظَمُ لِلْبَرَكَةِ رَوَاهُمَا الدَّارِمِيُّ۔

4241. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا is reported to have instructed that tharid should be covered when it was brought to her till the force of its steam had gone. She said that she had heard Allah's Messenger صلی اللہ علیہ وسلم say, "It meaning, the subsiding of the heat from the food) is a great source of blessing." [4]

COMMENTARY: Though tharid is mentioned, the same may be said of all kinds of food. There is a tradition in jami us Saghir;

اَبْرِدُوْا بِالطَّعَامِ فَاِنَّ الْحَارَ لَا بَرَكَةَ فِيْهِ

(Let food cool down - before you eat it - for there is not blessing in the hot).

There is a mursal tradition in Bayhaqi:

نَهٰى عَنِ الطَّعَامِ الْحَارِّ حَتّٰى يَبْرُدَ

"(The Prophet) صلی اللہ علیہ وسلم forbade eating hot food unless it has cooled down."

LICK THE VESSEL

(٤٢٤٢) وَعَنْ نُبَيْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ فِيْ قَصْعَةٍ لَحِسَهَا تَقُوْلُ لَهُ الْقَصْعَةُ اَعْتَقَكَ اللّٰهُ مِنَ النَّارِ كَمَا اَعْتَقْتَنِيْ مِنَ الشَّيْطَانِ۔ (رواه رزين)

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[1] Bayhaqi in Shu'at ul Eeman # 5661.

[2] Ibn Majah # 3315.

[3] Darami # 2080.

[4] Darimi # 2037.

4242. Sayyiduna NubAyshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone eats from a dish and licks it (with his fingers), then the dish says to him, 'May Alah preserve you from hell just as you have protected me from the devil (eating out of me)"[1]

COMMENTARY: The version in Tirmidhi (# 1811), Musnad Ahmad, Ibn Majah (# 3271) and Darimi has the words; 'The dish seeks forgiveness for this person (who licks it)."
Tabarani has reported from Irbad رضی اللہ عنہ to the effect that if anyone licks the dish (or plate) and licks his fingers (after eating) then Allah will give him to satiation point in this world and the next.

CHAPTER - II

HOSPITALITY بَابُ الضِّيَافَةِ

The word (ضاف) (Daaf) meaning; 'to be a guest.' (اضاف) (adaaf) is 'to entertain a guest.' (ضيف) is 'a guest' and (مضيف) (and (مضَيف)) mudeef (and mudayif) is 'a host.'
These ahadith will emphasize the merits of hospitality. They will tell us merits as outlined by Shari'ah (divine law) and the positions of the host and guests relative to each other. How should one behave with the other?
COMMAND TO BE HOSPITABLE: Most of the ulama (Scholars) say that giving the rights of guests and observing the manners thereof are sings of possessing good manner and courteous behaviour. It is also *mustahab (desirable)*. Most ahadith lead us to it. Some authorities say that it is *wajib (obligatory)* to entertain a guest for one day, at least. After that it is *mustahab (desirable)*.
The eight, kinds of hospitality that the ulama (Scholars) have mentioned have been enumerated in the chapter on valimah or the wedding feast, in its initial portion. (Book XIII Marriage, Chapter IX)

SECTION I اَلْفَصْلُ الْاَوَّلُ

BEING HOSPITABLE IS SIGN OF PERFECT FAITH

(٤٢٤٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهٗ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يُؤْذِجَارَهٗ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يُؤْذِجَارَهٗ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْ لِيَصْمُتْ وَفِيْ رِوَايَةٍ بَدَلَ الْجَارِ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَصِلْ رَحِمَهٗ۔ (متفق علیہ)

4243. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who believes in Allah and the last day must (honour and) serve his guest. He who believes in Allah and the last day must not inconvenience his neighbour. He who believes in Allah and the last day must speak what is good or keep quiet." According to another version: instead of mentioning the neighbour, (he said;) "He who believes in Allah and the last day must join ties of relationship." (He must be

[1] Razin.

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kind to his relatives and associates.)[1]

COMMENTARY: This does not mean that only these things are signs of faith and belief in anyone. It is not that if anyone does not abide by these things he is not a believer. The objective is to stress the importance of these things and to exhort Muslims to put them into practice. Anyone with a perfect faith will follow these things.

Honouring guests is to receive them warmly and with a good nature. The host must converse with them in good tones. He must feed a guest according to his ability for three days provided the people of his own house are not put to difficulty. If the guest stays beyond three days, then to serve him is a sadaqah (charity) which means that he may or may not entertain him. He may even refuse to show hospitality (beyond three days).

The least a man may do with his neighbour is not to inconvenience him, otherwise, rights of neighbours are very vast. According to a hadith of Bukhari and Muslim, a man must honour his guest. And, according to another, he must help his neighbour in such things as he requires his help and he must remove his difficulty. Imam Ghazali رحمه‌الله has reported a tradition in his Arba'een that Allah's Messenger صلى‌الله‌عليه‌وسلم asked, "Do you know what the rights of a neighbour are? If he asks you for help, help him. If he seeks a loan, give it to him. If he is needy, give him something, if he is il, visit him. If he receives something good, congratulate him. If he faces a calamity, console him. If it is death of someone, go to him and condole with him. Do not raise your house, above his lest he be deprived of sunlight and wind. If you buy fruit, sent some to him, but if it is not possible, then bring them to your house secretly and instruct your children not to go out while eating them. Do not cause him harm with the smoke of your cooking vessels but send some of it to him." He asked again, "Do you know what rights a neihghbour has? By him in whose hand my soul is, only he knows the rights of his neighbour on whom Allah's mercy descends."

One must utter only what one knows to be good on which reward may be expected. If there is no good in what one intends to say or it is forbidden or makruh (disapproved) then one must abstain from speaking such thins. It is best to keep quiet as for as possible but if it is necessary to speak then it is disallowed to engage in makruh (disapproved) and unlawful conversation. Rather, it is wise to abstain from permissible talk lest they lead one to what is disallowed.

It is emphasized that ties of relationships must be joined and not severed. If anyone breaks ties of kinship then he is as though he does not believe in Allah and the last day because he does not care about the punishment of which one who severs ties of kinship is warned.

GUEST MUST NOT STAY MORE THAN THREE DAYS

(٤٢٤٤) وَعَنْ اَبِي شُرَيْحٍ الْكَعْبِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهٗ جَائِزَتُهٗ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ اَيَّامٍ فَمَا بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ وَلَا يَحِلُّ لَهٗ اَنْ يَّثْوِيَ عِنْدَهٗ حَتّٰى يُحَرِّجَهٗ۔ (متفق علیه)

4244. Sayyiduna Abu Shurayh al Ka'bi رضی‌الله‌عنه narrated that Allah's Messenger صلى‌الله‌عليه‌وسلم said, "He who believes in Allah and the last day must honour his guest. The formal and kind treatment (with full provision or jaizah) is for one day and one

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[1] Bukhari # 6018, Muslim # 75-47, Tirmidhi # 2500, Musnad Ahmad 2-267.

night. Then hospitality lasts for three days. (Whatever is given) after that is sadaqah (charity) (or gift and charity). It is not allowed to a guest to stay with the host (after three days) and become a nuisance (causing him difficulty and hardship)."[1]

COMMENTARY: According to Jazri, the guest should be served on the first day to the utmost possible and as best as can be. On the second and third days, whatever is easily available without being formal must be presented to him. After that provision may be given to him to suffice him for a day and a night during his journey.

The word Jaizah in the hadith (جائزة) has this very meaning. Its dictionary meaning is 'a present,' 'a gift' or 'a reward.' Here, however, it is provision for a day's journey enough to last him till he arrives at the manzil (a stage of the journey).

Whatever is given beyond that is an excess, a sadaqah (charity) and kindness. This implies that jaizah will be after hospitality (but the hadith mentions it before hospitality). This jaizah will be in excess of hospitality.

It is also possible that jaizah is nothing beyond being hospitable after three days. The hadith refers by it, perhaps, to the extraordinary reception for the guest on the first day. This is what is also deduced from the version of Abu Dawud - jaizah is the serving of the guest lavishly on the first day. Mawlana Shah Abdul Haq Muhaddith Dahlawi رحمه الله said the same thing.

The guest should not stay more then three days. But, if the host requests him to prolongs his stay then he may stay.

The ulama (Scholars) say that if a traveller has to stay with someone but is compelled - by illness or something else - to remain there for more then three days, then he must get his provision himself after three days and not force the host to hardship.

HOSPITALITY IS NOT *WAJIB (OBLIGATORY)*

(٤٢٤٥) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ لَا يَقْرُوْنَنَا فَمَا تَرٰى فَقَالَ لَنَا اِنْ نَزَلْتُمْ بِقَوْمٍ فَاَمَرُوْا لَكُمْ بِمَا يَنْبَغِيْ لِلضَّيْفِ فَاَقْبَلُوْا فَاِنْ لَمْ يَفْعَلُوْا فَخُذُوْا مِنْهُ حَقَّ الضَّيْفِ الَّذِيْ يَنْبَغِيْ لَهُمْ۔ (متفق علیه)

4245. Sayyiduna Uqbah ibn Aamir رضی الله عنه said that he submitted to the Prophet صلی الله علیه وسلم, "When you send us out (for battle or any other mission), we come across some people (sometimes) who do not give us hospitality. What do you command us to do (at such time)?" He said, "If you meet such people who give you what is suitable for a guest, take it. If they do not do it (and do not give what is deserving for a guest), then you may take from them that which behaves them and is the right of a guest."[2]

COMMENTARY: Apparently this hadith says that a guest may get hospitality from a host by force if he does not receive him well. This means that those who say that it is *wajib (obligatory)* to be hospitable to a guest rely on this hadith. However, a majority of the ulama (Scholars) do not say that it is *wajib (obligatory)*. So they interpret this hadith in different ways.

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[1] Bukhari # 6019, Muslim # 15-48, Tirmidhi # 1907, Abu Dawud # 2748, Muwatta Maalik.

[2] Bukhari # 2461, Muslim # 17-1727, Tirmidhi # 1589 (1595)

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(i) This hadith concerns one who is driven by extreme hunger and is on an empty stomach and so restless. It is *wajib (obligatory)* to serve this guest. If the host fails then he must seize his right forcibly.

(ii) This command was valid in early Islam. It was then *wajib (obligatory)* to look after the poor and needy. But, when poverty among Muslims gave way to abundance, this command was withdrawn.

(iii) This applies to the dhimmis who were under protection of the Muslims and bound, under agreement, to treat and serve the Muslims who visited them. In this sense, it was *wajib (obligatory)* on them to show hospitality to the Muslim guests. Hence, that right which is *wajib (obligatory)* may be seized by force.

(iv) This hadith is based on return and reimbursement. When some people (say, travellers) come to some people who do not welcome them as guests, they may offer to buy from them provision because they are driven by strict necessity and hunger. If they refuse to sell them those things then the visitors may take them from them by force.

MAY TAKE ALONG MORE GUEST S TO A FRIENDLY HOST

(٤٢٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ اَوْلَيْلَةٍ فَاِذَا هُوَبِاَبِيْ بَكْرٍ وَعُمَرَ فَقَالَ مَا اَخْرَجَكُمَا مِنْ بُيُوْتِكُمَا هٰذِهِ السَّاعَةَ قَالَا الْجُوْعُ قَالَ وَاَنَا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَاَخْرَجَنِيَ الَّذِيْ اَخْرَجَكُمَا قُوْمُوْا فَقَامُوْا مَعَهٗ فَاَتٰى رَجُلًا مِنَ الْاَنْصَارِ فَاِذَا هُوَ لَيْسَ فِيْ بَيْتِهٖ فَلَمَّا رَاَتْهُ الْمَرْاَةُ قَالَتْ مَرْحَبًا وَّ اَهْلًا فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيْنَ فُلَانٌ قَالَتْ ذَهَبَ يَسْتَعْذِبُ لَنَا مِنَ الْمَاءِ اِذْجَآءَ الْاَنْصَارِيُّ فَنَظَرَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ مَا اَحَدٌ الْيَوْمَ اَكْرَمُ اَضْيَافًا مِنِّيْ قَالَ فَانْطَلَقَ فَجَآءَهُمْ بِعِذْقٍ فِيْهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ فَقَالَ كُلُوْا مِنْ هٰذِهٖ وَاَخَذَ الْمُدْيَةَ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكَ وَ الْحَلُوْبَ فَذَبَحَ لَهُمْ فَاَكَلُوْا مِنَ الشَّاةِ وَ مِنْ ذٰلِكَ الْعِذْقِ وَشَرِبُوْا فَلَمَّا اَنْ شَبِعُوْا وَرَوُوْا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَبِيْ بَكْرٍ وَعُمَرَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتُسْاَلُنَّ عَنْ هٰذَا النَّعِيْمِ يَوْمَ الْقِيٰمَةِ اَخْرَجَكُمْ مِنْ بُيُوْتِكُمُ الْجُوْعُ ثُمَّ لَمْ تَرْجِعُوْا حَتّٰى اَصَابَكُمْ هٰذَا النَّعِيْمُ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ اَبِيْ مَسْعُوْدٍ كَانَ رَجُلٌ مِّنَ الْاَنْصَارِ فِيْ بَابِ الْوَلِيْمَةِ۔

4246. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that one day or night, Allah's Messenger صلی اللہ علیہ وسلم went out (of his house). He met Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ. He asked them, "What has brought you out of your houses at this hour?" They said, "Hunger!" He said, "And I* (too)! By Him in whose hand is my soul, that which has brought you out has brought me out. Get up!" They both up (and walked with him). He brought them to the house of a man of the ansars. He was not at home. His wife saw him and said, "Welcome!" Allah's Messenger صلی اللہ علیہ وسلم said to her, "Where is so and so?" (He was Abu Haytham) رضی اللہ عنہ She said, "He has gone to fetch some fresh water for us." At that very moment, the Ansari arrive. On seeing

Allah's Messenger صلى الله عليه وسلم and his two companions (he was delighted and exclaimed, "Praise belongs to Allah! There is no one to day who has guests more honourable than I have!"

Then he went and brought them a bunch of dates - ripening, dried and fresh, saying, "Eat from these!" He took a knife. Allah's Messenger صلى الله عليه وسلم said to him, "Beware, (do) not (slaughter) a milk yielding sheep!" He slaughtered a sheep. (when it was cooked) they ate from it and had eaten from the bunch and had drunk water till they were satiated. Allah's Messenger صلى الله عليه وسلم said to Abu Bakr رضى الله عنه and Umar رضى الله عنه, "By Him in whose hand is my soul, you will be asked about this bounty on the day of resurrection! Hunger drove you out of your homes, but you had not (yet) returned that this bounty come to you (from Allah)."[1]

COMMENTARY: This hadith establishes many rulings.

(i) If one is confident of the host being friendly then one may take one's companions along to his home.

(ii) It is proper to disclose one's difficulty to one's friends and acquaintances provided it is not in the manner of a complaint, unwillingness, displeasure or impatience. If one is hungry and unable to devote to worship then it is not only allowed but also necessary to go out of the house and look for lawful means of sustenance. Not only may one go to one's such friends who are certain to help but it is also allowed to ask such people for food frankly, for this kind of informal request results in closer friendship.

When the poor sahabah (Prophet's Companions) رضى الله عنهم could get nothing to eat, they came to the Prophet صلى الله عليه وسلم. When they saw his bright face and visited him, their hunger and affliction disappeared. The radiant light of truth made them independent of food and drink.

(iii) In times of need, it is allowed to speak to an unknown and unrelated woman and to listen to her.

(iv) A woman whose husband is not at home is allowed to let visitors. Into their home, provided there is no risk involved if the guest comes in, and provided she is confident of her husband's permission.

(v) It is *mustahab (desirable)* to praise Allah when a blessing of bounty descends on one. It is also *mustahab (desirable)* to express delight on the arrival of the guests in their presence.

(vi) It is *mustahab (desirable)* to present to the guests fruit or anything sweet before bringing them the meal.

Nawawi رحمه الله said that even in the time of the prophet صلى الله عليه وسلم people ate to a full stomach. It is allowed to eat in this way. However, as we know from many ahadith, it is not allowed to eat to satiation point regularly as a habit, for that will be tantamount to forgetting the plight of the needy and the poor and to be hard hearted towards them.

On the day of resurrection. Allah will ask His slaves about the blessings He gives them in this world. Some will find it difficult to account for them, if they had misused them. Some others will be reminded of the favours and blessings. In either case, He will get them to reckon for the favours and to say how they had used them.

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[1] Muslim # 140. 2038.

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وَذُكِرَ حَدِيْثُ اَبِيْ مَسْعُوْدٍ كَانَ رَجُلٌ مِّنَ الْاَنْصَارِ فِيْ بَابِ الْوَلِيْمَةِ۔

And the hadith of Abu Mas'ud رضی اللہ عنہ ... is at # 3219 (in the chapter on valimah or wedding feast).

SECTION II اَلْفَصْلُ الثَّانِيْ

THE SIGNIFICANCE OF HOSPITALITY

(٤٢٤٧) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَيُّمَا مُسْلِمٍ ضَافَ قَوْمًا فَاَصْبَحَ الضَّيْفُ مَحْرُوْمًا كَانَ حَقًّا عَلٰى كُلِّ مُسْلِمٍ نَصْرُهٗ حَتّٰى يَأْخُذَ لَهٗ بِقِرَاهُ مِنْ مَالِهٖ وَزَرْعِهٖ (رَوَاهُ الدَّارِمِيُّ وَاَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ لَهٗ وَاَيُّمَا رَجُلٍ ضَافَ قَوْمًا فَلَمْ يَقْرُوْهُ كَانَ لَهٗ اَنْ يَعْقِبَهُمْ بِمِثْلِ قِرَاهُ)۔

4247. Sayyiduna Miqdam ibn Ma'dikarib رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, 'If any Muslim is a guest of a people but morning finds him deprived of hospitality, then he has a right over every Muslim that he help him by taking for him from their property and fields the equivalent of the hospitality which he deserved to get (which is as much as a guest would eat and drink)."
Another version is: "If anyone is a guest of some people who do not serve him as a guest (giving him no hospitality), then he has the right to pursue them and take from them (meaning, from their properties) enough to equal the hospitality that was his due."[1]

COMMENTARY: This hadith also seems to say that hospitality is *wajib (obligatory)* on the hosts, however, the facts are otherwise and the same explanation is applicable in this case as was in the hadith of Uqbah ibn Aamir رضی اللہ عنہ (# 4254).

EVIL IS NOT REPAID WITH EVIL

(٤٢٤٨) وَعَنْ اَبِي الْاَحْوَصِ الْجُشَمِيِّ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ مَرَرْتُ بِرَجُلٍ فَلَمْ يَقْرِنِيْ وَلَمْ يُضِفْنِيْ ثُمَّ مَرَّ بِيْ بَعْدَ ذٰلِكَ اَفَاَقْرِيْهِ اَمْ اَجْزِيْهِ قَالَ بَلْ اَقْرِهِ۔ (رواه الترمذی)

4248. Sayyiduna Abu Ahwas al-Jushami رحمہ اللہ narrated that on the authority of his father (Maalik ibn Fudalah) رضی اللہ عنہ that he submitted, "O Messenger of Allah, if I go to a man (as a guest) and he fails to give me a reception or hospitality, and (afterwards) he comes to me, shall I give him hospitality or repay him in the same coin?" He said, "No, let him have (your) hospitality."[2]

COMMENTARY: If anyone has treated you badly, it is not for you to treat him as he did. Rather, the best form of recompense is to do good to him. It is easy to pay back in the some coin but better to be kind to the unjust.[3]

ENTER NOT WITHOUT PERMISSION

(٤٢٤٩) وَعَنْ اَنَسٍ اَوْ غَيْرِهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَاْذَنَ عَلٰى سَعْدِ بْنِ عُبَادَةَ فَقَالَ اَلسَّلَامُ

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[1] Darimi # 2037, Musnad Ahmad 4-131, and (both version by) Abu Dawud # 3751.

[2] Tirmidhi # 2006 (2013)

[3] See Bringing up children in Islam, Darul Isha'at, Karachi p 141-144 for examples of Harun Rashid Zayaul Aabideen etc. on forgiving and overlooking.

عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ فَقَالَ سَعْدٌ وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَلَمْ يُسْمِعِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى سَلَّمَ ثَلَاثًا وَرَدَّ عَلَيْهِ سَعْدٌ ثَلَاثًا وَلَمْ يُسْمِعْهُ فَرَجَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاتَّبَعَهُ سَعْدٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ بِاَبِيْ اَنْتَ وَاُمِّيْ مَاسَلَّمْتَ تَسْلِيْمَةً اِلَّا وَهِيَ بِاُذُنَيَّ وَلَقَدْ رَدَدْتُ عَلَيْكَ وَلَمْ اُسْمِعْكَ اَحْبَبْتُ اَنْ اَسْتَكْثِرَ مِنْ سَلَامِكَ وَمِنَ الْبَرَكَةِ ثُمَّ دَخَلُوا الْبَيْتَ فَقَرَّبَ لَهٗ زَبِيْبًا فَاَكَلَ نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا فَرَغَ قَالَ اَكَلَ طَعَامَكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلٰئِكَةُ وَاَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ (رواه فی شرح السنة)

4249. Sayyiduna Anas رضی اللہ عنہ or a sahabi رضی اللہ عنہ other than him narrated; Allah's Messenger صلی اللہ علیہ وسلم (on going to his house) asked permission to enter the house of Sa'd ibn Ubadah رضی اللہ عنہ. He said, (while standing at the door), "As salaam alaykum wa rahmatullah!" (peace be on you, and Allah's mercy.) Sa'd رضی اللہ عنہ did answer, "wa alaykum us salaam wa rahmatullah!" (And, on you be peace, and Allah's mercy), but he did not speak loud enough for the Prophet صلی اللہ علیہ وسلم to hear him. He offered the salaam three times and Sa'd رضی اللہ عنہ responded three times but did not let him hear. (He deliberately kept his voice down) So, the Prophet صلی اللہ علیہ وسلم turned back to go. Sa'd رضی اللہ عنہ follow him and submitted, "O Messenger of Allah, may my parents be ransomed to you, every time you gave the greeting of salam, my both ears heard you and I did, indeed, respond to you, but did not let you hear me because I loved to receive more of your (greeting of) salaam (peace) and blessings.

Then, they entered the house and he presented to him raisins. Allah's Prophet صلی اللہ علیہ وسلم ate them. When he had eaten, he prayed (for Sa'd) رضی اللہ عنہ:

'May (Allah's) pious people eat your food! May the angels invoke blessings on you! And may they who are fasting have iftar with you!'[1]

BETTER TO HAVE GUESTS WHO ARE RIGHTEOUS

(٤٢٥٠) وَعَنْ اَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْمُؤْمِنِ وَمَثَلُ الْاِيْمَانِ كَمَثَلِ الْفَرَسِ فِيْ اٰخِيَّتِهٖ يَجُوْلُ ثُمَّ يَرْجِعُ اِلٰى اٰخِيَّتِهٖ وَاِنَّ الْمُؤْمِنَ يَسْهُوْ ثُمَّ يَرْجِعُ اِلَى الْاِيْمَانِ فَاَطْعِمُوْا طَعَامَكُمُ الْاَتْقِيَاءَ وَاَوْلُوْا مَعْرُوْفَكُمُ الْمُؤْمِنِيْنَ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَاَبُوْ نُعَيْمٍ فِي الْحِلْيَةِ)۔

4250. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The believer and faith are like the horse that is tethered to its stake. It circles round only to return to its stake. So, too, the believer errs and is negligent only to returns to faith. Let the pious partake of your food and let the believers have your favours."[2]

COMMENTARY: The Arabic word aakhiyah (آخية) is a hitching stake with a ring, or a post, to which animals are tethered. Fodder is placed around for them to graze. Just as a horse moves around the pole, a believer is attached to faith. He may go further or come closer to it but he never detaches himself from faith. Sometimes he attains nearness to Allah by performing righteous deeds and sometimes he is distanced because of his sins. But, he

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[1] Sharh us *Sunnah (Holy Prophet's practice)*, Musnah Ahmad 3-138.

[2] Shu'ab ul Eeman of Byhaqi # 10[illegible] Musnad Ahmad 2-55, Al Hilyah of Abu Nu'aym 8/179.

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never separates from faith. If he falls into sin, he regrets and seeks forgiveness and makes amends for him missed acts of worship. Thereby, he regains the degree of perfect faith.
The next sentence; 'Let the pious partake of your food' is actually a resultant clause of a concealed conditional clause. It is Adopt means to reinforce such things as are links between you and faith. One of the best ways to do it is to be hospitable to guests and entertain them. While it is allowed to feed any hungry person, it is best to feed such a hungry person who is pious and God fearing. Moreover, when a pious person engages in worship after eating your food then some of the reward will be given to you too. Besides, he will pray for you and his supplication will be approved.
Apart from that, kindness and help may be extended to every Muslim. It is as the concluding sentence sums up: 'Let the believers have you favours.

SITTING ON THE KNEES

(٤٢٥١) وَعَنْ عَبْدِ اللّٰهِ ابْنِ بُسْرٍ قَالَ كَانَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَصْعَةٌ يَحْمِلُهَا اَرْبَعَةُ رِجَالٍ يُقَالُ لَهَا الْغَرَّاءُ فَلَمَّا اَضْحُوْا وَسَجَدُوا الضُّحٰى اُتِيَ بِتِلْكَ الْقَصْعَةِ وَقَدْ ثُرِدَ فِيْهَا فَالْتَفُّوْا عَلَيْهَا فَلَمَّا كَثُرُوْا حَتّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَعْرَابِيٌّ مَاهٰذِهِ الْجِلْسَةُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ جَعَلَنِيْ عَبْدًا كَرِيْمًا وَلَمْ يَجْعَلْنِيْ جَبَّارًا عَنِيْدًا ثُمَّ قَالَ كُلُوْا مِنْ جَوَانِبِهَا وَدَعُوْا ذُرْوَتَهَا يُبَارِكْ فِيْهَا۔ (رواه ابوداؤد)

4251. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم had a large (tub like) dish called gharra. Four men had to carry it. When it was past the hour of duha and people had offered the *salah (prayer)* of duha, that dish was brought, tharid having been prepared in it. The people gathered and sat around it. When their numbers were very many, Allah's Messenger صلی اللہ علیہ وسلم sat on his knees (because there was no enough space to sit on (once) a villager asked, "What kind of a sitting is this?" (It is not worthy of your station to sit in this manner). The Prophet صلی اللہ علیہ وسلم said, "Indeed, Allah has made me a humble servant (of His). He has not made me a rebellious tyrant." (This kind of a sitting posture is a means to observe humility). Then, he said (to those present), "Eat from its sides (the portion nearest to you) and leave its top (which is the middle portion, till the last). You will get blessing on it."[1]

COMMENTARY: Gharra means radiant and bright. The large dish was so called because it was wide-open and spacious.

EATING TOGETHER

(٤٢٥٢) وَعَنْ وَحْشِيِّ بْنِ حَرْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ اَصْحَابَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّا نَاْكُلُ وَلَا نَشْبَعُ قَالَ فَلَعَلَّكُمْ تَفْتَرِقُوْنَ قَالُوْا نَعَمْ قَالَ فَاجْتَمِعُوْا عَلٰى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ يُبَارَكْ لَكُمْ فِيْهِ۔ (رواه ابوداؤد)

4252. Sayyiduna Wahshiy ibn Harb رحمہ اللہ reported from his father that his (Wahshiy's) رحمہ اللہ grandfather narrated that the sahabah (Prophet's Companions)

[1] Abu Dawud # 3773.

رضی اللہ عنہم **of Allah's Messenger** صلی اللہ علیہ وسلم **submitted. "O Messenger of Allah, we do eat (much) but we are not satiated. He asked, "Perhaps you eat separately." They submitted, "Yes!" He said, "So, sit together at your food and mention the name of Allah. There will be blessing in it for you."**[1]

COMMENTARY: The grandfather of wahshiy ibn Harb رحمہ اللہ had also the same name, Wahshiy ibn Harab رضی اللہ عنہ. He is the same Wahshiy who had fought in the Battle of Uhud on the side of the infidels and had killed the uncle of the Prophet صلی اللہ علیہ وسلم, Sayyiduna Hamzah رضی اللہ عنہ son of Abdul Muttalib. He (Hamzah) رضی اللہ عنہ was the Sayyidus shuhada - chief of the martyrs.

Afterwards, Allah guided him and he embraced Islam. As a Muslim, he achieved a great things for Islam. He killed and consigned to hell thereby the notorious false claimant to prophethood, Musaylamah Kadhdhab.

It is established through, this hadith that eating all by oneself in isolation removes blessings from food. Eating in company with other people is a means of blessings. To sit together for a meal and mention Allah's name while eating by saying Bismillah is each by itself a means of attracting blessings. If both these things are done and people sit together to eat and also mention the name of Allah at the time of eating then together they will get more blessings. It will also be a means of making abundant dhikr of Allah.

However, Allah has said in the Quran:

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا

{There is no blame on you whether you eat together or separately.} (24: 61)

This verse perhaps makes a concession or an exception to make it convenient at times. Also, it make allowance for those who are alone in life.

SECTION III اَلْفَصْلُ الثَّالِثُ

BASIC NEED & RIGHT OF MAN

(٤٢٥٣) عَنْ اَبِيْ عَسِيْبٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلًا فَمَرَّ بِيْ فَدَعَانِيْ فَخَرَجْتُ اِلَيْهِ ثُمَّ مَرَّ بِاَبِيْ بَكْرٍ فَدَعَاهُ فَخَرَجَ اِلَيْهِ ثُمَّ مَرَّ بِعُمَرَ فَدَعَاهُ فَخَرَجَ اِلَيْهِ فَانْطَلَقَ حَتّٰى دَخَلَ حَائِطًا لِبَعْضِ الْاَنْصَارِ فَقَالَ لِصَاحِبِ الْحَائِطِ اَطْعِمْنَا بُسْرًا فَجَاءَ بِعِذْقٍ فَوَضَعَهُ فَاَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهُ ثُمَّ دَعَا بِمَاءٍ بَارِدٍ فَشَرِبَ فَقَالَ لَتُسْاَلُنَّ عَنْ هٰذَا النَّعِيْمِ يَوْمَ الْقِيٰمَةِ قَالَ فَاَخَذَ عُمَرُ الْعِذْقَ فَضَرَبَ بِهِ الْاَرْضَ حَتّٰى تَنَاثَرَ الْبُسْرُ قِبَلَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّا لَمَسْئُوْلُوْنَ عَنْ هٰذَا يَوْمَ الْقِيَامَةِ قَالَ نَعَمْ اِلَّا مِنْ ثَلَاثٍ خِرْقَةٍ كَفَّ بِهَا الرَّجُلُ عَوْرَتَهُ اَوْ كِسْرَةٍ سَدَّ بِهَا جُوْعَتَهُ اَوْ حُجْرٍ يَتَدَخَّلُ فِيْهِ مِنَ الْحَرِّ وَالْقُرِّ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4253. Sayyiduna Abu Aasib رضی اللہ عنہ **narrated that: one night, Allah's Messenger** صلی اللہ علیہ وسلم **went out (of his house). He come to me and called one. So I went out to him.**

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[1] Abu Dawud # 3763.

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He next went to Abu Bakr رضی اللہ عنہ and called him, so he came out too. He then went to Umar رضی اللہ عنہ and called him and he too came out. Then he set off (with us) till he had entered a garden owned by an ansar. He said to the owner of the garden. "Give us some fresh dates to eat." He fetched a bunch and laid it down (before us). So, Allah's Messenger صلی اللہ علیہ وسلم ate as did his sahabah (meaning, we). Then he called for some cold water, and drank it (as did we drink). Then, he said, "On the day of resurrection, you will be questioned about this bounty." Umar took the bunch and struck it on the ground till the fresh dates were scattered in front of Allah's Messenger صلی اللہ علیہ وسلم and asked, "O Messenger of Allah, shall we be asked about this on the day of resurrection?" He said, "Yes (about every bounty small or large) but not about three things; a piece of cloth with which a man covers his private parts, a scarp of bread with which he alleviates his hunger and a room which he enters to escape heat and cold."[1]

COMMENTARY: The ansar could be Abu Haytham رضی اللہ عنہ mentioned in hadith# 4246 or someone else. Umar رضی اللہ عنہ was driven by awe of the day of requital when he would have to give account for every little blessing.

The word translated 'room' is (حجر) (hujr). In some copies of the Mishkat it is (جحر) (juhr) which means a burrow or a den. Hence, in either ease, we should see that it refers to the smallest possible refuge in which one may retire with difficulty to protect oneself from heat and cold.

STOP EATING NOT BEFORE OTHERS STOP

(٤٢٥٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا وُضِعَتِ الْمَائِدَةُ فَلَا يَقُوْمُ رَجُلٌ حَتّٰى تُرْفَعَ الْمَائِدَةُ وَلَا يَرْفَعُ يَدَهُ وَإِنْ شَبِعَ حَتّٰى يَفْرُغَ الْقَوْمُ وَلْيَعْذِرْ فَإِنَّ ذٰلِكَ يُخْجِلُ جَلِيْسَهُ فَيَقْبِضُ يَدَهُ وَعَسٰى أَنْ يَكُوْنَ لَهُ فِي الطَّعَامِ حَاجَةٌ۔ رَوَاهُ ابْنُ مَاجَةَ۔ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

4254. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the (dining) mat is placed (and people have sat to eat), no one must get up from it) till it is removed and no one must withdraw his hand (from eating) even if he is full, till the other people have finished. If (he has a valid reason and) he does, then he should present his excuse (for withdrawing from eating or getting up), for, his companion is embarrassed (when he withdraws) and he (too) will not stretch out his hand (to eat) though he may have need for more food."[2]

COMMENTARY: If anyone eats little habitually, then the best course for him is to eat slowly and with pauses. In this way, he will give company to the others till the end.

(٤٢٥٥) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيْهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ مَعَ قَوْمٍ كَانَ آخِرَهُمْ أَكْلًا (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ مُرْسَلًا)۔

4255. Sayyiduna (Imam) Ja'far رحمہ اللہ (Sadiq) son of (Imam) Muhammad رضی اللہ عنہ narrated on the authority of his father that when Allah's Messenger صلی اللہ علیہ وسلم ate together with other people, he was the last of them to finish eating.[3]

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[1] Musnad Ahmad 5-81, Bayhaqi in Shu'ab ul Eeman $ 4601.

[2] Ibn Majah # 3295, Bayhaqi in Shu'abul Eeman # 5864.

[3] Bayhaqi in Shu'ab ul Eeman # 6037 in mursal form.

COMMENTARY: Imam Muhammad Baqir رحمه الله was a tabi and he had the honour of listening to ahadith from his honoured father, Imam Zaynul Aabideen رضى الله عنه and from Jabir ibn Abdullah رضى الله عنه. So, this hadith is mursal.

The Prophet صلى الله عليه وسلم timed his eating in such a way that he ate till the last of his companions ate at the meal. He was considerate to the others.

COMBINING FALSEHOOD WITH HUNGER

(٤٢٥٦) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِطَعَامٍ فَعُرِضَ عَلَيْنَا فَقُلْنَا لَا تَشْتَهِيْهِ قَالَ لَا تَجْتَمِعْنَ جُوْعًا وَكِذْبًا۔ (رواه ابن ماجة)

4256. Sayyidah Asma bint Yazid رضى الله عنها narrated that some food was brought to the Prophet صلى الله عليه وسلم and then (it was) offered to them. They pleaded, 'We do not have a desire for it." He said, "Do not have a desire for it." He said, "Do not put together hunger and falsehood."[1]

COMMENTARY: If anyone is hungry and desires to eat food but pretends not to need it, then it is a lie. He is foolish and suffers hunger as well as subjects himself to punishment for speaking lies.

BLESSINGS DESCEND WHEN PEOPLE EAT TOGETHER

(٤٢٥٧) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوْا جَمِيْعًا وَّ لَا تَفَرَّقُوْا فَاِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ۔ (رواه ابن ماجة)

4257. Sayyiduna Umar ibn Khattab رضى الله عنه narrated that Allah's Messenger said, "Eat together. Do not eat separately, for blessing is with the company."[2]

RECEIVING & SEEING OFF GUEST

(٤٢٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ السُّنَّةِ اَنْ يَّخْرُجَ الرَّجُلُ مَعَ ضَيْفِهٖ اِلٰى بَابِ الدَّارِ (رَوَاهُ ابْنُ مَاجَةَ)

4258. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is one of the *sunnah (Holy Prophet's practice)* that a man should go to the door of the house alongwith his guest (to see him off and so to receive him)"[3]

(٤٢٥٩) وَرَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْهُ وَعَنِ ابْنِ عَبَّاسٍ وَقَالَ فِيْ اِسْنَادِهٖ ضُعْفٌ۔

4259. Sayyiduna Abu Hurayrah رضى الله عنه and Sayyiduna Ibn Abbas رضى الله عنه narrated the same hadith.[4]

COMMENTARY: It is a way to honour and serve the guest to receive him at the door and see him off. In this way, other people of the house too will know that the guest is not a stranger. It is one of the *sunnah (Holy Prophet's practice)* in the sense that it is an ancient practice and

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[1] Ibn Majah # 3298.

[2] Ibn Majah # 3287.

[3] Ibn Majah # 3358.

[4] Bayhaqi in Shabul Eeman

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part of sound human nature. Also, it is one of the *sunnah (Holy Prophet's practice)* of the prophet صلى الله عليه وسلم.

Bayhaqi has pointed out to a weakness in the isnad but this hadith is transmitted through many lines of transmission, so it has a strong base. Even otherwise a weak transmission is accepted to bring out the merits of deeds.

EXCELLENCE OF FEEDING FOOD.

(٤٢٦٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْخَيْرُ اَسْرَعُ اِلَى الْبَيْتِ الَّذِىْ يُؤْكَلُ فِيْهِ مِنَ الشَّفْرَةِ اِلٰى سَنَامِ الْبَعِيْرِ۔ (رواه ابن ماجة)

4260. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Good comes rapidly to the house where food is served (to guests) - more rapidly then the knife comes to the hump of the camel."[1]

COMMENTARY: The hump is the part of the camel from which its meat is cut off. It is very delicious and eaten with pleasure. Blessings arrive in a house where a guests is served quicker than the knife arrives at the hump.

CHAPTER - III

MORE ON THE PREVIOUS CHAPTER

باب

Some copies of Mishkat have the caption for this chapter:

CONCERNING THE EATING OF ONE WHO IS COMPELLED

But most have no caption at all.

وَهٰذَا الْبَابُ خَالٍ عَنِ الْفَصْلِ الْأَوَّلِ

(This chapter has no first section).

Some copies of Mishkat have "This chapter has no section I and III.

The correct thing is that he should write "There is no section I" As for section III that is not at the discretion of the compiler of the Masabih but the compiler of Mishkat himself decides that. We have examples of this elsewhere.

SECTION II

اَلْفَصْلُ الثَّانِىْ

WHEN COMPELLED

(٤٢٦١) عَنِ الْفُجَيْعِ الْعَامِرِيِّ اَنَّهٗ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا يَحِلُّ لَنَا مِنَ الْمَيْتَةِ قَالَ مَا طَعَامُكُمْ قُلْنَا نَغْتَبِقُ وَنَصْطَبِحُ قَالَ اَبُوْنُعَيْمٍ فَسَرَّهٗ لِىْ عُقْبَةُ قَدْحٌ غُدْوَةً وَقَدْحٌ عَشِيَّةً قَالَ ذَاكَ وَاَبِى الْجُوْعُ فَاَحَلَّ لَهُمُ الْمَيْتَةَ عَلٰى هٰذِهِ الْحَالِ۔ (رواه ابوداؤد)

4261. Sayyiduna Fujay' Aamiri رضى الله عنه narrated that he come to the Prophet صلى الله عليه وسلم (once) and asked, "What is lawful for us (to eat from) among the animals that have died a natural death?" He asked, "What (quantity) do you eat?" They said,

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[1] Ibn Majah # 3357.

"We get a cup of milk in the evening and one cup of milk in the morning.
Abu (Nu'aym said that his teacher Shaykh Uqbah explained the words of hadith naghtabiq and nastabih to mean these two cups.)
So, he (Allah's Messenger) صلى الله عليه وسلم said, "By my father, this is hunger." So, he made it lawful for them to eat what had died a natural death given the condition as they described.[1]

COMMENTARY: Food is necessary to keep man alive. If he does not get it, or gets it to such a low level as does not remove his hunger but threatens his very existence, then it creates a situation which in the terminology of Shari'ah (divine law) is called a condition of idtirar (compelled by necessity. It is compulsion through physical power). Shari'ah (divine law) gives permission to one who experiences the condition of idtirar and who can save his life by eating something forbidden, he must eat it.

In the hadith under discussion, the question asked pertained to this physical compulsion. What of carrion was lawful for them? The information sought was about the kind of compulsion that could be defined as a condition of idtirar when the compelled could eat a naturally dead animal or any other forbidden thing. What is the limit of idtirar and kind of hunger that would make it lawful to eat the forbidden things. Though the question was only about the animal that had died a natural death, it covered the forgoing aspects too. The Prophet صلى الله عليه وسلم gave him a complete answer.

The hadith is translated according to Abu Dawud's version (مايحل لنا الميت) (the ya having a fathah). The version of Tabarani is (ما يحل لنا الميت) (the ya with a dummah): what condition will make it permissible to us to eat the forbidden? This makes the intention of the question very clear.

The Prophet صلى الله عليه وسلم asked him how much they got to eat, if at all. If they got nothing, then it was clearly a case of dire need and compulsion – idtirar. But, if they got something to eat in some quantity, then it should be seen how much they got to be able to judge whether that was enough to subsist or their hunger reached a level of compulsion. The plural form of you was used by the Prophet صلى الله عليه وسلم in asking this question to from out about the community concerned though only one man had asked the question. (He was fujah Aamiri) رضى الله عنه. The Prophet صلى الله عليه وسلم meant them to know that the ruling applied to all people experiencing such circumstances. In his reply, fujay رضى الله عنه, too used the same number: 'They said....'

The words nastabih, and naghtabiq are derived from (ضبق) and ghabuq, eating in the morning and eating in the evening, respectively, one cup of milk each.

The Prophet's صلى الله عليه وسلم words, 'By my father...' may seen surprising but at that time, it was not forbidden to swear on others besides Allah. Or, since it had been a custom with the Arabs, the Prophet صلى الله عليه وسلم spoke these words out of habit, without intention.

Since they had only one cup of milk in the evening and one in the morning, the Prophet صلى الله عليه وسلم declared that it was lawful for them to eat an animal that had died of natural death. He meant that the two cups were not sufficient for them, and they were through a condition of idtirar.[2]

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[1] Abu Dawud # 3817.

[2] See verses: 2: 173, 5: 3 and 6: 138-144 and explanation thereon in the Ma'ariful Quran Mufti Muhammad Shafi رحمه الله

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(٤٢٦٢) وَعَنْ اَبِيْ وَاقِدٍ اللَّيْثِيِّ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّا نَكُوْنُ بِاَرْضٍ فَتُصِيْبُنَا بِهَا الْمَخْمَصَةُ فَمَتٰى يَحِلُّ لَنَا الْمَيْتَةُ قَالَ مَالَمْ تَصْطَبِحُوْا اَوْ تَغْتَبِقُوْا اَوْ تَحْتَفِؤُا بِهَا بَقْلًا فَشَأْنَكُمْ بِهَا مَعْنَاهُ اِذَالَمْ تَجِدُوْا صَبُوْحًا اَوْغَبُوْقًا وَلَمْ تَجِدُوْا بَقْلَةً تَأْكُلُوْنَهَا حَلَّتْ لَكُمُ الْمَيْتَةُ۔ (رواه الدارمی)

4262. Sayyiduna Abu Waqid Laythi رضی اللہ عنہ narrated that a man submitted, 'O Messenger of Allah, sometimes, we come to a land where we (do not get anything to eat and we) suffer hunger. When does it become lawful for us to eat animals that have died a natural death?" He said, "when you do not find anything (to eat or drink) till morning or till evening, or nothing is found there of vegetables (where you have landed), you are in the condition of idtirar (compulsion and it would be lawful for you to eat carrion."

(The narrator of the hadith expounds it briefly) This means that if you do not get anything to drink (or eat(during the day or during the night, and do not get vegetable (of any kind grass, leaves of trees) that you might eat from (and save your lives), then carrion is lawful to you.[1]

COMMENTARY: These two traditions, one after the other, have been interpreted by the imams in different ways.

Imam Abu Hanifah رحمہ اللہ said that it will be lawful to eat the animals that have died a natural death when one is likely to die of hunger and it will be allowed to eat only enough to survive.

Imam Shafi'I رحمہ اللہ says the same thing in one of his verdicts.

So, on the face of it, this ruling depends on severity and scarcity. But truly taqwa (piety)-righteousness - lies in observing it.

On the other hand, Imam Maalik رحمہ اللہ Imam Ahmad رحمہ اللہ and Imam Shafi'I رحمہ اللہ, in his second verdict, say that if anyone does not get so much to eat (or drink) as would fill his belly and he has a desire for food then it is lawful to him to eat animals that have died a natural death, till he fulfils his need. This ruling is more lenient and more easy.

Thus according to Imam Abu Hanifah رحمہ اللہ the criteria is extreme compulsion in which the compelled may eat only what will enable him to survive. The other imams say that the criteria is to gain strength or energy and to eat to the point of satiation. They rely on the first hadith (# 4261) in which the man could get a cup of milk in the morning and a cup of milk in the evening. Surely, that was not enough to Satiate though it could save his life. This means that when one is driven by compulsion, it becomes permissible to eat an animal that has died a natural death but it does not satiate yet it is lawful to eat enough to get energy.

Imam Abu Hanifah رحمہ اللہ on his part, relies on the second hadith as explained in the foregoing lines. As for the first hadith, he says that the single cup of milk in the morning and in the evening was available to the entire community there, not to each person. The plural number in (طعامکم) (food of you all) makes it clear.

The question of Fujay رضی اللہ عنہ Aamiri was not for himself. Rather, he had asked on behalf of all the people. This is why he too used the plural number (مایحل لنا) (what is lawful for us) and did not say (for me). Clearly, one cup cannot be enough to save lives of many people. In

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[1] Darimi # 1997, Musnad Ahmad 5-211.

fact, it is not sufficient to remove hunger of even one man unless each one of them gets one cup each. That can save the life of each.

CHAPTER - IV

DRINK بَابُ الْأَشْرِبَةِ

SECTION I اَلْفَصْلُ الْأَوَّلُ

DRINKING WITH THREE PAUSES FOR BREATH

(٤٢٦٣) عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ فِي رِوَايَةٍ وَيَقُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ اَرْوٰى وَاَبْرَأُ وَاَمْرَأُ۔

4263. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم paused three times to breath while drinking.
The version in Muslim adds: He used to say, "It quenches thirst better, gives more health (to the body) and is better digested."[1]

COMMENTARY: This is as the Prophet صلی اللہ علیہ وسلم did often. Sometimes, he took two breaths. At each breath, he removed his mouth from the glass.

NOT FROM MOUTH OF WATER SKIN

(٤٢٦٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ فِيِّ السِّقَاءِ۔ (متفق علیہ)

4264. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade that one should drink directly from the mouth of the water skin.[2]

COMMENTARY: To drink water from the mouth of water skin of any source means that more water is poured out than necessary, water will drop on garments, water will be swallowed suddenly in large gulps in the belly causing harm, and it is contrary to *sunnah (Holy Prophet's practice).*

(٤٢٦٥) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اِخْتِنَاثِ الْاَسْقِيَةِ وَزَادَ فِي رِوَايَةٍ وَاخْتِنَاثُهَا اَنْ يُّقْلَبَ رَأْسُهَا ثُمَّ يُشْرَبَ مِنْهُ۔ (متفق علیہ)

4265. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the ikhtinath (which is to invert the heads) of water-skins (and drink from their heads).
In another version it is added that this means: to turn the mouth of the water skin and then to drink from it.[3]

COMMENTARY: This disallowance is with the reasons as mentioned against the previous hadith. Another reason is that there could be in the water skin at its mouth a poisonous insect and it might be swallowed with the water. According to another tradition, the prophet صلی اللہ علیہ وسلم did drink from the mouth of a water skin (# 4281). That sounds

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[1] Bukhari # 5631, Muslim # 123-2028, Tirmidhi # 1884, Musnad Ahmad 3. 211.
[2] Bukhari # 5629, Musnad Ahmad 1-226.
[3] Bukhari # 4265, Muslim # 111-2023.

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permission to drink in this way. The ulama (Scholars) explain that the prohibition applies to larger water skins that have a wider mouth. The Prophet صلى الله عليه وسلم had drunk from the mouth of a small water skin with a narrow head.

Some ulama (Scholars) say that the disallowance pertains to making a habit of it and drinking from the mouths of water skins regularly. If anyone drinks from their mouths regularly, a bad odour is created there. But, it is not disallowed to drink from them seldom. It is also suggested that permission pertains to necessity and emergency when there is no other means to drink. Once, a snake is reported to have emerged from mouth of a water skin. There also is a suggestion that in the beginning people drank from the mouth but it was forbidden thereafter.

DO NOT DRINK STANDING

(٤٢٦٦) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ نَهٰى اَنْ يَّشْرَبَ الرَّجُلُ قَائِمًا۔ (رواه مسلم)

4266. Sayyiduna Anas رضى الله عنه reported about the Prophet صلى الله عليه وسلم that he forbade that anyone should drink standing.[1]

(٤٢٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَشْرَبَنَّ اَحَدٌ مِّنْكُمْ قَائِمًا فَمَنْ نَسِيَ مِنْكُمْ فَلْيَسْتَقِئْ۔ (رواه مسلم)

4267. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No one of you must drink standing. If any of you forgets then he must vomit."[2]

COMMENTARY: The command the vomit is not *wajib (obligatory)*. Rather, it is *mustahab (desirable)*.

Qadi رحمه الله said that the prohibition to drink standing is actually to encourage one to follow a better way (which is to sit and drink). This prohibition is not nahi tahrimi.

One must not imagine that is haram (unlawful) to drink standing. Hence, this hadith does not contradict the hadith that the Prophet صلى الله عليه وسلم drank standing once or twice.

PROPHET صلى الله عليه وسلم DRANK ZAM ZAM STANDING

(٤٢٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِدَلْوٍ مِنْ مَّاءِ زَمْزَمَ فَشَرِبَ وَ هُوَ قَائِمٌ۔ (متفق عليه)

4268. Sayyiduna Ibn Abbas رضى الله عنه said, "I brought the Prophet صلى الله عليه وسلم a bucket of zamzam water and he drank it standing."[3]

COMMENTARY: He drank it standing to respect the water of zamzam. Or there may have been a crowd of people making it impossible to sit. Or, the place may have been wet with water leaving no place to sit. Or, he merely wanted people to know that it is allowed to do so.

MUSTAHAB TO DRINK RESIDUE WATER OF ABLUTION & ZAMZAM STANDING

(٤٢٦٩) وَعَنْ عَلِيٍّ اَنَّهٗ صَلَّى الظُّهْرَ ثُمَّ قَعَدَ فِيْ حَوَائِجِ النَّاسِ فِيْ رَحْبَةِ الْكُوْفَةِ حَتّٰى حَضَرَتْ صَلٰوةُ الْعَصْرِ ثُمَّ

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[1] Muslim # 113-2024, Tirmidhi # 1879.

[2] Muslim # 116. 2026.

[3] Bukhari # 5617, Muslim # 120-2027.

أُتِيَ بِمَآءٍ فَشَرِبَ وَغَسَلَ وَجْهَهٗ وَيَدَيْهِ وَذَكَرَ رَأْسَهٗ وَرِجْلَيْهِ ثُمَّ قَامَ فَشَرِبَ فَضْلَهٗ وَهُوَ قَائِمٌ ثُمَّ قَالَ اِنَّ أُنَاسًا يَكْرَهُوْنَ الشُّرْبَ قَائِمًا وَاِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَنَعَ مِثْلَ مَاصَنَعْتُ۔ (رواه البخاری)

4269. Sayyiduna Ali رضی اللہ عنہ is reported to have offered the *salah (prayer)* of zuhr and then sat down over an assembly to look into the problems of the people in a spacious and elevated ground Kufah (giving order and passing judgements) till it was time for the *salah (prayer)* of asr. The, water was brought to him. He drank some of it and (to perform ablution) washed his face and hands.
The narrator added (that he wiped) 'his head and' (washed) 'his feet.'
Then, he stood up and drank the remaining (water) while standing, saying, "Some people hold that it is disliked to drink while standing but the prophet صلی اللہ علیہ وسلم had done what I have done (now to emulate him)."[1]

COMMENTARY: The sub-narrator may not have remembered whether the preceding narrator mentioned wiping of head and washing of feet or wiping feet. Sayyiduna Ali رضی اللہ عنہ may have washed his feet lightly. (One tradition mentions in this manner). Or, he was wearing socks that allowed him to wipe his feet.

He was already standing when he drank the remaining water and this is mentioned again for emphasis.

The Prophet صلی اللہ علیہ وسلم and the sahabah are known to have drunk water standing too. We have mentioned this about the Prophet صلی اللہ علیہ وسلم

It is reported by Jubayr ibn Mut'im رضی اللہ عنہ in Muwahib Ludayniyah that Abu Bakr (R0 also did so. Imam Maalik رحمہ اللہ has mentioned the same thing about umar رضی اللہ عنہ, Ali رضی اللہ عنہ and Uthman رضی اللہ عنہ.

So, the u lama rule that the disallowance to drink water standing is of the form of nahi tanzihi (forbidden nearer to lawful) (not unlawful, but nearer lawful). Or, it is disallowed to make a habit of drinking in a standing posture.

The water of zamzam and the residual water of ablution are exceptions. Rather, it is *mustahab (desirable)* to drink them standing. This is asserted in some juristic rulings.

MUKRUH TO PUT MOUTH ON THE VESSEL

(٤٢٧٠) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى رَجُلٍ مِّنَ الْاَنْصَارِ وَمَعَهٗ صَاحِبٌ لَّهٗ فَسَلَّمَ فَرَدَّ الرَّجُلُ وَهُوَ يُحَوِّلُ الْمَآءَ فِي حَائِطٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ كَانَ عِنْدِي مَآءٌ بَاتَ فِي شَنَّةٍ وَاِلَّا كَرَعْنَا فَقَالَ عِنْدِيْ مَآءٌ بَاتَ فِي شَنٍّ فَانْطَلَقَ اِلَى الْعَرِيْشِ فَسَكَبَ فِي قَدَحٍ مَآءً ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ فَشَرِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اَعَادَ فَشَرِبَ الرَّجُلُ الَّذِيْ جَآءَ مَعَهٗ۔ (رواه البخاری)

4270. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم visited a man of the Ansar (once, meaning Abu Haytham رضی اللہ عنہ as stated previously) along with a companion of his (Abu Bakr) رضی اللہ عنہ He offered salam and the man who was watering his garden, gave a response. The Prophet صلی اللہ علیہ وسلم asked him, "If you have water left overnight in an old water skin, we would drink it, otherwise we

[1] Bukhari # 5616.

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shall sip some from a streamlet (or a river)." He submitted, "I do have water that has remained overnight in an old water skin." He went to a make shift shed (for plants, etc.) and poured some water into a jug and added some milk to it after milking a domestic sheep. (He presented it to the Prophet.) صلى الله عليه وسلم And, the prophet صلى الله عليه وسلم drank it. Then, he returned (with another of the same) and the man (Abu Bakr) رضى الله عنه who was wit h the Prophet صلى الله عليه وسلم drank it.[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said, "We shall drink water from a (كرع) (kura)." It is a pond where rain water accumulates. A streamlet is also so called. The meaning is that they would drink directly from the reservoir without a vessel. Some people say that (كرع) is to drink directly into the mouth as animals do without hands even.

Suyuti رحمه الله says that, according to this hadith, it is allowed to drink in this manner. But, a hadith in Ibn Majah forbids (كرع) (drinking directly with the mouth).[2]

This means that the hadith in Ibn Majah is based on nahi tanzihi (forbidden nearer to lawful) while this hadith merely shows that in exigencies it is allowed to drink in this manner. (Normally, it is makruh (disapproved) to drink with the mouth, licking like animals but in times of need, it is allowed).

FORBIDDEN TO USE GOLD &SILVER UTENSILS

(٤٢٧١) وَعَنْ أُمِّ سَلَمَةَ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الَّذِيْ يَشْرَبُ فِيْ اٰنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِيْ بَطْنِهٖ نَارَ جَهَنَّمَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ۔ إِنَّ الَّذِيْ يَأْكُلُ وَيَشْرَبُ فِيْ اٰنِيَةِ الْفِضَّةِ وَالذَّهَبِ۔

4271. Sayyidah Umm Salamah رضى الله عنه narrated that Allah's Messenger رضى الله عنه said, "He who drinks from silver vessels has nothing but the fire of hell bubble in his belly." Another version in Muslim has (his words): 'He who eats and drinks from vessels of silver and gold..' (the same thing happens to him).[3]

COMMENTARY: The ulama (Scholars) and the imams are unanimous that eating or drinking in silver vessels is forbidden to all, man and woman. It is also forbidden to use these vessels or containers, for ablution, to keep in them and apply there from scent (itr) to keep in them a huqqah and smoke from them, and to put them to other such uses. If any eatable or drink is preserved in a gold or silver vessel but taken out of it and put in another vessel from which it is eaten or drunk then it is allowed. If oil or scent is taken out (from the gold or silver container on to the left palm and thence applied with the right hand, then that is allowed. But, it is not allowed to take it out of the gold or silver container onto either hand and apply it there from directly.

According to the Hidayah, it is allowed to drink from a silver vessel, provided it is silver plated (and there is no silver) at the place on it that will touch the mouth. The same applies to a vessel of gold or silver on which the place that will touch the mouth is plated or gilt with gold or silver to strengthen it (not to decorate it).

(٤٢٧٢) وَعَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَلْبَسُوا الْحَرِيْرَ وَلَا الدِّيْبَاجَ وَلَا تَشْرَبُوْا فِيْ اٰنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَأْكُلُوْا فِيْ صِحَافِهَا فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الْاٰخِرَةِ۔ (متفق عليه)

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[1] Bukhari # 5613.

[2] Ibn Majah # 3431.

[3] Bukhari # 5634, Muslim s# 1-2065.

4272. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Do not wear silk and do not wear brocade. And, do not drink from gold and silver vessels and do not drink from such (gold and silver) plates and dishes (or bowls). (This is because) they are for them (the disbelievers) in this world but you will have them in the hereafter."[1]

COMMENTARY: The prohibition to wear silk does not apply to such as forms the hem on other kinds of clothing and does not exceed a breadth of four fingers. It also does not apply to such clothing in weaving which silk was used crosswise but yarn lengthwise. But, if yarn forms the crosswise weaving and silk the lengthwise then such clothing is not allowed to wear. During war, however, one is permitted to wear it. He too is allowed to don it who has itching or is heavily infested with lice.

DISTRIBUTE FROM THE RIGHT SIDE

(٤٢٧٣) وَعَنْ اَنَسٍ قَالَ حُلِبَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاةٌ دَاجِنٌ وَشِيْبَ لَبَنُهَا بِمَآءٍ مِنَ الْبِئْرِ الَّتِيْ فِيْ دَارِ اَنَسٍ فَاُعْطِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقَدَحَ فَشَرِبَ وَعَلٰى يَسَارِهٖ اَبُوْ بَكْرٍ وَعَنْ يَمِيْنِهٖ اَعْرَابِيٌّ فَقَالَ عُمَرُ اَعْطِ اَبَابَكْرٍ يَارَسُوْلَ اللّٰهِ فَاَعْطَى الْاَعْرَابِيَّ الَّذِيْ عَنْ يَمِيْنِهٖ ثُمَّ قَالَ الْاَيْمَنَ فَالْاَيْمَنَ وَفِيْ رِوَايَةٍ الْاَيْمَنُوْنَ الْاَيْمَنُوْنَ اَلَا فَيَمِّنُوْا۔ (متفق علیہ)

4273. Sayyiduna Anas رضی اللہ عنہ said that (when he visited their home one day). A domestic sheep was milked for Allah's Messenger صلی اللہ علیہ وسلم and its milk was mixed with water from a well that was in the home of Anas رضی اللہ عنہ. Then Allah's Messenger صلی اللہ علیہ وسلم was presented a bowl (of it) and he drank some. On his left was Abu Bakr رضی اللہ عنہ and on his right a villager. Umar رضی اللہ عنہ requested, "O Messenger of Allah, give it to Abu Bakr رضی اللہ عنہ," but he gave it to the villager who was on his right. Then he said, "The one on the right. Then the one on the right (and soon)."

According to another version (he said): "Those on the right followed by those on the right! Know, begin with those on the right; (They have precedence)"[2]

COMMENTARY: While Sayyiduna Anas رضی اللہ عنہ narrated the hadith he did not use direct speech to say 'the well in my house' but he said in the house of Anas. In Arabic grammer, it is putting aside the explicit to let the subject be understood.

The direction was to let the person on the right have it followed by him who was on his right and so till the last man, to the right. In this case the word (الایمن) has a dummah on the (ن) but in some versions it has a fathah on the (ن) to mean; 'I shall give to him who is on my right. Then to the one on the right.' But, the second version with (الایمون) uphold the one with a dummah on the (ن).

It is *mustahab (desirable)* to give what is given first to one who is on the right side of the giver if the one on the left is a senior.

This hadith is evidence of the prophet's صلی اللہ علیہ وسلم perfect justice and his recognizing the

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[1] Bukhari # 5633, Muslim # 4-2067.

[2] Bukhari # 2352, Muslim # 125-2029.

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right of the rightful.

As for the submission of Sayyiduna Umar رضی اللہ عنہ, he merely wished to remind to Prophet صلی اللہ علیہ وسلم of the presence of Sayyiduna Abu Bakr رضی اللہ عنہ.

(٤٢٧٤) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ أُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَدَحٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ اَصْغَرُ الْقَوْمِ وَالْاَشْيَاخُ عَنْ يَسَارِهِ فَقَالَ يَا غُلَامُ اَتَأْذَنُ اَنْ اُعْطِيَهُ الْاَ شْيَاخَ فَقَالَ مَا كُنْتُ لِاُوْثِرَ بِفَضْلِي مِنْكَ اَحَدًا يَا رَسُوْلَ اللّٰهِ فَاَعْطَاهُ اِيَّاهُ۔ (مُتَّفَقٌ عَلَيْهِ وَحَدِيْثُ اَبِيْ قَتَادَةَ سَنَذْكُرُهُ فِيْ بَابِ الْمُعْجِزَاتِ اِنْ شَآءَ اللّٰهُ تَعَالٰى)۔

4274. Sayyiduna Sahl ibn Sa'd narrated that a drink was presented to the Prophet صلی اللہ علیہ وسلم. He drank from the cup. To his right was a lad, youngest of all people present there while the old men sat to his left. He asked the young boy (who was Ibn Abbas) رضی اللہ عنہ, "O lad, do you permit that I give it to the Shaykhs (to my left side)?' He said, "I shall not give preference to anyone (over me) in a favour from you, O Messenger of Allah." So, he gave it to him alone.[1]

COMMENTARY: This case was different from the previous. There the man to the left of the prophet صلی اللہ علیہ وسلم was known to him and to the right was a villager. In this case, the man to the right was the young Ibn Abbas رضی اللہ عنہ and to the left were strangers, old man of the Quraysh who had to be won over.

In the previous case, if the villager had been asked, he might have been embarrassed and would have thought that he was being overlooked.

The jurists, hold that it is not allowed to give preference to anyone in religious affairs and worship. A more clear picture in this regard is that preference in what is *wajib (obligatory)* is forbidden. If it is given in any thing pertaining to merits or *mustahab (desirable)* things then it is mukruh to do so. We may see in more explicitly in an example. Support a man has just enough water with which only he may perform ablution. He gives that water to another person and himself makes tayammum (dry ablution), and offers the *salah (prayer)*. Or, he has just so much of garments as he may cover his body, yet he gives that to another person and himself offer *salah (prayer)* in the nude. This kind of sacrifice is not allowed. It is forbidden This was sacrifice of one's rights in the *wajib (obligatory)* things. An example of the same thing in the musthab or merits is that a man stands in the first row behind the imam for the congregational *salah (prayer)*. But, he surrenders his privileged place to another and goes behind to the second row. This kind of sacrifice is makruh (disapproved). However, in contrast, it is praiseworthy to make a sacrifice in worldly affairs.

As for some Sufis who are known to have made sacrifice in religious affairs, perhaps they may have done that when overcome by ecstasy.

And the hadith of Abu Qatadah رضی اللہ عنہ is reproduced at number 5878, insha Allah Ta'alah.

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[1] Bukhari # 2358, Muslim # 127-2030, also in bringing of children in Islam by Sh Abdullah Nasih ul waan, English translation Darul Isha'at Karachi p 116. The lad Ibn Abbas refused the sacrifice my fortune (of your left overs).

SECTION II اَلْفَصْلُ الثَّانِي

EATING & DRINKING WHILE MOVING ABOUT & STANDING ALLOWED IN ESSENCE

(٤٢٧٥) عَنِ ابْنِ عُمَرَ قَالَ كُنَّا نَاكُلُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَمْشِيْ وَنَشْرَبُ وَنَحْنُ قِيَامٌ

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

4275. Sayyiduna Ibn Umar رضی اللہ عنہ said, "In the days of Allah's Messenger, صلی اللہ علیہ وسلم we ate while walking about and drank while standing."[1]

COMMENTARY: The ulama (Scholars) say that in principle it is permitted to eat while walking and moving here and there. But, it is better to refrain from these things because it is against etiquette. This has been stated earliest.

(٤٢٧٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْرَبُ قَائِمًا

وَقَاعِدًا۔ (رواه الترمذی)

4276. Sayyiduna Amr ibn Shu'ayb reported from his father who from his grandfather that he said, "I did see Allah's Messenger صلی اللہ علیہ وسلم drink both while standing and sitting."[2]

COMMENTARY: Perhaps he did observe him drink while standing a couple of time. This may have been to establish that it is allowed or may have been forced by circumstances. Apart from that he always drank sitting.

DO NOT BREATH IN THE DRINKING CUP

(٤٢٧٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّتَنَفَّسَ فِي الْاِنَآءِ اَوْ يُنْفَخَ فِيْهِ(رواه

ابوداؤد وابن ماجة)

4277. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade breathing into a vessel (cup, bowl, etc.) or blowing into it.[3]

COMMENTARY: Breathing or blowing in a vessel will cause repulsion to another person. It might also create a bad odour in the drink if the drinker's mouth smells. Besides, breathing into a drink is what animals do.

Some authorities say that if the drink is hot, it must be put aside to cool down but not blown into. If anything drop into it, then it must be removed with something but not one's finger or by blowing it out.

DO NOT DRINK IN ONE GULP

(٤٢٧٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَشْرَبُوْا وَاحِدًا كَشُرْبِ الْبَعِيْرِ وَلٰكِنِ اشْرَبُوْا

مَثْنٰى وَثُلَاثَ وَسَمُّوْا اِذَا اَنْتُمْ شَرِبْتُمْ وَاحْمَدُوْا اِذَا اَنْتُمْ رَفَعْتُمْ۔ (رواه الترمذی)

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[1] Tirmidhi # 1880 (1887), Ibn Majah # 3301, Musnad Ahmad 2-12, Darami # 2125.

[2] Tirmidhi # 1883 (1890).

[3] Tirmidhi # 1888 (1895), Abu Dawud # 3228, Ibn Majah # 3428.

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4278. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not drink in one gulp as the drinking of a camel, but drink in two or three sips. Mention the name of Allah when you (begin to) drink (Saying (بسم اللہ) bismillah) and praise him (saying (الحمد للہ) al Hamdulillah) when you remove the vessel (after drinking)."[1]

COMMENTARY: It is better to drink in three sips but if anyone drinks in two, that is the minimum.

It is state in Ahya ul Uloom that, after the first sip,.one must say (الحمد للہ) (praise belongs to Allah), after the second, (رب العلمین) (Lord of the worlds) and, after the third, (الرحمن الرحیم) (The Beneficent, the Merciful). After finishing drink, this supplication is suggested:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ جَعَلَهٗ عَذْبًا فُرَاتًا بِرَحْمَتِهٖ وَلَمْ یَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا۔

(Praise belongs to Allah who made it sweet palatable with His mercy and did not make it Saltish, bitter because of our sins),

REMOVING PARTICLES FROM DRINK

(٤٢٧٩) وَعَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ نَهٰی عَنِ النَّفْخِ فِی الشَّرَابِ فَقَالَ رَجُلٌ الْقَذَاةُ اَرَاهَا فِی الْاِنَاءِ قَالَ اَهْرِقْهَا قَالَ فَاِنِّیْ لَا اَرْوٰی مِنْ نَفَسٍ وَاحِدٍ قَالَ فَاَبِنِ الْقَدَحَ فِیْكَ ثُمَّ تَنَفَّسَ۔

(رواہ الترمذی والدارمی)

4279. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم forbade blowing into a drink. A man submitted, "what (may I do) if I see dirt in the vessel?" He said, "Pour them out" (by pouring out some of the water or any drink from the top). He then asked (thinking that he could not pause for breath while drinking). "I cannot quench my thirst without breathing (in between)." He said, "Remove the cup from your mouth and take a breath."[2]

NOT FROM A CHIPPED PORTION

(٤٢٨٠) وَعَنْهُ قَالَ نَهٰی رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ وَاَنْ یُنْفَخَ فِی الشَّرَابِ۔ (رواہ ابوداؤد)

4280. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade drinking from a cup (or any vessel) at the place that is chipped and (he also forbade) blowing into a drink.[3]

COMMENTARY: This hadith does not forbid drinking from a broken vessel. But, it forbids drinking from the point that is chipped (and putting it to the lips).

MAY DRINK FROM MOUTH OF SKIN SOMETIMES

(٤٢٨١) وَعَنْ كَبْشَةَ قَالَ دَخَلَ عَلَیَّ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَشَرِبَ مِنْ فِیْ قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا فَقُمْتُ

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[1] Tirmidhi # 1885.

[2] Tirmidhi # 1887 (1894), Darimi # 2121.

[3] Abu Dawud # 3722, Musnad Ahmad 3-80.

إِلَى فِيهَا فَقَطَعْتُهُ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ۔

4281. Sayyiduna Kabshah رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم visited her, he drank standing from the mouth of a water skin that was suspended (from top). She went up to it and cut off that portion (where he had drunk).[1]

COMMENTARY: She cut off the portion to keep it as a relic of the Prophet صلی اللہ علیہ وسلم. Or, she did it out of respect that no one else's mouth may touch that place as Sayyidah Umm رضی اللہ عنہ salamah had done and explained in her hadith.

PROPHET صلی اللہ علیہ وسلم LIKED COLD SWEET WATER

(٤٢٨٢) وَعَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَ اَحَبُّ الشَّرَابِ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْحُلْوُ الْبَارِدُ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ وَالصَّحِيْحُ مَارُوِيَ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا)۔

4282. Sayyiduna zuhri رحمہ اللہ reported that from Sayyiduna Urwah رحمہ اللہ that Sayyidah Ayshah رضی اللہ عنہا said, "The drink dearest to Allah's Messenger صلی اللہ علیہ وسلم was a sweet cold drink."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم like sweet drink be it water, milk or honey. This is like in the two other traditions that say that he liked most milk and (according to the other) he liked most honey.

This hadith in another version has been reported that by Sayyiduna Zuhri رحمہ اللہ without naming Sayyidah Ayshah رضی اللہ عنہا and not even Sayyiduna Urwah رحمہ اللہ. Tirmidhi (# 1896 or 1803) says about it that it is more sound.

MILK IS BEST FOOD

(٤٢٨٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَكَلَ اَحَدُكُمْ طَعَامًا فَلْيَقُلْ اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِنْهُ وَإِذَا سُقِيَ لَبَنًا فَلْيَقُلْ اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزِئُ مِنَ الطَّعَامِ وَالشَّرَابِ إِلَّا اللَّبَنُ۔ (رواه الترمذی وابوداؤد)

4283. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "When one of you eats food, let him pray:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْرًا مِنْهُ

(O Allah, bless us in it and give us food better then this).
And when he is given milk to drink, let him pray:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

(O Allah, bless us in it and give us more than this to drink)
There is nothing of food or drink that satisfies like milk. (So, he must not pray; 'give us better to drink)[3]

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[1] Tirmidhi # 1892 (1899), Ibn Majah # 3423, Musnad Ahmad 6-434.

[2] Tirmidhi # 1895 (1902)

[3] Tirmidhi # 3455, Abu Dawud # 3730.

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SWEET WATER FOR THE PROPHET صلی اللہ علیہ وسلم

(٤٢٨٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْتَعْذَبُ لَهُ الْمَآءُ مِنَ السُّقْيَا قِيْلَ هِيَ عَيْنٌ بَيْنَهَا وَبَيْنَ الْمَدِيْنَةِ يَوْمَانِ۔ (رواه ابوداؤد)

4284. Sayyidah Ayshah رضی اللہ عنہا said that water was brought for the prophet صلی اللہ علیہ وسلم from Suqya. It was the sweetest water. Some people said that it is a spring between which and Madinah is two days' journey.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٢٨٥) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَرِبَ فِيْ اِنَآءِ ذَهَبٍ اَوْ فِضَّةٍ اَوْ اِنَآءٍ فِيْهِ شَيْءٌ مِنْ ذٰلِكَ فَاِنَّمَا يُجَرْجِرُ فِيْ بَطْنِهٖ نَارَ جَهَنَّمَ۔ (رواه الدارقطنی)

4285. Sayyiduna Ibn Umar صلی اللہ علیہ وسلم narrated that the Prophet صلی اللہ علیہ وسلم said, "He who drinks from a vessel of gold or silver, or a vessel made of something of that, nothing but the fire of hell will bubble in his belly."[2]

COMMENTARY: A vessel made of something of that includes one whose spikes or pins are of gold or silver. Nawawi رحمہ اللہ said that if they are tiny and not more than the necessary number then they are neither forbidden nor makruh (disapproved). If they are in excess or large then the vessels are forbidden.

The Hanafis say, however, that it is allowed to use such vessels for drinking that have nails, spikes, pins etc, of gold or silver provided there is no gold or silver where the lips are placed.

CHAPTER – V

NAQI' & NABIDH OF DIFFERENT KINDS بَابُ النَّقِيْعِ وَالْاَنْبِذَةِ

The prophet used to drink naqi and nabidh. Both of these are of the kind of sweet drinks.

Naqi is made by soaking grapes or dates in water without boiling them. This turns the water to be sweet. It becomes a palatable drink that benefits the body.

Naqi made from dates improves digestion. Naqi from grapes cools drown the body temperature.

Nabidh is made in the same may except that the dates or grapes are left in water for some time so that a little sharpness and pungency is created and there is some change in it but not so much as to cause intoxication. However, that kind of *nabidh* is intoxicates is forbidden. That is why Allah's Messenger صلی اللہ علیہ وسلم did not drink the nabidh that had been stored for more than three days. We shall read bout it shortly.

Naqi gives strength to the body and preserves normal health.

Nabidh is made from things other than grapes and dates too. It is stated in Nihayah that nabidh is made from dates, grapes honey, wheat barley, etc.

The compiler of Mishkat has used the plural form of nabidh in the heading – (الانبذة). The

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[1] Abu Dawud # 3735, Musnad Ahmad 6-100.

[2] Bukhari # 1 (Taharah).

word (انبذه) anbadhah is the plural of nabidh (نبيذ). This is done to indicate its many kinds and forms.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE BOWL OF ANAS رضی اللہ عنہ

(٤٢٨٦) عَنْ اَنَسٍ قَالَ لَقَدْ سَقَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَدَحِيْ هٰذَا الشَّرَابَ كُلَّهُ اَلْعَسَلَ وَالنَّبِيْذَ وَالْمَآءَ وَاللَّبَنَ۔ (رواه مسلم)

4286. Sayyiduna Anas رضی اللہ عنہ said, "Indeed, I have served Allah's Messenger صلی اللہ علیہ وسلم in this, my cup all kinds of drink: honey, nabidh, water and milk."[1]

COMMENTARY: Nasr رحمہ اللہ the son of Anas رضی اللہ عنہ had bought the cup from his inheritance at eight hundred thousand dirhams. Bukhari رحمہ اللہ later saw it in Busrah and it was his great good fortune that he was honoured to drink water in this cup.

NABIDH FOR THE PROPHET صلی اللہ علیہ وسلم

(٤٢٨٧) وَعَنْ عَائِشَةَ قَالَتْ كُنَّا نَبِيْذُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سِقَاءٍ يُوْكَأُ اَعْلَاهُ وَلَهُ عَزْلَاءُ نَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عِشَآءً وَنَنْبِذُهُ عِشَاءً فَيَشْرَبُهُ غُدْوَةً۔ (رواه مسلم)

4287. Sayyidah Ayshah رضی اللہ عنہا said, "We used to prepare nabidh for Allah's Messenger صلی اللہ علیہ وسلم in a water skin that was fastened at the top and had a mouth (lower down). We would put dates (or such ingredients) in the morning into it) and he drank in the evening. Then we would put dates (etc.) in the night and he drank in the morning."[2]

COMMENTARY: The water skin had an opening on its top that was fastened and a mouth at the bottom.

The narrative that say that dates were soaked for a day and a night - or even three days and there nights - concerned the days of winter.

(٤٢٨٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْبِذُ لَهُ اَوَّلَ اللَّيْلِ فَيَشْرَبُهُ اِذَا اَصْبَحَ يَوْمَهُ ذٰلِكَ اللَّيْلَةَ الَّتِيْ تَجِيْءُ وَالْغَدَ وَالْغَدَةَ اللَّيْلَةَ الْاُخْرٰى وَ الْغَدَ اِلَى الْعَصْرِ فَاِنْ بَقِيَ شَيْءٌ سَقَاهُ الْخَادِمَ اَوْ اَمَرَ بِهٖ فَصُبَّ۔ (رواه مسلم)

4288. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the nabidh that was prepared for Allah's Messenger صلی اللہ علیہ وسلم in the beginning of the night (by soaking dates), he would drink from it in the morning and the night following, the next day and the next night, and again the next (meaning third) day up to asr. If there still remained something, he gave it to the servant to drink or had it poured out.[3]

COMMENTARY: On the third day, the preparation became somewhat strong, so the prophet صلی اللہ علیہ وسلم did not drink it himself. If it turned into an intoxicant then he had it

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[1] Muslim # 89. 2008.

[2] Muslim # 85-2005.

[3] Muslim # 79-2004.

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thrown out and did not allow anyone to drink it.
Mazhar said that the master may eat from the top and give the remaining food to the servant or slave.

(٤٢٨٩) وَعَنْ جَابِرٍ قَالَ كَانَ يُنْبَذُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي سِقَاءٍ فَإِذَا لَمْ يَجِدُ وَاسِقَاءً يُنْبَذُ لَهُ فِيْ تَوْرٍ مِنْ حِجَارَةٍ۔ (رواه مسلم)

4289. Sayyiduna Jabir رضی اللہ عنہ said that nabidh was prepared for Allah's Messenger صلی اللہ علیہ وسلم in a water skin, but when they did not find a water skin, they prepared it for him in a stone vessel.[1]

VESSELS THAT MAY NOT BE USED FOR NABIDH

(٤٢٩٠) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيْرِ وَاَمَرَ اَنْ يُّنْبَذَ فِيْ اَسْقِيَةِ الْاَدَمِ۔ (رواه مسلم)

4290. Sayyiduna Ibn Umar رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم forbade the use of pumpkins (as containers), vessels smeared with pitch and hollow stumps (to prepare nabidh) but gave instructions that nabidh should be prepared in water-skins.[2]

COMMENTARY: The prophet صلی اللہ علیہ وسلم had forbidden preparation of nabidh in these containers in early Islam. The reason was the assumption that they would hasten the quality of intoxication of nabidh without anyone knowing it. When the people were well aware of the prohibition of intoxication, it was allowed to use these vessels as the next hadith (# 4291) tells us. We have also seen this in detail in the Book of faith.

PREVIOUS COMMAND WITHDRAWN

(٤٢٩١) وَعَنْ بُرَيْدَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَيْتُكُمْ عَنِ الظُّرُوْفِ فَاِنَّ ظَرْفًا لَا يُحِلُّ شَيْئًا وَّلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ وَفِيْ رِوَايَةٍ قَالَ نَهَيْتُكُمْ عَنِ الْاَشْرِبَةِ اِلَّا فِيْ ظُرُوْفِ الْاَدَمِ فَاشْرَبُوْا فِيْ كُلِّ وِعَاءٍ غَيْرَ اَنْ لَا تَشْرَبُوْا مُسْكِرًا۔ (رواه مسلم)

4291. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I had forbidden you (to prepare nabidh in) certain vessels. (you had presumed that permissibility or disallowance depends on vessels and containers but it is not so.) No vessel makes anything lawful or unlawful, but every intoxicant is unlawful." (It does not matter in what container it is kept.)
According to another version: (He said,) 'I had forbidden you (to prepare and drink nabidh from) certain vessels but not drinks from water skins. But now you may drink from water skins. But now you may drink from any kind of vessel, yet do not drink any intoxicant."[3]

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[1] Muslim # 62-1999.
[2] Muslim # 46. 1997.
[3] Muslim # 65-977.

SECTION II اَلْفَصْلُ الثَّانِي

EVERY INTOXICANT BY WHICHEVER NAME IS FORBIDDEN

(٤٢٩٢) عَنْ اَبِيْ مَالِكِ الْاَ شْعَرِيِّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَشْرَ بَنَّ نَاسٌ مِنْ اُمَّتِي الْخَمْرَ يُسَمُّوْنَهَا بِغَيْرِ اِسْمِهَا۔ (رواه ابوداؤد وابن ماجة)

4292. Sayyiduna Abu Maalik Ash'ari رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Surely, (a time will come when) some people of my ummah will drink wine but call it by a name other than its name (wine)."[1]

COMMENTARY: People with a perverse mind will use different interpretations and take cover behind names. For instance, nabidh is permitted or sweet water prepared with honey is permitted but they will turn them into an intoxicant and convince themselves that they are not forbidden because grapes and dates are not used to prepare them. But, they deceive themselves and will be punished for consuming wine.

There will be those too who will drink wine but give it a different name. they will try to fool people, for the real thing is not the name but that which is named.[2]

اِنْ هِيَ اِلَّا اَسْمَاءٌ..... الهد

{These are nothing but name which you have devised... for which Allah has sent down no authority. They follow nothing but conjecture and what their own souls desire!....} (53: 23)

اَتُجَادِلُوْنَنِيْ..... سُلْطٰنٍ

{Dispute you with me over names which you have advised - you and you fathers - without authority from Allah} (7: 71)

There are other examples too, some of a lighter nature in 12: 40, 13: 33, 17: 73 (for example).

SECTION III اَلْفَصْلُ الثَّالِثُ

(٤٢٩٣) عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نَبِيْذِ الْجَرِّ الْاَ خْضَرِ قُلْتُ اَنَشْرَبُ فِي الْاَبْيَضِ قَالَ لَا۔ (رواه البخاری)

4293. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade nabidh prepared in green jars. He asked, "May we drink it from the white jars?" He said, "No!"[3]

COMMENTARY: The green jars were mentioned only by a coincidence. Actually, this colour jar was more commonly used for nabidh. So, colour was immaterial. The command was to abstain from nabidh made in any jar.

However, as we have seen previously, this command is abrogated.

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[1] Abu Dawud # 3688, Ibn Majah # 4020, Musnad Ahmad # 5-342.

[2] It is worth citing the verse 23 of surah An Najm and 71 of Al-Araf about deceiving oneself with name.

[3] Bukhari # 5596, Musnad Ahmad 4-353.

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CHAPTER - VI

COVERING VESSELS AND OTHER THINGS

بَابُ تَغْطِيَةِ الْاَوَانِي وَغَيْرِهَا

The hadith narrated in this chapter are about things to be done before going to sleep in the night, like covering vessels, shutting doors, extinguishing lights, and such other things.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THINGS TO DO WHEN IT IS MIGHT FALL

(٤٢٩٤-٤٢٩٥-٤٢٩٦-٤٢٩٧-٤٢٩٨) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ جُنْحُ اللَّيْلِ اَوْ اَمْسَيْتُمْ فَكُفُّوْا صِبْيَانَكُمْ فَاِنَّ الشَّيٰطِيْنَ يَنْتَشِرُ حِيْنَئِذٍ فَاِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوْهُمْ وَاَغْلِقُوا الْاَبْوَابَ وَاذْكُرُوا اسْمَ اللّٰهِ فَاِنَّ الشَّيْطٰنَ لَا يَفْتَحُ بَابًا مُغْلَقًا وَاَوْكُوْا قِرَبَكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ وَخَمِّرُوْا اٰنِيَتَكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ وَلَوْ اَنْ تَعْرِضُوْا عَلَيْهِ شَيْئًا وَاَطْفِؤُا مَصَابِيْحَكُمْ۔ (مُتَّفَقٌ عَلَيْهِ) وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ قَالَ خَمِّرُوْا الْاٰنِيَةَ وَاَوْكُوْا الْاَسْقِيَةَ وَ اَجِيْفُوا الْاَبْوَابَ وَاكْفِتُوْا صِبْيَانَكُمْ عِنْدَ الْمَسَاءِ فَاِنَّ لِلْجِنِّ اِنْتِشَارًا وَخَطْفَةً وَاَطْفِؤُا الْمَصَابِيْحَ عِنْدَ الرُّقَادِ فَاِنَّ الْفُوَيْسِقَةَ رُبَّمَا اِجْتَرَّتِ الْفَتِيْلَةَ فَاَحْرَقَتْ اَهْلَ الْبَيْتِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ غَطُّوا الْاِنَاءَ وَاَوْكُوا السِّقَاءَ وَاَغْلِقُوا الْاَبْوَابَ وَاَطْفِؤُا السِّرَاجَ فَاِنَّ الشَّيْطَانَ لَا يَحِلُّ سِقَاءً وَلَا يَفْتَحُ بَابًا وَلَا يَكْشِفُ اِنَاءً فَاِنْ لَمْ يَجِدْ اَحَدُكُمْ اِلَّا اَنْ يَعْرِضَ عَلٰى اِنَائِهٖ عُوْدًا وَيَذْكُرُوا اسْمَ اللّٰهِ فَلْيَفْعَلْ فَاِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلٰى اَهْلِ الْبَيْتِ بَيْتَهُمْ وَفِيْ رِوَايَةٍ لَهٗ قَالَ لَا تُرْسِلُوْا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ اِذَا غَابَتِ الشَّمْسُ حَتّٰى تَذْهَبَ مَحْمَةُ الْعِشَاءِ فَاِنَّ الشَّيْطَانَ يُبْعَثُ اِذَا غَابَتِ الشَّمْسُ حَتّٰى تَذْهَبَ فَحْمَةُ الْعِشَاءِ وَفِيْ رِوَايَةٍ لَهٗ قَالَ غَطُّوا الْاِنَاءَ وَاَوْكُوا السِّقَاءَ فَاِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيْهَا وَبَاءٌ لَا يَمُرُّ بِاِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ اَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وِكَاءٌ اِلَّا نَزَلَ فِيْهِ مِنْ ذٰلِكَ الْوَبَاءِ۔

4294. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When darkness of the night spreads - or when it is evening - keep your children indoors because the devil (or jinn) is all around when a little (or an hour) of the night passes, leave them alone (to themselves), mention the name of Allah (bismillah) and shut the doors, because the devil will not open any door that is shut (after mentioning the name of Allah). And, mention the name of Allah and fasten your water skins. And, mention the name of Allah and cover up your vessels, even putting something on them (crosswise if there is nothing to cover the full opening, even a piece of stick). And extinguish your lamps."[1]

4295. He said, "Cover up the vessels, fasten the water skins, shut the doors and detain your children in the evening because the jinns are all around and (may) take

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[1] Bukhari # 3280, Muslim # 97. 2012.

them away, and extinguish the lamp because a mouse often (or sometimes) drags a wick and burns the people of the house."[1]

4296. He said, "Cover up the vessel, fasten the water skin, shut the doors and extinguish the lamp, because the devil does not unfasten a water skin, open a door or uncover a vessel (if the name of Allah is mentioned). If any of you cannot find but a piece of stick, he may put it across over his vessel, mentioning the name of Allah, (and he may extinguish the lamp) for a mouse may set a house on fire (by, dragging a wick) over its people."[2]

4297. He said, "Do not send your animals and children out when the sun sets till the intense darkness of the night has passed, because the devil is sent out when the sun sets till the intense darkness of the night has passed."[3]

4298. He said, "cover up the vessel, and fasten the water skin, because there is a night in the year when pestilence comes down. It does not go by an uncovered vessel or an unfastened water skin without some of that pestilence entering it."[4]

COMMENTARY: In the fist version, these things may be done with the onset of night, or, in the evening, the children may be detained indoors and the other things as night begins. These versions may differ in wording but they can be easily reconciled by interpretation.

As for devils picking up children, this is a fact and is borne out by experience; though there are rare cases of it. They also cause the children to lose their senses.

The jinns and the devils are alike. The rebellious jinns are devilish.

The word (فحمه) (fahmah) translated as intense darkness (Arabic English dictionary, wortabet) is the initial part between *maghrib* and *isha*. From isha to morning is (عسعسه) (as'asah). See the Quran (surah at-takwir, 81: 17).

These commands are not *wajib (obligatory)* to observe. They are a guidance and, at most *mustahab (desirable)* to follow.

Nawawi رحمه الله said that these are a set of manners and etiquette. The best teaching is to mention Allah's name at every action. This is a protection from every trial and mischief. It is a very easy way to get safety and protection.

CARRY A VESSEL WITH COVER ON IT IF FOOD IS INSIDE

(٤٢٩٩) وَعَنْهُ قَالَ جَآءَ اَبُوْ حُمَيْدٍ رَجُلٌ مِنَ الْاَنْصَارِ مِنَ النَّقِيْعِ بِاِنَآءٍ مِنْ لَبَنٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَّا خَمَّرْتَهٗ وَلَوْ اَنْ تَعْرِضَ عَلَيْهِ عُوْدًا۔ (متفق علیه)

4299. Sayyiduna Jabir رضی الله عنه narrated that Abu Humayd رضی الله عنه one of the ansar, came from Naqi with a vessel containing milk for the Prophet صلی الله علیه وسلم. The Prophet صلی الله علیه وسلم asked him, 'why did you not cover it up, even with a piece of wood across its top?"[5]

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[1] Bukhari # 3316.

[2] Muslim # 96. 2012.

[3] Muslim # 98. 2013.

[4] Muslim # 99. 2014.

[5] Bukhari # 5605, Muslim # 95-2011.

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EXTINGUISH FIRE BEFORE SLEEPING

(٤٣٠٠) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَتْرُكُوا النَّارَ فِي بُيُوْتِكُمْ حِيْنَ تَنَامُوْنَ۔

(متفق علیه)

4300. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when you prepare to sleep, do not leave a fire burning in your houses.[1]

COMMENTARY: The fire that must be put off is the one that is likely to spread and burn the house. But, the fire in a Lenten that is suspended and not likely to break out may not be extinguished. So, the command does not apply to such things as are not likely to spread fire. Shaykh Abdul Haq Dahlawi رحمہ اللہ said that even a stove and a fire place may be left burning if they are safe.

(٤٣٠١) وَعَنْ اَبِيْ مُوْسٰى قَالَ اِحْتَرَقَ بَيْتٌ بِالْمَدِيْنَةِ عَلٰى اَهْلِهٖ مِنَ اللَّيْلِ فَحُدِّثَ بِشَأْنِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ هٰذِهِ النَّارَ اِنَّمَا هِيَ عَدُوٌّ لَّكُمْ فَاِذَا نِمْتُمْ فَأَطْفِؤُهَا عَنْكُمْ۔ (متفق علیه)

4301. Sayyiduna Abu Musa رضی اللہ عنہ narrated that a house in Madinah caught fire during the night and tumbled over its dwellers. The Prophet صلی اللہ علیہ وسلم was informed of it and he said, "This fire is nothing but an enemy to you So when you prepare to sleep, extinguish it (and preserve yourselves from its rage)"[2]

SECTION II اَلْفَصْلُ الثَّانِيْ

ON HEARING DOGS BARK & DONKEYS BRAY

(٤٣٠٢) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا سَمِعْتُمْ بُنَاحَ الْكِلَابِ وَنَهِيْقَ الْحَمِيْرِ مِنَ اللَّيْلِ فَتَعَوَّذُوْا بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ فَاِنَّهُنَّ يَرَيْنَ مَا لَا تَرَوْنَ وَاَقِلُّوْا الْخُرُوْجَ اِذَا هَدَاتِ الْاَرْجُلُ فَاِنَّ اللّٰهَ عَزَّوَجَلَّ يَبُثُّ مِنْ خَلْقِهٖ فِيْ لَيْلَةٍ مَا يَشَاءُ وَاَجِيْفُوْا الْاَبْوَابَ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ فَاِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا اِذَا اُجِيْفَ وَذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَغَطُّوا الْجِرَارَ وَاكْفِئُوا الْاٰنِيَةَ وَاَوْكُوا الْقِرَبَ۔ (رواه فی شرح لسنة)

4302. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger say, "When you hear the barking of dogs and the braying of the donkeys at night, seek refuge in Allah from the accursed devil because they see what you do not see (meaning, the devil and his offspring). And reduce your coming out (of Your house) when people outside are scarce because Allah who is Mighty and Glorious, scatters about at night such of His creatures as He wills (like the jinns, devils and harmful animals). And, shut the doors and mention the name of Allah while doing it), for, the devil will not open a door that has been shut while the name of Allah is mentioned. And, cover up the vessels (that contain food or drink). Invert (those)

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[1] Bukhari # 1293, Muslim # 100. 2015.

[2] Bukhari # 2694, Muslim # 101-2016.

vessels (that contain nothing). And fasten the mouths of water-skins."[1]

EXTINGUISH LAMPS AT NIGHT LEST A MOUSE MAKE MISCHIEF

(٤٣٠٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَآءَتْ فَارَةٌ تَجُرُّ الْفَتِيْلَةَ فَاَلْقَتْهَا بَيْنَ يَدَىْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُمْرَةِ الَّتِىْ كَانَ قَاعِدًا عَلَيْهَا فَاَحْرَقَتْ مِنْهَا مِثْلَ مَوْضِعِ الدِّرْهَمِ فَقَالَ اِذَا نِمْتُمْ فَاَطْفِؤُا سُرُجَكُمْ فَاِنَّ الشَّيْطَانَ يَدُلُّ مِثْلَ هٰذِهٖ عَلٰى هٰذِهٖ فَيُحْرِقُكُمْ۔ (رواه ابوداؤد)

4303. Sayyiduna Ibn Abbas رضى الله عنه narrated that a mouse dragged a wick and dropped it in front of Allah's Messenger صلى الله عليه وسلم on the mat on which he was sitting so it burned it through the like the size of a dirham. (on seeing that) he said, "when you are about to sleep, put off your lanterns, because the devil leads one like this to this thing and it puts you on fire."[2]

COMMENTARY: There is no third section in this chapter but it is not declared by the compiler of the mishkat. The reason for not declaring it is as we did explain earlier in the chapter III heading before the chapter 'on drinks'.

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[1] Sharh us *Sunnah (Holy Prophet's practice)* 11-392, Abu Dawud # 5703, Musnad Ahmad 3-306.

[2] Abu Dawud # 3060.

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بسم الله الرحمن الرحيم

BOOK - XXI

"CLOTHING" كتاب اللباس

The word (لباس) (libas) is a verbal noun but is used in the sense of (Mulbus) (ملبوس) (that which is worn). It is like (كتاب) (kitab - book) which is a verbal noun, yet used in the sense of (muktub) (مكتوب) (that which is written).
The post and present tense of libas are on the form of the chapter (يعلم-علم)
Its verbal noun is also lubisa and labasa, on the pattern (يضرب-ضرب).

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET'S صلى الله عليه وسلم CHOICE CLOTHING

(٤٣٠٤) عَنْ اَنَسٍ قَالَ كَانَ اَحَبُّ الثِّيَابِ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّلْبَسَهَا الْحِبَرَةَ۔ (متفق عليه)

4304. Sayyiduna Anas رضى الله عنه said that the clothing the Prophet صلى الله عليه وسلم liked most to wear was hibrah (a yemini cloak with red stripes).[1]

COMMENTARY: Hibrah was one of the best cloaks made in yemen in those times. It has stripes mostly red or green. It was made of pure cotton.
The ulama (Scholars) say that the Prophet صلى الله عليه وسلم liked it because it was green coloured and green clothing will be worn by the people of paradise. Tabarani has written in Awsat. Nusay and Ibn Nusay and Abu Nu'aym in Muhib (the tradition):

اِنَّهُ كَانَ اَحَبُّ الْاَلْوَانِ اِلَيْهِ الْخُضْرَةُ۔

(The colour dearest to him was green).
Some authorities said that the Prophet صلى الله عليه وسلم liked it because it had red stripes. Red rejects dirt.

NARROW SLEEVED CLOAK

(٤٣٠٥) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَبِسَ جُبَّةً رُوْمِيَّةً ضَيِّقَةَ الْكُمَّيْنِ (متفق عليه)

4305. Sayyiduna Mughirah ibn Shu'bah رضى الله عنه said that the Prophet صلى الله عليه وسلم wore a Byzantine cloak that had narrow sleeves.[2]

COMMENTARY: During a journey, the Prophet صلى الله عليه وسلم was wearing this cloak. When he had to perform ablution he could not roll his sleeves higher, so he bought his arms from under the sleeves to wash them. It is mustahab (desirable) to have narrow sleeves during a journey but the sahabah (Prophet's Companions) رضى الله عنهم wore wide, flowing sleeves at home when not travelling. However, Ibn Hajar رحمه الله said that it is a bid'ah (innovation) to

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[1] Bukhari # 5813, Muslim # 32-2079.
[2] Bukhari # 363, Muslim # 77. 274.

wear wide sleeves and he interprets the sleeves of the sahabah being broad in a different way. His sharh may be consulted for that. However, we might say that if the sleeves are extraordinarily broad then they may be said to be a condemned bid'ah (innovation) (innovation) but the sahabah (Prophet's Companions) رضی اللہ عنہم wore sleeves wide within limits. It is stated in Muntaqa that it is mustahab (desirable) to have the sleeves one span wide.

CLOTHES IN WHICH THE PROPHET صلی اللہ علیہ وسلم DIED

(٤٣٠٦) وَعَنْ اَبِيْ بُرْدَةَ قَالَ اَخْرَجَتْ اِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا وَاِزَارًا غَلِيْظًا فَقَالَتْ قُبِضَ رُوْحُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذَيْنِ۔ (متفق علیہ)

4306. Sayyiduna Abu Burdah رضی اللہ عنہ said that Sayyidah Ayshah رضی اللہ عنہا brought out to them a patched cloak and a coarse lower garment and said "when the soul of Allah's Messenger صلی اللہ علیہ وسلم was taken away, he was wearing these (garments).[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم had prayed to Allah for himself:

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَّ اَمِتْنِيْ مِسْكِيْنًا

(O Allah, cause me to live like a needy, poor and cause me to die a needy, poor). He died accordingly. It is commendable to be unconcerned of worldly things. So, the ummah is expected to emulate the Prophet صلی اللہ علیہ وسلم.

PROPHET'S صلی اللہ علیہ وسلم BEDDING

(٤٣٠٧) وَعَنْ عَائِشَةَ قَالَ كَانَ فِرَاشُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِيْ يَنَامُ عَلَيْهِ اَدَمًا حَشْوُهٗ لِيْفٌ۔

(متفق علیہ)

4307. Sayyidah Ayshah رضی اللہ عنہا narrated that the bedding on which Allah's Messenger صلی اللہ علیہ وسلم slept was made of leather stuffed with palm fibre (instead of cotton wool).[2]

COMMENTARY: Shama'il Tirmidhi has transmitted from Sayyidah Hafsah رضی اللہ عنہا that the prophet's صلی اللہ علیہ وسلم bedding was of sackcloth. So, he may have used both kinds of bedding.

PROPHET'S صلی اللہ علیہ وسلم PILLOW

(٤٣٠٨) وَعَنْهَا قَالَتْ كَانَ وِسَادُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الَّذِيْ يَتَّكِئُ عَلَيْهِ مِنْ اَدَمٍ حَشْوُهٗ لِيْفٌ۔

(رواہ مسلم)

4308. Sayyidah Ayshah رضی اللہ عنہا said that the pillow on which Allah's Messenger صلی اللہ علیہ وسلم leaned was of leather in which coir of the palm tree was stuffed.[3]

COMMENTARY: It is mustahab (desirable) to have a bed and a pillow without being extravagant. The Prophet صلی اللہ علیہ وسلم said that one must not turn down a gift of a pillow and of a scent.

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[1] Bukhari # 3185, Muslim # 34-2080.

[2] Bukhari # 6456, Muslim # 38-2082.

[3] Hadith # (312)-2

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We learn from these ahadith that the Prophet صلى الله عليه وسلم lived a humble life. He was not concerned with worldly comfort and he had adopted a simple and unpretentious attitude to the affairs and things of the world he wore coarse and patched garments and wore whichever dress was available to him. He never was choosy about it, yet sometimes when he was presented nice clothing, he did put it on to make it clear that it is permitted only to remove it after a while and give it to someone else.

Thus it is contradictory to sunnah (Holy Prophet's practice) to bind oneself to wear only good clothing and be particular about it, though it is permitted. Nevertheless, if one can effort to wear good clothing but shows stinginess and keeps to torn, untidy garments, or pretends to be an ascetic then it means nothing. It is ostentatious. Rather, it is known of some pious, austere and self discipline people that they concealed their righteousness and high spiritual standing by donning elegant clothing, Some did it to make known the blessings of Allah on them.

In short, if Allah has made any one affluent and comfortable, then there is no harm if he wears elegant garments. But, he should not be wasteful and extravagant and arrogant. The desired course is to observe moderation in all affairs.[1]

PROPHET'S VISIT TO ABU BAKR'S رضى الله عنه HOUSE

(٤٣٠٩) وَعَنْهَا قَالَتْ بَيْنَ نَحْنُ جُلُوْسٌ فِيْ بَيْتِنَا فِيْ حَرِّ الظَّهِيْرَةِ قَالَ قَائِلٌ لِاَبِيْ بَكْرٍ هٰذَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُقِيْلًا مُتَقَنِّعًا۔ (رواه البخارى)

4309. Sayyidah Ayshah رضى الله عنها said, "While we were seated in our home at noon on a very hot day (before hijrah, in Makkah), someone said to Abu Bakr, رضى الله عنه 'This is Allah's Messenger صلى الله عليه وسلم coming (here) shading his head (with the edge of his cloak)."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم may have intended to cover his head from the heat or to cover his face from enemies of Islam so as not to be recongnised by them.

This hadith is part of a lengthy hadith in which the hijrah is detailed. After the pledge of Aqabah, the Prophet صلى الله عليه وسلم awaited Divine command to set on the emigration to Madinah. Abu Bakr رضى الله عنه had requested him to let him accompany him on the journey. So, when the command was received to emigrate, the Prophet صلى الله عليه وسلم came to his house at noon in the heat and told him that he had been commanded to depart from Makkah and to take Abu Bakr رضى الله عنه along.

Then, in the night, the Prophet صلى الله عليه وسلم went with him from his house from the window that opened towards the low land of Makkah facing the Mount Thawr. They hid themselves in the cave Thawr.

KEEP ONLY THREE BEDDINGS

(٤٣١٠) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِاِمْرَأَتِهٖ وَالثَّالِثُ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ۔ (رواه مسلم)

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[1] Shama'il Tirmidhi has transmitted thirteen ahadith on the humbles of the Prophet صلى الله عليه وسلم in the chapter on it (# 313, etc).

[2] Bukhari # 5807.

4310. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to him, "let there be a bedding for a man, a bedding for his wife and the third for the guest. The fourth (if there is) will be for the devil."[1]

COMMENTARY: When there is no one in the house besides husband and wife and they are well-off, they must keep three beddings. It is sunnah (Holy Prophet's practice) for them to sleep on one bed, but the second is in case she is unwell and prefers to sleep alone. The third bedding should be for a guest if he stays overnight. Any extra bedding will be extravagance and so is said to be for the devil. It will be ostentations and so blame worthy. Everything blameworthy is from the devil. However, if the man is generous and large hearted and many guests visit him, then excess of such things is not blameworthy.

DRAGGING LOWER GARMENT

(٤٣١١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللّٰهُ يَوْمَ الْقِيٰمَةِ اِلٰى مَنْ جَرَّ اِزَارَهٗ بَطَرًا۔ (متفق علیہ)

4311. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, Allah will not look at one who drags his lower garment (below his ankles) out of pride and arrogance."[2]

COMMENTARY: If anyone trials his lower garment but is not arrogant, then it is not forbidden. However, it is makruh tanzihi (disapproved nearer to lawful) to do so. If he has an excuse for that like feeling cold or being ill, then it is not makruh (disapproved).

(٤٣١٢) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهٗ خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ۔ (متفق علیہ)

4312. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said. "On the day of resurrection, Allah will not look (with a merciful sight) at one who drags his garments (on the ground) arrogantly."[3]

COMMENTARY: It is general statement for any kind of garment whatsoever that one trials. It may even be a head scarf.

(٤٣١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَجُرُّ اِزَارَهٗ مِنَ الْخُيَلَاءِ خُسِفَ بِهٖ فَهُوَ يَتَجَلْجَلُ فِي الْاَرْضِ اِلٰى يَوْمِ الْقِيٰمَةِ۔ (رواہ البخاری)

4313. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man was trailing his lower garment (proudly on the earth). So, he was swallowed by the earth and will continued to be swallowed it till the day of resurrection."[4]

COMMENTARY: Perhaps this person who is mentioned may have been a member of this very ummah. The Prophet صلی اللہ علیہ وسلم may have foretold about him. Or, the person may have been of one of the past ummah. Some people say that it is about Quran (Korah), but it does not seem plausible.

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[1] Muslim # 41-2080.

[2] Bukhari # 5788, Muslim # 48-2087.

[3] Bukhari # 5784, Muslim # 44-2085.

[4] Bukhari # 3485.

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DISALLOWED TO USE EXCESS CLOTH

(٤٣١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْاِزَارِ فِي النَّارِ (رواه البخارى)

4314. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The portion of the lower garment that extends below the ankles will be in hell."[1]

COMMENTARY: All the foot below the ankle on which the lower garment flows will go to hell Some people interpret it to mean that this is a blame worthy deed and will lead to hell. Most of these ahadith mention trailing the izar (trousers, pyjamas, and the like), and they would a severe warning to these people. So much that when the Prophet صلی اللہ علیہ وسلم saw a man offer salah (prayer) while his izar was dragging below his ankles, he instructed him to make a fresh ablution and offer salah (prayer) all over again.

According to a tradition , all (Muslims) are forgiving on the night of 15th Sha'ban, but not one who is disobedient to parents, consumes wine, trials the izar. The truth, however, is that these warnings apply not merely to one who drags the izar but to these who trial any kind of garment. It means every excess cloth on the body more than necessary, and outside the limits of sunnah (Holy Prophet's practice). In fact, we have seen a hadith earlier the mentions garments in general, not merely izar. Also, we shall see another hadith of Ibn Umar رضی اللہ عنہ that mentions other apparel besides izar in Section II.

The best course is to keep the izar, or any kind of lower garment, down to half the shin. The Prophet's صلی اللہ علیہ وسلم lungi (waist wrapper reached half his shin. However, one is allowed to keep the izar, waist-wrapper or any garment down up to the ankles not more. The same command applies to the hens of shirt, aba, shirwani, coat, atc.

The length of the sleeves of the shirts, etc. should be up to the closed first. The trail of the turban should not exceed half of one's back. If it exceeds that will be bid'ah (innovation) and will be counted among the forbidden.

Thus, what some people do by using more than necessary cloth is against sunnah (Holy Prophet's practice). They have very long sleeves, very broad shoulders shirt with very broad sides, lower garments having many metrss of cloth at waist large turbans. If that is done out of arrogance then it is forbidden. If that is done to imitate other people then it is makruh (disapproved).

Woman too are forbidden to have excess length and breadth of garments. But, they are allowed to keep more length and breadth by one or two spans relative to men. Infect. So much is mustahab (desirable) as is necessary to observe the veil. We shall see it in the hadith of Sayyidah Umm Salamah رضی اللہ عنہا (# 4334)

DISALLOWED MANNERS OF DRESSING

(٤٣١٥) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّاْكُلَ الرَّجُلُ بِشِمَالِهٖ اَوْ يَمْشِيَ فِيْ نَعْلٍ وَاحِدَةٍ وَاَنْ يَّشْتَمِلَ الصَّمَّاءَ اَوْ يَحْتَبِيَ فِيْ ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ فَرْجِهٖ۔ (رواه مسلم)

4315. Sayyiduna Jabir رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that a man should eat with his left hand, or walk with on (foot in a) sandal, or wrap

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[1] Bukhari # 5787.

himself in a single garment thoroughly (with both hands enclosed), or sit with a single garment wrapped on him with his hands round his knees (that are erect), disclosing his private parts.[1]

COMMENTARY: It is nahi tanzihi (forbidden nearer to lawful) to eat with the left hand, but some people say nahi tahrimi.

To walk with one sandal only is a bad thing and below one's dignity. If the sandal has high heels, one may storable and fall. Hence, it is disallowed.

It is disallowed to wrap a single piece of cloth around oneself because that makes one immobile. One cannot even use one's hands Ibn Hammam رحمه الله said that his thing is makruh (disapproved) in salah (prayer) because that leaves no way for hands to move, but. Imam Muhammad رحمه الله said that it is makruh (disapproved) only when he has not worn an izar or a waist-wrapper. Others say however, that it is makruh (disapproved) all the same. Imam Nawawi رحمه الله has described this kind of wrapping oneself in a single garment (اشتمال صماء) as not having any other garment on oneself, and picking up the edge of this wrapped garment on one's shoulder. This thing is forbidden because it uncovers some portion of one's satr (that must be covered in all cases). So, in short if satr will be uncovered by using thing attire, then it is forbidden. But it is merely a possibility that satr will be uncovered then it is makruh (disapproved).

Sitting with knees raised and buttocks on the ground and hands round the knees is disallowed in certain cases. It is disallowed when only a single garment is used to cover oneself (and there is no other clothing on the body). It might uncover one's private parts. If any other clothing is worn then such kind of sitting is allowed. In fact, it is then mustahab (desirable) to sit in this manner apart from salah (prayer). It is said that the Prophet صلى الله عليه وسلم used to sit in this manner apposite the Ka'bah. If the cloth covering is large enough not to uncover the body then it is allowed to sit in this manner even with only one sheet of cloth round oneself.

MAN WEARING SILK

(٤٣١٦-٤٣١٧-٤٣١٨-٤٣١٩) وَعَنْ عُمَرَ وَاَنَسٍ وَابْنِ الزُّبَيْرِ وَاَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَبِسَ الْحَرِيْرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْاٰخِرَةِ۔ (متفق عليه)

4316 to 4319. (Sayyiduna) Umar رضى الله عنه, Anas رضى الله عنه, Ibn Zubayr رضى الله عنه and Abu Umamah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who wears silk in this world will not wear it in the next world."[2]

COMMENTARY: This applies to one who says that silk is lawful to men. Or, it might be by way of a warning. Or, this man will be prevented from entering paradise for some time because the dress of paradise includes silk. Suyuti رحمه الله said that the u lama interpret this hadith to mean that if a man wear silk in this world then he will not enter paradise with those people who will be eligible to enter it in the beginning and go to it. This is supported by the hadith of Sayyidah Juwayriyah رضى الله عنها in Musnad Ahmad:

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[1] Muslim # 30. 2099.

[2] Bukhari # 5832, 5833, 5834, Muslim # 21-2073, 11-2069, 22-2074, Ibn Majah # 3588 (Anas) رضى الله عنه, Musnad Ahmad 4-5 (Ibn Zaha[illegible]

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مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا اَلْبَسَهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ ثَوْبًا مِنْ نَّارٍ

(He who wears silk in this world, Allah will make him wear a garment of fire on the day of resurrection.)

(٤٣٢٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا يَلْبَسُ الْحَرِيْرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الْاٰخِرَةِ۔ (متفق علیه)

4320. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He alone wears silk in this world who has no portion in the hereafter."[1]

COMMENTARY: This is an indication that he who wears silk in t his world will not enter paradise because the Quran says that the dress of the dwellers of paradise will be silk. This means that the infidels will not enter paradise and the Muslim who wear silk in this world will enter paradise only when all sinners are admitted to it after their punishment is awarded to them, the chastisement of the fire of hell.

MEN DISALLOWED GOLD & SILVER VESSELS & SILK GARMENTS

(٤٣٢١) وَعَنْ حُذَيْفَةَ قَالَ نَهَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَّشْرَبَ فِيْ اٰنِيَةِ الْفِضَّةِ وَالذَّهَبِ وَاَنْ نَّاْكُلَ فِيْهَا وَعَنْ لُبْسِ الْحَرِيْرِ وَالدِّيْبَاجِ وَاَنْ نَّجْلِسَ عَلَيْهِ۔ (متفق علیه)

4321. Sayyiduna Hudhayfah رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم forbade us to drink from a vessel of silver or gold and to eat there from, and to wear silk and brocade and to sit on them."

COMMENTARY: According to Fatawa Qadi Khan, even children are forbidden from wearing silk. One who gives them to wear commits sin. Imam Abu Hanifah رحمہ اللہ said that there is no harm in using silk in beddings and sleeping on them. The same applies to pillow covers and curtains. But, Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ said that these things are makruh (disapproved). So, taqwa (piety)demands that we must abstain from these things. One must keep away from what is doubtful too. A hadith says:

دَعْ مَا يُرِيْبُكَ اِلٰى مَا لَا يُرِيْبُكَ

(Abstain from what causes you doubt but do what is not doubtful to your mind).

(٤٣٢٢) وَعَنْ عَلِيٍّ قَالَ اُهْدِيَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُلَّةُ سِيَرَاءَ فَبَعَثَ بِهَا اِلَيَّ فَلَبِسْتُهَا فَعَرَفْتُ الْغَضَبَ فِيْ وَجْهِهٖ فَقَالَ اِنِّيْ لَمْ اَبْعَثْ بِهَا اِلَيْكَ لِتَلْبَسَهَا اِنَّمَا بَعَثْتُ بِهَا اِلَيْكَ لِتُشَقِّقَهَا خُمُرًا بَيْنَ النِّسَآءِ۔ (متفق علیه)

4322. Sayyiduna Ali رضی اللہ عنہ narrated, "A hullah (striped pair of clothing) of silk was presented to Allah's Messenger صلی اللہ علیہ وسلم. He sent it to me. I wore the hullah, but perceived displeasure on his face. He said, 'I did not send it to you that you might wear it but that you might cut the hullah into veils and give them

[1] Bukhari # 5835, Muslim # 7-2068.

to women." (veils or scarf's.)[1]

COMMENTARY: The pair of clothing was forbidden to wear if it was made of silk. Or, it was proper to keep away from if it was part silk, us a righteous person should have done. But, Sayyiduna Ali رضی اللہ عنہ thought that it was sent to him to wear.

(٤٣٢٣-٤٣٢٤) وَعَنْ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ لُبْسِ الْحَرِيْرِ اِلَّا هٰكَذَا وَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِصْبَعَيْهِ الْوُسْطٰى وَالسَّبَابَةَ وَضَمَّهُمَا۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ اَنَّهٗ خَطَبَ بِالْجَابِيَةِ فَقَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْحَرِيْرِ اِلَّا مَوْضِعَ اِصْبَعَيْنِ اَوْ ثَلَاثٍ اَوْ اَرْبَعٍ۔

4323. Sayyiduna Umar رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم forbade wearing silk except 'so much. Allah's Messenger صلی اللہ علیہ وسلم indicated that by raising his middle and forefinger and putting them together. (Thereby, he meant that only that much of silk was permitted to wear.)[2]

4324. According to a version: He (Umar) رضی اللہ عنہ delivered a sermon in Jabiyah during which he said that Allah's Messenger صلی اللہ علیہ وسلم forbade wearing silk garments except to the extent of two, three of four fingers.[3]

COMMENTARY: The maximum that men may wear of silk is as in the second version.

TIYALSIYAH MANTLE OF BROCADE OF THE PROPHET صلی اللہ علیہ وسلم

(٤٣٢٥) وَعَنْ اَسْمَاءَ بِنْتِ اَبِيْ بَكْرٍ اَنَّهَا اَخْرَجَتْ جُبَّةً طَيَالِسَةً كِسْرَوَانِيَّةً لَهَا لَبِنَةُ دِيْبَاجٍ وَفُرْجَيْهَا مَكْفُوْفَيْنِ بِالدِّيْبَاجِ وَقَالَتْ هٰذِهٖ جُبَّةُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ عِنْدَ عَائِشَةَ فَلَمَّا قُبِضَتْ قَبَضْتُهَا وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا وَنَحْنُ نَغْسِلُهَا لِلْمَرْضٰى نَسْتَشْفِيْ بِهَا۔ (رواه مسلم)

4325. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا brought out a tayalisah[4] Royal robe. Its collar had a piece of brocade stitched to it in the front and back. She said, "This is the robe of Allah's Messenger صلی اللہ علیہ وسلم that Ayshah رضی اللہ عنہا had. When she died, I inherited it. The Prophet صلی اللہ علیہ وسلم wore it (sometimes). We wash it for the sick (and give the water to them to drink) and seek a cure by means of it."[5]

COMMENTARY: Taylisan is the plural of tiyalisah. It is an Arabicised form of talisan (طلسان) with (t ت). It is a particular kind of robe of black colour made of wool. In ancient times, the Jews wore it. The Persian monarchs more this robe too. This is why the Arabic word kisrawaniyah (from kisra) or royal is used.

Generally, these robes had a slit in the front and the back at the level of the coller. Brocade was affixed on these two sides.

Sayyidah Asma رضی اللہ عنہا showed that she possessed this blessed robe. She also intended that people might know that it was permitted to wear this kind of robe with brocade.

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[1] Bukhari # 2614, Muslim # 107-2071.

[2] Bukhari # 5829, Muslim # 12-2069.

[3] Muslim # 15-2069.

[4] Taylisan is a long coat worn by learned men. The plural is tiyalisah.

[5] Muslim # 10-2069.

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This hadith tells us that the Prophet صلى الله عليه وسلم wore a robe with brocade on it. But, we shall see the tradition of Sayyiduna Imran ibn Husayn رضى الله عنه (# 4354) in which the Prophet صلى الله عليه وسلم has said that he did not wear a silk shirt. Perhaps the robe in hadith may have had brocade less than four fingers on it and he shirt of which he said may have had more of it. Besides, a robe is not as impressive as a shirt. The hadith of Imran رضى الله عنه may have been based on taqwa (piety)and of Sayyidah Asma رضى الله عنه may have been motivated to show permissibility.

As for the robe being used to seek cure, perhaps the water on washing it was given to the patient to drink. Or, the robe itself was placed on the patient's head and eyes. Or, the robe has touched by the hands and they were then kissed. Cure was sought from blessings thereof.

SILK MAY BE WORN IF THERE IS A REASON FOR IT

(٤٣٢٦) وَعَنْ اَنَسٍ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ وَعَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ فِيْ لُبْسِ الْحَرِيْرِ لِحِكَّةٍ بِهِمَا مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ اِنَّهُمَا شَكَوْا الْقُمَّلَ فَرَخَّصَ لَهُمَا فِيْ قُمُصِ الْحَرِيْرِ۔

4326. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم permitted Zubayr and Abdur Rahman ibn Awf رضى الله عنه to wear silk because they had an itch (from the lice that had infected them).[1]

According to another version: He said that they complained of lice and the Prophet صلى الله عليه وسلم permitted them to wear silk.[2]

COMMENTARY: It is stated in Mujiz (موجز) that if one wears silk, the lice disappear.

DO NOT WEAR CLOTHES DYED WITH SAFFRON

(٤٣٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو ابْنِ الْعَاصِ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ اِنَّ هٰذِهٖ مِنْ ثِيَابِ الْكُفَّارِ فَلَا تَلْبَسْهُمَا وَفِيْ رِوَايَةٍ قُلْتُ اَغْسِلُهُمَا قَالَ بَلْ اَحْرِقْهُمَا رَوَاهُ مُسْلِمٌ وَسَنَذْكُرُ حَدِيْثَ عَائِشَةَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ فِيْ بَابِ مَنَاقِبِ اَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

4327. Sayyiduna Abdullah ibn Amr ibn Aas رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم saw me donned in a pair of clothing dyed with saffron. He said, 'These are garments of the infidels. Do not wear them."

According to a version: "I asked, 'May I wash them?" He said, 'No burn them."[3]

COMMENTARY: The Prophet's صلى الله عليه وسلم saying 'Burn them' was an overstatement to mean 'Give them away to some woman; for woman are allowed to wear clothes dyed with saffron. According to a version, he did burn them. When on the next day, he told the prophet صلى الله عليه وسلم about it, he asked, "Why did you not give them to your woman? It is proper for them to wear these garments."

Anyway, he did not really mean that he should burn the garments.

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[1] Bukhari # 5839, Muslim # 5-2076, Tirmidhi # 1722.

[2] Muslim.

[3] Muslim # 27. 2077.

As for men wearing clothes dyed with saffron, some ulama (Scholars) say that it is altogether forbidden to men. Some say that it is permitted to them. Some say that if the cloth was dyed with saffron after weaving, then it is forbidden to men to wear it, but if cotton is dyed before being woven, then it is allowed to wear. Some say that it is odour (of Saffron) has disappeared then it is permitted wearing, otherwise it is forbidden. Others contend that it is makruh (disapproved) to wear clothing dyed with saffron in public but proper to wear at home.

The agreed opinion of the Hanafis is that is makruh (disapproved) tahrimi to wear clothing dyed with Saffron, and makruh (disapproved) to offer salah (prayer) with it. Opinions differ on other red colours. Shaykh Qasim Hanafi رحمه‌الله, a noted latter day Hanafi scholar of Egypt and teacher of Qastalani issued of fatwa (edict) that prohibition is based truly on colour. So every kind of red colour is haraam (forbidden) and makruh (disapproved) (disliked) to men.

We shall narrate the hadith of Sayyidah Ayshah رضی‌الله‌عنها (The Prophet صلی‌الله‌علیه‌وسلم went out one morning...") at # 6136.

SECTION II اَلْفَصْلُ الثَّانِي

SHIRT AS PREFERRED CLOTHING

(٤٣٢٨) عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ اَحَبُّ الثِّيَابِ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقَمِيْصَ۔ (رواه الترمذی وابوداؤد)

4328. Sayyidah Umm Salamah رضی‌الله‌عنها said "The clothing Allah's Messenger صلی‌الله‌علیه وسلم liked most was a shirt."[1]

COMMENTARY: There are reasons why a shirt is preferred, but the main is that since the Prophet صلی الله علیه وسلم liked it, there must have been some exclusive reason for it as in everything that is mustahab (desirable).

(٤٣٢٩) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ كَانَ كُمُّ قَمِيْصِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الرُّصْغِ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4329. Sayyidah Asma bint Yazid رضی‌الله‌عنها said, "The sleeves of the shirt of Allah's Messenger صلی‌الله‌علیه‌وسلم were up to the wrists."[2]

COMMENTARY: Some traditions say that his sleeves come to the tips of his fingers. They say about his shirt that it was higher than his ankles.

BEGIN TO WEAR FROM THE RIGHT SIDE

(٤٣٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَبِسَ قَمِيْصًا بَدَأَ بِمَيَامِنِهٖ (رواه الترمذی)

4330. Sayyiduna Abu Hurayrah رضی‌الله‌عنه said, "When Allah's Messenger صلی‌الله‌علیه‌وسلم wore a shirt, he began to wear from the right side."[3]

COMMENTARY: The hadith uses the plural form of 'right side.' This covers the sleeves

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[1] Tirmidhi # 1762, Abu Dawud # 5316.

[2] Tirmidhi # 1765, Abu Dawud # 4025.

[3] Tirmidhi # 1766.

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and the most of the shirt.

LOWER GARMENT SHOULD BETTER BE UPTO HALF SHIN, NO MORE

(٤٣٣١) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِزْرَةُ الْمُؤْمِنِ اِلٰى اَنْصَافِ سَاقَيْهِ لَا جُنَاحَ عَلَيْهِ فِيْمَا بَيْنَهٗ وَبَيْنَ الْكَعْبَيْنِ وَمَا اَسْفَلَ مِنْ ذٰلِكَ فَفِي النَّارِ قَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ وَلَا يَنْظُرُ اللّٰهُ يَوْمَ الْقِيٰمَةِ اِلٰى مَنْ جَرَّ اِزَارَهٗ بَطَرًا۔ (رواه ابوداؤد وابن ماجة)

4331. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The believers lower garment should be halfway down his legs (up to half shins). There is no sin if it extends to halfway between that and the ankles But, what portion goes lower than that (meaning, ankles) will be in hell." He said that three times. (And, he added:) "On the day of resurrection, Allah will not look at him (with a merciful look) who drags his lower garment arrogantly."[1]

DISALLOWED TO TRIAL ANY GARMENT

(٤٣٣٢) وَعَنْ سَالِمٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْاِسْبَالُ فِي الْاِزَارِ وَالْقَمِيْصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ۔ (رواه ابوداؤد والنسائی وابن ماجة)

4332. Sayyiduna Saalim رحمہ اللہ reported that on the authority of his father (Abdullah ibn Umar) رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said, "Al-Isbaal is in the izar, shirt and turban. He who trials any of these (garments), arrogantly, Allah will not look at him (mercifully) on the day of resurrection."[2]

COMMENTARY: Isbal (isbaal) is to let a garment hand down more than the limit permitted by Shari'ah (divine law) or disliked by it. Apart from a lower garment, it can be done with a shirt turban and being extravagant with any cloth. We have elaborated on it against the hadith of Abu Hurayrah رضی اللہ عنہ (# 4311).

COPS OF THE SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم

(٤٣٣٣) وَعَنْ اَبِيْ كَبْشَةَ قَالَ كَانَتْ كِمَامُ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُطَحًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ مُنْكَرٌ۔

4333. Sayyiduna Abu Kabshah رضی اللہ عنہ said that the caps of the sahabah (companions) رضی اللہ عنہ of Allah's Messenger صلی اللہ علیہ وسلم used to be attached to their heads (as though fixed on them).[3]

COMMENTARY: The word (كمام) (Kimam) is the plural of (كمه) (Kumah). It is a round cap (or hat).

The word (بطح) (buth) is the plural of (بطحا) (butha) which means a 'level pebbled land.'

Thus, their caps were round and wide, level with the head, not raised upward, high and long, like the current Turk and Iranian caps.

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[1] Abu Dawud # 4093, Ibn Majah # 3573.

[2] Abu Dawud # 4085, Nasa'i # 5334, Ibn Majah # 3526.

[3] Tirmidhi # 1782.

However, some scholars say that kimam is not the plural of kumah but of (kum) (كم) which means 'a sleeve.' This would imply that the sahabah wore broad sleeves, about one span wide, in their shirts.

WOMAN MAY USED MORE CLOTH

(٤٣٣٤-٤٣٣٥) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ ذَكَرَ الْاِزَارَ فَالْمَرْأَةُ يَا رَسُوْلَ اللّٰهِ قَالَ تُرْخِيْ شِبْرًا فَقَالَتْ اِذًا تَنْكَشِفُ عَنْهَا قَالَ فَذِرَاعًا لَا تَزِيْدُ عَلَيْهِ (رَوَاهُ مَالِكٌ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ ـ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ وَالنَّسَائِيِّ عَنِ ابْنِ عُمَرَ فَقَالَتْ اِذًا تَنْكَشِفُ اَقْدَامُهُنَّ قَالَ فَيُرْخِيْنَ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ)ـ

4334. Sayyidah Umm Salamah رضی اللہ عنہا said that when Allah's Messenger صلی اللہ علیہ وسلم mentioned the izar (or the lower garment), she asked, "And what about a woman, O Messenger of Allah?" He said, "She may extend it down a span." She submitted, "Then, too, that would be uncovered." He said, "she might let it down a cubit (according to Shari'ah (divine law) standard), but not more (then that)."[1]

4335. (According to another version) Sayyiduna Ibn Umar رضی اللہ عنہ narrated that she submitted, "Then their feet would be uncovered." He said, "Let them then extend it one cubit, but not more."[2]

THE SEAL OF PROPHETHOOD

(٤٣٣٦) وَعَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ اَبِيْهِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ رَهْطٍ مِنْ مُزَيْنَةَ فَبَايَعُوْهُ وَاِنَّهٗ لَمُطْلَقُ الْاِزَارِ فَاَدْخَلْتُ يَدِيْ فِيْ جَيْبِ قَمِيْصِهٖ فَمَسِسْتُ الْخَاتَمَ ـ (رواه ابوداؤد)

4336. Sayyiduna Mu'awiyah ibn Qurrah رحمہ اللہ reported about his father that he said, "I came to the Prophet صلی اللہ علیہ وسلم with a group of people of Muzaynah. They swore allegiance to him. He had his buttons (of the shirt) open I put my hand inside his shirt and touched the seal (of Prophethood)."[3]

COMMENTARY: The collar of the Prophet's shirt was on his chest. Suyuti رحمہ اللہ said about those people who say that it is bid'ah (innovation) to have the collar of a shirt on the chest, that they are ignorant. Many ahadith confirm that the prophet صلی اللہ علیہ وسلم had it on the chest.

EXCELLENCE OF WHITE GARMENTS

(٤٣٣٧) وَعَنْ سَمُرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَسُوا الثِّيَابَ الْبِيْضَ فَاِنَّهَا اَطْهَرُ وَاَطْيَبُ وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ ـ (رواه احمد والترمذی والنسائی و ابن ماجة)

4337. Sayyiduna Samurah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Wear white garments. They are purer and neater. And, should your dead in them."[4]

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[1] Muwatta Maalik # 13 (Libas – clothing), Abu Dawud # 4117, Nasa'i, Ibn Majah.

[2] Tirmidhi # 1713, Nasa'i # 5336, Abu Dawud # 4119.

[3] Abu Dawud # 4082.

[4] Musnad Ahmad 5-13, Tirmidhi # 2810, Nasa'i # 1896, Ibn Majah # 3567.

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COMMENTARY: A white garment is pure because it is washed often. It is neat and is preferred by people of a good disposition and sound nature. However, there can be times when it is necessary to wear another colour. For example, some Sufis prefer blue (or any other colour) because they cannot wash white often.

The shroud must be of a white colour preferably because the dead person is among the angels. It is also better to wear white when going to mosque or the salah (prayer) and when going to meet the ulama (Scholars) and awliya. However, it is better on eed days to wear clothing that is more costly to demonstrate Allah's bounties. This is supported by the tradition that the prophet صلى الله عليه وسلم wore a cloak of red stripes on eed days and on Fridays.

LOOSE END OF TURBAN

(٤٣٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اعْتَمَّ سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4338. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم put on a turban, he let down the end between his shoulders.[1]

(٤٣٣٩) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ عَمَّمَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَدَلَهَا بَيْنَ يَدَيَّ وَمِنْ خَلْفِيْ۔ (رواه ابوداؤد)

4339. Sayyiduna Abdur Rahman ibn Awf رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم tied a turban on me, placing the ends in front of me and behind me (hanging on both sides)."[2]

COMMENTARY: He had both the ends of the turban hang loose on either side of him, the chest and back.

It is sunnah (Holy Prophet's practice) to put on a turban. Many ahadith mention its merits. One of them, though da'if (weak), says that a salah (prayer) of two raka'at with the turban is more excellent then seventy raka'at offered without the turban.

It is better to leave the end of the turban hanging but not always. The Prophet صلى الله عليه وسلم is known to have left the end hanging and also to have not done so. Also, sometimes, he had the end loose at his neck and, sometimes he tuck one end within the turban, learning the other hanging.

Often he had the end on his back and sometimes on his right side. Sometimes, he had two ends on either side of him- on the chest and on the back. Since it is not known that he suspended it on his left side, so it is a bid'ah (innovation) to do so. According to kanz, it is mustahab (desirable) to leave the end between the shoulders.

The length of the end should be a minimum of one span and a maximum of one cubit. More then that is a bid'ah (innovation). It is also a disobedience to the command forbidden isbal. If it is out of arrogance then it will be haram (unlawful), otherwise makruh (disapproved). Also, to leave the end only for salah (prayer) is a contravention of the sunnah (Holy Prophet's practice).

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[1] Tirmidhi # 1736.

[2] Abu Dawud # 4079.

According to the jurists, it is mustahab (desirable) to leave the end of a turban and an optional sunnah (Holy Prophet's practice), not a guiding sunnah (Holy Prophet's practice). Hence, there is no harm in not leaving an end hanging, though doing it is rewarded and excellent. It is wrong of some people to say that to leave an end of the turban hanging is sunnah (Holy Prophet's practice) muwakkadah.

TURBAN ON CAP

(٤٣٤٠) وَعَنْ رُكَانَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَرْقُ مَابَيْنَنَا وَبَيْنَ الْمُشْرِكِيْنَ الْعَمَائِمُ عَلَى الْقَلَانِسِ

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَإِسْنَادُهُ لَيْسَ بِالْقَائِمِ۔

4340. Sayyiduna Rukanah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "A difference between us and the polytheists is (also) that we wear the turbans over caps."[1]

COMMENTARY: Tirmidhi calls this hadith gharib with a weak line of transmission, but Abu Dawud who has also narrated it says nothing of it.

The hadith could mean:

(i) We wear the turbans over caps, but the polytheists do not wear caps at all:

(ii) We wera the turbans over cap, but they do not wear turban at all, and only put on caps.

The exponents of the hadith prefer the first meaning because the polytheist were known to have worn the turbans.

Mulla Ali Qari رحمہ اللہ prefers the second meaning also (with the first) having cited khudri رضی اللہ عنہ. He has also said that some ulama (Scholars) contend that both cap and turban should be worn, only the cap is the symbol of the polytheists.

GOLD & SILK FORBIDDEN TO MEN

(٤٣٤١) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُحِلَّ الذَّهَبُ وَالْحَرِيْرُ لِلْاُنَاثِ مِنْ

اُمَّتِيْ وَحُرِّمَ عَلٰى ذُكُوْرِهَا (رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ حَدِيْثٌ حَسَنٌ صَحِيْحٌ)۔

4341. Sayyiduna Abu Musa رضی اللہ عنہ Ash'ary رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم Said, "Gold and silk are permitted to the woman of my ummah, but forbidden to its men."[2]

COMMENTARY: The word 'man includes boys. Since boys are not responsible, the prohibition applies to those who give them to wear for they will be sinning.

As for gold, it means jewellery of gold, otherwise vessels of gold and silver are forbidden to both men and woman.

As for silver jewellery, it is allowed only to woman. Only a certain limit is permitted to men, like rings, etc.

PRAYER ON WEARING NEW GARMENTS

(٤٣٤٢) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اُسْتَجَدَّ ثَوْبًا سَمَّاهُ

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[1] Tirmidhi # 1784.

[2] Tirmidhi # 1720, Nasa'i # 5148, Musnad Ahmad 4. 392.

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بِاسْمِهٖ عِمَامَةً اَوْقَمِيْصًا اَوْرِدَآءً ثُمَّ يَقُوْلُ اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْأَلُكَ خَيْرَهٗ وَخَيْرَ مَاصُنِعَ لَهٗ وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهٗ۔ (رواه الترمذی وابوداؤد)

4342. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ said that when Allah's Messenger صلی اللہ علیہ وسلم wore a new garment, he mentioned it by name (say) 'turban shirt, cloak. Then, he prayed:

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيْهِ اَسْأَلُكَ خَيْرَهٗ وَخَيْرَ مَاصُنِعَ لَهٗ وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَشَرِّ مَا صُنِعَ لَهٗ

(O Allah praise is for you! Just as you have clothed me with it, I pray to you for its good and the good of that for which it was made. And I seek refuge in you from its evil and the evil of that for which it was made.)[1]

COMMENTARY: Ibn Hibban رحمہ اللہ Khatib رحمہ اللہ and Baghawi رحمہ اللہ have reported that when the Prophet صلی اللہ علیہ وسلم decided to wear a new garment he wore it on Friday.

The Prophet صلی اللہ علیہ وسلم mentioned the garment that he decided to wear. It could be one of there named or any other.

Before making the supplication he would say... (لامنی اللہ) or (اعطانی اللہ) or (کسانی اللہ) (Allah has provided me Allah has granted me... or Allah has clothed me with...) (لھذاالقمیص) (this shirt) Then he made the supplication.

(٤٣٤٣) وَعَنْ مُعَاذِ بْنِ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ طَعَامًا ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنِىْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّىْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ رَوَاهُ التِّرْمِذِىُّ وَزَادَ اَبُوْدَاوٗدَ وَمَنْ لَبِسَ ثَوْبًا فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّىْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَاتَأَخَّرَ۔

4343. Sayyiduna Mu'adh ibn Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who eats food and prays afterwards:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنِىْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّىْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ

- is forgiven (all) his past (minor) sins.[2]

And, Abu Dawud Adds; He who puts on a dress and prays:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّىْ وَلَا قُوَّةٍ غُفِرَ لَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَاتَأَخَّرَ

- is forgiven (all) his past and latter (minor) sins.[3]

(Translation of both supplications follows:)

(i) Praise belongs to Allah who fed me this food and provided it to me without my possessing power or ability (to acquire it).

(ii) Praise belongs to Allah who clothed me with this and provided it to me without my possessing power on ability (to acquire it).

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[1] Tirmidhi # 1767, Abu Dawud # 4020, Musnad Ahmad 3-39.

[2] Tirmidhi # 3458, (3469).

[3] Abu Dawud # 4023.

LIVE LIKE A RIDER

(٤٣٤٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ إِنْ اَرَدْتِّ اللُّحُوْقَ بِيْ فَلْيَكْفِكِ مِنَ الدُّنْيَا كَزَادِ الرَّاكِبِ وَإِيَّاكِ وَمَجَالَسَةَ الْاَغْنِيَاءِ وَلَا تَسْتَخْلِقِيْ ثَوْبًا حَتّٰى تُرَقِّعِيْهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيْثِ صَالِحِ بْنِ حَسَّانٍ وَ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيْلَ صَالِحُ بْنُ حَسَّانٍ مُنْكَرُ الْحَدِيْثِ۔

4344. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said to her. "O Ayshah, if you wish to remain with me (in both the worlds), then be satisfied with only so much of worldly things as (are enough as) a riders provision, and abstain from sitting with the rich, and do not regard a garment as useless till you patch it (and it is wearable)."[1]
Tirmidhi has rated this hadith a gharib.

COMMENTARY: A rider's provision is just enough for his journey and he travel's rapidly so need little. Hence, we too must do with the ba.e minimum subsisting level.
The Prophet صلی اللہ علیہ وسلم said that one must avoid the company of the rich because that could make one crave for worldly possessions. This is why Allah says:

لَاتَمُدَّنَّ عَيْنَيْكَ (الآية)

{Strain out your eyes at what we have let some... enjoy} (15: 88)

Allah's Messenger صلی اللہ علیہ وسلم said, one day, "Avoid sitting with the dead." He was asked, "Who are the dead that we must avoid)?" He said. "The rich people."
A torn garment must not be thrown away as worthless. It may be patched up and re used at least once. In these words, we are urged to be content with old clothing by way of asceticism. Sayyiduna Umar, رضی اللہ عنہ during his caliphate, delivered a sermon while he as wearing a waist wrapper that had twelve patches on it.

(٤٣٤٥) وَعَنْ اَبِيْ اُمَامَةَ إِيَاسِ بْنِ ثَعْلَبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا تَسْمَعُوْنَ اَلَا تَسْمَعُوْنَ اَنَّ الْبَذَاذَةَ مِنَ الْإِيْمَانِ اَنَّ الْبَذَاذَةَ مِنَ الْإِيْمَانِ ۔ (رواه ابوداؤد)

4345. Sayyiduna Abu Umamah Iyas ibn Tha'labah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Do you not hear? Do you not hear? To stick to worn out clothes is part of faith! To stick to worn out clothes is part of faith! (It is to thereby shun worldly luxuries.)"[2]

COMMENTARY: It does not behave men to be too particular about one's dress like woman. Muslim man should not do it. If Allah has enabled one to wear decent clothing, then one may do so but within the limits set by Shari'ah (divine law). Nevertheless, it is better to put on old, patched clothing sometimes. It is part of faith that the faithful show humility in matters of dress and shun worldly adornment and non-essentials. Righteousness is to believe in the hereafter and its adornments.

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[1] Tirmidhi # 1780.
[2] Abu Dawud # 4161.

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HE WHO WEARS TO IMPRESS WILL BE DISGRACED

(٤٣٤٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا اَلْبَسَهُ اللّٰهُ ثَوْبَ مَذِلَّةٍ يَوْمَ الْقِيٰمَةِ۔ (رواه احمد و ابوداؤد و ابن ماجة)

4346. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who wears clothes in this world to impress, Allah will make him wear disgracing clothes on the day of resurrection."[1]

COMMENTARY: No one must dress elegantly to get people's respect. If anyone dresses to earn Allah's pleasure (though people might look down on him) then Allah will make him wear the dress of honour in the next world.

Some people say that the hadith means, by garments to impress, dress that is forbidden or unlawfully acquired. Some say that they are garments to tease the poor and boast over them. Some say that they are clownish garments, or garments to try to show one's piety and asceticism.

Some people interpret 'garment' or 'clothes' in the hadith to refer to deeds. So, if anyone behaves as a pious man only to impress the people and get their respect, then, on the day of resurrection, he will be disgraced.

However, the meaning given in the text and explained in the initial lines is more correct and appropriate.

TAKING UP RESEMBLANCE TO OTHERS

(٤٣٤٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ۔ (رواه ابوداؤد)

4347. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who adopts resemblance to a people will be placed among them."[2]

COMMENTARY: If anyone imitates non Muslims in dress and attire, for instance, then his record of deeds will have like their sin against him, too.

If he adopts the style of the ulama (Scholars), then good will be added to his record.

Resemblance can be in dress manners, speech, living style eating etc.

GIVING UP ELEGANCE IN THIS WORLD

(٤٣٤٨-٤٣٤٩) وَعَنْ سُوَيْدِ بْنِ وَهْبٍ عَنْ رَجُلٍ مِنْ اَبْنَاءِ اَصْحٰبِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ وَفِيْ رِوَايَةٍ تَوَاضُعًا كَسَاهُ اللّٰهُ حُلَّةَ الْكَرَامَةِ وَمَنْ تَزَوَّجَ لِلّٰهِ تَوَّجَهُ اللّٰهُ تَاجَ الْمُلْكِ (رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ مِنْهُ عَنْ مَعَاذِ بْنِ اَنَسٍ حَدِيْثَ اللِّبَاسِ)۔

4348. Sayyiduna Suwayd ibn Wahb رحمہ اللہ reported from the son of a companion of Allah's Messenger صلی اللہ علیہ وسلم who from his father (the companion) رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone gives up wearing the garments of adornment though he has the ability - according to one version: "out of humility,

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[1] Musnad Ahmad 2-139, Abu Dawud # 4029. Ibn Majah # 3606.

[2] Musnad Ahmad 2-50, Abu Dawud # 4031.

then Allah will clothe him with a robe of honour. And, if anyone marries for the sake of Allah (to please him), then Allah will crown him with the crown of the kings."[1]

4349. Sayyiduna Mu'adh ibn Anas رضی اللہ عنہ narrated that this hadith only about the clothing.[2]

COMMENTARY: The man who fears Allah, or seeks high ranks in the hereafter, or regards the adornment of the world as meaningless, so abandons elegant clothing of this world, will be honoured by Allah in both the worlds.

If a man marries a woman not for beauty or wealth but only to please Allah and keep away from sin, then Allah will give him a crown of royalty to wear in paradise.

PROCLAIM THE BLESSINGS OF ALLAH

(٤٣٥٠) وَعَنْ عَمْرِ بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُحِبُّ اَنْ يُّرٰى اَثَرُ نِعْمَتِهٖ عَلٰى عَبْدِهٖ۔ (رواه الترمذی)

4350. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated on the authority of his father who from his grandfather that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah loves that the signs of his blessings may be seen on His slave."[3]

COMMENTARY: A person must show in his living the bounties Allah has showered on him, but without being extravagant, arrogant or showoff. He must do it in gratitude and with the intention of drawing the poor and needy toward him to receive zakah (Annual due charity) and charity from him. It is not good to conceal Allah's blessings. Rather, it is ingratitude.

A person on whom Allah has showed spiritual blessings must let people benefit from his grace or his knowledge.

One must, however, strike a balance between extravagance and demonstration blessings. One must pursue a course between the directions of this hadith and the ones narrated earlier (like # 4348) calling for abandoning worldly adornments. One must not adopt an inflexible attitude.

KEEPING ONESELF CLEAN & TIDY

(٤٣٥١) وَعَنْ جَابِرٍ قَالَ اَتَانَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَائِدًا فَرَاٰى رَجُلًا شَعِثًا قَدْ تَفَرَّقَ شَعْرُهٗ فَقَالَ مَا كَانَ يَجِدُ هٰذَا مَا يُسَكِّنُ بِهٖ رَاْسَهٗ وَرَاٰى رَجُلًا عَلَيْهِ ثِيَابٌ وَسِخَةٌ فَقَالَ مَا كَانَ يَجِدُ هٰذَا مَا يَغْسِلُ بِهٖ ثَوْبَهٗ۔ (رواه احمد والنسائی)

4351. Sayyiduna Jabir رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم visited us (once) and (during his visit), he saw a man in an untidy shape with unkempt hair. He asked, 'Did this one not find something to set his hair right?' He also saw a man who had dirty clothing on him, so he asked, 'Did this one not find anything with which to wash his clothes?'"[4]

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[1] Abu Dawud # 4778.

[2] Tirmidhi # 2481.

[3] Tirmidhi # 2819.

[4] Abu Dawud # 4062, Nasa'i # 5236, Musnad Ahmad 3-357.

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COMMENTARY: To shun adornment does not imply that one should remain unclean. Patched, worn out garments are not dirty and unwashed.

LET ALLAH'S FAVOURS BE KNOWN

(٤٣٥٢) وَعَنْ اَبِي الْاَحْوَصِ عَنْ اَبِيْهِ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيَّ ثَوْبٌ دُوْنٌ فَقَالَ لِيْ اَلَكَ مَالٌ قُلْتُ نَعَمْ قَالَ مِنْ اَيِّ الْمَالِ قُلْتُ مِنْ كُلِّ الْمَالِ قَدْ اَعْطَانِي اللّٰهُ مِنَ الْاِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيْقِ قَالَ فَاِذَا اَتَاكَ اللّٰهُ مَالًا فَلْيَرَ اَثَرُ نِعْمَةِ اللّٰهِ عَلَيْكَ وَكَرَامَتِهٖ۔ رَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ وَ فِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ۔

4352. Sayyiduna Abu Ahwas رحمه الله narrated that his father said, "I went to Allah's Messenger صلى الله عليه وسلم clad in a worn out clothing. He asked me, 'Do you have any property?" I submitted, "Yes!' He asked 'what kind of property?' I submitted, 'Every kind of wealth. Indeed, Allah has granted me camels cows, sheep, horses and slaves.' He said, 'when Allah has bestowed on you wealth, you must demonstrate the sign of His favour on you and his benevolence.'"[1]

COMMENTARY: A person must display his status with his outlook without being ostentatious. His garments must not be thin as have been disallowed and they must not be too elegant to show oneself as outstanding. Also, one must not wear two garments one over the other. The Prophet صلى الله عليه وسلم used to forbid thin clothes as well as thick clothes. He also forbade hard or coarse clothing, long clothing and short clothing too, unless the cloth is of a moderate quality.

Shaykh Abdul Haq Dahlawi رحمه الله wrote that it is commendable and part of faith that clothes should be old and patched, provided they are worn to earn Allah's pleasure and to grow a sincere sentiment of asceticism and humility in the world. However, if one is well off yet wears such clothing out of stinginess and selfishness, then it will be classed as filthy and blame worthy.

MEN DISALLOWED TO DON RED COLOURED CLOTHES

(٤٣٥٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ اَحْمَرَانِ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ۔ (رواه الترمذى وابوداؤد)

4353. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that a man who has on him a pair of red garments passed by. He offered salaam to the prophet صلى الله عليه وسلم but he did not give him a response.[2]

COMMENTARY: This hadith says explicitly that men are forbidden to wear red garments. Such people who perpetrate the forbidden do not deserve to get a response to their greetings and to be honoured. As stated earlier, it is makruh (disapproved) in the eyes of the two disciples (of Imam Abu Hanifah) رحمهما الله and the three imams, رحمهم الله but permitted in the view of Imam Abu Hanifah, رحمه الله to sit on silken cloth.

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[1] Musnad Ahmad, Nasa'i # 5294, Abu Dawud # 4063, Tirmidhi # 2006, Sharh us Sunnah (Holy Prophet's practice).

[2] Tirmidhi # 2807, Abu Dawud # 4069.

ABOUT PERFUME

(٤٣٥٤) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا اَرْكَبُ الْاُرْجُوَانَ وَلَا اَلْبَسُ الْمُعَصْفَرَ وَلَا اَلْبَسُ الْقَمِيْصَ الْمُكَفَّفَ بِالْحَرِيْرِ وَقَالَ اَلَا وَطِيْبُ الرِّجَالِ رِيْحٌ لَاَلَوْنَ لَهٗ وَطِيْبُ النِّسَاءِ لَوْنٌ لَا رِيْحَ لَهٗ۔ (ابوداؤد)

4354. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I do not ride on red (coloured saddle), or wear a garment dyed with saffron, or wear a shirt that has silk on its boarders." And, he said, "Know, the perfume that men apply may have a smell but no colour and the perfume that women apply may have a colour, but no smell."[1]

COMMENTARY: Riding not on 'red' implies a saddle on which a red silk cloth is placed. But, according to Nihayah, the word in the text *arjuwan* (ارجوان) is the Arabcised of *arghuwan* (ارغوان) which is a tree with a red flower. Any colour of this family, like purple or orange, is also called arjuwan. The Qamus says that arjuwan is a red colour.

However, Mulla Ali Qari رحمہ اللہ says that this hadith uses arjuwan to mean any cloth piece of red colour whether silk or not. Thus, the saying of the Prophet صلی اللہ علیہ وسلم emphasizes strongly that men must refrain from wearing red colour. Riding is not the same thing as wearing something. In spite of that he refrained from riding on a red saddle cloth. So he was more particular about not wearing red colour.

He also stated that he did not wear any apparel of silk. Either it means a garment with a silken hem of more than four fingers width, or this saying was based on extreme caution and taqwa.

It is not proper for a woman to apply a perfume with an odour when she goes out of her house. There is no harm in applying in while she is in her home. (The Urdu translation of the text of hadith at this point adds that if a woman goes out in this manner then she might distract men). There is a hadith of like meaning in Shama'il Tirmidhi (# 210-4). The meaning of a perfume with odour is that its fragrance does not spread out. It is narrated by Sayyiduna Abu Hurayrah رضی اللہ عنہ and Quotes the Prophet صلی اللہ علیہ وسلم to have said: "The itr of a male is the fragrance of which spreads and has less colour in it (i.e. rose, kewrah, etc) and the 'itr of a female is that which has more colour and less fragrance (*hina* or *mehndi*, *zafaraan*, etc)." Their fragrance does not spread. (*itr* is scent, perfume, *kewrah* is a fragrant plant, *hina* or mehndi is henna, and *zafaraan* is saffron.)

TEN THINGS DISALLOWED

(٤٣٥٥) وَعَنْ اَبِيْ رَيْحَانَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَشْرٍ عَنِ الْوَشْرِ وَالْوَشْمِ وَالنَّتْفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ وَمُكَامَعَةِ الْمَرْاَةِ الْمَرْاَةَ بِغَيْرِ شِعَارٍ وَاَنْ يَجْعَلَ الرَّجُلُ فِيْ اَسْفَلِ ثِيَابِهٖ حَرِيْرًا مِثْلَ الْاَعَاجِمِ اَوْ يَجْعَلَ عَلٰى مَنْكِبَيْهِ حَرِيْرًا مِثْلَ الْاَعَاجِمِ وَعَنِ النُّهْبٰى وَعَنْ رُكُوْبِ النُّمُوْرِ وَلُبُوْسِ الْخَاتَمِ اِلَّا لِذِيْ سُلْطَانٍ۔ (رواہ ابوداؤد والنسائی)

4355. Sayyiduna Abu Rayhanah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم

[1] Abu Dawud # 4048, Musnad Ahmad 4-442.

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forbade ten things: (i) sharpening teeth, (ii) tattooing (anywhere on the body), (iii) plucking hairs, (iv) men sleeping together without any kind of clothing separating them, (v) women sleeping together without any kind of clothing separating them, (iv) men attaching a lining of silk to the bottom of their garments, as the non Arabs do, (vii) or, attaching a silk cloth on their shoulders as the non-Arabs do, (viii) plundering (property of other people), (ix) riding on panther skins, and (x) wearing signet rings, except that one who is in authority may wear it.[1]

COMMENTARY: Old women of the Arabs used to sharpen the ends of their teeth and make them fine. The Prophet صلى الله عليه وسلم disallowed it.

Women also used to tattoo their skins and fill them with blue. (Today, some people do it especially on their hands and inscribe their names etc.) The Prophet صلى الله عليه وسلم disallowed it.

He also forbade that any should pluck his hair, like from the face to beautify himself or white hair on head or beard while women are allowed to beautify themselves, this plucking of hair is going to extremes.

Some people say that the hadith refers to people in distress who pull out their hair on head, beard, etc. driven by severe emotion. This is forbidden.

It is disallowed to two men to sleep together covered by a single blanket, either completely nude or with the private parts only covered. It is also possible that it is disallowed only when their private parts are also not covered.

The same disallowance applies to woman, too this thing is disallowed whether there is a possibility of sinning or not. It certainly is bad manners.

Silk is disallowed to men in any case, even as a lining on a garment. It is also disallowed if covered with another kind of cloth.

It is disallowed to attach silk to one's clothing on the shoulder as a hem or an embroidery if it is more than four fingers broad. But, it is could also mean that it disallowed to throw a piece of silk cloth on the shoulders as scarf to show-off or boast.

To ride on a panther skin is a sign of arrogance. Hence, it is disallowed. Some shaykhs (learned men) say that if any one sits on the hide of an animal, he develops its habits and traits, like wildness and brutality.

The signet ring may be worn by only one who is in authority and entitled to use it. He may be a king, a judge, a governor, etc. It is makruh tanzihi (disapproved nearer to lawful) to wear it unnecessarily, onlv to adorn oneself.

Some authorities say that this command is abrogated. It was worn by the sahabah (Prophet's Companions) رضى الله عنهم in the time of Sayyiduna Umar رضى الله عنه and their caliphs. No one raised an objection against them.

MEN ARE FORBIDDEN GOLD RING & SILK TO WEAR

(٤٣٥٦) وَعَنْ عَلِيٍّ قَالَ نَهَانِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَالْمِيَاثِرِ۔

رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوٗدَ قَالَ نَهٰى عَنْ مَيَاثِرِ الْاُرْجُوَانِ۔

4356. Sayyiduna Ali رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade him to wear a gold ring, or a garment qassi, or to use saddle-cloths of red colour, called al-mayathir.

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[1] Abu Dawud 4049, Nasa'i # 5091, Musnad Ahmad 4. 134.

According to a version: he said that he forbade him to use red colour saddle-cloths.[1]

COMMENTARY: All the four imams agree that men are forbidden to wear a ring of gold. However, before it was forbidden, certain sahabah (Prophet's Companions) رضی اللہ عنہم used to wear it. Among them were (Sayyiduna) Talhah رضی اللہ عنہ Sa'd رضی اللہ عنہ and Suhayb رضی اللہ عنہ.

Qassi was a kind of cloth produced in the Egyptian city Qas.

Some authorities say that Qassi was a kind of cloth that had silk stripes on it. In this case the disallowance is by way of nahi tanzihi (forbidden nearer to lawful).

Ibn Maalik رحمہ اللہ said that it is forbidden if the cloth is wholly silk, or if silk formed part in its weaving. In this case the disallowance will be nahi tahrimi.

Teebi رحمہ اللہ said that Qassi was a cloth of cotton with a mixture of silk.

Mayathir was a saddle cloth that had silk too, generally. So, it was disallowed only when silk was mixed with it But, it may have been forbidden even as a cotton cloth In that case, it was disallowed because people may have boasted on being able to use it, by way of nahi tanzihi (forbidden nearer to lawful).

KHAZZ & PANTHER SKIN MUST NOT BE USED TO RIDE ON

(٤٣٥٧) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَرْكَبُوا الْخَزَّ وَلَا النِّمَارَ (رواه ابوداؤد والنسائی)

4357. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not ride on (saddle cloths of) Khazz and (of) panther skins."[2]

COMMENTARY: Khazz was a kind of cloth produced from wool and silk. Pure silk of a particular kind is also called khazz. In the former case, the use is disallowed to stall a resemblance to non Arabs who used it out of arrogance. This prohibition is nahi tanzihi (forbidden nearer to lawful) because it is allowed to wear this khazz. The sahabah (Prophet's Companions) رضی اللہ عنہم and the tabi'un رحمہ اللہ used to wear it. In the latter case, Khazz being pure silk, the prohibition is nahi tahrimi, meaning as unlawful.

According to another hadith: "those will come some people towards the last day who will declare khazz here, means pure silk cloth.

The ulama (Scholars) say that this cloth (Khazz as pure silk) did not exist in the time of the prophet صلی اللہ علیہ وسلم. This means that this saying of the Prophet صلی اللہ علیہ وسلم was a miracle, for he spoke of a cloth that was introduced much later.

RED SADDLE CLOTH FORBIDDEN

(٤٣٥٨) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْمَيْثَرَةِ الْحَمْرَاءِ (رواه فی شرح السنة)

4358. Sayyiduna Bara ibn Aazib رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم forbade red saddle cloths.[3]

PROPHET صلی اللہ علیہ وسلم GREY HAIR

(٤٣٥٩) وَعَنْ اَبِيْ رِمْثَةَ التَّيْمِيِّ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبَانِ اَخْضَرَانِ وَلَهٗ شَعْرٌ قَدْ عَلَاهُ الشَّيْبُ وَشَيْبُهٗ اَحْمَرُ رَوَاهُ التِّرْمِذِيُّ، وَفِيْ رِوَايَةٍ لِاَبِيْ دَاوٗدَ وَهُوَ ذُوْ وَفْرَةٍ وَبِهَا رَدْعٌ مِنْ حِنَّاءٍ۔

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[1] Tirmidhi # 1737, Nasa'i # 5166, Abu Dawud # 4051, Ibn Majah # 3654, Musnad Ahmad 10. 127. The second version is by Abu Dawud.

[2] Abu Dawud # 4129, Ibn Majah # 3656, Musnad Ahmad 4-93.

[3] Shrh us Sunnah (Holy Prophet's practice).

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4359. Sayyiduna Abu Rimthah Taymi رضی اللہ عنہ narrated that, "I came to the Prophet صلی اللہ علیہ وسلم. He was wearing two green garments (meaning, either they were of green colour or had green stripes on them). And, indeed only a few of his hair had turned grey. The gray was dyed red." (It was in the hair of head and beard.)[1]
According to another version. "He had wafrah and the (hair) had the colour of henna."[2]

COMMENTARY: We have different narrations about the grey hair of the Prophet صلی اللہ علیہ وسلم. Sayyiduna Anas رضی اللہ عنہ said that he counted them and they were not more than fourteen in his head and beard.

Ibn Umar رضی اللہ عنہ said that they were not more then twenty.

Another tradition puts them at seventeen.

'wafrah are the hair on the head, the locks that hang down up to the lobes of the ear. The prophet صلی اللہ علیہ وسلم had these locks hanging up to the lobes of his ears. So, he had wafrah.

The few grey hair he had on his head had turned reddish because he had applied henna to them. Some traditions tell us that these hair were not totally grey but seemed to turn reddish. It is as normally observed that when hair turn grey, they are auburn first before turning grey totally. The scholars of hadith and the jurists are not of one opinion on whether the Prophet صلی اللہ علیہ وسلم applied dye on his hair or not. Most muhaddithin say that the Prophet صلی اللہ علیہ وسلم never applied on hair dye, nor had his hair turned grey to such an extent that he needed to use the dye. This is established by the ahadith. As for the few grey hair he had, they were such that when he applied hair oil, they were not visible when no oil was applied on the head, the grey were visible.

The jurists, on the other hand, venture to prove that the Prophet صلی اللہ علیہ وسلم applied hair dye. Their submission in this regard may be seen in books of fiqh.

The muhaddithin (scholars of hadith) say of t his hadith under discussion, that the most we can say on its basis is that he dyed only the few hair that had turned grey, but, there also is a possibility that he did not apply a dye even on these hair with intention of colouring them. Rather, he used henna sometimes to wash and clean his head with the result that the grey hair turned auburn.

There is a tradition that a strand of hair of the Prophet صلی اللہ علیہ وسلم that Sayyiduna Anas رضی اللہ عنہ possessed looked (to those who saw it) as if henna was applied to it. The muhaddithin agree that there was trace of a dye on it but the Prophet صلی اللہ علیہ وسلم had not used it. Rather, Anas رضی اللہ عنہ had preserved it with reverence in perfumes. That had seemed to make it look as though it had been dyed.

Or, Sayyiduna Anas رضی اللہ عنہ had himself applied henna on it to make it strong and durable.

The same may be assumed of the tradition that the Prophet صلی اللہ علیہ وسلم used a red dye or a yellow dye alternatively. He washed his head sometimes with henna and sometimes with saffron with the result that his hair which were dark (black) got the colour, auburn or yellowish.

ABOUT THE QITR CLOAK

(٤٣٦٠) وَعَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَاكِيًا فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ وَعَلَيْهِ ثَوْبُ قِطْرٍ قَدْ تَوَشَّحَ

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[1] Tirmidhi # 2812, Abu Dawud # 4206.

[2] Abu Dawud # 4206.

بِهٖ فَصَلّٰى بِهِمْ۔ (رواه فی شرح السنة)

4360. Sayyiduna Anas رضی اللہ عنہ narrated, "when the Prophet صلی اللہ علیہ وسلم was ill, he came out (to the mosque) leaning on Usamah رضی اللہ عنہ. He was wearing a cloak of qitr that he had wrapped round himself placing one end over his left shoulder. Then he led the sahabah (Prophet's Companions) رضی اللہ عنہم in salah (prayer)."[1]

COMMENTARY: Qitr is a kind of cloak with red stripes. Its cloth is coarse.

Some people say that this cloth was from Qitr, a village in Bahrain. Sayyiduna Anas رضی اللہ عنہ has narrated this account of the time when one prophet صلی اللہ علیہ وسلم was ill and it was what led to his death. This was the last salah (prayer) as imam of the sahabah (Prophet's Companions) رضی اللہ عنہم in the Masjid Nabawi. Sayyiduna Abu Bakr رضی اللہ عنہ had commenced to lead in the salah (prayer). He came out leaning on Sayyiduna Usamah رضی اللہ عنہ from his room into the mosque and sat down next to Sayyiduna Abu Bakr رضی اللہ عنہ and led the salah (prayer). The entire account has been narrated in the Book of salah (prayer) in the chapter on Imamah. (It is actually in chapter 29 - on what one who is led in salah (prayer) should do - hadith # 1140 as narrated by Sayyidah Ayshah) رضی اللہ عنہا.

A RUDE JEW

(٤٣٦١) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَوْبَانِ قِطْرِيَّانِ غَلِيْظَانِ وَ كَانَ إِذَا قَعَدَ فَعَرِقَ ثَقُلَا عَلَيْهِ فَقَدِمَ بَزٌّ مِنَ الشَّامِ لِفُلَانِ الْيَهُوْدِيِّ فَقُلْتُ لَوْ بَعَثْتَ إِلَيْهِ فَاشْتَرَيْتَ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ فَأَرْسَلَ إِلَيْهِ فَقَالَ قَدْ عَلِمْتُ مَا تُرِيْدُ إِنَّمَا تُرِيْدُ أَنْ تَذْهَبَ بِمَالِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَذَبَ قَدْ عَلِمَ أَنِّيْ مِنْ أَتْقَاهُمْ وَأَدَّاهُمْ لِلْأَمَانَةِ۔ (رواه الترمذی والنسائی)

4361. Sayyidah Ayshah رضی اللہ عنہا said, "The Prophet صلی اللہ علیہ وسلم had two worn out garments of Qitr on his body. They were very thick, so when he sat down for long, he perspired and they proved heavy on his body (and caused him difficulty). So, when a certain (unnamed) Jew received a shipment from Syria (of clothes, etc), I submitted to him, 'If only you send someone to him to buy from him a pair of garments on promise to pay him when it is easier for us to pay him.' He did sent someone but, the Jew alleged, 'I know what you intend. You will take away my property (and then refuse to pay).'

(The man reported that to the Prophet) صلی اللہ علیہ وسلم Allah's Messenger صلی اللہ علیہ وسلم said, "He lies. He knows definitely (from the Torah) that I am the most righteous of them and the most perfect of them to repay (debt and) what is given to me on trust.'"[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم used to wear thick clothes but they were very uncomfortable, so he intended to buy another kind. This hadith throws light on the Jew's hard-hearted conduct.

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[1] Sharh us Sunnah (Holy Prophet's practice), Musnad Ahmad 3-212.

[2] Tirmidhi # 1213, Nasa'i # 4628.

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REDISH CLOTHES DISALLOWED TO MEN

(٤٣٦٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ رَاٰنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ عَلَيَّ ثَوْبٌ مَصْبُوْغٌ بِعُصْفُرٍ مُوَرَّدًا فَقَالَ مَاهٰذَا فَعَرَفْتُ مَا كَرِهَ فَانْطَلَقْتُ فَاَحْرَقْتُهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاصَنَعْتَ بِثَوْبِكَ قُلْتُ اَحْرَقْتُهٗ قَالَ اَفَلَا كَسَوْتَهٗ بَعْضَ اَهْلِكَ فَاِنَّهٗ لَا بَاْسَ بِهٖ لِلنِّسَاءِ۔ (رواه ابوداؤد)

4362. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم saw me while I was wearing a garment dyed with (Saffron) a reddish yellow dye. He asked, 'what is this?' I realized that he disliked it. So, I went away and burned the garment. Then, (after I came to him again,) the prophet صلی اللہ علیہ وسلم asked me, 'what did you do with your garment?' I said, 'I burned it,' He asked, 'why? You could have given it to one of your woman to wear, for, there is no harm in it for women."[1]

RED STRIPED CLOAK

(٤٣٦٣) وَعَنْ هِلَالِ بْنِ عَامِرٍ عَنْ اَبِيْهِ قَالَتْ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمِنًى يَخْطُبُ عَلٰى بَغْلَةٍ وَعَلَيْهِ بُرْدٌ اَحْمَرُ وَعَلِيٌّ اَمَامَهٗ يُعَبِّرُ عَنْهُ۔ (رواه ابوداؤد)

4363. Sayyiduna Hilal ibn Aamir رحمہ اللہ reported from his father that he said, "I saw the prophet صلی اللہ علیہ وسلم deliver a sermon. He was riding a she mule and he wore a red (striped) cloak. Ali رضی اللہ عنہ stood in front of him repeating his words (for the multitude).[2]

COMMENTARY: There was a large crowd and the Prophet's صلی اللہ علیہ وسلم voice could not carry to the distant people. So, Sayyiduna Ali رضی اللہ عنہ repeated what he said for those people to hear the sermon.

A BLACK CLOAK

(٤٣٦٤) وَعَنْ عَآئِشَةَ قَالَتْ صُنِعَتْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بُرْدَةٌ سَوْدَاءُ فَلَبِسَهَا فَلَمَّا عَرِقَ فِيْهَا وَجَدَ رِيْحَ الصُّوْفِ فَقَذَفَهَا۔ (رواه ابوداؤد)

4364. Sayyidah Ayshah رضی اللہ عنہا said, "A black cloak was made for the Prophet صلی اللہ علیہ وسلم which he wore. However, when he perspired because of it and observed the smell of the wool, he cast it aside.[3]

QARFASA POSTURE

(٤٣٦٥) وَعَنْ جَابِرٍ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْتَبٍ بِشَمْلَةٍ قَدْ وَقَعَ هُدْبُهَا عَلٰى قَدَمَيْهِ۔

(رواه ابوداؤد)

4365. Sayyiduna Jabir رضی اللہ عنہ said, "I came to the Prophet صلی اللہ علیہ وسلم (once) while he was sitting with his hands round his knees (legs resting on his feet). He wore a

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[1] Abu Dawud # 4068.

[2] Abu Dawud # 4073.

[3] Abu Dawud # 4074.

cloak whose ends were on his feet."[1]

COMMENTARY: Qarfasa is to sit on the buttocks, knees upright and hands round the knees. Sometimes clothing is put around them.

GARMENT BELOW THIN DRESS

(٤٣٦٦) وَعَنْ دِحْيَةَ بْنِ خَلِيْفَةَ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقُبَاطِيٍّ فَاَعْطَانِي مِنْهَا قُبْطِيَّةً فَقَالَ اُصْدَعْهَا صَدْعَيْنِ فَاقْطَعْ اَحَدَهُمَا قَمِيْصًا وَاَعْطِ الْاٰخَرَ اِمْرَأَتَكَ تَخْتَمِرْ بِهٖ فَلَمَّا اَدْبَرَ قَالَ وَأْمُرِ امْرَأَتَكَ اَنْ تَجْعَلَ تَحْتَهٗ ثَوْبًا لَا يَصِفُهَا۔ (رواه ابوداؤد)

4366. Sayyiduna Dihyah ibn Khalifah رضی اللہ عنہ said, "Some Qubti garments were brought to the Prophet صلی اللہ علیہ وسلم. He gave me one of them, saying, 'Divide it into two. Cut out a shirt from one of them and give the second to your wife to make a scarf (of it). As I turned to go, he said, 'instruct her to attach below it a garment so that her figure is not outlined."[2]

COMMENTARY: Qubti is an exclusive fine, white cloth. It is manufactured in Egypt. A woman may wear thin clothing but also wear a garment below it, or attach a lining to it. (Lane's Arabic-English lexicon says that qubti (قبطی) is a kind of thin or fine white cloth of linen made in Egypt. Qibt is irregularity and Qibti is the man...) v7 p2484.

ONE FOLD OF VEIL OVER ONE'S HEAD

(٤٣٦٧) وَعَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَهِيَ تَخْتَمِرُ فَقَالَ لِيَّةٌ لَا لِيَّتَيْنِ (رواه ابوداؤد)

4367. Sayyidah Umm Salamah رضی اللہ عنہا said that the Prophet صلی اللہ علیہ وسلم come to her house. She had a veil over her head and he said, "Put only one fold (over your head). Two are not necessary."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم instructed Sayyidah Umm Salamah رضی اللہ عنہ to put her head scarf or veil over the head and round her neck in one fold so as not to be wasteful and not to resemble the amamah or men's turban. Ancient women used to put the isabah (عصابة) on their head. It was a band like a turban.

Woman should not wear garments resembling men's and look like them. So, too, men must not imitate women in dress and appearance.

SECTION III اَلْفَصْلُ الثَّالِثُ

LOWER GARMENT BEST HALF WAY UP THE LEGS

(٤٣٦٨) عَنِ ابْنِ عُمَرَ قَالَ مَرَرْتُ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِيْ اِزَارِيْ اِسْتِرْخَاءٌ فَقَالَ يَا عَبْدَ اللّٰهِ اِرْفَعْ اِزَارَكَ فَرَفَعْتُهٗ ثُمَّ قَالَ زِدْ فَزِدْتُّ فَمَازِلْتُ اَتَحَرَّاهَا بَعْدُ فَقَالَ بَعْضُ الْقَوْمِ اِلٰى اَيْنَ قَالَ اِلٰى اَنْصَافِ السَّاقَيْنِ۔ (رواه مسلم)

4368. Sayyiduna Ibn Umar رضی اللہ عنہ said, "I passed by Allah's Messenger صلی اللہ علیہ

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[1] Abu Dawud # 4075.

[2] Abu Dawud # 4116.

[3] Abu Dawud # 4115.

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وسلم and my lower garment was hanging down. He called, 'O Abdullah, raise your lower garment.' I raised it higher, but he said, 'More!' I raised it more and I did not cease to raise it till someone among the people asked, 'How high?" He said, 'up to half the legs."[1]

COMMENTARY: The words of Ibn Umar رضی اللہ عنہ may also be translated: "I have not ceased since then to raise my lower garment according to the instruction of the Prophet صلی اللہ علیہ وسلم.

PROHIBITION IS TO TRAIL GARMENT ARROGANTLY

(٤٣٦٩) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ فَقَالَ اَبُوْ بَكْرٍ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِزَارِيْ يَسْتَرْخِيْ اِلَّا اَنْ اَتَعَاهَدَهُ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلَاءَ۔ (رواه البخاری)

4369. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If any one trials his garment arrogantly, then Allah will not look at him (with a merciful look) on the day of resurrection." Sayyiduna Abu Bakr رضی اللہ عنہ submitted, 'O Messenger of Allah, my lower garment hangs down if I am not always attentive to it (which is not possible on occasions)." Allah's Messenger صلی اللہ علیہ وسلم said to him, "You are not among those who do it arrogantly."[2]

COMMENTARY: The essence of the prohibition to hand down the lower garment is to forbid arrogance. But, the best thing is to refrain from it always.

MAY HANG LOWER GARMENT FROM FRONT BUT NOT FROM BACK

(٤٣٧٠) وَعَنْ عِكْرِمَةَ قَالَ رَأَيْتُ ابْنَ عَبَّاسٍ يَأْتَزِرُ فَيَضَعُ حَاشِيَةَ اِزَارِهٖ مِنْ مُقَدَّمِهٖ عَلٰى ظَهْرِ قَدَمِهٖ وَيَرْفَعُ مِنْ مُؤَخَّرِهٖ قُلْتُ لِمَ تَاتَزِرُ هٰذِهِ الْاِزْرَةَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْتَزِرُهَا۔ (رواه ابوداؤد)

4370. Sayyiduna Ikrimah رضی اللہ عنہ said, "I saw Ibn Abbas رضی اللہ عنہ had his lower garment with its hem hanging down from the front on his feet but raised (above his ankles) from behind. I asked him, 'why do you wear it in this way (sometimes)?' He said, 'I saw Allah's Messenger صلی اللہ علیہ وسلم wear it this way (sometimes).'[3]

COMMENTARY: It is enough to have the lower garment raised high from the back side to abide by this command: Raise high the lower garment.

TURBNS MUST BE WORN

(٤٣٧١) وَعَنْ عُبَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالْعَمَائِمِ فَاِنَّهَا سِيْمَاءُ الْمَلَائِكَةِ وَاَرْخُوْهَا خَلْفَ ظُهُوْرِكُمْ۔ (رواه البيهقی فی شعب الايمان)

4371. Sayyiduna Ubadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Bind yourselves to wear the turban, for, they are the sign of the angels (wearing which they had come to the Battle of Badr to help the Muslims). Place its and

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[1] Muslim # 47. 2086.

[2] Bukhari # 3665.

[3] Abu Dawud # 4096.

behind your backs."[1]
It is the Quran says:

يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلَافٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ

{Your Lord will help you with five thousand angels marked} (3: 125)

BODY SEEN THROUGH CLOTHES IS NAKED

(٤٣٧٢) وَعَنْ عَآئِشَةَ عَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ دَخَلَتْ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ عَلَيْهَا ثِيَابٌ رِقَاقٌ فَاَعْرَضَ عَنْهَا وَقَالَ يَا اَسْمَاءُ اِنَّ الْمَرْاَةَ اِذَا بَلَغَتِ الْمَحِيْضَ لَمْ يَصْلُحْ اَنْ يُرٰى مِنْهَا اِلَّا هٰذَا وَهٰذَا وَ اَشَارَ اِلٰى وَجْهِهٖ وَكَفَّيْهِ۔ (رواه ابوداؤد)

4372. Sayyidah Ayshah رضی اللہ عنہا narrated that (Sayyidah) Asma bint Abu Bakr رضی اللہ عنہ came to them to visit Allah's Messenger صلی اللہ علیہ وسلم. She was wearing thin garments. So he turned away from her and said, "O Asma, when a woman attain the age when she menstruates, it is never proper that any portion of her (body) should be seen other than this and this." He pointed to his face and his hands.[2]

COMMENTARY: This is the veil for a woman prescribed by Shariah. But when she comes out of her house, she must cover her face and hands too. If a woman wears thin clothing revealing her body features then she is deemed to be naked.

ON DONNING NEW GARMENTS

(٤٣٧٣) وَعَنْ اَبِيْ مَطَرٍ قَالَ اِنَّ عَلِيًّا اشْتَرٰى ثَوْبًا بِثَلَاثَةِ دَرَاهِمَ فَلَمَّا لَبِسَهٗ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَزَقَنِيْ مِنَ الرِّيَاشِ مَا اَتَجَمَّلُ بِهٖ فِي النَّاسِ وَاُوَارِيْ بِهٖ عَوْرَتِيْ ثُمَّ قَالَ هٰكَذَا سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ۔ (رواه احمد)

4373. Sayyiduna Abu Matar رضی اللہ عنہ narrated, Ali رضی اللہ عنہ bought a garment for three dirhams. When he put it on, 'he prayed (in gratitude);

اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَزَقَنِيْ مِنَ الرِّيَاشِ مَا اَتَجَمَّلُ بِهٖ فِي النَّاسِ وَاُوَارِيْ بِهٖ عَوْرَتِيْ

(Praise belongs to Allah who has provided me with this raiment with which I adorn myself before people and with which I cover my nakedness.)
Then, he said, 'This is how I heard Allah's Messenger صلی اللہ علیہ وسلم say (after donning a new dress)."[3]

(٤٣٧٤) وَعَنْ اَبِيْ اُمَامَةَ قَالَ لَبِسَ عُمَرُ بْنُ الْخَطَّابِ ثَوْبًا جَدِيْدًا فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَ اَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ لَبِسَ ثَوْبًا جَدِيْدًا فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ ثُمَّ عَمِدَ اِلَى الثَّوْبِ الَّذِيْ اَخْلَقَ فَتَصَدَّقَ

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[1] Shu'ab ul Eeman # 6262.
[2] Abu Dawud # 4104.
[3] Musnad Ahmad 1-157.

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بِهٖ كَانَ فِيْ كَنَفِ اللّٰهِ وَفِيْ حِفْظِ اللّٰهِ وَفِيْ سَتْرِاللّٰهِ حَيًّا وَمَيِّتًا رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4374. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that umar ibn Khattab رضی اللہ عنہ wore new garment and made this supplication:

اَلْحَمْدُلِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَ اَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ

(Praise belongs to Allah who clad me with that with which I may cover my shame and with which I may adorn myself in my life.)
Then he said that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "Whose puts on a new garment and says: 'Praise belongs to Allah who has clad me with that with which I cover my nakedness and with which I adorn myself in my life, and takes the old garment and gives it in charity, will be in Allah's protection, in Allah's shelter, and Allah's cover as long as he lives and when he dies."[1]

WOMEN DISALLOWED FINE CLOTHING

(٤٣٧٥) وَعَنْ عَلْقَمَةَ بْنِ اَبِيْ عَلْقَمَةَ عَنْ اُمِّهٖ قَالَتْ دَخَلَتْ حَفْصَةُ بِنْتُ عَبْدِالرَّحْمٰنِ عَلٰى عَائِشَةَ وَعَلَيْهَا خِمَارٌ رَقِيْقٌ فَشَقَّتْهُ عَائِشَةُ وَكَسَتْهَا خِمَارًا كَثِيْفًا۔ (رواه مالك)

4375. Sayyiduna Alqamah ibn Abu Alqamah رضی اللہ عنہ narrated on the authority of his mother who said, "Hafsah, رضی اللہ عنہا daughter of Abdur Rahman (ibn Abu Bakr) رضی اللہ عنہ went to visit (Sayyidah) Ayshah رضی اللہ عنہا wearing a thin head (and chest) cover. She tore it and put on her a thick head cover."[2]

COMMENTARY: Sayyidah Hafsah رضی اللہ عنہ was the neice of Sayyidah Ayshah رضی اللہ عنہا On seeing her wear a thin veil, Sayyidah Ayshah رضی اللہ عنہا flew into a rage over her.

SAYYIDAH AYSHAH'S رضی اللہ عنہا ASCETICISM

(٤٣٧٦) وَعَنْ عَبْدِالْوَاحِدِ بْنِ اَيْمَنَ عَنْ اَبِيْهِ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ وَعَلَيْهَا دِرْعٌ قِطْرِيٌّ ثَمَنُ خَمْسَةِ دَرَاهِمَ فَقَالَتْ اُرْفَعْ بَصَرَكَ اِلٰى جَارِيَتِيْ اُنْظُرْ اِلَيْهَا فَاِنَّهَا تُزْهٰى اَنْ تَلْبَسَهٗ فِي الْبَيْتِ وَقَدْ كَانَ لِيْ مِنْهَا دِرْعٌ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا كَانَتِ امْرَاَةٌ تُقَيَّنُ بِالْمَدِيْنَةِ اِلَّا اَرْسَلَتْ اِلَيَّ تَسْتَعِيْرُهٗ (رواه البخاری)

4376. Sayyiduna Abdul Wahid ibn Ayman رحمہ اللہ narrated on the authority of his father who said, "I went to visit (Sayyidah) Ayshah رضی اللہ عنہا. She was wearing a shirt of Qitr[3] whose value was five dirhams. She said, 'Raise your eyes toward my slave girl and look at her. She is too haughty to wear this cloth in the house too. (What to say of going out wearing it!) This - (in spite of the fact that) I had a shirt of this make in the time of Allah's Messenger صلی اللہ علیہ وسلم. There was not a woman in Madinah who needed to be adorned (for her wedding or for another's wedding,

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[1] Tirmidhi # 3540 (3571), Ibn Majah # 3557, Musnad Ahmad 1-44.

[2] Muwatta Maalik # 6 (Libas).

[3] See hadith # 4360.

etc), but she sent to me for this shirt (to borrow it)."[1]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا pointed out how values had changed in a short period of time. Women had taken something as necessary for their adornment but soon degraded it as unworthy of wearing at home.

In this way she also showed how abstinent she was.

SILK GOWN

(٤٣٧٧) وَعَنْ جَابِرٍ قَالَ لَبِسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا قَبَاءَ دِيْبَاجٍ اُهْدِىَ لَهٗ ثُمَّ اَوْشَكَ اَنْ نَزَعَهٗ فَاَرْسَلَ بِهٖ اِلٰى عُمَرَ فَقِيْلَ قَدْ اَوْشَكَ مَاانْتَزَعْتَهٗ يَارَسُوْلَ اللّٰهِ فَقَالَ نَهَانِىْ عَنْهُ جِبْرِيْلُ فَجَآءَ عُمَرُ يَبْكِىْ فَقَالَ يَارَسُوْلَ اللّٰهِ كَرِهْتَ اَمْرًا وَاَعْطَيْتَنِيْهِ فَمَالِىْ فَقَالَ اِنِّىْ لَمْ اُعْطِكَهٗ تَلْبَسُهٗ اِنَّمَا اَعْطَيْتُكَهٗ تَبِيْعُهٗ فَبَاعَهٗ بِاَلْفَىْ دِرْهَمٍ۔ (رواه مسلم)

4377. Sayyiduna Jabir رضی اللہ عنہ narrated that one day Allah's Messenger صلی اللہ علیہ وسلم wore a sleeved gown of brocade that had been given to him as a gift, but he took it off instantly and sent it to Umar رضی اللہ عنہ. The sahabah (Prophet's Companions) رضی اللہ عنہم wondered. "O Messenger of Allah, why did you take it off instantly" He said, "Jibril disallowed me to wear it." (It means that this had happened before silk clothing was forbidden.) Meanwhile, Umar رضی اللہ عنہ (who had learnt of it) came weeping and submitted, "O Messenger of Allah, that which you did not like, you gave it to me (that I might wear). What will became of me, now? He said, "I did not give it to you that you might wear it. I only gave it to you that you might dispose of it." So, he sold it for two thousand dirhams.[2]

SILK BORDERS ON THE WARP

(٤٣٧٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّمَا نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الثَّوْبِ الْمُصْمَتِ مِنَ الْحَرِيْرِ فَاَمَّا الْعَلَمُ وَسَدَى الثَّوْبِ فَلَا بَأْسَ بِهٖ۔ (رواه ابوداؤد)

4378. Sayyiduna Ibn Abbas رضی اللہ عنہ said, "Certainly, Allah's Messenger صلی اللہ علیہ وسلم forbade a garment made of pure silk. As for the hems (and embroidery of not more than four fingers) and the warp, there is no harm in it."[3]

COMMENTARY: If both warp and woof are silk, then the garment is disallowed to men, The sahiban (the two disciples, Imam Abu Yusuf رحمہ اللہ and imam Muhammad) رحمہ اللہ, however, hold that it is permissible to wear during warfare. If the warp is silk but not the woof (or weft) which is cotton, etc, then it is allowed to men to wear in the view of all Imams and scholars. But, if it is the other way about, then it is disallowed to them except in battles when it is permitted.

In other words, the two disciples permit a pure silk cloth, or one whose woof is silk, during battles. But, Imam Abu Hanifah رحمہ اللہ holds that, in battles only such cloth is allowed whose woof is silk and warp other than silk. As for that cloth whose warp is silk and woof

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[1] Bukhari # 2628.

[2] Muslim # 16-2070.

[3] Abu Dawud # 4055.

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other than silk, it is allowed in all circumstances.

ALLAH'S FAVOUR MUST BE MADE KNOWN

(٤٣٧٩) وَعَنْ اَبِيْ رَجَاءٍ قَالَ خَرَجَ عَلَيْنَا عِمْرَانُ بْنُ حُصَيْنٍ وَ عَلَيْهِ مُطَرَّفٌ مِنْ خَزٍّ وَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَنْعَمَ اللّٰهُ عَلَيْهِ نِعْمَةً فَاِنَّ اللّٰهَ يُحِبُّ اَنْ يُّرٰى اَثَرُ نِعْمَتِهٖ عَلٰى عَبْدِهٖ (رواه احمد)

4379. Sayyiduna Abu Raja رحمه الله narrated that (Sayyiduna) Imran ibn Husayn رضى الله عنه came out to them and he had on him a clock of silk with decorated hems. (It was mutarraf min khazz). He said that Allah's Messenger صلى الله عليه وسلم said, "He on whom Allah has showered favours, (then) surely Allah loves that traces of His blessings must be seen on his slave."[1]

COMMENTARY: Mutarraf is a particular kind of cloak whose both sides have woof. According to the Qamus, it is a shawl of striped khazz. Thus, mutarraf min khazz is a cloth woofed with silk and wool. It is allowed to wear it. So, the word khazz may be interpreted in this manner. (see also hadith # 4357)

AVAIL OF WHAT IS PERMITTED BUT AVOID SQUANDERING & ARROGANCE

(٤٣٨٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُلْ مَاشِئْتَ وَ الْبَسْ مَاشِئْتَ مَا اَخْطَأَتْكَ اثْنَتَانِ سَرَفٌ وَ مَخِيْلَةٌ۔ (رواه البخارى فى ترجمة باب)

4380. Sayyiduna Ibn Abbas رضى الله عنه said, "Eat what you like (of the permissible food) and wear what you like (of the lawful things). As long as two things do not lure you: extravagance and arrogance."[2]

(٤٣٨١) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُوْا وَاشْرَبُوْا وَتَصَدَّقُوْا وَاْلْبَسُوْا مَالَمْ يُخَالِطْ اِسْرَافٌ وَلَا مَخِيْلَةٌ۔ (رواه احمدوالنسائى وابن ماجة)

4381. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father that his grandfather narrated that Allah's Messenger صلى الله عليه وسلم said, "Eat, drink, give charity (what you have beyond your needs) and wear garments (respecting the lawful and) avoiding extravagance and conceit."[3]

WHITE BEST FOR CLOTHING

(٤٣٨٢) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحْسَنَ مَازُرْتُمُ اللّٰهَ فِيْ قُبُوْرِكُمْ وَ مَسَاجِدِكُمُ الْبَيَاضُ۔ (رواه ابن ماجة)

4382. Sayyiduna Abu Darda رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best clothing in which you may visit your graves and your mosques and meet Allah is white (clothing)."[4]

COMMENTARY: The mosque is Allah's house. One who goes to it to worship really goes

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[1] Musnad Ahmad 4-438.

[2] Bukhari Book of Dress, Chapter I (heading).

[3] Nasa'i # 3559, Ibn Majah, Musnd Ahmad.

[4] Ibn Majah # 3568.

to meet Allah's. It is better to go there wearing a white dress.
So too when one dies, he meets Allah. So, the dead should be given a white shroud.

CHAPTER - II

(WEARING) SIGNET RINGS

بَابُ الْخَاتَم

SECTION I

اَلْفَصْلُ الْاَوَّل

MEN DISALLOWED TO WEAR GOLD RING BUT NOT RING OF SILVER

(٤٣٨٣) عَنِ ابْنِ عُمَرَ قَالَ اتَّخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ ذَهَبٍ، وَفِيْ رِوَايَةٍ وَجَعَلَهُ فِيْ يَدِهِ الْيُمْنٰى ثُمَّ اَلْقَاهُ ثُمَّ اتَّخَذَ خَاتَمًا مِنْ وَرَقٍ نُقِشَ فِيْهِ مُحَمَّدٌ رَسُوْلُ اللّٰهِ وَقَالَ لَا يَنْقُشَنَّ اَحَدٌ عَلٰى نَقْشِ خَاتَمِيْ هٰذَا وَ كَانَ اِذَا لَبِسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِيْ بَطْنَ كَفِّهٖ۔ (متفق علیه)

4383. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم had a signet ring of gold made (for him).
According to a version: He put it on his hand, but then threw it away. Then he had another made of silver on which he had these words engraved: (محمد رسول اللہ) (Muhammad, Messenger of Allah). And, he said "No one must have engraved (on his ring) anything live this seal of mine." When he wore it, he kept the stone (inwards) toward the palm of his hand.[1]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم had got the signet ring of gold cast for him, gold was not forbidden to men. When Allah revealed to him that gold was forbidden to men, he threw it away.
Imam Muhammad رضی اللہ عنہ has written in his Muwatta: a man must not wear a signet ring of gold, nor iron, nor copper. But, he should only take a signet ring of silver.[2]
As for women, there is no harm in their wearing signet rings of gold and wearing other kind of jewellery. Rather, the ulama (Scholars) say that it is makruh (disapproved) for women to wear ring of silver, because they must not adopt resemblance to men who wear silver ring. If a woman has to wear it, then she must have its colour changed through electroplating. According to Hidayah, it is the loop of the ring that counts, not the stone.
The sahabah emulated the Prophet صلی اللہ علیہ وسلم in everything he did. So, lest they have the same inscription on their rings, he forbade them to emulate him in this regard too. Besides, he used it as a seal on official letters and if other people had followed suit, foreign dignitaries would have had doubts about the Prophet صلی اللہ علیہ وسلم seal and a mess would have been created.
Qadi Khan has said that the wearing of a silver signet ring is permissible to the person who needs to have a seal. Examples are a judge, and such like. If it is not necessary to have a seal, then it is better for such a person not to use a silver ring too. Moreover, he who wears a rings must wear it on a finger of the left hand and keep the stone next his palm.
Suyuti رحمہ اللہ said that some ahadith do say that the ring must be worn on the right hand,

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[1] Bukhari # 5779, Muslim # 53. 2091.
[2] Muwatta, Imam Muhammad 17-6-870 (Published Darul Isha'at Karachi)

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but these ahadith are regarded as abrogated in favour of those that say that it must be worn on the left hand. Adi رحمه‌الله and others have transmitted the hadith of Ibn Umar رضی‌الله‌عنه that the Prophet صلی‌الله‌علیه‌وسلم used to wear the ring on the right hand but then began to wear it on the left hand.

The author of Safar us Sa'adah writes that ahadith of both kinds are sahih. The Prophet صلی الله‌علیه‌وسلم wore the ring on either hand.

Imam Nawawi رحمه‌الله writes that the ulama (Scholars) agree that it is allowed to wear a ring on the right hand as well as the left, but the Shafi'is regard it as better to wear it on the right hand because it has superiority over the left hand. So, it is more deserving that the ring should be worn on the right hand. In this way, it is beautified and honoured.

(٤٣٨٤) وَعَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ وَعَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ قِرَائَةِ الْقُرْاٰنِ فِي الرُّكُوْعِ۔ (رواه مسلم)

4384. Sayyiduna Ali رضی‌الله‌عنه said that Allah's Messenger صلی‌الله‌علیه‌وسلم forbade (men) to wear the garment Qassi and whatever is dyed with saffron, and to wear a gold ring, and to recite the Quran in ruku' (which is bowing posture in salah (prayer)).[1]

COMMENTARY: Qassi is a kind of silk garment manufactured in Qass, in Egypt.

The disallowance to recite the Quran in ruku could mean that:

(i) One should not recite the Quran in ruku (bowing) and sajdah (prostration) in place of the prescribed tasbih (or glorification) in these postures, or

(ii) One should not be restless while in the standing posture and hurry through the recital of the Quran to complete it in ruku.

(This hadith by Tirmidhi has that Sayyiduna Ali رضی‌الله‌عنه said, "Allah's Messenger صلی‌الله‌علیه وسلم forbade me to wear Qassi...." And (that he forbade him) to recite the Quran in ruku and sajdah.)

GOLD RING ON MAN SPELLS COAL OF HELL FOR HIM

(٤٣٨٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى خَاتَمًا مِنْ ذَهَبٍ فِيْ يَدِ رَجُلٍ فَنَزَعَهٗ فَطَرَحَهٗ فَقَالَ يَعْمِدُ اَحَدُكُمْ اِلٰى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِيْ يَدِهٖ فَقِيْلَ لِلرَّجُلِ بَعْدَ مَاذَهَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذْ خَاتَمَكَ انْتَفِعْ بِهٖ قَالَ لَا وَاللّٰهِ لَا اٰخُذُهٗ اَبَدًا وَقَدْ طَرَحَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

4385. Sayyiduna Abdullah ibn Abbas رضی‌الله‌عنه narrated that Allah's Messenger صلی‌الله علیه‌وسلم saw a gold (Signet) ring on the hand of a man. He took it out (of his h and) and threw it away, saying, "One of you is aiming to get a coal from hell and put it on his h and." (So, a man must not wear a gold ring under any circumstances). When Allah's Messenger صلی‌الله علیه وسلم departed (from there), the man was advised, "Pick up your ring, and derive some benefit from it." (He could have sold it or given it to a woman of his family.) But, he said, "No! By Allah, I shall never take it

[1] Muslim # 29. 2078, Tirmidhi # 1737 (1743)

once Allah's Messenger صلى الله عليه وسلم has thrown it away."[1]

COMMENTARY: If anyone is able to then he must correct any contravention of Shari'ah (divine law) by any person and destroy the wrong done. This is adherence to the saying of Allah's Messenger صلى الله عليه وسلم:

إِذَا رَاٰى اَحَدٌ مِّنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهٖ

"When any of you sees something contrary to Shari'ah (divine law) he must change it."

SEAL OF PROPHETHOOD

(٤٣٨٦) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَادَ اَنْ يَّكْتُبَ اِلٰى كِسْرٰى وَ قَيْصَرِ وَالنَّجَاشِيِّ فَقِيْلَ اِنَّهُمْ لَا يَقْبَلُوْنَ كِتَابًا اِلَّا بِخَاتَمٍ فَصَاغَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا حَلْقَةً فِضَّةٍ نُقِشَ فِيْهِ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رَوَاهُ مُسْلِمٌ)، وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ كَانَ نَقْشُ الْخَاتَمِ ثَلَاثَةَ اَسْطُرٍ مُحَمَّدٌ سَطْرٌ وَرَسُوْلُ سَطْرٌ وَاللّٰهِ سَطْرٌ۔

4386. Sayyiduna Anas رضى الله عنه narrated that (after the peace treaty of Hudaybiyah, on coming back to Madinah,) the Prophet صلى الله عليه وسلم decided to write to the Kisra (Persian emperor), the Qaysar (Roman emperor) and the Najashi (negus of Ethiopia to call them to Islam). He was told that they would not accept a letter unless it had a seal (for, they would not regard it as authentic without it). Hence, Allah's Messenger صلى الله عليه وسلم had a seal designed of a silver ring and engraved thereon (the words;) Muhammad, Messenger of Allah. (- Muslim)

According to a version (- Bukhari): The inscription (engraved) on the seal was in three lines (in this way): "Muhammad" (the lowest line) "Messenger" (the line in the middle) and "Allah" (the first or topmost line).[2]

Like this:

ALLAH	(الله)
Messenger (of)	(رسول)
Muhammad	(محمد)

COMMENTARY: Instead of the word Khatam (خاتم), the word halqah (حلقة) is also used without mentioning the stone. After all the ring itself is placed on the finger. So it does not matter. But, other traditions do mention the stone to be silver or Ethiopian (carnelian or agate) as we shall see in the ahadith to follow (# 4387, 4388).

Nawawi رحمه الله has concurred with the description of the (seal's) inscription as we have described in the hadith. The style has been shown as:

(محمد رسول الله) or (محمد رسول الله صلى الله), but Allah knows best.

On the Prophet's صلى الله عليه وسلم death, the ring passed to Sayyiduna Abu Bakr رضى الله عنه and he wore it. After him, Sayyiduna Umar رضى الله عنه wore it and after him, Sayyiduna Uthman رضى الله عنه wore it. However, towards the end of his caliphate, it dropped into the well Aris from

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[1] Muslim # 52-2090.

[2] Muslim # 58-2090, Bukhari # 5875, Tirmidhi # 1754.

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the hands of Mu'ayqib رحمه الله, the servant of Uthman رضی الله عنه. It could not be found though pains were taken to look for it.

The ulama (Scholars) say that the terrible unrest and civil strife that arose during the final days of Uthman رضی الله عنه and after him, originated because of the loss of the blessed ring. Allah had placed great blessing in this ring that caused itself been in government, rule and administration .It was like the singularity of the signet ring (with a seal) of (Prophet) Sayyiduna Sulayman عليه السلام.[1]

STONE IN THE RING OF THE PROPHET عليه السلام

(٤٣٨٧) وَعَنْهُ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ خَاتَمُهُ مِنْ فِضَّةٍ وَكَانَ فَصُّهُ مِنْهُ۔ (رواه البخاری)

4387. Sayyiduna Anas رضی الله عنه said that the signet ring of the Prophet صلی الله علیه وسلم was of silver. And its stone too was of silver.[2]

(٤٣٨٨) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَبِسَ خَاتَمَ فِضَّةٍ فِيْ يَمِيْنِهِ فِيْهِ فَصٌّ حَبَشِيٌّ كَانَ يَجْعَلُ فَصَّهُ مِمَّا يَلِيْ كَفَّهُ۔ (متفق علیه)

4388. Sayyiduna Anas رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم wore a silver signet ring with an Abyssinian gem on his right hand. He (wore it in such a way that he) had the gem next to the palm of his hand.[3]

COMMENTARY: The word Habshi (Abyssinian) means aqiq (عقیق). The reason for ascribing it to Abyssinia is that the mines of aqiq (carnelian or agate) are located in Abyssinia and Yemen. Or, the gem may not have been aqiq but of some other kind found only in Abyssinia. Or, it was of black colour, so it was ascribed to them because of their colour, black, Or, an Abyssinain may have made the stone and in this case this tradition will not contradict the hadith that the gem too was silver. If we go by the earlier explanation that the gem was aqiq from Abyssinia, then it would mean that the Prophet صلی الله علیه وسلم had both the rings, one with a silver gem and the other with an Abyssinian gem.

(٤٣٨٩) وَعَنْهُ قَالَ كَانَ خَاتَمُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذِهٖ وَاَشَارَ اِلَى الْخِنْصَرِ مِنْ يَدِهِ الْيُسْرٰى (رواه مسلم)

4389. Sayyiduna Anas رضی الله عنه said, "The signet ring of the Prophet صلی الله علیه وسلم was on this," and he pointed to the little finger of his left hand,[4]

NOT ON THE MIDDLE OR NEXT TO IT

(٤٣٩٠) وَعَنْ عَلِيٍّ قَالَ نَهَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَتَخَتَّمَ فِيْ اِصْبَعِيْ هٰذِهٖ اَوْ هٰذِهٖ قَالَ فَاَوْمَاَ اِلَى الْوُسْطٰى وَالَّتِيْ تَلِيْهَا۔ (رواه مسلم)

4390. Sayyiduna Ali رضی الله عنه narrated, "Allah's Messenger صلی الله علیه وسلم forbade me to wear a signet ring on my this finger or this."

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[1] See the lives, of the Noble Caliphs p 247, Life of Prophet Muhammad صلی الله علیه وسلم pp 780-1 (Ibn Kathir, published Darul Isha'at Karachi) Stories of the Prophet (Ibn Kathir Darul Isha'at Karachi).

[2] Bukhari # 5870, Tirmidhi # 1740.

[3] Muslim # 62-2094.

[4] Muslim # 62-2095.

And, the narrator said that then he pointed the middle finger and the one next to it.[1]

COMMENTARY: Besides these two fingers, the Prophet صلى الله عليه وسلم, the sahabah (Prophet's Companions) رضى الله عنهم and the tabi'un رحمه الله are not known to have ever worn a ring on the thumb or the third finger also. Thus, it is mustahab (desirable) to wear a ring only on the small finger.

The Shafi'is and the Hanafis tend to abide by it. However, this is as far as men are concerned. As for women, they are allowed to wear a ring on any of the fingers.

Imam Nawawi رحمه الله said that it is makruh tanzihi (disapproved nearer to lawful) for men to wear a ring on the middle and index finger.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET صلى الله عليه وسلم WORE THE RING ON BOTH HANDS

(٤٣٩١-٤٣٩٢) عَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِيْ يَمِيْنِهٖ (رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ عَنْ عَلِيٍّ)۔

4391. Sayyiduna Abdullah ibn Ja'far رضى الله عنه said that the Prophet صلى الله عليه وسلم wore a signet ring on his right hand.[2]

4392. Sayyiduna Ali رضى الله عنه narrated that same hadith.[3]

(٤٣٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِيْ يَسَارِهٖ۔ (رواه ابوداؤد)

4393. Sayyiduna Ibn Umar رضى الله عنه said that the Prophet صلى الله عليه وسلم wore a signet ring on his left hand.[4]

SILK & GOLD ARE FORBIDDEN TO MEN

(٤٣٩٤) وَعَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ حَرِيْرًا فَجَعَلَهٗ فِيْ يَمِيْنِهٖ وَاَخَذَ ذَهَبًا فَجَعَلَهٗ فِيْ شِمَالِهٖ ثُمَّ قَالَ اِنَّ هٰذَيْنِ حَرَامٌ عَلٰى ذُكُوْرِ اُمَّتِيْ۔ (رواه احمد وابوداؤد و النسائى)

4394. Sayyiduna Ali رضى الله عنه narrated "The Prophet صلى الله عليه وسلم took some silk and held it in his right hand, and took some gold and held it in his left hand. Then, he said, "Both these things are forbidden to the men of my ummah."[5]

(٤٣٩٥) وَعَنْ مُعَاوِيَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ رُكُوْبِ النُّمُوْرِ وَعَنْ لُبْسِ الذَّهَبِ اِلَّا مُقَطَّعًا۔ (رواه ابوداؤد والنسائى)

4395. Sayyiduna Mu'awiyah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم forbade riding on hides of panthers and wearing gold (by men) except in little pieces.[6]

COMMENTARY: The small quantity of gold that the hadith permitted men has also been

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[1] Muslim # 65-2098, Nasa'i # 5210, Ibn Majah # 3648, Musnad Ahmad 1-124.

[2] Ibn Majah # 3647.

[3] Abu Dawud # 4226, Nasa'i # 5204.

[4] Abu Dawud # 4227.

[5] Abu Dawud # 4057.

[6] Abu Dawud # 4239, Nasa'i.

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forbidden. However, the ulama (Scholars) say that even this permission is taken by the Hanafis to apply to a plating of gold or any kind of a fixing of gold material for a gem or stone, or a small gold embroidery on the hem of clothing. The Hanafis hold that it is allowed to men.

COPPER & IRON RINGS DISALLOWED TO MEN

(٤٣٩٦) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ عَلَيْهِ خَاتَمٌ مِنْ شَبَهٍ مَالِيْ اَجِدُ مِنْكَ رِيْحَ الْاَصْنَامِ فَطَرَحَهُ ثُمَّ جَآءَ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيْدٍ فَقَالَ مَالِيْ اَرٰى عَلَيْكَ حِلْيَةَ اَهْلِ النَّارِ فَطَرَحَهُ فَقَالَ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اَيِّ شَيْءٍ اَتَّخِذُهُ قَالَ مِنْ وَرِقٍ وَلَا تُتِمَّهُ مِثْقَالًا رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَقَالَ مُحْيِ السُّنَّةِ وَقَدْ صَحَّ عَنْ سَهْلِ بْنِ سَعْدٍ فِي الصُّدَاقِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ۔ الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيْدٍ۔

4396. Sayyiduna Buraydah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to a man who was wearing a signet ring of copper, "why do I perceive the odour of idols in you?" So, he threw it away (to remove the Prophet's صلی اللہ علیہ وسلم displeasure). When he came again, he was wearing an iron signet ring, and he asked, "Why is it that I see you adorned with the jewellery of the inmates of hell?" So, he threw it away and submitted, "O Messenger of Allah, what material should I choose for my ring?" He said, "Silver, but do not let the silver weigh as much as one mithqal."[1]

Muhyi us sunnah (Holy Prophet's practice) reported that there is a sahih hadith narrated by Sahl ibn Sa'd رضی اللہ عنہ concerning a (woman's) dower that the Prophet said to a man contemplating marriage "Find something (for her) even though a signet ring of iron."

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said, "The silver must not weigh as much as one mithqal." This is by way of caution and righteousness. It is to be on the safe side to have the silver less than one mithqal. Besides, this is because gold and silver are in essence disliked things, so they must not be used beyond the necessary amount. This is why it is makruh (disapproved) to wear two or more rings, but it is not makruh (disapproved) to have many rings provided they are not worn together. They may be worn at different times.

According to fatawa Qadi Khan, it is makruh (disapproved) to wear a ring of iron or copper, and it is forbidden to men to wear a gold ring.

As for the tradition of Muhyi us sunnah (Holy Prophet's practice) that an iron ring may be given in dower if nothing else is available, it does not follow that the ring should be worn because iron and copper rings are disallowed to wear. They can be kept as regular property. Besides, it is also possible that the ring of iron may have been forbidden after this tradition of sahl رضی اللہ عنہ was narrated, because it is established that sahl's رضی اللہ عنہ tradition dates prior to the induction of sunnah (Holy Prophet's practice) and ratification of Shariah. The hadith of Buraydah رضی اللہ عنہ is of a later date. So Sahl's رضی اللہ عنہ tradition stands abrogated. His hadith as been narrated earlier in the chapter on dower (# 3202).[2]

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[1] Tirmidhi # 2785, Abu Dawud # 4223.

[2] Bukhari # 5135, Muslim # 76. 1425.

TEN THINGS DISLIKED BY THE PROPHET صلى الله عليه وسلم

(٤٣٩٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ عَشْرَ خِلَالٍ الصُّفْرَةَ يَعْنِي الْخَلُوْقَ وَتَغْيِيْرًا لشَّيْبِ وَجَرَّالْإِزَارِ وَالتَّخَتُّمِ بِالذَّهَبِ وَالتَّبَرُّجَ بِالزِّيْنَةِ لِغَيْرِ مَحِلِّهَا وَالضَّرْبِ بِالْكِعَابِ وَالرُّقٰى إِلَّا بِالْمُعَوَّذَاتِ وَعَقْدَ التَّمَائِمِ وَ عَزْلَ الْمَاءِ لِغَيْرِ مَحَلِّهٖ وَ فَسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهٖ۔ (رواه ابوداؤدو النسائی)

4397. Sayyiduna Ibn Mas'ud رضی الله عنه narrated that the Prophet صلى الله عليه وسلم disliked ten things:

1. **Yellow colouring, meaning use of Khaluq.**
2. **Altering old age, meaning dying grey hair.**
3. **Trailing the lower garment (beyond the ankles).**
4. **Wearing a gold signet ring (by men).**
5. **Women's displaying her adornment where it is not lawful for her to do so.**
6. **Playing dice games.**
7. **Using spells other than the Mu'awwidhat (last two suras of the Quran).**
8. **Wearing amulet s and talisman.**
9. **Practicing azal (which is to withdraw the penis before discharge of semen) unilaterally.**
10. **Impairing a child (who is being breast-fed its mother), but he did not declare it to be unlawful.**[1]

COMMENTARY: Khaluq is a perfume prepared from saffron, etc. Men are disallowed to use it, but women may use it. Some ahadith allow it to men too but, in the face of many that disallow it, they are said to be abrogated. Khaluq is purely a woman's perfume.

It is disallowed to alter old age be it by plucking out grey hair or dyeing them black. However, henna may be applied because there are ahadith that permit it. The Hanafis say that it is forbidden and disliked to pluck grey hair.

It is lawful for a woman to show her adornment to her husband and in places where her mahram are, meaning her father, her brothers and son. But, she cannot display her beauty to other men who are outside the purview of mahram. It is as the Quran says:

وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ إِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ (الاية)

{...and display not their adornment except to their husbands, or their fathers...} (24: 31)

Games of dice are forbidden. The dice is thrown to play it. This game is disallowed. Most of the sahabah (Prophet's Companions) رضی الله عنهم said that it is unlawful. The Hanafis regard chass too as makruh (disapproved) tahrimi.

The word ruqa (رقی) is to cast spells or blow after chanting some incantation. As for the mu'awwidhat, they are those verses of the Quran that teach to seek refuge in Allah. They could be the last two surahs of the Quran (113 and 114) or any other verses. In other words, it is allowed to invoke by recourse to the verses of the Quran , the supplication mentioned in the ahadith and the asma ul husna (beautiful names of Allah). But, it is forbidden to use other means, particularly words whose meanings are not deciphered for, not only is that unlawful but it is also likely to fall in disbelief.

Tamaim (تمائم) are beads or bones that Arabs tied together to repel the evil eye and they

[1] Abu Dawud # 4222, Nasa'i.

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hung them on the necks of their children. Islam forbade this practice. Some people say that tama'im are the charms and conjurations with a tint of polytheism. It was common practice during the pre Islamic days. However, it is permitted to hang on the neck the amulets with verses of the quran, or approved supplications, or the name of Allah. It is known from the tradition of Sayyiduna Abdullah ibn Umar رضی اللہ عنہ as reported in Hisn Hasin.[1]

Azal is to withdraw the penis while having sexual intercourse before semen is emitted to forestall pregnancy. It is allowed with the permission of one's wife otherwise it will unilateral. If the woman is a female slave then her permission is not required because azal can be observed with her.

To impair a child who is being suckled is to have sexual intercourse with its mother and she becomes pregnant with another child. This corrupts her milk and it will impair the body. Hence, to have sexual intercourse with a woman who suckles is to hurt the child.

Having sexual intercourse with a woman who suckles is called ghayl and this has been mentioned in the chapter on sexual intercourse (see ahadith # 3189, 3196)

However, the Prophet صلی اللہ علیہ وسلم did not say that it is unlawful to have sexual intercourse with a woman who is suckling a child. The reason is that it is not unlawful to have sexual intercourse with one's wife.

BELLS SHOULD NOT BE WORN

(٤٣٩٨) وَعَنِ ابْنِ الزُّبَيْرِ اَنَّ مَوْلَاةً لَهُمْ ذَهَبَتْ بِابْنَةِ الزُّبَيْرِ اِلٰى عُمَرَ بْنِ الْخَطَّابِ وَفِي رِجْلِهَا اَجْرَاسٌ فَقَطَعَهَا عُمَرُ وَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَعَ كُلِّ جَرَسٍ شَيْطَانٌ (رواه ابوداؤد)

4398. Sayyiduna Ibn Zubayr رضی اللہ عنہ said that a freed woman slave of theirs took the little daughter of Zubayr رضی اللہ عنہ to Umar ibn Khattab. رضی اللہ عنہ She was wearing bells on her leg(s). Umar رضی اللہ عنہ cut off the bells, saying "I had heard Allah's Messenger صلی اللہ علیہ وسلم say 'with every bell there is a devil."[2]

COMMENTARY: The saying means:

اَلْجَرَسُ مَزَامِيْرُ الشَّيْطَانِ

(Bell is the devils pipes).

The devil draws people to every such thing as tinkles. He makes it very pleasing.

(٤٣٩٩) وَعَنْ بُنَانَةَ مَوْلَاةِ عَبْدِالرَّحْمٰنِ بْنِ حَيَّانَ الْاَنْصَارِيِّ كَانَتْ عِنْدَ عَائِشَةَ اِذْ دُخِلَتْ عَلَيْهَا بِجَارِيَةٍ وَعَلَيْهَا جِلَاجِلُ يُصَوِّتْنَ فَقَالَتْ لَاتُدْخِلْنَهَا عَلَيَّ اِلَّا اَنْ تَقْطَعْنَ جِلَاجِلَهَا سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَدْخُلُ الْمَلٰٓئِكَةُ بَيْتًا فِيْهِ جَرَسٌ۔ (رواه ابوداؤد)

4399. Sayyiduna Bunanah, رضی اللہ عنہ freed female slave of (Sayyiduna) Abdur Rahman ibn Hayyan Ansari رضی اللہ عنہ, narrated that while she was with (Sayyidah) Ayshah رضی اللہ عنہا, a girl was brought to her wearing tinkling bells. She said, "Do not let her come to me unless her bells or cut off (and thrown away) for, I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'The angels (or mercy) do not enter a house that has

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[1] Hisn Haseen, Published by Darul Isha'at Karachi.

[2] Abu Dawud # 4230.

(anything like) a bell."[1]

GOLD MAY BE USED IN EXTREME NEED

(٤٤٠٠) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ طَرَفَةَ اَنَّ جَدَّهٗ عَرْفَجَةَ بْنَ اَسْعَدَ قُطِعَ اَنْفُهٗ يَوْمَ الْكُلَابِ فَاتَّخَذَ اَنْفًا مِنْ وَرِقٍ فَاَنْتَنَ عَلَيْهِ فَاَمَرَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّتَّخِذَ اَنْفًا مِنْ ذَهَبٍ (رواه الترمذی وابوداؤد والنسائی)

4400. Sayyiduna Abdur Rahman ibn Tarafah رضی اللہ عنہ said that when his grandfather, Arfajah ibn As'ad رضی اللہ عنہ had his nose chopped off in the battle of Kulab, he got a silver nose made out (for him), but it gave off a stench. So, the Prophet صلی اللہ علیہ وسلم instructed him to have a gold nose made out.[2]

COMMENTARY: A battle was fought at Kulab (before the hijrah). Sayyiduna Arfajah رضی اللہ عنہ had participated in it. His nose was chopped off in this battle. The Prophet صلی اللہ علیہ وسلم permitted him to have a gold nose made when the silver he had made gave out a bad odour. On the basis of this hadith, the ulama (Scholars) allow that a gold nose may be made. They also allow silver wire to be attached to the teeth. In fact, Imam Muhammad رحمہ اللہ said that even gold wire may be used to bind the teeth.

WEARING TO WOMAN WEARING GOLD JEWELLERY

(٤٤٠١) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَحَبَّ اَنْ يُّحَلِّقَ حَبِيْبَهٗ حَلْقَةً مِنْ نَارٍ فَلْيُحَلِّقْهُ حَلْقَةً مِنْ ذَهَبٍ وَمَنْ اَحَبَّ اَنْ يُّطَوِّقَ حَبِيْبَهٗ طَوْقًا مِنْ نَارٍ فَلْيُطَوِّقْهُ طَوْقًا مِنْ ذَهَبٍ وَمَنْ اَحَبَّ اَنْ يُسَوِّرَ حَبِيْبَهٗ سِوَارًا مِنْ نَارٍ فَلْيُسَوِّرْهُ سِوَارًا مِنْ ذَهَبٍ وَلٰكِنْ عَلَيْكُمْ بِالْفِضَّةِ فَالْعَبُوْا بِهَا۔ (رواه ابوداؤد)

4401. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who likes to put a ring of fire on his dear one (like wife or children) may put on him a gold ring (in his ear or nose). He who likes to put a necklace of fire round (the neck of) his dear one may put a necklace of gold on him. And, he who likes to put a bracelet of fire on his dear one may put a bracelet of gold on him. But, you may use silver and while away with it."[3]

COMMENTARY: The concluding words of the hadith mean 'play with it,' implying make silver jewellery for your women and get them to wear them, make a ring for yourselves and make weapons like swords for yourselves. The adornment of the world, however, are plaything, even if they are of the permitted class.

Ibn Maalik رحمہ اللہ said that to play with anything is to employ it at one's will and according to one's wish. So, silver may be used for the jewellary of woman. But, for me only silver rings, swords and weapons are allowed.

(٤٤٠٢) وَعَنْ اَسْمَآءَ بِنْتِ يَزِيْدَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا امْرَاَةٍ تَقَلَّدَتْ قِلَادَةً مِنْ ذَهَبٍ قُلِّدَتْ فِيْ عُنُقِهَا مِثْلُهَا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ وَاَيُّمَا امْرَاَةٍ جَعَلَتْ فِيْ اُذُنِهَا خُرْصًا مِنْ ذَهَبٍ جَعَلَ اللّٰهُ

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[1] Abu Dawud # 4231.

[2] Tirmidhi # 1770, Abu Dawud # 4232.

[3] Abu Dawud # 4237.

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فِيْ اُذُنِهَا مِثْلَهُ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ۔ (رواه ابوداؤد والنسائی)

4402. Sayyiduna Asma bint Yazid رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Any woman who wears a gold necklace will be made to wear the like of it of fire on the day of resurrection. Any woman who wears, a gold earring in her ear will be made to wear the like of it by Allah on the day of resurrection.[1]

(٤٤٠٣) وَعَنْ اُخْتٍ لِحُذَيْفَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا مَعْشَرَ النِّسَاءِ اَمَا لَكُنَّ فِي الْفِضَّةِ مَا تُحَلِّيْنَ بِهٖ اَمَا اِنَّهٗ لَيْسَ مِنْكُنَّ امْرَاَةٌ تَحَلِّيْ ذَهَبًا تُظْهِرُهٗ اِلَّا عُذِّبَتْ بِهٖ۔ (رواه ابوداؤد والنسائی)

4403. The sister of Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O you woman! There is for you in silver that with which you may adorn yourself (making silver jewellary)! Know! Whichever woman among you who adorns herself with (jewellery of) gold and displays it will be punished for doing it, definitely."[2]

COMMENTARY: The foregoing ahadith say explicitly that even women may not wear pure gold. If any woman wears gold jewellery, then she is liable to the punishment, mentioned in the hadith. But, it is allowed to them to wear only jewellery of silver. However, In fact, women are allowed to wear both gold and silver. As for these ahadith, the ulama (Scholars) offer different explanations.

Some of them say that, in the beginning, it was as these ahadith declare and woman were not permitted to wear gold. Later it was replaced by the tradition narrated by Sayyiduna Ali رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Pure silk and gold is forbidden to the men of my ummah." This saying establishes that woman are allowed to wear gold and pure silk.

Some ulama (Scholars) link these ahadith to the payment of zakah (Annual due charity) and the woman who wears gold jewellery without paying zakah (Annual due charity) on it is liable to the punishment mentioned.

Some others of them say that the woman who displays her jewellery to men who are not her mahram are liable to these punishments.

SECTION III اَلْفَصْلُ الثَّالِثُ

IF YOU WANT THEM IN PARADISE THEN SHUN GOLD & SILK IN THIS WORLD

(٤٤٠٤) عَنْ عُقْبَةَ بْنِ عَامِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَمْنَعُ اَهْلَ الْحِلْيَةِ وَالْحَرِيْرِ وَيَقُوْلُ اِنْ كُنْتُمْ تُحِبُّوْنَ حِلْيَةَ الْجَنَّةِ وَحَرِيْرَهَا فَلَا تَلْبَسُوْهَا فِي الدُّنْيَا۔ (رواه النسائی)

4404. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to forbid those who wore jewellery and silk and tell them, "If you desire the jewellery of paradise and its silk then do not wear them in this world."[3]

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[1] Abu Dawud # 4238, Nasa'i # 5139, Musnad Ahmad 6. 460.

[2] Abu Dawud # 4237, Nasa'i # 5137.

[3] Nasa'i # 5131.

PROPHET'S صلى الله عليه وسلم RING OF GOLD

(٤٤٠٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا فَلَبِسَهُ قَالَ شَغَلَنِيْ هٰذَا عَنْكُمْ مُنْذُ الْيَوْمِ اِلَيْهِ نَظْرَةٌ وَاِلَيْكُمْ نَظْرَةٌ ثُمَّ اَلْقَاهُ۔ (رواه النسائی)

4405. Sayyiduna Ibn Abbas رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم had a signet ring made out, and he wore it. Then, he said, "As of today, this has occupied me from you (and I could not attend to you) because I give a look to it and I give a look to you." (Saying that) he threw it away.[1]

COMMENTARY: It seems that the signet ring mentioned in this hadith was made of gold.

EVEN CHILDREN ARE DISALLOWED TO WEAR GOLD

(٤٤٠٦) وَعَنْ مَالِكٍ قَالَ اَنَا اَكْرَهُ اَنْ يَلْبَسَ الْغِلْمَانُ شَيْئًا مِنَ الذَّهَبِ لِاَنَّهُ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ التَّخَتُّمِ بِالذَّهَبِ فَاَنَا اَكْرَهُ لِلرِّجَالِ الْكَبِيْرِ مِنْهُمْ وَالصَّغِيْرِ (رواه فی المؤطا)

4406. (Imam) Maalik رحمه الله said, "I disapprove of youths wearing any gold because I have learnt that Allah's Messenger صلى الله عليه وسلم forbade gold rings too (on this basis, other things of gold are forbidden more emphatically). Hence, I disapprove of males, old or young (wearing gold)."[2]

COMMENTARY: Just as it is forbidden to men to wear any gold material or to let their children wear it, so too they are forbidden anything of silver except rings of silver.
Moreover, silk also attracts the same command as gold and silver.

CHAPTER - III

FOOTWEAR (SANDALS ETC.) بَابُ النِّعَالِ

The word (نعال) ni'al is the plural of (نعل) na'l - shoe, boot sandal. It is that with which feet are protected from the earth. It preserves feet, and is a footwear. Its shape and style has been differing from age to age, people to people and group to group. It may be the shape of a shoe or a sandal or slippers or wooden contraptions.
This chapter means to describe the footwear of the Prophet صلى الله عليه وسلم that was worn by the Arabs of that age.
The caption of this chapter is in plural form because the kinds of footwear were many in those days.
[Shamail Tirmidhi[3] refers to, in its chapter on the shoes of Sayyiduna Rasulullah Sallallahu alayhi wasallam, the booklet of Mawlana Ashrafi Ali Thanawi رحمه الله. Zaadus Sa'eed. It has a detailed treatise on the blessings and virtues of the shoes of Allah's Messenger صلى الله عليه وسلم].

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[1] Nasa'i # 5289.
[2] Muwatta Maalik # 48. 2-4.
[3] p 72.

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SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلی اللہ علیہ وسلم SANDALS

(٤٤٠٧) عَنِ ابْنِ عُمَرَ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ النِّعَالَ الَّتِيْ لَيْسَ فِيْهَا شَعْرٌ (رواه البخاری)

4407. Sayyiduna Ibn Umar رضی اللہ عنہ said, "I saw Allah's Messenger صلی اللہ علیہ وسلم wear sandals that had no hair on them."[1]

(٤٤٠٨) وَعَنْ اَنَسٍ قَالَ اِنَّ نَعْلَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَهَا قِبَالَانِ۔ (رواه البخاری)

4408. Sayyiduna Anas رضی اللہ عنہ said, "The sandals of the Prophet صلی اللہ علیہ وسلم had two thongs (each)."[2]

COMMENTARY: The word (قبال) qibal is the thong or strap of the sandal. It is between the toes. The Prophet's صلی اللہ علیہ وسلم sandal had two thongs, between the great toe and the toe next to it, and (the other) between the middle and next toes. The Arabs used that sandal in those days as chappal or slippers which we wear generally at home.

NECESSITY OF SHOES

(٤٤٠٩) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةٍ غَزَاهَا يَقُوْلُ اسْتَكْثِرُوْا مِنَ النِّعَالِ فَاِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ۔ (رواه مسلم)

4409. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say during a battle that he fought (meaning while setting out for it), "Take plenty of sandals because as long as one wears sandals, he is like a rider."[3]
(The translation by Abdul Hamid Siddiqi of the Sahih Muslim of this hadith says that one should make it a practice to wear sandals because as long as one wear them, he keeps riding.)

COMMENTARY: A person who has shoes on him certainly walks faster than one who is without any kind of footwear. Also, he preserves his feet too from harm. This is why he is compared to a rider. One must keep with oneself such things as are necessities of a journey.

WEAR THE RIGHT SHOE FIRST & TAKE OFF THE LEFT FIRST

(٤٤١٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْتَعَلَ اَحَدُكُمْ فَلْيَبْدَاْ بِالْيُمْنٰى وَاِذَا نَزَعَ فَلْيَبْدَاْ بِالشِّمَالِ لِتَكُنِ الْيُمْنٰى اَوَّلَهُمَا تُنْعَلُ وَاٰخِرَهُمَا تُنْزَعُ۔ (متفق علیه)

4410. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you puts on sandals, let him put on the right sandal first. And, when he takes them off, let him take off the left sandal first, Thus the right one should be the first to be worn and the last to be removed."[4]

COMMENTARY: The procedure is to begin a deed that is more excellent from the right side. This is mustahab (desirable). However, if it is not of this kind, then it is mustahab

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[1] Bukhari # 5851, Muslim # 25-1187.
[2] Bukhari # 5857, Tirmidhi # 1771.
[3] Muslim # 66. 2096 (P 1153 Sahih Muslim Kazi Publication).
[4] Bukhari # 5859, Muslim # 67. 2097.

(desirable) to begin at the left side. Thus, a shoe is put on to go to the mosque which is a good thing, so the right shoe is put on first. Again, as one steps into the mosque, one puts the right foot forward. On coming out of it, the left foot is placed out first.
When one goes to the toilet, one puts the left foot forward and on coming out of it, the right foot precedes.
From another angle too, the right foot has more merit than the left. So, it deserves to precede the left in putting footwear, and to follow on removing them. The same principle applies on entering the mosque and going to other such places, and on returning from there.

SHOE ONLY ON ONE FOOT IS WRONG

(٤٤١١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَمْشِيْ اَحَدُكُمْ فِيْ نَعْلٍ وَاحِدَةٍ لِيُحْفِهِمَا جَمِيْعًا اَوْلِيُنْعِلْهُمَا جَمِيْعًا۔ (متفق علیه)

4411. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let no one of you walk with one shoe. He must remove both of them (and be barefooted), or he must put on both of them."[1]

COMMENTARY: It is makruh tanzihi (disapproved nearer to lawful) to have only one shoe on and leave the other foot bare. Not only is it uncivilized but also it would keep the feet unbalanced and cause one to fall down, particularly when the land is uneven.
The ulama (Scholars) say the same thing about having one hand in the shirt sleeve and the other out of the sleeve that is put up on the shoulder or left dangling.
The same applies to having only one sock on a foot leaving the other without a sock.

(٤٤١٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْقَطَعَ شِسْعُ نَعْلِهٖ فَلَا يَمْشِ فِيْ نَعْلٍ وَاحِدَةٍ حَتّٰى يُصْلِحَ شِسْعَهٗ وَلَا يَمْشِ فِيْ خُفٍّ وَاحِدٍ وَلَا يَأْكُلْ بِشِمَالِهٖ وَلَا يَحْتَبِيْ بِالثَّوْبِ الْوَاحِدِ وَلَا يَلْتَحِفُ الصَّمَّآءَ۔ (رواه مسلم)

4412. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If the thong of anyone's sandal is cut off, let him not walk with one sandal but he should mend his thong. He should not walk with one sock, nor eat with his left hand, nor sit with knees raised and feet on the ground when he has only one garment wrapped round him (and nothing on his private parts), nor wrap himself up completely enclosing his hands too (which cannot be brought out without baring his private parts).[2]

SECTION II اَلْفَصْلُ الثَّانِيْ

THONGS OF THE SANDALS OF THE PROPHET صلی اللہ علیہ وسلم

(٤٤١٣) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ لِنَعْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَالَانِ مُثَنًّى شِرَاكُهُمَا (رواه الترمذی)

4413. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the sandal of Allah's Messenger صلی اللہ علیہ وسلم had two thongs each with dual straps (to make them durable.)[3]

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[1] Bukhari # 5855, Muslim # 68-2097.
[2] Muslim # 71-2099.
[3] Ibn Majah # 3614.

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DO NOT PUT SHOE WHILE STANDING

(٤٤١٤-٤٤١٥) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا (رَوَاهُ اَبُوْدَاوٗد وَرَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ)۔

4414. Sayyiduna Jabir رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade that any one should put on shoes while (he is) standing.[1]

4415. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated the same hadith.[2]

COMMENTARY: This is disallowed only when it is difficult to wear the shoes while standing. If shoes are put on conveniently in a standing position, then one may do so. It is not forbidden in that case.

DID PROPHET صلی اللہ علیہ وسلم WALK WITH ONE SHOE?

(٤٤١٦) وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ قَالَتْ رُبَّمَا مَشَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ نَعْلٍ وَاحِدَةٍ وَفِيْ رِوَايَةٍ اَنَّمَا مَشَتْ بِنَعْلٍ وَاحِدَةٍ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا اَصَحُّ)۔

4416. Sayyiduna Qasim ibn Muhammad رحمہ اللہ narrated that (Sayyidah) Ayshah رضی اللہ عنہا said, "The Prophet صلی اللہ علیہ وسلم walked wearing one sandal sometimes.[3]

According to another version: He did walk wearing (only) one sandal.[4]

COMMENTARY: The ulama (Scholars) doubt if this hadith is sahih because it contradicts other hadith that disallow such a thing. If it is sahih then the Prophet صلی اللہ علیہ وسلم walking with one shoe on would be a rare case and only within the house, and out of necessity. Or, he may have done it too show that it is not outright unlawful to walk with one shoe, but allowed. It must be known that it was wajib (obligatory) for the Prophet صلی اللہ علیہ وسلم to demonstrate the permission of something, like drinking water while standing. The writer of Muwahib Ladunyah has explained this reason against drinking water while standing.

REMOVE SHOES BEFORE SITTING DOWN

(٤٤١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مِنَ السُّنَّةِ اِذَا جَلَسَ الرَّجُلُ اَنْ يَخْلَعَ نَعْلَيْهِ فَيَضَعَهُمَا بِجَنْبِهٖ۔ (رواه ابوداؤد)

4417. Sayyiduna Ibn Abbas رضی اللہ عنہ said that it is a sunnah (Holy Prophet's practice) that when a man sits down, he should remove his sandals and put them besides him.[5]

COMMENTARY: One must not sit down with his shoes on his feet. He must remove them and put them to his left side.

GIFT OF THE NEGUS OF LEATHER SOCKS

(٤٤١٨) وَعَنِ ابْنِ بُرَيْدَةَ عَنْ اَبِيْهِ اَنَّ النَّجَاشِيَّ اَهْدٰى اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُفَّيْنِ اَسْوَدَيْنِ سَاذَجَيْنِ فَلَبِسَهُمَا رَوَاهُ ابْنُ مَاجَةَ وَزَادَ التِّرْمِذِيُّ عَنِ ابْنِ بُرَيْدَةَ عَنْ اَبِيْهِ ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا۔

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[1] Abu Dawud # 4135.

[2] Tirmidhi # 1775.

[3] Tirmidhi # 1777, 1778 (1784-1785).

[4] Tirmidhi # 1777, 1778 (1784-1785).

[5] Abu Dawud # 4138.

4418. Sayyiduna Ibn Buraydah رضی اللہ عنہ reported on the authority of his father that the Negus (of Ethiopia) sent two black (leather) socks as gift for the Prophet صلی اللہ علیہ وسلم without any pattern (on them). [1]
(Ibn Majah transmitted it)
(Tirmidhi added from Ibn Buraydah رضی اللہ عنہ from Buraydahi) رضی اللہ عنہ Then he made ablution and made masah over them (meaning, wiped over the socks).[2]

COMMENTARY: When the Prophet صلی اللہ علیہ وسلم received the socks, he did not investigate whether the leather was dyed or not. Did the leather came from a dead animal (carrion) or from an animal that was slaughtered.
He asked none of these questions, but wore the socks straight away. He only went by their outward look which showed that they were pure.
From this a ruling is derived that if no impurity or such other thing is observed on coarse cloth, socks, mats, carpets, rugs and other similar floor mattings, then they will be deemed to be pure.

This chapter is without Section III

CHAPTER - IV

COMBING THE HAIR(AT-TARAJJUL) بَابُ التَّرَجُّلِ

In Arabic tarajul (ترجل) is used for combing the hair of the head or beard. However, it is understood generally to refer to the hair on the head. For combing the beard, the word (تشریح) tashrih is used.

SECTION I اَلْفَصْلُ الْاَوَّلُ

BODY OF MENSTRUATING WOMAN IS NOT IMPURE

(٤٤١٩) عَنْ عَآئِشَةَ قَالَتْ كُنْتُ اُرَجِّلُ رَاْسَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا حَائِضٌ۔ (متفق علیہ)

4419. Sayyidah Ayshah رضی اللہ عنہا said, "I used to comb the head of Allah's Messenger صلی اللہ علیہ وسلم though I was menstruating."[3]

COMMENTARY: This hadith is evidence that the body of a menstruating woman is pure. Besides, it is allowed to mingle with her is every day life.

THAT WHICH IS FITRAH

(٤٤٢٠) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْفِطْرَةُ خَمْسٌ: اَلْخِتَانُ، وَالْاِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيْمُ الْاَظْفَارِ وَنَتْفُ الْاِبْطِ۔ (متفق علیہ)

4420. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Al-fitrah (that which is innate to man) are five things. (They are:) circumcision, shaving (the hair below the navel) with a razor, clipping the

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[1] Ibn Majah # 549.
[2] Tirmidhi # 2820 (2829) Musnad Ahmad 5-352.
[3] Bukhari # 5925, Muslim # 9. 297.

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moustache, paring the nails, removing (or plucking) the hair under the armpit."[1]

COMMENTARY: Firtah is what has been masnun in the Shari'ah (divine law) of all the Prophets عليه السلام.

Previously, in the chapter of siwak (under taharah, purification) a hadith (# 379) mentions ten things as fitrah. It must be understood that neither was it intended there to cover the entire characteristics, nor is it intended here. The objective is that the sunnah (Holy Prophet's practice)s of all the Prophet عليه السلام covered those ten things (out of the many). Five of them are mentioned here again.

DISTINGUISH YOURSELF FROM POLYTHEISTS

(٤٤٢١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَالِفُوا الْمُشْرِكِيْنَ اَوْفِرُوا اللُّحٰى وَاَحْفُوا الشَّوَارِبَ وَفِيْ رِوَايَةٍ اَنْهِكُوا الشَّوَارِبَ وَاَعْفُوا اللُّحٰى۔ (متفق عليه)

4421. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Go against the polytheists in what they do. So, grow beard long and clip the moustache" (because they shave their beards and let their moustaches be thick). According to another version: "Cut the moustache down and let the beard grow.

WHEN TO REMOVE UNWANTED HAIR

(٤٤٢٢) وَعَنْ اَنَسٍ قَالَ وُقِّتَ لَنَا فِيْ قَصِّ الشَّارِبِ وَتَقْلِيْمِ اَظْفَارٍ وَنَتْفِ الْاِبْطِ وَحَلْقِ الْعَانَةِ اَنْ لَّا نَتْرُكَ مِنْ اَرْبَعِيْنَ لَيْلَةً۔ (رواه مسلم)

4422. Sayyiduna Anas رضی اللہ عنہ said, "It was decided for us that we should clip the moustache, pare the nails, pluck out hair under armpits and shave the pubes without letting forty days elapse between every two observations (of these things)."[2]

COMMENTARY: According to Ibn Maalik رحمہ اللہ Sayyiduna Abu Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم pared the nails and clipped the moustache every Friday. He shaved the pubes every twenty days and removed hair under the armpit every forty days.

It is stated in Qaniyah (قنية) that it is better to pare the nails, clip the moustache, remove unwanted hair once a week and have a bath to keep the body clean and neat. If it is not possible to do it every week then it must be done every fortnight. But, if one neglects it for more than forty days then it would mount to abandoning it without an excuse. In other words the schedule for doing these things is best every week, acceptable every fifteen days, but forty days is the last limit. If anyone delays beyond that then he abandons it for no reason whatsoever, and he will deserve the warning according to the Hanafis.

Mazhar says that Abu Umar رضی اللہ عنہ and Abdullah al Asghar رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم clipped the moustache and pared the nails every Friday before the salah (prayer) of Friday.

Some people say that he removed hair from under the armpits and shaved the pubes every forty days. Some others say that he did it every month. The version about one month is an acceptable one.

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[1] Bukhari # 5891, Muslim # 50. 257.

[2] Bukhari # 5893, Muslim # 52. 259.

DYEING HAIR

(٤٤٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْيَهُوْدَ وَالنَّصَارٰى لَايَصْبِغُوْنَ فَخَالِفُوْهُمْ۔ (متفق علیه)

4423. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Jews and Christians do not dye (their hair). So, you do the opposite of what they do."[1]

COMMENTARY: This means apply the dye and oppose the deeds of the Jews and Christians.' But, the dye should not be black because it is forbidden to apply the black dye. This will be discussed at length later on. The sahabah (Prophet's Companions) رضی اللہ عنہم used to apply henna of red colour and seldom of yellow colour. Authentic ahadith confirm that henna may be applied to the hair. The ulama (Scholars) say that applying henna is a sign of the believers and they are unanimous that it is allowed. Rather, some jurists say that it is mustahab (desirable), both for men and women, to apply henna. They cite ahadith about its excellences though the muhaddithin have declared those ahadith to be weak.

According to Majma al-Bihar, this hadith does not command those people to use a dye whose hair are a combination of black and white. Rather, it commands them whose hair are grey throughout with no trace of black hair. The next hadith is about the hair of Abu Quhafah رضی اللہ عنہ.

It is also stated in this book that the ulama (Scholars) have different views about the dye. It is because circumstances differ. Some of them say that the command applies to the Muslim area where it is a custom to apply the dye to the hair. If anyone differs from the practice and habit of these people of his area then it will bring him undeserved fame which is makruh (disapproved).

Other say that if a person's grey hair bring him respect and he is awe inspiring then it is better for him not to use a dye. But, if grey hair do not suit a person who looks older than he is then it is better for him to use a hair dye and conceal his shortcoming.

(٤٤٢٤) وَعَنْ جَابِرٍ قَالَ اُتِيَ بِاَبِيْ قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَاْسُهٗ وَلِحْيَتُهٗ كَالثُّغَامَةِ بَيَاضًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَيِّرُوْا هٰذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ۔ (رواه مسلم)

4424. Sayyiduna Jabir رضی اللہ عنہ narrated that, on the day of the conquest of Makkah, Abu Quhafah (father of Abu Bakr) رضی اللہ عنہ was brought (to the Prophet صلی اللہ علیہ وسلم, having embraced Islam that very day). The hair on his head and beard were like thughamah (white like anise plant). The Prophet صلی اللہ علیہ وسلم said to him "Change this (white) wit something, but keep away from black."[2]

COMMENTARY: Thughamah is a kind of plant whose buds and flowers are white. In Persian it is uarmaghah. (Thugham is white, whiteness – Hans wehr Dictionary of Modern written Arabic). We know from this hadith that the black dye is forbidden. But it is stated in mutalib ul Muminun that if a warrior uses it to create awe in the minds of an enemy of Islam then he is allowed to do so. As for one who uses it to please himself and impress a

[1] Bukhari # 5899, Muslim # 80. 2103

[2] Muslim # 79. 2102.

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woman then, most ulama (Scholars) say, it is disallowed. Whatever is said of Abu Bakr رضی اللہ عنہ, the correct thing is that he dyed with henna and wasmah (indigo leaves). This did not turn his h air black but reddish black.The same may be said of some other sahabah.
In short, it is allowed to use henna as a dye by all the ulama (Scholars) but the black dye is forbidden and makruh (disapproved). In fact, there is strong warning against using it. We shall see it later.

HAIR ON HEAD MAY OR MAY NOT BE PARTED

(٤٤٢٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ مُوَافَقَةَ اَهْلِ الْكِتَابِ فِيْمَا مَالَمْ يُؤْمَرْ فِيْهِ وَكَانَ اَهْلُ الْكِتَابِ يَسْدُلُوْنَ اَشْعَارَ هُمْ وَكَانَ الْمُشْرِكُوْنَ يَفْرُقُوْنَ رُؤُسَهُمْ فَسَدَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ۔ (متفق علیہ)

4425. Sayyiduna Ibn Abbas رضی اللہ عنہ said that in such things about which the Prophet صلی اللہ علیہ وسلم had not received any command, he liked to do as the People of the Book did. And, the people of the Book used to leave their hair unparted (which is called sadal, left to hang down), but the polytheists used to part their hair, Hence, the Prophet صلی اللہ علیہ وسلم let his forelocks hang down (unparted). Then, later on he parted them.[1]

COMMENTARY: Sadal (سدل) is to let hair fall (or, hang) down. It is to leave them imparted on all sides. Farq (فرق) is to part them. It is also the parting (or dividing) line.
When the Prophet صلی اللہ علیہ وسلم emigrated to Madinah, he did as the people of the Book did. He made sadal with the forelocks, meaning he let them hang on his forehead.
Though only the forelocks are mentioned, sadal is to leave all hair on the head unparted and as they are all around.
Since the final deed of the Prophet صلی اللہ علیہ وسلم was to part the hair, some people say that sadal (or, leaving he hair as they are) is abrogated. It was a command through revelation to adopt farq. It was like the permission from Allah to follow the people of the Book where no Divine command was issue. When the command to adopt farq was issued, it replaced the temporary permission to do as they peoples of the Book did. It became obvious that to adopt farq (parting of hair) was final, and do the opposite of what the people of the Book did.
Some authorities deduce from this hadith that, as long as we are not given a command against it, the Shari'ah (divine law) of the previous Prophet علیہ السلام may be observed by us provided we know that it has not been altered by their ummah and the particular section of the Shari'ah (divine law) is in its original form as revealed by Allah.
Moreover, it was left to the Prophet's صلی اللہ علیہ وسلم discretion to do as the people of the Book did. If the command to do as they did was of the same category as any command of Shari'ah (divine law), then it would not have been left at his discretion, but he would have been bound to obey it as any other wajib (obligatory) command.
Some ahadith say that it was the practice of Allah's Messenger صلی اللہ علیہ وسلم to arrange his hair and part them if they were dishevelled, otherwise he left them as they were unarranged and unparted. In other words (when his hair were not dishevelled), he observed neither sadal nor farq, but he left them as they were. This makes it clear that both

[1] Bukhari # 3917, Muslim # 90. 336.

sadal and farq are allowed though farq is better.

QAZA IS NOT ALLOWED

(٤٤٢٦) وَعَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى عَنِ الْقَزَعِ قِيْلَ لِنَافِعٍ مَا الْقَزَعُ قَالَ يُحْلَقُ بَعْضُ رَاسِ الصَّبِيِّ وَيُتْرَكُ الْبَعْضُ مُتَّفَقٌ عَلَيْهِ وَالْحَقُّ بَعْضُهُمُ التَّفْسِيْرَ بِالْحَدِيْثِ۔

4426. Sayyiduna Nafi رضی اللہ عنہ narrated that (Sayyiduna) Ibn Umar رضی اللہ عنہ said, : I heard the Prophet صلی اللہ علیہ وسلم forbid qaza (قزع)." Someone asked Nafi.' رضی اللہ عنہ "what is qaza?" He said, "It is to shave part of the head of a boy and leave some of it unshaved."
The explanation has been made a part of the hadith by some of the narrators.[1]

COMMENTARY: Nawawi رحمہ اللہ said that qaza is to shave part of anyone's head and leave the remaining unshaven. This is the more correct meaning, so it is wajib (obligatory) to rely on this meaning. As for specifying the 'boy' it is because of the normal custom, otherwise just as it is makruh (disapproved) to shave part of a child's head, it is also makruh (disapproved) to shave some of an adult's head and spare the rest unshaven. This is why this ruling is declared in justice traditions without exceptions.
The dislike of qaza is because it resembles the disbelievers and it distorts the appearance. The tail (or ponytail) and such excess of hair which the non-Muslims grow and which is contrary to the masnun deeds is included in the definition of qaza.'[2]

(٤٤٢٧) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى صَبِيًّا قَدْ حُلِقَ بَعْضُ رَاسِهٖ وَتُرِكَ بَعْضُهٗ فَنَهَاهُمْ عَنْ ذٰلِكَ وَقَالَ احْلِقُوْ كُلَّهٗ اَوِاتْرُكُوْا كُلَّهٗ۔ (رواہ مسلم)

4427. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم saw a boy with part of his head shaved and part of it unshaved. He forbade them (meaning the guardians of the child) to do that. He said, 'shave it all, or leave all of it (unshaven)."[3]

COMMENTARY: This hadith indicates that it is allowed to shave hair on the head, even apart from Hajj (pilgrimage) and umrah. But, it is better not to shave the head except after performing Hajj (pilgrimage) and umrah. The prophet صلی اللہ علیہ وسلم Sayyiduna Ali رضی اللہ عنہ and other sahabah (Prophet's Companions) رضی اللہ عنہم abided by this. We have mentioned this in the chapter on janayah.

EFFEMINATE CURSED

(٤٤٢٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِيْنَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ اَخْرِجُوْهُمْ مِنْ بُيُوْتِكُمْ۔ (رواہ البخاری)

4428. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم cursed the mukhannath among men and the mutarajalat among women. He said, "Expel them from your homes."[4]

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[1] Bukhari # 5920, Muslim # 113-2120.

[2] See also: Upbringing (or Bringing up) Children in Islam, Shaykh Ulwaan, English translation - Darul Isha'at, Karachi p 25.

[3] Bukhari # 113-2120, Bukhari # 5920-5921, Abu Dawud # 4195.

[4] Bukhari # 5886.

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COMMENTARY: The word is mukhannath but sometimes makhannith. It is from khanatha which means mildress. Mukhannath is a man who dresses like women, applies henna on hands and feet like women and speaks with their accent. In short, he adopts the manners and style of women in everything he does. He is an hermaphrodite or an effeminate.
The mukhannath are of two kind.

(i) Born as such. Their organs and ways of living and moving about are effeminate.
(ii) Some men behave like women deliberately though they are masculine in all respects. They take up resemblance to women. So much so that some of them have themselves castrated. It is this kind of the mukhannath that have been cursed.

The first kind is exempt from the curse because they are helpless. They have no say in this behavior.
In the same way, those women are cursed who assume a resemblance to men in their manner for living. Mutarjalat are women who assume resemblance to men.
It is stated in the sharh of shar'atul Islam that it is masnun for women to apply henna but makruh (disapproved) for men to apply without a valid reason because that will be a resemblance to women.
We may deduce from this saying that it is makruh (disapproved) for women to refrain from applying henna because that will be tantamount to resembling men.

(٤٤٢٩) وَعَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اللّٰهُ الْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَآءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَآءِ بِالرِّجَالِ۔ (رواه البخاری)

4429. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The curse of Allah is on the men who assume resemblance to women and on the women who assume resemblance to men.[1]

WIGS

(٤٤٣٠) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللّٰهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ۔ (متفق علیه)

4430. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Allah has cursed the woman who pastes false hair and the woman who gets it done, and the women who tattoos and the women who gets is done."[2]

COMMENTARY: Pasting hair is to elongate hair.
Nawawi رحمہ اللہ said that it is absolutely unlawful to add false hair to one's own. There is no resurrection about it. However, the Shafi'I ulama (Scholars) say that while it is unlawful to add human hair to one's own, is pure hair of an animal is added to a woman's ponytail then it is absolutely forbidden to a woman who has no husband or master (meaning that she is unmarried, divorced or widowed, or is a free woman). If she has a husband or a master, then there are three courses and the best and most correct is that she may add the animal's pure hair to her own ponytail after the permission of her master or husband.
Maalik رحمہ اللہ, Tabari رحمہ اللہ and most ulama (Scholars) hold that it is disallowed to a woman

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[1] Bukhari # 5885.
[2] Bukhari # 5937, Muslim # 119-2124, Tirmidhi # 1759 (1765).

to add any sort of a thing to her hair - be it hair, black wool, rags or strips, or anything else. They have come to this conclusion from ahadith. But, the jurist Layth رحمه الله says that the disallowance is only for hair. But anything else like wool etc. may be added to ponytails. Also, it is allowed to tie such strings to hair as do not look like hair but stand out clearly.

It is stated in Fatawa Aalamgiri that it is unlawful to add human hair to one's own (or to wear a wig over them). But, it is allowed to add wool to them.

Tattooing is to prick one's skin with needles etc and to fill them with indelible colours. First, blood is let out. It is an ancient custom of pre-Islamic days. It is still common among some non-Muslim. The Islamic Shari'ah (divine law) has forbidden it.

Nawawi رحمه الله said that is forbidden to both one who does it and one who has it done. The portion of the body that is tattooed becomes impure. Hence if a Muslim has had himself tattooed indiscreetly, then he must find out whether the marks can be removed by some process. If that is possible, then it is wajib (obligatory) to get it done. However, if that is not possible without hurting oneself, then it is not wajib (obligatory) to have it removed. But, he must seek forgiveness of Allah and repent to Him to seek removal of the burden of sin.

If there is no likelihood of hurting oneself in having the marks removed then that must be done expeditiously. If it is delayed then that would be sinful.

ONE WHO ALTERS ALLAH'S CREATION

(٤٤٣١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَعَنَ اللّٰهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللّٰهِ فَجَاءَتْهُ امْرَاَةٌ فَقَالَتْ اِنَّهُ بَلَغَنِيْ اِنَّكَ لَعَنْتَ كَيْتَ وَكَيْتَ فَقَالَ مَالِيْ لَا اَلْعَنُ مَنْ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ هُوَ فِيْ كِتَابِ اللّٰهِ فَقَالَتْ لَقَدْ قَرَأْتُ مَابَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيْهِ مَاتَقُوْلُ قَالَ لَئِنْ كُنْتِ قَرَأْتِيْهِ لَقَدْ وَجَدْتِيْهِ اَمَا قَرَاْتِ مَآ اٰتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوْ قَالَتْ بَلٰى قَالَ فَاِنَّهُ قَدْ نُهِيَ عَنْهُ۔ (متفق علیه)

4431. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that (Allah's Messenger صلی الله علیه وسلم said) Allah has cursed the women who tattoo and who have it done, and the women who pluck hairs from their faces, and the women who make spaces between their teeth to beautify themselves, thereby they change Allah's creation. (When the women learnt of this tradition,) a woman came and said, "It has been conveyed to me that you have cursed so-and-so, and such and such." He asked, "Why should I not curse them whom Allah's Messenger صلی الله علیه وسلم has cursed? And (those who) are mentioned in Allah's book?" She protested, I have, indeed, read it between its two covers but have not found in it what you say." He said, "If you had read it (carefully) you would have found it certainly." (Then he asked,) "Have you not read?

مَآ اٰتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

{And whatsoever the Messenger gives you, take it. And, whatsoever he forbids, abstain there from} (59: 7)

She said, "Of course!" He said, "Then, indeed, he has forbidden that (which I mentioned)."[1]

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[1] Bukhari # 5917, Muslim # 90. 336.

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COMMENTARY: While it is makruh (disapproved) for a woman to pluck hair from her face, yet if she has hair on her moustache or beard then not only is she allowed to remove them but it is mustahab (desirable) to do so. This hadith does not mention one who helps in plucking hair. It only mentions the one who has it plucked. She is mentioned in a following hadith (#).

The Arabs liked their women to have their teeth spaced, particularly, the young women. When women grew old and their teeth lost the space between them, they took pains to scrape them with rasp and dirt to create space. They loved to look young. But, Islam forbids this thing.

The woman mentioned in the hadith as doing various condemned things are all guilty of altering Allah's creation. They follow their personal whims against Allah's wish and pleasure. The entire sentence expresses their motive which is what makes the curse wajib (obligatory) on them.

It is this very motive to alter Allah's creation that makes it unlawful to mutilate a body and to shave the beard. However, not every change in Allah's creation is unlawful because of a motivating factor. It is the command of Shari'ah (divine law) that dictates what is unlawful whether we know the wisdom or motive behind it or not. In short, such changes as the Prophet صلى الله عليه وسلم has allowed continue to be permitted but those that he has disallowed are unlawful.

The woman who came to Sayyiduna Ibn Mas'ud رضى الله عنه with her enquiry had not any misgivings about hadith, but could not find the relative verse of the Quran. Her contention was that he should not send a curse on those who are not declared as accursed by Allah. So, Ibn Mas'ud رضى الله عنه explained to her the particular verse to her satisfaction.

When the Prophet صلى الله عليه وسلم has forbidden something, one should respect the command and keep away from it. He has forbidden certain things in this hadith and some more in other ahadith. This should be understood as mentioned in the Quran too because of the verse (59:7)

Teebi رحمه الله said that the Prophet صلى الله عليه وسلم cursing those women is as though Allah has Himself declared them accursed. So, it is wajib (obligatory) to abide by this command.

EFFECT OF AN EVIL EYE

(٤٤٣٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَيْنُ حَقٌّ وَنَهٰى عَنِ الْوَشْمِ۔ (رواه البخارى)

4432. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The power (to inflict harm) of the evil eye is true." And, he forbade tattooing.[1]

COMMENTARY: Allah has made it possible for a person to hurt another by a glance of an evil nature.

MATTING HAIR

(٤٤٣٣) وَعَنِ ابْنِ عُمَرَ قَالَ لَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُلَبِّدًا۔ (رواه البخارى)

4433. Sayyiduna Ibn Umar رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم mulabbid (meaning with hair mated).[2]

COMMENTARY: Mulabbid is to paste the hair on the head to keep off lice and dust. This is

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[1] Bukhari # 5740, Muslim # 41. 2187.

[2] Bukhari # 1540, 5914, Muslim # 21-1185,

done generally when the ihram is assumed. The Prophet صلى الله عليه وسلم may have been in the state of ihram or on a journey.

DISALLOWED TO DYE WITH SAFFRON

(٤٤٣٤) وَعَنْ اَنَسٍ قَالَ نَهٰى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَتَزَعْفَرَ الرَّجُلُ۔ (متفق عليه)

4434. Sayyiduna Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم forbade men to apply saffron (to their clothing and bodies).[1]

COMMENTARY: Only women are allowed to use saffron on their bodies and garment. Before it was forbidden, some sahabah (Prophet's Companions) رضى الله عنهم are known to have used khaluq which is prepared from saffron.

COLOURED PERFUME

(٤٤٣٥) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اُطَيِّبُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَطْيَبِ مَا اَجِدُ حَتّٰى اَجِدُ وَبِيْصَ الطِّيْبِ فِيْ رَاْسِهٖ وَلِحْيَتِهٖ (متفق عليه)

4435. Sayyidah Ayshah رضى الله عنها said, "I used to apply to the Prophet صلى الله عليه وسلم the best perfume that I could find so that I could detect the perfume shine on his head and beard."[2]

COMMENTARY: Men are not allowed to use perfume whose colour is obvious. However, this hadith says that the shine of the Prophet's صلى الله عليه وسلم perfume could be seen. The fact is that the colour that are disallowed to men are bright and bring out adornment, like red, yellow, etc. Any colour that is different from these, like musk, etc. is allowed to men. This means that colour of sandal wood and such other things is also allowed. (see hadith # 4443).

INCENSE OF FRAGRANCE

(٤٤٣٦) وَعَنْ نَافِعٍ قَالَ كَانَ ابْنُ عُمَرَ اِذَا اسْتَجْمَرَ بِاَلُوَّةٍ غَيْرَ مُطَرَّاةٍ وَبِكَافُوْرٍ يَطْرَحُهٗ مَعَ الْاَلُوَّةِ ثُمَّ قَالَ هٰكَذَا كَانَ يَسْتَجْمِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

4436. Sayyiduna Nafi رضى الله عنه said that when (Sayyiduna) Ibn Umar رضى الله عنه wished incense, he used aloes wood without mixing anything with it, or he put camphor with aloes wood, saying, "This is how Allah's Messenger صلى الله عليه وسلم perfumed himself."[3]

SECTION II اَلْفَصْلُ الثَّانِيْ

CLIPPING MOUSTACHE IS ANCIENT SUNNAH (HOLY PROPHET'S PRACTICE)

(٤٤٣٧) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُصُّ اَوْ يَاْخُذُ مِنْ شَارِبِهٖ وَكَانَ اِبْرَاهِيْمُ خَلِيْلُ الرَّحْمٰنِ (صَلٰوتُ الرَّحْمٰنِ عَلَيْهِ) يَفْعَلُهٗ۔ (رواه الترمذى)

4437. Sayyiduna Ibn Abbas رضى الله عنه said, "The Prophet صلى الله عليه وسلم used to clip or remove something off his moustache. And, Ibrahim, عليه السلام the friend of Ar-

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[1] Bukhari # 5846, Muslm # 77. 2101.

[2] Bukhari # 5923, Muslim # 38. 1189.

[3] Muslim # 21-212254, (Rafee: T... af # 560).

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Rahman (the compassionate), used to do it too."[1]

COMMENTARY: It was the practice of Prophet Ibrahim عليه السلام and of other Prophets عليه السلام to clip off the moustache almost all of it. This has been spoken of when explaining the word fitrah. See also hadith # 4488.

WARNING TO ONE WHO GROWS MOUSTACHE

(٤٤٣٨) وَعَنْ زَيْدِ بْنِ اَرْقَمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهٖ فَلَيْسَ مِنَّا۔

(رواه احمد والترمذی والنسائی)

4438. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who does not take something off his moustache does not belong to us."[2]

COMMENTARY: A person who does not belong to us does not abide by our sunnah (Holy Prophet's practice).

Mulla Ali Qari رحمہ اللہ said, "He is not a perfect believer of our sunnah (Holy Prophet's practice)." Such a person is warned that if he neglects our sunnah (Holy Prophet's practice) and dies then he dies not on the creed of Islam.

KEEPING THE BEARD WELL SET

(٤٤٣٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهٖ مِنْ عَرْضِهَا وَطُوْلِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4439. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father who from his grandfather that the Prophet صلی اللہ علیہ وسلم used to take something off the sides and the bottom of his beard (cutting a little from the right and left and bottom of it).[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم set right his beard and cut off any hair that grew longer than the others. This is allowed but what is disallowed is to shave off the beard or to keep it very small as non-Muslims do. Ibn Maalik رحمہ اللہ said that it is a sunnah (Holy Prophet's practice) to set the h air of the beard at a proper level (but not to shorten them all).

According to Ahya ul Uloom, the ulama (Scholars) differ on growing the beard too much in length. Some authorities say that one may clip the hair when come out of one's fist when they are held in the fist. This is what is said by Ibn Umar رضی اللہ عنہ and a section of the tabi'un رحمہ اللہ, Shaabi رحمہ اللہ and Ibn Sirin رحمہ اللہ have regarded it as proper. But, Hasan رحمہ اللہ, qatadah رحمہ اللہ and their followers do not regard it as good for, they go by the Prophet's صلی اللہ علیہ وسلم saying:

اَعْفُوْا اللِّحٰی

(Let your beards grow). They say that the beard may be allowed to grew beyond a fist. Mula Ali Qari رحمہ اللہ agrees with the first opinion.

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[1] Tirmidhi # 2760, Musnad Ahmad 1-301.

[2] Tirmidhi # 2761, Musnad Ahmad 4-366, Nasa'i # 13.

[3] Tirmidhi # 2762.

KHALUQ DISALLOWED TO MEN

(٤٤٤٠) وَعَنْ يَعْلَى بْنِ مُرَّةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى عَلَيْهِ خُلُوْقًا فَقَالَ اَلَكَ امْرَاَةٌ قَالَ لَا قَالَ فَاَغْسِلْهُ ثُمَّ اَغْسِلْهُ ثُمَّ اَغْسِلْهُ ثُمَّ لَا تَعُدْ۔ (رواه الترمذی و النسائی)

4440. Sayyiduna Yala ibn Murrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم saw khaluq on him (his garments). He asked "Do you have a wife?" He said, "No!" So, he said, "wash it Again wash it. Again wash it. Then do not use it again. [1]

COMMENTARY: If he was married and his wife had applied khaluq then he was excused because he might have got it from her.

He was instructed to wash it three times because the colour should go off completely.

(٤٤٤١) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْبَلُ اللّٰهُ صَلَاةَ رَجُلٍ فِيْ جَسَدِهٖ شَيْءٌ مِنْ خُلُوْقٍ۔ (رواه ابوداؤد)

4441. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah does not accept the salah (prayer) of a man who has on his body traces of Khaluq." [2]

COMMENTARY: Sayyid رحمہ اللہ said that one who assumes resemblance to women will not earn a full reward for his (perfect) salah (prayer). Ibn Maalik رحمہ اللہ said that these words are used to prevent a man from using khaluq.

(٤٤٤٢) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَدِمْتُ عَلٰى اَهْلِيْ مِنْ سَفَرٍ وَقَدْ تَشَقَّقْتُ يَدَايَ فَخَلَّقُوْنِيْ بِزَعْفَرَانٍ فَغَدَوْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ وَقَالَ اذْهَبْ فَاغْسِلْ هٰذَا عَنْكَ (رواه ابوداؤد)

4442. Sayyiduna Ammar ibn Yasir رضی اللہ عنہ said, "I came to my family after a journey during which my hands had chapped. So they besmeared my hands with a perfume of saffron. In the morning. I went to the Prophet صلی اللہ علیہ وسلم and offered him salaam but he gave me no response and said, 'Go and wash off this from you." [3]

(٤٤٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ طِيْبُ الرِّجَالِ مَا ظَهَرَ رِيْحُهٗ وَخَفِيَ لَوْنُهٗ وَطِيْبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهٗ وَخَفِيَ رِيْحُهٗ۔ (رواه الترمذی و النسائی)

4443. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The perfume of men is such whose odour is perceived but whose colour is not observed. And, the perfume of women is such whose colour is observed but whose odour is not perceived." [4]

COMMENTARY: As stated earlier (against hadith # 4435), the colour mentioned in the hadith as disallowed to men is the one applied to adorn oneself, like red, yellow. The ulama (Scholars) say that the hadith speaks of perfume of a woman who goes out of her home. As

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[1] Tirmidhi # 2816.

[2] Abu Dawud # 4178.

[3] Abu Dawud # 4176.

[4] Tirmidhi # 2787.

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for one who stays home, she may apply any kind of perfume as long as she is with her husband.

SUKKAH OF THE PROPHET صلى الله عليه وسلم

(٤٤٤٤) وَعَنْ اَنَسٍ قَالَ كَانَتْ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُكَّةٌ يَتَطَيَّبُ مِنْهَا۔ (رواه ابوداؤد)

4444. Sayyiduna Anas رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم had sukkah (a compound of fragrance). He perfumed himself with it."[1]

PROPHET صلى الله عليه وسلم USED HAIR OIL OFTEN

(٤٤٤٥) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكْثِرُ دَهْنَ رَاسِهٖ وَتَسْرِيْحَ لِحْيَتِهٖ وَ يُكْثِرُ الْقَنَاعَ كَانَ ثَوْبَهٗ ثَوْبَ زَيَّاتٍ۔ (رواه فى شرح السنة)

4445. Sayyiduna Anas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم applied oil to his head often and combed his beard often. And, he often placed the qana (a head covering)on his head and it seemed as though it was the garment of an olive-oil merchant.[2]

COMMENTARY: He combed his hair often does not mean that he did it every day. There is also no base in the common belief that it is sunnah (Holy Prophet's practice) to comb the beard after every ablution.

Qana is the piece of cloth that is put on the head after applying hair-oil to protect the turban from becoming greasy. That cloth become very greasy and looked like an oil-seller's cloth. It was very different from the Prophet's صلى الله عليه وسلم temperament and habit of keeping clean and pure. This is why he wore white garments often.

PROPHET'S PLAITS OF HAIR

(٤٤٤٦) وَعَنْ اُمِّ هَانِئٍ قَالَتْ قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا بِمَكَّةَ قَدْمَةً وَلَهٗ اَرْبَعُ غَدَائِرَ۔

(رواه احمد وابوداؤد والترمذى وابن ماجة)

4446. Sayyidah Umm Hani رضى الله عنها said, "Allah's Messenger صلى الله عليه وسلم came to us in Makkah (on the day of the conquest. He had four plaits of hair (matted on the right side and left, two each)."[3]

COMMENTARY: The prophet صلى الله عليه وسلم had divided his hair on head in four parts. Here the plaits of hair do not mean locks of hair.

PARTING OF PROPHET'S صلى الله عليه وسلم HAIR

(٤٤٤٧) وَعَنْ عَآئِشَةَ قَالَتْ اِذَا فَرَقْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاْسَهٗ صَدَعْتُ فَرْقَهٗ عَنْ يَافُوْخِهٖ وَاَرْسَلْتُ نَاصِيَتَهٗ بَيْنَ عَيْنَيْهِ۔ (رواه ابوداؤد)

4447. Sayyidah Ayshah رضى الله عنها said, "When I parted the hair of Allah's Messenger صلى الله عليه وسلم, I made a parting from the crown of his head (dividing the hair into two

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[1] Abu Dawud # 4162.

[2] Bayhaqi Sharh us Sunnah (Holy Prophet's practice) # 3164.

[3] Musnad Ahmad 6-341, Abu Dawud # 4191, Tirmidhi # 1781, Ibn Majah # 3631.

parts right through) and left the forelock to hang between his eyes."[1]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا parted the Prophet's صلی اللہ علیہ وسلم hair from the crown or middle of the head coming down to the forelocks between his eyes. The hair were divided on both sides of the parting at the forehead. Teebi رحمہ اللہ has given this meaning of the hadith.

DO NOT COMB EVERY DAY

(٤٤٤٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّرَجُّلِ اِلَّا غِبًّا۔ (رواه الترمذی وابوداؤد والنسائی)

4448. Sayyiduna Abdullah ibn Mughaffal رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم forbade that anyone should comb (His hair) except on alternate days."[2]

COMMENTARY: Qadi said that this is nahi tanzihi (forbidden nearer to lawful) and it does not disallow combing when necessary. One must not make a habit of combing every day because that becomes part of adornment, and is an unnecessary formality.

The hadith covers both the hair on the head and beard. Men who comb their beard after every ablution must know that it has nothing to do with sunnah (Holy Prophet's practice). Similarly, the statement in the Ihya ul Uloom that the Prophet صلی اللہ علیہ وسلم combed his beard twice a day is not corroborated by any hadith. No one apart from Imam ghazzali رضی اللہ عنہ in Ihya ul Uloom has cited such a hadith. Rather, Shaykh wali ud din Iraqi رحمہ اللہ has said that Imam Ghazali رحمہ اللہ has mentioned certain other ahadith too in Ihya ul Uloom which are not found elsewhere.

As for the disallowance to comb every day, is it only for me or for both men and women? It seems that only men are not allowed to do it every day, for, it is not makruh (disapproved) for women to adorn themselves. Some authorities, however, say that both men and women are disallowed but it is softer on women who have more liberty to adorn then men have.

SHUN LUXURY

(٤٤٤٩) وَعَنْ عَبْدِاللّٰهِ بْنِ بُرَيْدَةَ قَالَ قَالَ رَجُلٌ لِفُضَالَةَ بْنِ عُبَيْدٍ مَالِیْ اَرَاكَ شَعِثًا قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْهَانَا عَنْ كَثِيْرٍ مِّنَ الْاِرْفَاهِ قَالَ مَالِیْ لَا اَرٰى عَلَيْكَ حِذَآءً قَالَ كَانَ رَسُوْلُ اللّٰهِ يَأْمُرُنَا اَنْ نَّحْتَفِیَ اَحْيَانًا۔ (رواه ابوداؤد)

4449. Sayyiduna Abdullah ibn Buraydah رضی اللہ عنہ narrated that a man asked (Sayyiduna) Fudalah ibn Ubaydah رضی اللہ عنہ, "Why is it that I see you dishevelled?" (Meaning, why are your hair unkempt and untidy?) He said, "Allah's Messenger صلی اللہ علیہ وسلم used to forbid us from submitting ourselves to a very luxuries life" (and combing is part of it).

The man then asked, "Why is it that I see you without shoes?" He said, "Allah's Messenger صلی اللہ علیہ وسلم used to command us to go barefooted sometimes."[3]

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[1] Abu Dawud # 4189.

[2] Tirmidhi # 1856, Abu DAwud # 4159.

[3] Abu Dawud # 4160.

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COMMENTARY: Giving up luxury and going bare footed, now and then, develop humility in a person and enable him to check himself. This exercise also prepares him for unforeseen hard times.

The Prophet صلى الله عليه وسلم himself used hair oil and combed his hair and encouraged other people to follow suit. But, at the same time, he did not censure the ascetics who neglected these things. He also commanded sometimes that these things should be shunned.

This shows that actual dislike is of luxurious living and going beyond limits in seeking abundance. One must not over indulge in applying oil and combing hair as irreligious people do.

Whenever a command is given to adopt simplicity, it does not mean that one should overdo it and live a bettered life and give up cleanliness and purity. Rather, one should exercise moderation. Shari'ah (divine law) can never call for going against civil conduct and a clean and unblemished life.

One of the objectives of Islam is to make man civilized and purity is a part of religion. The next hadith (# 4450) speaks of that.

KEEP HAIR TIDY

(٤٤٥٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ لَهٗ شَعْرٌ فَلْيُكْرِمْهُ (رواه ابوداؤد)

4450. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who has hair (on his head) must keep them tidy (washing them, applying oil on them and combing them)."[1]

(٤٤٥١) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحْسَنَ مَاغُيِّرَبِهِ الشَّيْبُ الْحِنَّاءُ وَالْكَتَمُ۔

(رواه الترمذی وابوداؤد والنسائی)

4451. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best things with which grey hair may be changed are henna and katam."[2]

COMMENTARY: The word katamu (or Kuttam) is a grass. It is used as a hair dye with wasamah. Some authorities say that it is wasamah itself

Henna and Katamu may not be combined to dye hair because that would become a black dye which is disallowed. Either of the two may be used. Henna or Katam. The colour of henna is red and of katam is green.

Some people suggest that the dye katam gives out a black colour but with henna it will give a reddish colour. In this case, the hadith will be interpreted to mean that both henna and katam should be mixed together. This is confirmed in the hadith of Ibn Abbas رضى الله عنه (# 4454).

Mulla Ali Qari رحمه الله said that if the ratio of katam exceeds that of henna or, if they are of equal proportion, them the colour will be black. If henna exceeds katam then the colour will be red.

WARNING TO USER OF BLACK DYE

(٤٤٥٢) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُوْنُ قَوْمٌ فِيْ اٰخِرِ الزَّمَانِ يَخْضِبُوْنَ

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[1] Abu Dawud # 4163.

[2] Tirmidhi # 1753, Musnad Ahmad 1-273, Abu Dawud # 4205, Nasa'i # 5075.

بِهٰذَا السَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا يَجِدُوْنَ رَائِحَةَ الْجَنَّةِ۔ (رواه ابوداؤد والنسائی)

4452. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم said, "Toward the last days, there will be people who will apply the black dye like the crops of doves. They will not perceive the fragrance of paradise."[1]

COMMENTARY: The black dye is the unmixed, pure black that they will apply Therefore, the black with a reddish tinge will be excepted, like katam and henna. They are warned that if they apply the pure black dye they will not smell the fragrance of paradise. Those who use it and regard what they do as lawful are covered by the words of the prophet صلی اللہ علیہ وسلم. Some commentators have written that such people will not perceive the smell even if they enter paradise and will not derive any pleasure from the fragrance. Some others say that they will not sense the fragrance at mawquf (the standing place, before entering paradise).
In short, the hadith establishes that black dye is forbidden.

YELLOW DYE IS ALLOWED

(٤٤٥٣) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهٗ بِالْوَرْسِ وَالزَّعْفَرَانِ وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ۔ (رواه النسائی)

4453. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet (E0 used to wear leather (hairless) sandals. And, he used to dye his beard yellow with wars and saffron. (Wars is a grass found in Yemen.) Ibn Umar رضی اللہ عنہ used to do that (in emulation of him).[2]

COMMENTARY: The hadith of Anas رضی اللہ عنہ has preceded is kitab Libas that the Prophet صلی اللہ علیہ وسلم never used a dye. See the comments against it (Hadith # 4434) also 4478, 4479.

(٤٤٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ قَدْ خَضَبَ بِالْحِنَّاءِ فَقَالَ مَا اَحْسَنَ هٰذَا قَالَ فَمَرَّ اٰخَرُ وَقَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ فَقَالَ هٰذَا اَحْسَنُ مِنْ هٰذَا ثُمَّ مَرَّ اٰخَرُ قَدْ خَضَبَ بِالصُّفْرَةِ فَقَالَ هٰذَا اَحْسَنُ مِنْ هٰذَا كُلِّهٖ۔ (رواه ابوداؤد)

4454. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a man who had dyed his hair with henna passed the Prophet صلی اللہ علیہ وسلم and he said, 'How good a dye it is!" Then, another man passed him having dyed his hair with henna and katam. He said. "This is better than that." Then, another man passed him having dyed his hair with a yellow dye. He said, "This is the best of all of them."[3]

MUST APPLY DYE

(٤٤٥٥-٤٤٥٦-٤٤٥٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوْا بِالْيَهُوْدِ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ النَّسَائِيُّ عَنِ ابْنِ عُمَرَ وَالزُّبَيْرِ۔

4455. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Change (the look of) old age (with a dye) and do not imitate the Jews (who do

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[1] Abu Dawud # 4212.

[2] Nasa'i # 5243, Abu Dawud # 4210, See hadith # 2678, where wars is mentioned.

[3] Abu Dawud # 4211.

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not apply dye).[1]

4456. Sayyiduna Ibn Umar رضی اللہ عنہ also narrated this hadith.[2]

4457. Sayyiduna Zubayr (though some editions have Ibn Zubayr) also narrated this hadith.[3]

COMMENTARY: It is possible that this command may have been given to warriors to stir awe in the hearts of the enemy.

GREY HAIR ARE RADIANCE OF MUSLIMS

(٤٤٥٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَنْتِفُوا الشَّيْبَ فَاِنَّهٗ نُوْرُ الْمُسْلِمِ مَنْ شَابَ شَيْبَةً فِي الْاِسْلَامِ كَتَبَ اللّٰهُ لَهٗ بِهَا حَسَنَةً وَكَفَّرَ عَنْهُ بِهَا خَطِيْئَةً وَرَفَعَهٗ بِهَا دَرَجَةً۔ (ابوداؤد)

4458. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father who from his grand father that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not pluck out grey hair because old age (which is having grey hair) is the nur (radiance, light) of the Muslims. He who advances towards old age (growing a grey hair) in Islam, (finds that) Allah records for him a piety against it, erases a sin against it and elevates him a degree against it."[4]

COMMENTARY: Old age is actually prestige. We shall see in a hadith later (# 4488) that Prophet Ibrahim علیہ السلام was the first person to find grey hair on him, on his beard. He submitted to the Grand court, "What is this my Lord?" He received the answer, "It is dignity." So, he submitted, "O Allah, let me have more of dignity!"

The Arabic word is waqar (وقار). It is a characteristic that keeps a person away from sin and shameless conduct. It inclines him to repent and be obedient. In t his sense, this characteristic grows a light in a pers(n which will advance forward in the gathering place, cutting through darkness. It is as stated in this verse:

يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَ بِاَيْمَانِهِمْ

{----their light running before them and on their right hands....} (57: 12)

From this point of view, the 'light of old age' refers to 'the radiance on the day of resurrection.' If the light were said to mean a dignified face and appearance, a clean inside and unseen life and a pious character which things are associated with old people, then, too, it is not for fetched.

We know from this hadith that it is makruh (disapproved) to p luck grey hair from oneself.

(٤٤٥٩) وَعَنْ كَعْبِ بْنِ مُرَّةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ شَابَ شَيْبَةً فِي الْاِسْلَامِ كَانَتْ لَهٗ نُوْرًا يَوْمَ الْقِيَامَةِ۔ (رواه الترمذی والنسائی)

4459. Sayyiduna Ka'b ibn Murrah رضی اللہ عنہ narrated from Allah's Messenger صلی اللہ علیہ

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[1] Tirmidhi # 1752, Musnad Ahmad 2-499.

[2] Nasa'i # 5073.

[3] Nasa'i # 5073, Musnad Ahmad 1-165.

[4] Abu Dawud # 4202.

رسلم that he said, "If anyone grows old in Islam (having a grey hair), then it will be light for him on the day of resurrection."[1]

COMMENTARY: The question arises that if grey hair are light in both worlds then why is one allowed to apply the dye? There is wisdom behind it. One reason is that one's strength and power are demonstrated before the enemy. They will not regard the Muslims as weak. This raises another question: why then disallow plucking grey hair when that can serve the same purpose? The answer is that not only is it painful to pluck hair but it also distorts appearance while dye when applied adorns the person who applies it.
There is a wide difference in the two things.

THE PROPHET'S صلى الله عليه وسلم HAIR ON HEAD

(٤٤٦٠) عَائِشَةَ قَالَتْ كُنْتُ اَغْتَسِلُ اَنَا وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اِنَاءٍ وَاحِدٍ كَانَ لَهٗ شَعْرٌ فَوْقَ الْجُمَّةِ وَدُوْنَ الْوَفْرَةِ۔ (رواه الترمذى)

4460. Sayyidah Ayshah رضى الله عنها said, "Allah's Messenger صلى الله عليه وسلم and I used to bath from a single vessel (that lay full with water between us). He had hair beyond al-jummah (الجمعة) and below al-wafrah (الوفرة)." (meaning not up to the shoulder but past the earlobes).[2]

COMMENTARY: The hair on the head are described in Arabic in three ways:

(i) Jummah (جمعة)
(ii) Wafrah (وفرة)
(iii) Lummah (لمة)

If they reach up to the ears, they are jummah. If they go down to the ear lobes, they are wafrah. If they are between earlobes and shoulders, then they are limmah.
The Prophet's صلى الله عليه وسلم hair were beyond the ears. So they were limmah.
Sometimes, jummah is applied to all hair. This is as stated in Sham'ail Tirmidhi:

وَكَانَتْ جمة تضرب شحمة اذنيه

(His hair was till his earlobes) [# 23(3)]

LENGTHY HAIR OF MEN DISLIKED

(٤٤٦١) وَعَنِ ابْنِ الْحَنْظَلِيَّةِ رَجُلٌ مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الرَّجُلُ خُرَيْمٌ الْاَسَدِيُّ لَوْ لَا طُوْلُ جُمَّتِهٖ وَاِسْبَالُ اِزَارِهٖ فَبَلَغَ ذٰلِكَ خُرَيْمًا فَاَخَذَ شَفْرَةً فَقَطَعَ مَا جُمَّتَهٗ اِلٰى اُذُنَيْهِ وَرَفَعَ اِزَارَهٗ اِلٰى اَنْصَافِ سَاقَيْهِ۔ (رواه ابوداؤد)

4461. Sayyiduna Ibn Hanzaliyah رضى الله عنه who was one of the Sahabah (Prophet's Companions) رضى الله عنهم of the Prophet صلى الله عليه وسلم narrated that the prophet صلى الله عليه وسلم said, "Khuraym al Asadi is one excellent man! Only, he should not have such lengthy hair that reach his shoulders and he should not let his lower garment trail!" This was conveyed to Khuraym رضى الله عنه, he took a razor and cut his hair in level with

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[1] Tirmidhi # 1634.
[2] Tirmidhi # 1755, Abu Dawud # 4187.

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his ears and wore his lower garment (raised) halfway up his legs.[1]

(٤٤٦٢) وَعَنْ اَنَسٍ قَالَ كَانَتْ لِيْ ذَوَابَةٌ فَقَالَتْ لِيْ اُمِّيْ لَا اَجُزُّهَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمُدُّهَا وَيَأْخُذُهَا۔ (رواه ابوداؤد)

4462. Sayyiduna Anas رضی اللہ عنہ said, "I had long hair on my head. My mother said to me 'Do not cut them because Allah's Messenger stretches them out and holds them. (So, I should let them alone for the blessings)."[2]

IF HAIR CANNOT BE CLEANED THEN SHAVE HEAD

(٤٤٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمْهَلَ اٰلَ جَعْفَرٍ ثَلَاثًا ثُمَّ اَتَاهُمْ فَقَالَ لَا تَبْكُوْا عَلَى اَخِيْ بَعْدَ الْيَوْمِ ثُمَّ قَالَ ادْعُوْا لِيْ بَنِيْ اَخِيْ فَجِيْءَ بِنَا كَاَنَّا اَفْرَاخٌ فَقَالَ ادْعُوْا لِيَ الْحَلَّاقَ فَاَمَرَهٗ فَحَلَقَ رُؤُسَنَا۔ (رواه ابوداؤد والنسائی)

4463. Sayyiduna Abdullah ibn Ja'far رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم accorded the family of Ja'far رضی اللہ عنہ a delay of three days (in which they could mourn his death though martyrdom and he did not visit them during this period). Then, he came to them and said, "Do not weep over my brother (Ja'far) after today." Then he said, "Bring my brother's sons to me." (They were Abdullah رضی اللہ عنہ, Awn رضی اللہ عنہ and Muhammad.) رضی اللہ عنہ so they were brought to him as though they were a company of chicken. He said, "Call a barber to me." (They were very small) He instructed him to shave their heads. (He did that.)[3]

COMMENTARY: Sayyiduna Ja'far رضی اللہ عنہ was the son of Abu Ta'lib and real brother Sayyiduna Ali. رضی اللہ عنہ He was the paternal cousin of the Prophet صلی اللہ علیہ وسلم.

This hadith says that it is allowed to weep and be sad over a dead person, without wailing and shrieking, for three days. After that it is not allowed to weep and not allowed to condole. It is better to shave head after performing Hajj (pilgrimage) and umrah. Apart from that, however, it is better to grow hair and not shave them. In spite of that, the Prophet صلی اللہ علیہ وسلم had the heads of the sons of Sayyiduna Ja'far رضی اللہ عنہ shaved. He did it because their mother Sayyidah Asma bint Umays رضی اللہ عنہ was in sorrow. She could not have cleaned, oiled and combed their hair, So, lice could have infested their hair and because of that the Prophet صلی اللہ علیہ وسلم decided to have their heads shaved.

CIRCUMCISION OF GIRLS

(٤٤٦٤) وَعَنْ اُمِّ عَطِيَّةَ الْاَنْصَارِيَّةِ اَنَّ امْرَاَةً كَانَتْ تَخْتِنُ بِالْمَدِيْنَةِ فَقَالَ لَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَنْهِكِيْ فَاِنَّ ذٰلِكَ اَحْظٰى لِلْمَرْاَةِ وَاَحَبُّ اِلَى الْبَعْلِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ هٰذَا الْحَدِيْثُ ضَعِيْفٌ وَرَاوِيْهِ مَجْهُوْلٌ۔

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[1] Abu Dawud # 4089.

[2] Abu Dawud # 4196.

[3] Abu Dawud # 4192, Nasa'i # 5227, Musnad Ahmad 1-204.

4464. Sayyidah Umm Atiyah Ansariyah رضی اللہ عنہ narrated that a woman used to perform circumcision (of girls) in Madinah. (In those days, even girls were circumcised.) The Prophet صلی اللہ علیہ وسلم said to her, "Do not cut (the clitoris) severely (but, slightly at the top), for that the better for a woman and more desirable to a husband (but if you cut severely neither of them will gain sexual enjoyment)."[1]
Abu Dawud noted this hadith as Da'if (weak) and its narrator as unknown.

COMMENTARY: Either all its narrators are majhul (Unknown) or only one of them is unknown as evidenced from another sahih (correct) copy of the book.
However, this hadith is transmitted by Tabarani through a sound line of transmission, and by Haakim in Mustadrak from Dahhak ibn qays. رضی اللہ عنہ Its words are:

اِخْفَضِيْ وَلَا تَنْهِكِيْ فَاِنَّهُ اَنْضَرُ لِلزَّوْجَةِ وَاَحْظٰى عِنْدَ الزَّوْجِ

(This saying asks her to be careful and not severe lest the later married life be not enjoyable). See also Manners in Islam # 1245, etc.[2]

WOMEN MAY NOT PREFERABLY DYE WITH HENNA

(٤٤٦٥) وَعَنْ كَرِيْمَةَ بِنْتِ هَمَّامٍ اَنَّ امْرَاَةً سَاَلَتْ عَائِشَةَ عَنْ خِضَابِ الْحِنَّاءِ فَقَالَتْ لَا بَاْسَ وَلٰكِنِّيْ اَكْرَهُهُ كَانَ حَبِيْبِيْ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) يَكْرَهُ رِيْحَهُ۔ (رواه ابوداؤد والنسائی)

4465. Sayyidah Karimah bint Hammam رحمہا اللہ narrated that a woman asked Sayyidah Ayshah رضی اللہ عنہا about dyeing (her hair) with henna. She said, "Though there is no harm (in it), yet I do not like it because my beloved (the prophet صلی اللہ علیہ وسلم did not like its odour."[3]

COMMENTARY: It seems that the Prophet صلی اللہ علیہ وسلم did not like women to apply henna on their hair but he did not dislike them to use it at all. If he had disliked it absolutely then he would not have refused to get the pledge of allegiance from Hind رضی اللہ عنہ simply because her hands were not coloured with henna. (See hadith # 4466).

MUSTAHAB (DESIRABLE) TO APPLY HENNA ON HANDS OF WOMAN

(٤٤٦٦) وَعَنْ عَائِشَةَ اَنَّ هِنْداً بِنْتِ عُتْبَةَ قَالَتْ يَا نَبِيَّ اللّٰهِ بَايِعْنِيْ فَقَالَ لَا اُبَايِعُكِ حَتّٰى تُغَيِّرِيْ كَفَّيْكِ فَكَاَنَّهُمَا كَفَّا سَبُعٍ۔ (رواه ابوداؤد)

4466. Sayyidah Ayshah رضی اللہ عنہا narrated that Hind رضی اللہ عنہ bint Utbah said, "O Prophet of Allah, accept my (pledge of) allegiance." But, he said, "Not till you change (the colour of) your palms (by applying henna). Your palms look like paws of a beast of prey."[4]

COMMENTARY: Hind رضی اللہ عنہا was the daughter of Utbah, wife of Abu Sufyan رضی اللہ عنہ and mother of Mu'awiyah رضی اللہ عنہ. She had embraced Islam on the day of conquest of Makkah. Perhaps, the allegiance mentioned in the hadith was one other than that given on the day

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[1] Abu Dawud # 5271.
[2] PP 761f. Darul Isha'at Karachi, (Translation of Al-Adab al Mufrad, Bukhari).
[3] Abu Dawud # 4164, Nasa'i.
[4] Abu Dawud # 4165.

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of the conquest.
The hadith establishes that woman should apply henna on their hands, it being mustahab (desirable). To neglect it is makruh (disapproved), because it resembles men.

(٤٤٦٧) وَعَنْهَا قَالَتْ اَوْمَتِ امْرَاَةٌ مِنْ وَرَاءِ سِتْرٍ بِيَدِهَا كِتَابٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَبَضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَهٗ فَقَالَ مَا اَدْرِيْ اَيَدُ رَجُلٍ اَمْ يَدُ امْرَاَةٍ قَالَتْ بَلْ يَدُ امْرَاَةٍ قَالَ لَوْ كُنْتِ امْرَاَةً لَغَيَّرْتِ اَظْفَارَكِ يَعْنِيْ بِالْحِنَّاءِ۔ (رواه ابوداؤد و النسائی)

4467. Sayyidah Ayshah رضی اللہ عنہا narrated that a woman gestured from behind a curtain to communicate that she had a letter (in her hand) for Allah's Messenger صلی اللہ علیہ وسلم (from someone). But, the Prophet صلی اللہ علیہ وسلم withdrew his hand (and did not take the letter). Saying, "I do not know whether this hand belongs to a man or to a woman." She submitted, "Rather, it is a woman's." He declared, "If you were a woman (knowing their ways), you would have changed your nails with henna)."[1]

COMMENTARY: This hadith emphasis that woman must apply henna on their h ands. It is mustahab (desirable). And they must observe their ways of living and manners of living.

TATTOOING ALLOWED AS A REMEDY

(٤٤٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لُعِنَتِ الْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ وَالنَّامِصَةُ وَالْمُتَنَمِّصَةُ وَالْوَاشِمَةُ وَالْمُسْتَوْشِمَةُ مِنْ غَيْرِ دَاءٍ۔ (رواه ابوداؤد)

4468. Sayyiduna Ibn Abbas رضی اللہ عنہ said that these women are cursed:
She who adds false hair,
She who asks for false hair to be added,
She who plucks out hair for others,
She who gets it done,
She who tattoos, and
She who has it done without there being a sickness necessitating it.[2]

COMMENTARY: This has been explained against hadith # 4430. If it is expedient, then it is allowed to tattoo and have it done even if the marks remain.

CURSE ON WOMEN & MEN WHO WEAR GARMENTS OF OPPOSITE SEX

(٤٤٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ يَلْبَسُ لِبْسَةَ الْمَرْاَةِ وَالْمَرْاَةُ تَلْبَسُ لِبْسَةَ الرَّجُلِ۔ (رواه ابوداؤد)

4469. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم cursed the man who dons garments of woman and the woman who wears garments of man.[3]

(٤٤٧٠) وَعَنْ اَبِيْ مُلَيْكَةَ قَالَ قِيْلَ لِعَائِشَةَ اِنَّ امْرَاَةً تَلْبَسُ النَّعْلَ قَالَتْ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Abu Dawud # 4166.
[2] Abu Dawud # 4170.
[3] ibid (Abu Dawud # 4170.

وَسَلَّمَ الرَّجُلَةَ مِنَ النِّسَآءِ۔ (رواه ابوداؤد)

4470. Sayyiduna Ibn Abu Mulaykah رضی اللہ عنہ said that Sayyidah Ayshah R) was told of a woman who wore (men's) sandals, She said, "Allah's Messenger صلی اللہ علیہ وسلم has cursed women who assume resemblance to men."[1]

COMMENTARY: The resemblance that is condemned is the one in dress, get up, speech and general living. If a woman acquires knowledge, intelligence and wisdom like men then it is not condemned.

It is said about Sayyidah Ayshah رضی اللہ عنہا that her intelligence matched men's.

PROPHET صلی اللہ علیہ وسلم DID NOT LIKE HIS FAMILY TO HAVE GOOD THINGS OF LIFE

(٤٤٧١) وَعَنْ ثَوْبَانَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ كَانَ اٰخِرُ عَهْدِهٖ بِإِنْسَانٍ مِنْ اَهْلِهٖ فَاطِمَةَ وَ اَوَّلُ مَنْ يَدْخُلُ عَلَيْهَا فَاطِمَةُ فَقَدِمَ مِنْ غَزَاةٍ وَقَدْ عَلَّقَتْ مِسْحًا اَوْ سِتْرًا عَلٰى بَابِهَا وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلْبَيْنِ مِنْ فِضَّةٍ فَقَدِمَ فَلَمْ يَدْخُلْ فَظَنَّتْ اَنَّ مَا مَنَعَهٗ اَنْ يَّدْخُلَ مَارٰى فَهَتَكَتِ السِّتْرَ وَفَكَّتِ الْقُلْبَيْنِ عَنِ الصَّبِيَّيْنِ وَ قَطَعَتْهُ مِنْهُمَا فَانْطَلَقَا إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِيَانِ فَاَخَذَهٗ مِنْهُمَا فَقَالَ يَاثَوْبَانُ اذْهَبْ بِهٰذَا إِلٰى اَهْلِ فُلَانٍ اَنَّ هٰؤُلَاءِ اَهْلِيْ اَكْرَهُ اَنْ يَاْكُلُوْ طَيِّبَاتِهِمْ فِيْ حَيَاتِهِمُ الدُّنْيَا يَاثَوْبَانُ اشْتَرِ لِفَاطِمَةَ قِلَادَةً مِنْ عَصْبٍ وَسِوَارَيْنِ مِنْ عَاجٍ۔ (رواه احمدوابوداؤد)

4471. Sayyiduna Thawban رضی اللہ عنہ narrated that whenever Allah's Messenger صلی اللہ علیہ وسلم went on a journey, the last of his family members he met (to bid farewell) was (Sayyidah) Fatimah رضی اللہ عنہ and, on his return, the first (of them) he visited was (also Sayyidah) Fatimah رضی اللہ عنہ. Accordingly, once when he returned from an expedition (of jihad), she had hung up a curtain (perhaps as an adornment) at her door and she had adorned (her two sons) Hasan رضی اللہ عنہ and Husayn رضی اللہ عنہ with silver bracelets (one each or two each). So, when he came, he did not enter (her house). She understood that he had been prevented from coming in by that which he had seen (of the curtain and bracelets). So, she (pulled down the curtain and) tore the curtain and removed the bracelets from the sons and broke them. They (took the broken bracelets and) came to Allah's Messenger صلی اللہ علیہ وسلم weeping. He took that from them and said, "Thawban take t his to the family of so and so (They are needy.) These (boys) are my family. I do not like that they should have good provision in their worldly life. Thawban, buy for Fatimah a necklace of asb (عصب) and two bracelets of ivory (for the boys)." (That they may be pacified.)[2]

APPLY COLLYRIUM

(٤٤٧٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اكْتَحِلُوْا بِالْاِثْمِدِ فَاِنَّهٗ يَجْلُو الْبَصَرَ وَيُنْبِتُ

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[1] Abu Dawud # 4099.

[2] Abu Dawud # 4213.

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الشَّعْرَ وَزَعَمَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ بِهَا كُلَّ لَيْلَةٍ ثَلَاثَةً فِيْ هٰذِهٖ وَثَلَاثَةً فِيْ هٰذِهٖ۔ (رواه الترمذی)

4472. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Apply collyrium (of Isphahan) the ithmad kind, it is good for eyesight and grows hair (at the eye brows)."
Ibn Abbas رضی اللہ عنہ believed that the Prophet had a case for collyrium from which he applied to this eye three times and to this eye there times, every night.[1]

COMMENTARY: Some people say that ithmid is collyrium itself of any kind. But, the correct thing is that it is a particular kind of collyrium. Some say that it is that collyrium of Isphahan which cures watery eyes, any injury in the eye and any kind of swelling in it. It gives strength to the veins of the eyes, particularly in old age and in childhood.
According to one version, it is (بالاثمدالمروبح) (collyrium with pure musk).
There is wisdom in applying it before going to bed. It is more effective.

BEST KIND OF MEDICINES

(٤٤٧٣) وَعَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكْتَحِلُ قَبْلَ اَنْ يَنَامَ بِالْاِثْمِدِ ثَلَاثًا فِيْ كُلِّ عَيْنٍ قَالَ وَقَالَ اِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُوْدُ وَالسَّعُوْطُ وَالْحِجَامَةُ وَالْمَشِيُّ وَخَيْرَ مَا اكْتَحَلْتُمْ بِهِ الْاِثْمِدُ فَاِنَّهٗ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ وَاِنَّ خَيْرَ مَا تَحْتَجِمُوْنَ فِيْهِ يَوْمُ سَبْعَ عَشْرَةَ وَيَوْمُ تِسْعَ عَشْرَةَ وَيَوْمُ اِحْدٰى وَعِشْرِيْنَ وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَيْثُ عُرِجَ بِهٖ مَا مَرَّ عَلٰى مَلَإٍ مِنَ الْمَلٰئِكَةِ اِلَّا قَالُوْا عَلَيْكَ بِالْحِجَامَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4473. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم applied collyrium three times in each eye (every night) before going to sleep.
And he narrated that the Prophet صلی اللہ علیہ وسلم said, "The best medicine with which you treat yourselves are ladud, sa'ut, cupping an purgatives. The best thing you apply to your eyes is ithmid, It sharpens vision and causes hair to grow. The best days for cupping are the seventeenth, nineteenth and twenty first."
(He also narrated:) when Allah's Messenger صلی اللہ علیہ وسلم was taken up (for the miraj) to visit the heavens, he did not pass by any company of the angels without their asserting, "You must continue to resort to cupping."[2]

COMMENTARY: Ladud is the medicine poured into the mouth of the patient at the corners, in drops. Sa'ut is put into the nostrils drop by drop or snuffed up. Hajj (pilgrimage)amah is cupping. And mashiy is a purgative.
The dates mentioned are ideal for cupping. We shall speak on length on cupping in Kitab-ut tibb wa ar raqi (Medicines & spells), insha Allah.

BATHS

(٤٤٧٤) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى الرِّجَالَ وَالنِّسَاءَ عَنْ دُخُوْلِ الْحَمَّامَاتِ ثُمَّ رَخَّصَ

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[1] Trimdhi # 1753 (1763), Abu Dawud # 4061 Ibn Majah 349.
[2] Tirmidhi # 2048.

لِلرِّجَالِ اَنْ يَّدْخُلُوْا بِالْمَيَازِرِ۔ (رواه الترمذی وابوداؤد)

4474. Sayyidah Ayshah رضی اللہ عنہا said that the Prophet صلی اللہ علیہ وسلم forbade men and women from going to the baths (hammams). Later, he permitted men to go in (to the baths) wearing the lower garment.[1]

COMMENTARY: The baths mention in the hadith are public Baths. In ancient times, there was no privacy and a number of men bathed in a single place, so it was impossible to cover one's body. Hence, the Prophet صلی اللہ علیہ وسلم forbade Muslims to go to the baths. Afterwards, he permitted only men if they wore a lower garment up to their knees.

Mazhar said that he did not permit women because their entire body is satr and needs to be covered. However, they are allowed in cases of dire necessity when hot water must be used or when they have to have a purifying bath.

Women were not allowed to use public baths for women covering their private parts, because women generally undress themselves before other women even stranger women and more so before related women. So the Prophet صلی اللہ علیہ وسلم disallowed them to go to baths.

(٤٤٧٥) وَعَنْ اَبِي الْمَلِيْحِ قَالَ قَدِمَ عَلٰى عَائِشَةَ نِسْوَةٌ مِنْ اَهْلِ حِمْصَ فَقَالَتْ مِنْ اَيْنَ اَنْتُنَّ قُلْنَ مِنَ الشَّامِ قَالَتْ فَلَعَلَّكُنَّ مِنَ الْكُوْرَةِ الَّتِيْ تَدْخُلُ نِسَآئُهَا الْحَمَّامَاتِ قُلْنَ بَلٰى قَالَتْ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَخْلَعُ امْرَاَةٌ ثِيَابَهَا فِيْ غَيْرِ بَيْتِ زَوْجِهَا اِلَّا هَتَكَتِ السِّتْرَ بَيْنَهَا وَبَيْنَ رَبِّهَا، وَفِيْ رِوَايَةٍ فِيْ غَيْرِ بَيْتِهَا اِلَّا هَتَكَتْ سِتْرَهَا فِيْمَا بَيْنَهَا وَبَيْنَ اللّٰهِ عَزَّوَجَلَّ۔ (رواه الترمذی وابوداؤد)

4475. Sayyiduna Abu Malih رحمہ اللہ narrated that some women came to Sayyidah Ayshah رضی اللہ عنہا from Hims. She asked them, "From where have you come?" they said, "From Syria." She asked, "Perhaps from the region where women go to the baths?" They said, "Yes!" she said, "I had heard Allah's Messenger صلی اللہ علیہ وسلم say. 'No woman sheds her garments any where outside her husband's house without tearing down the screen between her and her Lord." According to another version: 'anywhere outside her house without tearing down her veil (that is) between her and Allah, Mighty and Glorious.'[2]

COMMENTARY: A woman must remain in her veil and be careful not to let herself be seen by strangers. Not even in her house when her husband is not there may she undress though she be alone. So, if she goes to a bath unnecessarily and removes her clothes before strangers then she tears down the screen in which Allah has commanded her to conceal her body.

Yahya رحمہ اللہ said that Allah has sent clothing to conceal one's body. It is a means to obey His command. Any woman who uncovers her body tears down the screen betwen her and Allah.

(٤٤٧٦) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَتُفْتَحُ لَكُمْ اَرْضُ الْعَجَمِ وَسَتَجِدُوْنَ فِيْهَا بُيُوْتًا يُقَالُ لَهَا الْحَجَّامَاتُ فَلَايَدْخُلَنَّهَا الرِّجَالُ اِلَّا بِالْاُزُرِ وَامْنَعُوْهَا النِّسَاءَ اِلَّا مَرِيْضَةً اَوْنُفَسَاءَ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 2802, Abu Dawude # 4009.

[2] Tirmidhi # 2803, Abu Dawud # 4010.

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4476. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Soon, the land of the non Arabs will be conquered for you. You will find in them houses called hammamat (baths). Men must not go into them without wearing the lower garment Forbid women from going into them unless they are sick or had gone through child birth bleeding."[1]

COMMENTARY: (See comments against hadith # 4474. They are similac)

(٤٤٧٧) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يَدْخُلِ الْحَمَّامَ بِغَيْرِ اِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يُدْخِلْ حَلِيْلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلَا يَجْلِسْ عَلٰى مَائِدَةٍ تُدَارُ عَلَيْهَا الْخَمْرُ۔ (رواه الترمذی والنسائی)

4477. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who believes in Allah and the Last Day must not enter a bath without wearing a lower garment. He who believes in Allah and the Last Day must not let his wife enter a bath. And, he who believes in Allah and the Last Day must not sit at the dining mat at which wine is circulated."[2]

COMMENTARY: A man must not let the women who are dependent on him to go the baths. He must also not pay for their entry into the bath. If he does, then he will be abetting in a makruh (disapproved) cause.

Some books of fiqh say that the Prophet صلی اللہ علیہ وسلم had gone into a bath, but the scholars of hadith say that it is not correct. They rate a hadith cited in this regard as mawdu (invented because it has been confirmed that the Prophet صلی اللہ علیہ وسلم had never gone into a bath. Rather, he did not even see a bath at any time. As for the bath in Makkah that is well known as Hammam un Nabi صلی اللہ علیہ وسلم (Bath of the Prophet صلی اللہ علیہ وسلم, perhaps he may have had a bath at sometimes at some place and it may have been converted later on as a bath and given this name. There also is the possibility that it may have been so called to give its location because it was situated near the birth place of the Prophet صلی اللہ علیہ وسلم.

Nevertheless, ahadith do mention hammam (bath). We do see this in related tradition.

As for not sitting on the dinning mat where wine is served, one must not go at such places where wine is circulated and people indulge in drinking wine. If a Muslim goes to such a place and does not drink wine, he will, nevertheless, be required, and it is wajib (obligatory) on him, to prevent them from perpetrating the evil and drinking wine. If he does not stop them, or disassociates with them nor demonstrates a dislike for and anger over them, then he is not a perfect believer.

SECTION III اَلْفَصْلُ الثَّالِثُ

PROPHET صلی اللہ علیہ وسلم NEVER USED A DYE

(٤٤٧٨) عَنْ ثَابِتٍ قَالَ سُئِلَ اَنَسٌ عَنْ خَضَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرَاَيْتُ اَنْ اَعُدَّ شَقَطَاتٍ كُنَّ فِيْ رَاْسِهٖ فَعَلْتُ قَالَ وَلَمْ يَخْتَضِبْ وَزَادَ فِيْ رِوَايَةٍ وَقَدِ اخْتَضَبَ اَبُوْبَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ وَاخْتَضَبَ عُمَرُ

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[1] Abu Dawud # 4011.

[2] Tirmidhi # 2801, Nasa'i # 401, Musnad Ahmad 3-339.

بِالْحِنَّاءِ بَحْتًا۔ (متفق علیه)

4478. Sayyiduna Thabit رضی اللہ عنہ narrated that (Sayyiduna) Anas رضی اللہ عنہ was asked whether the Prophet صلی اللہ علیہ وسلم used a dye or not. He said, "If I had wished to count the grey heir on his head, I could have done so. (they were negligible in number. So, why should he have applied a hair dye?)" He added, "He did not dye his hair." According to another version Anas رضی اللہ عنہ or Thabit رضی اللہ عنہ from Anas رضی اللہ عنہ, said further, "Abu Bakr رضی اللہ عنہ dyed his hair with henna and Katam while Umar رضی اللہ عنہ used only henna."[1]

COMMENTARY: This does not contradict a previous hadith (# 4453) that he applied dye to his beard, for this refers to hair on head. We shall also see that in the next hadith (# 4479) narrated by Ibn Umar رضی اللہ عنہ.

HE APPLIED DYE TO BEARD

(٤٤٧٩) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ كَانَ يُصَفِّرُ لِحْيَتَهٗ بِالصُّفْرَةِ حَتّٰى يَمْتَلِئَ ثِيَابَهٗ مِنَ الصُّفْرَةِ فَقِيْلَ لَهٗ لِمَ تَصْبَغُ بِالصُّفْرَةِ قَالَ اِنِّيْ رَاَيْتُ رَسُوْلَ اللّٰهِ يَصْبَغُ بِهَا وَلَمْ يَكُنْ شَيْءٌ اَحَبَّ اِلَيْهِ مِنْهَا وَقَدْ كَانَ يَصْبِغُ بِهَا ثِيَابَهٗ كُلَّهَا حَتّٰى عِمَامَتَهٗ۔ (رواه ابوداؤد والنسائی)

4479. Sayyiduna Ibn Umar رضی اللہ عنہ dyed his beard yellow with yellow dye because of which his clothes also got the yellow colour. He was asked, "Why do you use the yellow dye?" He said, "I did see Allah's Messenger صلی اللہ علیہ وسلم dye with it. There was nothing he liked better then it (to dye his beard), so that he dyed all his clothes with it, even his turban."[2]

COMMENTARY: The yellow dye was wars, a kind of grass resembling saffron. At times, saffron was mixed with it.

Ibn Umar رضی اللہ عنہ means that the Prophet صلی اللہ علیہ وسلم dyed his beard yellow. But, some people say that he means that the Prophet صلی اللہ علیہ وسلم dyed his clothes.

Suyuti رحمہ اللہ said that the correct thing is that he did not dye his hair. Mulla Ali Qari رحمہ اللہ points out that since the Prophet صلی اللہ علیہ وسلم did not permit wearing clothes dyed with kasam and saffron, then how can we say that all his clothes were dyed yellow? So, the more correct thing is what the author of Nihayah has written that the Prophet صلی اللہ علیہ وسلم dyed his hair sometimes but did not dye them very often. So, the narrators reported whatever they saw honestly.

The hadith does not mean that the Prophet صلی اللہ علیہ وسلم dyed his clothes deliberately he has explicitly disallowed wearing clothes dyed yellow. The real thing is that then he applied the dye to his hair, some of the colour spilled over his clothes.

(٤٤٨٠) وَعَنْ عُثْمَانَ بْنِ عَبْدِاللّٰهِ بْنِ مَوْهَبٍ قَالَ دَخَلْتُ عَلٰى اُمِّ سَلَمَةَ فَاَخْرَجَتْ اِلَيْنَا شَعْرًا مِنْ شَعْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَخْضُوْبًا۔ (رواه البخاری)

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[1] Bukhari # 5895, Muslim # 100-2351.

[2] Abu Dawud # 4064.

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4480. Sayyiduna Uthman ibn Abdullah ibn Mawhib رضی اللہ عنہ narrated that he visited (the mother of the believers, Sayyidah) Umm Salamah رضی اللہ عنہا (one day). She brought out for them a hair of the Prophet صلی اللہ علیہ وسلم that had been dyed.[1]

COMMENTARY: Mirak رحمہ اللہ said that in their versions of this hadith, Ibn Majah (# 3623) and Ahmad have qualified 'dye' with henna and katam.

Shamail Tirmidhi has a hadith of Sayyiduna Anas رضی اللہ عنہ (# 47-4) that he saw the hair of Allah's Messenger صلی اللہ علیہ وسلم that had been dyed.

The apparent contradictions in the ahadith could be explained in these ways:

(i) The Prophet صلی اللہ علیہ وسلم did not apply dye often but very seldom.

(ii) He may have applied henna to his head to fight off a headache and the colour may have been retained by the hair. Or,

(iii) This particular strand of hair may have been preserved in perfume because of which it looked as though it was dyed.

Mulla Ali Qari رحمہ اللہ said that the denial about the Prophet صلی اللہ علیہ وسلم using a dye is based on the fact that he did not intend to conceal his few white hair on his head. As for the ahadith that say that he applied a dye, they could refer to his covering the grey hair on his beard. As for the hadith of Bukhari that Sayyidah Umm Salamah رضی اللہ عنہا had a hair of the Prophet's صلی اللہ علیہ وسلم beard that had the dye of henna and katam, we may cite the hadith of Abu Hurayrah رضی اللہ عنہ in Shamail Tirmidhi (# 45-2) that he was asked whether the Prophet صلی اللہ علیہ وسلم used a dye. He said, "Yes"

AN EFFEMINATE EXILED

(٤٤٨١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمُخَنَّثٍ قَدْ خَضَبَ يَدَيْهِ وَ رِجْلَيْهِ بِالْحِنَّاءِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَالُ هٰذَا قَالُوْا يَتَشَبَّهُ بِالنِّسَاءِ فَاَمَرَ بِهٖ فَنُفِيَ اِلَى النَّقِيْعِ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا نَقْتُلُهٗ فَقَالَ اِنِّيْ نُهِيْتُ عَنْ قَتْلِ الْمُصَلِّيْنَ۔ (رواه ابوداؤد)

4481. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that an effeminate man was brought to Allah's Messenger صلی اللہ علیہ وسلم having dyed his hands and his feet with henna. Allah's Messenger صلی اللہ علیہ وسلم asked, "What is wrong with him?" they (the sahabah) رضی اللہ عنہ said, "He imitates women." So, he commanded and he was exiled to Naqi. They asked, "O Messenger of Allah, may we not kill him?" He said, "I am disallowed to kill those who offer salah (prayer)."[2]

COMMENTARY: By referring to salah (prayer) the Prophet صلی اللہ علیہ وسلم made clear that a Muslim should not be killed. Salah (prayer) is a deed that demonstrates a man's Islam. If anyone does not offer salah (prayer) he seems to say, I have no concern with Islam.

Hence, the ulama (Scholars) take literally the saying: 'If a Muslim does not offer salah (prayer), kill him.

COLOUR PERFUME NOT FOR MEN

(٤٤٨٢) وَعَنِ الْوَلِيْدِ بْنِ عُقْبَةَ قَالَ لَمَّا فَتَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ جَعَلَ اَهْلُ مَكَّةَ يَأْتُوْنَهٗ

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[1] Bukhari # 5897, Ibn Majah # 3623.

[2] Abu Dawud # 4928.

بِصِبْيَانِهِمْ فَيَدْعُوْا لَهُمْ بِالْبَرَكَةِ وَيَمْسَحُ رُؤُوْسَهُمْ فَجِئَ بِيْ إِلَيْهِ وَاَنَا مُخَلَّقٌ فَلَمْ يَمَسَّنِيْ مِنْ اَجْلِ الْخَلُوْقِ۔

(رواه ابوداؤد)

4482. Sayyiduna Walid ibn Uqbah رضی اللہ عنہ narrated; "When Allah's Messenger صلی اللہ علیہ وسلم conquered Makkah, the citizens of Makkah began to bring their children to him. He invoked blessing on them and stroked their heads (lovingly and compassionately). I too was brought to him but I was perfumed with Khaluq (a mixture of Saffron), so he did not touch me because of the Khaluq."[1]

COMMENTARY: Khaliq is used by women. If a man applies it, then he would have assumed a resemblance to women. It is disallowed to men to use Khaluq

ABOUT TAKING CARE OF HAIR

(٤٤٨٣) وَعَنْ اَبِيْ قَتَادَةَ اَنَّهٗ قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِيْ جُمَّةً اَفَاُرَجِّلُهَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَاَكْرِمْهَا قَالَ فَكَانَ اَبُوْقَتَادَةَ رُبَّمَا دَهَّنَهَا فِي الْيَوْمِ مَرَّتَيْنِ مِنْ اَجْلِ قَوْلِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ وَاَكْرِمْهَا۔ (رواه مالك)

4483. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that he submitted to Allah's Messenger صلی اللہ علیہ وسلم. "My hair come down up to my shoulders. May I comb them?" He said, "Yes, And, honour them."

Then (the narrator added) Abu Qatadah رضی اللہ عنہ applied oil to them often twice a day because of the saying of Allah's Messenger صلی اللہ علیہ وسلم "Yes, honour them!"[2]

COMMENTARY: It is disliked to over indulge in oiling and combing hair in order to adorn oneself. But, Abu Qatadah رضی اللہ عنہ did it only to obey the Prophet صلی اللہ علیہ وسلم command. It is praiseworthy. It resembles the idea of the mother of Anas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم may continue to pull and stroke his hair that were long. She did not let him cut them short as we read previously.

(See hadith # 4462)

DISALLOWED TO FOLLOW STYLE OF NON MUSLIMS IN HAIR DO

(٤٤٨٤) وَعَنِ الْحَجَّاجِ بْنِ حَسَّانٍ قَالَ دَخَلْنَا عَلٰى اَنَسِ بْنِ مَالِكٍ فَحَدَّثَتْنِيْ اُخْتِيَ الْمُغِيْرَةُ قَالَتْ وَاَنْتَ يَوْمَئِذٍ غُلَامٌ وَلَكَ قَرْنَانِ اَوْقُصَّتَانِ فَمَسَّحَ رَاْسَكَ وَ بَرَّكَ عَلَيْكَ وَقَالَ احْلِقُوْا هٰذَيْنِ اَوْقُصُّوْهُمَا فَاِنَّ هٰذَا زِيُّ الْيَهُوْدِ۔ (رواه ابوداؤد)

4484. Sayyiduna Hajj (pilgrimage)aj ibn Hassan رحمہ اللہ narrated "we visited (Sayyiduna) Anas ibn Maalik رضی اللہ عنہ (meaning myself and my other family members, I being a child then and do not remember the details of the visit). My sister, Mughirah رحمہا اللہ, said to me, 'You were a child and had two plaits of hairs. He stroked your head and invoked a blessing on your and said that those two (plaits of

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[1] Abu Dawud # 4181.

[2] Muwatta Maalik # 51. 2-6.

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hair) should be shaved or clipped because that was the hair do of the Jews."[1]

COMMENTARY: The sub narrator had doubts whether Hajj (pilgrimage)aj رحمه الله had used the word (قرنان) (Qarnan) or (قصتان) for plaits of hair on the side or forelocks.

FORBIDDEN TO WOMEN TO SHAVE HEAD

(٤٤٨٥) وَعَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا۔ (رواه النسائی)

4485. Sayyiduna Ali رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم forbade that a woman should shave her head.[2]

COMMENTARY: Just as it is disallowed to a man to shave his beard, a woman is disallowed to shave her head.

HAIR SHOULD NOT BE UNKEMPT

(٤٤٨٦) وَعَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ ثَائِرُ الرَّاسِ وَاللِّحْيَةِ فَاَشَارَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ كَاَنَّهٗ يَاْمُرُهٗ بِاِصْلَاحِ شَعْرِهٖ وَلِحْيَتِهٖ فَفَعَلَ ثُمَّ رَجَعَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَيْسَ هٰذَا خَيْرًا مِنْ اَنْ يَاْتِيَ اَحَدُكُمْ وَهُوَ ثَائِرُ الرَّاْسِ كَاَنَّهٗ شَيْطَانٌ۔ (رواه مالك)

4486. Sayyiduna Ata ibn Yasar رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم was in the mosque when a man came in with dishevelled head had beard. Allah's Messenger صلی الله علیه وسلم indicated to him with his hand as though he ordered him to set his hair (on head) and his beard. He did that and came back, and Allah's Messenger صلی الله علیه وسلم said, "Is this not better than that one of you comes with his unkempt (hair on) head as though he were a devil?" (He looked like a jinn with those untidy hair.)[3]

KEEP YOUR COURTYARDS NEAT & TIDY

(٤٤٨٧) وَعَنِ ابْنِ الْمُسَيَّبِ سُمِعَ يَقُوْلُ اِنَّ اللّٰهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيْفٌ يُحِبُّ النَّظَافَةَ كَرِيْمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُوْدَ فَنَظِّفُوْا اُرَاهُ قَالَ اَفْنِيَتَكُمْ وَلَا تَشَبَّهُوْا بِالْيَهُوْدِ قَالَ فَذَكَرْتُ ذٰلِكَ لِمُهَاجِرِ بْنِ مِسْمَارٍ فَقَالَ حَدَّثَنِيْهِ عَامِرُ بْنُ سَعْدٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِثْلَهٗ اِلَّا اَنَّهٗ قَالَ نَظِّفُوْا اَفْنِيَتَكُمْ۔ (رواه الترمذی)

4487. Sayyiduna Ibn Musayyib رحمه الله was (reported to have been) heard saying, 'Indeed Allah is pure and he loved the pure. He is clean and loves cleanliness. He is generous and loves generosity. He is benevolent and loves benevolence. So, keep yourselves clean and tidy" the narrator said that he thought that Ibn Musayyib رحمه الله also said, "keep your courtyards clean; and do not imitate the Jews." He (Salih رحمه الله

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[1] Abu Dawud # 4197.

[2] Nasa'i # 5049.

[3] Muwatta Maalik # 51-2-7.

the narrator) said that he mentioned that he muhajir ibn Mismar رحمه الله and he confirmed that a hadith was narrated to him by Aamir ibn Sa'd رحمه الله from his father (Sa'd ibn Abu waqqas) رضى الله عنه from the prophet صلى الله عليه وسلم of like manner, but he (did not say, "I think, but) confirmed "keep your courtyards clean..."[1]

COMMENTARY: Allah loves the pure. These words encompass good character, kind speech. Fragrance, proper and correct belief, pious words and deeds. And he loves cleanliness both outward and inward.

Teebi رحمه الله said that the words, "Keep your courtyards clean" are an idiomatic expression for the command to be noble, kind and munificent. A clean house sort of welcomes guests.

PROPHET IBRAHIM عليه السلام WAS HE FIRST MAN TO CLIP MUSTACHE

(٤٤٨٨) وَعَنْ يَحْيَى بْنِ سَعِيْدٍ اَنَّهٗ سَمِعَ سَعِيْدَ بْنَ الْمُسَيَّبِ يَقُوْلُ كَانَ اِبْرَاهِيْمُ خَلِيْلُ الرَّحْمٰنِ اَوَّلَ النَّاسِ ضَيَّفَ الضَّيْفَ وَاَوَّلَ النَّاسِ اخْتَتَنَ وَ اَوَّلَ النَّاسِ قَصَّ شَارِبَهٗ وَاَوَّلَ النَّاسِ رَاَى الشَّيْبَ فَقَالَ يَارَبِّ مَاهٰذَا قَالَ الرَّبُّ تَبَارَكَ وَتَعَالٰى وَقَارٌ يَا اِبْرَاهِيْمُ قَالَ رَبِّ زِدْنِيْ وَقَارًا۔ (رواه مالك)

4488. Sayyiduna Yahya ibn Sa'eed رحمه الله narrated that he heard (Sayyiduna) Sa'eed ibn Musayyib رضى الله عنه say: Ibrahim عليه السلام, the friend of the compassionate, was the first man to show hospitality to a guest, the first man to be circumcised, the first man to clip his moustache and the first man to detect old age (meaning, grey hair). So, he submitted, "O my Lord! What is this? The Blessed and Exalted Lord said, "It is dignity, O Ibrahim!" He said, "My Lord, increase for me dignity."[2]
(Or, increase me in dignity.)

COMMENTARY: In the marginal notes to Muwatta Suyuti رحمه الله has enumerated other things that were begun by Prophet صلى الله عليه وسلم Ibrahim عليه السلام. They are Pairing nails, parting hair on head, using the razor, wearing the lower garment (trousers), using the dyes henna and kasam (or wasmah, delivering the sermon from the pulpit, waging jihad in Allah's path, arranging the army on the battlefield and preparing tharid.(Tharid is small pieces of bread moistened in broth.)

[1] Tirmidhi # 2799 (2808).
[2] Muwatta Maalk # 49. 3-4.

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CHAPTER - V

TASAWIR (PICTURES)

بَابُ التَّصَاوِيْرِ

The word tasawir is the plural of taswir (picture). It means to make a form. Here, the word tawasir stands for pictures or representations of animates or living creatures, such as depicted, knit or embroidered on curtains.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

DRAWING OR KEEPING PICTURES

(٤٤٨٩) عَنْ اَبِيْ طَلْحَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُ الْمَلٰئِكَةُ بَيْتًا فِيْهِ كَلْبٌ وَلَا تَصَاوِيْرُ۔

(متفق علیه)

4489. Sayyiduna Abu Talhah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The angels do not enter a house in which there is a dog and (not in which is) a picture."[1]

COMMENTARY: The ulama (Scholars) say that this hadith refers to dog and pictures that one is forbidden to keep in the house. The dog that is kept for farming, hunting or security of domestic animals is exempted from this command. Similarly, those pictures that are trampled under foot as on bedding, they are exempted too.

It is forbidden absolutely to draw picture of living creatures anywhere whatsoever - on beddings, coins, currency notes. It is a grave sin to keep such pictures. But, to make pictures of in animate objects is proper.

Some authorities say that this command is universal. The angels (of mercy) will not enter a house in which there is a dog or a picture even if the dog and picture are not forbidden to be kept in the house.

By angels, the hadith means those angels that are not deputed to record deeds of the human beings or to protect them. They (who record deeds or protect) never part with their charge.

UNNECESSARY DOGS SHOULD BE KILLED

(٤٤٩٠) وَعَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُوْنَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصْبَحَ يَوْمًا وَاجِمًا وَقَالَ اِنَّ جِبْرَئِيْلَ كَانَ وَعَدَنِيْ اَنْ يَلْقَانِيَ اللَّيْلَةَ فَلَمْ يَلْقَنِيْ اَمَا وَاللّٰهِ مَا اَخْلَفَنِيْ ثُمَّ وَقَعَ فِيْ نَفْسِهٖ جِرْوُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَهٗ فَاَمَرَ بِهٖ فَاُخْرِجَ ثُمَّ اَخَذَ بِيَدِهٖ مَاءً فَنَضَحَ مَكَانَهٗ فَلَمَّا اَمْسٰى لَقِيَهٗ جِبْرَئِيْلُ فَقَالَ لَقَدْ كُنْتَ وَعَدْتَنِيْ اَنْ تَلْقَانِيَ الْبَارِحَةَ قَالَ اَجَلْ وَلٰكِنَّا لَا نَدْخُلُ بَيْتًا فِيْهِ كَلْبٌ وَلَا صُوْرَةٌ فَاَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ فَاَمَرَ بِقَتْلِ الْكِلَابِ حَتّٰى اِنَّهٗ يَاْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيْرِ وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيْرِ۔

(رواه مسلم)

4490. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated on the authority of Sayyidah Maymunah رضی اللہ عنہا that (she said:) one morning Allah's Messenger was quiet and

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[1] Bukhari # 5949, Muslim # 83-2106.

concerned. He said (to her, or to somebody else or to himself). "Jibril عليه السلام had promised to meet me last night but did not come to me. By Allah, he had never broken his promise to me ever before." Then (suddenly) he remembered a puppy that had been under his tent (meaning, a cot or a bunk). So, he gave instructions (that it should be cast out) and it was taken away. He took some water in his hand and sprinkled it where the puppy had been. In the evening, Jibril عليه السلام (came and) met him. So, he complained, "You had promised to meet me Yesterday!" He said, "Of course! But we do not enter a house that had in it a dog or a picture."
Next day, Allah's Messenger صلى الله عليه وسلم gave a command that dogs should be eliminated, so much so that he even ordered that dogs guarding small gardens should be exterminated too, but (dogs) guarding large gardens should be spared (because it is necessary to keep them).[1]

PROPHET صلى الله عليه وسلم DESTROYED ANYTHING WITH PICTURES ON IT

(٤٤٩١) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَتْرُكُ فِيْ بَيْتِهٖ شَيْئًا فِيْهِ تَصَالِيْبُ اِلَّا نَقَضَهٗ۔

(رواه البخاری)

4491. Sayyidah Ayshah رضى الله عنها said, "The Prophet صلى الله عليه وسلم did not ever leave in his house anything with a picture on it without destroying it." (She has used the word tasalib which it the plural of taslib, 'a cross.' But, here it is a picture of a living creature).[2]

THOSE WHO MAKE PICTURES FACE PUNISHMENT

(٤٤٩٢) وَعَنْهَا اَنَّهَا اشْتَرَتْ نُمْرُقَةً فِيْهَا تَصَاوِيْرُ فَلَمَّا رَاٰهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفَتْ فِيْ وَجْهِهِ الْكَرَاهِيَةَ قَالَتْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) اَتُوْبُ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهٖ مَاذَا اَذْنَبْتُ فَقَالَ رَسُوْلُ اللّٰهِ مَابَالُ هٰذِهِ النُّمْرُقَةِ قَالَتْ قُلْتُ اِشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُوْنَ يَوْمَ الْقِيٰمَةِ وَيُقَالُ لَهُمْ اَحْيُوْا مَا خَلَقْتُمْ وَقَالَ اِنَّ الْبَيْتَ الَّذِيْ فِيْهِ الصُّوْرَةُ لَا تَدْخُلُهُ الْمَلَائِكَةُ۔ (متفق عليه)

4492. Sayyidah Ayshah رضى الله عنها narrated that she bought a pillow with pictures on it. When Allah's Messenger صلى الله عليه وسلم saw it, he stood at the door and did not enter (the house). She detected on his face signs of disapproval and submitted, "O Messenger of Allah, I repent to Allah and to His Messenger (to seek their pleasure and to obey them). What wrong have I done?" He asked (her), "why is this pillow here?" She said, "I have bought it for you that you may sit on it and rest (your head) on it." Then Allah's Messenger صلى الله عليه وسلم said, "Surely, the people who make these pictures will be punished on the day of resurrection. And, they will be asked, "Give life to what you have created!'" He also said, "The angels do not come to the house that has a picture in it. (So, it is not proper for the prophets and Allah's friends to

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[1] Musilm # 82-2185.
[2] Bukhari # 5952.

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enter them too.)"[1]

DO NOT HANG DECORATIVE CURTAINS

(٤٤٩٣) وَعَنْهَا اَنَّهَا كَانَتْ قَدِ اتَّخَذَتْ عَلٰى سَهْوَةٍ لَهَا سِتْرًا فِيْهِ تَمَاثِيْلُ فَهَتَكَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاتَّخَذَتْ مِنْهُ نُمْرُقَتَيْنِ فَكَانَتَا فِي الْبَيْتِ يَجْلِسُ عَلَيْهِمَا۔ (متفق علیه)

4493. Sayyidah Ayshah رضی اللہ عنہا narrated that She had hung a curtain over a store-room of hers. The curtain had pictures on it. The Prophet صلی اللہ علیہ وسلم tore it down. So, she made two pillows out of it and had them in the house to sit on.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had torn down the curtain not because of the pictures but the curtain was not necessary over the wall. Allah has not directed that curtains should be put over stone and mud. This will be explained in the next hadith. The pictures were not of the forbidden kind so were tolerated on the two pillows whereas previous hadith was of living beings and so forbidden. Or when the pillows were made, the pictures were cut off. Or, the prophet صلی اللہ علیہ وسلم had torn them off on the curtain.

(٤٤٩٤) وَعَنْهَا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ غَزَاةً فَاَخَذْتُ نَمَطًا فَسَتَرْتُهُ عَلَى الْبَابِ فَلَمَّا قَدِمَ فَرَاٰى النَّمَطَ فَجَذَبَهُ حَتّٰى هَتَكَهُ ثُمَّ قَالَ اِنَّ اللّٰهَ لَمْ يَاْمُرْنَا اَنْ نَكْسُوَ الْحِجَارَةَ وَالطِّيْنَ۔ (متفق علیه)

4494. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم went out to wage jihad. She procured a piece of cloth and hung it as a curtain at the door. When he returned and saw the curtain, he pulled it and tore it down. He said, "Allah had not commanded us to clothe stones and mud."[3]

COMMENTARY: The piece of cloth that Sayyidah Ayshah رضی اللہ عنہا had hung was a very exquisite carpet or bedding. It is also placed on a howdah or used as a curtain. If she had put it up as a screen from unwanted sight, the Prophet صلی اللہ علیہ وسلم would not have disliked it. So, she must have hung it as an adornment.

Some people have written that the curtain had pictures of horses. But, this opinion does not tally with the text of the hadith because the Prophet صلی اللہ علیہ وسلم said that walls are not to be clothed.

Yahya said that this prohibition is of the kind of nahi tanzihi (forbidden nearer to lawful), because there is oncommend of Allah prohibiting it. The Prophet صلی اللہ علیہ وسلم held that this was not compatible with his family's righteousness and god-fearing attitude. The hadith is evidence that one should disallow clothing of walls. It is also evidence that if anyone finds anything bad then he must destroy it and express his anger over it.

WARNING TO MAKER OF PICTURES

(٤٤٩٥) وَعَنْهَا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيٰمَةِ الَّذِيْنَ يُضَاهِئُوْنَ بِخَلْقِ اللّٰهِ۔ (متفق علیه)

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[1] Bukhari # 5961, Musilm # 96-2107.

[2] Bukhari # 2479, Muslim # 9-2107.

[3] Bukhari # 5954, Muslim # 92-2107.

4495. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said, "The people who will get the severest punishment on the day of resurrection will be those who (try to) copy the creation of Allah."[1]

COMMENTARY: To create pictures is to try to resemble Allah's creation of form and appearance. The artist seems to make his work resemble Allah's. He makes something that resembles Allah's creation. Ibn Maalik رحمه الله said that if he does it with intention to imitate Allah's creation of giving form and shape, then he is a disbeliever. In that case, the hadith will be interpreted to mean; He will face a punishment more severe than other disbelievers because of his filthy or ugly disbelief.

If he does not hold that intention, then this hadith should serve as a severe wearing to him.

(٤٤٩٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَعَالٰى وَمَنْ اَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِيْ فَلْيَخْلُقُوْا ذَرَّةً اَوْلِيَخْلُقُوْا حَبَّةً اَوْشَعِيْرَةً۔ (متفق عليه)

4496. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Allah, the Exalted, says, "Who can be more wrong than he who goes about creating like My creation. So, let him create a gnate, and let him create a grain or a grain of barley.'" (He make faces as I create and in reality he cannot, yet he tries and claims to do it).[2]

(٤٤٩٧) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَشَدُّ النَّاسِ عَذَابًا عِنْدَاللّٰهِ الْمُصَوِّرُوْنَ۔ (متفق عليه)

4497. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "In Allah's sight, those who deserve the severest punishment are they who create likeness (of creations of Allah)."[3]

COMMENTARY: The people who make pictures will be punished most severely by Allah. some ulama (Scholars) say that they are those who make idols to be worshipped by men, for such a one is definitely a disbeliever.

Some other say that if anyone draws or makes pictures with intention to imitate Allah's work then he too is a disbeliever and deserves the harshest of chastisement. If he has no such intention but makes resemblances nevertheless, then he may not be a disbeliever but is a great sinner, and will deserve treatment as such.

The ulama (Scholars) say unanimously that the hadith refers to pictures or resemblances of living creatures, not to inanimate objects. But, Mujahid said that it is makruh (disapproved) to depict fruit-bearing trees, too and other scholars hold that it is disliked to make pictures of non living, inanimate things and it is art of vain play and amusement and a meaningless pursuit.

(٤٤٩٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ لَهٗ بِكُلِّ صُوْرَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذِّبُهٗ فِيْ جَهَنَّمَ قَالَ ابْنُ عَبَّاسٍ فَاِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَاصْنَعِ الشَّجَرَ وَمَالَا رُوْحَ

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[1] Bukhari # 5954, Muslim # 92-2107 (as previous).

[2] Bukhari # 5953, Muslim # 101-2111.

[3] Bukhari # 5950, Muslim # 98-2109.

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فِيْهِ۔ (متفق علیه)

4498. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Everyone who makes a picture or replica will go to hell. A soul will be create for every picture of replica he has made, and it will punish him in hell." Ibn Abbas رضی اللہ عنہ said, "If you cannot do without perpetrating it, then make pictures of trees and such things as have no soul."[1]

COMMENTARY: It is disallowed to make every kind of a picture or statue, but some ulama (Scholars) make an exception of dolls for girls. However, Imam Maalik رحمہ اللہ said that it is makruh (disapproved) for men to buy them. Some ulama (Scholars) have asserted that the aforesaid permission is withdrawn.

(٤٤٩٩) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُلِّفَ اَنْ يَعْقِدَ بَيْنَ شَعِيْرَتَيْنِ وَلَنْ يَفْعَلَ وَ مَنِ اسْتَمَعَ اِلٰى حَدِيْثِ قَوْمٍ وَ هُمْ لَهُ كَارِهُوْنَ اَوْيَفِرُّوْنَ مِنْهُ صُبَّ فِيْ اُذُنَيْهِ الْاٰنُكُ يَوْمَ الْقِيٰمَةِ وَمَنْ صَوَّرَ صُوْرَةً عُذِّبَ وَكُلِّفَ اَنْ يَنْفُخَ فِيْهَا وَلَيْسَ بِنَافِخٍ۔ (رواه البخاری)

4499. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone claims to have seen a dream that he has not seen then (in the hereafter) he will be made responsible to fasten together two barley seeds which he will not be able to do. If anyone eavesdrops on other people's conversation when they do not approve of his overhearing, or (they) try to avert him, then lead will be poured into his ears on the day of resurrection. And if anyone makes a picture of something then he will be punished and asked to breath life into it, but he will not be able to breath (into it)."[2]

COMMENTARY: The men will never be able to put two seeds of barley together. So, he will continue to be punished because he faces an impossible task, Describing a false dream is to join lies together, so the task assigned to him is to join seeds. The punishment on reporting a false dream is greater than on telling lies because a dream is from the unseen world, and a true dream is a portion of the many portion of prophethood. It may be compared to a kind of wahy or inspiration. So, one who relates a false dream forges a lie against Allah which is the most serious kind of lie.

Some authorities say that the hadith refers to a man who lays claim to prophethood or righteousness.[3]

For instance, he might claim that he dreamt that Allah made him a prophet or a wali[4] or, he might say that Allah's Messenger صلی اللہ علیہ وسلم gave him a certain command, but he lies about it.

As for the eavesdropper, if he hears conversation stealthily to prevent mischief and protect innocent people, then he is not blameworthy.

PLAYING BACKGAMMON IS BAD

(٤٥٠٠) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالنَّرْدِ شِيْرِ فَكَاَنَّمَا صَبَغَ يَدَهُ فِيْ لَحْمِ

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[1] Bukhari # 2225, Muslim # 99-2110.

[2] Bukhari # 3916.

[3] It is Wali, meaning friend (of Allah).

[4] Friend of Allah.

خِنْزِيْرٍ وَدَمِهٖ۔ (رواه مسلم)

4500. Sayyiduna Buraydah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "One who plays backgammon (nard sheer) is like one who has immerses his hand in the flesh of swine and its blood."[1]

COMMENTARY: Nard sheer is a game of dice. It was invented by a king of Iran, shapur ibn Ardesher ibn Babek. It is as repulsive as swine flesh and swine blood.
All the ulama (Scholars) declare that it is unlawful to play backgammon in whatever form.

SECTION II اَلْفَصْلُ الثَّانِيْ

PICTURES ON ONE'S BEDDING NOT DISLIKED

(٤٥٠١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِيْ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ قَالَ اَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْنَعْنِيْ اَنْ اَكُوْنَ دَخَلْتُ اِلَّا اَنَّهٗ كَانَ عَلَى الْبَابِ تَمَاثِيْلُ وَ كَانَ فِي الْبَيْتِ قِرَامُ سِتْرٍفِيْهِ تَمَاثِيْلُ وَكَانَ فِي الْبَيْتِ كَلْبٌ فَمُرْ بِرَاسِ التِّمْثَالِ الَّذِيْ عَلٰى بَابِ الْبَيْتِ فَيُقْطَعُ فَيَصِيْرُ كَهَيْئَةِ الشَّجَرَةِ وَمُرْ بِالسِّتْرِ فَلْيُقْطَعْ فَلْيُجْعَلْ وِسَادَتَيْنِ مَنْبُوْذَتَيْنِ تُوْطَانِ وَمُرْ بِالْكَلْبِ فَلْيُخْرَجْ فَفَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الترمذی وابوداؤد)

4501. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Jibril علیہ السلام said, "I came to you last night, and nothing prevented me from entering (the house) but that there were at the door pictures on a curtain made out from a decorated cloth. There was a dog (too) in the house. So give instructions for the removal of the head from the picture at the door of the house so that it may look like a tree. And, give instructions that the curtain be cut off and made into two pillows that may be cast down and trampled underfoot. And, give instructions for the dog to be shown out." Allah's Messenger صلی اللہ علیہ وسلم did that.[2]

COMMENTARY: It is stated in Fatawa Qadi Khan that it is makruh (disapproved) to offer salah (prayer) when there is a picture in front of the worshipper, or above his head or to his right or left, or, on his clothing. However, there are two different opinions on a picture being on one's bedding. The more correct opinion is that it is not makruh (disapproved) if there is a picture on one's bedding, provided it is not on a place at which the worshipper will prostrate. Moreover, this discussion is about large pictures that are visible clearly to any one. If the pictures are small, or their heads are cut or obliterated, then there is no harm in that.

PROTRUDING NECK FROM HELL WILL SEE, HEAR & SPEAK

(٤٥٠٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَوْمَ الْقِيٰمَةِ لَهَا عَيْنَانِ تُبْصِرَانِ وَاُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُوْلُ اِنِّيْ وُكِّلْتُ بِثَلٰثَةٍ بِكُلِّ جَبَّارٍ عَنِيْدٍ وَكُلِّ مَنْ دَعَا مَعَ

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[1] Tirmidhi # 10. 2260.

[2] Tirmidhi # 2806 (2815) Abu Dawud # 4158, Musnad Ahma Ahmad # 10197.

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اللّٰهِ اِنَّهَا اُخْرَوَ بِالْمُصَوِّرِيْنَ۔ (رواه الترمذی)

4502. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A neck will emerge from hell on the day or resurrection. It will have two eyes to see, two ears to hears and a tongue with which it will speak. It will say, 'I am appointed over three kinds: every rebellious tyrant, everyone who calls another god besides Allah and the artists who make or draw pictures.'[1]

THREE THINGS ARE FORBIDDEN

(٤٥٠٣) وَعَنِ ابْنِ عَبَّاسٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَعَالٰى حَرَّمَ الْخَمْرَ وَالْمَيْسِرَ وَالْكُوْبَةَ وَقَالَ كُلُّ مُسْكِرٍ حَرَامٌ قِيْلَ الْكُوْبَةُ الطَّبْلُ۔ (رواه البيهقی فی شعب الايمان)

4503. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah, the exalted, has forbidden wine, gambling and kubah." He said, also, Every intoxicant is unlawful." And it was said, "Kubah is a drum."[2]

COMMENTARY: The ulama (Scholars) describe the kabah as;

(i) backgammon,
(ii) harp or harmonica
(iii) drum not the one used by warriors.

(٤٥٠٤) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكُوْبَةِ وَ الْغُبَيْرَاءِ وَالْغُبَيْرَاءُ شَرَابٌ تَعْمَلُهُ الْحَبَشَةُ مِنَ الذُّرَةِ وَيُقَالُ لَهَا السُّكُرْكَةُ۔ (رواه ابوداؤد)

4504. Sayyiduna Ibn Umar رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم forbade wine, gambling, kubah and ghubayra. Ghubayra is wine made from millet by the Ethiopians. It is called sukurkah.[3]

PLAYING BACKGAMMON IS DISOBEDIENCE

(٤٥٠٥) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهٗ۔ (رواه احمد وابوداؤد)

4505. Sayyiduna Abu Musa Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who plays backgammon disobeys Allah and His Messenger."[4]

COMMENTARY: As stated earlier (hadith # 4500) to play backgammon is absolutely forbidden. If it is played with stakes then it truly is gambling otherwise it is gambling in appearance.

FLYING PIGEONS

(٤٥٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَتْبَعُ حَمَامَةً فَقَالَ شَيْطَانٌ

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[1] Tirmidhi # 2574 (2583)

[2] Abu Dawud # 5696, Bayhaqi in Shu'ab ul Eeman.

[3] Abu Dawud # 3685.

[4] Abu Dawud # 4938.

يَتَّبِعُ شَيْطَانَةً۔ (رواه احمد وابوداؤد وابن ماجة والبيهقي في شعب الايمان)

4506. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man occupied with pigeons. So he said, "A devil pursues a she devil.[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم called the man a devil because he was engaged in vain pursuit and a frivolous game.

He called the pigeons she devils because they occupied him a betting and play. He was drive away from remembrance of Allah, and religion.

Clearly, playing with pigeons is a forbidden game. Nawawi رضی اللہ عنہ said that it is permitted without reservation to domesticate them for their eggs and young and as a hobby and as messengers. However, it is makruh (disapproved) to fly them for sport.

SECTION III اَلْفَصْلُ الثَّالِثُ

DRAWING PICTURES AS A PROFESSION

(٤٥٠٧) عَنْ سَعِيْدِ بْنِ اَبِي الْحَسَنِ قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ اِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا ابْنَ عَبَّاسٍ اِنِّي رَجُلٌ اِنَّمَا مَعِيْشَتِيْ مِنْ صَنْعَةِ يَدِيْ وَاِنِّي اَصْنَعُ هٰذِهِ التَّصَاوِيْرَ فَقَالَ ابْنُ عَبَّاسٍ لَا اُحَدِّثُكَ اِلَّا مَا سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُوْلُ مَنْ صَوَّرَ صُوْرَةً فَاِنَّ اللّٰهَ مُعَذِّبُهُ حَتّٰى يَنْفُخَ فِيْهِ الرُّوْحَ وَلَيْسَ بِنَافِخٍ فِيْهَا اَبَدًا فَرَبَا الرَّجُلُ رَبْوَةً شَدِيْدَةً وَاصْفَرَّ وَجْهُهُ فَقَالَ وَيْحَكَ اِنْ اَبَيْتَ اِلَّا اَنْ تَصْنَعَ فَعَلَيْكَ بِهٰذَا الشَّجَرِ وَكُلِّ شَيْءٍ لَيْسَ فِيْهِ رُوْحٌ۔ (رواه البخاري)

4507. Sayyiduna Sa'eed ibn Abu Hasan رحمہ اللہ narrated, "I was with Ibn Abbas رضی اللہ عنہ (one day) when a man came to him and said, 'O Ibn Abbas! I am a man and my profession is the work of my hand with which I make these pictures. (tell me what would I do, for, I know not another means of livelihood?)' Ibn Abbas رضی اللہ عنہ said to him (knowing that it was difficult to get him out of it), 'I shall tell you only what I had heard Allah's Messenger صلی اللہ علیہ وسلم say. I had heard him say that he who makes pictures of anything, then Allah will punish him till he blows life into them which he shall never be able to blow into them." The man was agape and worried, so he said to him, 'Woe to you1 If you reject any other profession, then make pictures of these trees and of whatever has no life."[2]

ABOUT A CHURCH

(٤٥٠٨) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا اشْتَكَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ بَعْضُ نِسَائِهِ كَنِيْسَةً يُقَالُ لَهَا مَارِيَةُ وَكَانَتْ اُمُّ سَلَمَةَ وَ اُمُّ حَبِيْبَةَ اَتَتْ اَرْضَ الْحَبَشَةِ فَذَكَرَتَا مِنْ حُسْنِهَا وَتَصَاوِيْرَ فِيْهَا فَرَفَعَ رَاسَهُ فَقَالَ اُولٰئِكَ اِذَا مَاتَ فِيْهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلٰى قَبْرِهِ مَسْجِدًا ثُمَّ صَوَّرُوْا فِيْهِ تِلْكَ الصُّوَرَ اُولٰئِكَ شِرَارُ خَلْقِ اللّٰهِ۔ (متفق علیه)

4508. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet صلی اللہ علیہ وسلم was ill.

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[1] Abu Dawud # 4940, Ibn Majah, Bay haqi in Sha'ub ul Eeman.

[2] Bukhari # 2225.

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Some of his wives رضی اللہ عنہن spoke of a church, called Mariyah. (Sayyidah) Umm salamah and (Sayyidah) Umm Habibah had been to Ethiopia and they mentioned its beauty and the statues lying in it. (on hearing them,) he raised his head and said, "They (the Ethiopians or the Christians) build a house of worship over his grave when a pious man among them dies. Then they make those statues in it. They are the worst of Allah's creatures."[1]

COMMENTARY: They are the worst of the creatures because they build worship houses on graves and pray facing the graves.

THOSE WHO WILL BE PUNISHED MOST SEVERLY

(٤٥٠٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيٰمَةِ مَنْ قَتَلَ نَبِيًّا اَوْ قَتَلَهُ نَبِيًّا اَوْ قَتَلَ اَحَدَ وَالِدَيْهِ وَالْمُصَوِّرُوْنَ وَعَالِمٌ لَمْ يَنْتَفِعْ بِعِلْمِهٖ۔

4509. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the severest punishment will be awarded to one who kills a prophet, or one who is killed by a prophet (in a battle - jihad), or who kills one of his parents, and they who draw or) make pictures (or replicas), and a scholar who does not use his knowledge to benefit (meaning, does not act according to his learning)."[2]

COMMENTARY: Another tradition also establishes that one whom a Prophet kills will be awarded the severest of punishment. It says:

اشتد غضب اللّٰه على رجل تقتله رسول اللّٰه فى سبيل اللّٰه

(Wrath of Allah will be severest on a man whom a messenger of Allah kills in the path of Allah.)[3]

This is because a Prophet will kill only him who intends to kill the Prophet. The proviso of in Allah's path excludes those put to death when given the punishment of hadd (a prescribed punishment) or in qisas (retaliation).

EVIL OF THE GAME OF CHESS

(٤٥١٠) وَعَنْ عَلِيٍّ اَنَّهٗ كَانَ يَقُوْلُ الشَّطْرَنْجُ هُوَ مَيْسِرُ الْاَعَاجِمِ۔

4510. Sayyiduna Ali رضی اللہ عنہ said often, "Chess is the game of chance of the aliens."[4]

COMMENTARY: This is played by non-Muslims and is gambling in reality or in resemblance. It is forbidden to do as they do in any thing like this.

(٤٥١١) وَعَنِ ابْنِ شِهَابٍ اَنَّ اَبَا مُوْسَى الْاَشْعَرِيَّ قَالَ لَا يَلْعَبُ بِالشَّطْرَنْجِ اِلَّا خَاطِئٌ۔

4511. Sayyiduna Ibn Shihab رحمہ اللہ narrated that (Sayyiduna) Abu Musa رضی اللہ عنہ Ash'ary said, "None but a sinner plays chess."[5]

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[1] Muslim # 16. 528, Bukhari # 3873.

[2] Bayhaqi in Shu'abul Eeman # 7888.

[3] Bukhari # 4073 to 4076, Muslim, Muwatta Maalik.

[4] Bayhaqi in Shu'ab ul Eeman # 6518.

[5] Bayhaqi in Shu'ab ul Eeman # 6518.

(٤٥١٢) وَعَنْهُ اَنَّهٗ سُئِلَ عَنْ لَعْبِ الشَّطْرَنْجِ فَقَالَ هِيَ مِنَ الْبَاطِلِ وَلَايُحِبُّ اللّٰهُ الْبَاطِلَ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْاَرْبَعَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4512. Sayyiduna Ibn Shihab رحمه الله said that when he[1] was asked about the game of chess, he said, "It is things. And, Allah does not like that which is vain."[2]
The last four ahadith are transmitted by Bayhaqi in Shu'abul Eeman'

COMMENTARY: It is stated in the Hidayah that is makruh (disapproved) tahrimi to play backgammon and chess, on he basis of the saying of the Prophet صلى الله عليه وسلم.
"He who plays chess or backgammon is as though he puts his hand in the blood of swine."
The hadith is reproduced in Jami Saghir that he who plays chess is accursed and he who looks at it with interest is as though he eats swineflesh.
As for the writing in some books that Imam Shafi'I رحمه الله has declared that this play is permitted with some conditions, Imam ghazzali رحمه الله has written in Nisab ul Ihtisab that Imam Shafi'I رحمه الله too, held that this game is makruh (disapproved). So, perhaps in the be ginning he may have regarded it as permissible but later he revised his verdict against it.
The book Durr Mukhtar and others write that all such games are makruh (disapproved).

DOG IS IMPURE BUT CAT IS NOT

(٤٥١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ دَارَ قَوْمٍ مِنَ الْاَنْصَارِ وَدُوْرُهُمْ دَارٌ فَشَقَّ ذٰلِكَ عَلَيْهِمْ فَقَالُوْا يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَاْتِيْ دَارَ فُلَانٍ وَلَا تَاْتِيْ دَارَنَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَنَّ فِيْ دَارِكُمْ كَلْبًا قَالُوْا اِنَّ فِيْ دَارِهِمْ سِنَّوْرًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السِّنَّوْرُ سَبُعٌ۔ (رواه الدارقطني)

4513. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited the house of some of the ansar often. But, there was a house in their neighbourhood which he never visited They found it very painful. So, they submitted, "O Messenger of Allah, you visit the house of so and so but do not come to our house. (Have we have some wrong?)"
The Prophet صلى الله عليه وسلم said, "It is because there is a dog in your house." They submitted, "There is a cat in their house." (Both cat and dog are beasts of prey) The prophet صلى الله عليه وسلم said, "A cat is a beast of prey."[3]

COMMENTARY: The dog is mischievous (devilish) and impure. The cat is not so and the angels do not stay away because of it. The Prophets عليه السلام have the same nature as the angels.

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[1] He meaning Ibn Shihab رحمه الله (for perhaps Abu Musa) رضى الله عنه
[2] Bayhaqi in Shu'abul Eeman # 6518.
[3] Daraqutni # 5 (Taha'rah).

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بسم الله الرحمن الرحيم

BOOK - XII

KITABUT-TIBB WA AR RUQA كِتَابُ الطِّبِّ وَالرُّقٰى

MEDICINE & SPELLS

The word (طب) is generally spelt tibb.
However, Suyuti رحمه الله said that it is spelt also tibb, tibb and tubb
It means 'to undergo treatment,' 'to take medicine.'
Sometimes, tibb is used in the sense of 'spell' or 'sorcery.' Hence, matbub (مطبوب) is a person on whom a spell is cast, one who is enchanted.
Tibb is concerned both with the outward body and the inward self. The former is physical treatment (by a physician) and the latter is spiritual treatment (by a spiritualist), to cure bed thoughts and deeds and evil habits that cause inward run of the spirit or self, which are made to be given up.
Medicine, too, is of two kinds:

(i) Physical and natural, both uncompounded and mixtures or compounds. (It is as general medicines are).

(ii) Spiritual and oral. It is from the noble Quran and from other things that come under the same category.

The Prophet صلى الله عليه وسلم opted for both the normal and apparent physical medicine as well as the unseen and spiritual medicine for the treatment of the members of his ummah.
The word (رقى) ruqa is the plural of (رقية) ruqyah. It is enchantment, incantation. Sorcery, charm or a spell. The ulama (Scholars) are unanimous that invocation may be made in this regard by means of verses of the Quran, known supplication and *Al-asam Al-husna* (the beautiful names of Allah). It is also allowed by means of such incantation whose words and expressions are known for their meaning, if they are not contrary to religion and Shari'ah (divine law). However, if the words and expressions of the incantation are vague and indiscernible and their meanings are uncertain, or they are contrary to and incompatible with the teachings and commands of religion and Shari'ah (divine law), then it is absolutely forbidden to use them as incantation.
Similarly, the practice of the astrologers and soothsayers who incant by means of astrology or divining and geomancy and who go by set times and hours, is makruh (disapproved) and forbidden.

SECTION I اَلْفَصْلُ الْاَوَّلُ

ALLAH HAS CREATED CURE FOR EVERY ILLNESS

(٤٥١٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَنْزَلَ اللّٰهُ تَعَالٰى دَاءً اِلَّا اَنْزَلَ لَهٗ شِفَاءً (رواه البخارى)

4514. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah has not set down (and created) a disease without sending down a cure for it." (It means that Allah has created with every disease its cure too so that it may be used and the disease remedied.)[1]

ALLAH IS HE WHO CURES

(٤٥١٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيْبُ دَوَاءُ الدَّاءِ بَرَءَ بِإِذْنِ اللّٰهِ۔ (رواه مسلم)

4515. Sayyiduna Jabbir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is a medicine for every disease. When the treatment is suitable to the disease, the patient recovers at Allah's command."[2]

COMMENTARY: (i) Allah makes the treatment easy.

(ii) Medicine does not work without Allah's permission.

(iii) It is mustahab (desirable) to use the medicine. This is the opinion of the ,majority of the ulama (Scholars) (Teebi).

Allah is the one who cures and no one should regard medicine as the means of cure of itself. Medicine is only an outward means of remedy.

It is stated in the tradition of Humaydi that Allah has created a remedy for every disease and there is no illness or malady without a cure. When a person falls ill, Allah sends down an angel who has a screen with him which he puts between the medicine and the disease. Only when Allah decides to cure him, He commands the angel to remove the screen and the medicine begins to be effective. This indicates that to use medicine is mustahab (desirable). This is as the sahabah (Prophet's Companions) رضى الله عنهم contended.

This hadith rejects the contention of the Sufis (mystics) who say, "We rely on Divine decree and we do not need any medicine."

Rather, we must believe that Allah is the Doer and medicine is also by His decree. It is the same as making a supplication and fighting with the infidels though Allah can suppress them without fighting.

In short, to use of the means does not reject trust in Allah. It is like eating that satisfies hunger. The Prophet صلى الله عليه وسلم was the chief of those who trust in Allah, yet he had recourse to medicine.

REMEDY IN THREE THINGS

(٤٥١٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشِّفَاءُ فِيْ ثَلٰثٍ فِيْ شَرْطَةِ مِحْجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ كَيَّةٍ بِنَارٍ وَأَنَا أَنْهٰى أُمَّتِيْ عَنِ الْكَيِّ۔ (رواه البخاري)

4516. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Remedy lies in three things:
the incision of a cupping - glass, or,
a drink of honey, or cauterization by fire.

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[1] Bukhari # 5678.

[2] Muslim # 69-2204.

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But, I forbid my ummah to cauterise."[1]

COMMENTARY: The first thing is cupping with a lancet or razor.

The ulama (Scholars) say, according to the writer of Safar us Sa'adah, that the hadith guides towards all physical ailments. Some ailments are plethoric so the excess blood is removed by cupping. Other ailments are biliary, sluggish temperament, or melancholy which are cured by purgatives. Honey serves the purpose.

When a physician gives up and cannot suggest a remedy, the last resort is to cauterize by fire. The prophet صلى الله عليه وسلم forbade his ummah to cauterize because the Arabs had given it too much importance and had relied on it as a guaranteed remedy. Clearly this belief was contrary to Islam. Nothing can be a sure cure, it is only an outward means of remedy. Real cure lies in Allah's hands, and His command.

This disallowance is of the kind of nahy tanzihi. If any one uses this method with the belief that it is merely an outward means, and places hope in Allah for the cure, then he is allowed to employ cauterization.

Some ulama (Scholars) say that if there is a risk to life or of being harmed by cauterization, then it is forbidden. There are ahadith that permit one to cauterize as also those that disallow one to do it. In principle, this form of remedy is allowed but it does not follow that one cannot dislike it. There are many things that the Prophet صلى الله عليه وسلم did not like but he did not disallow them to other people. If cure can be had through other means then cauterization must be avoided. The Prophet صلى الله عليه وسلم did instruct some sahabah (Prophet's Companions) رضى الله عنهم to cauterize themselves because that seemed necessary.

In short, it is makruh (disapproved) to cauterize a limb unless prescribed by a physician.

MORE ABOUT CAUTERISATION

(٤٥١٧) وَعَنْ جَابِرٍ قَالَ رُمِيَ أُبَيٌّ يَوْمَ الْأَحْزَابِ عَلَى أَكْحَلِهِ فَكَوَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

4517. Sayyiduna Jabir رضى الله عنه narrated that in the Battle of Ahzab (also called Battle of Khaduq - confederates and trenches, respectively), Ubayy was hit by an arrow in the median vein of his arm (and it bled). Allah's Messenger صلى الله عليه وسلم had him cauterized (or he did it himself).[2]

(٤٥١٨) وَعَنْهُ قَالَ رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِيْ أَكْحَلِهِ فَحَسَمَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ بِمَشْقَصٍ ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ۔ (رواه مسلم)

4518. Sayyiduna Jabir رضى الله عنه narrated, "Sa'd ibn Mu'adh رضى الله عنه was hit (by an arrow) in the median vein of his arm. The Prophet صلى الله عليه وسلم cauterized it with his own hand with a broad arrow head. But, it swelled up, so he cauterized a second time."[3]

(٤٥١٩) وَعَنْهُ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى أُبَيِّ بْنِ كَعْبٍ طَبِيْبًا فَقَطَعَ مِنْهُ عِرْقًا ثُمَّ كَوَاهُ عَلَيْهِ۔ (رواه مسلم)

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[1] Bukhari # 5680.

[2] Muslim # 74. 2207.

[3] Muslim # 75. 2208, Tirmidhi # 1582.

4519. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent a physician to Ubayy ibn Ka'b رضی اللہ عنہ. He cut one of his veins and cauterized it.[1]

KALUNJI IS CURE

(٤٥٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِّنْ كُلِّ دَاءٍ اِلَّا السَّامَ قَالَ ابْنُ شِهَابٍ السَّامُ الْمَوْتُ وَالْحَبَّةُ السَّوْدَآءُ الشُّوْنِيْزُ۔ (متفق علیہ)

4520. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "There is in the black seed cure for every disease but sam."

Ibn Shihab رحمہ اللہ said that sam is 'death' and the black seed is shuniz (nigella seed).[2]

COMMENTARY: Teebi رحمہ اللہ said that though the hadith is of a universal nature, yet nigella seed is of benefit in only such diseases as are moist and sluggish natured because kalunji (nigella seed) is dry and hot. So it is good for the diseases that are of an opposite kind to it.

However, some authorities maintain that hadith is of a universal nature, so that kalunji is good for all diseases. If it is added to a medicine in a specified ratio then its remedial effects came to surface.

Kirmani رحمہ اللہ said that this hadith should be understood to be of a universal nature because it makes exception of only death.

The writer of safar us Sa'adah says that it was the practice of a section of the shykhs that they used kalunji (nigella seed) as a medicine for all their ailments. Their good faith was rewarded and their ailments were cured.

REMEDIAL POWER OF HONEY

(٤٥٢١) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اَخِيْ اسْتَطْلَقَ بَطْنُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْقِهٖ عَسَلًا فَسَقَاهُ ثُمَّ جَآءَ فَقَالَ سَقَيْتُهٗ فَلَمْ يَزِدْهُ اِلَّا اسْتِطْلَاقًا فَقَالَ لَهٗ ثَلٰثَ مَرَّاتٍ ثُمَّ جَآءَ الرَّابِعَةَ فَقَالَ اِسْقِهٖ عَسَلًا فَقَالَ لَقَدْ سَقَيْتُهٗ فَلَمْ يَزِدْهُ اِلَّا اسْتِطْلَاقًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَدَقَ اللّٰهُ وَكَذَبَ بَطْنُ اَخِيْكَ فَسَقَاهُ فَبَرَأَ۔ (متفق علیہ)

4521. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and submitted, "My brother has loose bowels." Allah's Messenger صلی اللہ علیہ وسلم said, "Give him honey to drink." He gave it to him, but came again and submitted that he had given it to him yet it had not but made his bowels more loose. He gave him this instruction three times, but the man came a fourth time and he said, "Give him honey to drink," to which he submitted, "Indeed, I have made him drink it but it has only made his bowels more loss." Allah's Messenger صلی اللہ علیہ وسلم said, "Allah has spoken the truth and your brother's stomach has lied." He gave him honey to drink and he recovered.[3]

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[1] Muslim # 73. 3307.

[2] Bukhari # 5688, Muslim # 88-221[illegible]

[3] Bukhari # 5684, Muslim # 91-221[illegible] Tirmidhi # 2052, Musnad Ahmad 3-19.

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COMMENTARY: Sayyiduna Ali رضی اللہ عنہ said that if anyone falls ill then he must request his wife for some money from her dower and he should use it to buy honey. Then he must put some rain water into it and drink the mixture. Insha Allah, he will be cured.

The Prophet صلی اللہ علیہ وسلم referred to Allah's words (فیہ شفاء للناس) {Where in is healing for mankind (16: 69)} when he said, "Allah has spoken the truth." Or, Allah has revealed to him that the patient would cover on drinking honey. Hence, he insisted that the patient should drink honey. He would recover.

By saying that his stomach lied, the prophet indicated that the man's case was serious and he had acute indigestion. If a proper portion of honey was given to him that would get good results. The Arabs often used the word (کذب) kazab (lied) to mean (خطاء) khata (mistake, wrong), or 'he has not arrived at the facts: 'it has made a mistake by not responding to the medicine (honey).

PROPHETIC SYSTEM OF MEDICINE & THE CUSTOMARY SCIENCE OF MEDICINE

Though the ulama (Scholars) have tried to reconcile Prophet's صلی اللہ علیہ وسلم medicine and the customary science of medicine, there certainly is a wide difference between the two. The author of Safar us Sa'adah has written that in fact there is not relation between Prophetic medicine and the rules and principles of the physicians. Prophetic medicine has as its source Divine revelation, the Prophet's صلی اللہ علیہ وسلم heart and perfect intelligence. Obviously, this kind of treatment is surely to be successful. It will cure, definitely. In contrast, the customary form of treatment cannot be a guaranteed cure. It is not immune from mistake and failure. It cannot be at per with a treatment that is based on Divine inspiration.

It is this difference between the two that creates confusion in some minds. People must realize that there can be no mistake in the Prophetic method of treatment. It is possible that our imperfect thinking does not understand and the medicine prescribed by the Prophet صلی اللہ علیہ وسلم but it is not possible that his prescription is not according to the ailment.

In the case reported in this hadith, clearly honey gave him more loose motions, but that was good for him because the accumulated evil matter was thoroughly discharged from his belly. He was relieved. It must be understood that the patient must have complete faith on the physician and his prescription. This is a fundamental principle.

The same applies to Prophetic medicine. If any one uses it but does not get relief then it means that he does not have faith in it. So any one desirous of following the prophetic medicine, must make his belief perfect and then use it with true intention and sincere devotion. He will get relief without any doubt.

It is like the Quran. It is a perfect cure for internal diseases, spiritual ailments and corrupt heart and mind. Any one who learn it sincerely and recites it, believes in its teachings and abides by them, then surely his heart and soul are cured. If any one is not sincere and lacks faith then the opposite results are observed and he goes deeper into evil Hence, some scholars said that the Prophet's صلی اللہ علیہ وسلم words about the man's stomach having lied mean that he lacked faith and sincere intention with the result that, instead of relief, he was getting worse.

USES OF AL-QUST AL-BAHRI

(٤٥٢٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَمْثَلَ مَاتَدَاوَ يْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ

الْبَحْرِيُّ۔ (متفق علیه)

4522. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Of what you use as medical treatment, the best are cupping and sea cost us al qust al bahri)."[1]

COMMENTARY: Sea costus has many benefits. It is good for women who experience post childbirth bleeding and it eradicates poisonous gems. It is good for the mind and for general health. Qust is of two kinds: of the sea which is white and the Hindi variety which is black. The former is better and has lesser heat.

(٤٥٢٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ مِنَ الْعُذْرَةِ وَعَلَيْكُمْ بِالْقُسْطِ۔ (متفق علیه)

4523. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not hurt you children by pressing the tonsils to treat the quinsy (swelling in the uvula), but use costus."[2]

COMMENTARY: The Arabic word in the text (العذرة) al-adhrah[3] is an inflammation of the tonsils afflicting infants. There is stimulation of blood which mothers try to soften by inserting their finger in the child's mouth up to the throat. This augments the pain rather than reducing it. The Prophet صلی اللہ علیہ وسلم disallowed this practice but suggested the use of costus. It should be dissolved in water and poured into the nostrils drop by drop. However, the physicians question how this treatment could be effective because costus is hot and the affliction is also heated requiring something cool. The answer is that al-ahdra is blood compounded with phelgm which outweighs blood. So custus offsets the moisture of phelgm. Besides, this treatment is part of the miracle of Prophetic medicine.

PLEURISY

(٤٥٢٤) وَعَنْ اُمِّ قَيْسٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى مَاتَدْغَرْنَ اَوْلَادَكُنَّ بِهٰذَ الْعَلَاقِ عَلَيْكُنَّ بِهٰذَا الْعُوْدِ الْهِنْدِيِّ فَاِنَّ فِيْهِ سَبْعَةَ اَشْفِيَةٍ مِنْهَا ذَاتَ الْجَنْبِ يَسْعَطُ مِنَ الْعُذْرَةِ وَيُلَدُّ مِنْ ذَاتِ الْجَنْبِ۔ (متفق علیه)

4524. Sayyidah Umm Qays رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Why do you squeeze the uvula like this? You should use Hindi aloes wood. It has seven kinds of remedy including a remedy for pleurisy. Drop (it) in to the nostrils for an inflammation of the uvula and pour (it) into the side of the mouth for pleurisy."[4]

COMMENTARY: In this hadith too women are disallowed to try to press the inflammation by inserting a finger in the infant's mouth. Rather, aloes wood may be put in its nostrils, after diluting it with water.

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[1] Bukhari # 5696, Muslim # 63-1577.

[2] Bukhari # 5696, Muslim # 63-1577. (Both 4522 & 4523 are Single hadith in Bukhari & Muslims).

[3] quinsy.

[4] Bukhari # 5713, Muslim # 84-2214.

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The hadith mentions avul hindi. Perhaps, it is the same as qust bahri. It may also be that qust hindi is referred to as awd hindi.
Pleurisy can take many forms, like inflammation in the chest. It becomes very dangerous when it emerges from the inner organs. It is one of the serious, life-threatening diseases.
The second kind of pleurisy is the one in which wind does not pass out. It causes pain in the side. The hadith refers to this second kind because awd hindi is given for this malady.
While the Prophet صلى الله عليه وسلم mentions seven diseases, he has named only two. It does not mean, however, that qust is effective in only these seven diseases. Rather, it is good for a large number of illnesses. Some people do say that, according to Arab idiom, 'seven' stands for 'several', 'numerous'

FEVER COOLED WITH WATER

(٤٥٢٥) وَعَنْ عَائِشَةَ وَرَافِعَ ابْنِ خَدِيْجٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحُمّٰى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوْهَا بِالْمَآءِ۔ (متفق عليه)

4525. Sayyidah Ayshah رضى الله عنها and Sayyiduna Rafi' ibn Khadij رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The fever is from the vehemence of the heat of hell. So, cool it with water."[1]

COMMENTARY: The high fever is compared to the heat of hell. Or the words of the hadith may be understood in their literal meaning. A similar tradition (# 590) has been narrated in the chapter 'Offering salah (prayer) early' that the severity of the heat of summer is from the vehement raging of the heat of hell. Cool water is best for fever either poured on the body or drunk with medicine.
Some authorities suggest that the person who has fever must provide cool water to the thirsty people. Because of its blessings Allah will put the fever off.

PERMISSION TO USE SPELL TO CARE

(٤٥٢٦) وَعَنْ اَنَسٍ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرُّقْيَةِ مِنَ الْعَيْنِ وَالْحُمَةِ وَالنَّمْلَةِ (رواه مسلم)

4526. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم permitted one to resort to a spell for the evil eye, sting (of a scorpion) and pustules.[2]

COMMENTARY: The permitted spell is made up of approved supplication and of verses of the Quran to get relief.
The evil eye is a fact and some people say that it is a poison like the sting of a scorpion. Allah has placed poison in the eyes of some people. When their look falls on any one or anything, it devours what it falls on. Not only is incantation and charms and supplication allowed for the evil eye but also the Prophet صلى الله عليه وسلم has t aught supplication for the purpose as we did see in the chapter on supplication.
The sting of a scorpion also includes snake-bite and sting of other poisonous creatures.
The word (نملة) numlah in the hadith is used for ants. Here, it means pustules, boils, blisters

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[1] Bukhari # 3263, Muslim # 81-2210, (the first sentence is reproduced verbation from Lane's Lexicory under (فيح).

[2] Muslim # 58. 2196.

such as grow in anyone's side. The affected person feels as though ants sting him. Perhaps this is why it got its name namlah.

It must be understood that it is allowed to use a spell and incantation for every illness. The hadith mentions only three because these three respond to this treatment more effectively than the others. The same meaning may be given to the tradition that say that spells and incantation is allowed in these three things only.

In the beginning, the Prophet صلى الله عليه وسلم has forbidden the use of spells and incantation. Then, initially, he allowed people to resort to spells and incantation for these three things provided polytheistic and ambiguous words are not used. Later, this permission was extended to all sort of diseases and approved supplication and verses of the Quran may be invoked.

(٤٥٢٧) وَعَنْ عَائِشَةَ قَالَتْ اَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَسْتَرْقِيَ مِنَ الْعَيْنِ۔ (متفق عليه)

4527. Sayyidah Ayshah رضى الله عنها said that the Prophet صلى الله عليه وسلم gave instruction that spells may be used to ward off the effect of the evil eye.[1]

(٤٥٢٨) وَعَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى فِيْ بَيْتِهَا جَارِيَةً فِيْ وَجْهِهَا سَفْعَةٌ تَعْنِي صُفْرَةً فَقَالَ اسْتَرْقُوْا لَهَا فَاِنَّ بِهَا النَّظْرَةَ۔ (متفق عليه)

4528. Sayyidah Umm Salamah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم saw in her house a girl whose face had turned yellow. So, he said, "Use a spell for her because she has the effects of an evil eye.'[2]

COMMENTARY: The girl was under the effect of an evil eye. It could be a human evil eye or a jinn's evil eye. The eye of a jinn is sharper than the edge of a lance.

(٤٥٢٩) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الرُّقٰى فَجَآءَ اٰلُ عَمْرِو بْنِ حَزْمٍ فَقَالُوْا يَارَسُوْلَ اللّٰهِ اِنَّهٗ كَانَتْ عِنْدَنَا رُقْيَةٌ نَرْقِيْ بِهَا مِنَ الْعَقْرَبِ وَاَنْتَ نَهَيْتَ عَنِ الرُّقٰى فَعَرَضُوْهَا عَلَيْهِ فَقَالَ مَا اَرٰى بِهَا بَاْسًا مَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يَنْفَعَ اَخَاهُ فَلْيَنْفَعْهُ۔ (رواه مسلم)

4529. Sayyiduna Jabir رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم disallowed spells, so, the family of Amr ibn Hazm رضى الله عنه came and submitted, "O Messenger of Allah, we have a spell that we used for the sting of scorpion. Now you have disallowed spell." They then read it out to him (that he might decide about its veracity) He said, "I do not find any harm in it. He among you who can benefit his brother (even by using a spell approved by Shari'ah (divine law)), let him do that."[3]

(٤٥٣٠) وَعَنْ عَوْفِ بْنِ مَالِكِ نِ الْاَشْجَعِيِّ قَالَ كُنَّا نَرْقِيْ فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كَيْفَ تَرٰى فِيْ ذٰلِكَ فَقَالَ اعْرِضُوْا عَلَيَّ رُقَاكُمْ لَا بَاْسَ بِالرُّقٰى مَالَمْ يَكُنْ فِيْهِ شِرْكٌ۔ (رواه مسلم)

4530. Sayyiduna Awf ibn Maalik Ashja'I رضى الله عنه said, "We used to resort to spells

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[1] Muslim # 59. 2195, Bukhari # 5738.

[2] Bukhari # 5739, Muslim # 59-2197.

[3] Muslim # 63-2199.

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during the jahiliyah (ignorance period). So we submitted, 'O Messenger of Allah, what do you say abou. it?' He said, 'Read them out to me. There is no harm in the spells as long as they are without polytheism."[1]

COMMENTARY: The words 'without polytheism' imply also that the spell should have no name of the jinns and the devils and no appeal for help to any of them. They should have no inkling of disbelief in them. If they are devoid of such things, then it is allowed to use them. The ulama (Scholars) say that when such words and expressions are used as are ambiguous, then these spells are disallowed, but when the wording of a spell is known to be from the Prophet صلى الله عليه وسلم even though the meaning cannot be deciphered then it is permitted to apply such a spell.

Just as the devil bears animosity to mankind from the beginning of time, so too the jinns are natural enemies of mankind. In this sense, the devils and jinns are allies of each other. Thus when a person is taken over by a jinn and such incantation is applied as has names of the devils and calls on them for help then the jinns release that person. Sometimes, a person suffers from snake-bite and seems to be poisoned, but in fact it is a jinn who had taken the form of a snake. When a spell with names of devils and an appeal to them help is used, the jinn withdraws and the poison disappears from the person. In this way, both jinns and devils mislead mankind. Therefore, the ulama (Scholars) say unanimously that it is not permitted to use a spell that contains something other than verses of the Quran, names and attributes of Allah.

The most glorious of all is the noble Quran itself to make an invocation. Each of its words, each of its expressions is a treasure for mankind as healing, cure, goodness and blessing, with a guaranteed benefit. Some of its verses and Surahs (chapters) are more suited for spell and incantation, like surah al-Fatihah, al-falaq, an-Naas and the verses aayat ul Kursi and aayat ul Karimah. They are based on seeking refuge in Allah. At the same time, the supplication and incantation that are known from the ahadith are also appropriate and beneficial.

The writer of satar us Sa'adah has quoted a hadith that if a person desires to protect his property or children from the evil eye, then he must recite:

مَاشَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰه

{That which Allah will (will be)! There is no power except in Allah.} (18: 39)

(His property and children will be preserved from the evil eye.)

It is reported that Sayyiduna Uthman رضى الله عنه saw a very beautiful lad. He recommended that a little blackness should be applied to the lad's chin to preserve him from the evil eye.

THE VERSES OF HEALING (AAYAT UL SHIFA)

Shaykh Abu al-Qasim Qushayri رحمه الله said, "My son was seriously ill so that we lost hope of his survival. Meanwhile, I saw Allah's Messenger صلى الله عليه وسلم in my dream and submitted to him that my son was ill. He asked, 'why is it that you are unaware of the verses of healing?' I woke up and looked up the Quran for the verses of healing. I found them at six places in the Quran. They are: [2]

(1) وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ

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[1] Muslim # 63-2200.

[2] Respectively: 9: 14, 10: 57, 16: 69, 17: 82, 26: 80, 41: 44. (Translation of these verses follows completion of the quotation of Qushayri رحمه الله discourse.)

(2) وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ

(3) يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ

(4) وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَاهُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

(5) وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ

(6) قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ

I wrote down these verses and soaked the writing in water and gave it to my son to drink. He recovered rapidly as if his letter were released."

Qadi: Baydawi رحمه الله has also pointed out to these verses in his tafsir as verses of healing Sa'd Hulaybi رحمه الله has mentioned Abu al-Qasim Qushayri رحمه الله and his dream in his exposition of Tafsir Baydawi, but he has mentioned that Qushayri رحمه الله had seen Allah in his dream and that the verses should be recited and the reciter should blow on the patient. They should also be written down on a porcelain utensil, washed with water which should be given to the patient to drink.

Shaykh Tajuddin Sabuki رحمه الله said that many scholars wrote down these verses to get relief from illnesses.

As for writing down for healing, should only these portion be written down or the whole verses that contain them? It has been reported that the Shaykhs and elders wrote down only these portions as verses of healing. The foregoing verses are translated:

(1) {He will grant relief to the hearts of the believing people} (9: 14)

(2) {...and a healing for whatever (disease) is in the hearts.} (10: 57)

(3) {There comes forth out of their bellies a drink of diverse hues, wherein is healing for mankind} (16: 69)

(4) {And we send down, of the quran that which is a healing and a mercy to the believers} (17: 82)

(5) {And when I am sick, He heals me} (26: 80)

(6) {Say: "For those who believe, it is a guidance and a healing".} (4: 44)

EVIL EYE IS A FACT

(٤٥٣١) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَيْنُ حَقٌّ فَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ وَاِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا۔ (رواه مسلم)

4531. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The evil eye (meaning, its influence) is a fact. If any thing was likely to overtake decree, the evil eye would do it. And, When you are told to bathe, do so."[1]

COMMENTARY: If anyone's sight of a person or thing delights him and he is overwhelmed then it does have an effect on what he has seen (and stared at) and this is attached to the decree. Allah has given the eyes of some people the peculiarity that even they see something they cause its destruction in the same way as magic and sorcery have their effect.

Nothing in the universe is outside the ambit of decree, not even the smallest thing and not even the largest, not the weakest and not the strongest. Nothing can escape out of the orbit of decree, but if, by a stretch of imagination, anything could slip away, then the evil eye

[1] Muslim # 42-2188.

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would do it. This thing about the evil eye has been stated merely to emphasize, the influence of the evil eye.

It was customary among the Arabs that the person whose evil eye had hurt someone was asked to wash his hand and feed and the portion below his navel. That water was poured on the one who was hurt by the evil eye. At least, the effected person gained some confidence and his doubts were removed. The Prophet صلى الله عليه وسلم gave permission for this thing to be done. He said, "If your stare has had the effect of an evil eye and anyone and you are asked to wash your limbs and pour the water on the effecter person, do that."

The method of doing it, is outlined in the hadith of Abu Umamah رضى الله عنه (# 4562).

While the ulama (Scholars) agree that an evil eye can have an effect on living beings - men and animals - and on property, some people like the mu'tazillah reject it, just as they reject the effect of supplication and charity. They assert that which is decreed cannot be averted. Of course, decree has not a different path from the working of cause and effect. Allah has given the evil eye the ability to hurt and the ulama (Scholars) follow the Prophet's Saying: (العين الحق) (the evil eye is a fact). It is wajib (obligatory) on us to believe in this saying.

WHO IT WORKS: The ulama (Scholars) have dealt with this question at length. They have quoted some of the people who possess the evil eye as having said, "When we are delighted by a sight and we look at it, we sense heat coming out of our eyes." Some people say that it is a venomous heat and it absorbs in the air which blow up to the subject and causes him harm and ruin. It is like a snake that hurts every one with its poison when it looks at it. In short, something invisible shoots out from the evil eyes and strikes the subject if there is no obstruction between then. But, if there is an obstruction like an amulet or talisman and medicine, etc. then that invisible thing does not make it to the subject. In fact, if the amulet or talisman is strong, then the invisible weapon reverts to the source. It is like a strong shield that causes an arrow to rebound to to the striker.

Moreover, just as Allah has enabled some people to possess the evil eye. So, too He has enabled some perfect souls, like the men of Allah and Shaykhs, to repel the evil eye so that they may help the masses with supplication and amulets to ward off the effects of the evil eye.

SECTION II اَلْفَصْلُ الثَّانِيْ

ALLAH HAS CREATED REMEDY FOR ALL ILLS

(٤٥٣٢) عَنْ أُسَامَةَ بْنِ شَرِيْكٍ قَالَ قَالُوْا يَارَسُوْلَ اللّٰهِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) اَفَنَتَدَاوٰى قَالَ نَعَمْ يَا عِبَادَاللّٰهِ تَدَاوَوْا فَاِنَّ اللّٰهَ لَمْ يَضَعْ دَاءً اِلَّا وَضَعَ لَهٗ شِفَاءً غَيْرَدَاءٍ وَاحِدٍ الْهَرَمِ (رواه احمد والترمذى وابوداؤد)

4532. Sayyiduna Usamah ibn Sharik رضى الله عنه narrated that some sahabah (Prophet's Companions) رضى الله عنهم asked, "O Messenger of Allah, may we resort to medical treatment (during illnesses)?" He said, "Yes, O slaves of Allah, use medical treatment because Allah has not created a disease without creating a cure for it, other than one disease, namely, old age."[1]

COMMENTARY: By his words, the Prophet صلى الله عليه وسلم assured the sahabah (Prophet's Companions) رضى الله عنهم that to get medical treatment is not against servitude and reliance on Allah, provided the treatment is not thought to be the only and direct cause of relief. Rather, it is a necessary procedure and true healing comes only from Allah.

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[1] Musnad Ahmad 4-278, Tirmidhi # 2038, Abu Dawud # 3855.

DO NOT COMPEL THE PATIENT TO EAT OR DRINK

(٤٥٣٣) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُكْرِهُوْ مَرْضٰكُمْ عَلَى الطَّعَامِ فَإِنَّ اللّٰهَ يُطْعِمُهُمْ وَيَسْقِيْهِمْ (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4533. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not compel your patients to take food, for, Allah, the exalted, gives them food and drink."[1]

COMMENTARY: If the patient is unwilling, do not force him to eat or drink, even if it is medicine.

Allah gives energy and stamina. Survival of anyone is not dependant on food and drink but on Divine Power. So, if anyone is forced to take food and drink against his will then instead of benefit, it might harm him.

CURING REDNESS

(٤٥٣٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَوٰى اَسْعَدَ بْنِ زُرَارَةَ مِنَ الشَّوْكَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4534. Sayyiduna Anas رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم branded (Sayyiduna) As'ad ibn Zurarah رضی اللہ عنہ because of Shawkah (whilow, redness) that had afflicted him.[2]

COMMENTARY: Either the Prophet صلی اللہ علیہ وسلم cauterized As'ad himself or had him cauterized by someone. Besides it cannot be said where on the body was this done.

CURE OF PLEURISY

(٤٥٣٥) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَتَدَاوٰى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَالزَّيْتِ۔ (رواه الترمذی)

4535. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم instructed us to treat dhat ul janb (pleurisy) with sea costus and olive oil."[3]

(٤٥٣٦) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْعَتُ الزَّيْتَ وَالْوَرْسَ مِنْ ذَاتِ الْجَنْبِ (رواه الترمذی)

4536. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم often spoke highly of alive oil and wurs for pleurisy."[4]

COMMENTARY: Wurs (ورس) is a kind of grass of yellowish colour inclining on red. Its fibres are like Saffron and it is used to colour and dye just as saffron is used. The physicians have prescribed it for many illnesses. It seems that both these things are used for pleurisy by inserting their drops in the mouth.

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[1] Tirmidhi # 2040, Ibn Majah.

[2] Tirmidhi # 2050.

[3] Tirmidhi # 2078 (2015/86).

[4] Tirmidhi # 2079 (2086).

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SENNA AS A PURGATIVE

(٤٥٣٧) وَعَنْ اَسْمَآءَ بِنْتِ عُمَيْسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَأَلَهَا بِمَا تَسْتَمْشِيْنَ قَالَتْ بِالشُّبْرُمِ قَالَ حَارٌّ جَارٌّ ثُمَّ اَسْتَمْشِيْتُ بِالسَّنَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ شَيْئًا كَانَ فِيْهِ الشِّفَآءُ مِنَ الْمَوْتِ لَكَانَ فِي السَّنَا۔ (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4537. Sayyidah Asma bint umays رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم asked her, "what purgative do you use?" She said, "I take shubrun (spurge)." But, he said, "That is very hot, terrible." So, she used sana (senna) and the Prophet صلی اللہ علیہ وسلم said, "were there on antidote for death, that would be senna."[1]

COMMENTARY: Shubrum is a plant. Its seeds are boiled in water to use as laxative. The Prophet صلی اللہ علیہ وسلم used the world for hot (حار) - hear) twice to say 'very hot.' To mean that it is not proper to use it as a laxative. The physicians say that it makes the bowels very loose so it must be used under proper supervision.

Senna is a very beneficial medicine, particularly senna (sana) Makki. The physicians prescribe it for many illnesses. Its greatest characteristic is that it has no side-effects. It is good particularly for bile, melancholy and phelgm. It also gives strength to the heart.

DO NOT USE FORBIDDEN THINGS AS MEDICINE

(٤٥٣٨) وَعَنْ اَبِي دَرْدَآءَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اَنْزَلَ الدَّآءَ وَالدَّوَآءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ۔ (رواه ابوداؤد)

4538. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah has sent down the illness and the medicine. And, He has created for every illness a cure. So, take medicine for treatment. But, do not treat yourselves with anything unlawful."[2]

COMMENTARY: The unlawful could be wine, swine or any other forbidden thing. There are many ahadith on this subject, particularly on using wine. Not only they forbid them but also make clear that there is no benefit in using the unlawful for treatment of any disease. There is a hadith narrated by Sayyiduna Ibn Mas'ud رضی اللہ عنہ that Allah has not placed cure in those things that are forbidden to you.

It is also reported that Sayyiduna Tariq Ja'fi رضی اللہ عنہ sought the Prophet's صلی اللہ علیہ وسلم permission to make wine. He forbade him. When he submitted that he wished to make it for use as medicine, the prophet صلی اللہ علیہ وسلم said, "Wine is not a medicine but it is pain and a disease." He also said:

من تداوى بالخمر فلاشفا الله

(He who resorts to wine as medicine, Allah will not give him cure).

However, some juristic traditions permit the use of wine as medicine then reliable and adept physicians confirm that there is no alternative means of treatment for a disease. But this is very unlikely. First, it is difficult to find reliable and competent physicians. Secondly,

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[1] Tirmidhi # 2081 (1236), Ibn Majah # 3461.

[2] Abu Dawud # 3874.

it is not easy to get their unanimous opinion.

IMPURE MEDICINE DISALLOWED

(٤٥٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّوَآءِ الْخَبِيْثِ۔ (رواه احمد وابوداؤد والترمذى وابن ماجة)

4539. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم forbade medicine that is Khabith (noxious, impure or forbidden or unpleasant, bad smelling).[1]

COMMENTARY: Such a medicine is not regarded as good. If the patient is repulsed with a medicine, then it will not be efficacious as desired. This disallowance is of the kind of nahi tanzihi (forbidden nearer to lawful) (more lawful than unlawful).

HEADACHE & ACHING LEGS

(٤٥٤٠) وَعَنْ سَلْمٰى خَادِمَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتْ مَا كَانَ اَحَدٌ يَشْتَكِيْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَعًا فِيْ رَاْسِهٖ اِلَّا قَالَ احْتَجِمْ وَلَا وَجَعًا فِيْ رِجْلَيْهِ اِلَّا قَالَ اخْتَضِبْهُمَا۔ (رواه ابوداؤد)

4540. Sayyidah Salma رضی اللہ عنہا the (female) servant of the Prophet صلی اللہ علیہ وسلم said, "When any one complained to Allah's Messenger صلی اللہ علیہ وسلم of a headache (because of blood pressure), he said to him, "Get cupped.' And when anyone complained about pain in his legs (because of heat), he said, to him, 'Dye them with henna,"[2]

COMMENTARY: This command applies to both men and women, but men should preferably apply henna only to their souls. They must not apply it to their nails so that they avoid resemblance to women.

HENNA ON WOUND

(٤٥٤١) وَعَنْهَا قَالَتْ مَا كَانَ يَكُوْنُ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرْحَةٌ وَلَا نَكْبَةٌ اِلَّا اَمَرَنِيْ اَنْ اَضَعَ عَلَيْهَا الْحِنَّاءَ۔ (رواه ترمذى)

4541. Sayyidah Salma رضی اللہ عنہا said that Allah's Messenger صلی اللہ علیہ وسلم never received a wound (on his body from anything) or had a bleeding foot (caused by a stone or thorns) but he asked her to apply henna on it.[3]

COMMENTARY: Henna has a cooling effect. It cures illness rapidly particularly wounds.

BENEFITS OF CUPPING

(٤٥٤٢) وَعَنْ اَبِيْ كَبْشَةَ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَحْتَجِمُ عَلٰى هَامَتِهٖ وَبَيْنَ كَتِفَيْهِ وَهُوَ يَقُوْلُ مَنْ اَهْرَاقَ مِنْ هٰذِهِ الدِّمَآءِ فَلَا يَضُرُّهٗ اَنْ لَّا يَتَدَاوٰى بِشَيْءٍ۔ (رواه ابوداؤد وابن ماجة)

4542. Sayyiduna Abu Kabshah Al-Ammari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم often had himself cupped on the crown of his head and between his shoulders. He would say, "He who has this blood poured out will not suffer if he

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[1] Tirmidhi # 2045 (2052), Abu Dawud # 387 0, Ibn Majah # 3459.

[2] Abu Dawud # 3858.

[3] Tirmidhi # 2154 (2061) related by her grandson Ubaydullah رحمہ اللہ.

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does not have medical treatment for any illness."[1]

COMMENTARY: It is possible that the Prophet صلى الله عليه وسلم may have had himself cupped on the head sometimes and between the shoulders sometimes. Or, he may have had it done at both places at one time, together.

He said that this blood should be poured out sometimes. It could mean from the two places mentioned or from anywhere on the body where impure blood has accumulated and should be drained out.

(٤٥٤٣) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ عَلٰى وَرِكِهٖ مِنْ وَثْأٍ كَانَ بِهٖ۔ (رواه ابوداؤد)

4543. Sayyiduna Jabir رضى الله عنه said that the Prophet صلى الله عليه وسلم had himself cupped on his hip because of an internal injury (or a bruise) he suffered.[2]

COMMENTARY: The injury is watha meaning pain from sprain but not fractured bone. The Prophet صلى الله عليه وسلم had himself cupped high up on his thigh.

(٤٥٤٤) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ حَدَّثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةٍ اُسْرِىَ بِهٖ اَنَّهٗ لَمْ يَمُرَّ عَلٰى مَلَإٍ مِنَ الْمَلٰئِكَةِ اِلَّا اَمَرُوْهُ مُرْ اُمَّتَكَ بِالْحِجَامَةِ (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4544. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم recounted to them the account of the mi'raj (meaning, the night he was taken up to the heavens). He said that whichever group of the angels he passed they instructed him to command they instructed him to command his ummah that they should have themselves cupped.[3]

COMMENTARY: There are other ways of having blood poured out but copping is the best in hot regions because these people thin, dilute blood..

As for the ummah, it could be the people of that age, or the ummah in the real sense, all followers of the Prophet صلى الله عليه وسلم.

FROGS MAY NOT BE USED AS INGREDIENTS FOR MEDICINE

(٤٥٤٥) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عُثْمَانَ اَنَّ طَبِيْبًا سَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صِفْدَعٍ يَجْعَلُهَا فِىْ دَوَاءٍ فَنَهَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهَا۔ (رواه ابوداؤد)

4545. Sayyiduna Abdur Rahman ibn Uthman رضى الله عنه narrated that a physician asked the prophet صلى الله عليه وسلم whether he may use frogs as ingredients of medicine. The Prophet صلى الله عليه وسلم disallowed him to kill frogs.[4]

COMMENTARY: According to a tradition in Jami the prophet صلى الله عليه وسلم forbade that frogs should be killed to use in medicine.

Qadi رحمه الله said that the Prophet صلى الله عليه وسلم forbade the killing of frogs Perhaps because he did not think it proper to use frogs for medicine. It was either because frog is impure and forbidden or because one is repulsed by the frog. Whether benefit the physician may have imagine was offset by the frog's repulsive nature.

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[1] Abu Dawud # 3859, Ibn Majah.

[2] Abu Dawud # 3859, Ibn Majah.

[3] Tirmidhi # 2052.

[4] Abu Dawud # 2871.

PROPHET صلی اللہ علیہ وسلم HAD HIMSELF CUPPED ON 17TH, 19TH 21ST

(٤٥٤٦) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْتَجِمُ فِي الْاَخْدَعَيْنِ وَالْكَاهِلِ (رَوَاهُ اَبُوْدَاوٗدَ وَزَادَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَكَانَ يَحْتَجِمُ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَاِحْدٰى وَعِشْرِيْنَ)۔

4546. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had himself cupped in the two veins of the neck at either side of it and between the shoulders. According to another version: He had himself cupped on the 17th, 19th and 21st (of the month).[1] &[2]

DATES ON WHICH HE HAD HIMSELF CUPPED

(٤٥٤٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْتَحِبُّ الْحِجَامَةَ لِسَبْعِ عَشْرَةٍ وَتِسْعَ عَشْرَةَ وَاِحْدٰى وَعِشْرِيْنَ۔ (رواه فی شرح السنة)

4547. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم liked to have himself cupped on the 17th, 19th, and 21st.[3]

(٤٥٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ احْتَجَمَ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَاِحْدٰى وَعِشْرِيْنَ كَانَ شِفَآءً مِنْ كُلِّ دَآءٍ۔ (رواه ابوداؤد)

4548. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who has himself cupped on the 17th, 19th, and 21st will find it to be a remedy for every disease."[4]

(٤٥٤٩) وَعَنْ كَبْشَةَ بِنْتِ اَبِيْ بَكْرَةَ اَنَّ اَبَاهَا كَانَ يَنْهٰى اَهْلَهٗ عَنِ الْحِجَامَةِ يَوْمَ الثُّلٰثَاءِ وَيَزْعَمُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ يَوْمَ الثُّلٰثَاءِ يَوْمَ الدَّمِ وَفِيْهِ سَاعَةٌ لَا يَرْقَأُ۔ (رواه ابوداؤد)

4549. Sayyiduna Kabshah bint Abu Bakrah رضی اللہ عنہ said that har father disallowed his family to have themselves cupped on Tuesday. He emphasized that Allah's Messenger صلی اللہ علیہ وسلم regarded Tuesday as the day of blood and at a moment on it blood keeps flowing out unceasingly. (It might happen to coincide with the cupping and blood might not stop flowing thereby causing death.)[5]

(٤٥٥٠) وَعَنِ الزُّهْرِيِّ مُرْسَلًا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَجَمَ يَوْمَ الْاَرْبَعَاءِ اَوْيَوْمَ السَّبْتِ فَاَصَابَهٗ وَضَحٌ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهٗ (رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَقَالَ وَقَدْ اُسْنِدَ وَلَا يَصِحُّ)۔

4550. Sayyiduna Zuhri رحمہ اللہ narrated that in a mursal form that the Prophet صلی اللہ علیہ وسلم said, "He who has himself cupped on Wednesday or Saturday and is afflicted

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[1] Abu Dawud # 3800 (Ist version).

[2] (Ist and 2nd version) Tirmidhi # 2051, Ibn Majah # 3483.

[3] Baghawi in Sharh us Sunnah (Holy Prophet's practice) # 3225.

[4] Abu Dawud # 3961.

[5] Abu Dawud # 3862.

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by leprosy must not blame anyone but himself."[1]

COMMENTARY: Though the musnad hadith is not regarded as sound, yet it makes the mursal form stronger. Moreover, the Hanafis and the analyses regard a mursal hadith worthy of evidence (and observing).

(٤٥٥١) وَعَنْهُ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ احْتَجَمَ اَوِاطَّلٰى يَوْمَ السَّبْتِ اَوِالْاَرْبَعَاءِ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهٗ فِي الْوَضَحِ۔ (رواه فی شرح السنة)

4551. Sayyiduna Zuhri رحمه الله reported in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "He who has himself cupped or smeared with something on Saturday or Wednesday must not blame anyone but himself if he is afflicted by leprosy."[2]

CHARMS DISALLOWED

(٤٥٥٢) وَعَنْ زَيْنَبَ امْرَأَتِ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ عَبْدَاللّٰهِ رَاٰى فِيْ عُنُقِيْ خَيْطًا فَقَالَ مَاهٰذَا فَقُلْتُ خَيْطٌ رُقِيَ لِيْ فِيْهِ قَالَتْ فَاَخَذَهٗ فَقَطَعَهٗ ثُمَّ قَالَ اَنْتُمْ اٰلُ عَبْدِ اللّٰهِ لَاَغْنِيَآءُ عَنِ الشِّرْكِ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الرُّقٰى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ فَقُلْتُ لِمَ تَقُوْلُ هٰكَذَا لَقَدْ كَانَتْ عَيْنِيْ تَقْذِفُ وَكُنْتُ اخْتَلِفُ اِلٰى فُلَانٍ الْيَهُوْدِيِّ فَاِذَا رَقَاهَا سَكَنَتْ فَقَالَ عَبْدُاللّٰهِ اِنَّمَا ذٰلِكَ عَمَلُ الشَّيْطَانِ كَانَ يَنْخُسُهَا بِيَدِهٖ فَاِذَا رُقِيَ كَفَّ عَنْهَا اِنَّمَا كَانَ يَكْفِيْكَ اَنْ تَقُوْلِيْ كَمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاءُكَ شِفَآءً لَا يُغَادِرُ سَقَمًا (رواه ابوداؤد)

4552. Sayyidah Zaynab رضى الله عنها, wife of Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated. Abdullah saw a thread on my neck and asked, "What is it?" I said, "A thread over which an incantation has been recited for me." He took it, cut it (to pieces) and said, 'you, the people of Abdullah's house, are unattached to polytheism. I had heard Allah's Messenger صلى الله عليه وسلم say, 'Spells, tawalah charms and tawalah (love charms) are polytheism.' I remarked, "Why do you say so? I had a painful bulging eye and I used to go to a certain Jew. When he recited a spell over it, it soothed." Abdullah said, "That was nothing, but the devil's work. He picked your eye with his hand. When a spell was recited, he stopped. It will suffice you if you say as Allah's Messenger صلى الله عليه وسلم used to say:

اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَائُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

(Remove this harm, O Lord of Mankind! And, heal! You alone are the healer! There is no healing, but your healing that will leave behind no sickness.)"[3]

COMMENTARY: Sayyiduna Ibn Mas'ud رضى الله عنه said that his family was safe from polytheism because Allah had blessed them with faith and they were Muslim. So, they did not have to resort to such things: He knew that the spells that were recited in those days

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[1] Musnad Ahmad, Abu Dawud, Bayhaqi (in Shu'ab ul Eeman) part of heading 12-151 (one version is Musnad) Abu Dawud regards it as un sound.

[2] Bayhaqi in Sharh us Sunnah (Holy Prophet's practice) # 3235.

[3] Abu Dawud # 3883.

were polytheistic and ambiguous.
Mulla Ali Qari رحمه الله said that it is a light form of polytheism to believe that the spells and charms are a means (possess sufficient efficacy to) remove illnesses. But, it is a strong polytheism to believe that these things are by themselves real removers of illnesses.
The spell that is considered polytheism is one that has named of idols, devils and jinns and words of disbelief. It is made up of such things as are disallowed by Shari'ah (divine law). It also includes spells whose meaning are confused are undeciphered.
The thread or talisman put on the neck is tama'im (plural to tamimah). The one mentioned in the hadith did not have Allah's names, verses of the Quran or approved supplication. However, some people say that tamimah signifies certain beads that the Arab women of the desert hung upon their children to repel the evil eye etc. Or, it is a necklace upon which are put thongs and amulets, or it is the amulet itself. (sometimes,) the beads are perforated and thongs or strings are inserted into them and they are thereby suspended.[1]
The word tawalah is a kind of spell or charm that is said to promote love between man and woman. All these things are done by the polytheists.
The trouble in her eye was nothing but the devil's mischief. This is as Ibn Mas'ud said to his wife.

NUSHRAH IS THE DEVIL'S WORK

(٤٥٥٣) وَعَنْ جَابِرٍ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ النُّشْرَةِ فَقَالَ هُوَ مِنْ عَمَلِ الشَّيْطَانِ

(رواه ابوداؤد)

4553. Sayyiduna Jabir رضی الله عنه narrated that the Prophet صلی الله علیه وسلم was asked about nushrah. He said, "It concerns the devil's work."[2]

COMMENTARY: Nushrah is a charm or enchantment to put off the evil spirit. Or, an insane is treated with the charm. It is, therefore, the spell that does not have Allah's names, verses of the Quran, or approved supplications. Rather, it was a spell in pre-Islamic times made up of names of the idols and the devils and an appeal to them to help.
It could also be that the words were in Hebrew, beyond the understanding of people.

THE DOINGS OF THE HEADLESS

(٤٥٥٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا اُبَالِي مَا اَتَيْتُ اِنْ اَنَاشَرِبْتُ تِرْيَاقًا اوتَعَلَّقْتُ تَمِيْمَةً اَوْقُلْتُ الشِّعْرَمِنْ قِبَلِ نَفْسِيْ۔ (رواه ابوداؤد)

4554. Sayyiduna Abdullah ibn Umar رضی الله عنه said that he heard Allah's Messenger صلی الله علیه وسلم say. "I am an indifferent, easy-going type of I drink a antidote, or put an amulate in my neck, or compose poetry (of my own accord and intention, putting heard and intention, putting heard into it)."[3]

COMMENTARY: Those people who do such work are unconcerned whether they should do it or not. The result is that they do every disallowed and unrecommended work. Only

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[1] This portion is adopted from Lane's Laxicon (Arabic English) vi p 316 but conforms to relative Urdu Text.

[2] Abu Dawud # 3868.

[3] Abu Dawud # 3869.

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such persons will engage in the pursuit mentioned in the hadith who do not hesitate to abide by the unlawful and unsuitable.

The antidote contains snake-flesh and wine which are forbidden. If the ingredients of an antidote do not contain the unlawful things then it may be used without harm. Some scholars, however, say that it is better to abstain from it altogether.

The other thing (amulet) snacks of the jahiliyah (ignorance period) and must be avoided too. But, amulets made up of names of Allah and verses of the Quran are permitted and are, in fact, mustahab (desirable). There is hope of benefit through their blessing. Poetry is condemned in the light of the verses of the Quran:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ

{And we have not thought him poetry, nor is it meet for him.}

Allah had kept the Prophet صلى الله عليه وسلم free from the above poetry. So, he was unable to compose poems. His words were by themselves more eloquent than poetry. It is a different things quoting other people. It is good to dress. Commendable subjects with poetry and present pious thought thereby. But to express evil thoughts in poetry is not only wrong but also a waste of time.

Ibn Maalik رحمه الله said that these things were forbidden to the Prophet صلى الله عليه وسلم. They are not forbidden to his ummah. But, the poetry must not deride the Muslims and must not be made up of lies and of bad things. The amulets and spell should not be unlawful. Also, the antidote is not forbidden to the ummah provided it has no unlawful ingredients like flesh of snake, etc.

SPELLS & CAUTERIZING ARE AGAINST TRUST IN ALLAH

(٤٥٥٥) وَعَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اكْتَوٰى اَوِاسْتَرْقٰى فَقَدْ بَرِئَ مِنَ التَّوَكُّلِ۔ (رواه احمد والترمذى وابن ماجة)

4555. Sayyiduna Mughirah ib Shu'bah narrated that the Prophet صلى الله عليه وسلم said, "He who cauterizes himself or uses a spell distances himself from trust in Allah."[1]

COMMENTARY: While it is allowed to cauterize oneself and use a spell, yet the rank of trust in Allah and reliance on Him is for superior to it. Allah says:

وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ

{And in Allah should the believers put (their) trust}
(3: 122, 3: 160, 5: 11, 9: 51, 14: 11, 58: 10, 64: 13)

In other words depending too much on means is evidence of being mindless of the Lord of all lords. This is why Imam Ghazali رحمه الله said that if anyone goes out of his house and puts two locks at the door, or puts one lock and also asks his neighbour to keep a watch then he gets out of the orbit of tawakkal (trust in Allah).

(٤٥٥٦) وَعَنْ عِيْسَى ابْنِ حَمْزَةَ قَالَ دَخَلْتُ عَلٰى عَبْدِاللّٰهِ بْنِ عُكَيْمٍ وَبِهٖ حُمْرَةٌ فَقُلْتُ اَلَا تُعَلِّقُ تَمِيْمَةً فَقَالَ نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِكَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّقَ شَيْئًا وُكِّلَ اِلَيْهِ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 2055.

4556. Sayyiduna Eesa ibn Hamzah رضی اللہ عنہ narrated that he went to (Sayyiduna) Abdullah ibn Ukaym رضی اللہ عنہ. He was suffering from humrah (erysipelas). So, he asked him, "Why do you not suspend an amulet?" He said, "We seek refuge in Allah from that. Allah's Messenger صلی اللہ علیہ وسلم had said, 'He who hangs (or ties) anything (on himself) will be entrusted to it.'[1]

COMMENTARY: Teebi رحمہ اللہ said that Abdullah رضی اللہ عنہ sought refuge in Allah from doing such a thing as wearing an amulet. He had attained a high degree of tawakal (trust in Allah) and regarded use of an amulet as contrary to tawakkal, though it may be proper for others to use it.

The words of the Prophet صلی اللہ علیہ وسلم means that one who uses an amulet or resorts to a spell with the belief that these things are profitable and avert harm then he will be left to amulets and spells and he will be deprived of Allah's help. He will not be healed because nothing, other than Allah, can cure or hurt. In other words, this saying of the Prophet صلی اللہ علیہ وسلم encourages us towards tawakkal and tafweed. (trust and reliance in Allah).

(٤٥٥٧-٤٥٥٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَارُقْيَةَ اِلَّا مِنْ عَيْنٍ اَوْحُمَةٍ (رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوُدُ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ بُرَيْدَةَ)۔

4557. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ruqyah (spell) is not permitted except for the evil eye or a scorpion sting."[2]

4558. Sayyiduna Buraydah رضی اللہ عنہ also narrated this hadith.[3]

(٤٥٥٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَارُقْيَةَ اِلَّا مِنْ عَيْنٍ اَوْحُمَةٍ اَوْدَمٍ (رواہ ابوداؤد)

4559. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ruqyah (spell) is disallowed except for an evil eye, a scorpion bite, or blood."[4]

COMMENTARY: The ulama (Scholars) say that blood means nose bleeding. But, if blood is understood in its general sense then it will mean all diseases of blood. They may be connected with flowing blood, blood pressure, excess blood or impure blood, etc.

According to one version of Abu Dawud the words (الافی عین) are replaced by (الافی نفس) but the ulama (Scholars) insist that the word (نفس) - self, soul means (عین) eye (evil).

Also (اودم) are replaced by (اولذعة) to mean being bitten by the teeth as snakes and other animals bite with their teeth.

It must be understood that spells and incantation are proved means of healing nearly all sicknesses, like headache, toothache, etc. The ahadith vouch for this statement. According to a version in Bukhari and Muslim, when the Prophet صلی اللہ علیہ وسلم was ill, Sayyiduna Jibril علیہ السلام came to visit him and prayed;

بِسْمِ اللّٰهِ اَرْقِيْكَ مِنْ كُلِّ دَآءٍ يُؤْذِيْكَ

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[1] (Abu Dawud). Tirmidhi # 2072 (2079), Musnad Ahmad # 8804. The words in Tirmidhi are. Death is nearer from that.

[2] Tirmidhi # 2057, Abu Dawud # 3884, Musnad Ahmad 4-436.

[3] Ibn Majah # 3513.

[4] Abu Dawud # 3889.

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(In the name of Allah, I use a spell for you against every disease that hurts you). Hence, the foregoing ahadith that restrict spells to three things actually emphasise that spells are more beneficial in these three things then in others. Even in common practice, spells are used most for these three things.

RAPID REMEDY FOR EVIL EYE

(٤٥٦٠) وَعَنْ اَسْمَآءَ بِنْتِ عُمَيْسٍ قَالَتْ يَارَسُوْلَ اللّٰهِ اِنَّ وُلْدَ جَعْفَرٍ يَسْرِعُ اِلَيْهِمُ الْعَيْنُ اَفَاَسْتَرْقِيْ لَهُمْ قَالَ نَعَمْ فَاِنَّهُ لَوْكَانَ شَيْءٌ سَابِقَ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ۔ (رواه احمد والترمذی وابن ماجة)

4560. Sayyidah Asma bint Umays رضی اللہ عنہا (has narrated that she) asked, "O Messenger of Allah, the children of Ja'far (Tayyar) رضی اللہ عنہ are very prone to the effect of the evil eye. May I use a spell for them?" He said, "Yes! If any thing will by pass decree then the evil eye would."[1]

COMMENTARY: Ata رحمہ اللہ said that just as there is an evil eye that hurts so too there is an eye with blessing. Just a glance by righteous man of Allah works as an elixir and guides the misled to the right path, the ignorant to scholarly knowledge and the infidel to belief.

SPELL FOR PUSTULES

(٤٥٦١) وَعَنِ الشِّفَاءِ بِنْتِ عَبْدِاللّٰهِ قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا عِنْدَ حَفْصَةَ فَقَالَ اَلَا تُعَلِّمِيْنَ هٰذِهٖ رُقْيَةَ النَّمْلَةِ كَمَا عَلَّمْتِيْهَا الْكِتَابَةَ۔ (رواه ابوداؤد)

4561. Sayyidah Shifa bint Abdullah رضی اللہ عنہا narrated that while she was with Sayyidah Hafsah رضی اللہ عنہ Allah's Messenger صلی اللہ علیہ وسلم came in. He asked (her), "why do you not teach this one (meaning Hafsah) رضی اللہ عنہا the spell to cure pustules as you taught her how to write?"[2]

COMMENTARY: Shifa رضی اللہ عنہا was the daughter of Abdullah ibn Shams. She was a Qurayshi, Adwi. Her real name was layla. Shifa was her sobriquet, and she was known by it and it had replaced her real name. She had embraced Islam before hijarah and was a high ranking intelligent woman. The prophet صلی اللہ علیہ وسلم used to go to her house for a nap in the afternoon. She had kept aside a bed and a waist wrapper for him.

We have spoken earlier about pustules (# 4526). Sayyidah Shifa رضی اللہ عنہا used to recite the spell for pustules in Makkah before she embraced Islam. When she came to Madinah, at the footsteps of the Prophet صلی اللہ علیہ وسلم, she asked the Prophet صلی اللہ علیہ وسلم if she may continue the practice. He heard its words from her and let her use it, instructing her to teach it to Sayyidah Hafsah. رضی اللہ عنہا

The actual spell for pustules was a collection of vague indistinct words and was disallowed by the Prophet صلی اللہ علیہ وسلم. But the one Sayyidah Shifa رضی اللہ عنہا and other women of Arab recited are a few expressions and permitted by the Prophet صلی اللہ علیہ وسلم. They were:

اَلْغَرُوْسُ تَنْتَعِلُ وَ تَخْتَضِبُ وَ تَكْحِلُ وَكُلُّ شَيْءٍ تَفْتَعِلُ غَيْرَ اِنَّهَا وَلَا تَقْطِى الرَّجُلُ

(meaning: a bride must adorn herself and part her hair, dye her hands and feet and

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[1] Tirmidhi # 2059 (2064), Musnad Ahmad 6. 439, Ibn Majah # 3510.

[2] Abu Dawud # 3887.

apply collyrium, but not disobey her husband).

Some people say that the Prophet's صلى الله عليه وسلم instruction to Sayyidah Shifa رضى الله عنها to teach the spell to Sayyidah Hafsah رضى الله عنها actually were a hint to her (Hafsah) رضى الله عنها that she should not disclose her husband's secret to anyone. The Quran has mentioned it in surah al-Tahrim.

There is a hadith that says (لاتعلم الكتابة) – (women should not be taught to write). Perhaps the hadith under discussion (# 4561) may have been of an earlier date. Some people say that the noble wives رضى الله عنهن of the Prophet صلى الله عليه وسلم were exempted to learn to write because they were not prone to fall into mischief like other women.

Khattabi says, on the basis of this hadith, that it is makruh (disapproved) for women to learn to write.

Mulla Ali Qari رحمه الله said that perhaps it was allowed to women to learn to write in the times of the Prophet صلى الله عليه وسلم. But, for fear of mischief, the permission may have been withdrawn afterwards. Some people say that the command to teach writing was only for Sayyidah Hafsah رضى الله عنها. Other women were precluded from learning to write.

AN EXAMPLE OF AN EVIL EYE

(٤٥٦٢) وَعَنْ اَبِيْ اُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ رَاٰى عَامِرُ بْنُ رَبِيْعَةَ سَهْلَ بْنَ حُنَيْفٍ يَغْتَسِلُ فَقَالَ وَاللّٰهِ مَارَاَيْتُ كَالْيَوْمِ وَلَا جِلْدَ مُخَبَّأَةٍ قَالَ فَلُبِطَ سَهْلٌ فَاُتِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقِيْلَ لَهٗ يَا رَسُوْلَ اللّٰهِ هَلْ لَّكَ فِيْ سَهْلِ بْنِ حُنَيْفٍ وَاللّٰهِ مَايَرْفَعُ رَاْسَهٗ فَقَالَ هَلْ تَتَّهِمُوْنَ لَهٗ اَحَدًا فَقَالُوْا نَتَّهِمُ عَامِرَ بْنَ رَبِيْعَةَ قَالَ فَدَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامِرًا فَتَغَلَّظَ عَلَيْهِ وَقَالَ عَلَامَ يَقْتُلُ اَحَدُكُمْ اَخَاهُ اَلَّا بَرَّكْتَ اِغْتَسِلْ لَهٗ فَغَسَلَ لَهٗ عَامِرٌ وَجْهَهٗ وَيَدَيْهِ وَمِرْفَقَيْهِ وَرُكْبَتَيْهِ وَاَطْرَافَ رِجْلَيْهِ وَدَاخِلَةَ اِزَارِهٖ فِيْ قَدَحٍ ثُمَّ صُبَّ عَلَيْهِ فَرَاحَ مَعَ النَّاسِ لَيْسَ لَهٗ بَاْسٌ (رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَ رَوَاهُ مَالِكٌ وَفِيْ رِوَايَتِهٖ قَالَ اِنَّ الْعَيْنَ حَقٌّ تَوَضَّاَ لَهٗ فَتَوَضَّاَ لَهٗ)۔

4562. Sayyiduna Abu Umamah ibn Sahl ibn Hunayf رضى الله عنه narrated that (Sayyiduna) Aamir ibn Rabi'ah رضى الله عنه saw (his father) Sahl ibn Hunayf رضى الله عنه having a bath, and he (could not help) comment (ed). "By Allah, I have not seen a skin to compare with what I see today, not even the skin of a girl in confinement." (Barely had he spoken these words when) Sahl رضى الله عنه fell to the ground (as though thrown down. He was carried and brought to the Prophet صلى الله عليه وسلم and the people who went to Allah's Messenger صلى الله عليه وسلم said to him, "O Messenger of Allah, what do you suggest for Sahl ibn Hunayf? By Allah, he cannot raise his head." He asked, "Do you suppose anyone has cast an evil eye on him?" They named Aamir ibn رضى الله عنه Rabi'ah. Allah's Messenger صلى الله عليه وسلم called for Aamir رضى الله عنه. He spoke to him angrily and asked, "why should one of you kill his brother? Why did you not invoke a blessing (on him, saying (بارك الله عليك)? Now, have a bath on his behalf." (Following his instructions,) Aamir bathed on his behalf washing his (own) face, hands elbows, knees, toes and inside his lower garment. He collected that water in a vessel and poured it over him. He recovered (at that very movement

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as though nothing had happened to him) and he walked away with the people without any harm.

The version by Maalik also has. "The evil eye is true. Make ablution for the one hurt by it." So, he made ablution for him.[1]

COMMENTARY: Nawawi رحمه الله said that the method of ablution by the person whose evil eye has hurt someone for the one who is afflicted is to first verify that his evil eye has really hurt him. Water should be brought to him in a vessel which should not be placed on the ground. Then the evil eyed should take a handful of water and rinse his mouth into it. Next, he may take more water from it and wash his face, then wash his right wrist and elbow with his left hand, then his left wrist and elbow, but not the arm between the wrists and elbows, then the right foot and left foot, then the right knee and left knee. Finally, he must wash inside his lower wrapper below the navel. All these limbs may be washed in that vessel. After that the water in the vessel should be poured on the person afflicted by the evil eye on his head from his back side.

This kind of treatment is a mystic form with wisdom which we cannot fathom by our minds. So, there is no point in trying to reason it out.

Marzi رحمه الله said that it is wajib (obligatory) to wash these limbs. So, the person whose evil eye had done the damage must be compelled to do the washing as prescribed. It is inhuman to disobey this command because the afflicted person may die if this is not done for him.

Qadi Iyad رحمه الله said that if anyone is known to possess an evil eye then he should be avoided and people should keep at a distance from him. Care must be exercised when coming across him. It is recommended to the ruler that he should disallow such a person to haunt gatherings and public places. Rather, he must bind him to stay home and not come out of it. If he is poor and needy and must come to people to get help from them then the ruler must appoint for him a stipend, from the state Treasury, enough for his survival.

In short, the harm such a person may cause is more serious and severe than the harm a lepor may cause. So it is necessary to be careful in this regard. Imam Nawawi رحمه الله) agreed with whatever is said here, saying. "We do not know of any word of dissent from any of the ulama (Scholars)."

SEEKING REFUGE

(٤٥٦٣) وَعَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْجَآنِّ وَعَيْنَ الْاِنْسَانِ حَتّٰى نَزَلَتِ الْمُعَوَّذَ تَانِ فَلَمَّا نَزَلَتْ اَخَذَ بِهِمَا وَتَرَكَ مَاسِوَاهُمَا۔ (رِوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ)۔

4563. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to seek refuge in Allah from the jinns and the evil eye of men till the mu'wwadhatan were revealed. Then he took to reciting them and gave up whatever was besides them (the suahs al Falaq and an-Naas, 113 and 114).[2]

(٤٥٦٤-٤٥٦٥) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ لِي رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ رُئِيَ فِيْكُمُ الْمُغَرِّبُوْنَ

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[1] Muwatta Maalik # 2(ayn (عين)), Ibn Majah # 3571, Musnad Ahmad 3-484.

[2] Tirmidhi # 2058.

قُلْتُ وَمَا الْمُغَرِّبُونَ قَالَ الَّذِيْنَ يَشْتَرِكُوْنَ فِيْهِمُ الْجِنُّ (رَوَاهُ اَبُوْدَاوٗدَ۔ وَذُكِرَ حَدِيْثُ بْنُ عَبَّاسٍ خَيْرُ مَاتَدَاوَيْتُمْ فِى بَابِ التَّرَجُّلِ)۔

4564,4565. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم asked her, "Are the mugharribun seen among you (human beings)?" She asked, "And what are the mugharribun?" He said, "They are those with whom the jinns (meaning, devils) associate."[1]

COMMENTARY: According to a hadith, if a man does not mention Allah by praying:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَارَزَقْتَنَا

At the time he has sexual intercourse with his wife, then the devil attaches himself to his body and has sexual intercourse with his wife at the same time as he does. Their sperms penetrate together and the devil has an influence on the offspring.

The Quran says about it:

وَشَارِكْهُمْ فِى الْاَمْوَالِ وَالْاَوْلَادِ

{....and share with them in the possessions and children} (17: 64)

Therefore, the mugharribun are they who do not mention Allah when they have sexual intercourse with their wives. One should not neglect to pray at the time of sexual intercourse. The young men we see today seem to be the result of neglect of remembrance of Allah at the time of the approach of the spouses. They are devilish and misled.

Some authorities interpret the hadith to mean that the devil leads people to adultery. He makes it look good in their eyes, The result is the misguided offspring.

The hadith of Ibn Abbas رضی اللہ عنہ on the best medicines... has been reproduced at # 4473[2].

SECTION III اَلْفَصْلُ الثَّالِثُ

STOMACH & VEINS

(٤٥٦٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَعِدَةُ حَوْضُ الْبَدَنِ وَالْعُرُوْقُ اِلَيْهَا وَارِدَةٌ فَاِذَا صَحَّتِ الْمِعْدَةُ صَدَرَ الْعُرُوْقُ بِالصِّحَّتِ وَاِذَا فَسَدَتِ الْمِعْدَةُ صَدَرَتِ الْعُرُوْقُ بِالسَّقَمِ۔

4566. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The stomach is the point of the body and the veins go down into it (to quench their thirst). When the stomach is healthy, the veins return (to the limbs) in a sound state, but when the stomach is infected, they return with disease."[3]

COMMENTARY: A men's body is to his stomach as trees are to water in a pond. The trees at the edge of a pond get water through their roots, so too veins get the required food from the stomach. Just as pure, sweet water causes the tree to flourish, so too a healthy stomach nourishes healthy body.

The hadith must be placed under Prophet صلی اللہ علیہ وسلم medical treatment. In that case, the Prophet صلی اللہ علیہ وسلم saying would mean that a person's words and deeds, habits and

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[1] Abu Dawud # 5107.

[2] This time Mishkat has given a separate number to it. This (is not been done before for such notes) references.

[3] Bayhaqi Sharh us Sunnah (Holy

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manners and general living will depend on his diet and intake of food. If he lies an unlawful earnings and nutrition, then his limbs perform forbidden deeds and speech. Unnecessary intake produces unnecessary words and deeds. If his food is lawful and pure then his words and deeds are lawful and pure. It is as the saying (انا یترشح بما فیه) (A vessel gives what it contains). Allah says, therefore:

كُلُوا مِنَ الطَّيِّبٰتِ وَاعْمَلُوا صَالِحًا

{Eat of the good things and do righteous deeds} (23: 51)

The Prophet صلی اللہ علیہ وسلم said:

مَنْ نَبَتَ لَحْمُهُ مِنْ سُحْتٍ فَالنَّارُ اَوْلٰى بِهٖ

(He whose flesh is nourished by the unlawful, deserves hell as more suitable to him) - Bayhaqi in Shu'ab ul Eeman.

However, some scholars have questioned the soundness of this hadith (# 4566) and some have called it mawdu (invented). But, we do not agree with them, for it has been transmitted through many lines of transmission by Tabarani and Bayhaqi.

CURE FOR SCORPION BITE

(٤٥٦٧) وَعَنْ عَلِيٍّ قَالَ بَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ يُصَلِّيْ فَوَضَعَ يَدَهٗ عَلَى الْاَرْضِ فَلَدَغَتْهُ عَقْرَبٌ فَنَا وَلَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِنَعْلِهٖ فَقَتَلَهَا فَلَمَّا انْصَرَفَ قَالَ لَعَنَ اللّٰهُ الْعَقْرَبَ مَا تَدَعُ مُصَلِّيًا وَلَا غَيْرَهٗ اَوْ نَبِيًّا وَغَيْرَهٗ ثُمَّ دَعَا بِمِلْحٍ وَمَآءٍ فَجَعَلَهٗ فِيْ اِنَاءٍ ثُمَّ جَعَلَ يَصُبُّهٗ عَلٰى اِصْبَعِهٖ حَيْثُ لَدَغَتْهُ وَيَمْسَحُهَا وَيُعَوِّذُهَا بِالْمُعَوِّذَتَيْنِ (رَوَاهُ مَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ)۔

4567. Sayyiduna Ali رضی اللہ عنہ narrated that while Allah's Messenger صلی اللہ علیہ وسلم was offering salah (prayer) one night and as put his hand on the ground he was stung by a scorpion. He struck it with his sandal and killed it. When he(finished the salah (prayer) and) turned offering the salutation (to the right and left), he said, "May Allah curse the scorpion! It does not spare one who offers salah (prayer) and anyone else, or a Prophet صلی اللہ علیہ وسلم and anyone else." He then asked for salt and water. Then he immersed them in a vessel and began to pour that (mixture) on his finger at which it had stung him. He wiped it and sought refuge in Allah, reciting the mu'awwidhatan (the last two surahs of the Quran, 113 and 114).[1]

PROPHET'S صلی اللہ علیہ وسلم HAIR

(٤٥٦٨) وَعَنْ عُثْمَانَ بْنِ عَبْدِاللّٰهِ بْنِ مَوْهَبٍ قَالَ اَرْسَلَنِيْ اَهْلِيْ اِلٰى اُمِّ سَلَمَةَ بِقَدَحٍ مِنْ مَاءٍ وَكَانَ اِذَا اَصَابَ الْاِنْسَانَ عَيْنٌ اَوْشَيْءٌ بَعَثَ اِلَيْهَا مِخْضَبَهٗ فَاَخْرَجَتْ مِنْ شَعْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ تُمْسِكُهٗ فِيْ جُلْجُلٍ مِنْ فِضَّةٍ فَخَضْخَضَتْهُ لَهٗ فَشَرِبَ مِنْهُ قَالَ فَاطَّلَعْتُ فِي الْجُلْجُلِ فَرَاَيْتُ شَعَرَاتٍ حُمْرًا۔ (رواه البخاری)

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[1] Bayhaqi in Sha'ab ul Eeman # 2575.

4568. Sayyiduna Uthman ibn Abdullah ibn Mawhab رضی اللہ عنہ said that his family members sent him to Sayyidah Umm Salamah رضی اللہ عنہا with a bowl of water, whenever any one was overtaken by an evil eye or any other disease, he sent a bowl to her and she brought out some hair of Allah's Messenger صلی اللہ علیہ وسلم that she had preserved in a small silver container. She (dipped the hair into the bowl and) turned them round into it for him. Then he drank from it. (Allah cured him because of their blessings).

(Uthman رحمہ اللہ said:) "I peeped into the container and saw some red hair."[1]

COMMENTARY: Teebi رحمہ اللہ said that silver was used in order to respect the blessed hair. It is like the silk curtain on the Kabah.

Perhaps the hair were red naturally or were brownish that seemed to him to be red. Or they were dyed with henna. Or, they were placed in perfume which changed their colour and they looked reddish.

TRUFFLES

(٤٥٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ نَاْسًا مِّنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَمْاَةُ جُدَرِيُّ الْاَرْضِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْكَمْاَةُ مِنَ الْمَنِّ وَمَاءُهَا شِفَآءٌ لِلْعَيْنِ وَالْعَجْوَةُ مِنَ الْجَنَّةِ وَهِيَ شِفَآءٌ مِّنَ السَّمِّ قَالَ اَبُوْهُرَيْرَةَ فَاَخَذْتُ ثَلٰثَةَ اَكْمُؤٍ اَوْخَمْسًا اَوْسَبْعًا فَعَصَرْتُهُنَّ فَجَعَلْتُ مَاءَهُنَّ فِيْ قَارُوْرَةٍ وَكَحَلْتُ بِهٖ جَارِيَةً لِيْ عَمْشَاءَ فَبَرَأَتْ (رِوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ)۔

4569. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that some sahabah (Prophet's Companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم said, "Kam'ah (truffles) is the smallpox the earth." Allah's Messenger صلی اللہ علیہ وسلم said, "Kam'ah is a kind of mann. Its extract is a cure for the evil eye. And, ajwah dates are from paradise and are a cure for poison.

Abu Hurayrah رضی اللہ عنہ said, "I took three, five or seven kam'ah, extracted their juice in a phial. I applied it as an eye lotion to my female slave who was blear eyed. She recovered."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم praised truffles as the mann, a blessing of Allah. it can be had without effort. It grows on earth by itself and serves as food for many people. Some say that the Prophet صلی اللہ علیہ وسلم compared it to the mann that was sent down to the people of Prophet صلی اللہ علیہ وسلم Musa علیہ السلام because that, too, was available to them without any effort on their part. According to a tradition, truffles is a kind of mann and is from paradise.

Nawawi رحمہ اللہ said that some ulama (Scholars) said that merely the juice of truffles cures the eyes. Others said that some medicine of the eyes must be mixed with it for it to serve as cure. But, the correct thing is the former saying. Some of the righteous men whose eye sight was on the verge of failure, used the juice only on good faith. Allah cured them because of their faith and blessings of the Prophet's صلی اللہ علیہ وسلم saying.

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[1] Bukhari # 5896.

[2] Tirmidhi # 2075, 2076 (and 2074).

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MERIT OF HONEY

(٤٥٧٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَعِقَ الْعَسَلَ ثَلٰثَ غَدَوَاتٍ فِيْ كُلِّ شَهْرٍ لَمْ يُصِبْهُ عَظِيْمٌ مِنَ الْبَلَاءِ۔

4570. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who licks honey three mornings every month will not suffer any serious difficulty."[1]

COMMENTARY: The blessing of honey wards off great hardships like serious illness or any other kind, what to say of minor trouble.

It is stated in Safr us Sa'dah that the Prophet صلی اللہ علیہ وسلم mixed honey with water in a bowl every day and sipped it gradually. The ulama (Scholars) and the physicians say that there are many benefits of honey. Most of all it is health giving. It is an irreplaceable blessing of Allah Jalinus said that there is nothing better than honey for diseases. The physicians say that it must be taken first things in the morning (on an empty stomach). It is very efficacious for many kinds of illnesses and weaknesses. (Jalinus is the physician, Golen.)

(٤٥٧١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالشِّفَائَيْنِ اَلْعَسَلِ وَالْقُرْاٰنِ (رَوَاهُمَا ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ الصَّحِيْحُ اَنَّ الْاَخِيْرَ مَوْقُوْفٌ عَلٰى ابْنِ مَسْعُوْدٍ)۔

4571. Sayyiduna Ibn Mas'ud رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "It is incumbent on you to use the two remedies: honey and the Quran." Bayhaqi said that this hadith is mawquf at Ibn Mas'ud رضی اللہ عنہ.[2]

COMMENTARY: The efficacy of honey is known from the Quran. Allah says: (فیہ شفاء للناس هدی وشفاء لما فی الصدور) (In it is healing for mankind) – 16: 69.

The Quran, too, is healing and mercy for mankind:

(The Quran is guidance and healing for hearts) – 10: 57.

However, while honey is healing for outward illnesses, the quran is cure for both inward and outward illnesses.

UNNECESSARY CUPPING CAUSE LOSS OF MEMORY

(٤٥٧٢) وَعَنْ اَبِيْ كَبْشَةَ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ احْتَجَمَ عَلٰى هَامَتِهٖ مِنَ الشَّاةِ الْمَسْمُوْمَةِ قَالَ مَعْمَرٌ فَاحْتَجَمْتُ اَنَا مِنْ غَيْرِ سَمٍّ كَذٰلِكَ فِيْ يَا فُوْخِيْ فَذَهَبَ حُسْنُ الْحِفْظِ عَنِّيْ حَتّٰى كُنْتُ اُلَقَّنُ فَاتِحَةَ الْكِتَابِ فِي الصَّلٰوةِ۔ (رواه رزين)

4572. Sayyiduna Abu Kabshah رضی اللہ عنہ al Anmari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم had himself cupped on the top of his head because of having eaten) the poisoned sheep. Na'mar رحمہ اللہ (sub narrator of the hadith) said, "I had myself cupped in like manner in the middle of my head without (having eaten) poison, so I suffered loss of good memory so that I had to learn the fatihtul kitab in

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[1] Bayhaqi in Sha'at ul Eeman # 5930.

[2] Ibn Majah # 3452, Bayhaqi Sha'ab u l Eeman # 5930.

the salah (prayer)."[1]

COMMENTARY: One must not have himself cupped for blood to be drawn out of the head without any need for it whatsoever.

DAY TO REMEMBER

(٤٥٧٣) وَعَنْ نَافِعٍ قَالَ قَالَ ابْنُ عُمَرَ يَا نَافِعُ يَنْبَعُ بِيَ الدَّمُ فَأْتِنِيْ بِحَجَّامٍ وَاجْعَلْهُ شَابًّا وَّ لَا تَجْعَلْهُ شَيْخًا وَلَا صَبِيًّا قَالَ وَقَالَ ابْنُ عُمَرَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْحِجَامَةُ عَلَى الرِّيْقِ اَمْثَلُ وَهِيَ تَزِيْدُ فِي الْعَقْلِ وَ تَزِيْدُ فِي الْحِفْظِ وَ تَزِيْدُ الْحَافِظُ حِفْظًافَمَنْ كَانَ مُحْتَجِمًا فَيَوْمَ الْخَمِيْسِ عَلَى اِسْمِ اللّٰهِ وَاجْتَنِبُو الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الْاَحَدِ فَاحْتَجِمُوا يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الثُّلَثَآءِ وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْاَرْبَعَاءِ فَاِنَّهُ يَوْمَ الَّذِى اُصِيْبُ بِهِ اَيُّوْبُ فِي الْبَلَاءِ وَمَا يَبْدُوجَذَامٌ وَّلَابَرَصٌ اِلَّافِيْ يَوْمِ الْاَرْبَعَآءِ اَوْلَيْلَةِ الْاَرْبَعَآءِ۔ (رواه ماجة)

4573. Sayyiduna Nafi رحمه الله narrated that Sayyiduna Ibn Umar رضى الله عنه said, "O Nafi, I am suffering from blood pressure. So bring to me a cupper. But let him be a young man and let him not be an old man or a boy."

He added that Ibn Umar رضى الله عنه said, "I had heard Allah's Messenger صلى الله عليه وسلم say. 'Cupping while fasting (meaning, before eating anything in the morning) is most ideal. It raises the intelligence, makes memory stronger (if it is weak) and increases the memory of one who has a good memory. He who has himself cupped must call the name of Allah, the Exalted, and do it on Thursday. But, he must refrain from cupping on Friday Saturday and Sunday. Have yourselves cupped on Monday and Tuesday but refrain from cupping on Wednesday because it is the day on which Ayyub عليه السلام was overtaken by trial and hardship. Tubercular leprosy and leprosy do not begin to afflict (anyone) but on Wednesday at day time or in the night preceding which is of Tuesday)"[2]

COMMENTARY: It means perhaps that Prophet Ayyub عليه السلام had cupped himself on Wednesday and, so a result, was afflicted with brother and trouble. The exegetes have mentioned some more reasons for his suffering, so we may say that cupping might have been one of the reasons.

A previous hadith narrated by Sayyidah Kabshah رضى الله عنه (# 4549) disapproves cupping on Tuesday. So, perhaps this hadith refers to a Tuesday that coincides with the 17th of the lunar month as clear from the next hadith.

The assertion, that tubercular leprosy (Elephantiasis) and leprosy set in on Wednesday, is on the basis of often, not always. (The Urdu text has Wednesday and night of Wednesday, as the Arabic text, but Ibn Majah # 3487 has Tuesday. We may not that in hijrah calendar night precedes day).

(٤٥٧٤-٤٥٧٥) وَعَنْ مَعْقِلِ ابْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْحِجَامَةُ يَوْمَ الثُّلَثَآءِ لِسَبْعِ

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[1] Razin (faith a til KItab is sarah al Fatihah, the first surah of the Quran).

[2] Ibn Majah # 3487, 3488.

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عَشْرَةَ مِنَ الشَّهْرِ دَاوَاءٌ لِدَآءِ السَّنَةِ (رَوَاهُ حَرْبُ ابْنُ اِسْمَاعِيْلَ الْكِرْمَانِيُّ صَاحِبُ اَحْمَدُ وَلَيْسَ اِسْنَادُهُ بِذَالِكَ هٰكَذَا فِي الْمُنْتَقٰى - وَرَوٰى رَزِيْنٌ نَحْوَهُ عَنْ اَبِيْ هُرَيْرَةَ)-

4574. Sayyiduna Maqil ibn Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Cupping on Tuesday (corresponding to) the 17th of the month is a cure for a year's illnesses."[1]

Harb ibn Ismail رحمہ اللہ Kirmani narrated it He was one of the companions of Imam Ahmad رحمہ اللہ but his isnad is not reliable. This is how it is stated in Muntaqa.

4575. Sayyiduna Abu Hurayrah رضی اللہ عنہ also narrated this hadith.[2]

RULINGS ABOUT SORCERY

This chapter dealt with spells, incantation, charms etc. We deem it necessary to conclude it with the commands and rulings on different kinds of sorcery and magic. We choose to reproduce from the comments of Shaykh Shah Abdul Aziz Muhaddith Dahlawi رحمہ اللہ on the verses (102) of surah al Baqarah:

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيَاطِيْنُ

We also include some additional comments.

There can be different forms of sorcery.

• If the sorcerer uses words or deeds that are definitely part of disbelief, then such sorcery is without doubt infidelity. Examples are (i) calling with respect that is due only to Allah, the names of idols, devils and evil spirits, like ascribing to them overall knowledge, absolute power and authority, awareness of the unseen and ability to remove difficulties, etc. Or, (ii) slaughtering and offering in the name of other than Allah, Or, (iii) making prostration to other than Allah.

One who practices this kind of sorcery is an apostate. And, one who has it done deliberately to achieve his ambition will also be a disbeliever and the commands of apostasy will be applicable to him. If the person is a man, he should be allowed a respite for three days and if he does not make the prescribed repentance after three days then he should be killed and his corpse must be thrown away. He should not be given a Muslim shroud and burial, not be buried in a Muslim graveyard and reward may not be consigned to him be reciting surah al-Fatihah or durood, etc. or by giving charity.

If the person concerned is a woman, then, according to Imam Shafi'I رحمہ اللہ, she to may be allowed three days to repent and killed thereafter (if she does not relent). But, Imam Abu Hanifah رحمہ اللہ holds that she Must be imprisoned perpetually till she make a sincere repentance.

• The sorcery may not have words or deeds that smack of disbelief or apostasy, but the sorcerer may claim ability to do what Allah does, like metamorphosing a human being into an animal, changing stick into stone or stone into stick, or ability to do what a Prophet can do and show miracles as Prophet do, like flying into air, or covering a month's journey in a moment. In this case, too, he may be termed an apostate and disbeliever because of his claim, not because of sorcery. If he claims to posses a spell of magic whereby he may kill a

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[1] Harb ibn Ismail Kirmani.

[2] Razin.

living person, or make a healthy person sick or a sick person healthy, or change minds to good or to bad, then this sorcery of his will be termed as falsehood, false speech and committing sin. He will be declared a sinner and a liar. If he kills an innocent person through his spell (of sorcery) then he will be sentenced to death like a pirate or bandit and a murderer, and put to death. His aim was to spread mischief and to kill innocent people. In this case, no distinction will be made between a sorcerer and a sorceress.

According to one opinion of Imam Abu Hanifah رحمه الله if anyone is known to practice sorcery and this knowledge is confirmed beyond doubt, then he must be killed. It is not necessary to ask him to repent or to give him time for that. If he declares that he is giving up sorcery and is making a repentance then his words must not be believed. But, if he assets, "Surely, I used to practice sorcery but have given it up since some time and fed up with it, then he must be believed and forgiven.

Imam Shafi رحمه الله said about a man who casts a spell of sorcery and the man, on whom it was done, dies that he should be questioned If he confirms that he had cast a spell and mostly his spell of magic causes the subject's death, then it is wajib (obligatory) to seize qisas (retaliation) from him. But, if he confesses that he had cast a spell and his spell takes someone's life sometimes but not always, then this will be regarded as murder which cannot be confirmed to be deliberate. The commands of (شبه عمد) (quasi - deliberate intent or Quasi - intentional killing) will apply on him.

If he confirms that he had cast a spell on another person with the same name, or he passed by the same path as the other was expected to go and this one was afflicted accidentally, then it is qatl Khata (accidental killing). The commands of accidental killing will be enforced on him.

KHARQ AADAT: Some minds get perplexed at this stage at the Kharq aadat (contrary to custom) happenings that occur at Allah's command at the hands of the awliya. They are similar to the miracles performed by the Prophets عليه السلام like transposing sight, changing appearance, reviving the deeds, covering long distance in a moment. There are many other examples and may be seen in the biographies of these men of Allah under their merits and exceptional deeds. So, the question arises that if it is infidelity to ascribe deeds of Allah to others then the same things must be said of these contrary to custom deeds, performed by religious man. If it is said that such deeds are not perpetrated by them but occur at Allah's command and power while the righteous men are merely an outward means for that, then why call the sorcerers disbelievers" They too are an outward means of their deeds, not the real doers. Also, why are they not called disbelievers who do mind boggling deeds through supplication, amulets and charms like sorcerers? They are very much like the sorcerers, yet why are they differentiated from the sorcerers?

The answer to this question is that all deeds of Kharq aadat (contrary to custom) are in the power of Allah and done at His will. He creates them. Whatever the righteous men do (of the exceptional) also occur at Allah's command and will. The same applies to the doings of the sorcerers. The difference and the command of disbelief that applies on that account is that the deeds of the righteous men and those who make pious supplication are not ascribed to others than Allah. they are ascribed to Allah's power and His names. On the other hand, the sorcerers relate their doings to others than Allah like the evil sprits, idols, jinns and devils and to peculiarities of their chants. They think of their doings to be at their commands and will and they ask for wages for what they do, and for offering to their idols

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and evil spirits. Clearly these things are disbelief and polytheistic. It is like children, provision, cure of illness, etc. which are at Allah's will and command, but the misled people credit evil spirits, devils idols mentors, etc with them. They do not regard Allah as Bestower but others than Him as the givers of their needs. These people are disbelievers. In contrast, those who believe in Allah and who obey His commands, affirm that what they get after supplication, lawful amulets and spells, is from Allah alone. If they get well after medication, they believe that Allah has cured them. Of course the outward influence of the names of Allah, the supplications, the amulet, etc is recognized as the superficial means. This does not dater their faith in the least.

SORCERY - DEFINITION & REALITY

It is appropriate at this to define sorcery and its reality, to state what kind of it involves disbelief, what kind is sinful and what kind is permitted (and allowed by Shariah).

Rather go into details, we must understand briefly that the reality and definition of sorcery is that instead of seeking Allah's help with supplication, with Allah's names and with spells, etc, one attempts to call on secret powers and to attribute unusual occurrences to others than Allah or to oneself and not to the omnipotent Allah' since there are many kinds of secret, concealed means in the universe, so the kinds of sorcery are also manifold. In brief, they may origin from spiritualism or from materialism. The former may be absolute, like the spiritualism of the stars, heavenly bodies or elements. Or they may be partial like the spiritual effects of illnesses, jinns and devils, and the souls that depart from the human bodies, and they are subdued and employed for one's objectives.

As for materialism, it may influence through composition and chemistry or through ecstasy and rapture. Strange and unexplained things come to surface because of that. Or, the influence manifests itself directly without any intervening means, as a magnet pulls iron to itself.

There are many ways to gain access to these spiritual (unseen) forces and to control their influences. Some people keep repeating their names and plead to them, for their desires. Some others make offering before their pictures and do such things as can be agreeable to them. Or, they chant in a particular manner and particular conditions some latter or words haphazardly whereby they point out to the might of one of the spirits or to a strange doing or action that it had perpetrated and because of which everyone of the masses and the elite had eulogized it with an unceasing delightful tongue.

Because of the various forms of practicing sorcery and its spells, there are many kinds of sorcery that show themselves to us. However, the very well-known kinds are few. (I) The first and the most prominent of them is the magic of Caledonia and Babel. Sayyiduna Ibrahim عليه السلام was sent to put an end to it. It was introduced to the people by Harut and Marut. The inhabitants of Babel (Babylonia) used the knowledge to get their desires. They had gone deep into its study and in putting it into practice. The knowledge was thus enlarged upon and broadened. The Caledonians who resided in Babel began to put in much effort an study in this subject. Thereby they created new kinds of things.

Authentic books of history say that the kings of Babylon of the times of Nimrud had created along with experts through sorcery six amazing talismans or wonders. They were such that they stupefied people.

(1)They had built a duck of copper It gave out a peculiar voice whenever an undesirable person, like a spy or a robber, tried to enter the city. The inhabitants became wary of strangers and nabbed the unwanted intruders.

(2)Thy had built a drum. If one of them lost anything, he struck the drum with a stick and it gave out a voice telling him where he might find his thing.
(3)They had made a mirror. If any person was lost, his family members came to it and could locate their misplaced person in it wherever and howsoever he was, even if he was travelling or was in any other city, or ill or dead.
(4)They had made a pond at whose banks they held a festival once a year. The chieftain and nobles came to it with their refreshments which they poured out in the pond. Later when the men responsible to serve took out pitchers from eh pond, everyone get the very same drink that he had brought.
(5)They had set aside a pond where people's disputes were settles. If two men fought over something and a decision was not workable, they went to it and got down into it. The man who was just remained erect in the water which did not rise above his navel but the other drowned into it. If he confirmed that his opponent was correct and he was unjust, then he to was delivered safe.
(6)They had planted a tree in the palace of Nimrud. The courtiers sat down in its shade. As their number increased, the shade expanded to cover all of them until they were one hundred thousand. After that, even if one more man sat down, the shade vanished and all of them were left in the sun.
Not only were the citizens crazy about such things, but also Nimrud was fanatical about it. He kept an eye on these doing to give a boost to them.
This kind of sorcery is the most difficult kind but if anyone achieves mastery over it by continuous effort then he is capable of doing and getting done things contrary to custom and of preventing normal things from taking place. Thus, such maladies could also be cured as were deemed incurable by the physicians. Examples are leprosy and so on. This kind of sorcerer works through spirits (like jinns and devils) while the physicians work on physical treatment. When Allah created Prophet Ibrahim عليه السلام and He disclosed to him the realities of bodies and spirits, he observed that all of them were helpless before the Powerful Hands of the Mighty and the Supreme Creator. So, he turned away from all of them and bowed before the One Supreme Being. Allah says in the Quran:

وَكَذٰلِكَ نُرِيْٓ اِبْرَاهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ ـــــــ اِلٰى ـــــ وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ

{And thus did we show to Ibrahim the kingdom of the heavens and the earth that he might be of those who are convinced. So when the might outspread over him, he saw a star. He said, "This is my Lord." But when it set he said, "I love not the setters." Then, when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "If my Lord does not guide me, I would certainly be of the people gone astray." Then, when he saw the sun rising, he said, "This is my Lord; this is the greatest!" But when it set (too), he exclaimed, 'O my people, surely I am quit of what you associate (with Allah). Surely, I have turned my face, as a man of pure faith, to Him who originated the heavens and the earth, and I am not of the associators"} (6: 75-79)

It must be understood that the kind of sorcery mentioned in the forgoing lines is purely disbelief and polytheism. The reason is that learning it is dependent on those fifteen conditions, the first of which -and the basic - is to believe that the sprits have knowledge of the unseen and of the conditions of the heart. If this is not done, then the spirits will not do what one requires and will not get him to his goal.

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The method to get the attention of the power of the stars and planets is to first get the spiritual power of the moon to turn to oneself by chanting these words: (ایھاالملک---النعمۃ).
The attention for the planet mercury is got by chanting (کل ما---منک).
We may surmise the words used to get help from other planets on the pattern of these. However, it is obvious that such belief as these words suggest and repetition of such expressions are definitely contrary to monotheism, Islamic teachings and the upright nation.
(II)The second kind of sorcery is the one in which the jinns and the devils are subjugated. They are called upon to help one get one's desires. This kind is easier to acquire and is more commonly practiced. Offerings are made to them and they are approached through particular words and a special perfume is applied for them where they are expected to come. The disciple sits with hands clasped in submission where they are likely to sit and weeps beseechingly and presents his need. These things are clearly disbelief.
(III)The third kind is one in which human souls are subjugated after they have departed from the bodies. This thing too is disbelief or near disbelief. It is very likely that these souls are of disbelievers who had died as such. They become enslaved and do what the person subjugating them commands them to do.
(IV)The fourth kind of the manipulate someone's mind with the help of jinns. Some exegetes say that the sorcery of pharaoh's sorcerers was of this kind (see surah TaHa, 20: 66). If it is done to change the mind of a Prophet or righteous man then it is unlawful and a grave sin. If it is done to cheat someone then it is a grave sin. Since it is necessary to subjugate and please jinns to achieve this objective, this exercise involves disbelief if the changing of their names goes against monotheism.
(V)It is the use by man of his own five senses. He concentrates deeply and thereby procures such a strength. He uses mesmerism to achieve his ends. This kind is not obsolete. It is common in India. It necessitates a very small diet and seclusion from people. It is allowed if used for pious purposes, but unlawful if evil is intended, like growing discord between husband and wife, or killing an innocent person.
(VI)The sixth kind is to use unknown properties of medicine. In this way, the common people would be deceived into believing that the men who practice it are sorcerers or supernatural.
(VII)The seventh kind is to make use of inventions and discoveries.
(VIII)The eighth kind is stealth of the hands of jugglery.
The last three kinds are not disbelief and not forbidden. However, if they are used for unlawful ends then they will be forbidden.
These eight kinds of sorcery and merely theoretical other wises in Arabic, Sahar (سحر) is every such thing as puzzles the mind and its cause is concealed from people If we go by its definition strictly then there are only three kinds of sorcery. (i) That sorcery which uses the power of the stars. (ii) That sorcery which relies on the jinns, devils and souls of dead human beings. (iii) That sorcery which uses the five senses of the mind.

WHAT SUBSTITUTES SORCERY

The pious men of the Ummah have removed the disbelief and polytheism from most of the kinds of sorcery mentioned in the foregoing lines. They have modified them to be compatible with Shari'ah (divine law), and so benefits can be derived from them.

(i) The first kind is replaced by subjugating the angles of the higher world by invoking Allah's names and verses of the Quran.

(ii) The second is modified by determination and subjugation of the supernatural and jins of the lower world without being involved in disbelief or polytheism and without giving anyone more respect that, or like, Allah. Rather, devils and jinns are subjugated by command and dominance.

(iii) There are practices and devotions to Allah whereby a link is established with souls of righteous and pious man. Purity and cleanliness is necessary for it, as well as recitation of the Quran and rota of supplication and devotional exercises. These souls are consigned reward of charities.

(iv) The forth kind of correction is courage and resolve of the Sufis and the righteous. They concentrate on the names of Allah, choosing one of them for pondering. They immerse themselves it.[1]

(v) The fifth kind of reformation are the spells and talismans for which verses of the Quran and names of Allah are studied and pondered over and written down observing certain conditions or a fixed number of writing, or, they are uses as spells by making supplications. Their method may be seen in relative books.

In short, the evil in sorcery is because it is based on disbelief and polytheism. The stars, plants, jinns, devils and evil sprits are thought to cause benefit. Allah's might and power are totally ignored. Once, this evil is removed, then the criteria for lawful or unlawful will depend on the intention behind it. If there is a pious intention that prompts it, then it is allowed to use sorcery and spells and incantation. But, if the motive is evil then it is disallowed to resort to sorcery and charms.

WISE TO KEEP AWAY FROM UNGAINFUL KNOWLEDGE

In his exegesis, Mawlana Shah Abdul Aziz رحمه‌الله writes against the portion of the verse:

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

{...yet they learned that which harmed them and profited them not.} (2: 102)

The Jews do not content themselves with learning only these two kinds of sorcery as are very condemned and evil. Rather, they also used their time and capabilities to acquire such learning as removed the learner far away from Shari'ah (divine law) and the revelations (or Books) of Allah. They learnt that which harmed them though may not have harmed other people and that which did not profit them though may have benefited other people. Hence, it is commonsense that one must refrain from acquiring such knowledge as gives no profit but hurts him. Knowledge is not recommended to anyone for one of three reasons:

(i) It is likely to hurt himself or anyone else, like sorcery, astrology because such knowledge is misleading and grows a wrong faith. People begin to imagine that movement and conjunction of the stars dictate their lives. This hinders them from thought of Allah.

(ii) It may not be such as hurts the seeker, but he is not competent enough to reach its finer points. Clearly, he will not be able to become an adept in it but will become involved in ignorance and foolish ideas. This is why the unknowing and unaccomplished must not discuss finer point of religion, philosophy. Divine decree and such other things. Such discourses mislead them.

(iii) It is not proper to analyze and probe the praiseworthy knowledge of Shari'ah

[1] The fourth is omitted in the original urdu text.

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(divine law). One must not go to extremes in discussing it. The mystic way of life too must not be examined and one should not try to inject into it unIslamic thought of Hindus and their jogis. Also, one must not introduce into prescribed supplications and names of Allah, any thing corrected with sorcery.

Similarly, it is wrong to add Judaica to the account of the Prophets عليه السلام.

In short, the kinds of knowledge mentioned here are such as do not benefit anyone. Rather, they cause harm to people. The Jews generally occupied themselves in this kind of knowledge and remained aloof from beneficial knowledge.

CHAPTER - II

AUSPICIOUS & INAUSPICIOUS OMENS

بَابُ الفَالِ وَالطِّيَرَةِ

The word faal (فال) actually stands for omens. Generally, however, it is applied to good or auspicious omens. It is to see or to hear something good which grows hope in one of attaining one's desire. It is like a sick person in a hopeless condition hearing someone say, Ya Saalim (O sound One), or, a warrior who is losing hears someone call, 'O Zafar Khan' or'O Fath ali' (O victorious one), and so on.

Some people say that the word faal is used sometimes to denote evil or in auspiciousness, as attributing bad omen to something.

Teerah (طيرة) is ill omen. It is also used in the sense of omen, good or bad.

The reason for using tatayirah (tayyirah or tayyarah) for evil augury or omen is that in ancient times when an Arabs decided to set on a journey, or do something, he shooed a bird or a deer. If it flew or ran towards the right side, that spelt an auspicious augury and he went ahead with his task or journey. However, if the bird flew on the left side or the deer ran on the left side, he abandoned whatever was on his mind.

The game that is encountered from the left side going to the right is called sanuh (سنوح) or saanih (سانح) - fortunate, good omen. If it goes to the left from the right side then it is baarih (بارح) or (بهروح) buruh - ill-boding, ominous. Accordingly, sometimes, the words sawanh (سوانح) and bawarih (بوارح) are used to take an omen.

It is praiseworthy, rather mustahab (desirable), to take a good omen, but blameworthy and forbidden to take a bad omen. Accordingly, the noble Prophet صلى الله عليه وسلم very often took a good omen, particularly with names of the people and places. The difference in the two is that a favourable omen initially breads contentment and happiness. Then there is hope for goodness and improvement by Allah's mercy and favour. Further, the heart only thinks of goodness and prosperity. This hope and set of mind is better for a person at every time, even of his wish is not fulfilled.

It is disallowed to draw an ill omen because it will grow grief unnecessarily. One loses hope in Allah's mercy and it is contrary to wisdom. In any case only that will happen what Allah wills.

In this chapter, ahadith are reproduced a concern omens, good and bad. These are described in the foregoing lines. The compiler of the Mishkat has included in this chapter ahadith about adwa (infection), hamah (owl) and such other things. All of them concern a bad omen.

SECTION I اَلْفَصْلُ الْاَوَّلُ

TAKE NO OMENS

(٤٥٧٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا طِيَرَةَ وَخَيْرُهَا اَلْفَالُ قَالُوْا وَمَا الْفَالُ ؟قَالَ : الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا اَحَدُكُمْ۔ (متفق عليه)

4576. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "There is nothing like a bad omen. The best kind is a good omen." The sahabah (Prophet's Companions) رضی اللہ عنہم asked, "And what is a good omen?" He said, "A good word that one of you hears (and gets hope thereby to get his wish)."[1]

COMMENTARY: If anyone takes an ill augury, it has no effect on decree and it will not advance the good that is in store or put off the misfortune that is impending. Shari'ah (divine law), too, does not regard it as a cause of anything. Hence, there is no point in fretting over it. (The Arabs of old used to regard bad omen too as desirable, so taking a good omen is better. Or, the saying simply says that it is good to take fortunate augury. The 'better' is not a comparable degree, because taking a 'bad omen' is not a good thing.)
Hearing a good word is hearing something that gives hope of getting one's desires.

FALSE BELIEFS

(٤٥٧٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاعَدْوٰى وَلَا طِيَرَةَ وَلَا هَامَةَ وَلَا صَفَرَ وَفِرَّ مِنَ الْمَجْذُوْمِ كَمَا تَفِرُّ مِنَ الْاَسَدِ۔ (رواه البخاری)

4577. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no infection (or contagious disease), no evil augury, no hamah (owl that sits on one's residence), no safar (a serpent, or the month of safar), but run away from one who is afflicted with tubercular leprosy as you would run away from a lion."[2]

COMMENTARY: The Arabs used to think that if anyone sat down with a sick person, then he would get his sickness on him. The physicians say that seven kinds of ailments are contagious. They are: (i) leprosy, (ii) itching, (iii) smallpox, (iv) blisters, (v) foul mouth, (vi) redness of eyes and (vii) epidemics, plague or pestilence,
The Prophet صلی اللہ علیہ وسلم made it clear that sicknesses are not contagious. But, he made an exception about leprosy. We shall speak on this later on (against hadith # 4581).
Hamah means 'head' but here is refers to a bird that the Arabs imagined grows from the bones of a dead person and flies. They thought that when a person is killed, the hamah rises out of the head of the murdered person and complains, 'water!' 'water!' Or, it tries to seek vengeance. This goes on till the murderer dies or is killed when the bird disappears.
Some people said that the soul of the murdered person takes the form of a bird and demands or seeks vengeance. When that is done, it disappears. The Prophet صلی اللہ علیہ وسلم said that there is no such thing at all.
Some people say that the hamah is an owl. If it sits on a residence, the house becomes deserted, or someone in the house dies. The Prophet صلی اللہ علیہ وسلم rejected it too. It also falls

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[1] Bukhari # 5754, Muslim # 110. 2223.
[2] Bukhari # 5707.

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under taking an omen from a bird, which too is rejected

Safar is explained in many ways. It could be the lunar month that follows Muharram. It is regarded as inauspicious and some people associate with trials and trouble. This belief. Too, is rejected.

Some people say that there is a serpent in everyone's belly, called safar, when he is empty stomached, the snake bites for food. The pain that a hungry person feels is because of this bite. Nawawi رحمه الله quoted some people as saying that the worms in a person's stomach are safar. They bite when the person is empty stomached, leaving him pale and causing his death sometimes. But, all these superstitions are baseless.

THERE IS NO INFECTION

(٤٥٧٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاعَدْوٰى وَلَا هَامَةَ وَلَاصَفَرَ فَقَالَ اَعْرَابِيٌّ يَا رَسُوْلَ اللّٰهِ فَمَابَالُ الْاِبِلِ تَكُوْنُ فِي الرَّمْلِ لَكَاَنَّهَا الظِّبَاءُ فَيُخَالِطُهَا الْبَعِيْرُ الْاَجْرَبُ فَيُجْرِبُهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنْ اَعْدَ الْاَوَّلَ۔ (رواه البخاری)

4578. Sayyiduna Abu Hurayrah رضی الله عنه narrated that when Allah's Messenger صلی الله علیه وسلم said that there is no infection, no hamah and no safar, a villager asked, "O Messenger of Allah, but these camels that stride in the sand like (running) deers (they are sound) until a mangy camel joins them, it passes on the mange to them." Allah's Messenger صلی الله علیه وسلم asked, "who gave the mange to the first camel?"[1]

(٤٥٧٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاعَدْوٰى وَلَاهَامَةَ وَلَانَوْءَ وَلَاصَفَرَ۔ (رواه مسلم)

4579. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "There is no infection, no hamah, no nawa (star that brings rain), and no safar."[2]

COMMENTARY: Nawa is the setting of a star and rising of another. The Arab of old presumed that this caused rain. They also ascribed rain to the stages of moon.

The Prophet صلی الله علیه وسلم said that their belief in this regard is false. But this does not reject the apparent clear signs when rain is expected. Allah is Omnipotent and He may withhold rain even when there are all indications for it.

MISLEADING PHANTOM

(٤٥٨٠) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاعَدْوٰى وَلَا صَفَرَوَلَا غُوْلَ(رواه مسلم)

4580. Sayyiduna Jabir رضی الله عنه said that he heard the Prophet صلی الله علیه وسلم say, "There is no infection, no safer and no ghul (devi) or jinn who leads men astray in the wilderness)."[3]

COMMENTARY: The plural of ghul is gaylan. It is a kind of jinns and devils who, the Arabs presumed, let astray the travellers in the desert. They took different forms. The Prophet صلی الله علیه وسلم assured them that there is no such thing.

Some authorities say that this saying does not reject the existence of ghul. Rather, it rejects

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[1] Bukhari # 5770, Musilm # 121-2220.

[2] Muslim # 106. 2220.

[3] Muslim # 107-2222.

that the ghul takes various forms and misleads people to destroy them. They are not capable of doing any such thing without Allah's will.

LEPROSY AFFLICTION

(٤٥٨١) وَعَنْ عَمْرِو بْنِ الشَّرِيْدِ عَنْ اَبِيْهِ قَالَ كَانَ فِيْ وَفْدِ ثَقِيْفٍ رَجُلٌ مَجْذُوْمٌ فَاَرْسَلَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ۔ (رواه مسلم)

4581. Sayyiduna Amr ibn Shurayd رحمه الله reported that his father said that a deputation of the Thaqif included a man who suffered from leprosy. So the Prophet صلى الله عليه وسلم sent a message to him, "Indeed, we have accepted your oath of allegiance. You may return.". (He did not let him come to the assembly that the people might not be repulsed).[1]

COMMENTARY: A hadith (# 4577) also speaks of contact with a leper. These ahadith differ from those that assert that there is no infection. Shaykh Ibn Hajar Asqalani رحمه الله reconciled them in this way: The assertion in those ahadith is of a general nature and does also apply to diseases of the kind of leprosy. It is not that if anyone mingles with a leper, he will get the disease but supposing he is destined to be afflicted with it, and gets it at a later time, he might blame it on his mingling with a leper not believe that he would have got it even without mingling with a leper. The Prophet صلى الله عليه وسلم disallowed them to have contact with anyone afflicted with leprosy, only to preclude them from having polytheistic ideas if one of them happened to catch the disease. This is why he himself did not abstain from meeting lepers. He had trust in Allah to the highest degree. In fact once he did hold to leper by his hand, took him along and had a meal with him (Hadith 4585). In short, the command not to mingle with a leper is only for one who is likely to waver and falter in belief and there is a possibility that if he is destined to suffer from the some disease then he might lose conviction and the polytheistic ideas. This is a hidden form of polytheism to suppose, 'If I had not mingled with him, I would not have been afflicted.' Kirmani رحمه الله said that the Prophet's صلى الله عليه وسلم words, "There is no infection excludes leprosy. Nawawi رحمه الله said that the odour in the leper's body is caught by one who keeps too much contact with him and then he gets the disease. It is like eating something known to be harmful or smelling a very bad, pungent odour that will harm. In this sense. Keeping away from such things is a medical advice and a precautionary measure, not because they are contagious. In reality, a disease afflicts only at Allah's commands.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET صلى الله عليه وسلم TOOK GOOD OMEN

(٤٥٨٢) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَفَائَلُ وَلَا يَتَطَيَّرُ وَكَانَ يُحِبُّ الْاِسْمَ الْحَسَنَ۔ (رواه فى شرح السنة)

4582. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم took good amens. He did not take evil omens. And, he used to like good names (and take

[1] Muslim # 126. 2231.

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omens thereby). [1]

TAKING ILL OMEN IS DEVIL'S WORK

(٤٥٨٣) وَعَنْ قَطَنِ بْنِ قَبِيْصَةَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعِيَافَةُ وَالطَّرْقُ وَالطِّيَرَةُ مِنَ الْجِبْتِ۔ (رواه ابوداؤد)

4583. Sayyiduna Qatan ibn Qabisah رحمه الله reported from his father that the Prophet صلى الله عليه وسلم said, "Taking omens from the flight of birds, omens by throwing stones, and taking evil omens are all from the devil." [2]

COMMENTARY: Birds were made to fly of to draw augury from that, or that was done by observing their natural flight and their sound. This was a regular art known as iyafah. The names of birds had a great part in the exercise. Thus the iqab (eagle) stood for uqubah (repercussion), ghurab (crow) for ghurbah (poverty) and hudhud (hoopoe) for hidayah (guidance). While (طيرة) (tirah or tayrah) has a general connotation to draw an ill omen, iyafah is done from the voice of birds to draw good or bad omens. Nihayah says that a bird is made to fly and an omen is drawn from its name, voice and flight.

Stones were thrown to draw augury. Mostly, Arab women used to hurl pebbles to take omen Some authorities say that the Arabic word tarq also means divination or use of geomancy by drawing lines on sand. This is as is done in raml to tell fortune on sand.

The concluding word is jibt. It stands for sorcery and sooth saying. Or, it is everything that has no good in it, or that which is worshipped, other than Allah which means polytheism. Or, it is the work of the devil.

The hadith means that the things enumerated are part of sorcery and soothsaying. They are all polytheism. The more correct meaning is that they are work of the devil.

TAKING ILL OMEN IS POLYTHEISM

(٤٥٨٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّيَرَةُ شِرْكٌ قَالَهُ ثَلٰثًا وَمَا مِنَّا اِلَّا وَلٰكِنَّ اللّٰهَ يُذْهِبُهُ بِالتَّوَكُّلِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ سَمِعْتُ مُحَمَّدَ بْنَ اِسْمٰعِيْلَ يَقُوْلُ كَانَ سُلَيْمَانُ بْنُ حَرْبٍ يَقُوْلُ فِيْ هٰذَا الْحَدِيْثِ وَمَا مِنَّا اِلَّا وَلٰكِنَّ اللّٰهَ يُذْهِبُهُ بِالتَّوَكُّلِ هٰذَا عِنْدِيْ قَوْلُ ابْنِ مَسْعُوْدٍ۔ (ابوداؤد والترمذی)

4584. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To take ill omen is polytheism." (He said it thrice) There is none among us who does not get it, but Allah removes it by trust in Him."

Tirmidhi رحمه الله said that Muhammad ibn Ismail (Bukhari) رحمه الله said that Sulayman ibn Harb رحمه الله opined that the words "There is none... in Him" were spoken by Abdullah ibn Mas'ud رضى الله عنه. [3]

COMMENTARY: Taking an ill-omen is what the polytheists do and it merely leads to concealed polytheism. But, if one really believes finuly that it will transpire in that manner

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[1] Bayhaqi in Sharh un Sunnah (Holy Prophet's practice), Musnad Ahmad 1-257.

[2] Abu Dawud # 3907.

[3] Tirmidhi # 1614 (162) Abu Dawud # 3910.

then certainly the omen will be bracketed with disbelief.

FOOD WITH A LEPER

(٤٥٨٥) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَذَ بِيَدِ مَجْذُوْمٍ فَوَضَعَهَا مَعَهٗ فِي الْقَصْعَةِ وَقَالَ كُلْ ثِقَةً بِاللّٰهِ وَتَوَكُّلًا عَلَيْهِ۔ (رواه ابن جاجة)

4585. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم held a leper afflicted by tubercular leprosy by the hand. Then, he put it in the dish with his own hand and said, "Eat! I rely in Allah and have trust in Him."[1]

COMMENTARY: When anyone attains the degree of trust in Allah, it is no more necessary to flee from him or keep apart from him.

ILL OMEN IN THREE THINGS

(٤٥٨٦) وَعَنْ سَعْدِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاهَامَةَ وَلَا عَدْوٰى وَلَا طِيَرَةَ وَاِنْ تَكُنِ الطِّيَرَةُ فِيْ شَيْءٍ فَفِي الدَّارِ وَالْفَرَسِ وَالْمَرْاَةِ۔ (رواه ابوداؤد)

4586. Sayyiduna Sa'd ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no hamah, no infection and no ill omen. But, if there is any thing which ill omen touches, it is a house, a horse and a woman."[2]

COMMENTARY: A hadith differ on the fact of ill omen. Most of them reject the reality of ill omen and belief in it. Some of them say that its evil is found in women, horses and houses, mentioning it in clear words, like (Bukhari and Muslim) hadith (# 5772 and 115. 2225 respectively). Another version names the three things as a piece of land, a servant and a horse. Some ahadith name the three things with words of reservation (condition) as in the hadith under discussion: "If there is an ill omen....."

Some ahadith reject ill omen outright, even in these three things some ahadith attribute that the belief of ill omen in these things dates from the time of the jahiliyah (ignorance period).

However, the gist of the subject is that it is absolutely disallowed to believe that an ill omen is effective. If there are some exceptions - supposedly - then one may only make allowances for that assigning the situations and conditions for that. It is exactly like the hadith; there anything to outstrip decree, it would be the evil eye.

Qadi رحمہ اللہ also said the same things. He pointed out that the mere conditional clause, 'If there were an ill omen..' is enough t o prove that there is no ill omen at all, for the ill omen is not found in the three things.

Some others say that if there is anything inauspicious, then it is a woman who is rude, impudent, indecent, barren, disobedient to her husband or ugly and offensive to look at. Or, it is a house that is cramped, dark dingy or with evil neighbours and unpleasant atmosphere. Or, it is a horse that is stubborn, unyielding, gluttonous, lazy, of poor quality but high priced and not useful to its owner. Or, it is a servant of the same description as a horse.

Some authorities say that evil augury in anything refers to its natural and Shari'ah (divine law) - based repulsiveness. In this sense, the rejection of a bad omen is regarded in a

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[1] Ibn Majah # 3542.

[2] Abu Dawud # 3921.

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general and true sense. It means that in fact there is no such thing as an ill omen, and no such thing as is effected by it. But, the ahadith that speak of an evil omen in some things, they mean a repulsion or dislike which is natural or prompted by a Shari'ah (divine law) command.

GOOD AUGURY FROM PLEASANT NAMES

(٤٥٨٧) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ اِذَا خَرَجَ لِحَاجَةٍ اَنْ يَّسْمَعَ يَارَاشِدُ يَا نَجِيْحُ(رواه الترمذى)

4587. Sayyiduna Anas رضى الله عنه said that the Prophet صلى الله عليه وسلم was pleased to hear someone say, 'O Raashid' (Guided one!) or 'O Najeeh' (successful one!).[1]

(٤٥٨٨) وَعَنْ بُرَيْدَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَتَطَيَّرُ مِنْ شَيْءٍ فَاِذَا بَعَثَ عَامِلًا سَاَلَ عَنْ اِسْمِهٖ فَاِذَا اَعْجَبَهٗ اسْمُهٗ فَرِحَ بِهٖ وَرُاِىَ بِشْرُ ذٰلِكَ فِيْ وَجْهِهٖ وَاِنْ كَرِهَ اِسْمُهٗ رُاِىَ كَرَاهِيَةُ ذٰلِكَ فِيْ وَجْهِهٖ وَاِذَا دَخَلَ قَرْيَةً سَاَلَ عَنْ اِسْمِهَا فَاِذَا اَعْجَبَهٗ اِسْمُهَا فَرِحَ بِهٖ وَرُاِىَ بِشْرُ ذٰلِكَ فِيْ وَجْهِهٖ وَاِنْ كَرِهَ اسْمَهَا رُاِىَ كَرَاهِيَةُ ذٰلِكَ فِيْ وَجْهِهٖ۔ (رواه ابوداؤد)

4588. Sayyiduna Buraydah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم never took an omen from anything. However, when he sent anyone on a mission, he asked him his name. If his name pleased him, he was delighted on it and his delight was visible on his face for that. But, if he was not pleased with his name, his dislike was apparent on his face for that. And, when he entered a village, he asked about its name and if its name pleased him, he was delighted with it and his delight for that was visible on his face, But, if its name did not please him, his dislike for it was apparent on his face.[2]

COMMENTARY: Displeasure on hearing a name was not because of an ill omen the prophet صلى الله عليه وسلم took from it. If that has been so, then he would not have gone ahead with whatever he had resolved to do, but would have abandoned it. The reaction apparent on his face was the result of a natural feeling.

Ibn Maalik رحمه الله said that this hadith is evidence that it is a sunnah (Holy Prophet's practice) to give a good name to one's children and one's servants. Sometimes, bad names reflect for-reaching influences, If, for instance, a man gives his son the name Khasar (loss) and he himself, or his son, suffers a loss by a stroke of fate, then people will presume that he suffered loss because of the name and might regard him as ominous. They might keep away from him.

UNPROPITIOUS HOUSE

(٤٥٨٩) وَعَنْ اَنَسٍ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا كُنَّا فِيْ دَارٍ كَثُرَ فِيْهَا عَدَدُنَا وَاَمْوَالُنَا فَتَحَوَّلْنَا اِلٰى دَارٍ قَلَّ فِيْهَا عَدَدُنَا وَاَمْوَلُنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَرُوْهَا ذَمِيْمَةً(رواه ابوداؤد)

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[1] Tirmidhi # 1616.

[2] Abu Dawud # 3920.

4589. Sayyiduna Anas رضی اللہ عنہ narrated that a man submitted, "O Messenger of Allah, we used to reside in a house where we were many members and our belongings were many. Then, we moved to a house in which we have become few and our belongings have also dwindled. So, Allah's Messenger صلی اللہ علیہ وسلم said, "Leave it because it is unsuitable."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم did not ask them to have that house because it was affected with bad omen but because it was unsuitable to them. Its surroundings and atmosphere were not congenial.

Khattabi رحمہ اللہ said that they had made up their minds that the house was the cause of their was the cause of their downfall. So the Prophet صلی اللہ علیہ وسلم instructed them to change their house. This would set their minds at rest.

(٤٥٩٠) وَعَنْ يَحْيَى بْنِ عَبْدِاللّٰهِ بْنِ بُحَيْرٍ قَالَ اَخْبَرَنِيْ مَنْ سَمِعَ فَرْوَةَ بْنَ مُسَيْكٍ يَقُوْلُ قُلْتُ يَا رَسُوْلَ اللّٰهِ عِنْدَنَا اَرْضٌ يُقَالُ لَهَا اُبَيْنٌ وَهِيَ اَرْضُ رِيْفِنَا وَمِيْرَتِنَا وَاَنَّ وَبَآءَ هَا شَدِيْدٌ فَقَالَ دَعْهَا عَنْكَ فَاِنَّ مِنَ الْقَرَفِ التَّلَفَ۔ (رواہ ابوداؤد)

4590. Sayyiduna Yahya ibn Abdullah ibn Buhayr رحمہ اللہ narrated that he was informed by one who had heard Sayyiduna Farwah ibn Musayk رضی اللہ عنہ say that he submitted, "O Messenger of Allah, we own a piece of land called Abyan. It is our land of our cultivation and our crops (and fields we use it for trade and grain is brought here from elsewhere to export to their cities). But, (the atmosphere is unfavourable and) the place unhealthy." So, he said "Leave it. (Do not stay there because it is a plague infested area). Being near disease spells ruin."[2]

COMMENTARY: Teebi رحمہ اللہ said that the command to move away from that land was on medical grounds to protect health. If the surroundings and atmosphere are not healthy then sickness and destruction will take over.

Those people who advocate that one should flee from a place that is infested with pestilence perhaps rely on this hadith. However, it is not correct to make that deduction from this hadith. No pestilence had spread there but that man had merely submitted that the place was generally threatened by pestilence. In other words, the man thought that his land was inauspicious and repulsive. So, since he was weak inwardly, the Prophet صلی اللہ علیہ وسلم decided that it was better to let him move to another place in this, he protected him from falling into disbelief (or concealed) or light polytheism.

As for a place where pestilence has spread, the ulama (Scholars) offer different opinions. The most correct one which should be observed that before it begins one must refrain from staying or going there. But, once it has begun, one must submit to practice willingly If plague spreads in a city or a village then the people who are there already must not flee from there. They must stay there and seek forgiveness of Allah and make repentance to Him. They must pray to Allah to put away the trial and pestilence from them. There are ahadith in Bukhari and Muslim that forbid one to flee from the place where pestilence has struck.

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[1] Abu Dawud # 3924.

[2] Abu Dawud # 3923.

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Those who cite this hadith to insist that one should flee from a place where pestilence begins must know that this hadith is transmitted by Abu Dawud. On the other hand, the ahadith that forbid that one should flee from such territory are from Bukhari and Muslim and are stronger. (Moreover, this hadith, as stated previously, does not say that pestilence had besides, Sayyiduna Farwah ibn Musayk رضی اللہ عنہ had not narrated many ahadith. He is credited with only a couple of ahadith. Moreover, they are transmitted by a narrator who is majhul, and absolutely unknown to the extent that his name is not known. Besides, there are doubts about yahya ibn Abdullah ibn Buhayr رحمہ اللہ whether he was trustworthy narrator or not.

To sum up, it is forbidden beyond any shadow of doubt to flee from pestilence out of fear, and it is a sin. If anyone runs away imagining that if he stayed there showing patience then he would fall a prey to the malady and die, but if he got away from there then he should be safe, then such a person is not only guilty of disobedience by running away but, because of his perverted opinion, he becomes a disbeliever.

If anyone runs away without this disbelief then he is a sinner nevertheless.

Those who compare running away from pestilence out of fear to running away from home after earthquake tremors, or a fire when it erupts, actually display an absurd idea. First of all, this surmise contradicts the text and clear words. Secondly, if the earth quakes and the house falls down and the house is on fire, then it is surely suicidal to remain in the house. However, if one does not run away from pestilence then it is not certain that he will die. Rather, it is doubtful and uncertain that he will perish.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT LET ILL OMEN OBSTRUCT YOU

(٤٥٩١) عَنْ عُرْوَةَ بْنِ عَامِرٍ قَالَ ذُكِرَتِ الطِّيَرَةُ عِنْدَرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَحْسَنُهَا الْفَالُ وَلَاتَرُدُّ مُسْلِمًا فَاِذَا رَاٰى اَحَدُكُمْ مَايَكْرَهُ فَلْيَقُلْ اَللّٰهُمَّ لَايَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَايَدْفَعُ السَّيِّئَاتِ اِلَّا اَنْتَ وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ رَوَاهُ اَبُوْدَاوٗدَ مُرْسَلًا۔

4591. Sayyiduna Urwah ibn Aamir رضی اللہ عنہ narrated that taking omens was mentioned in the presence of Allah's Messenger. صلی اللہ علیہ وسلم He said, "The best kind of it is the good omen. And, let not a Muslim hesitate when he faces an omen. When any of you sees wheat he dislikes, let him pray.

اَللّٰهُمَّ لَايَاْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَايَدْفَعُ السَّيِّئَاتِ اِلَّا اَنْتَ وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ

(O Allah none can bring good things but you. And none can avert bad things but you. And, there is no might and no power save in Allah).[1]

[1] Abu Dawud # 3919.

CHAPTER - III

SOOTHSAYING(OR DIVINATION) بَابُ الكهانَةِ

Kahanah is to divine. One who divines is the Sooth sayer,
Teebi رحمه الله said that a soothsayer predicts future events and claims knowledge of the unseen.
Before the prophet صلى الله عليه وسلم was commissioned, the Arabs were much accustomed to soothsaying the Arabs relied on what the soothsayers predicted. Some of the soothsayers claimed that the jinns conveyed to them news of the heavens. It is known from traditions that before the Prophet صلى الله عليه وسلم was sent, the devils went to the heaven stealthily and eavesdropped on the conversation of the angels about what they had to do and the commands they had received from Allah. The devils thee added gossip to that and told their henchmen on earth all they had to say.
After the Prophet صلى الله عليه وسلم was sent, the devils were not allowed to go up to the heaven, so this thing ended.
There also used to be the diving one or the astrologer the arraf. The ulama (Scholars) contend that knowledge of these things and others allied to them is unlawful, both to acquire it and to practice it. Shari'ah (divine law) has strongly forbidden such knowledge so whatever is earned thereby is also forbidden. Both the person who makes payment for it and the recipient are sinners.
Those men who are responsible to guide the masses in worldly and religious affairs are bound to prevent people from indulging in such tings and to impress upon those who are involved in these things to desist.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SOOTHSAYING IS FORBIDDEN

(٤٥٩٢) عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمُوْرًا كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ كُنَّا نَاْتِي الْكُهَّانَ قَالَ فَلَا تَاْتُوا الْكُهَّانَ قَالَ قُلْتُ كُنَّا نَتَطَيَّرُ قَالَ ذٰلِكَ شَيْءٌ يَجِدُهُ اَحَدُكُمْ فِيْ نَفْسِهٖ فَلَا يَصُدَّنَّكُمْ قَالَ قُلْتُ وَمِنَّا رِجَالٌ يَخُطُّوْنَ خَطًّا قَالَ كَانَ نَبِيٌّ مِنَ الْاَنْبِيَآءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهٗ فَذَاكَ۔ (رواه مسلم)

4592. Sayyiduna Mu'awiyah ibn Hakam رضى الله عنه narrated that he submitted, "O Messenger of Allah, we used to do certain things during the jahiliyah (ignorance period) (Period of ignorance). We used to consult soothsayers." He said, "Do not go to the soothsayers (and their likes).'" He (Mu'awiyah) رضى الله عنه submitted, "We used to take omens." He said, "That is what comes to the mind of one of you. But, let is not prevent you from any task (on hand). "He submitted, "There are men among us who practice divination by drawing lines on the ground." He said, "There was a prophet amongst the Prophet عليه السلام who drew lines. Hence, if any one does it as he

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had drawn lines (then that is allowed)."[1]

COMMENTARY: The Prophet who is mentioned in the hadith was either Prophet Danyal عليه السلام or Prophet Idris عليه السلام. The concluding portion of the hadith says that the knowledge of lines that the Prophet drew is no more known but if anyone does it in the same way as he had done then it is allowed to take advantage of it. However, it is confirmed that the knowledge of the Prophet صلى الله عليه وسلم has been withdrawn and no one know it any more, so there is no question of being able to do the same thing. Hence it is forbidden to draw lines for diving. This has been explained previously (hadith # 978).

SOOTHSAYING IS FALSEHOOD

(٤٥٩٣) وَعَنْ عَائِشَةَ قَالَتْ سَأَلَ أُنَاسٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكُهَّانِ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّهُمْ لَيْسُوا بِشَيْءٍ قَالُوا يَارَسُوْلَ اللّٰهِ فَإِنَّهُمْ يُحَدِّثُوْنَ أَحْيَانًا بِالشَّيْءِ يَكُوْنُ حَقًّا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ فَيَخْلِطُوْنَ فِيْهَا أَكْثَرَ مِنْ مِائَةِ كَذِبَةٍ۔ (متفق عليه)

4593. Sayyidah Ayshah رضى الله عنها narrated that some people asked Allah's Messenger صلى الله عليه وسلم about soothsayers. Allah's Messenger صلى الله عليه وسلم said to them, "They have no standing, indeed!" They submitted, "But, Messenger of Allah, sometimes they do say that which turns out to be true." Then Allah's Messenger صلى الله عليه وسلم said," That word is the truth that a jinn snatches and put into the ear of his friend (the soothsayer) like a hen (puts into another's) like a hen (put into another's ear calling for grain). Then they add to it one hundred lies."[2]

COMMENTARY: The jinns and the devils manage to overhear the angels. Then they convey it to the soothsayers who add many lies to it and tell them to the people. Some interpret the words of the hadith to mean that they are so quiet with the soothsayers that they are like the cock and hen who cohabit very quietly.

(٤٥٩٤) وَعَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ الْمَلٰٓئِكَةَ تَنْزِلُ فِي الْعَنَانِ وَهُوَ السَّحَابُ فَتَذْكُرُ الْأَمْرَ قُضِيَ فِي السَّمَاءِ فَتَسْتَرِقُ الشَّيَاطِيْنُ السَّمْعَ فَتَسْمَعُهُ فَتُوْحِيْهِ إِلَى الْكُهَّانِ فَيَكْذِبُوْنَ مَعَهَا مِائَةَ كَذِبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ۔ (رواه البخاري)

4594. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "The angels do descend in the clouds and tell (each other) of that which has been decreed in heaven. The devils listen secretly and convey what they hear to the soothsayers who pass it on adding their or on one hundred lies (of their own mind) to it."[3]

COMMENTARY: This is why some of the things that the soothsayers say come out to be true. But falsehood exceeds truth. This is why Shari'ah (divine law) has forbidden that the

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[1] Muslim # 121-537.

[2] Bukhari # 3210.

[3] Bukhari # 3210.

soothsayers should be believed.

WARNING TO THOSE WHO VISIT SOOTHSAYERS

(٤٥٩٥) وَعَنْ حَفْصَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى عَرَّافًا فَسَاَلَهٗ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهٗ صَلٰوةُ اَرْبَعِيْنَ لَيْلَةً۔ (رواه مسلم)

4595. Sayyidah Hafsah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one visits as astrologer (or such like predictor) and asks him about anything (of the unseen) then his salah (prayer) of forty (days and nights are not accepted."[1]

COMMENTARY: Salah (prayer) is the most superior form of worship. It will not be accepted from that person. It could also mean that if salah (prayer) is not accepted what may one say of other deeds. They too will not be accepted. Of course, this person's obligation to offer salah (prayer) may be discharged but he will not earn any reward for that.

It is the Arabic idiom that they say 'so many nights' to mean 'so many days and nights.'

REGARDING STARS AS RAIN-GIVERS IS DISBELIEF

(٤٥٩٦) وَعَنْ زَيْدِ بْنِ خَالِدِ ۔ الْجُهَنِيِّ قَالَ صَلّٰى لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الصُّبْحِ بِالْحُدَيْبِيَةِ عَلٰى اَثَرِ سَمَآءٍ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ اَقْبَلَ عَلَى النَّاسِ فَقَالَ هَلْ تَدْرُوْنَ مَاذَا قَالَ رَبُّكُمْ قَالُوْا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ قَالَ اَصْبَحَ مِنْ عِبَادِيْ مُؤْمِنٌ بِيْ وَكَافِرٌ فَاَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللّٰهِ وَرَحْمَتِهٖ فَذٰلِكَ مُؤْمِنٌ بِيْ وَكَافِرٌ بِالْكَوْكَبِ وَاَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذٰلِكَ كَافِرٌ بِيْ مُؤْمِنٌ بِالْكَوْكَبِ (متفق علیہ)

4596. Sayyiduna Zayd ibn Khalid Juhanni رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم led us in the salah (prayer) of fajr at Hudaybiyah after it had rained during the night. When he finished, he turned to the worshipers and said, "Do you know what your Lord has said?" They said, "Allah and His Messenger know best." He said that He has said, "My slaves began the morning with some of them as believers in Me and some as disbelievers. As for him who says, 'We have been given rain by Allah's grace and mercy he is the believer in Me, and he disbelieves in the star. But, as for him who says, 'We have been given rain because of a certain star (on its rising) and a certain star (on its setting), he is disbeliever in Me, and the believer in the stars."[2]

COMMENTARY: If any one believes that stars alone bring rain or cause such conditions as are inductive to rain then he is a disbeliever. But, if he believes that Allah brings rain and the stars are only a symbol of impending rain from which one might expect rain then he is not a disbeliever though even this kind of thinking is makruh tanzihi (disapproved nearer to lawful).

(٤٥٩٧) وَعَنْ اَبِيْ هُرَيْرَةَ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ بَرَكَةٍ اِلَّا اَصْبَحَ فَرِيْقٌ مِنَ النَّاسِ بِهَا كَافِرِيْنَ يَنْزِلُ اللّٰهُ الْغَيْثَ فَيَقُوْلُوْنَ بِكَوْكَبِ كَذَا وَكَذَا۔ (رواه مسلم)

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[1] Muslim # 15-2230.

[2] Muslim # 125-71, Bukhari # 836.

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4597. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Whenever Allah sends down a blessing from the heaven, a section of the people indulge in disbelief thereby (ascribing it to other sources). Allah sends down rain but they say, 'It comes down because of this or that star."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

LEARNING ASTROLOGY IS LIKE LEARNING SORCERY

(٤٥٩٨) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَبَسَ عِلْمًا مِنَ النُّجُوْمِ اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَازَادَ۔ (رواه احمد وابوداود وابن ماجة)

4598. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who acquires some knowledge of astrology is as though he acquires knowledge of sorcery, increasing one as he increases the other.[2]

THE REJECTED THREE

(٤٥٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى كَاهِنًا وَصَدَّقَهٗ بِمَا يَقُوْلُ اَوْاَتَى امْرَاَتَهٗ حَائِضًا اَوْاَتَى امْرَاَتَهٗ فِيْ دُبُرِهَا فَقَدْبَرِئَ مِمَّا اُنْزِلَ عَلٰى مُحَمَّدٍ۔ (رواه احمد وابوداؤد)

4599. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who goes to a soothsayer and believes him in what he says, or he who has sexual intercourse with his wife while she is menstruating, or he who has intercourse with his wife at her anus - then he (each of them) has nothing to do with has come down to Muhammad (of the Quran, sunnah (Holy Prophet's practice) and Shari'ah (divine law))."

COMMENTARY: This means that he becomes a disbeliever if he regards these things as lawful when he does them. If he does not regard them as lawful, then this is a stern warning to him.

SECTION III اَلْفَصْلُ الثَّالِثُ

WORKING OF SOOTHSAYERS

(٤٦٠٠) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا قَضَى اللّٰهُ الْاَمْرَ فِي السَّمَآءِ ضَرَبَتِ الْمَلَائِكَةُ بِاَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهٖ كَاَنَّهٗ سِلْسِلَةٌ عَلٰى صَفْوَانٍ فَاِذَا فُزِّعَ اَنْ قَلُوْ بِهِمْ قَالُوْا مَاذَا قَالَ رَبُّكُمْ قَالُوْ الَّذِيْ قَالَ الْحَقَّ وَهُوَالْعَلِيُّ الْكَبِيْرُ فَسَمِعَهَا مُسْتَرِقُوا السَّمْعِ وَمُسْتَرِقُوا السَّمْعِ هٰكَذَا بَعْضُهٗ فَوْقَ بَعْضٍ وَوَصَفَ سُفْيَانُ بِكَفِّهٖ فَحَرَّفَهَا وَبَدَّدَ بَيْنَ اَصَابِعِهٖ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيْهَا اِلٰى مَنْ تَحْتَهٗ ثُمَّ يُلْقِيْهَا الْاٰخَرُ اِلٰى مَنْ تَحْتَهٗ حَتّٰى يُلْقِيْهَا عَلٰى لِسَانِ السَّاحِرِ اَوِالْكَاهِنِ فَرُبَمَا اَدْرَكَ الشِّهَابُ قَبْلَ اَنْ يُلْقِيَهَا وَرُبَّمَا اَلْقَاهَا قَبْلَ اَنْ يُّدْرِكَهٗ فَيَكْذِبُ مَعَهَا مِائَةَ كَذِبَةٍ فَيُقَالُ اَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا كَذَاوَكَذَا

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[1] Muslim # 126. 72.

[2] Musnad Ahmad 1-311, Abu Dawud # 3905, Ibn Majah # 3726.

فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِيْ سُمِعْتُ مِنَ السَّمَاءِ۔ (رواه البخاری)

4600. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When Allah decrees a matter in heaven, the angels flutter their wings in submission to His word that sounds like a chain on a smooth stone. Then when their hearts are at rest from fear, they ask (each other), "What did your Lord say?" They (the angels close in ranks to Allah) say, "He spoke what is the truth and He is the Exalted the Great." (And they convey the decree to them.) Then those (devils) who listen by stealth listen to it." Here, Sufyan (a sub-narrator of this hadith) demonstrated it with the palm of his hand, twisting it and putting his fingers apart. (He thus showed how the devils and jinns lined up one over the other between the heaven and earth.)

"They are thus, some above. He who hears the word (on top) passes it on to him who is below him, and he conveys it to him who is below him. Thus it goes on till the (last) one conveys it to the tongue of the sorcerer or the soothsayer. (Flames of fire are thrown on them to repulse them) sometimes a flame strikes one before he can conveys it (to another), but sometimes he manages to convey it before the flame nabs him. He adds one hundred lies to it. (Thus when any one belies the soothsayer when a false saying is detected, others reprimand him and) they remark, "Did he not say to us on such and such a day this and that?' So, he is (confirmed and) believed because of the word that was heard from heaven (and conveyed to him by the jinn)."[1]

COMMENTARY: Most of the predictions of the soothsayer prove false, but if one of them turns out to be true, then he is approved as a correct astrologer. They turn a blind eye to the wrong predictions and this applies to the soothsayer as well as anyone who predicts.

The next hadith (# 4604) declares explicitly that a soothsayer is a sorcerer. Hence the words in this hadith 'to the tongue of the sorcerer or the soothsayer use to 'or' because the sub narrator may have been unsure which of the two words was mentioned.

As for the flames of fire, whoever of the jinn or devil was hit by it was either reduced to ashes or put to immense pain.

SHOOTING STARS:

(٤٦٠١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَخْبَرَنِي رَجُلٌ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْاَنْصَارِ اَنَّهُمْ بَيْنَاهُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُمِيَ بِنَجْمٍ وَاسْتَنَارَ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا كُنْتُمْ تَقُوْلُوْنَ فِي الْجَاهِلِيَّةِ اِذَا رُمِيَ بِمِثْلِ هٰذَا قَالُوا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ كُنَّا نَقُوْلُ وُلِدَ اللَّيْلَةَ رَجُلٌ عَظِيْمٌ وَمَاتَ رَجُلٌ عَظِيْمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِنَّهَا لَا يُرْمٰى بِهَا لِمَوْتِ اَحَدٍ وَلَا لِحَيٰوتِهٖ وَلٰكِنْ رَبُّنَا تَبَارَكَ اسْمُهٗ اِذَا قَضٰى اَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ ثُمَّ سَبَّحَ اَهْلُ السَّمَآءِ الَّذِيْنَ يَلُوْنَهُمْ حَتّٰى يَبْلُغَ التَّسْبِيْحُ اَهْلَ هٰذِهِ السَّمَآءِ الدُّنْيَا ثُمَّ قَالَ الَّذِيْنَ يَلُوْنَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ مَاذَا قَالَ رَبُّكُمْ

[1] Bukhari # 4800.

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فَيُخْبِرُوْنَهُمْ مَاقَالَ فَيَسْتَخْبِرُ بَعْضُ اَهْلِ السَّمٰوَاتِ بَعْضًا حَتّٰى يَبْلُغَ هٰذِهِ السَّمَآءَ الدُّنْيَا فَيَخْطَفُ الْجِنُّ السَّمْعَ فَيُقْذَفُوْنَ اِلٰى اَوْلِيَآءِهِمْ وَ يَرْمُوْنَ فَمَاجَآءُوْا بِهٖ عَلٰى وَجْهِهٖ فَهُوَ حَقٌّ وَلٰكِنَّهُمْ يَقْرِفُوْنَ فِيْهِ وَيَزِيْدُوْنَ۔ (رواه مسلم)

4601. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that an Ansar Sahabi رضی اللہ عنہ of the Prophet صلی اللہ علیہ وسلم informed him that while they were sitting with Allah's Messenger صلی اللہ علیہ وسلم one night a s tar shot down and there was bright light. He asked them, "what would you have said during the jahiliyah (ignorance period) if such a star had shot then?" They submitted," Allah and his Messenger know best. We used to say that someone great has been born on that night, or that someone great had expired." Allah's Messenger صلی اللہ علیہ وسلم enlightened them, "It is not shot at the death of any one or life of anyone. When our Lord, whose name is blessed decrees an affair, the bearers of the Throne Hymn His glory. The inhabitants of heaven next to them extol Him till (hymning and) extolling resounds at the lowest heaven by its inhabitants. Then those angels who are near to the bearers of the Throne ask them what their Lord had decreed and they inform them what He had decreed. Then they ask each other (about it) till it is conveyed to this lowest heaven. The jinn try to catch some words and convey them to their friends (the soothsayers). They are struck by (the flames) shot at them. What they come out with is true, but they change it with things and add to it."[1]

WHY ARE STARS CREATED

(٤٦٠٢-٤٦٠٣) وَعَنْ قَتَادَةَ قَالَ خَلَقَ اللّٰهُ تَعَالٰى هٰذِهِ النُّجُوْمَ لِثَلٰثٍ جَعَلَهَا زِيْنَةً لِلسَّمَآءِ وَرُجُوْمًا لِلشَّيٰطِيْنِ وَعَلَامَاتٍ يُّهْتَدٰى بِهَا فَمَنْ تَاَوَّلَ فِيْهَا لِغَيْرِ ذَالِكَ اَخْطَاَ وَاَضَاعَ نَصِيْبَهٗ وَتَكَلَّفَ مَالَا يَعْلَمُ۔ رَوَاهُ الْبُخَارِيُّ تَعْلِيْقًا وَفِيْ رِوَايَةٍ رَزِيْنٍ وَتَكَلَّفَ مَالَا يَعْنِيْهِ وَمَالَاعِلْمَ لَهٗ بِهٖ وَمَا عَجَزَ عَنْ عِلْمِهِ الْاَنْبِيَآءُ وَالْمَلٰٓئِكَةُ وَعَنِ الرَّبِيْعِ مِثْلُهٗ وَزَادَ وَاللّٰهِ مَاجَعَلَ اللّٰهُ فِيْ نَجْمٍ حَيٰوةَ اَحَدٍ وَلَا رِزْقَهٗ وَلَا مَوْتَهٗ وَاِنَّمَا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَيَتَعَلَّمُوْنَ بِالنُّجُوْمِ۔

4602. Sayyiduna Qatadah رضی اللہ عنہ said, "Allah created these stars for three reasons. (i) He made them as adornment for the sky, (ii) missiles for the devils, and (iii) signs by which travellers may locate their bearings, Hence, if anyone mentions a reason other than these, then he commits wrong, wastes his portion and occupies himself in what he does not know."

(This is as in Bukhari without a complete isnad. Razin has).

"He occupies himself with what is of no concern to him, of what he has no knowledge and what the Prophet صلی اللہ علیہ وسلم and angels cannot know."[2]

4603. Ar Rabi (ibn Ziyad) رحمہ اللہ narrated the like of it but added also: 'By Allah, Allah has not determined in any star anyone's life (meaning birth), provision or

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[1] Muslim # 124-2229, Musnad Ahmad # 1-218, Tirmidhi # 3235.

[2] Bukhari heading of Chapter 3 (Book 59 – Beginning of the creation verse 67: 5) Razin.

death. There is nothing but that the soothsayers forge lies against Allah and attribute causes (of occurrences) to the (rising and setting) of the stars.[1]

ASTROLOGY IS SORCERY

(٤٦٠٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اقْتَبَسَ بَابًا مِنْ عِلْمِ النُّجُوْمِ لِغَيْرِ مَاذَكَرَ اللّٰهُ فَقَدْ اِقْتَبَسَ شُعْبَةً مِّنَ السِّحْرِ اَلْمُنَجِّمِ كَاهِنٌ وَالْكَاهِنُ سَاحِرٌ وَالسَّاحِرُ كَافِرٌ۔ (رواه رزين)

4604. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone learns something of the science of the stars (astrology) for reasons other than those Allah has mentioned (in the Quran - the three things mentioned in the hadith # 4602), then he has learn (acquired) some (knowledge) of sorcery. The astrologer is a soothsayer. The soothsayer is a sorcerer. And the sorcerer is a disbeliever."[2]

COMMENTARY: Astrology, soothsaying and sorcery are of one kind. These are pursuits of the disbelievers and irreligious people.

DISBELIEF TO ATTRIBUTE RAIN TO MOON

(٤٦٠٥) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَمْسَكَ اللّٰهُ الْقَطْرَ عَنْ عِبَادِهٖ خَمْسَ سِنِيْنَ ثُمَّ اَرْسَلَهٗ لَاَصْبَحَتْ طَائِفَةٌ مِنَ النَّاسِ كَافِرِيْنَ يَقُوْلُوْنَ سُقِيْنَا بِنَوْءِ الْمِجْدَحِ۔ (رواه النسائی)

4605. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Were Allah is withhold rain from His slaves for (say) five years and send it thereafter, some of mankind would continue to be disbelievers, saying, 'We are given rain because of the stages of the moon.' (or al-Mijdah)[3]

COMMENTARY: Mijday is one of the several stages of the moon. During the jahliyah, the Arabs regarded this stage as a means of rain for them. It is disbelief to believe that the rising and setting of the stars and the stages of the moon are real causes of rainfall.

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[1] ibid.

[2] Razin.

[3] Nasa'i # 1526.

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بسم الله الرحمن الرحيم

BOOK - XXIII

AR-RUYA كتاب الرُّؤيا

VISIONS
(DREAMS)

A dream is what one sees or experiences in his mind while one is asleep. Scholars classify dreams into three kinds.

(i) Mere imagination of whatever a person has gone through during the day. These events are seen in a dream.

(ii) A reflection of devil's influence, like nightmares.

(iii) Glad tidings and improvement shown by Allah. This is called ar-ruya as-salihah (true dreams). The ulama (Scholars) say that Allah creates in the heart of the sleeping one knowledge of Divine awareness and radiance of perception and kindness in the same way as He bestows on one who is awake, Allah is Able to do that, there being no doubt about it, for neither is a wakefulness a means of creating light of insight in a human being's heart nor is sleep an obstacle to it.

Whatever one perceives in one's dream while asleep and his insight observes re actually symbols of what will happen. This is the means by which the dream is interpreted. Sometimes the symbol is obscure and only great scholars in the field can fathom them. Sometimes it is very obvious so that even an ordinary mind can grasp its meaning like thinking of rain on observing clouds.

SECTION I الفصل الأول

A GOOD DREAM OF A MUSLIM IS TRUE

(٤٦٠٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَبْقَ مِنَ النُّبُوَّةِ اِلَّا الْمُبَشِّرَاتُ قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ الرُّؤْيَا الصَّالِحَةُ۔ (رَوَاهُ الْبُخَارِيُّ)

4606. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Nothing remains now of the signs of prophethood but mubashshirat (glad tidings). They (the sahabah) رضى الله عنه asked, "What are mubashshirat?" He said "Good dreams."[1]

(٤٦٠٧) وَزَادَ مَالِكٌ بِرِوَايَةِ عَطَاءِ بْنِ يَسَارٍ يَرَاهَا الرَّجُلُ الْمُسْلِمُ اَوْ تُرٰى لَهٗ۔

4607. Maalik added in the version of Sayyiduna Ata ibn Yasar رضى الله عنه: "That a

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[1] Bukhari # 6990.

Muslim man sees (about himself), or someone else sees for him."[1]

COMMENTARY: 'Mubashshirat' means 'glad tidings.' The word basharat is generally used for 'goodness but sometimes for 'evil' too. Similarly, ruya is generally a good dream but for a bad dream hilm (حلم) is used. But, this difference and application is only from the point of view of Shari'ah (divine law), otherwise lexically ruya applies to dreams. Accordingly, this hadith uses it in the sense of dreams but if we say that it stands for good dreams then the qualifying noun salihah (good) is brought in for emphasis or to mean 'true' - 'a good dream that is true.'

GOOD DREAMS

(٤٦٠٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَاَرْبَعِيْنَ جُزْءً مِّنَ النُّبُوَّةِ۔ (متفق علیه)

4608. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A good dream is forty sixth part of prophethood."[2]

COMMENTARY: Here, a good dream stands for a true dream. Though prophethood has ended, the knowledge of prophethood remains. One who sees a true dream may not be prophet but a good dream is indeed, a reflection of prophethood.

The number forty sixth is not a limitation but it means only abundant.

SEEING THE PROPHET صلی اللہ علیہ وسلم IN A DREAM

(٤٦٠٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَاٰنِيْ فِي الْمَنَامِ فَقَدْ رَاٰنِيْ فَاِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِيْ صُوْرَتِيْ۔ (متفق علیه)

4609. Sayyiduna Abu Hurayrah رحمہ اللہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who sees me in a dream, has indeed sees me. The devil cannot take my form."[3]

COMMENTARY: The meaning is; "He who sees me in a dream is as though he has seen me in awakening." But, those commands will not apply to him as apply during seeing him and being with him. So, he will not regarded as a companion and he will not be bound to do what he has heard from the Prophet صلی اللہ علیہ وسلم in the dream. Some authorities say that the Prophet صلی اللہ علیہ وسلم spoke these words for the people of his times to mean, "whoever of my time sees me, Allah will enable him to emigrate and meet me." Or, it could mean, "He would see me in the next world." Some others say that this saying implies that the dream is true and not a confused false dream because the devil cannot "take my form."

Some authorities say that the devil may demonstrate lies about Allah, confusing the dreamer into believing that he sees Allah's form. But, the devil can never take the Prophet's صلی اللہ علیہ وسلم appearance. And he can never tell lies about the Prophet صلی اللہ علیہ وسلم because the Prophet صلی اللہ علیہ وسلم is a guide and stands for guidance while the accursed devil leads astray. The difference is as between water and fire which are opposites. As for Allah, His attributes cover different aspect including guidance and error. If a creatures claims divinity

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[1] Muwatta Maalik # 3 Ruya.

[2] Bukhari # 6983, Muslim # 7-2264.

[3] Bukhari # 110, Muslim # 10-2266.

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it is clearly false and cannot be doubtful, but the attribute of prophethood is not of the same rank. If anyone claims divinity he may be able to do something that is not customary but if any one claims to be a prophet, he can never demonstrate a miracle.

(٤٦١٠) وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَاٰنِيْ فَقَدْ رَاَى الْحَقَّ۔ (متفق عليه)

4610. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, He who has seen me (in his dream), has indeed seen me truly."[1]

COMMENTARY: These ahadith of different narrators emphasise that whoever sees the Prophet صلی اللہ علیہ وسلم in a dream truly sees him. There cannot be any confusion or devil's mischief.

The ulama (Scholars) maintain that this thing is peculiar to the Prophet صلی اللہ علیہ وسلم and it is a distinction of prophethood. Some of them say that it pertains to seeing him in the form he has been described at whatever stage of his life: youth, middle age or final age. But, some people limit it to his last days in the appearance in which he departed from this world, so much so that they mention his grey hair on his head and beard which did not number even twenty.

It is said about Sayyiduna Muhammad Ibn Sirin, رحمہ اللہ who was an adept interpreter of dreams, that when anyone told him of having seen the Prophet صلی اللہ علیہ وسلم in his dream, he asked him to describe him. If he gave a description not associated with the Prophet صلی اللہ علیہ وسلم then he told him that he had not seen the prophet صلی اللہ علیہ وسلم at all.

However, Imam Nawawi رحمہ اللہ said that if anyone saw the Prophet صلی اللہ علیہ وسلم in a dream then he did really see him even if not in his known description. Besides, it also depends on the standard of faith of the dreamer. On the basis of it, a person can correct his inner self. While seeing the Prophet صلی اللہ علیہ وسلم is genuine but difference in his appearance and saying from what is known reflects on the weakness of the dreamer's faith.

Shaykh Ali Muttaqi رحمہ اللہ reported about a beggar who dreamt that the Prophet صلی اللہ علیہ وسلم commanded him in his dream to drink wine. This man was confused terribly so he resorted to the ulama (Scholars). They gave him different answers until Shaykh Muhammad ibn Arah رحمہ اللہ, a great scholar, told him that he had not heard correctly. The Prophet's صلی اللہ علیہ وسلم words were: (لاتشرب الخمر) (Do not drink wine) but he had heard (یشرب الخمر) (Drink wine).

(٤٦١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَاٰنِيْ فِي الْمَنَامِ فَسَيَرَانِيْ فِي الْيَقْظَةِ وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِيْ۔ (متفق عليه)

4611. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who has seen me in a dream will see me soon in awakening. The devil cannot assume my likeness."[2]

COMMENTARY: This hadith concerns people of the time of the Prophet صلی اللہ علیہ وسلم Allah will enable them to meet the Prophet صلی اللہ علیہ وسلم and embrace Islam. Or, they will see him in the next world.

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[1] Bukhari # 6996, Muslim # 2267.

[2] Bukhari # 6993, Muslim # 11-2266.

DREAMS: GOOD & BAD

(٤٦١٢) وَعَنْ اَبِي قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلرُّؤْيَا الصَّالِحَةُ مِنَ اللّٰهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا رَاٰى اَحَدُكُمْ مَايُحِبُّ فَلَا يُحَدِّثُ بِهٖ اِلَّا مَنْ يُحِبُّ وَإِذَا رَاٰى مَايَكْرَهُ فَلْيَتَعَوَّذْ بِاللّٰهِ مِنْ شَرِّهَا وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفُلْ ثَلَاثًا وَلَا يُحَدِّثُ بِهَا اَحَدًا فَإِنَّهَا لَنْ تَضُرَّهٗ۔ (متفق عليه)

4612. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A good dream is from Allah and a bad dream is from the devil. So, when any of you dreams what he loves, he must not disclose it (to anyone) but to one whom he likes. And, when he dreams what he dislikes, he must seek refuge in Allah from its evil and from the evil of the devil, he must spit three times, and he must not disclose it to anyone. In that case, it will not harm him."[1]

COMMENTARY: Both kinds of dreams are created by Allah. A bad dream reflects the devil's influences and worries the person who sees it. So, the devil feels very happy about it.
If the dreamer follows the instructions in the hadith then the bad dream will not cause him worry. It is like charity that will remove hardship and trials.

(٤٦١٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَاٰى اَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلْيَبْصُقْ عَنْ يَسَارِهٖ ثَلٰثًا وَيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ ثَلٰثًا وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِيْ كَانَ عَلَيْهِ۔ (رواه مسلم)

4613. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you sees a dream that he does not like, he must spit on his left side three times, seek refuge in Allah from the devil three times and turn from the side on which he was lying."[2]

COMMENTARY: The previous hadith merely mentioned he must spit three times. This one says three times to the left side. Beside, the Arabic word in the previous meant merely to spit from the mouth while this one means 'from inside the throat.'
The ulama (Scholars) say that turning sides has an effect on the dreamer's condition.

SOME DREAMS INTERPRETED

(٤٦١٤-٤٦١٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اقْتَرَبَ الزَّمَانُ لَمْ يَكَدْ يَكْذِبُ رُؤْيَا الْمُؤْمِنِ وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَاَرْبَعِيْنَ جُزْءً مِّنَ النُّبُوَّةِ فَمَاكَانَ مِنَ النُّبُوَّةِ فَإِنَّهٗ لَايَكْذِبُ قَالَ مُحَمَّدُ بْنُ سِيْرِيْنَ وَاَنَا اَقُوْلُ الرُّؤْيَا ثَلَاثٌ حَدِيْثُ النَّفْسِ وَتَخْوِيْفُ الشَّيْطَانِ وَبُشْرٰى مِنَ اللّٰهِ فَمَنْ رَاٰى شَيْئًا يَكْرَهُهٗ فَلَايَقُصُّهٗ عَلٰى اَحَدٍ وَلْيَقُمْ فَلْيُصَلِّ قَالَ وَكَانَ يَكْرَهُ الْغُلَّ فِي النَّوْمِ وَيُعْجِبُهُمُ الْقَيْدُ وَيُقَالُ الْقَيْدُ ثُبَاتٌ فِي الدِّيْنِ۔ (مُتَّفَقٌ عَلَيْهِ) قَالَ الْبُخَارِيُّ رَوَاهُ قَتَادَةُ وَيُوْنُسُ وَهُشَيْمٌ وَاَبُوْهِلَالٍ عَنِ ابْنِ سِيْرِيْنَ عَنْ اَبِيْ هُرَيْرَةَ وَقَالَ يُوْنُسُ لَا اَحْسِبُهٗ اِلَّا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْقَيْدِ وَقَالَ مُسْلِمٌ لَا

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[1] Bukhari # 3292, Muslim # 4-226.
[2] Muslim # 5-2261.

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اَدْرِیْ هُوَ فِی الْحَدِیْثِ اَمْ قَالَهُ بْنُ سِیْرِیْنَ وَفِیْ رِوَایَةٍ نَحْوَهُ وَاَدْرَجَ فِی الْحَدِیْثِ قَوْلَهُ وَاَکْرَهُ الْغُلَّ اِلٰی تَمَامِ الْکَلَامِ۔

4614. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "As the hour draws near, the believer's dream will not be false. A believer's dream is one forty sixth part of prophethood, and that which is related to prophethood cannot be false."

Sayyiduna Muhammad ibn Sirin رحمہ اللہ (an adept interpreter of dreams among the tabi'un) said, "I contend the dreams are of three kinds:

1. **Internal thoughts,**
2. **Fear instilled by the devil, and**
3. **Glad tidings from Allah.**

If anyone sees that which he dislikes, then he should not disclose it to another. He should get up and offer (optional) salah (prayer)." He said that the prophet صلی اللہ علیہ وسلم did not like to see a shackle (on the neck) in a dream, but they liked to see a fetter. "It is said that the fetter stood for being steadfast in the religion."[1]

As for the final portion of the hadith, they differ about it.

4615. Bukhari رحمہ اللہ said that Qatadah رحمہ اللہ, Yunus رحمہ اللہ, Hushaym رحمہ اللہ and Abu Hilal رحمہ اللہ transmitted it on the authority of (Sayyiduna) Ibn Sirin رحمہ اللہ who narrated from (Sayyiduna) Abu Hurayrah رضی اللہ عنہ. While Yunus رحمہ اللہ ascribed the saying about the fetters to the Prophet صلی اللہ علیہ وسلم, Muslim رحمہ اللہ was unsure whether it is part of the hadith or words of Ibn Sirin رحمہ اللہ.

According to another version which is alike the words from the Prophet صلی اللہ علیہ وسلم did not lie to see a shackle...' to the end are part of the hadith.[2]

COMMENTARY: The Hour could be said to draw near in one of these ways:

(i) The last portions of the days before the last Hours. This is also stated in another hadith.

(ii) The last days of a person's life, near his death.

(iii) The period of time during which days and nights are of equal length, during which human temperament is moderate.

(iv) When time passes very rapidly and days go by as hours. The ulama (Scholars) say that this period will be experience in the time of Imam Mahdi رحمہ اللہ. He will dispense justice and people will live a very peaceful, content life. Dreams will be true in his time. According to a hadith, the more a person is righteous, the more will his dreams be true.

Sayyiduna Ibn Sirin رحمہ اللہ explained the Prophet's صلی اللہ علیہ وسلم words that only those dreams are true as are glad tidings from Allah.

The first kind of dreams mentioned by Ibn Sirin رحمہ اللہ pertain to a person's self. He has in his mind his activities and interests, This kind of a dream is unreliable.

The second kind is a nightmare. The devil frightens the dreamer in many ways. This kind too is unreliable and also beyond proper interpretation.

The third kind is from Allah, glad tidings. Allah let s those of His slaves know about what will happen in the future. This kind is reliable and worth interpreting.

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[1] Bukhari # 7017, Musalim # 2-2269, Tirmidhi # 2280.

[2] Bukhari # 3017, Muslim # 4-224.

One should not disclose to others such dreams as are disliked because they cannot be interpreted and the person to whom it is told will be confused. It will create doubt in minds.

As for the words about the shackles, one interpretation is as given in the translation. The Prophet صلى الله عليه وسلم did not like it, because this is done with the inmates of hell. It could also mean that the shackles were disliked by Sayyiduna Abu Hurayrah رضى الله عنه, because he may have heard it from the Prophet صلى الله عليه وسلم. Another possibility is t hat Ibn Sirin رضى الله عنه did not like them. The third possibility is preferred because Ibn Sirin رحمه الله was known for interpreting dreams and is known to have spoken in this manner.

As for liking fetters in the legs, Bukhari's verb is in the plural form – they liked. So it relates to the Prophet صلى الله عليه وسلم and his sahabah (Prophet's Companions) رضى الله عنهم, Or, it pertains to Abu Hurayrah رضى الله عنه and his followers, or to Ibn Sirin رحمه الله and the ulama (Scholars) of his times. The fetters symbolize keeping away from sins, etc. and being steadfast in religious affairs. However, if a sick person, a prisoner, a traveller or a distressed one sees fetters in his dream, then it means that he will remain as he is.

Similarly, if two people see the same dream and their conditions are different then the interpretation will vary for each. Thus, if a merchant dreams of sitting in a ship with his merchandise, and it sails smoothly with the wind, then it means that he will not suffer loss and will be safe and will gain profit. If a scholar of religion sees the same dream then it means that he will follow Shari'ah (divine law) and attain high rank.

NEVER DISCLOSE NIGHTMARE TO ANOTHER

(٤٦١٦) وَعَنْ جَابِرٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِيْ قُطِعَ فَقَالَ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِيْ مَنَامِهٖ فَلَا يُحَدِّثْ بِهٖ النَّاسَ۔ (رواه مسلم)

4616. Sayyiduna Jabir رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and submitted, "I dream that my head had been severed." The Prophet صلى الله عليه وسلم laughed and said, "when the devil makes fun of any of you in his dream, he should not disclose it to the people."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم may have known through a revelation that this dream was a confused one, otherwise the interpreters say that it means a cessation of blessings, separation from community etc.

A DREAM OF THE PROPHET صلى الله عليه وسلم

(٤٦١٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاَيْتُ ذَاتَ لَيْلَةٍ فِيْمَا يَرَى النَّائِمُ كَاَنَّا فِيْ دَارِ عُقْبَةَ بْنِ رَافِعٍ فَاُتِيْنَا بِرُطَبٍ مِّنْ رُطَبِ ابْنِ طَابٍ فَاَوَّلْتُ اَنَّ الرِّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةَ فِي الْاٰخِرَةِ وَاَنَّ دِيْنَنَا قَدْ طَابَ۔ (رواه مسلم)

4617. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "One

[1] Muslim # 16-2268.

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night, I saw what a person sleeping sees (in this dream) that I was in the house of Uqbah ibn Rafi (with my sahabah). Some fresh dates of Ibn Tab variety were brought to me. I interpret ed it to mean that we will be raised and prominent in this world and get good reward in the hereafter and our religion is good."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم took the meaning of 'raise' from Rafi (رفع) - raise) and of the 'hereafter' from Uqbah ((عقبة) - (عاقب) - hereafter), and good (Taab) (طاب) from Ibn Tab. The Prophet صلى الله عليه وسلم always took a good omen from names for instance, while he was emigrating to Madinah, he came across a man Buraydah Aslami with some riders. The Quraysh had sent him to bring back the Prophet صلى الله عليه وسلم and had promised him one hundred camels as reward. The Prophet صلى الله عليه وسلم asked him, 'Who are you?" He gave his name, "Buraydah," The Prophet صلى الله عليه وسلم exclaimed to Abu Bakr رضى الله عنه; (قد برد امرنا) (qad bared amruna!) 'Our case had cooled down' (the enemy has failed). Sharada is (has cooled).

PROPHET'S DREAM ABOUT HIJRAH

(٤٦١٨) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَاَيْتُ فِي الْمَنَامِ اَنِّيْ اُهَا جِرُ مِنْ مَكَّةَ اِلٰى اَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهْلِيْ اِلٰى اَنَّهَا الْيَمَامَةُ اَوْهَجَرُ فَاِذَاهِيَ الْمَدِيْنَةُ يَثْرِبُ وَرَاَيْتُ فِيْ رُؤْيَايَ هٰذِهٖ اَنِّيْ هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهٗ فَاِذَا هُوَمَا اُصِيْبَ مِنَ الْمُؤْمِنِيْنَ يَوْمَ اُحُدٍ ثُمَّ هَزَزْتُهٗ اُخْرٰى فَعَادَا اَحْسَنَ مَاكَانَ فَاِذَا هُوَ مَاجَاءَ اللّٰهُ بِهٖ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِيْنَ۔ (متفق عليه)

4618. Sayyiduna Abu Musa رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'I saw in my dream that I was emigrating from Makkah to a land known for its palm trees. I surmised that the emigration was to Yamamah or to Hajar. But, behold it was to the city of Yathrab (now called Madinah)! And, I also saw in this dream that I swung my sword but its top part was severed and this reflected (the set back and) the loss of the believers at Uhud. Again, I swung it and t his time it was restored to perfection (and was better, too then before). This reflected the victory (at Hudaybiyah or at Makkah) and the unity of the believers."[2]

COMMENTARY: Yamamah was a fertile land witt abundant palm-trees. Now, it is a little village near Riyad, Hijr is a village to the east of Yamamah with many palm trees.

In pre Islamic times, Madinah was known as Yathrib. With the arrival of the Prophet صلى الله عليه وسلم, it got the names of Madinah, Tabah and Taybah, but the first name become well-known. The Prophet صلى الله عليه وسلم forbade that it should be called Yathrib because its root word mean 'mischief,' However, the Prophet صلى الله عليه وسلم himself used its name Yathrib in this hadith and in other ahadith because the people had not become familiar with the new name. The Quran has also quoted the hypocrites as using the name Yathrib:

يَا اَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ الخ

{O people of Yathrib, there is no place for you} (33: 13)

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[1] Muslim # 18-2270.

[2] Bukhari # 3622, Muslm # 40. 1779.

ANOTHER DREAM

(٤٦١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَنَا نَائِمٌ اُتِيْتُ بِخَزَائِنِ الْاَرْضِ فَوُضِعَ فِيْ كَفَّيَّ سِوَارَانِ مِنْ ذَهَبٍ فَكَبُرَا عَلَيَّ فَاُوْحِيَ اِلَيَّ اَنِ انْفُخْهُمَا فَنَفَخْتُهُمَا فَذَهَبَا فَاَوَّلْتُهُمَا الْكَذَّابَيْنِ الَّذَيْنِ اَنَا بَيْنَهُمَا صَاحِبُ صَنْعَاءَ وَصَاحِبُ الْيَمَامَةِ (مُتَّفَقٌ عَلَيْهِ)۔ وَفِيْ رِوَايَةٍ يُقَالُ اَحَدُهُمَا مُسَيْلَمَةُ صَاحِبُ الْيَمَامَةِ وَالْعَنْسِيُّ صَاحِبُ صَنْعَاءَ لَمْ اَجِدْ هٰذِهِ الرِّوَايَةَ فِي الصَّحِيْحَيْنِ وَذَكَرَهَا صَاحِبُ الْجَامِعِ عَنِ التِّرْمِذِيِّ۔

4619. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "During my sleep, I was presented the treasures of the earth and two golden bracelets which were put on my hands, but they proved heavy on me (because they are unlawful for men). Then (while still asleep), it was revealed to me that I should blow on them. As I did that, they flew away. I interpreted them to stand for the two liars between whom I am (in respect of my residence) - the ruler of Sana and the ruler of Yamamah."[1]

According to another version: "One of them was Musaylimah, the man Yamamah and the other was Ansi, the man in Sana."[2]

The compiler of Mishkat said that he did not find this version in bukhari and Muslim and the compiler of Jami ul Usul has reproduced it from Tirmidhi.

COMMENTARY: The treasures of the earth imply the keys to them. This was news that his u mmah will dominate over the world and his Shari'ah (divine law) will spread on all four corners of the world.

Sana is a well-known city of Yemen. Its ruler was Aswad Ansi who had claimed to be a Prophet صلی اللہ علیہ وسلم while the Prophet صلی اللہ علیہ وسلم was alive, and when he was ill and on bed, (Sayyiduna) Firoz Daylami رضی اللہ عنہ killed Aswad Ansi. The Prophet صلی اللہ علیہ وسلم was informed of it and he said: (فازفیروز) (faaz firoz) - Firoz has triumphed.

In the same way, Musaylimah Kaththab[3] of Yamamah laid claim to prophethood. He was killed by Wahshi رضی اللہ عنہ in the times of Abu Bakr رضی اللہ عنہ. Before he had embraced Islam, Wahshi had slain the Prophet's صلی اللہ علیہ وسلم uncle, Hamzah رضی اللہ عنہ.

The two bracelets represented chains that imprison a person to make his hands immobile. The two liars were bound so that they might refrain from mischief. The golden bracelets instead of iron showed that they had in mind the worldly possessions and position.

(٤٦٢٠) وَعَنْ اُمِّ الْعَلَاءِ الْاَنْصَارِيَّةِ قَالَتْ رَاَيْتُ لِعُثْمَانَ بْنِ مَظْعُوْنٍ فِي النَّوْمِ عَيْنًا تَجْرِيْ فَقَصَصْتُهَا عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ذٰلِكَ عَمَلُهُ يُجْرٰى لَهُ۔ (رواه البخاری)

4620. Sayyidah Umm al-Ala al Ansariyah رضی اللہ عنہ narrated that she saw a dream showing a spring flowing for Uthman ibn Maz'un رضی اللہ عنہ. She told Allah's Messenger صلی اللہ علیہ وسلم of this dream and he said, "This pertains to (the reward of)

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[1] Bukhari # 4375, Muslim # 22. ,.2274.

[2] Tirmidhi # 2292.

[3] Musaylamah, the liar.

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his good deeds that are made to continue for him."[1]

COMMENTARY: Sayyiduna Uthman ibn Maz'un رضی اللہ عنہ was a prominent sahabi, a very early Muslim and a great name among the muhajirs (emigrants). The Prophet صلی اللہ علیہ وسلم had appointed him to guard the frontiers during battles. This is a very meritorious duty in Shari'ah (divine law). When any of such guard dies, his deeds continue to be multiplied till the Last Day. This is what the Prophet صلی اللہ علیہ وسلم meant when he interpreted the dream of Sayyidah Umm Ala.[2] رضی اللہ عنہ

THROUGH THE INTERMEDIARY WORLD

(٤٦٢١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَقْبَلَ عَلَيْنَا بِوَجْهِهٖ فَقَالَ مَنْ رَاٰى مِنْكُمُ اللَّيْلَةَ رُؤْيَا قَالَ فَاِنْ رَاٰى اَحَدٌ قَصَّهَا فَيَقُوْلُ مَاشَاءَ اللّٰهُ فَسَاَلَنَا يَوْمًا فَقَالَ هَلْ رَاٰى مِنْكُمْ اَحَدٌ رُؤْيَا قُلْنَا لَا قَالَ لٰكِنِّيْ رَاَيْتُ اللَّيْلَةَ رَجُلَيْنِ اَتَيَانِيْ فَاَخَذَا بِيَدَيَّ فَاَخْرَجَانِيْ اِلٰى اَرْضٍ مُقَدَّسَةٍ فَاِذَا رَجُلٌ جَالِسٌ وَرَجُلٌ قَائِمٌ بِيَدِهٖ كَلُّوْبٌ مِنْ حَدِيْدٍ يُدْخِلُهٗ فِيْ شِقِّهٖ فَيَشُقُّهٗ حَتّٰى يَبْلُغَ قَفَاهُ ثُمَّ يَفْعَلُ بِشِدْقِهِ الْاٰخِرِ مِثْلَ ذٰلِكَ وَ يَلْتَئِمُ شِدْقُهٗ هٰذَا فَيَعُوْدُ فَيَصْنَعُ مِثْلَهٗ قُلْتُ مَاهٰذَا قَالَ اِنْطَلِقْ فَانْطَلَقْنَا حَتّٰى اَتَيْنَا عَلٰى رَجُلٍ مُضْطَجِعٍ عَلٰى قَفَاهُ وَرَجُلٌ قَائِمٌ عَلٰى رَاْسِهٖ بِفِهْرٍ اَوْصَخْرَةٍ يَشْدَخُ بِهٖ رَاْسَهٗ فَاِذَا ضَرَبَهٗ تَدَهْدَهَ الْحَجَرُ فَانْطَلَقَ اِلَيْهِ لِيَاْخُذَهٗ فَلَايَرْجِعُ اِلٰى هٰذَا حَتّٰى يَلْتَئِمَ رَاْسُهٗ وَ عَادَرَاْسُهٗ كَمَاكَانَ فَعَادَ اِلَيْهِ فَضَرَبَهٗ فَقُلْتُ مَاهٰذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا حَتّٰى اَتَيْنَا اِلٰى ثَقْبٍ مِثْلِ التَّنُّوْرِ اَعْلَاهُ ضَيِّقٌ وَاَسْفَلَهٗ وَاسِعٌ تَتَوَقَّدُ تَحْتَهٗ نَارٌ فَاِذَا ارْتَفَعَتْ اِرْتَفَعُوْا حَتّٰى كَادَاَنْ يَخْرُجُوْا مِنْهَا وَاِذَا خَمَدَتْ رَجَعُوْافِيْهَا وَفِيْهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ فَقُلْتُ مَاهٰذَا قَالَ انْطَلِقْ فَانْطَلَقْنَا حَتّٰى اَتَيْنَا عَلٰى نَهْرٍ مِنْ دَمٍ فِيْهِ رَجُلٌ قَائِمٌ عَلٰى وَسْطِ النَّهْرِوَعَلٰى شَطِّ النَّهْرِرَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ فَاَقْبَلَ الرَّجُلُ الَّذِيْ فِي النَّهْرِفَاِذَا اَرَادَاَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِيْ فِيْهِ فَرَدَّهٗ حَيْثُ كَانَ فَجَعَلَ كُلَّمَاجَاءَ لِيَخْرُجَ رَمٰى فِيْ فِيْهِ بِحَجَرٍ فَيَرْجِعُ كَمَاكَانَ فَقُلْتُ مَاهٰذَا قَالَا انْطَلِقْ فَانْطَلَقْنَا حَتّٰى انْتَهَيْنَا اِلٰى رَوْضَةٍ خَضْرَآءَ فِيْهَا شَجَرَةٌ عَظِيْمَةٌ وَفِيْ اَصْلِهَا شَيْخٌ وَصِبْيَانٌ وَاِذَا رَجُلٌ قَرِيْبٌ مِنَ الشَّجَرَةِ بَيْنَ يَدَيْهِ نَارٌ يَوْقِدُهَا فَصَعِدَ بِيَ الشَّجَرَةَ فَاَدْخَلَانِيْ دَارًا وَسَطَ الشَّجَرَةِ لَمْ اَرَقَطُّ اَحْسَنَ مِنْهَا فِيْهَا رِجَالٌ شُيُوْخٌ وَشَبَابٌ وَنِسَاءٌ وَصِبْيَانٌ ثُمَّ اَخْرَجَانِيْ مِنْهَا فَصَعِدَ بِيَ الشَّجَرَةَ فَاَدْخَلَانِيْ دَارًا هِيَ اَحْسَنُ وَاَفْضَلُ مِنْهَا فِيْهَا شُيُوْخٌ وَشَبَابٌ فَقُلْتُ لَهُمَا اِنَّكُمَا قَدْطَوَّفْتُمَانِيْ اللَّيْلَةَ فَاَخْبِرَانِيْ عَمَّا رَاَيْتُ قَالَا نَعَمْ اَمَّا الرَّجُلُ الَّذِيْ رَاَيْتَهٗ يُشَقُّ شِدْقُهٗ فَكَذَّابٌ يُحَدِّثُ بِالْكَذِبَةِ فَتُحْمَلُ عَنْهُ حَتّٰى تَبْلُغَ الْاٰفَاقَ فَيُصْنَعُ بِهٖ مَاتَرٰى اِلٰى يَوْمِ الْقِيَامَةِ

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[1] Bukhari # 7018.

[2] Bukhari # 1384, Musnad Ahmad 5-14.

وَالَّذِیْ رَاَیْتَهٗ یُشْدَخُ رَاْسُهٗ فَرَجُلٌ عَلَّمَهُ اللّٰهُ الْقُرْاٰنَ فَنَامَ عَنْهُ بِاللَّیْلِ وَلَمْ یَعْمَلْ بِمَا فِیْهِ بِالنَّهَارِ یُفْعَلُ بِهٖ مَا رَاَیْتَ اِلٰی یَوْمِ الْقِیَامَةِ وَالَّذِیْ رَاَیْتَهٗ فِی الثَّقْبِ فَهُمُ الزُّنَاةُ وَالَّذِیْ رَاَیْتَهٗ فِی النَّهْرِ اٰكِلُ الرِّبَا وَالشَّیْخُ الَّذِیْ رَاَیْتَهٗ فِیْ اَصْلِ الشَّجَرَةِ اِبْرٰهِیْمُ وَالصِّبْیَانُ حَوْلَهٗ فَاَوْلَادُ النَّاسِ وَالَّذِیْ یُوْقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ وَالدَّارُ الْاُوْلٰی الَّتِیْ دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِیْنَ وَاَمَّا هٰذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ وَاَنَا جِبْرَئِیْلُ وَهٰذَا مِیْكَائِیْلُ فَارْفَعْ رَاْسَكَ فَرَفَعْتُ رَاْسِیْ فَاِذَا فَوْقِیْ مِثْلُ السَّحَابِ وَفِیْ رِوَایَةٍ مِثْلُ الرَّبَابَةِ الْبَیْضَاءِ قَالَ ذَاكَ مَنْزِلُكَ قُلْتُ دَعَانِیْ اَدْخُلْ مَنْزِلِیْ قَالَ اِنَّهٗ بَقِیَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ فَاِذَا اسْتَكْمَلْتَهٗ اَتَیْتَ مَنْزِلَكَ۔ رَوَاهُ الْبُخَارِیُّ وَذَكَرَ حَدِیْثُ عَبْدِ اللّٰهِ بْنِ عُمَرَ فِیْ رُؤْیَا النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فِی الْمَدِیْنَةِ فِیْ بَابِ حَرَمِ الْمَدِیْنَةِ۔

4621. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that that it was the practice of the Prophet صلی اللہ علیہ وسلم that whenever he finished the salah (prayer) (of fajr), he turned his face to them (the worshippers behind him) and asked, "Has anyone of you seen a dream last night?" If anyone had seen he narrated it and he interpreted it as Allah willed. Accordingly, he asked one day, "Has anyone of you seen a dream?" They said that they had not seen any. He said, "But, last night, I saw two men. They came to me, took me by the hand and led me to a sacred land, I saw a man sitting and another man standing (over him) with a piece of hooked iron in his hand. He inserted it into the jaw of the man sitting which he split open up to the back of his neck, and then did the same thing with the other jaw. The Jaw recovered and he repeated what he had done (again and again). I asked them, 'what is this?' But, they said, 'Come away! We went ahead and came to a man lying on his back. Another man stood over him with a stone or a rock in his hand and of that size which he struck on his head. The stone bounced away after hitting him and he went after it to bring it back. When he returned, the man's head was healed and restored to its earlier state. He came back and struck him again (and this was repeat ed) I asked, 'what is this?" But, they asked me to walk ahead. So, we went ahead. We came to a hole like an oven, narrow at the top but wide at the buttom with a fire under it. There were naked men and women inside. They came up as the fire rose and were nearly outside but they returned inside as the fire subsided. Again I asked about it and was told to move ahead. We came to a river (that had no water but was) full of blood. A man stood in the middle of it. Another man stood at its bank having some stones in front of him. As the man in the river ventured forward and wished to step out, the one at the banks threw a stone into his month sending him back where he had been. He ventured to come out again (and again) but he threw a stone into his mouth till he went back where he was. I asked, 'what is this?' But they said, "come along.' We proceeded till we were at a green garden with a huge tree at whose foot was on old man and some boys. Nearby was a man in front whom was afire kindling.

My two companions took me up the tree and took me into a house in the centre of the tree. It was more beautiful than I had ever seen any In it were old men, youths, women and boys. Then, the two took me higher up the tree and into another house more beautiful and better (than the first) with old man and youths inside. I told

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them that they had taken me around that night and asked them to inform me about all that I had seen. They said 'Yes!" They told me that the man whose jaw I had seen being split was a liar who lied. The lies told by him were circulated round the world. That what I had seen would be done to him till the day of resurrection. As for the man whose head I had seen being smashed, was one whom Allah had taught the quran but who used to sleep in the night and neglect it and not abide its teachings during the day, which I had seen would continue to be done to him till the day of resurrection. The people whom I had seen in the hole were fornicators. The man whom I had seen in the river was he who took usury (or interest). The old man whom I saw at the foot of the tree was Prophet Ibrahim عليه السلام. The boys around him were the offspring of men and he who was kindling the fire was Maalik عليه السلام, the keeper of hell. The first of the houses that I had entered was the house of the common believers, but the other was the house of the martyrs (in paradise).

One of them told me that he was JIbril عليه السلام and that the second was Mika'il عليه السلام and asked me to raise my head. As I did that, I saw something resembling a white cloud - according to version: a heap of clouds one above another - which, they said, was to be my home (in paradise). I asked them to let me enter my home, but they said to me that I still had some time to live that I had not completed. If I had finished that, then I would have entered my house."[1]

COMMENTARY: The man who was taught the Quran neglected it by day and night. He did not esteem the blessing of Allah. One who abides by it is like one who recites it, otherwise his recital is not counted as such.

Yahya said that the one who slept in fact turned away from the Quran as if unmindful of it. If anyone is not unconcerned but is simply negligent then he is not covered by this warning.

The house that belongs to the martyrs refers to the house of the Prophet عليه السلام, the awliya and the ulama (Scholars). It is stated that the ink of the scholars will dominate the blood of the martyrs.

Imam Nawawi رحمه الله said that it is mustahab (desirable) for an imam to turn towards the worshipers after the salah (prayer) of fajr. It is also mustahab (desirable) that he ask them about their dreams and an interpreter of dreams interpret them early during the day.

The hadith of Sayyiduna Abdullah ibn Umar رضى الله عنه - on the dream of the Prophet صلى الله عليه وسلم about Madinah has been narrated previously - # 2735.

SECTION II اَلْفَصْلُ الثَّانِيْ

DO NOT DISCLOSE YOUR BAD DREAM BUT TO THE WISE

(٤٦٢٢) عَنْ اَبِيْ زَرِيْنٍ نِ الْعُقَيْلِي قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَاَرْبَعِيْنَ جُزْءً مِّنَ النُّبُوَّةِ وَهِيَ عَلٰى رِجْلِ طَائِرٍ مَّا لَمْ يُحَدِّثْ بِهَا فَاِذَا حَدَّثَ بِهَا وَقَعَتْ وَاَحْسِبُهٗ قَالَ لَا تُحَدِّثُ اِلَّا حَبِيْبًا اَوْ لَبِيْبًا (رَوَاهُ التِّرْمِذِيُّ)۔ وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ قَالَ الرُّؤْيَا عَلٰى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ فَاِذَا عُبِّرَتْ

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[1] Bukhari # 1386, Musnad Ahmad 5-14.

وَقَعَتْ وَاَحْسِبُهُ قَالَ وَلَا تُقُصَّهَا اِلَّا عَلٰى وَادٍّ اَوْ ذِىْ رَأْيٍ۔

4622. Sayyiduna Abu Zarin Uqayli narrated that Allah's Messenger صلى الله عليه وسلم said, "The dream of a believer is one forty-sixth part of prophethood. It stays at the feet of a bird as long as he does not disclose it to anyone. When he speaks of it, it settles (meaning occurs). The narrator thought that he also said, 'Tell it only to a friend or to a wise, sagacious man."[1]

According to another version; He (the Prophet صلى الله عليه وسلم said, "The dream remains on the feet of a bird as long as it is not interpreted. When it is interpreted it settles (or occurs)."[2]

COMMENTARY: The words, 'It stays at the feet of a bird' are an idiom in Arabic to mean 'does not settle.' is in a disturbed stated.' It is like the bird that keeps flying from place to place. So, one must not narrate one's dreams to anyone. This applies to bad dreams that the dreamer fears.

A wise person will give it a good meaning as will a friend do.

If any one wonders that if it is decreed how will it be averted by not disclosing it, then the answer in brief is that this too is according to a decree. It is like the case of supplication, charity and such other means.

PROPHET'S صلى الله عليه وسلم DREAM ABOUT WATER WARAQAH IBN NAWFAL

(٤٦٢٣) وَعَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَرْقَةَ قَالَتْ لَهٗ خَدِيْجَةُ اِنَّهٗ كَانَ قَدْ صَدَّقَكَ وَلٰكِنْ مَاتَ قَبْلَ اَنْ تَظْهَرَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُرِيْتُهٗ فِى الْمَنَامِ وَعَلَيْهِ ثِيَابٌ بِيْضٌ وَلَوْ كَانَ مِنْ اَهْلِ النَّارِ لَكَانَ عَلَيْهِ لِبَاسٌ غَيْرُ ذٰلِكَ۔ (رواه احمد والترمذى)

4623. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم was asked about Wa'raqah (ibn Nawfal) and (Sayyidah) Khadijah رضى الله عنه said to him, "He used to confirm you (as a Prophet) but died before your prophethood was declared." So, Allah's Messenger صلى الله عليه وسلم said, "I was shown him in a dream. He wore white garments. If he has been an inmate of hell, then he would have worn different kind of garments."[3]

COMMENTARY: Waraqah ibn Nawfal ibn Asad ibn Abdul Uzza was the paternal cousin of the mother of the faithful, Sayyidah Khadijah رضى الله عنه, He had acquired knowledge of Christianity during the jahiliyah (ignorance period). He had translated the Injil into Arabic. He was very averse to idol worship but worshipped Allah in his own way. He was very aged and lost his eyesight during the last days of his life.

When the Prophet صلى الله عليه وسلم received his first revelation and Sayyidah Khadijah رضى الله عنها took him to waraqah, he confirmed his prophethood and gave him tidings that he is the last Prophet mentioned in the heavenly Books. This meeting is mentioned in the books of seerah (Prophet's صلى الله عليه وسلم biographies).

The writer of the well known book Asad ul Ghabah has named waraqah ibn Nawfal

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[1] Tirmidhi # 2278.

[2] Abu Dawud # 5020.

[3] Musnad Ahmad 6. 65, Tirmidhi # 2288

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among the sahabah (Prophet's Companions) رضی اللہ عنہم since Sayyidah Ayshah رضی اللہ عنہا was not a wife of the Prophet صلی اللہ علیہ وسلم during the life time of Sayyidah Khadijah رضی اللہ عنہا, she narrated this hadith (under discussion) from the sahabah (Prophet's Companions) رضی اللہ عنہم. When the Prophet صلی اللہ علیہ وسلم was asked about waraqah, Sayyidah Khadijah رضی اللہ عنہا described her cousin to him before he could say anything to those who had asked him. At the same time, she took care to respect the authority of the Prophet صلی اللہ علیہ وسلم. Waraqah had confirmed that the angel who had come to the Prophet صلی اللہ علیہ وسلم was the one who had brought down revelation from Allah to the Prophet علیہ السلام previously, to Prophet Musa علیہ السلام and to Prophet Easa علیہ السلام. He confirmed that Muhammad صلی اللہ علیہ وسلم was Allah's Messenger. He said, "If I am alive when you declare you prophethood, I shall help you and strengthen you." In this way, Sayyidah Khadijah رضی اللہ عنہا disclosed waraqah's faith and also said that he would die before the declaration of prophethood.

The Prophet صلی اللہ علیہ وسلم made it clear with his aforesaid words that he was a believer. This hadith is evidence that waraqah ibn Nawfal was believer. When he confirmed the Prophet صلی اللہ علیہ وسلم after he had been commissioned, then there is nothing to doubt about his faith. If he had confirmed his prophet hood before he had been made a prophet then there could have been a dispute.

PROSTRATED HIMSELF ON THE FOREHEAD OF THE PROPHET صلی اللہ علیہ وسلم

(٤٦٢٤) وَعَنِ ابْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عَمِّهِ اَبِي خُزَيْمَةَ اَنَّهُ رَاٰى فِيْمَا يَرَى النَّائِمُ اَنَّهُ سَجَدَ عَلٰى جَبْهَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهُ فَاضْطَجَعَ لَهُ وَقَالَ صَدِّقْ رُؤْيَاكَ فَسَجَدَ على جَبْهَتِهٖ۔ رواه فى شرح السنة

وَسَنَذْكُرُ حَدِيْثَ اَبِيْ بَكْرَةَ كَانَ مِيْزَانًا نَزَلَ فِي السَّمَاءِ فِيْ بَابِ مَنَاقِبِ اَبِيْ بَكْرٍ وَ عُمَرَ رَضِيَ اللّٰهُ عَنْهُمَا۔

4624. Sayyiduna Ibn Khuzaymah ibn Thabit رحمہ اللہ reported from paternal uncle Abu Khuzaymah رضی اللہ عنہ that he saw in what one who sleeps sees (in a dream) that he prostrated himself on the forehead of the Prophet صلی اللہ علیہ وسلم. So, he informed him and he lay down for him and said, "Let your dream be true." (meaning, do what you had dreamt). So, he prost rated himself on his forehead.[1]

COMMENTARY: If one dreams of such a thing as worship or obedience then on awakening he must undertake that thing. For instance, offering salah (prayer) or giving charity, etc. for, it is mustahab (desirable) to do so.

The hadith of Sayyiduna Abu Bakrah رضی اللہ عنہ about the scale descending from the heaven is at # 6066, in the chapter on muraqib of Abu Bakr رضی اللہ عنہ & Umar رضی اللہ عنہ.

SECTION III اَلْفَصْلُ الثَّالِثُ

MORE ABOUT THE PROPHET'S صلی اللہ علیہ وسلم DREAM OF THE BARZAKH

(٤٦٢٥) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّا يُكْثِرُ اَنْ يَقُوْلَ لِاَصْحَابِهٖ هَلْ رَاٰى اَحَدٌ مِّنْكُمْ مِنْ رُؤْيَا فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللّٰهُ اَنْ يَقُصَّ وَاِنَّهُ قَالَ لَنَا ذَاتَ غَدَاةٍ اِنَّهُ اَتَانِي اللَّيْلَةَ

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[1] Musnad Ahmad 5-215, Shrh us Sunnah (Holy Prophet's practice) (Bayhaqi)

اَتَيَانِ وَاِنَّهُمَا ابْتَعِثَا نِيْ وَاِنَّهُمَا قَالَ لِيَ انْطَلِقْ وَاِنِّيْ اِنْطَلَقْتُ مَعَهُمَا۔ وَذَكَرَ مِثْلَ الْحَدِيْثِ الْمَذْكُوْرِفِي الْفَصْلِ الْاَوَّلِ بِطُوْلِهٖ وَفِيْهِ زِيَادَةٌ لَيْسَتْ فِي الْحَدِيْثِ الْمَذْكُوْرِ وَهِيَ قَوْلُهٗ فَاَتَيْنَا عَلٰى رَوْضَةٍ مُعْتَمَّةٍ فِيْهَا مِنْ كُلِّ نَوْرِ الرَّبِيْعِ وَاِذَا بَيْنَ ظَهْرَيِ الرَّوْضَةِ رَجُلٌ طَوِيْلٌ لَا اَكَادُ اَرٰى رَاْسَهٗ طُوْلًا فِي السَّمَاءِ فَاِذَا حَوْلَ الرَّجُلِ مِنْ اَكْثَرِ وِلْدَانٍ رَاَيْتُهُمْ قَطُّ قُلْتُ لَهُمَا مَاهٰذَا مَاهٰذَا لَاءٍ قَالَ قَالَا لِيْ انْطَلِقْ فَانْطَلَقْنَا فَانْتَهَيْنَا اِلٰى رَوْضَةٍ عَظِيْمَةٍ لَمْ اَرَ رَوْضَةً قَطُّ اَعْظَمَ مِنْهَا وَلَا اَحْسَنَ قَالَ قَالَا لِيْ ارْقَ فِيْهَا قَالَ فَارْتَقَيْنَا فِيْهَا فَانْتَهَيْنَا اِلٰى مَدِيْنَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ فَاَتَيْنَا بَابَ الْمَدِيْنَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيْهَا رِجَالٌ شَطْرٌ مِّنْ خَلْقِهِمْ كَاَحْسَنِ مَا اَنْتَ رَآءٍ وَشَطْرٌ مِنْهُمْ كَاَقْبَحِ مَا اَنْتَ رَآءٍ قَالَ قَالَا لَهُمْ اِذْهَبُوا فَقَعُوا فِيْ ذٰلِكَ النَّهْرِ قَالَ فَاِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِيْ كَاَنَّ مَاءَهُ الْمَحْضُ فِي الْبَيَاضِ فَذَهَبُوا فَوَقَعُوا فِيْهِ ثُمَّ رَجَعُوا اِلَيْنَا قَدْ ذَهَبَ ذٰلِكَ السُّوْءُ عَنْهُمْ فَصَارُوْا فِيْ اَحْسَنِ صُوْرَةٍ وَذَكَرَ فِيْ تَفْسِيْرِ هٰذِهِ الزِّيَادَةِ وَاَمَّا الرَّجُلُ الطَّوِيْلُ الَّذِيْ فِي الرَّوْضَةِ فَاِنَّهٗ اِبْرَاهِيْمُ وَاَمَّا الْوِلْدَانُ الَّذِيْنَ حَوْلَهٗ فَكُلُّ مَوْلُوْدٍ مَاتَ عَلَى الْفِطْرَةِ قَالَ فَقَالَ بَعْضُ الْمُسْلِمِيْنَ يَارَسُوْلَ اللّٰهِ وَاَوْلَادُ الْمُشْرِكِيْنَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَوْلَادُ الْمُشْرِكِيْنَ وَاَمَّا الْقَوْمُ الَّذِيْنَ كَانُوْا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِّنْهُمْ قَبِيْحٌ فَاِنَّهُمْ قَوْمٌ قَدْ خَلَّطُوْا عَمَلًا صَالِحًا وَاٰخَرَ سَيِّئًا تَجَاوَزَ اللّٰهُ عَنْهُمْ۔ (رواه البخاری)

4625. Sayyiduna Sumurah ibn Jundub رضی اللہ عنہ narrated that among what Allah's Messenger صلی اللہ علیہ وسلم often asked his sahabah (Prophet's Companions) رضی اللہ عنہم was, "Has any of you seen a dream?" So, one whom Allah willed to show a dream would narrate it to him. Thus, one morning he (himself said to them, "Two men who had to come came to me last night and woke me up and asked me to accompany them. I went alongwith them." The narrator then narrated nearly the same lengthy hadith as in section I (# 4621), but it has some more material that is not found in the said hadith (# 4621 and it is that he said) "We came to a large garden with all kinds of plenty of trees (because of which it seemed terribly dark) with spring blossom all around In its centre, there was a tall man, so tall that I could barely see his head. It was so high that it was nearly lost into the sky. Around this man, there were children so many as I had never seen. I asked them, 'what is this? And who are they? But, they said to me, "came along!' So, we went ahead till we were at a huge garden larger and more beautiful than that I had ever seen. They said to me, 'Go up into it. So, we went up into it and ended up at a city built of gold and silver bricks. We came to the gate of the city and asked for it to be opened, so it was opened and we went in. We met men half of whose body was like the most beautiful you might hope to see but the rest of the half was like the ugliest you might see. There was a river on the opposite side flowing with water as white as pure milk. The two men (who had led me) instructed them to go and jump into the river. They did so and, indeed, returned to us with their ugliness gone from them

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and having become the most beautiful and could see."
Then, in explaining these additional words of the hadith, the Prophet صلى الله عليه وسلم said, "The tall man in the garden was Prophet Ibrahim عليه السلام and the children around him were all those who were born and had died on fitrah (which is natural religion)." So, some of the Muslim asked, "O Messenger of Allah, and what about the children of the polytheists?" And the children of the polytheists, too (were with them)."
(Then he said:) "As for the people who were beautiful and ugly, half and half, they were a people who had mixed a righteous deed with another evil (deed). Allah had forgiven them."[1]

DO NOT FABRICATE A DREAM

(٤٦٢٦) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ اَفْرَى الفِرٰى اَنْ يُّرِىَ الرَّجُلُ عَيْنَيْهِ مَالَمْ تَرَيَا۔ (رواه البخارى)

4626. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Among the great lies is that a man shows with his eyes that which they have not seen."[2]

COMMENTARY: It is forging a lie against the eyes by saying that they have witnessed something while, in fact, they have not seen anything of that. It is wrong to concoct a dream. It is a great falsehood because dream is a kind of inspiration and is concerned with Allah, the Exalted. So it is like forgoing a lie against Him. According to a hadith, Allah sends the angels to show dreams.

THE HOUR AT WHICH THE DREAM IS TRUER

(٤٦٢٧) وَعَنْ اَبِي سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَصْدَقُ الرُّؤْيَا بِالْاَسْحَارِ

(رواه الترمذى والدارمى)

4627. Sayyiduna Abu Sa'eed رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The dream seen just before daybreak is the truest."[3]

COMMENTARY: Just before down, one is composed and at peace. The angels descend and prayers are answered. So the dream seen at this time is truer.

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[1] Bukhari # 7047, Musnad Ahmad 5-9. See previous hadith of this bok # 4621).
[2] Bukhari # 7043.
[3] Tirmidhi # 2274, Darimi # 2146, Musnad Ahmad 3-29.

بسم الله الرحمن الرحيم

BOOK - XIV

ADAB كتابُ الآداب

MANNERS

Adab (ادب) is the saying or deed is termed 'good' and 'praiseworthy.' Or, it is to always speak well and politely at a proper time and to do everything carefully and in a prudent and discerning way.
Some people define it as noble manners: faith, contentment, perseverance, gratitude, knowledge good nature, generosity, modesty, courage and politeness.
Others describe it as adopting piety, kindness, etc. and abstaining from sin and evil.
It is also said to mean to honour and venerate the aged and the learned and to be kind and loving to the young.

CHAPTER - I

SALAAM (SALUTATION) بَابُ السَّلَام

Salaam means to be cleared or delivered from defects and shortcomings. As-Salaam is also (an attribute or) a name of Allah, the Exalted, meaning: the being who is free of all defect, harm, change and destruction - and also safe from them.
Salaam (greeting or salutation) is an essential part of the Islamic etiquette and social living. The words in which it is expressed are: (السلام عليک) (as-salaamu alayk) meaning, Allah is Aware of your condition and affairs. So, do not be negligent. Or, they mean; 'you are under the shade of Allah's name,' so that you are under the protection of Allah, the Exalted. It is like saying: (اللهمعک) (Allahu ma'aka) - Allah is with you!
Most of the ulama (Scholars) hold that the words mean; 'peace of Allah be on you.' 'you are safe from me,' and 'keep me safe from you.' In this sense, salaam will deemed to be derived from (سلم) Salama to mean 'well-being,' 'reconciliation.' The expression would imply; 'be safe and secure from me and keep me to safe and secure.'
The offering of salaam (or greeting) was made lawful in the earliest days of Islam. The objective was to initiate a symbol whereby Muslims and infidels should be distinguished from one another, so that a Muslim may not turn away from another Muslim, when he utters this expression, he declares, 'I am a Muslim.'
Then, this practice became a regular affair.
(Observation: While translating the ahadith in this chapter, and the subsequent ones in this Book of (Adab) Manners, recourse is had to 'Manners in Islam.' - al Adab al Mufrad by Imam Bukhari - published by Dar ul Isha'at, Karachi, pp 6299) (Abbr used M.I.)

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SECTION I اَلْفَصْلُ الْاَوَّلُ

ANGELS OFFERED SALAAM (SALUTATION) TO SAYYIDUNA AADAM عليه السلام

(٤٦٢٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَلَقَ اللّٰهُ اٰدَمَ عَلٰى صُوْرَتِهٖ طُوْلُهٗ سِتُّوْنَ ذِرَاعًا فَلَمَّا خَلَقَهٗ قَالَ اِذْهَبْ فَسَلِّمْ عَلٰى اُولٰئِكَ النَّفَرِ وَهُمْ نَفَرٌ مِّنَ الْمَلٰٓئِكَةِ جُلُوْسٌ فَاسْتَمِعْ مَا يُحَيُّوْنَكَ فَاِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ فَذَهَبَ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ فَقَالُوْا اَلسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللّٰهِ قَالَ فَزَادُوْهُ وَرَحْمَةُ اللّٰهِ قَالَ فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلٰى صُوْرَةِ اٰدَمَ وَطُوْلُهٗ سِتُّوْنَ ذِرَاعًا فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدَهٗ حَتّٰى الْاٰنَ ـ (متفق عليه)

4628. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah created Aadam عليه السلام in His form and a height of sixty cubits. So, when He created him, He said, 'Go and offer salaam to that company and pay heed to the response they offer, for, that is going to be the salaam for you and for your offspring! As also the response to the salaam.' So, he went (to them) and said, 'as-Salaam u Alaykum' (peace be on you all). They responded 'as-salaam u alayka wa rahmatullahi,' having added in the response wa rahmatullahi (and Allah's mercy)." He (the Prophet) صلى الله عليه وسلم said, "Thus, all who enter paradise will have the form of Aadam عليه السلام with a height of sixty cubits. But, the creatures have continued to diminish (in height) after him till now (at the current height)."[1]

COMMENTARY: Some ulama (Scholars) say that the initial words are from the hadith sifat (description) of Allah. The true meaning of which is possible to derive. Hence, it is better not to venture to analyse or interpret it but one must accept it as it is. The predecessor or ulama (Scholars) observed this stance.

Some others try to explain it in some way. For instance, they say that there is no form of Allah but only attributes. So, the meaning is that Allah created Sayyiduna Aadam عليه السلام on (the form of) His attributes and gave him those qualities that match His attributes. He gave him inspiration, knowledge, power, speech, hearing and sight.

Some of them say that (صورته) (His form) is only to show his nobility and rank. It is in the same (way) as the epithet Rooh Allah Bayt Allah to honour the person of prophet Easa عليه السلام and the House as the spirit and house of Allah. It implies that Allah created him on the beautiful form that is based on mysteries and finer points with Hs perfect power.

Some ulama (Scholars) say that the pronominal suffix of (صورته) (his form) applies to Sayyiduna Aadam عليه السلام. Allah created him in the form that he possesses and in which he is seen. It rejects gradual growth from the sperm drop, clot, lump of flesh, bones, flesh, etc. Rather, straightway, he was created in full form with all limbs developed as an adult with the height of sixty cubits. The height was exceptional so only it is mentioned.

RESPONSE TO SALAAM: The answer to someone's *salaam* should be with the added words *wa rahmatullahi wa barakatuh.* One version also has the words *wa maghfiratuhu* after *wa rahmatullahi.* It is also proper to respond with as *salaamu alayka (alaykum)* instead of *wa*

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[1] Bukhari # 6227, Muslim # 28-2841, M.I # 978.

alayka (wlayum) as *salaam*. The meaning does not change. But, it is better to respond with *wa alayka* as *salaam* or *wa alaykum* as *salaam*.

It must be understood that the response should be given after the salaam is offered, not at the same time as the offering of salaam. Some people are very careless about it. If two persons offer the salaam at the some time, then both will have to give th response as wajib (obligatory) on each.

The height of mankind has been coming down. When they enter paradise, the height of all of them will come up to the height that was of Sayyiduna Aadam عليه السلام.

THE BEST DEED

(٤٦٢٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو سَأَلَ رَجُلٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْاِسْلَامِ خَيْرٌ قَالَ تُطْعِمُ الطَّعَامَ وَتُقْرِئُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ۔ (متفق عليه)

4629. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم, "which characteristic of Islam is best?" He said, "You should feed food and should greet not only those you know but also those whom you do not know."[1]

COMMENTARY: Only two characteristics are mentioned to satisfy the state of mind of the man asking the question. At different times different deeds have been mentioned as the best, depending on the circumstances and the temperament of the person asking. Thus, a miser is advised to feed food – as the best deed for him.

To offer Salaam to another Muslim is among the right of fellow Muslims. It is like paying a sick visit and such other things.

RIGHTS OF FELLOW MUSLIMS

(٤٦٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ يَعُوْدُهٗ اِذَا مَرِضَ وَيَشْهَدُهٗ اِذَا مَاتَ وَيُجِيْبُهٗ اِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ اِذَا لَقِيَهٗ وَيُشَمِّتُهٗ اِذَا عَطَسَ وَيَنْصَحُ لَهٗ اِذَا غَابَ اَوْ شَهِدَ لَمْ اَجِدْهُ فِي الصَّحِيْحَيْنِ وَلَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَلٰكِنْ ذَكَرَهٗ صَاحِبُ الْجَامِعِ بِرِوَايَةِ النَّسَائِيْ۔

4630. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A believer must have six characteristics for another believer.

(i) He should visit him when he is sick.
(ii) He should participate in his funeral salah (prayer) when he dies.
(iii) He should accept his invitation when he extends it to him.
(iv) He should offer him salaam when he meet him.
(v) He should pray (یرحمک اللہ) Allah have mercy on you) when he sneezes (and praises (الحمد للہ) – Praise belongs to Allah).
(vi) He should be well – wishing towards him whether he is absent or present."[2]

I have been unable to trace this hadith in the two sahih Books and in Al-Humaydi's Book. But, the compiler of Al-Jami has mentioned it as the version of Nasa'i.

COMMENTARY: Well-wishing is that it is wajib (obligatory) on the Muslim to be kind and

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[1] Bukhari # 6236, Muslim.

[2] Bukharri # 1630, Muslim # 5-2162, Nasa'i # 1938.

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generous to each other even those that are not there before them.

SALAAM IS THE BEST MEANS OF FRIENDSHIP

(٤٦٣١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُوْنَ الْجَنَّةَ حَتّٰى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتّٰى تَحَابُّوا اَوَلَا اَدُلُّكُمْ عَلٰى شَيْءٍ اِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ اَفْشُوا السَّلَامَ بَيْنَكُمْ۔ (رواه الترمذی)

4631. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "you shall not enter paradise until you believe, and you shall not be perfect in belief unless you love each other. Shall I not guide you to that, which if you practice, you shall love each other? Spread salaam among yourselves (offering salaam to acquaintances and strangers alike)."[1]**

WHO SHOULD GREET WHOM

(٤٦٣٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيْ وَالْمَاشِيْ عَلَى الْقَاعِدِ وَالْقَلِيْلُ عَلَى الْكَثِيْرِ۔ (متفق علیہ)

4632. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Salaam should be offered by the rider to one who is on foot and by him who is on his feet to one who is sitting, and by a few people to a large number of people."[2]**

COMMENTARY: The underlining message is to adopt humbleness in greeting others. Nawawi رحمہ اللہ said that if anyone meets a few people and intends to offer salaam to a selected number of them, then it is makruh (disapproved) to do so. The objective of salam is to selected number of them, then it is makruh (disapproved) to do so. The objective of salaam is to create friendship, so to single out some defeats this objective. It might even grow animosity. In public places, however, one cannot offer salaam to everyone, so it suffices if one offers salaam to some people.

(٤٦٣٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الصَّغِيْرُ عَلَى الْكَبِيْرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيْلُ عَلَى الْكَثِيْرِ۔ (رواه البخاری)

4633. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Salaam should be offered by the young to the old, one who is walking to one who is sitting and a few people to a large number of people."[3]**

COMMENTARY: This command applies to meeting to the through fares. However, when one visits some person or persons, the visitor (s) offers salaam whether he is (or they are) younger or older (fewer or more numerous).

PROPHET'S صلی اللہ علیہ وسلم HUMBLENESS & LOVE

(٤٦٣٤) وَعَنْ اَنَسٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى غِلْمَانٍ فَسَلَّمَ عَلَيْهِمْ۔ (متفق علیہ)

4634. Sayyiduna Anas رضی اللہ عنہ **narrated that when Allah's Messenger** صلی اللہ علیہ وسلم

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[1] Muslim # 93-54.

[2] Bukhari # 6232, Muslim # 1-2160.

[3] Bukhari # 6231.

passed some youths, he offered them salaam.[1]
(This reflected his humbleness and love for them.)

(٤٦٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَبْدَؤُا الْيَهُوْدَ وَلَا النَّصَارٰى بِالسَّلَامِ وَاِذَا لَقِيْتُمْ اَحَدَهُمْ فِيْ طَرِيْقٍ فَاضْطَرُّوْهُ اِلٰى اَضْيَقِهٖ۔ (رواه مسلم)

4635. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not take the initiative in greeting the Jews and Christians. And when you come across any of them on the road compel him to take the narrowest part of it."[2]

COMMENTARY: Only the adherents of Islam deserve to be offered salaam the first thing on meeting them. Enemies of Islam cannot be given this honour. At the some time, it is not proper to keep good relations of friendship with such enemies and rebels of religion, for Allah says:

لَاتَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ

{You shall not find a people who believe in Allah and the Last Day befriending those who oppose Allah and His Messenger} (38: 22)

Of course, if they greet you then you may respond with alayka or alaykum (on you the same thing). The ulama (Scholars) say that it is better to respond to a non Muslim with (هداک اللہ) may Allah guide you (hadak Allah). They also say that if necessary or when compelled, it is allowed to take the initiative in greeting to take the initiative in greeting a Jew or a Christian. And, the same ruling applies to those Muslims who are innovators and sinners.

If a Muslim resident of an Islamic state offers salaam to a stranger and then realizes that he was a dhimmi, then it is mustahab (desirable) for him to demand back his salaam.

The hadith concludes with the instruction to push the Jews and Christians to the narrow path because they are enemies of Islam. This will make the power of Islam felt by them. In some marginal notes to Mishkat, it is stated that they should be commanded to walk along the edge of the road. The middle of it should be allotted to the Muslims.

MISCHIEF OF THE JEWS

(٤٦٣٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ عَلَيْكُمُ الْيَهُوْدُ فَاِنَّمَا يَقُوْلُ اَحَدُهُمُ السَّآمُ عَلَيْكَ فَقُلْ وَعَلَيْكَ۔ (متفق علیه)

4636. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the Jews greet you, one of them says nothing but 'as-saam alayka (death to you).' So, you must respond, 'wa alayk (and to you).'[3]

(٤٦٣٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ عَلَيْكُمْ اَهْلُ الْكِتَابِ فَقُوْلُوْا وَعَلَيْكُمْ۔ (متفق علیه)

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[1] Bukahri # 6247, Muslim # 15-2168.

[2] Muslim # 13-2167.

[3] Bukhari # 6257, Muslim # 8. 2164.

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4637. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when the people of the Book greet you, respond with 'wa alaykum (and the same to you)'[1]

COMMENTARY: The response is with wa (and) or without it and in the singular or plural. Nawawi رحمه الله said that if the Jew or Christian is only one person, then the singular form should be used in response with or without wa - (عليك) 'on you' so as not to show respect with the plural.

PROPHET صلى الله عليه وسلم KINDNESS

(٤٦٣٨) وَعَنْ عَائِشَةَ قَالَتْ اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكُمْ فَقُلْتُ بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ فَقَالَ يَا عَائِشَةُ إِنَّ اللّٰهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ قُلْتُ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ قُلْتُ وَعَلَيْكُمْ وَفِي رِوَايَةٍ عَلَيْكُمْ وَلَمْ يَذْكُرُوا وَمُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِلْبُخَارِيِّ إِنَّ الْيَهُودَ أَتَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكَ قَالَ وَعَلَيْكُمْ فَقَالَتْ عَائِشَةُ السَّامُ عَلَيْكُمْ وَلَعَنَكُمُ اللّٰهُ وَغَضِبَ عَلَيْكُمْ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَهْلًا يَا عَائِشَةُ عَلَيْكِ بِالرِّفْقِ وَإِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ قَالَتْ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ أَوَلَمْ تَسْمَعِي مَا قُلْتُ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ وَلَا يُسْتَجَابُ لَهُمْ فِيَّ وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ لَا تَكُونِي فَاحِشَةً فَإِنَّ اللّٰهَ لَا يُحِبُّ الْفُحْشَ وَالتَّفَحُّشَ۔

4638. Sayyidah Ayshah رضى الله عنها narrated, "A group of Jews sought permission to visit the Prophet صلى الله عليه وسلم, saying (as they came in), 'as saam alaykum (death came to you).' I retorted, 'Rather, death be upon you and the curse.' He said, 'O Ayshah, surely Allah is Mild. He loves mildness in all affairs!' I submitted, 'Did you not hear what they had said?' He said, 'Indeed, I did say: and the same be on you!' According to another version: 'the same be on you,' without mentioning, 'and! According to a version of Bukhari, she said that the Jews came to the Prophet صلى الله عليه وسلم and said, 'as saam alayka" Prophet صلى الله عليه وسلم and said, "as saam alayka' (death be on you) and he said, "Wa alaykum (the same be on all of you)." And, Sayyidah Ayshah رضى الله عنها said, "As saam alaykum (the same be on all of you) and the curse of Allah be on you and His wrath be on you." Then Allah's Messenger صلى الله عليه وسلم said, "Be mild, O Ayshah! You must be mild and keep away from rudeness and harshness.: She asked, "Did you not hear what they said?' He asked in return, "Did you not hear what I did say in response to them? My prayer is heard concerning them but their prayer is not heard concerning me." According to a version of Muslim: He said, "Do not be a rude speaker. Surely, Allah does not like rudeness and the rude speaker."[2]

HOW TO OFFER SALAAM TO A MIXED GATHERING

(٤٦٣٩) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ

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[1] Bukhari # 6258, Muslim # 6. 2163.

[2] Bukhari # 6401, 6030, Muslim # 10-215, Tirmidhi # 2201, Musnad Ahmad 6-37.

وَالْمُشْرِكِيْنَ عَبَدَةِ الْاَوْثَانِ وَالْيَهُوْدِ فَسَلَّمَ عَلَيْهِمْ۔ (متفق علیہ)

4639. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم passed by a gathering of different people; Muslims and polytheists including idol worshippers and Jews. He offered them salaam.[1]

COMMENTARY: Nawawi رحمہ اللہ said that if a Muslim encounters a gathering of mixed people of different religion in which three are Muslims too, or only one Muslim, then it is masnun that he offer Salaam, forming an intention to offer it to the Muslim or Muslims. He may say as-Salaam alaykum (peace be on you), or (السلام علی من اتبع الھدیٰ) (*as salaamu ala man ittuba' alhuda*)- peace be on him who follows guidance.

The ulama (Scholars) say that if a letter is addressed to a non-Muslim, it is masnun that instead of as-salaamu alaykum one must write the words that the Prophet صلی اللہ علیہ وسلم had written to the emperor of Rome: (السلام علی من اتبع الھدیٰ) (peace be on him who follows guidance).

THE RIGHTS OF THE ROAD

(٤٦٤٠) عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِيَّاكُمْ وَالْجُلُوْسَ بِالطُّرُقَاتِ فَقَالُوْا يَارَسُوْلَ اللّٰهِ مَا لَنَا مِنْ مَّجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيْهَا قَالَ فَاِذَا اَبَيْتُمْ اِلَّا الْمَجْلِسَ فَاَعْطُوا الطَّرِيْقَ حَقَّهٗ قَالُوْا وَمَا حَقُّ الطَّرِيْقِ يَارَسُوْلَ اللّٰهِ قَالَ غَضُّ الْبَصَرِ وَكَفُّ الْاَذٰى وَرَدُّ السَّلَامِ وَالْاَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ۔ (متفق علیہ)

4640. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Refrain from sitting in the roads." They (the sahabah (Prophet's Companions) رضی اللہ عنہم who were present) submitted, "O Messenger of Allah, we have no other place to sit together and converse." So, he said, "If you deny that there is no alternative but to sit there, then let the road have its due." They asked, "And, what is the road's right, O Messenger of Allah?" He said, "Keep your gaze low refrain from annoying anyone, respond to greetings (of salaam), enjoying the reputable and forbid the disreputable."[2]

COMMENTARY: Instead of giving instructions to offer salaam, it is commended that a response should be given to the salaam. (It is wajib (obligatory) respond) The etiquette is that the pedestrian should offer salaam to one who is sitting, so this command to respond is given here to those who sit on roads.

(٤٦٤١) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذِهِ الْقِصَّةِ قَالَ وَاِرْشَادُ السَّبِيْلِ رَوَاهُ اَبُوْدَاوٗدَ عَقِيْبَ حَدِيْثِ الْخُدْرِيِّ هٰكَذَا...۔

4641. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said about the same subject (as the foregoing hadith), "And, guide people (who have lost their bearings) to the correct way."[3]

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[1] Bukhari # 6254, Muslim # 116. 1798.

[2] Bukhari # 6229, Muslim # 114-2121, Abu Dawud # 4815, Musnad Ahmad 3-47.

[3] Abu Dawud # 4816.

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Abu Dawud reported it after the hadith (# 4640) of Abu Sa'eed Khudri رضی اللہ عنہ.

(٤٦٤٢) وَعَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذِهِ الْقِصَّةِ قَالَ وَتُغِيْثُوا الْمَلْهُوْفَ وَتَهْدُوا الضَّالَّ (رَوَاهُ أَبُوْدَاوٗدَ عَقِيْبَ حَدِيْثِ أَبِيْ هُرَيْرَةَ هٰكَذَا وَلَمْ أَجِدْهُمَا فِي الصَّحِيْحَيْنِ)۔

4642. Sayyiduna Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said about the same (foregoing) subject (on the rights of the road), "Get relief to the oppressed and guide those who have lost their way."[1]
Abu Dawud reported it after the hadith (4641) of Abu Hurayrah رضی اللہ عنہ but I could not find the two traditions in the two hadith Books.

SECTION II اَلْفَصْلُ الثَّانِيْ

SIX RIGHTS OF PEOPLE ON EACH OTHER

(٤٦٤٣) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ بِالْمَعْرُوْفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهٗ وَيُجِيْبُهٗ إِذَا دَعَاهُ وَيُشَمِّتُهٗ إِذَا عَطَسَ وَيَعُوْدُهٗ إِذَا مَرِضَ وَيَتْبَعُ جَنَازَتَهٗ إِذَا مَاتَ وَيُحِبُّ لَهٗ مَا يُحِبُّ لِنَفْسِهٖ۔

(رواه الترمذی والدارمی)

4643. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim has six rights over another Muslim.

(i) When they meet, he should offer him salaam.
(ii) When he invites, he should accept his invitation.
(iii) When he sneezes (and says al-Hamdulillah - praise belongs to Allah), he should pray yarhamak Allah - Allah have mercy on you.
(iv) When he is ill, he should visit him.
(v) When he dies, he should join his funeral (salah (prayer)). And,
(vi) He should like for him what he likes for himself.[2]

WORDS THAT INCREASE REWARD OF SALAAM

(٤٦٤٤) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ ثُمَّ جَاءَ اٰخَرُ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ عِشْرُوْنَ ثُمَّ جَاءَ اٰخَرُ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ فَرَدَّ عَلَيْهِ فَجَلَسَ فَقَالَ ثَلٰثُوْنَ۔ (رواه الترمذی وابوداؤد)

4644. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and said, 'As salaamu alaykum!" He gave the response to it. The man sat down and the Prophet صلی اللہ علیہ وسلم said, 'Ten!" Then another man came and said, "As salaamu alaykum wa rahmatullah." He gave the response and the man sat down. He said, "Twenty!" Then another man came and said, "As salaamu alaykum wa rahmatullah; wa barakatuh." He gave the response and the man sat down and he

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[1] Abu Dawud # 4817.
[2] Tirmidhi # 2245.

said, "Thirty!"[1]
[assalaamu alaykum: peace be on you!
Wa rahmatullah; and Allah's mercy!
Wa barakatuh; and His blessings!]

COMMENTARY: The reward to one who offers salaam is according to the words he uses increasing by ten. If he adds *wa maghfiratahu* (and His forgiveness), he will get ten more, forty rewards in all.

(٤٦٤٥) وَعَنْ مُعَاذِبْنِ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ وَزَادَثُمَّ اَتٰى اٰخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ فَقَالَ اَرْبَعُوْنَ وَقَالَ هٰكَذَا تَكُوْنُ الْفَضَائِلُ۔ (رواه ابوداؤد)

4645. Sayyiduna Mu'adh ibn Anas رضی اللہ عنہ reported the same thing about the prophet صلی اللہ علیہ وسلم and added that later another man came and said, 'as salaam u alaykum wa rahmatullah wa barakatuhu wa maghfiratuhu. So he (the Prophet) صلی اللہ علیہ وسلم said, "Forty!" And, added, "In this way will the good deeds go on getting more reward!"[2]

COMMENTARY: The ulama (Scholars) say that the most excellent form of offering salaam is to say as-salaamu alaykum wa rahmat ullahi wa barakatahu in the plural form even if there is only one addressee. The response given by the addressee should be wa alaykumus slaam. He too should use the plural form and add the wa (and).

While the lowest form of Salaam is as-salaamu alaykum, yet only as salaamu alayka (in the singular form) would be enough too.

The lowest form of response is *wa alayka as salaam* and *wa alaykum as-salaam*. It would suffice even if the wa (and) is dropped.

The ulama (Scholars) say that a response with only alaykum would not be complete. If the answer is wa alaykum, then the opinion is divided either way.

MERIT OF TAKING PRECEDENCE IN GREETING

(٤٦٤٦) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوْلَى النَّاسِ بِاللّٰهِ مَنْ بَدَأَ بِالسَّلَامِ۔

(رواه احمد والترمذی وابوداؤد)

4646. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The nearest of people to Allah are they who are the first to offer salaam."[3]

COMMENTARY: These are the men who encounter one another on the road, for, the duty to offer salaam is imposed on both of them equally, both are presumed to be walking. If anyone is sitting and another comes to him, then the visitor or the standing one will offer salaam and will not and will not gain an excellence for being the first to offer salaam. If the one sitting takes precedence in offering salaam then naturally he is qualified for the merit.

Sayyiduna Umar رضی اللہ عنہ used to say that three things are a means to create stability in mutual relationships of the Muslims, and growth in their mutual love for one another. They are:

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[1] Tirmidhi # 3689, Abu Dawud # 5195.

[2] Abu Dawud # 5196.

[3] Abu Dawud # 5197, Tirmidhi # 2694.

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(i) To take precedence in offering salaam on meeting one another.
(ii) To call the other by his name that he likes.
(iii) To receive him with warmth and respect when he comes to a meeting.

DISALLOWED TO OFFER SALAAM TO STRANGER WOMEN

(٤٦٤٧) وَعَنْ جَرِيْرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى نِسْوَةٍ فَسَلَّمَ عَلَيْهِنَّ۔ (رواه احمد)

4647. Sayyiduna Jarir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم walked by some women and pronounced the salaam to them.[1]

COMMENTARY: This thing was exclusive to the Prophet صلی اللہ علیہ وسلم because there was no fear of his being tempted. But, for any other Muslim to offer salaam to an unknown, unrelated woman is makruh (disapproved). But, if a woman very old so that there is no likelihood of mischief then a man may offer salaam to her, particularly if that will not cause doubts in other mind (see also hadith # 4663)

SALAAM OF ONE MEMBER OF A GROUP SUFFICES

(٤٦٤٨) وَعَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ قَالَ يُجْزِئُ عَنِ الْجَمَاعَةِ اِذَا مَرُّوْا اَنْ يُسَلِّمَ اَحَدُهُمْ وَيُجْزِئُ عَنِ الْجُلُوْسِ اَنْ يَّرُدَّ اَحَدُهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مَرْفُوْعًا وَرَوَى اَبُوْدَاوٗدَ وَقَالَ رَفَعَهُ الْحَسَنُ بْنُ عَلِيٍّ وَهُوَ شَيْخٌ اَبِيْ دَاوٗدَ۔

4648. Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ said, "If some people pass together, the it is enough for one of them to offer salaam. And it is enough for one of those who are sitting to give a response."[2]

COMMENTARY: The command includes those people who visit someone or stop at a place where other are present, or there only is one man there. It is sunnah (Holy Prophet's practice) kifayah to precede in offering salaam but to respond to anyone's salaam is fard (compulsory) kifayah. All will be absolved of offering salaam and of giving response if only one of them does it. However, it is better for all of them to offer salaam and all of the others to give a response.

(٤٦٤٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِغَيْرِنَا لَا تَشَبَّهُوْا بِالْيَهُوْدِ وَلَا بِالنَّصَارٰى فَاِنَّ تَسْلِيْمَ الْيَهُوْدِ الْاِشَارَةُ بِالْاَصَابِعِ وَتَسْلِيْمَ النَّصَارٰى الْاِشَارَةُ بِالْاَكُفِّ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ اِسْنَادُهٗ ضَعِيْفٌ)۔

4649. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father (Shu'ayb) that his grandfather (Abdulllah ibn Amr) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not one of us who imitates people other than us. Do not imitate the Jews and not the Christians. The greeting of the Jews is to make a gesture with the fingers and the greeting of the Christians is to make a gesture with the palm of the hands."[3]

COMMENTARY: Muslims must not adopt resemblance to Jews or to Christians.
The words of Salaam is the sunnah (Holy Prophet's practice) of Sayyiduna Aadam علیہ السلام

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[1] Musnad Ahmad 4-357.
[2] Abu Dawud # 5210, Bayhaqi in Shu'ab ul Eman marfu. But Abu Dawud traced it to Hasan ibn Ali, his Shaykh.
[3] Tirmidhi # 2695.

and from his progeny, the Prophets عليه السلام and the awliya. The noble Prophet صلى الله عليه وسلم had alerted his ummah having realized that they would give up the words and follow people of other religions to greet through signs of the hand. He said that those of his ummah who adopted a resemblance to non-Muslims truly did not belong to it.
While Tirmidhi has decleared this hadith as of weak isnad, it is also transmitted through a strong sanad.

OFFER SALAAM AT EVERY MEETING

(٤٦٥٠) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا لَقِيَ اَحَدُكُمْ اَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ فَاِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ اَوْ جِدَارٌ اَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ۔ (رواه ابوداؤد)

4650. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When one of you meets his brother Muslim, let him offer him salaam. Then, again, if he meets him after a tree, a wall or a stone had intercepted them, he must offer him salaam."[1]

COMMENTARY: It is mustahab (desirable) to offer salaam even after a very brief parting. However, in spite of its importance, it is makruh (disapproved) to offer salaam sometimes like when relieving oneself, having sexual intercourse, etc. It will not be wajib (obligatory) to respond to anyone's salaam in such cases. Also, one who is sleeping, offering salah (prayer), calling the adhan, is in the bath room, having his meal with a morsel in his mouth – in these cases, if anyone offers salaam to him then a response is not due. When the sermon is delivered, it is neither allowed to offer salaam nor to give a response. If anyone recites the Quran, then salaam must not be offered to him, but if it is offered, then he must stop the recital and give a response, Before resuming the recital, he must recite the ta'awwudh.

OFFER SALAAM ALSO TO YOUR FAMILY

(٤٦٥١) وَعَنْ قَتَادَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوْا عَلٰى اَهْلِهٖ وَاِذَا خَرَجْتُمْ فَاَوْدِعُوْا اَهْلَهٗ بِسَلَامٍ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا)۔

4651. Sayyiduna Qatadah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "when you enter a house, offer salaam to its inmates and when you come and bid farewell pray for its inmates with salaam."[2]

COMMENTARY. If there is no one inside, then it is mustahab (desirable) to say:

اَلسَّلَامُ عَلَيْنَا وَعِبَادِ اللّٰهِ الصَّالِحِيْنَ

to include the angel there.
Some ulama (Scholars) say that it is not wajib (obligatory), but merely mustahab (desirable) to give a response to the salaam on departing and bidding farewell.
Shaykh Abdul Haq Muhaddith Dahlawi said that the farewell salaam is a trust with the inmates you will get back in the hereafter. Yahya said that by means of that you give salaam in their trust and will take it back on coming back.

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[1] Abu Dawud # 5200.

[2] Bayhaqi in Shu'ab ul Eeman # 8845.

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In other words, the one who departs will return safely and get an opportunity to offer salaam again

(٤٦٥٢) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَابُنَيَّ اِذَا دَخَلْتَ عَلٰى اَهْلِكَ فَسَلِّمْ يَكُوْنُ بَرَكَةً عَلَيْكَ وَعَلٰى اَهْلِ بَيْتِكَ۔ (رواه الترمذى)

4652. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'My son! When you enter your house, offer salaam. That will be a blessing to you and to the inmates of your house."[1]

SALAAM BEFORE CONVERSING

(٤٦٥٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلسَّلَامُ قَبْلَ الْكَلَامِ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ مُنْكَرٌ)۔

4653. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Offer salaam before engaging in conversation."[2]

THE GREETING OF THE JAHILIYAH (IGNORANCE PERIOD)

(٤٦٥٤) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ كُنَّا فِي الْجَاهِلِيَّةِ نَقُوْلُ اَنْعَمَ اللّٰهُ بِكَ عَيْنًا وَاَنْعَمَ صَبَاحًا فَلَمَّا كَانَ الْاِسْلَامُ نُهِيْنَا عَنْ ذٰلِكَ۔ (رواه ابوداؤد)

4654. Sayyiduna Imran ibn Husayn رضى الله عنه said, "During the jahiliyah (ignorance period), we used to greet: (انعم الله بک علينا) (May Allah keep the eyes cool because of you!) and (انعم اصباحا) (May you be with blessings every morning!) When Islam came we were forbidden to say that."[3]

COMMENTARY: The first greeting could also mean 'May Allah keep you happy!' In the second, morning is specified because after that the day would follow as good.

GREETING IS ABSENTIA

(٤٦٥٥) وَعَنْ غَالِبٍ قَالَ اِنَّا لَجُلُوْسٌ بِبَابِ الْحَسَنِ الْبَصْرِيِّ اِذْ جَآءَ رَجُلٌ فَقَالَ حَدَّثَنِيْ اَبِيْ عَنْ جَدِّيْ قَالَ بَعَثَنِيْ اَبِيْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْتِهِ فَاَقْرِئْهُ السَّلَامَ قَالَ فَاَتَيْتُهُ فَقُلْتُ اَبِيْ يُقْرِئُكَ السَّلَامَ فَقَالَ عَلَيْكَ وَعَلٰى اَبِيْكَ السَّلَامُ۔ (رواه ابوداؤد)

4655. Sayyiduna Ghalib رضى الله عنه said, "We were sitting by the door of Hasan Basri رحمه الله when a man came and said that his father told him (the man's grandfather) said, 'My father sent me to Allah's Messenger صلى الله عليه وسلم, saying: convey to him my salaam. So, I came to him and said: My father sends you the Salaam. He said; To you and to your father be salaam (Peace)."[4]

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[1] Tirmidhi # 2698.

[2] Tirmidhi 2699 (Says it is munkar hadith)

[3] Abu Dawud # 5231.

[4] Abu Dawud # 5227, Nasa'i.

COMMENTARY: It is masnun to give a response of salaam to one who brings it as well to sender. The version in Nasa'i has the response;
(i) (عليک وعليه السلام) or – (ii) (عليک وعلى فلان السلام)

CONVEYING SALAAM THROUGH LETTERS

(٤٦٥٦) وَعَنْ اَبِي الْعَلَاءِ الْحَضْرَمِيِّ اَنَّ الْعَلَاءَ الْحَضْرَمِيَّ كَانَ عَامِلُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ اِذَا كَتَبَ اِلَيْهِ بَدَاءَ بِنَفْسِهٖ۔ (رواه ابوداؤد)

4656. Sayyiduna Abu Al-Ala Hadramiy رضی اللہ عنہ said that Al-Ala Hadrami رضی اللہ عنہ was a governor on behalf of Allah's Messenger صلی اللہ علیہ وسلم. When he wrote to him (the Prophet) صلی اللہ علیہ وسلم he began (the letter) with his own name.[1]

COMMENTARY: The real name of Abu Al-Ala was Yazid ibn Abd. Some copies of Mishkat have his name as Ibn Al-Ala.
Hadrami reverts to the famous city Hadramawt and Al-Ala was its resident.
In one copy of Mishkat Al-Ala Hadrami is named as Al-Ala ibn Hadrami.
It is stated in Taqrib that Al-Ala رضی اللہ عنہ was an ally of Banu Umayyah and was a glorious learned sahabi.
The Prophet صلی اللہ علیہ وسلم had made him governor of Bahrain, After him, the caliphs Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ retained him at that office. He was governor there till his death.
He bagan his letters; 'From Al-Ala Al-Hadrami to Allah's Messenger صلی اللہ علیہ وسلم – as-salaamu alaykum wa rahmatullah.' Then followed the body of the letter. This style of letter writing, he had adopted from the Prophet's صلی اللہ علیہ وسلم letters which began with his name. If the addressee was a Muslim the salaam was addressed to him in the singular form (سلام عليک). If he was not a Muslim, then a general salutation was offered. (سلام على اتبع الهدى) peace be on him who follows guidance. This is how he had written to Heraclius. The letter that he had written to Mu'adh رضی اللہ عنہ condoling the death of his son was on this pattern.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ. مِنْ مُحَمَّدٍ رَّسُوْلِ اللّٰهِ اِلٰى مُعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ فَاِنِّيْ اَحْمَدُ اِلَيْكَ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ، اَمَّا بَعْدُ.....الخ

This hadith and the three that follow do not seem to pertain to this chapter, but the compiler of the Mishkat includes at the end of a chapter such ahadith as have a distant connexion with it. For instance, this hadith has a reference to salaam.

SPREADING DUST ON LETTER

(٤٦٥٧) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَتَبَ اَحَدُكُمْ كِتَابًا فَلْيُتْرِبْهُ فَاِنَّهٗ اَنْجَحُ لِلْحَاجَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيْثٌ مُنْكَرٌ۔

4657. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when any of you writes a letter to someone, let him sprinkle dust on it (and blow it off). This is very instrumental in getting one's objective."[2]

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[1] Abu Dawud # 5134.
[2] Tirmidhi # 2713, the words in parenthesis are an etymastic meaning. Sprinkle dust and blow it off.

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COMMENTARY: Dust was sprinkled on the paper since ancient times. The purpose was to dry the ink. However, the fact is that this method is very productive for one's objective. But, no one apart from the Prophet صلى الله عليه وسلم knows what the objective is. Some knowledgeable people said that it implies that the writer should not rely on his writing and on the addressee for redress of grievances or for any need. Only Allah will get one one's needs.

The words of the hadith also mean 'sprinkle dust and blow it off.' This is evident from what Imam Ghazali رحمه الله has written in Minhaj ul Aabideen. A man was residing in a rented house. He wrote a letter and thought of using the dust on its wall to sprinkle on it but was precluded from doing it by the conviction that it was someone else's house. On rethought, he did take some dust and sprinkled it on the letter, but heard a voice say, 'He who takes this dust to be lawful will know tomorrow when reckoning will take place.'

This hadith is munkar (unknown) on account of its narrators but there is no adverse comment on its text. Tabarani رحمه الله has narrated a hadith in his awsat in a marfu form with a similar message.

PLACING PEN ON EAR WHILE WRITING

(٤٦٥٨) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ يَدَيْهِ كَاتِبٌ فَسَمِعْتُهُ يَقُوْلُ ضَعِ الْقَلَمَ عَلَى أُذُنِكَ فَإِنَّهُ أَذْكَرُ لِلْمَالِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَفِيْ إِسْنَادِهٖ ضُعْفٌ۔

4658. Sayyiduna Zayd ibn Thabit رضى الله عنه said, "I went to the Prophet صلى الله عليه وسلم. There was a scribe witting with him. I heard him say, 'Place the pen on your ear, for, it keeps the mind sharp for (correct) expression!"[1]

COMMENTARY: The writer picks up correct and appropriate words when he places the writing instrument on the ear. Why this happens? Only the Prophet صلى الله عليه وسلم know. Some ulama (Scholars) have tried to explain it, but the gist of all is that the power of expression improves.

This hadith is gharib and its sanad is weak. However, it is supported by a marfu hadith of Anas رضى الله عنه transmitted by Ibn Asakir and another of Zayd ibn Thabit رضى الله عنه transmitted by Jami Saghir of the same words.

FOREIGN LANGUAGE MAY BE LEARNT

(٤٦٥٩) وَعَنْهُ قَالَ أَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّةَ وَفِيْ رِوَايَةٍ أَنَّهُ أَمَرَنِيْ أَنْ أَتَعَلَّمَ كِتَابَ يَهُوْدَ وَ قَالَ إِنِّيْ مَا آمَنُ يَهُوْدَ عَلٰى كِتَابٍ قَالَ فَمَا مَرَّ بِيْ نِصْفُ شَهْرٍ حَتّٰى تَعَلَّمْتُ فَكُنْتُ إِذَا كَتَبَ إِلٰى يَهُوْدَ كَتَبْتُ وَإِذَا كَتَبُوْا إِلَيْهِ قَرَأْتُ لَهٗ كِتَابَهُمْ۔ (رواه الترمذى)

4659. Sayyiduna Zayd ibn Thabit رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم instructed me to learn suryani (Hebrew)."

According to a version: "He commanded me that I should learn the writing of the Jews, saying, (By Allah) I do not trust the Jews for their writing correctly. And half a month had not passed by when I learnt it. So, I wrote to the Jews when he had to

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[1] Tirmidhi # 2714.

write, and read out their letters when they wrote to him."[1]

COMMENTARY: Hebrew is one of the most ancient languages. The Torah is revealed in Hebrew. However, most ulama (Scholars) say that the Torah was revealed in the Ibrani (عبرانی) language, not Suryani. Both these language are similar and are called Syrian or Hebrew.

Hence, it is necessary then it is allowed to learn the language of the non-Muslims. But, it is not allowed to learn it when there is no necessity because that will amount to taking up a resemblance to them which is disallowed. The Prophet صلی اللہ علیہ وسلم has said, 'He who adopts resemblance to a people will be counted among them."

Yahya رحمہ اللہ said that it is haraam (unlawful, forbidden) to learn another's language unnecessarily.

OFFER SALAAM WHILE MEETING & WHEN TAKING LEAVE

(٤٦٦٠) وَعَنْ اَبِیْ هُرَیْرَةَ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اِذَا انْتَهٰی اَحَدُکُمْ اِلٰی مَجْلِسٍ فَلْیُسَلِّمْ فَاِنْ بَدَا لَهٗ اَنْ یَّجْلِسَ فَلْیَجْلِسْ ثُمَّ اِذَا قَامَ فَلْیُسَلِّمْ فَلَیْسَتِ الْاُوْلٰی بِاَحَقَّ مِنَ الْاٰخِرَةِ۔ (رواه الترمذی وابوداؤد)

4660. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When one of you ends up at a gathering (or meeting), he must offer salaam. If he is inclined to join them, he may sit down. Then, when he gets up to go, he must offer salaam, for to offer salaam the first time is not in any way better then offering the second salaam."[2]

COMMENTARY: It is sunnah (Holy Prophet's practice) to offer salaam at the time of taking leave just as it is to offer it on meeting. Also, it is wajib (obligatory) to give response to both these greetings. Some authorities maintain that it is mustahab (desirable) to offer salaam and respond to it while departing.

SITTING ON THE ROADS

(٤٦٦١) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لَاخَیْرَ فِیْ جُلُوْسٍ فِی الطُّرُقَاتِ اِلَّا لِمَنْ هَدَی السَّبِیْلَ وَرَدَّ التَّحِیَّةَ وَغَضَّ الْبَصَرَ وَاَعَانَ عَلَی الْحُمُوْلَةِ رَوَاهُ فِیْ شَرْحِ السُّنَّةِ وَذَکَرَ حَدِیْثُ اَبِیْ جُرَیٍّ فِیْ بَابِ فَضْلِ الصَّدَقَةِ۔ (شرح السنة)

4661. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'It is not good to sit in the roads, except for him who directs people on their way, responds to (Salaam) greetings, keeps his gaze low, and helps him who carries a burden."[3]

COMMENTARY: The concluding sentence has the word humulah (حمولة) but one copy of Mishkat has it Hamulah (حَمولة) to mean the animal of burden, so he helps the one who puts the load on the beast.

And the hadith of Abu Jurayy has been mentioned in the chapter on the excellence of Sadaqah (charity) (# 1918).

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[1] Tirmidhi # 2715.

[2] Tirmidhi # 2706, Abu Dawud # 5208.

[3] Bayhaqi in Sharh us Sunnah (Holy Prophet's practice) # 3329.

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SECTION III اَلْفَصْلُ الثَّالِثُ

SALAAM WAS INTRODUED THROUGH PROPHET AADAM عليه السلام

(٤٦٦٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللّٰهُ اٰدَمَ وَنَفَخَ فِيْهِ الرُّوْحَ عَطَسَ فَقَالَ الْحَمْدُ لِلّٰهِ فَحَمِدَ اللّٰهَ بِاِذْنِهٖ فَقَالَ لَهٗ رَبُّهٗ يَرْحَمُكَ اللّٰهُ يَا اٰدَمُ اذْهَبْ اِلٰى اُولٰئِكَ الْمَلَائِكَةِ اِلٰى مَلَاٍ مِنْهُمْ جُلُوْسٍ فَقُلِ السَّلَامُ عَلَيْكُمْ فَقَالَ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللّٰهِ ثُمَّ رَجَعَ اِلٰى رَبِّهٖ فَقَالَ اِنَّ هٰذِهٖ تَحِيَّتُكَ وَتَحِيَّةُ بَنِيْكَ بَيْنَهُمْ فَقَالَ لَهُ اللّٰهُ وَيَدَاهُ مَقْبُوْضَتَانِ اخْتَرْ اَيَّتُهُمَا شِئْتَ فَقَالَ اخْتَرْتُ يَمِيْنَ رَبِّيْ وَكِلْتَا يَدَيْ رَبِّيْ يَمِيْنٌ مُبَارَكَةٌ ثُمَّ بَسَطَهَا فَاِذَا فِيْهَا اٰدَمُ وَذُرِّيَّتُهٗ فَقَالَ اَيْ رَبِّ مَا هٰؤُلَاءِ ذُرِّيَّتُكَ فَاِذَا كُلُّ اِنْسَانٍ مَكْتُوْبٌ عُمُرُهٗ بَيْنَ عَيْنَيْهِ فَاِذَا فِيْهِمْ رَجُلٌ اَضْوَءُهُمْ اَوْ مِنْ اَضْوَءِ هِمْ قَالَ يَا رَبِّ مَنْ هٰذَا قَالَ هٰذَا ابْنُكَ دَاوٗدُ وَ قَدْ كَتَبْتُ لَهٗ عُمُرَهٗ اَرْبَعِيْنَ سَنَةً قَالَ يَا رَبِّ زِدْفِيْ عُمُرِهٖ قَالَ ذٰلِكَ الَّذِيْ كَتَبْتُ لَهٗ قَالَ اَيْ رَبِّ فَاِنِّيْ قَدْ جَعَلْتُ لَهٗ مِنْ عُمُرِيْ سِتِّيْنَ سَنَةً قَالَ اَنْتَ وَذَاكَ قَالَ ثُمَّ سَكَنَ الْجَنَّةَ مَاشَاءَ اللّٰهُ ثُمَّ اُهْبِطَ مِنْهَا وَكَانَ اٰدَمُ يَعُدُّ لِنَفْسِهٖ فَاَتَاهُ مَلَكُ الْمَوْتِ قَالَ لَهٗ اٰدَمُ قَدْ عَجِلْتَ قَدْ كُتِبَ لِيْ اَلْفُ سَنَةٍ قَالَ بَلٰى وَلٰكِنَّكَ جَعَلْتَ لِاِبْنِكَ دَاوٗدَ سِتِّيْنَ سَنَةً فَجَحَدَ فَجَحَدَتْ ذُرِّيَّتُهٗ وَنَسِيَ فَنَسِيَتْ ذُرِّيَّتُهٗ قَالَ فَمِنْ يَوْمَئِذٍ اُمِرَ بِالْكِتَابِ وَالشُّهُوْدِ۔ (رواه الترمذى)

4662. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When Allah created Aadam عليه السلام and blew into him the spirit, he sneezed and said (الحمدلله) 'Praise belongs to Allah.' He praised Allah with His permission and His Lord said to him (يرحمك الله). 'May Allah have mercy on you! O Aadam! Go to those angels the angels who are seated yonder - and say. (السلام عليكم) (Peace be on you!)' He went and said, 'as-salaamu alaykum! (peace be on you),' and they responded (وعليكم السلام ورحمة الله) (and on you be peace and the mercy of Allah)! Then, he returned to his Lord who said, 'This is to be your salutation and the salutation of your children to each other.' And, Allah said to him, closing His fists, 'choose whichever of the two you wish!' He said, 'I choose the right hand of my Lord - and both the hands of my Lord are right and blessed!' Allah spread it open, and behold! There were in it Aadam and his progeny. He asked, 'O Lord, who are they?" He said, 'They are your off-springs.' With regard to each of them, his lifespan was inscribed between his two eyes. And behold! There was a man among them, most radiant of all of them - or one of the most radiant of then.. He asked, 'O Lord, who is he?' Allah said, 'He is your son Dawud. I have decreed for him a lifespan of forty years.' He said, 'O Lord add to his age!' He said. 'That is what is decreed for him." He said, 'O Lord, then indeed, set aside for him from my age, sixty years! Allah said, 'That is for you to decide.' Then, he lived in paradise as long as Allah willed. Then, he was sent down (to earth) and he kept count of his age. The angel of death came to him and Aadam reminded him, 'surely, you have shown haste! One thousand years have been allotted to me in the decree.' The angel agreed, 'of course! But you

did set aside for your son Dawud sixty years.' But, he denied and his offspring denied. He forgot and his offspring forgot."

The prophet صلى الله عليه وسلم said, "since that day the command is issued to write down a document duly witnessed."[1]

COMMENTARY: The Lord's fists were closed holding something inside. It is among the matashabihat to ascribe a hand and a right hand to Allah. [mustashabihat means consimilar or open to different interpretations. See verse 3: 7 and vocabulary of the Holy Quran by Dr Abdullah Abbas Nadwi - Darul Isha'at, Karachi] for instance, the ulama (Scholars) hold that Allah's hand describes an attribute but not the real limb itself. This is why both His hands are right meaning full of blessing and goodness.

It also implies that there is no weakness in Allah's power and grip. He is not weak in any of His attributes. All of them are perfect.

Furthermore, His munificence and compassion are brought into focus by those words: 'both His hands are right.' The Arabs generally say of a generous man; 'both his hands are right' -

كلتا يديه

The fact that prophet Dawud عليه السلام was the most radiant at that time does not mean that he was more excellent then all other Prophets عليه السلام Allah only willed that Sayyiduna Aadam عليه السلام may put that question, so that the rest of the events may follow. Also, being most radiant does not imply excellence over all others in all attributes. Each of the Prophet عليه السلام had been blessed with one or other exclusive attribute and was know because of it, but that does not imply that he had distinction over all other Prophet عليه السلام.

The Prophets عليه السلام never spoke a lie deliberately and very explicitly. Sayyiduna Aadam عليه السلام knew that his life span was one thousand years and that he had given sixty years of that to Prophet Dawud عليه السلام. Rather, he may have recalled the past to say that he was allotted so many years and had given away some of them. Or, he may have forgotten that he had given him sixty years. [See also 'Stories of the Prophets عليه السلام by Ibn Kathir and 'stories from the Quran 2vols by Mawlana Hifzur Rahman seoharvi - both Darul Isha'at, Karachi.]

GREETING WOMEN

(٤٦٦٣) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ مَرَّ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي نَسْوَةٍ فَسَلَّمَ عَلَيْنَا۔ (رواه ابوداؤد وابن ماجة والدارمي)

4663. Sayyidah Asma bint Yazid رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم walked by them when they were among other women and he offered them salaam.[2]

COMMENTARY: Only the Prophet صلى الله عليه وسلم was permitted to offer salaam to women. No other Muslim is permitted to greet women who are not mahram. (see hadith # 4647)

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[1] Tirmidhi # 3368 (3379) Reproduced from Tirmidhi V2 P 491, Darul Isha'at, Karachi.

[2] Abu Dawud # 5201.

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MERIT OF SALAAM

(٤٦٦٤) وَعَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ أَنَّهُ كَانَ يَأْتِي ابْنَ عُمَرَ فَيَغْدُوْا مَعَهُ إِلَى السُّوقِ قَالَ فَإِذَا غَدَوْنَا إِلَى السُّوقِ لَمْ يَمُرَّ عَبْدُاللّٰهِ بْنُ عُمَرَ عَلَى سِقَاطٍ وَلَا عَلَى صَاحِبِ بَيْعَةٍ وَلَا مِسْكِيْنٍ وَلَا عَلَى اَحَدٍ إِلَّا سَلَّمَ عَلَيْهِ فَالَ الطُّفَيْلُ فَجِئْتُ عَبْدَاللّٰهِ بْن عُمَرَ يَوْمًا فَاسْتَتْبَعَنِيْ إِلَى السُّوْقِ فَقُلْتُ لَهُ وَمَا تَصْنَعُ فِي السُّوْقِ وَاَنْتَ لَا تَقِفُ عَلَى الْبَيْعِ وَلَا تَسْئَالُ عَنِ السِّلَعِ وَلَا تَسُوْمُ بِهَا وَلَا تَجْلِسُ فِيْ مَجَالِسِ السُّوْقِ فَاجْلِسْ بِنَا هٰهُنَا نَتَحَدَّثُ قَالَ فَقَالَ لِي عَبْدُاللّٰهِ بْنُ عُمَرَ يَا اَبَابَطْنٍ قَالَ وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ إِنَّمَا نَغْدُوْا مِنْ اَجْلِ السَّلَامِ نُسَلِّمُ عَلَى مَنْ لَقِيْنَاهُ۔ (رواه مالك والبيهقي في شعب الايمان)

4664. Sayyiduna tufayl ibn Ubayy ibn Ka'b رحمه الله said that he often went to (Sayyiduna) Ibn Umar رضى الله عنه and accompanied him to the market in the morning. He said, "When we came to the market in the morning. Abdullah ibn Umar رضى الله عنه offered salaam to the peddlers (or wrathless men), sellers of goods, poor men, and indeed everyone he encountered."

Tufayl رحمه الله added, "One day, I came to Abdullah ibn Umar رضى الله عنه and he prepared to take me along with him to the market, I asked him, 'what do you do in the market? You do not mean to sell anything, or ask about prices, or verify weights and measures, or sit with any group of people. So, do sit with us here. We shall converse.' He said to me, 'O stout one!' – indeed, Tufayl was obese! – 'I go out in the morning only to be able to offer salaam. I give salaam to all those I encounter."[1]

STINGY REFRAINS FROM GREETING

(٤٦٦٥) وَعَنْ جَابِرٍ قَالَ اَتٰى رَجُلُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِفُلَانٍ فِيْ حَائِطِهٖ عَذْقٌ وَإِنَّهُ قَدْ اٰذَانِيْ مَكَانُ عَذقِهٖ فَاَرْسَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ بِعْنِي عَذْقَكَ قَالَ لَا قَالَ فَهَبْ لِي قَالَ لَا قَالَ فَبِعْنِيْهِ بِعَذْقٍ فِي الْجَنَّةِ فَقَالَ لَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا رَاَيْتُ الَّذِيْ هُوَ اَبْخَلُ مِنْكَ إِلَّا الَّذِيْ يَبْخَلُ بِالسَّلَامِ۔ (رواه احمد والبيهقي في شعب الايمان)

4665. Sayyiduna Jabir رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and said that a certain person had a palm tree in his garden and its presence was disturbing to him. The Prophet صلى الله عليه وسلم sent to the man asking him to sell him his palm tree. He declined. Then he asked him to give it to him (as a gift). He again declined Then, he asked him to sell it to him for a palm tree in paradise, but he persisted in declining. So, Allah's Messenger said, "I have not seen anyone more stingy than you except the man who is stingy with offering (or responding to) salaam."[2]

COMMENTARY: The ulama (Scholars) say that the Prophet صلى الله عليه وسلم did not command

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[1] Muwatta Maalik # 6 (Salaam), Bayhaqi in Shu'ayb ul Eman # 8790.

[2] Musnad Ahmad 3. 328. Bayhaqi in Shu'ab ul Eeman 3-328.

this man to do any thing but he merely recommended him to accept one of those things If he had given a command the man would never have declined. He was a Muslim, after all. This is apparent from the offer the Prophet صلى الله عليه وسلم made to him to get a tree in paradise for the one he had. But, he was stubborn man, nevertheless

MERIT OF TAKING INITIATIVE IN OFFERING SALAAM

(٤٦٦٦) وَعَنْ عَبْدِاللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَادِئُ بِالسَّلَامِ بَرِئٌ مِنَ الْكِبْرِ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔ (رواه البيهقي)

4666. Sayyiduna Abdullah رضى الله عنه (ibn Mas'ud) narrated that the Prophet صلى الله عليه وسلم said, "He who is the first to offer salaam, is free from pride."[1]

COMMENTARY: If two people meet and are in the same position, meaning both are pedestrians, or riders, then the first of them to offer salaam is not proud.

As stated earliest, it is sunnah (Holy Prophet's practice) to offer salaam but fard (compulsory) (or wajib (obligatory)) to give a response to it. If any one offers salaam a second time to the same people then it is not fard (compulsory) but mustahab (desirable) for them to respond.

The offering of the salaam and its response must be in the plural form, even if the addressee is an individual so that the angels who are with every one may be included.

According to a hadith, a man who had donned red coloured garments offered salaam to the prophet but he did not give him a response. This is evidence that if any one perpetrates what is disallowed by Shari'ah then he does not deserve a response to salaam.

CHAPTER - II

SEEKING PERMISSION(TO ENTER A HOUSE) بَابُ الْإِسْتِيْذَانِ

It is part of etiquette that one should not enter anyone's house without his permission. Shari'ah (divine law) has declared that it is mustahab (desirable) when going to anyone's house to stand at the door and seek permission to enter. If the owner of the house invites him in then he may step in otherwise return from there. This is based on the verse of the Quran:

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَاتَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْنِسُوْا وَتُسَلِّمُوْا عَلٰى اَهْلِهَا۔ (الاية)

{O you who believe, enter not houses other than your own until you have asked permission and saluted those in them.} (24: 27)

The masnoon method is to stand at the door and address the inmates of the house and say, 'as salaamu alaykum, may I came in?"

SECTION I اَلْفَصْلُ الْاَوَّلُ

SEEK PERMISSION THRICE

(٤٦٦٧) عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ اَتَانَا اَبُوْمُوْسٰى قَالَ اِنَّ عُمَرَ اَرْسَلَ اِلَيَّ اَنِ ائْتِهٖ فَاَتَيْتُ بَابَهٗ

[1] Bayhaqi in Shu'ab ul Eeman # 8787

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فَسَلَّمْتُ ثَلَاثًا فَلَمْ يَرُدَّ عَلَيَّ فَرَجَعْتُ فَقَالَ مَا مَنَعَكَ اَنْ تَاْتِيَنَا فَقُلْتُ اِنِّي اَتَيْتُ فَسَلَّمْتُ عَلَى بَابِكَ ثَلَاثًا فَلَمْ تَرُدُّوا عَلَيَّ فَرَجَعْتُ وَقَدْ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سُتَاذَنَ اَحَدُكُمْ ثَلثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ فَقَالَ عُمَرُ اَقِمْ عَلَيْهِ الْبَيِّنَةَ قَالَ اَبُوسَعِيْدٍ فَقُمْتُ مَعَهُ فَذَهَبْتُ اِلَى عُمَرَ فَشَهِدْتُ۔

(متفق علیه)

4667. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated, Abu Musa رضی اللہ عنہ came to me and said that Umar رضی اللہ عنہ had summoned him to him. He went to his door and offered salaam three times, but he gave no response to him, so he returned. Then, he asked, 'what prevented you from coming to me?' He told him that he had come and offered salaam at his door three times but no response was given to him so he went back, saying, 'Indeed Allah's Messenger صلی اللہ علیہ وسلم had said to him that when any of them sought permission three times and it was not forth coming then he should turn back.' Umar رضی اللہ عنہ had insisted that he give him evidence of what he said, So, I got up and went with Abu Musa رضی اللہ عنہ to Umar رضی اللہ عنہ and bore witness (to that)."[1]

COMMENTARY: Since Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ had heard the Prophet's صلی اللہ علیہ وسلم words just as Sayyiduna Abu Musa رضی اللہ عنہ had heard, the latter took him to Sayyiduna Umar رضی اللہ عنہ to support him.

Umar رضی اللہ عنہ had asked fo. evidence to make certain and to impress upon others that it was necessary to be careful in na-rating and accepting ahadith, otherwise there was no reason to doubt Abu Musa's رضی اللہ عنہ words.

The salaam three times allowed to people of the house (i) to recognize the visitor, (ii) to decide whether to permit him entry, and (iii) to let him in (if decided).

EXCLUSIVE PERMISSION

(٤٦٦٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ لِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْنُكَ عَلَيَّ اَنْ تَرْفَعَ الْحِجَابَ وَاَنْ تَسْتَمِعَ سِوَادِيْ حَتّٰى اَنْهَاكَ۔ (رواه مسلم)

4668. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said to him that the indication that he had permission (to come in) was that he heard him speak softly when he raised the curtain unless he (expressly) forbade him (to enter).[2]

COMMENTARY: The curtains at the door of the Prophet's صلی اللہ علیہ وسلم house were of sack. Ibn Mas'ud رضی اللہ عنہ was honoured with an exclusive permission to come into his house. He was not bound to stand at the door and ask for permission. All he had to as was raise the curtain and see if the Prophet صلی اللہ علیہ وسلم was inside, or if he knew that he was inside, then he could come in.

However, when he did not want him to enter, he would forbid him.

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[1] Bukhari # 6214, Muslim # 2153.

[2] Muslim # 16-2169.

This shows the standing of Abdullah ibn Mas'ud رضی اللہ عنہ with the Prophet صلی اللہ علیہ وسلم. The Prophet صلی اللہ علیہ وسلم regarded him as a member of his household. However, this exclusive permission was only at hours when women did not come into the Prophet's صلی اللہ علیہ وسلم room. The restriction was more strict after the verse (24: 27) was revealed.

GIVE YOUR NAME

(٤٦٦٩) وَعَنْ جَابِرٍ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ دَيْنٍ كَانَ عَلٰى اَبِيْ فَدَقَقْتُ الْبَابَ فَقَالَ مَنْ ذَا فَقُلْتُ اَنَا فَقَالَ اَنَا اَنَا كَاَنَّهٗ كَرِهَهَا۔ (متفق علیہ)

4669. Sayyiduna Jabir رضی اللہ عنہ said, "I went to the Prophet صلی اللہ علیہ وسلم about a debt my father owed. I knocked at the door (of his house). He asked. 'Who is it?' I said, 'I' So, he repeated, 'I! I!' in a disapproving manner."[1]

COMMENTARY: Sayyiduna Jabir's رضی اللہ عنہ father, Sayyiduna Abdullah Ansari رضی اللہ عنہ was martyred in the Battle of Uhud. He had some unpaid debt against him. The creditors demanded their money from Jabir رضی اللہ عنہ, so he came to the Prophet صلی اللہ علیہ وسلم for help. He only had a few dates but the Prophet صلی اللہ علیہ وسلم blessed them so that they multiplied to such on extent that not only was his debt repaid, the dates did not dinish in quantity. This was one of the miracles of the Prophet صلی اللہ علیہ وسلم.

The Prophet صلی اللہ علیہ وسلم did not like the visitor identifying himself, 'It is I.' That does not remove doubt. He should have given his name or kunyah even if his voice was recognized. Also, he ought to have offered salaam, the masnun way to seek permission.

SEEK PERMISSION OF THE HOST TOO

(٤٦٧٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ دَخَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ لَبَنًا فِيْ قَدَحٍ فَقَالَ اَبَا هِرٍّ الْحَقْ بِاَهْلِ الصُّفَّةِ فَاَدْعُهُمْ اِلَيَّ فَاَتَيْتُهُمْ فَدَعَوْتُهُمْ فَاَقْبَلُوْا فَاسْتَاْذَنُوْا فَاَذِنَ لَهُمْ فَدَخَلُوْا (رواہ البخاری)

4670. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that, "I went in with Allah's Messenger صلی اللہ علیہ وسلم (to his house). He found some milk in a bowl and said, 'Go, Abu Hirr, to the ahl-us-suffah and bring them to me.' I went to them and invited them. When they arrived, they sought permission (at the door) and he allowed them (to come in) and they came in."[2]

COMMENTARY: According to another hadith, all the visitors – the ahl us suffah – drank milk from that bowl. This was another of the Prophet's صلی اللہ علیہ وسلم miracles.

The ahl us suffah comprised those men of Madinah who had no house of their own and no source of living. They lived outside the masjid Nabawi on a plat form or bench in dire poverty. They were constantly at the service of the Prophet صلی اللہ علیہ وسلم and gained blessing of his company. They included both the ansar and the muhajirs (emigrants). The Muslim looked after them, but most of all the Prophet صلی اللہ علیہ وسلم served them meals very often.

If anyone is invited, he is not absolved of the need to seek permission to enter unless both inviting and entering are at the same time or very close by. According to a hadith (# 4672) if the person who had invited is along with the invitees, then they may go in with him, for,

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[1] Bukhari # 6250, Muslim # 2153.

[2] Bukhari # 6246.

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his presence is tantamount to permission. The ahl us suffah asked for permission to enter though they came with Abu Hurayrah رضی اللہ عنہ either because they were modest to the extreme or they had not learnt of the other hadith (# 4672). [Ahl us suffah (or ashab us suffah) mean 'people of the bench or platform.' It was to the north of the Masjid Nabawi. Outstanding among them were: (Sayyiduna) Bilal رضی اللہ عنہ, Abu Dharr Ghifari رضی اللہ عنہ Zayd ibn Khattab رضی اللہ عنہ and Abu Hurayrah رضی اللہ عنہ. The names of All of them are reproduced below:

1. Abu Hurayrah
2. Abu Dharr al ghifari
3. Wathilah bin Asqa
4. Qays bin Tahfah al Ghifari
5. Kab ibn Malik al Ansari
6. Saeed ibn Aamir ibn Hazim
7. Salman al Farsi
8. Asma ibn Harithah ibn Saeed al Aslami
9. Hanzalah ibn Abu Aamir al Ansari (He was the one whom the angels gave a bath when he was martyrd at Uhud)
10. Hazim ibn Harmalah
11. Harithah ibn Numan al Ansari al Najjari
12. Huzafah ibn Usayd Abu surrayhah Al-Ansari
13. Huzayfah ibn Yaman
14. Jariyah ibn Jamil ibn Shabah ibn Qirt
15. Juayl ibn Suraqah al Dumari
16. Jurhad ibn Khuwaylid al Aslami
17. Rafaah Abu Lubabah al Ansari
18. Abdullah Dhar al Bijadayn
19. Dukayn ibn Saeed al Mozane
20. Khubayb ibn Yasaf ibn Anabah
21. Kharim ibn Aws al Tai
22. Kharim ibn Fatik al Asadi
23. Khunays ibn Hazafah al Sahami
24. Khabbab ibn al Art
25. Al Hakam ibn Umiayrat Thamali
26. Harmalah ibn Ayas
27. Zayd ibn al Khattab
28. Abdullah ibn Masood
29. Al-Tafawi al Dawsi
30. Talhah ibn Amir al Nadir
31. Safwan ibn Bayda al Fari
32. Shuayb ibn Sanan al Rumi
33. Shaddad ibn Usayd
34. Shaqram the freed slave of the Prophet
35. Al-Said ibn Khalad
36. Salim ibn Umayr
37. Salim ibn Ubayd al Ashjai

38. Safinah the freed slave of the Prophet
39. Salim the freed slave of Abu Huzayfah
40. Abu Fazin
41. Al-Agharr al Mazani
42. Bilal ibn Rabah
43. Al-Barra ibn Malik al Ansari
44. Thawban the freed slave of the Prophet
45. Thabit ibn Wadiah al Ansari
46. Thaqif ibn Amr ibn Shamit al Asadi
47. Sa'd ibn Malik Abu Saeed al Khudri
48. Al Arbad ibn Sariyah [1]

Section II اَلْفَصْلُ الثَّانِي

SEEK PERMISSION TO ENTER A HOUSE

(٤٦٧١) عَنْ كَلْدَةَ بْنِ حَنْبَلٍ اَنَّ صَفْوَانَ ابْنَ اُمَيَّةَ بَعَثَ بِلَبَنٍ اَوْجِدَ ايَةٍ وَضِغَابٍ بِيُسَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَعْلَى الوَادِيْ قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ اُسَلِّمْ وَلَمْ اَسْتَاذِنْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِرْجِعْ فَقُلْ السَّلَامُ عَلَيْكُمْ أَاَدْخُلُ۔ (رواه الترمذی وابوداؤد)

4671. Sayyiduna Kaladah ibn Hanbal رضی اللہ عنہ narrated, "Safwan ibn Umayyah رضی اللہ عنہ sent me to the Prophet صلی اللہ علیہ وسلم to deliver (to him) when he was in the upper part of the wadi (called Mu'alla) some milk, a young gazelle, and some cucumbers." Kaladah رضی اللہ عنہ said further, "I went in to him without offering salaam and without seeking permission. So, the Prophet صلی اللہ علیہ وسلم said, "Go back and say as salaam u alaykum, may I come in.'"[2]

COMING WITH MESSENGER SUFFICES FOR PERMISSION

(٤٦٧٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دُعِيَ اَحَدُكُمْ فَجَاءَ مَعَ الرَّسُوْلِ فَاِنَّ ذٰلِكَ لَهٗ اِذْنٌ۔ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ لَهٗ قَالَ رَسُوْلُ الرَّجُلِ اِلَى الرَّجُلِ اِذْنُهٗ۔

4672. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you is invited and he accompanies the messenger (who had brought the invitation), that suffices for permission to enter."
According to another version:
He said, "The messenger of a man to the (invited) man is his permission."[3]

COMMENTARY: If the inviter sends someone to invite and the invitee comes alongwith him that is enough for a permission.

THE PROPHET'S صلی اللہ علیہ وسلم MANNER OF SEEKING PERMISSION

(٤٦٧٣) وَعَنْ عَبْدُاللّٰهِ بْنِ بُسْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتٰى بَابَ قَوْمٍ لَمْ يَسْتَقْبِلِ

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[1] From Treasury of Muslim Names pp 44-47 Darul Isha'at, Karachi.
[2] Tirmidhi # 2710, Abu Dawud # 5176.
[3] Abu Dawud # 5190.

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الْبَابِ مِنْ تِلْقَاءِ وَجْهِهِ وَلٰكِنْ مِنْ رُكْنِهِ الْاَيْمَنِ أو الْاَيْسَرِ فَيَقُوْلُ اَلسَّلَامُ عَلَيْكُمْ وَذٰلِكَ اِنَّ الدُّوَرَ لَمْ يَكُنْ يَوْمَئِذٍ عَلَيْهَا سُتُوْرٌ رَوَاهُ اَبُوْدَاوٗدَ وَذُكِرَ حَدِيْثُ اَنَسٍ قَالَ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ فِيْ بَابِ الضِّيَافَةِ۔

4673. Sayyiduna Abdullah ibn Busr said, "When Allah's Messenger صلى الله عليه وسلم came to the door of anyone, he never faced it directly. Rather, he stood to the right or left side (of it) and would say 'as salaam u alaykum, as salaamu alaykum (thrice). That was because the houses in those days did not have curtain on their doors."[1]

COMMENTARY: He offered the salaam twice to make himself heard. However, this does not mean that he said it only twice, for, it was his practice to offer salaam at someone's door thrice (hadith # 4667).

The hadith of Sayyiduna Anas رضى الله عنه 'as-salaamu alaykum....' Is at # 4249.

SECTION III اَلْفَصْلُ الثَّالِثُ

SEEK PERMISSION FROM MOTHER TOO

(٤٦٧٤) عَنْ عَطَاءِ بْنِ يَسَارٍ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَسْتَاْذِنُ عَلٰى اُمِّيْ فَقَالَ نَعَمْ فَقَالَ رَجُلٌ اِنِّيْ مَعَهَا فِي الْبَيْتِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَاْذِنْ عَلَيْهَا فَقَالَ الرَّجُلُ اِنِّيْ خَادِمُهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَاْذِنْ عَلَيْهَا اَتُحِبُّ اَنْ تَرَاهَا عُرْيَانَةً قَالَ لَا قَالَ فَاسْتَاْذِنْ عَلَيْهَا۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

4674. Sayyiduna Ata ibn Yasar رضى الله عنه narrated that a man asked Allah's Messenger صلى الله عليه وسلم, 'Shall I seek permission to go where my mother is?" He said, "Yes" The man submitted, "I live with her in the house." Allah's Messenger صلى الله عليه وسلم said, "Get her permission." The man submitted. "I am her servant (who serves her and have to come and go often)." Allah's Messenger صلى الله عليه وسلم said, "Get her permission. Would you like to see her naked?" He submitted, "No!" So, he asserted, "Then, get her permission!"[2]

COMMENTARY: This edict applies to all mahram women as applies to visiting one's own mother.

ANOTHER WAY TO SEEK PERMISSION

(٤٦٧٥) وَعَنْ عَلِيٍّ قَالَ كَانَ لِيْ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَدْخَلٌ بِاللَّيْلِ وَمَدْخَلٌ بِالنَّهَارِ فَكُنْتُ اِذَا دَخَلْتُ بِاللَّيْلِ تَنَحْنَحَ لِيْ۔ (رواه انسائى)

4675. Sayyiduna Ali رضى الله عنه narrated that he visited Allah's Messenger صلى الله عليه وسلم often, by night and by day. (He said,) "When I went at night, he cleared his throat as

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[1] Abu Dawud # 5186.

[2] Muwatta Maalik # 54. 1-1.

an indication (to me to enter)."[1]

COMMENTARY: Perhaps it was the other way about by day. Sayyiduna Ali رضی اللہ عنہ may have cleared his throat himself to seek permission.

However, according to another hadith Sayyiduna Ali رضی اللہ عنہ said that when the Prophet صلی اللہ علیہ وسلم cleared his throat, on his arrival at night, he went away back home. This means that there certainly was some other sign apart from clearing the throat, which Sayyiduna Ali رضی اللہ عنہ obeyed and either entered or returned.

DO NOT ALLOW WHO DOES NOT OFFER SALAAM

(٤٦٧٦) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَأْذَنُوْا لِمَنْ لَمْ يَبْدَأْ بِالسَّلَامِ (رواه البيهقي في شعب الايمان)

4676. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not allow him who does not first offer the salaam to come to you."[2]

COMMENTARY: If anyone enter without offering salaam or meets you without doing it, then ask him to go back to the door and first offer salaam.

CHAPTER - III

SHAKING HANDS & EMBRACING

بَابُ الْمُصَافَحَةِ وَالْمُعَانَقَةِ

MUSAFAHAH: It is defined as two men shaking hands mutually.

MU'ANAQAH: It is two men placing their hand on one another's neck or embracing one another (by touching the bodies at the chest).

COMMANDS OF THESE TWO PRACTICES

It is sunnah (Holy Prophet's practice) to shake hands, on meeting one another, with both hands. To shake hands with only one hand is not masnun. It is against Shari'ah (divine law) to presume that it is necessary to shake hands on a special occasion or a particular ceremony or function. For instance, there is nothing like shaking hand after the salah (prayer) of asr or Friday as some people do it in some areas. Rather, the ulama (Scholars) hold that if anyone regards it necessary to shake hands at particular times then it is makruh (disapproved) and bid'ah (innovation) to do so. But, if any one enters a mosque where worshippers are engaged in salah (prayer) or about to begin and, after the salah (prayer) is over, he shakes hands with them then certainly this is a masnun musafahah (handshaking as per Prophet's practice), provided he had offered salaam before shaking hands. Moreover, though it is makruh (disapproved) to shake hands at a particular time, yet if any one extends his hand to do it, we must not withdraw our hand or show unconcern because he will be pained and it is more important not to hurt a Muslim than to observe etiquette.

It is unlawful to shake hand with a woman, but there is no harm in shaking hands with an old woman to whom one is not sexually inclined. Sayyiduna Abu Bakr رضی اللہ عنہ as caliph, used to shake hands with those old women who had suckled him. Similarly, the aged men who has no sexual desire may shake hands with young women. It is also not allowed to shake hands with a beautiful man. Besides, whatever one is forbidden to see, one is also

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[1] Nasa'i # 1211.

[2] Bayhaqi in Shu'ab ul Eeman # 8516

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forbidden to touch. Rather, touching is more severely forbidden than shaking hands. This is stated is Mutalib ul Mumineen.

It is stated in salah (prayer) Mas'udi that when a man offers salaam, he must also stretch his hand. It is a sunnah (Holy Prophet's practice) to give one's hand to shake hands. The palms should be placed on palms when shaking hands and one must not merely hold fingers because that is termed a bid'ah (innovation) (an innovation).

MU'ANAQAH: Mu'anaqah or embracing one another is allowed by Shari'ah (divine law) particularly when anyone returns from a journey as stated in the hadith of Sayyiduna Ja'far ibn Abu Ta'lib رضی اللہ عنہ. This is allowed only when there is no likelihood of falling into mischief or causing doubts and suspicion to arise.

Imam Abu Hanifah رحمہ اللہ and Imam Muhammad رحمہ اللہ are known to have termed mu'anaqah and taqbeel (which is to kiss hands at the mouth and the eyes) as makruh (disapproved). They say that mua'naqah (embracing) is disallowed. This is established in the hadith (# 4680) of Sayyiduna Anas رضی اللہ عنہ. They contend that the traditions that permit mua'naqah date prior to the disallowance of mua'naqah. Anyway, there are ahadith both allowing and disallowing it. Sometimes it is clearly on expression of love and respect and, in these cases, it is permitted without any doubt. Some jurists hold that mua'anaqah is disallowed when there is no shirt on the body. There is not disagreement that when a shirt, robe, etc is worn mua'naqah is permitted.

TAQBEEL: It is to kiss the hands or forehead, etc, and is allowed. Rather some say that it is mustahab (desirable) to kiss the hand of religious elders and the ulama (Scholars) who abide by the sunnah (Holy Prophet's practice). But there is no evidence of kissing one's own hand after shaking hands with someone. Rather, it is the practice of the ignorant and is makruh (disapproved).

It is forbidden to kiss the earth before the chiefs of the states and the ulama (Scholars) and mushaykh. The one who does it commits sin and the one who is pleased at this being done is also a sinner. The jurist Abu Jafar رحمہ اللہ wrote that one who kisses the earth before a king or a ruler and prostrates himself before any of them is a disbeliever, if he does it as a form of worship. If he does it only as a form of greeting then it is not disbelief, but a grave sin. But, some ulama (Scholars) say that he is a disbeliever whatever his intention. Some ulama (Scholars) say that kissing the earth is a lesser evil then putting the head or cheek on the ground.

The ulama (Scholars) contend that if anyone kisses the h and of a scholar or a ruler because of his knowledge and justice, then there is no harm in it. But, if it is done to acquire worldly benefits, then it is strictly makruh (disapproved).

If anyone wishes to kiss the feet of a scholar or an elder, then he should not be allowed at all.

It is allowed to kiss children even children of other people. It is masnun to kiss them.

The ulama (Scholars) say that the kissing that is allowed by Shari'ah (divine law) is of five kinds:

(i) Caress of love, like the parents do on their child's cheek.
(ii) Kiss of reverence, as children do on their parent's forehead.
(iii) Kiss of romance as the spouses exchange.
(iv) Peck of greeting exchanged between two Muslims.
(v) Peck on the forehead of a brother by a sister.

Some authorities say that it is makruh (disapproved) to kiss one another's hand and face.
Some others maintain that it is wajib (obligatory) to kiss little children.
Imam Nawawi رحمه الله said that the romantic kiss may be exchanged only between the spouses. It is forbidden and unlawful between any two people other than them, even to a father.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SHAKING HANDS IS PERMISSIBLE

(٤٦٧٧) عَنْ قَتَادَةَ قَالَ قُلْتُ لِاَنَسٍ اَكَانَتِ الْمُصَافَحَةُ فِيْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ۔ (رواه البخارى)

4677. Sayyiduna Qatadah رحمه الله said, "I asked Anas رضى الله عنه, 'Did the companions of Allah's Messenger صلى الله عليه وسلم shake hands (on meeting after exchanging slaam)?' He said, "Yes,"[1]

CARESSING CHILDREN

(٤٦٧٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَبَّلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ ابْنَ عَلِيٍّ وَعِنْدَهُ الْاَقْرَعُ بْنُ حَابِسٍ فَقَالَ الْاَقْرَعُ اِنَّ لِيْ عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ اَحَدًا فَنَظَرَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ مَنْ لَّا يَرْحَمُ لَا يُرْحَمُ (مُتَّفَقٌ عَلَيْهِ)۔ وَسَنَذْكُرُ حَدِيْثَ اَبِيْ هُرَيْرَةَ اَتَمَّ لَكَمْ فِيْ بَابِ مُنَاقِبِ اَهْلِ بَيْتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِمْ اَجْمَعِيْنَ اِنْ شَاءَ اللّٰهُ تَعَالٰى وَذُكِرَ حَدِيْثُ اُمِّ هَانِيْ فِيْ بَابِ الْاَمَانِ۔

(البخارى ومسلم)

4678. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم kissed (Sayyiduna) Hasan ibn Ali رضى الله عنه. (Sayyiduna) Aqra' ibn Habis رضى الله عنه who was there (at the time) remarked, "I have ten children, but I have never kisses any of them." Allah's Messenger صلى الله عليه وسلم looked at him and said, "He who does not display kindness is not shown kindness."[2]
We shall present Abu Hurayrah's رضى الله عنه hadith (الم لكح) at # 6143, Insha Allah And the hadith of Sayyidah Umm Hani رضى الله عنها has been narrated that at # 3977.

SECTION II اَلْفَصْلُ الثَّانِيْ

MERIT & BLESSING OF HAND-SHAKE

(٤٦٧٩) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ

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[1] Bukhari # 6263, Tirmidhi # 2729.

[2] Bukhari # 5997, Muslim # 2318 (See also Upbringing of children in Islam (asridg) Mawlana Habibullah Mukhtar رحمه الله, Darul Isha'at Karachi. Pp 11 etc.

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اِلَّا غُفِرَ لَهُمَا قَبْلَ اَنْ يَتَفَرَّقَا (رَوَاهُ اَحْمَدُ وَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)۔ وَفِي رِوَايَةِ اَبِي دَاوُدَ قَالَ اِذَا لْتَقَى الْمُسْلِمَانِ فَيَتَصَافَحَا وَحَمِدَ اللّٰهَ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا۔

4679. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when two Muslims meet and shake hands, their sins are forgiven them before they part." According to the version of Abu Dawud: He said, "When two Muslims meet and shake hands, praise Allah and seek His forgiveness, they will be forgiven."[1]

COMMENTARY: Hakim Tirmidhi رحمہ اللہ and Abu Shaykh رحمہ اللہ have transmitted a hadith from Sayyiduna Umar رضی اللہ عنہ in a marfu form that the Prophet صلی اللہ علیہ وسلم said, "When two Muslims meet and one of them offers salaam to the other, the Muslim of the two who is very cordial and warm hearted is dearer to Allah. When they shake hands, Allah sends down on them one hundred blessings, ninety of these on him who had taken the initiative and ten on the other with whom he shook hands."

DISALLOWED TO BOW

(٤٦٨٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ مِنَّا يَلْقٰى اَخَاهُ اَوْ صَدِيْقَهُ اَيَنْحَنِيْ لَهُ قَالَ لَا قَالَ اَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ قَالَ لَا قَالَ اَفَيَاْخُذُ بِيَدِهٖ وَيُصَافِحُهُ قَالَ نَعَمْ۔ (رواه الترمذی)

4680. Sayyiduna Anas رضی اللہ عنہ narrated that a man submitted, "O Messenger of Allah, if anyone among us meets his brother or his friend, may he bow to him?" He said, "No." He asked, "May he embrace and kiss him?" He said, "No" He asked, May he take his hand his and shake hands?" He said, "Yes!"[2]

COMMENTARY: It is a custom among some people to bow to others when they greet them. This is contrary to sunnah (Holy Prophet's practice) and resembles the ruku or bowing in salah (prayer) which is an exclusive worship of Allah.

Yahya wrote in Muhiy us sunnah (Holy Prophet's practice) that it is makruh (disapproved) to bow the back at the time of greeting. Though some scholars do it, their doing is not reliable and not worth emulating.

Shaykh Abu Mansur Maturidi رحمہ اللہ has stated in Mutalib ul Mumineen that if any one kisses the earth before another or bows to him then he does not become a disbeliever but is a sinner, nevertheless because reverence cannot be shown to anyone in this way. (But if it is done as a form of worship then it is an act of disbelief and he becomes a disbeliever)

Some shaykhs say that bowing to anyone

كَادَ الْاِنْحِنَاءُ اَنْ يَّكُوْنَ كُفْرًا

is very near disbelief.

Imam Abu Hanifah رحمہ اللہ and Imam Muhammad رحمہ اللہ cite this hadith when they say that embracing and kissing hands or forehead are makruh (disapproved). Others, however, maintain that these things are makruh (disapproved) only when done to flatter anyone and give him undue respect, or when they are likely to cause mischief. It is allowed to do these things otherwise, like when bidding farewell to someone or welcoming anyone who return

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[1] Musnad Ahmad, Tirmidhi # 2727, Abu Dawud # 5212.

[2] Tirmidhi # 2728.

from a journey after a long time, or when they meet after a very long interval, or are overcome by love for one another for Allah's sake.

SHAKING HANDS PERFECTS SALAAM

(٤٦٨١) وَعَنْ اَبِي اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَمَامُ عِيَادَةِ الْمَرِيْضِ اَنْ يَّضَعَ اَحَدُكُمْ يَدَهٗ عَلٰى جَبْهَتِهٖ اَوْ عَلٰى يَدِهٖ فَيَسْاَلُهٗ كَيْفَ هُوَ وَتَمَامُ تَحِيَّاتِكُمْ بَيْنَكُمُ الْمُصَافَحَةِ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَضَعَّفَهٗ۔

4681. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The perfect sick visit is that one of you puts his h ands on the sick's forehead, or on his hand and asks him how he feels. And the perfect form of your greetings of one another is the handshake." (it is after giving salaam).[1]

(٤٦٨٢) وَعَنْ عَائِشَةَ قَالَتْ قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِيْنَةَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَيْتِيْ فَاَتَاهُ فَقَرَعَ الْبَابَ فَقَامَ اِلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرْيَانًا يَجُرُّ ثَوْبَهٗ وَاللّٰهِ مَارَاَيْتُهٗ عُرْيَانًا قَبْلَهٗ وَلَا بَعْدَهٗ فَاعْتَنَقَهٗ وَقَبَّلَهٗ۔ (رواه الترمذی)

4682. Sayyidah Ayshah رضی اللہ عنہا narrated, "Zayd ibn Harithah arrived in Madinah. At the time, Allah's Messenger صلی اللہ علیہ وسلم was in my house. He came and knocked at the door. Allah's Messenger صلی اللہ علیہ وسلم got up for him bare-bodied (except for the lower wrapper), trailing his garment. By Allah, I had not seen him naked (except for the wrapper) before that and have not seen him so after that He embraced him and kissed him."[2]

COMMENTARY: This hadith and the one of Ja'far ibn Abu Talib رضی اللہ عنہ (# 4686) affirm that it is allowed to embrace and kiss on the hand or forehead. The jurists say that it is allowed to embrace and kiss anyone returning from a journey.

EMBRACE IS PERMITTED

(٤٦٨٣) وَعَنْ اَيُّوْبَ بْنِ بُشَيْرٍ عَنْ رَجُلٍ مِنْ عَنَزَةَ اَنَّهٗ قَالَ قُلْتُ لِاَبِيْ ذَرٍّ هَلْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَافِحُكُمْ اِذَا لَقِيْتُمُوْهُ قَالَ مَا لَقِيْتُهٗ قَطُّ اِلَّا صَافَحَنِيْ وَبَعَثَ اِلَيَّ ذَاتَ يَوْمٍ وَلَمْ اَكُنْ فِيْ اَهْلِيْ فَلَمَّا جِئْتُ اُخْبِرْتُ فَاَتَيْتُهٗ وَهُوَ عَلٰى سَرِيْرٍ فَالْتَزَمَنِيْ فَكَانَتْ تِلْكَ اَجْوَدَ وَاَجْوَدَ۔ (رواه ابوداؤد)

4683. Sayyiduna Ayyub ibn Bushayr رحمہ اللہ reported that from a man of Banu 'Anzah that he asked Sayyiduna Abu Dharr, رضی اللہ عنہ "Did Allah's Messenger صلی اللہ علیہ وسلم shake hands with you when you people met him?' He affirmed, "I never met him without his shaking hands with me. And, he sent for me one day but I was not at home. When I arrived, I was informed of it, so I went to him and he was on a couch. He embraced me and that was better - much better - (then a handshake)."[3]

COMMENTARY: This hadith is evidence that embracing is allowed even with one who has not returned from a journey.

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[1] Tirmidhi # 2731.

[2] Tirmidhi # 2732.

[3] Abu Dawud # 5214.

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WELCOME TO ISLAM

(٤٦٨٤) وَعَنْ عِكْرَمَةَ بْنِ اَبِيْ جَهْلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جِئْتُهُ مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ۔ (رواه الترمذی)

4684. Sayyiduna Ikrimah رضی اللہ عنہ son of Abu Jahl narrated that on the day he came to him, Allah's Messenger صلی اللہ علیہ وسلم welcomed him, "welcome to the emigrating rider!"[1]

COMMENTARY: Suyuti رحمہ اللہ has stated in Jama ul Jawami that Sayyiduna Mus'ab ibn Abdullah رضی اللہ عنہ narrated: "when Allah's Messenger صلی اللہ علیہ وسلم saw Ikrikah رضی اللہ عنہ come toward him, he stood up and walked up to him, embraced him and spoke the words of welcome.

Before embracing Islam, Ikrimah was, like his father Abu Jahl, a sworn enemy of the Prophet صلی اللہ علیہ وسلم and he was in the forefront in every battle against Islam. He was an adept cavalier, and was very brave. On the day of the conquest of Makkah when the enemies of Islam were routed thoroughly and Muslims gained perfect authority, Ikrimah fled from Makkah with some others and went to Yemen. His wife, Umm Hakim bint Harith went to him and brought him to the Prophet صلی اللہ علیہ وسلم and he regretted his past conduct and sought pardon. He accepted Islam at the hands of the Prophet صلی اللہ علیہ وسلم. Then he was such a good Muslim that he was worth envying and he fought bravely for Islam till he gained martyrdom in the battle of Yarmuk.

This hadith has been placed in this chapter of handshake because of its application with a returnee from a journey.

KISSED THE PROPHET صلی اللہ علیہ وسلم ON THE PLEA OF SEEKING RETALIATION

(٤٦٨٥) وَعَنْ اُسَيْدِ بْنِ حُضَيْرٍ رَجُلٍ مِّنَ الْاَنْصَارِ قَالَ بَيْنَمَا هُوَ يُحَدِّثُ الْقَوْمَ وَكَانَ فِيْهِ مِزَاحٌ بَيْنَا يُضْحِكُهُمْ فَطَعَنَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ خَاصِرَتِهٖ بِعُوْدٍ فَقَالَ اَصْبِرْنِيْ قَالَ اَصْطَبِرُ قَالَ اِنَّ عَلَيْكَ قَمِيْصًا وَلَيْسَ عَلَيَّ قَمِيْصٌ فَرَفَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَمِيْصَهُ فَاحْتَضَنَهُ وَجَعَلَ يُقَبِّلُ كَشْحَهُ قَالَ اِنَّمَا اَرَدْتُ هٰذَا يَا رَسُوْلَ اللّٰهِ۔ (رواه ابوداؤد)

4685. Sayyiduna Usayd ibn Khudayr رضی اللہ عنہ was a man of the Ansars who used to jest often with others. He was talking to them and making them laugh. The Prophet صلی اللہ علیہ وسلم poked him under the ribs with a stick. He exclaimed, "I want to take retaliation (for it)." He said, "Take it!" But, he said, "You have a shirt on while I do not." The Prophet صلی اللہ علیہ وسلم raised his shirt, and he began to embrace him and kiss his side, saying afterwards, "This is what I wished to have, O Messenger of Allah."[2] (The urdu text explains that there could be a man other than Usayd رضی اللہ عنہ who was a narrator see (commentary).

COMMENTARY: The translation is based on the text of the Masabih, but the Jami' al Usul is clear that the jester was another man and usayd رضی اللہ عنہ is the narrator.

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[1] Tirmidhi # 2735.

[2] Abu Dawud # 5224.

Teebi رحمه الله points out that Usayd رضی الله عنه was a great, high ranking sahabi and he could not have made people laugh.

Anyway, whoever was the one jesting, the Prophet صلی الله علیه وسلم joined with him in good humour and poked the stick in his side. This means that it is allowed to engage in good natured conversation and light humour, provided one does not perpetrate what is disallowed by Shari'ah (divine law).

EMBRACE FOR JA'FAR IBN ABU TALIB رضی الله عنه

(٤٦٨٦) وَعَنِ الشَّعْبِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَلَقَّى جَعْفَرَبْنَ اَبِي طَالِبٍ فَالْتَزَمَهُ وَقَبَّلَ مَابَيْنَ عَيْنَيْهِ۔(رَوَاهُ اَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا)۔ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ وَفِيْ شَرْحِ السُّنَّةِ عَنِ الْبَيَاضِيِّ مُتَّصِلًا۔

4686. Sayyiduna shabi رحمه الله narrated that the Prophet صلی الله علیه وسلم met (Sayyiduna) Ja'far ibn Abu Talib رضی الله عنه and embraced him and kissed his forehead.[1]

COMMENTARY: This is about Ja'far's رضی الله عنه return from Ethiopia as mentioned in the hadith # 4682.

Bayadi (see footnote) was Abdullah ibn Jabir Ansari رضی الله عنه, the sahabi.

(٤٦٨٧) وَعَنْ جَعْفَرِ بْنِ اَبِيْ طَالِبٍ فِيْ قِصَّةِ رُجُوْعِهٖ مِنْ اَرْضِ الْحَبَشَةِ قَالَ فَخَرَجْنَا حَتّٰى اَتَيْنَا الْمَدِيْنَةَ فَتَلَقَّانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاعْتَنَقَنِيْ ثُمَّ قَالَ مَا اَدْرِيْ اَنَابِفَتْحِ خَيْبَرَ اَفْرَحُ اَمْ بِقُدُوْمِ جَعْفَرٍ وَوَافَقَ ذٰلِكَ فَتْحَ خَيْبَرَ۔ (رواه فی شرح السنة)

4687. Sayyiduna Ja'far ibn Abu Talib رضی الله عنه recounted the story of his return from the land of Ethiopia, saying, "We set out (from Habshah, Ethiopia) and came to Madinah where Allah's Messenger صلی الله علیه وسلم met me and embraced me. He remarked, 'I cannot say whether I am more happy at the conquest of Khaybar or at Ja'far's arrival. This (my arrival) coincided with the conquest of Khaybar."[2]

COMMENTARY: The teacher of Imam Shafi'I رحمه الله shaykh sufyan ibn Uyaynah رحمه الله went to meet Imam Maalik رحمه الله who shook hands with him and pleaded, 'If embracing was not a bid'ah (innovation), I would have embraced you." Shaykh Sufyan رحمه الله pointed out the people better that them had embraced one another. He narrated that tradition of the arrival of Sayyiduna Ja'far رضی الله عنه and the Prophet صلی الله علیه وسلم embracing him. Imam Malik رحمه الله said, "That was exclusive for Ja'far رضی الله عنه." Shaykh Sufyan رحمه الله said, 'No. That is general practice. If we are among the righteous then we and Jafar رضی الله عنه are on the same platform concerning this issue. If you permit me, I may narrate this hadith to your gathering." He said, "Yes, you may narrate it." He then narrated that hadith with his line of transmission and Imam Maalik رحمه الله observed silence.

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[1] Abu Dawud # 5220, Bayhaqi in Shu'ab ul Eeman # 3227, Both in mursal form. Some text of Musabih and the Sharh us sunnah (Holy Prophet's practice) have it from Bayudi with a sound isnad.

[2] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 3327.

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FEET MAY NOT BE KISSED

(٤٦٨٨) وَعَنْ زَرْعٍ وَكَانَ فِيْ وَفْدِ عَبْدِ الْقَيْسِ قَالَ لَمَّا قَدِمْنَا الْمَدِيْنَةَ فَجَعَلْنَا نَتَبَادَرُ مِنْ رَوَاحِلِنَا فَنُقَبِّلُ يَدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرِجْلَهٗ۔ (رواه ابوداؤد)

4688. Sayyiduna Zari رضی اللہ عنہ, who was a member of the deputation of Abd al Qays, said, "When we came to Madinah, we began to alight from our riding beasts rapidly and (raced to the Prophet صلی اللہ علیہ وسلم and) vied with each other to be the first to kiss the hand of Allah's Messenger صلی اللہ علیہ وسلم and his foot."[1]

COMMENTARY: The jurists say that it is disallowed to kiss anyone's foot. They explain this hadith thus:

(i) It was exclusively allowed to kiss the Prophet's صلی اللہ علیہ وسلم foot; or,
(ii) It was permitted in the beginning but the permission was withdrawn later; or,
(iii) Those people were unaware of the disallowance; or,
(iv) They were overtaken by their love and did this thing in their excitement or elation.

KISSING CHILDREN

(٤٦٨٩) وَعَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْتًا وَهَدْيًا وَدَلًّا وَفِيْ رِوَايَةٍ حَدِيْثًا وَكَلَامًا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِيْ مَجْلِسِهٖ وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهٖ فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِيْ مَجْلِسِهَا۔ (رواه ابوداؤد)

4689. Sayyidah Ayshah رضی اللہ عنہا narrated, "I did not see anyone resembling Allah's Messenger صلی اللہ علیہ وسلم in seriousness, calmness and pleasant disposition" - according to a version that includes: - "in talk and speech - more than Fatimah رضی اللہ عنہا whenever she came to visit him, he got up and welcomed her, took her by her hand, kissed her (on her forehead) and offered her his seat. And, whenever he visited her, she got up welcomed him, took him by his hand, kissed him (on his h and, and offered him her seat where she had been sitting.[2]

(٤٦٩٠) وَعَنِ الْبَرَآءِ قَالَ دَخَلْتُ مَعَ أَبِيْ بَكْرٍ أَوَّلَ مَا قَدِمَ الْمَدِيْنَةَ فَإِذَا عَائِشَةُ ابْنَتُهٗ مُضْطَجِعَةٌ قَدْ أَصَابَتْهَا حُمّٰى فَأَتَاهَا أَبُوْ بَكْرٍ فَقَالَ كَيْفَ أَنْتِ يَا بُنَيَّةُ وَقَبَّلَ خَدَّهَا۔ (رواه ابوداؤد)

4690. Sayyiduna Bara رضی اللہ عنہ narrated that, "I came with Abu Bakr رضی اللہ عنہ to Madinah (from an expedition) and we came first of all (into his house, directly). Behold! Ayshah, رضی اللہ عنہا his daughter, was lying down suffering from fever. Abu Bakr رضی اللہ عنہ came to her and asked, 'How are you, my daughter?' and, he kissed her on her cheek."[3]

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[1] Abu Dawud # 5225.
[2] Abu Dawud # 5217.
[3] Abu Dawud # 5222.

FOR THE SAKE OF THE CHILDREN

(٤٦٩١) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُتِيَ بِصَبِيٍّ فَقَبَّلَهُ فَقَالَ اَمَا اِنَّهُمْ مَبْخَلَةٌ مَجْبَنَةٌ وَاِنَّهُمْ لَمِنْ رَيْحَانِ اللّٰهِ۔ (رواه فی شرح السنة)

4691. Sayyidah Ayshah رضی اللہ عنہا narrated that a child was brought to the Prophet صلی اللہ علیہ وسلم. He kissed the child and said, "Know! They are a cause of miserliness and cowardice, but they are bestowed as Allah's bounty and provision."[1]

COMMENTARY: It is the love of the children that drives parents to do things that may not be proper. They become niggardly and avaricious as also cowards who keep away from jihad.

But the children are also a fragrance. Without children, parents are barren and restless like a hungry person seeking provision.

They are like flowers. Parents are delighted on seeing them, loving them and caressing them in the same way as anyone is delighted with a sweet smelling flower.

SECTION III اَلْفَصْلُ الثَّالِثُ

MAN & HIS CHILDREN

(٤٦٩٢) عَنْ يَعْلٰى قَالَ اِنَّ حَسَنًا وَ حُسَيْنًا اِسْتَبَقَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَضَمَّهُمَا اِلَيْهِ وَقَالَ اِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ۔ (رواه احمد)

4692. Sayyiduna Ya'la رضی اللہ عنہ said, "Hasan and Husayn raced one another to Allah's Messenger صلی اللہ علیہ وسلم. He held them in his arms affectionately and said, 'Surely, children are a cause of niggardliness and cowardice.'"[2]

COMMENTARY: This hadith expresses love and compassion for the children. But, the previous hadith has brought out their drawbacks using these very words.

HANDSHAKE & GIFTS

(٤٦٩٣) وَعَنْ عَطَاءِ بْنِ الْخُرَاسَانِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَصَافَحُوا يَذْهَبِ الْغُلُّ وَتَهَادُوْا تَحَابُّوا وَتَذْهَبِ الشَّحْنَاءُ (رَوَاهُ مَالِكٌ مُرْسَلًا)۔

4693. Sayyiduna Ata Khurasani رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Shake hands with each other, Hatred and animosity will be removed. Present gifts to each other, for, it removes malice (and grows love)."[3]

(٤٦٩٤) وَعَنِ الْبَرَآءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى اَرْبَعًا قَبْلَ الْهَاجِرَةِ فَكَاَنَّمَا صَلَّاهُنَّ فِيْ لَيْلَةِ الْقَدْرِ وَالْمُسْلِمَانِ اِذَا تَصَافَحَا لَمْ يَبْقَ بَيْنَهُمَا ذَنْبٌ اِلَّا سَقَطَ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ)

4694. Sayyiduna Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who offers four raka'at salah (prayer) before noon is as though he has

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) 3448.

[2] Ibn Majah # 3666, Musnad Ahma d4-172.

[3] Muwatta Maalik # 16, in mursal form.

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offered them in the night of power (laylat ul qadr). When two Muslims shake hands, there remains no sin between them, but is shed away."[1]

COMMENTARY: Teebi رحمه‌الله said that sin's refer to malice, hatred and enmity. It is as in the hadith # 4693.

CHAPTER - IV

STANDING OF (FOR SOMEONE) بَابُ الْقِيَام

This chapter is about standing up out of respect for someone. Some ulama (Scholars) say that it is masnun to stand up for someone coming to a meeting or to anyone, as a mark of respect and reverence for the visitor.

They cite the saying of the Prophet صلى‌الله‌عليه‌وسلم (Stand up to your leader). See hadith # 4695. Some authorities, however, say that it is makruh (disapproved) and a bid'ah (innovation). And the disallowance for it is established. The Prophet صلى‌الله‌عليه‌وسلم said, "Do not get up as the ajamis (non Arabs) do." He said, "This is the custom of the ajamis."

SECTION I اَلْفَصْلُ الْاَوَّلُ

STANDING UP TO RESPECT THE MERITORIOUS

(٤٦٩٥) عَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ لَمَّا نَزَلَتْ بَنُوْقُرَيْظَةَ عَلٰى حُكْمِ سَعْدٍ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِ وَكَانَ قَرِيْبًا مِنْهُ فَجَآءَ عَلٰى حِمَارٍ فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِلْاَنْصَارِ قُوْمُوْا اِلٰى سَيِّدِكُمْ ـ مُتَّفَقٌ عَلَيْهِ وَمَضٰى الْحَدِيْثُ بِطُوْلِهٖ فِيْ بَابِ حُكْمِ الْاُسَرَآءِ ـ

4695. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that when Banu Qarayzah submitted and agreed to (have Sa'd) رضى‌الله‌عنه as an arbitrator and to) abide by Sa'd's judgment, Allah's Messenger صلى‌الله‌عليه‌وسلم sent a messenger to him (to bring him to pass judgment). He was residing near his house, and came riding a donkey. When he approached the mosque, Allah's Messenger صلى‌الله‌عليه‌وسلم said to the Ansar, "Stand up out of respect for your chief."[2]

[This hadith is narrated at length earlier (# 3963)]

COMMENTARY: Banu Qurayzah were a tribe of the Jews of Madinah. In 5 AH, they betrayed the Muslim in the Battle of the Trenches and changed sides to support the infidels of Makkah. So, after victory at the Battle of Trenches, the Prophet صلى‌الله‌عليه‌وسلم declared war against them. They were compelled to lock themselves up in their forts, the Muslims besieged them for twenty five days when they submitted and agreed to accept the decision of Sayyiduna Sa'd رضى‌الله‌عنه ibn Mu'adh رضى‌الله‌عنه who was the chief of the tribe Aws, the allies of Banu Qurayzah. Though he was living near to the house of the Prophet صلى‌الله‌عليه‌وسلم yet he was wounded seriously in the Battle of Trenches, so he came riding an ass. He decided that their fighting men should be put to death and women and children should be enslaved and their properties should be divided. This resulted in some peace.

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[1] Bayhaqi in Sha'b ul Eeman # 8955.

[2] Bukhari # 4121, Muslim # 1768.

Most ulama (Scholars) go by this hadith and say that if an honourable man comes then people must stand up as a mark of respect for him. But, some ulama (Scholars) contend that the Prophet صلى الله عليه وسلم did not mean by:

قُوْمُوْا اِلٰى سَيِّدِكُمْ

that they should stand up to honour Sa'd رضى الله عنه as was the custom to stand up for a prominent man, for that is clearly disallowed. The prophet صلى الله عليه وسلم said, "It is the practice of the ajamis." He did not approve of it all his life. Yahya رحمه الله said that if it was for Sa'd's honour, the Prophet صلى الله عليه وسلم would not have said: (صلى الله عليه وسلم), but he would have said (قوموا السيدكم) - stand up for your leader!). They say that the prophet صلى الله عليه وسلم rather instructed them to get up and help their leader dismount because he was incapacitated.

These ulama (Scholars) also say about (i) the tradition that the Prophet صلى الله عليه وسلم stood up for Ikrimah رضى الله عنه (son of Abu Jahl) or (ii) the tradition of Adi رضى الله عنه ibn Hatim that whenever he went the Prophet صلى الله عليه وسلم stood up for him or moved from his place - these traditions are weak and it is not proper to deduce evidence from them.

However, the former ulama (Scholars) point out to the tradition that the Prophet صلى الله عليه وسلم stood up for Sayyidah Fatimah رضى الله عنها and she for him. They maintain that it is far-fetched to say that they stood up for love for one another and to show affection and to receive the visitor. Moreover, Teebi رضى الله عنه has stated in Muhiyus sunnah (Holy Prophet's practice) that the majority of the ulama (Scholars) agree that in the light of this hadith, it is allowed to stand up to honour the ulama (Scholars), righteous and religious elders.

Nawawi رحمه الله said the standing up for the respected men is mustahab (desirable). "Besides," he said "the disallowance to do so is not established from any sahih hadith."

Mutalib ul Mu'mineen quoted Qaniyah that it is not makruh (disapproved) to stand up to honour a visitor. The standing up by itself is not makruh (disapproved) but desiring it and being pleased with it is makruh (disapproved).

Qadi Iyad رحمه الله said the prohibition to stand up is for one who is sitting and people keep standing before him still he sits. It is as a hadith says.

The gist of this discussion is

- that it is allowed to stand up for a person who is learned and of outstanding ability. There is no harm in it,
- that it is makruh (disapproved) to stand up for one who does not deserve the honour yet craves that people should stand up for him,
- that it is makruh (disapproved) to stand up in order to flatter someone,
- that it is extremely makruh (disapproved) to stand up to honour world - oriented people and, in fact, a strict warning is given for this.

DISAPPROVED TO OCCUPY SOMEONE'S PLACE

(٤٦٩٦) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُقِيْمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهٖ ثُمَّ يَجْلِسُ فِيْهِ وَلٰكِنْ تَفَسَّحُوا وَتَوَسَّعُوْا۔ (متفق عليه)

4696. Sayyiduna Ibn Umar رضى الله عنه narrated that the prophet صلى الله عليه وسلم said, "No man must get another to vacate his place and then occupy it himself. Rather, you

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should spread out and make room (for others voluntarily).[1]

COMMENTARY: Some people say that the tacit meaning is 'No man must get another to vacate his place then occupy it himself. Rather, he should say 'you may spread out...'

Imam Nawawi رحمه الله said that this prohibition is nahi tahrimi. Whoever occupies a place has a right to it. No one else must dislodge him from there. It is unlawful for anyone else to forcibly occupy his place.

LEAVING ONE'S PLACE FOR A WHILE

(٤٦٩٧) وَعَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَامَ مِنْ مَجْلِسِهٖ ثُمَّ رَجَعَ اِلَيْهِ فَهُوَ اَحَقُّ بِهٖ۔ (رواه مسلم)

4697. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone gets up from his place where he was sitting and returns then he is more rightful to it."[2]

COMMENTARY: The ulama (Scholars) say that it applies to one who has left his place with intention to return there soon. The Prophet صلى الله عليه وسلم used to leave behind his sandals at his place if he had to go out for a little time.

However, if anyone goes far off or for a longtime then he has no right to his place even though he may have left behind some sign.

SECTION II اَلْفَصْلُ الثَّانِي

PROPHET صلى الله عليه وسلم DID NOT LIKE ANYONE TO STAND UP FOR HIM

(٤٦٩٨) عَنْ اَنَسٍ قَالَ لَمْ يَكُنْ شَخْصٌ اَحَبَّ اِلَيْهِمْ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانُوْا اِذَا رَاَوْهُ لَمْ يَقُوْمُوا لِمَا يَعْلَمُوْنَ مِنْ كَرَاهِيَتِهٖ لِذٰلِكَ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ)۔

4698. Sayyiduna Anas رضى الله عنه narrated that there was not anyone dearer to them than Allah's Messenger صلى الله عليه وسلم, yet when they saw him they did not stand up because they knew that he did not like that.[3]

COMMENTARY: The Prophet صلى الله عليه وسلم did not like to put on airs and affected manners in anything, walking, sitting, eating, drinking, etc. He said:

اَنَا وَاَتْقِيَاءُ اُمَّتِيْ بُرَاءٌ مِنَ التَّكَلُّفِ

(I and the members of my ummah are fed up with pretensions)

Teebi رحمه الله said that reflected perfect love, a clean inner self and unity at heart.

In short, to stand up or not to stand up out of respect depends on individual situation and conditions and on the people concerned. In some cases, it is proper not to stand up particularly when the person coming does not approved it, or when mutual relations are not subject to formalities. Also it is not allowed to stand up for one who possesses no religious merit but holds a worldly position.

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[1] Bukhari # 6269, Muslim # 2177.

[2] Muslim # 2179.

[3] Tirmidhi # 2754.

BEING PLEASED WHEN MEN STAND UP LIKE STATUES

(٤٦٩٩) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ اَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔ (رواه الترمذی وابوداؤد)

4699. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He to whom it pleases that people should stand up like statues for him must prepare his seat in hell."[1]

COMMENTARY: The words 'he must prepare his seat in hell' actually tell him that he has made himself deserving of hell. This applies to the arrogant one who cherishes that people must stand up to honour him. But, if anyone has no such desire, yet people stand up on their own to honour him, or to earn a reward, or out of humbleness, then there is no harm in it for him. Khattabi رحمہ اللہ has pointed out the hadith of Sayyiduna Sa'd رحمہ اللہ (# 4695) that it is mustahab (desirable) to stand up for a chief, a just ruler like a student stands before a teacher; and it is not makruh (disapproved) to do so. Bayhaqi has said that this kind of standing up is to earn reward and to honour. It is like the standing up for Sa'd رضی اللہ عنہ (at the command of the Prophet صلی اللہ علیہ وسلم or like the standing up of Talhah رضی اللہ عنہ for Ka'b ibn Maalik رضی اللہ عنہ. However, even a person who deserves that people stand up for him, should not crave it and should not be displeased if anyone does not stand up for him.

DISALLOWED TO STAND UP

(٤٧٠٠) وَعَنْ اَبِي اُمَامَةَ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلٰى عَصًا فَقُمْنَا لَهُ فَقَالَ لَاتَقُوْمُوْا كَمَا يَقُوْمُ الْاَعَاجِمُ يُعَظِّمُ بَعْضُهَا بَعْضًا۔ (رواه ابوداؤد)

4700. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came out (one day) learning on a staff. So, they stood up for him, but he said, "Do not stand up in the manner of the standing of the ajamis, some of whom show respect for some others."[2]

COMMENTARY: This hadith does not forbid standing up for others by itself, for, this is know to be permitted through other ahadith. Rather, it is disallowed if done to boast and be ostentatious. Also, the Prophet صلی اللہ علیہ وسلم forbade the sahabah (Prophet's Companions) رضی اللہ عنہم to stand up for him out of humility as also mentioned in the hadith (# 4698).

DO NOT OCCUPY ANOTHER'S PLACE

(٤٧٠١) وَعَنْ سَعِيْدِ بْنِ اَبِي الْحَسَنِ قَالَ جَآءَنَا اَبُوْبَكْرَةَ فِيْ شَهَادَةٍ فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهٖ فَاَبٰى اَنْ يَجْلِسَ فِيْهِ وَقَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ ذَا وَنَهَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّمْسَحَ الرَّجُلُ يَدَهٗ بِثَوْبِ مَنْ لَمْ يَكْسُهٗ (رواه ابوداؤد)

4701. Sayyiduna Sa'eed ibn Abu Hasan رحمہ اللہ (a glorious tabi'ee and brother of Hasan Basri) رحمہ اللہ said, "Abu Bakrah رضی اللہ عنہ came to us in connection with a

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[1] Tirmidhi # 2755 (2764), Abu Dawud # 5229, Musnad Ahmad 4-100.

[2] Abu Dawud # 5240.

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testimony (he had to give). A man stood up from his place for him (to sit on) but, he declined to sit in it and said, 'The Prophet صلى الله عليه وسلم has forbidden it, And, the prophet صلى الله عليه وسلم also forbade that one should wipe his hand on the garment of another person to whom he had not provided clothing."[1]

COMMENTARY: One may wipe one's hand on the clothing of one's children, slave, servant, etc. whom one has clothed. It is more correct that there is not harm in wiping hands on the clothing of a stranger too if he does not object to it.

As for sitting in the place of another, if he gives it happily then there is not harm in taking it. The man who had offered his place to Abu Bakr رضى الله عنه may have been prompted to do it or may have done it to observe formality. Or, Sayyiduna Abu Bakrah may have construed the Prophet's صلى الله عليه وسلم saying to be of a general absolute application.

LEAVE SOMETHING ON YOUR PLACE IF YOU HAVE TO GO FOR A SHORT WHILE

(٤٧٠٢) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَلَسَ وَجَلَسْنَا حَوْلَهٗ فَقَامَ فَاَرَادَ الرُّجُوْعَ نَزَعَ نَعْلَهٗ اَوْ بَعْضَ مَا يَكُوْنُ عَلَيْهِ فَيَعْرِفُ ذٰلِكَ اَصْحَابُهٗ فَيَقْعُدُوْنَ۔ (رواه ابوداؤد)

4702. Sayyiduna Abu Darda رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم was seated and they were seated around him and he got up, intending to return, he would take of his sandals (and put them in his place, going home barefooted) or something else from his person (like a sheet of cloth on his shoulder or a kerchief). His sahabah (Prophet's Companions) رضى الله عنهم would understand that he would return, so they remained seated at their places.[2]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم were seated around him. This means that they were to his right and left, and in front of him but it would not be right to say 'on all four sides' because it is not permitted to sit in the centre of a circle.

PROHIBITION TO SQUEEZE ONESELF BETWEEN TWO

(٤٧٠٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وعَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِرَجُلٍ اَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ اِلَّا بِاِذْنِهِمَا۔ (رواه الترمذى وابوداؤد)

4703. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "It is not lawful for a man that he separate two men (and squeeze himself between them) without their permission."[3]

COMMENTARY: This is applicable when those two men are friends and could converse with one another.

(٤٧٠٤) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَجْلِسُ بَيْنَ رَجُلَيْنِ اِلَّا بِاِذْنِهِمَا۔ (رواه ابوداؤد)

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[1] Abu Dawud # 4828.

[2] Abu Dawud # 4854.

[3] Tirmidhi # 2752 (2761), Musnad Ahmad # 7078, Abu Dawud # 4845.

4704. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grandfather that Allah's Messenger صلى الله عليه وسلم said, "Do not sit between two men (who are already seated) without their permission."[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

THE SAHABAH (PROPHET'S COMPANIONS) رضى الله عنهم DISPERSED AS THE PROPHET صلى الله عليه وسلم STOOD UP

(٤٧٠٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ مَعَنَا فِي الْمَسْجِدِ يُحَدِّثُنَا فَإِذَا قَامَ قُمْنَا قِيَامًا حَتّٰى نَرَاهُ قَدْ دَخَلَ بَعْضَ بُيُوتِ اَزْوَاجِهٖ۔

4705. Sayyiduna Abu Hurahrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم would sit with them in the mosque and converse. When he rose, they too stood up and remained standing till they saw him go into the house or one of his wives رضى الله عنهن[2]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم did not arise to show respect, but because the meeting had concluded. They kept standing lest he remembered something or returned when they saw him go, they dispersed.

MAKE ROOM FOR THE NEW COMER

(٤٧٠٦) وَعَنْ وَاثِلَةَ بْنِ الْخَطَّابِ قَالَ دَخَلَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ قَاعِدٌ فَتَزَحْزَحَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ اِنَّ فِي الْمَكَانِ سَعَةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلْمُسْلِمِ لَحَقًّا اِذَا رَاٰهُ اَخُوْهُ اَنْ يَتَزَحْزَحَ لَهٗ (رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ)۔

4706. Sayyiduna Wathilah ibn Khattab رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم when he was sitting in the mosque. So Allah's Messenger صلى الله عليه وسلم shifted a bit to make room for him. The man submitted, "O Messenger of Allah, there is enough space!" And, the Prophet صلى الله عليه وسلم said, "Indeed, a Muslim has the right that when his brother sees him, he should shift somewhat to make some space for him."[3]

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[1] Abu Dawud # 4844.

[2] Bayhaqi in Shu'ab ul Eeman # 8930.

[3] Bayhaqi in Shab ul Eeman # 8933.

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CHAPTER - V

SITTING, SLEEPING, WALKING

بَابُ الْجُلُوسِ وَالنَّوْمِ وَالْمَشْيِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

SITTING WITH KNEES UP

(٤٧٠٧) عَنِ ابْنِ عُمَرَ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِفِنَآءِ الْكَعْبَةِ مُحْتَبِيًا بِيَدَيْهِ (رواه البخارى)

4707. Sayyiduna Ibn Umar رضى الله عنه narrated "I saw Allah's Messenger صلى الله عليه وسلم in the courtyard of the Ka'bah sitting in the manner of ihtiba (which is knees drawn up, legs drawn against the belly) supporting his legs with his hands.[1]

COMMENTARY: Ihtiba is to sit with knees drawn up, feet & heels resting on the ground and hands griping the shins. The buttocks either rest on the ground or remain suspended. Sometimes, a garment or a piece of cloth confines the legs, instead of the hands griping them.

The Arabs were accustomed to sit in this manner. It is allowed to sit so. Rather it is mustahab (desirable).

(see also Manners in Islam, Bukhari, hadith # 1178 and 1182. the forms are qurtasa in which hands grip the legs and hawah or ihtiba in which a garment or piece of cloth enwraps them. - Darul Isha'at, Karachi)

LYING DOWN WITH FOOT ON FOOT

(٤٧٠٨) وَعَنْ عَبَّادِ بْنِ تَمِيْمٍ عَنْ عَمِّهٖ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ مُسْتَلْقِيًا وَاضِعًا اِحْدٰى قَدَمَيْهِ عَلَى الْاُخْرٰى۔ (متفق عليه)

4708. Sayyiduna Abbad ibn Tamim رحمه الله narrated that on the authority of his paternal uncle (Sayyiduna Abdullah ibn Zayd Ansari) رضى الله عنه that he said, "I saw Allah's Messenger صلى الله عليه وسلم lying on his back in the mosque having placed on foot over the other."[2]

COMMENTARY: When a foot is put on another, the lower wrapper will not be displaced, but if a leg is put on another the body might be uncovered.

The Prophet صلى الله عليه وسلم lied down as described in the hadith, sometimes. He did this to show that it is allowed, or to take a short rest. It was his custom, otherwise, where people were around to observe humility to the utmost. He set cross legged in a dignified and humble manner.

(٤٧٠٩) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّرْفَعَ الرَّجُلُ اِحْدٰى رِجْلَيْهِ عَلَى الْاُخْرٰى وَهُوَ مُسْتَلْقٍ عَلٰى ظَهْرِهٖ۔ (رواه مسلم)

4709. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم disallowed that a man should raise one leg and place the other on it while he lies on his back[3]

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[1] Bukhari # 6272.

[2] Bukhari # 6287, Muslim # 2100.

[3] Muslim # 2099.

(٤٧١٠) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَسْتَلْقِيَنَّ اَحَدُكُمْ ثُمَّ يَضَعُ اِحْدٰى رِجْلَيْهِ عَلَى الْاُخْرٰى۔

(رواه مسلم)

4710. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Let no one among you lie down on his back raising one leg and placing the other on it."[1]

COMMENTARY: When lying down on one's back, one may have a leg on another in two ways.

(i) Both legs may be stretched with one leg on another. There is no harm in lying down in this way. The body cannot be uncovered in this way. This is what is meant by the hadith (# 4708); 'having one foot on another.'

(ii) One leg is raised with the knee up and the other leg is on the raised knee of the first leg. This method is disallowed, if there is likelihood of the body being uncovered at the thighs. This can happen with a waste wrapper that is short. If a pajama is worn, or the waste wrapper is long enough and the body will not be uncovered, then this form of lying down is also allowed. The point is that the thighs and private parts should not be bared.

SWAGGERING

(٤٧١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَتَبَخْتَرُ فِيْ بُرْدَيْنِ وَقَدْ اَعْجَبَتْهُ نَفْسُهُ خُسِفَ بِهِ الْاَرْضَ فَهُوَ يَتَجَلْجَلُ فِيْهَا اِلٰى يَوْمِ الْقِيَامَةِ۔ (متفق علیہ)

4711. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "while a man was swaggering in two striped cloaks feeling pleased with himself (and regarding others with disdain), he was swallowed up (and consumed) by the earth. He will continue to sink down into it till the day of resurrection."[2]

COMMENTARY: It is said that this hadith refers to Quran.[3]

Nawawi رحمہ اللہ, however, said that he might be one of this ummah or may have been of any of the past ummahs. Nevertheless, swaggering or strutting which is to walk boastfully, holding the other people in contempt, is very bad and its consequences are frightening. We seek refuge in Allah from that!

BEST WAY TO WALK: A man's walk gives out his nature and temperament. There are ten kinds of walk and each from is given a name by the Arabs. The ideal form is called (هون) (hawn) which means 'peace' 'consistency.' While the movement is perfect, short and deliberate steps are taken somewhat quickly, not aimlessly ambling like a weary one and not rushing about impatiently flouncing. Both these kinds are bad. They disclose the morose and foolish nature of the walker. Allah has described hawn as the walk of His dear slaves:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا

{And the slaves of the compassionate are those who walk on the earth in humility} (25: 63)

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[1] Muslim # 2099 (ibid).

[2] Bukhari # 5789; Muslim # 2088.

[3] See Quran 28: 26-29, 29: 39, 40: 24.

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SECTION II اَلْفَصْلُ الثَّانِيْ

MUSTAHAB (DESIRABLE) TO RECLINE ON PILLOW

(٤٧١٢) عَنْ جَابِرِ بْنِ سُمْرَةَ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلٰى وِسَادَةٍ عَلٰى يَسَارِهٖ (رواه الترمذى)

4712. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم reclining on a pillow at his left side.[1]

COMMENTARY: It is mustahab (desirable) to recline on a pillow. The Prophet صلى الله عليه وسلم had said that if any one presents a pillow, it must be accepted just as he had said about scent.

IHTIBA SITTING

(٤٧١٣) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَلَسَ فِي الْمَسْجِدِ اِحْتَبٰى بِيَدَيْهِ۔ (رواه رزين)

4713. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم sat in the mosque, he drew up his knees and griped them with his hands.[2] (This is ihtiba)

A HUMBLE SITTING

(٤٧١٤) وَعَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ اَنَّهَا رَاَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ وَهُوَ قَاعِدٌ اَلْقُرْفُصَاءَ قَالَتْ فَلَمَّا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُتَخَشِّعَ اُرْعِدْتُ مِنَ الْفَرَقِ۔ (رواه ابوداؤد)

4714. Sayyiduna Qaylah bint Makhramah رضى الله عنها said, "I saw Allah's Messenger صلى الله عليه وسلم sitting in the mosque in the qurfusa manner."

She said, "When I saw Allah's Messenger صلى الله عليه وسلم in this humble manner, I was overcome with fear and trembled."[3]

COMMENTARY: Qurfusa is to sit with knees errect and gripped by the hands. It is also to keep them on the ground with thighs touching the belly and the palms in the armpits of the opposite side. This posture was adopted by the desert Arabs. The Prophet صلى الله عليه وسلم often sat in this manner (see hadith # 4707)

PROPHET'S SITTING AFTER FAJR

(٤٧١٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِيْ مَجْلِسِهٖ حَتّٰى تَطْلُعَ الشَّمْسُ حَسْنَاءَ۔ (رواه ابوداؤد)

4715. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that after the Prophet صلى الله عليه وسلم had offered the salah (prayer) of fajr, he sat crossed legged in his place till the sun had risen high.[4]

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[1] Tirmidhi # 2770.

[2] Razin, (Abu Dawud # 4846 But does not mention the mosque).

[3] Abu Dawud # 4847.

[4] Abu Dawud # 4850.

LYING DOWN ON RIGHT SIDE

(٤٧١٦) وَعَنْ اَبِي قَتَادَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا عَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلٰى شِقِّهِ الْاَيْمَنِ وَاِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَأْسَهُ عَلٰى كَفِّهِ۔ (رواه فی شرح السنة)

4716. Sayyiduna Abu Qatadah رضی اللہ عنہ said that when the Prophet صلی اللہ علیہ وسلم alighted (at any place) during the night for a rest, he lay on his right side. And, when he alighted just before down to rest, he kept his arm erect on the elbow resting on the ground and placed his head in the palm of his hand.[1]

COMMENTARY: In the morning before dawn, he did not lie down properly because he had to remain alert and resume the journey after the salah (prayer) of fajr.

Sleeping on the right side is good because one does not become negligent and ford is also digested well. Physicians recommend that one should lie on one's right side.

According to some traditions, when much of the night remained, the Prophet صلی اللہ علیہ وسلم placed a brick under his head. If dawn was approaching then he put his head in his palm described in the hadith.

PROPHET صلی اللہ علیہ وسلم SLEPT WITH HEAD TOWARD MOSQUE

(٤٧١٧) وَعَنْ بَعْضِ اٰلِ اُمِّ سَلَمَةَ قَالَ كَانَ فَرَاشُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِمَّا يُوْضَعُ فِيْ قَبْرِهٖ وَكَانَ الْمَسْجِدُ عِنْدَ رَاْسِهٖ۔ (رواه ابوداؤد)

4717. One of the sons of Sayyidah Umm Salamah رضی اللہ عنہا said that the bedding of Allah's Messenger صلی اللہ علیہ وسلم was similar to the piece of cloth that was put in his grave. And (he slept such that) the mosque was towards his head.[2]

COMMENTARY: The measurement of the Prophet's صلی اللہ علیہ وسلم bedding was approximately equal to the piece of cloth placed in his grave. It was not much in length or breath. In fact, it was a red cloak on which he lay during his illness. When he died, Sayyiduna Shaqran رضی اللہ عنہ his slave, put it in the grave without consulting the sahabah (Prophet's Companions) رضی اللہ عنہم. His idea was that no one should use the Prophet's صلی اللہ علیہ وسلم cloth after him. However, the sahabah (Prophet's Companions) رضی اللہ عنہم removed this cloth before the grave was covered.

Whenever the Prophet صلی اللہ علیہ وسلم lied down, he made it sure that his head was towards the mosque. His room was to the left of the mosque and he lied down in the direction of the qiblah.

According to one copy of the Mishkat, the word is masjad (not masjid) meaning prayer rug. This means that he kept it by his head when he lied down to sleep.

DISAPPROVED TO LIE ON STOMACH

(٤٧١٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مُضْطَجِعًا عَلٰى بَطْنِهٖ فَقَالَ اِنَّ هٰذِهٖ ضِجْعَةٌ لَا يُحِبُّهَا اللّٰهُ۔ (رواه الترمذی)

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[1] Bayhaqi in Sharah us Sunnah (Holy Prophet's practice) # 3359, Muslim # 313-687.

[2] Abu Dawud # 5044,

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4718. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger saw a man stretched out on his stomach (on the ground). He said, "Surely this way of lying down is what Allah does not like."[1]

COMMENTARY: The ulama (Scholars) say that lying down can be in one of four ways.

(i) Lying on one's back. This is how those who reflect on the creation lie and they strengthen their faith in this way. They observe the heavenly bodies.

(ii) Lying on one's right side. The worshipers lie down this way. They can awake in the night and negligence may not overtake them. They get up on time to offer salah (prayer).

(iii) Lying down on one's left side. This is how the lethargic lie down. They get a sound sleep in this way and they rest their body well.

(iv) Lying face down on one's belly. This is how the negligent and foolish lie. This is also very disgraceful and evil.

(٤٧١٩) وَعَنْ يَعِيْشَ بْنِ طِخْفَةَ بْنِ قَيْسٍ الْغَفَّارِيِّ عَنْ اَبِيْهِ وَكَانَ مِنْ اَصْحَابِ الصُّفَّةِ قَالَ بَيْنَمَا اَنَا مُضْطَجِعٌ مِّنَ السَّحَرِ عَلٰى بَطْنِيْ اِذَا رَجُلٌ يُحَرِّكُنِيْ بِرِجْلِهٖ فَقَالَ اِنَّ هٰذِهٖ ضِجْعَةٌ يُبْغِضُهَا اللّٰهُ فَنَظَرْتُ فَاِذَا هُوَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواہ ابوداؤد)

4719. Sayyiduna Ya'ish ibn Tikhfah Ghafari رحمہ اللہ narrated that his father who was among the ahl us Suffah رضی اللہ عنہ said, "While I was lying on my stomach because of pain in my chest, someone shook me with his foot and said, 'this kind of lying down Allah dislikes.' I looked and saw that he was Allah's Messenger صلی اللہ علیہ وسلم."[2]

COMMENTARY: Pain in chest could have been alleviated in other ways than by lying face down.

SLEEPING ON ROOF WITHOUT PALISADE IS INVITING TROUBLE

(٤٧٢٠) وَعَنْ عَلِيِّ بْنِ شَيْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ عَلٰى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَابٌ وَفِيْ رِوَايَةٍ حِجَارٌ فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ مُعَالَمِ السُّنَنِ لِلْخَطَابِيِّ حِجًى۔

4720. Sayyiduna Ali ibn Shayban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone sleeps in the night on the roof a house that has no protective wall, 'or according to a version, "no stone palisade, then no responsibility exists concerning him."[3]

COMMENTARY: This hadith has three versions and each uses a different word:

(i) (حجاب) (hijab) meaning 'screen'. It refers to the wall that serves as a screen on the roof and also preserves anyone from falling down.

(ii) (حجار) (hijar) plural of (حجر) (hijr). It surrounds the roof so that no one may overstep it and fall down. It may also be a fence.

(iii) (حجی) haja or hija and it means a curtain. In the latter case, it also means 'intelligence' which bars a person from what harms. Haja also means edge or

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[1] Tirmidhi # 2768.

[2] Abu Dawud # 5040, Ibn Majah.

[3] Abu Dawud # 5041, Abu Muslim as sun an by Khattabi has a place of protection.

corner where the fence of the roof is. (The word is pronounced hajan or hijan (حجن).

The hadith says that Allah has taken responsibility to protect every person. It is His mercy and compassion that He has appointed angels and created such means as a person may use and preserve himself. But, if anyone cares not to adopt precautionary measures, then Allah absolves Himself of responsibility.

(٤٧٢١) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّنَامَ الرَّجُلُ عَلٰى سَطْحٍ لَيْسَ بِمَحْجُوْرٍ عَلَيْهِ۔ (رواه الترمذى)

4721. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that any man should sleep on a roof that has no enclosures.[1]

DO NOT SIT WITHIN A CIRCLE OF MEN

(٤٧٢٢) وَعَنْ حُذَيْفَةَ قَالَ مَلْعُوْنٌ عَلٰى لِسَانِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ وَسْطَ الْحَلَقَةِ۔ (رواه الترمذى وابوداود)

4722. Sayyiduna Hudhayfah said that he who sits in the middle of a circle is cursed by the tongue of Muhammad صلى الله عليه وسلم.[2]

COMMENTARY: The ulama (Scholars) differ on the application this curse:

(i) A man comes to some people and instead of sitting at the extremes, he hops over shoulders to get to the centre.

(ii) Someone sits in the middle of a group of people in such a way that he obstructs some of them from the view of some others and they find it difficult to carry on their discussion.

(iii) A jester leaps over the assembled men into the middle to make people laugh with his jokes.

ASSEMBLE AT SPACIOUS PLACE

(٤٧٢٣) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْمَجَالِسِ اَوْسَعُهَا۔ (رواه ابوداؤد)

4723. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best places to sit together are the most spacious ones."[3]

SIT TOGETHER, NOT SEPARATELY

(٤٧٢٤) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ جَآءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابُهٗ جُلُوْسٌ فَقَالَ مَالِيْ اَرَاكُمْ عِزِيْنَ۔ (رواه ابوداؤد)

4724. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that when Allah's Messenger

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[1] Tirmidhi # 2854.

[2] Tirmidhi # 2753, Abu Dawud # 4826.

[3] Abu Dawud # 4820.

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صلى الله عليه وسلم **came (into the mosque from his home), the sahabah (Prophet's Companions)** رضى الله عنهم **were seated (in groups, hither and thither). He said, "Why is it that I see you is separate groups?"**[1]

COMMENTARY: The Arabic word at the conclusion is (عزين) the plural of (عزة) izzah meaning; 'party.' Band, 'company' (of people). To sit in separate bands creates separation. So, the prophet صلى الله عليه وسلم exhorted the sahabah (Prophet's Companions) رضى الله عنهم to sit together. That is a sign of unity and togetherness.

Muslims must sit in a single group or row when they are at one place.

DO NOT LIE PART IN SHADE PART IN SUN

(٤٧٢٥-٤٧٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا كَانَ اَحَدُكُمْ فِي الْفَيْءِ فَقَلَصَ عَنْهُ الظِّلُّ فَصَارَ بَعْضُهُ فِي الشَّمْسِ وَ بَعْضُهُ فِي الظِّلِّ فَلْيَقُمْ۔ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ شَرْحِ السُّنَّةِ عَنْهُ قَالَ اِذَا كَانَ اَحَدُكُمْ فِي الْفَيْءِ فَقَلَصَ عَنْهُ فَلْيَقُمْ فَاِنَّهٗ مَجْلِسُ الشَّيْطٰنِ هٰكَذَا رَوَاهُ مَعْمَرٌ مَوْقُوْفًا

4725. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "When any of you is (sitting or lying down) in the shade and the shadow withdraws from him leaving some of him in the sun and some of him in the shade, let him get up."**[2]

4726. (According to Sharh us sunnah (Holy Prophet's practice)) he (Abu Hurayrah) رضى الله عنه **said, "When any of you is (sitting or lying down) in the shade and it falls back from him, let him get up from there), because it is like the sitting of the devil."**[3]

Ma'mar transmitted in this way from Abu Hurayrah رضى الله عنه **(in a mursal form).**

COMMENTARY: The second part is a mawquf hadith, but clearly a sahabi رضى الله عنه will narrate it only if he had heard it from the Prophet صلى الله عليه وسلم.

Some people say that the words 'sitting of the devil' represent a true expression. The devil really sits there. Only he will choose to sit part in the shade and part in sunlight.

Some others say that the devil compels a person to remain in such a position. The devil means to harm him. So, just as he is man's enemy in religion, he also is his enemy in his body.

As for sitting or lying down in the sun wholly, it is disallowed or makruh (disapproved) for another reason which is that it is bad for health. However, if one sit in the sun in winter to get the heat, then it is allowed.

WOMEN SHOULD KEEP TO THE SIDES

(٤٧٢٧) وَعَنْ اَبِيْ اُسَيْدِ نِ الْاَنْصَارِيِّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَهُوَ خَارِجٌ مِّنَ الْمَسْجِدِ فَاخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيْقِ فَقَالَ لِلنِّسَاءِ اِسْتَاْخِرْنَ فَاِنَّهٗ لَيْسَ لَكُنَّ اَنْ تَحْقُقْنَ الطَّرِيْقَ عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيْقِ فَكَانَتِ الْمَرْاَةُ تَلْصَقُ بِالْجِدَارِ حَتّٰى اَنَّ ثَوْبَهَا لَيَتَعَلَّقُ بِالْجِدَارِ۔ (رواه ابوداؤد و البيهقي في شعب الايمان)

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[1] uslim # 119-430, Abu Dawud # 4823. (See also Munner in Islam – Darul Isha'at Karachi)

[2] Abu Dawud # 4821.

[3] Sharh us Sunnah (Holy Prophet's practice) # 3335.

4727. Sayyiduna Abu Usayd Ansari narrated that he heard Allah's Messenger صلى الله عليه وسلم while he was emerging from the mosque (and speaking of religious issues) and men and women were mingled in the road. (He heard him that) he said to the women, "keep back (from men). Because it is not proper for you to walk in the middle of the road. You must stay to the sides of the road." After that, the women kept extremely close to the wall so much so that their garments clung to the wall (sometimes)."[1]

WALK APART FROM WOMEN

(٤٧٢٨) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ يَمْشِيَ يَعْنِي الرَّجُلُ بَيْنَ الْمَرْاَتَيْنِ (رواه ابوداؤد)

4728. Sayyiduna Ibn Umar رضى الله عنه said that the Prophet صلى الله عليه وسلم forbade that one should walk between two women – meaning, he forbade (any) man.[2]

COMMENTARY: It is the narrator who put in the word 'meaning' to explain the hadith, otherwise 'man' is not a word of the hadith.

Not only between two women, men are disallowed also to walk with women, if there is fear of mischief or temptation.

SIT WHERE A PLACE IS VACANT

(٤٧٢٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنَّا اِذَا اَتَيْنَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَلَسَ اَحَدُنَا حَيْثُ يَنْتَهِي۔ رَوَاهُ اَبُوْدَاوٗدَ وَذُكِرَ حَدِيْثَا عَبْدِاللّٰهِ بْنِ عَمْرٍو فِيْ بَابِ الْقِيَامِ وَسَنَذْكُرُ حَدِيْثَيْ عَلِيٍّ وَاَبِيْ هُرَيْرَةَ فِيْ بَابِ اَسْمَآءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصِفَاتِهٖ اِنْ شَآءَ اللّٰهُ تَعَالٰى۔

4729. Sayyiduna Jabir ibn Samurah رضى الله عنه said, "When we came to (a gathering of) the Prophet, everyone of us sat down at the extreme and (where a place was vacant)."[3]

COMMENTARY: The etiquette of the assembly were observed by the sahabah (Prophet's Companions) رضى الله عنهم when they went to the Prophet صلى الله عليه وسلم None of them sought a better and a more conspicuous place. Only he who thinks too highly of himself looks for a prominent places but the sahabah (Prophet's Companions) رضى الله عنهم were free from egoism. They set down wherever they got a seat.

The two hadith of Abdullah ibn Amr رضى الله عنه have been narrated at # 4703(لايحل للرجل) and 4704(وَلَايجلس بين رجلين) in the chapter on Standing up.

And the two hadith of Ali رضى الله عنه and Abu Hurayrah رضى الله عنه will be narrated insha Allah, at # 5790(كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مشى تكفا) and 5795(مَارَأَيْتُ شَيْئًا احسن من رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ).

SECTION III اَلْفَصْلُ الثَّالِثُ

DISALLOWED FORM OF SITTING

(٤٧٣٠) عَنْ عَمْرِو بْنِ الشَّرِيْدِ عَنْ اَبِيْهِ قَالَ مَرَّ بِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا جَالِسٌ هٰكَذَا وَقَدْ

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[1] Abu Dawud # 5272, Bayhaqi in Shu'ab ul Eeman.

[2] Abu Dawud # 5273.

[3] Abu Dawud # 4825.

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وَضَعْتُ يَدِيَ الْيُسْرٰى خَلْفَ ظَهْرِيْ وَاتَّكَأْتُ عَلٰى اَلْيَةِ يَدِيْ فَقَالَ اَتَقْعُدُ قِعْدَةَ الْمَغْضُوْبِ عَلَيْهِمْ (رواه ابوداؤد)

4730. Sayyiduna Amr ibn Shurayd رحمه الله narrated that on the authority of his father (Shurayd Thaqafi) رضى الله عنه who said, "Allah's Messenger صلى الله عليه وسلم passed by me while I was sitting in this manner; my left hand was behind my back and I was leaning on the flesh of my hand. He said, 'Will you sit in the manner of these with whom Allah is angry?"[1]

COMMENTARY: Those with whom Allah is angry are the Jews according to the Quran, Surah al-Fatihah. But, it could also mean all disbelievers.
Muslim must not emulate them.

LYING DOWN ON ONE'S STOMACH

(٤٧٣١) وَعَنْ اَبِيْ ذَرٍّ قَالَ مَرَّ بِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا مُضْطَجِعٌ عَلٰى بَطْنِيْ فَرَكَضَنِيْ بِرِجْلِهٖ وَقَالَ يَا جُنْدُبُ اِنَّمَا هٰذِهٖ ضِجْعَةُ اَهْلِ النَّارِ۔ (رواه ابن ماجة)

4731. Sayyiduna Abu Dharr رضى الله عنه narrated, "The Prophet صلى الله عليه وسلم passed by me while I was lying down on my stomach. He jerked me with his foot, saying 'Jundub! This is how they who will go to hell lie down.'[2] (Jundub was his name)

COMMENTARY: The Prophet صلى الله عليه وسلم did not call him by his kunyah, but used his name, Jundub.
He said that only the disbelievers lie down on their stomach. Or he may have meant that the dwellers of hell would lie in this manner.

CHAPTER - VI

SNEEZING & YAWNING — بَابُ الْعُطَاسِ وَالتَّثَاؤُبِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

YAWNING IS FROM THE DEVIL

(٤٧٣٢) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّثَاؤُبَ فَاِذَا عَطَسَ اَحَدُكُمْ وَحَمِدَ اللّٰهَ كَانَ حَقًّا عَلٰى كُلِّ مُسْلِمٍ سَمِعَهٗ اَنْ يَّقُوْلَ لَهٗ يَرْحَمُكَ اللّٰهُ فَاَمَّا التَّثَاؤُبُ فَاِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَاِذَا تَثَاءَبَ اَحَدُكُمْ فَلْيَرُدَّهٗ مَا اسْتَطَاعَ فَاِنَّ اَحَدُكُمْ اِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ (رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ فَاِنَّ اَحَدُكُمْ اِذَا قَالَ هَا ضَحِكَ الشَّيْطَانُ مِنْهُ)۔

4732. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Surely, Allah likes sneezing but dislikes yawning. Thus, when any of you sneezes and praises Allah, it becomes incumbent on every Muslim who hears him to say, 'May Allah have mercy on you! As for yawning, it is from the devil, so, when one of

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[1] Abu Dawud # 4848.
[2] Ibn Majah # 3724.

you gets the urge to y awn, he should suppress it to the best of his ability, for when any of you y awns, the devil laughs at him."[1]

According to another version in Bukhari, additional words are: "And, if any of you say 'Ha,' the devil laughs at him."[2]

COMMENTARY: Sneeze relieves the mind and improves understanding. This results in better obedience. Yawning causes lethargy and hampers proper understanding.

Thus, the words that Allah likes sneezing and dislikes yawning are in terms of their results. To praise Allah is to say (الحمد لله) (Praise belongs to Allah) and it is better to add (رب العلمين) Lord of the worlds). However, it is best to say:

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ

(Praise belongs to Allah in all circumstances).

Ibn Abu Shaybah رحمه الله reported that in Musannaf that Sayyiduna Ali رضى الله عنه narrated in a muwquf form that if any one sneezes and says: (الحمد لله رب العلمين على كل حال) (Praise belongs to Allah, Lord of the worlds, in all circumstances), then he will never be afflicted with pain in molar teeth and in ear.

The ulama (Scholars) say that the wisdom in praising Allah on sneezing is that sneeze is assign of mental health and alert temperament. This is a great blessing of Allah. Obviously it is most appropriate that one should praise Allah on being bestowed His blessing.

IT IS FARD (COMPULSORY) OR WAJIB (OBLIGATORY) TO SAY MAY ALLAH HAVE MERCY ON YOU

The hadith say that every Muslim who hears the sneezer praise Allah must say 'May Allah have mercy on you!' (يرحمك الله). Does it mean that it is fard (compulsory) to say these words? The Hanafis say that it is wajib kifayah (adiquate obligation) on those who hear the sneezer's praise to say 'May Allah have mercy on you!' This means that if one of those who hear him says (يرحمك الله), the rest are absolved of the wajib (obligatory duty). But, according to one opinion it is mustahab (desirable) to respond.[3]

However, it is written in Safar us Sa'adah that the apparent meaning of the saheeh (correct/perfect) ahadith is that it is fard (compulsory) on every Muslim (who hears the sneezer's praise) to say (يرحمك الله). The response of any of them will not absolve the others of the fard (compulsory). Some ulama (Scholars) follow this opinion.

The Shafi's رحمه الله say that the response to the sneezer's praise of Allah is sunnah (Holy Prophet's practice) kifayah but it is better that every one who is present should respond. with (يرحمك الله) May Allah have mercy on you!

Imam Maalik's رحمه الله opinion is not clear whether the response is wajib (obligatory) or sunnah (Holy Prophet's practice), if the sneezer says (الحمد لله) Praise belongs to Allah and is heard by those present. If he does not say (الحمد لله) then he does not deserve a response. Also, if he speaks so softly that no one hears him them he does not deserve a response. The key word is (سمعه) 'hears it' The same command applies to salaam and all affair's that are fard kifayah

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[1] Bukhari # 6226 (and # 3289)

[2] Bukhari # 5223 (and # 3289) - not Muslim as the Urdu/Arabic text say.

[3] It is not clear if the response is mustahab (desirable) instead of Wajib (obligatory) kifayah on all who hear, or it is mustahab (desirable) on the rest of the people who are said to be absolved because of one person responding (Translator) RAR

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(adequate duty), like sick visits, burial preparations, funeral salah (prayer) and so on.
It is stated in Sharh us sunnah (Holy Prophet's practice) that this hadith is evidence that the sneezer must say (الحمد لله) in an audible voice for others who are present to hear it and he may deserve a response.

RESPONSE TO FIRST RESPONSE

(٤٧٣٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُ لِلّٰهِ وَلْيَقُلْ لَهُ اَخُوْهُ اَوْصَاحِبُهُ يَرْحَمُكَ اللّٰهُ وَإِذَا قَالَ لَهُ يَرْحَمُكَ اللّٰهُ فَلْيَقُلْ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ۔ (رواه البخاری)

4733. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you sneezes, he must say (الحمد لله) 'Praise belongs to Allah.' Then, his brother (Muslim) - or his companion - should say to him (يرحمك الله) 'May Allah have mercy on you!' when he says (يرحمك الله), he (the sneezer) must say:

يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ

'May Allah guide you and may He put your affairs right!'"[1]

NO RESPONSE IF SNEEZER FAILS TO PRAISE ALLAH

(٤٧٣٤) وَعَنْ اَنَسٍ قَالَ عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَشَمَّتَ اَحَدُهُمَا وَلَمْ يُشَمِّتِ الْاٰخَرُ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَمَّتَّ هٰذَا وَلَمْ تُشَمِّتْنِي قَالَ إِنَّ هٰذَا حَمِدَ اللّٰهَ وَلَمْ تَحْمَدِ اللّٰهَ۔ (متفق علیه)

4734. Sayyiduna Anas رضی اللہ عنہ narrated that two man sneezed while they were sitting near the Prophet صلی اللہ علیہ وسلم. He gave response to one of them (Saying (يرحمك الله) - may Allah have mercy on you!) but not to the other. This man said, "O Messenger of Allah, you prayed for him but not for me." He said, "Surely, this one had praise Allah, but you did not praise Allah." (So, you do not deserve a response.)[2]

COMMENTARY: If anyone who sneezes does not say (الحمد لله) then he does not deserve an invocation of mercy (يرحمك الله).
Mukhul رحمہ اللہ said that he was sitting with Ibn Umar رضی اللہ عنہ in a mosque when someone sneezed from a corner. Ibn Umar رضی اللہ عنہ responded, "May Allah have mercy on you (يرحمك الله) if you have praised Allah."
Shabi رحمہ اللہ said, "If you hear someone from behind a wall sneeze and say (الحمد لله) praise belongs to Allah then you should give a response to him, saying (يرحمك الله) May Allah have mercy on you!"

(٤٧٣٥) وَعَنْ اَبِي مُوْسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا عَطَسَ اَحَدُكُمْ فَحَمِدَ اللّٰهَ فَشَمِّتُوْهُ وَإِنْ لَمْ يَحْمَدِ اللّٰهَ فَلَا تُشَمِّتُوْهُ۔ (رواه مسلم)

4735. Sayyiduna Abu Musa رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ

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[1] Bukhari # 6224.
[2] Bukhari # 6225, Muslim # 2991.

وسلم say, "If anyone among you sneezes and praise Allah (saying (الحمدلله)) then pray for him (يرحمكالله) Allah have mercy on you). But, if he does not praise Allah, then do not pray for mercy on him."[1]

ABOUT OF SNEEZES

(٤٧٣٦) وَعَنْ سَلَمَةَ بْنِ الْاَكْوَعِ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَطَسَ رَجُلٌ عِنْدَهٗ فَقَالَ لَهٗ يَرْحَمُكَ اللّٰهُ ثُمَّ عَطَسَ اُخْرٰى فَقَالَ الرَّجُلُ مَزْكُوْمٌ (رَوَاهُ مُسْلِمٌ)۔ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ اَنَّهٗ قَالَ لَهٗ فِي الثَّالِثَةِ اَنَّهٗ مَزْكُوْمٌ۔

4736. Sayyiduna Salamah ibn Akwa رضی اللہ عنہ **narrated that he heard the Prophet** صلی اللہ علیہ وسلم **say when a man sitting near him sneezed, (يرحمكالله) 'May Allah have mercy on you.' The man sneezed again and he said, "The man has cold."[2]**
According to another version, when he sneezed a third time, he said about him, "He has a cold."[3]

COMMENTARY: Since the man had a bout of sneezes and though he may say 'Praise belongs to Allah' every time, yet it was not necessary to repeat 'May Allah have mercy on you' each time.

According to another hadith of Abu Dawud and Tirmidhi (respectively # 5036, 2753 or 2742); If anyone sneezes repeatedly and praises Allah, a response must be given three times where after one may or may not give a response at one's direction.

It is wajib (obligatory) or sunnah (Holy Prophet's practice) mu'akkadah to respond to a sneezer who say (الحمدلله) three times. After that, if no response is given then it is not wrong but if a response is given, it is mustahab (desirable) not wajib (obligatory) or sunnah (Holy Prophet's practice) muwakkadah.

KEEP HAND OVER MOUTH WHEN YAWNING

(٤٧٣٧) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا تَثَاوَبَ اَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهٖ عَلٰى فَمِهٖ فَاِنَّ الشَّيْطَانَ يَدْخُلُ۔ (رواه مسلم)

4737. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "When any of you has the urge to yawn, let him put his hand over his mouth, for the devil enters (if he has a gaping mouth)."[4]**

COMMENTARY: The devil really enters the mouth or influences the man and tempts him.

SECTION II اَلْفَصْلُ الثَّانِيْ

KEEP HAND ON FACE WHEN SNEEZING

(٤٧٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا عَطَسَ غَطّٰى وَجْهَهٗ بِيَدِهٖ اَوْ ثَوْبِهٖ وَغَضَّ بِهَا صَوْتَهٗ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ قَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

4738. Sayyiduna Abu Hurayrah رضی اللہ عنہ **said that when the Prophet** صلی اللہ علیہ وسلم

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[1] Muslim # 54-2992.
[2] Muslim # 55-2993.
[3] Tirmidhi # 2743 (2752).
[4] Muslim # 57-2995.

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sneezed he covered his face with his hand or his garment suppressing the sound thereby.[1]

COMMENTARY: It is good manners to cover the face when sneezing and to soften the sound. Shari'ah (divine law) also demands it. The ulama (Scholars) say that it is mustahab (desirable) to suppress the sound of sneeze but to say (الحمدلله) in a loud voice.

PRAYER FOR ONE WHO SAY MAY ALLAH HAVE MERCY ON YOU!

(٤٧٣٩) وَعَنْ اَبِي اَيُّوْبَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ وَلْيَقُلِ الَّذِيْ يَرُدُّ عَلَيْهِ يَرْحَمُكَ اللّٰهُ وَلْيَقُلْ هُوَ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ۔

(رواه الترمذی والدارمی)

4739. Sayyiduna Abu Ayyub رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you sneezes, let him say: (الحمدللہ علی کل حال) Praise belongs to Allah in all circumstances; He who responds must say (یرحمک اللہ) 'May Allah have mercy on you! Then, he to whom the response was given (meaning the sneezer) should say:

يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ

'May Allah guide you and set your affairs right."[2]

THE JEWS FAKED SNEEZE

(٤٧٤٠) وَعَنْ اَبِي مُوْسٰى قَالَ كَانَ الْيَهُوْدُ يَتَعَاطَسُوْنَ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَرْجُوْنَ اَنْ يَّقُوْلَ لَهُمْ يَرْحَمُكَ اللّٰهُ فَيَقُوْلُ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ۔ (رواه الترمذی وابوداؤد)

4740. Sayyiduna Abu Musa رضی اللہ عنہ said that the Jews pretended to sneeze in the presence of the Prophet صلی اللہ علیہ وسلم in the hope that he might (be deceived and) say (یرحمک اللہ) 'May Allah have mercy on you! But, he would say (only); (یھدیکم اللہ ویصلح بالکم) 'May Allah guide you and set your affairs right!'[3]

SALAAM ON SNEEZING

(٤٧٤١) وَعَنْ هِلَالِ بْنِ يَسَافٍ قَالَ كُنَّا مَعَ سَالِمِ> بْنِ عُبَيْدٍ فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَالَ لَهُ سَالِمٌ وَعَلَيْكَ وَعَلٰى اُمِّكَ فَكَاَنَّ الرَّجُلَ وَجَدَ فِيْ نَفْسِهٖ فَقَالَ اَمَا اِنِّيْ لَمْ اَقُلْ اِلَّا مَا قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكَ وَعَلٰى اُمِّكَ اِذَا عَطَسَ اَحَدُكُمْ فَلْيَقُلْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَلْيَقُلْ لَهُ مَنْ يَّرُدُّ عَلَيْهِ يَرْحَمُكَ اللّٰهُ وَلْيَقُلْ يَغْفِرُ اللّٰهُ لِيْ وَلَكُمْ۔ (رواه الترمذی وابوداؤد)

4741. Sayyiduna Hilal ibn Yasaf رحمہ اللہ narrated: we were with Saalim ibn Ubayd رضی اللہ عنہ when a man among them sneezed and said (السلام علیکم) (as Salaamu alaykum) 'peace be on you.' Saalim رضی اللہ عنہ said to him, "And on you and on your mother!"

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[1] Tirmidhi # 2754. Abu Dawud # 5029.

[2] Tirmidhi # 2741, Darimi.

[3] Tirmidhi # 2739, Abu Dawud # 5038, Bukhari # 6224, Musnad Ahmad.

The man seemed to have felt bad about it, so he said to him, "Mind You! I did not say anything other than what the Prophet صلى الله عليه وسلم has said when a man had sneezed and called out, 'Peace be on you!' So, the Prophet صلى الله عليه وسلم had said, 'On you and on your mother!' Then, he explained, 'when any of you sneezes, he should praise Allah" (الحمد لله رب العلمين) - praise belongs to Allah, the Lord of the worlds! The one who responds to him should say. (يرحمك الله) - may Allah have mercy on you! And, he should respond with (يغفر الله ولكم) - may Allah forgive me and you!"[1]

COMMENTARY: There is no point in offering salaam when one sneezes. As for the resonse to one who prays (يرحمك الله), the sneezer may add to (يغفر الله ولكم)[2]

يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ [3]

It is better.

If the sneezer says something other (الحمد لله) then he does not deserve a response.

REPEATED SNEEZING

(٤٧٤٢) وَعَنْ عُبَيْدِ بْنِ رِفَاعَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ شَمِّتِ الْعَاطِسَ ثَلَاثًا فَمَا زَادَ فَإِنْ شِئْتَ فَشَمِّتْهُ وَإِنْ شِئْتَ فَلَا (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4742. Sayyiduna Ubayd ibn Rifa'ah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Respond (with يرحمك الله) to one who sneezes three times (in succession). If he sneezer more than that, you may if you like give a response to him, or you may not."[4] (See hadith # 4736 and 4643)

(٤٧٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ شَمِّتْ اَخَاكَ ثَلٰثًا فَإِنْ زَادَ فَهُوَ زُكَامٌ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ لَا اَعْلَمُهٗ إِلَّا اَنَّهٗ رَفَعَ الْحَدِيْثَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

4743. Sayyiduna Abu Hurayrah رضى الله عنه said, "Give a response (with يرحمك الله) to your (Muslim) brother when he sneezes three times. If he sneezes more than that then he has cold in the head."[5]

COMMENTARY: Sayyiduna Abu Hurayrah رضى الله عنه traced this hadith to the Prophet صلى الله عليه وسلم. Even otherwise he had heard it from the Prophet صلى الله عليه وسلم.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT ADD TO PRAISE OF ALLAH ANY WORDS ON SNEEZING

(٤٧٤٤) عَنْ نَافِعٍ اَنَّ رَجُلًا عَطَسَ إِلٰى جَنْبِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ عُمَرَ وَاَنَا اَقُوْلُ اَلْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ وَلَيْسَ هٰكَذَا عَلَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى

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[1] Tirmidhi # 2740, Abu Dawud # 5031.

[2] May Allah forgive me and you.

[3] May Allah guide you and set your affairs right.

[4] Abu Dawud # 5036, Tirmidhi # 2744.

[5] Abu Dawud # 3035.

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اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نَقُوْلَ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ (رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)۔

4744. Sayyiduna Nafi رحمه الله narrated that a man sitting next to Ibn Umar رضى الله عنه sneezed and said:

الحمدلله والسلام على رسول الله

'Praise belongs to Allah and peace be on Allah's Messenger صلى الله عليه وسلم Ibn Umar رضى الله عنه said, "I too say; 'Praise belongs to Allah and peace be on Allah's Messenger صلى الله عليه وسلم, but it is not in this way. (It is neither as taught nor is it mustahab (desirable).) Allah's Messenger صلى الله عليه وسلم has taught us that we should say (On sneezing): (الحمدلله على كل حال) 'Praise belongs to Allah in all circumstances.'"[1]

CHAPTER - VII

LAUGHING

بَابُ الضِّحْكِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

PROPHET صلى الله عليه وسلم ONLY SMILED

(٤٧٤٥) عَنْ عَآئِشَةَ قَالَتْ مَا رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا ضَاحِكًا حَتّٰى اَرٰى مِنْهُ لَهَوَاتِهٖ اِنَّمَا كَانَ يَتَبَسَّمُ۔ (رواه البخارى)

4745. Sayyidah Ayshah رضى الله عنها said, "I never saw the Prophet صلى الله عليه وسلم laugh so much that I might see his uvula. He only smiled."[2]

(٤٧٤٦) وَعَنْ جَرِيْرٍ قَالَ مَا حَجَبَنِيْ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُنْذُ اَسْلَمْتُ وَلَا رَاٰنِيْ اِلَّا تَبَسَّمَ۔ (متفق عليه)

4746. Sayyiduna Jarir رضى الله عنه narrated: Ever since I became a Muslim, the Prophet صلى الله عليه وسلم did not deny me permission (to meet him). Besides he never looked at me without smiling.[3]

COMMENTARY: It could also mean that the Prophet صلى الله عليه وسلم never denied to give him what he wished to have.

SMILED AT ACCOUNTS OF THE JAHILIYAH (IGNORANCE PERIOD)

(٤٧٤٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقُوْمُ مِنْ مُصَلَّاهُ الَّذِيْ يُصَلِّيْ فِيْهِ الصُّبْحَ حَتّٰى تَطْلُعَ الشَّمْسُ فَاِذَا طَلَعَتِ الشَّمْسُ قَامَ وَكَانُوْا يَتَحَدَّثُوْنَ فَيَاْخُذُوْنَ فِيْ اَمْرِ الْجَاهِلِيَّةِ فَيَضْحَكُوْنَ وَيَتَبَسَّمُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لِلتِّرْمِذِيِّ يَتَنَاشَدُوْنَ الشِّعْرَ۔

4747. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم did not arise from the place where he had offered the salah (prayer) of fajr till

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[1] Tirmidhi # 2738.

[2] Bukhari # 6092.

[3] Bukhari # 6689 - Muslim # 4-1925.

the sun had risen. When it rose, he got up (and offered the salah (prayer) of ishraq, or went home. Meanwhile,) they (the sahabah) رضی اللہ عنہم conversed with each other and recalled accounts of the jahiliyah (ignorance period), and laughed. But, Allah's Messenger صلی اللہ علیہ وسلم (merely) smiled.[1] According to a version: (Meanwhile,) they recited poetry to each other.[2]

COMMENTARY: Poetry concerned monotheism and other Islamic aspects.
It is allowed to recall events of the jahiliyah (ignorance period) and laugh at them.

SECTION II اَلْفَصْلُ الثَّانِيْ

THE PROPHET صلی اللہ علیہ وسلم SMILED OFTEN

(٤٧٤٨) وَعَنْ عَبْدِاللّٰهِ ابْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ مَارَاَيْتُ اَحَدًا اَكْثَرَ تَبَسُّمًا مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الترمذی)

4748. Sayyiduna Abdullah ibn Harith ibn Ja'I رضی اللہ عنہ, 'I have not seen anyone smile as much as Allah's Messenger."[3]

SECTION III اَلْفَصْلُ الثَّالِثُ

THE LAUGHING OF THE SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم

(٤٧٤٩) وَعَنْ قَتَادَةَ قَالَ سُئِلَ ابْنَ عُمَرَ هَلْ كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضْحَكُوْنَ قَالَ نَعَمْ وَالْاِيْمَانُ فِيْ قُلُوْبِهِمْ اَعْظَمُ مِنَ الْجَبَلِ وَقَالَ بِلَالُ بْنُ سَعْدٍ اَدْرَكْتُهُمْ يَشْتَدُّوْنَ بَيْنَ الْاَغْرَاضِ وَيَضْحَكُ بَعْضُهُمْ اِلٰى بَعْضٍ فَاِذَا كَانَ اللَّيْلُ كَانُوا رُهْبَانًا۔ (رواه فی شرح السنة)

4749. Sayyiduna Qatadah رضی اللہ عنہ said that Ibn Umar رضی اللہ عنہ was asked whether the sahabah (Prophet's Companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم laughed often. He said, "Yes, but faith was heavier in their hearts than a mountain.
Sayyiduna Bilal ibn Sa'd رحمہ اللہ said, 'I found them running between the mounds of earth at the targets (of the arrows) and laughing to each other. But, when night spread, they were (devoted worshippers) fearful of Allah."[4]

COMMENTARY: The sahabah (Prophet's Companions) رضی اللہ عنہم laughed when the occasion called for its but they were not carried off. They did not laugh as the negligent do and the worldly do. They did not forsake the etiquettes of Shari'ah (divine law) when laughing.
At night, they abandoned all worldly affairs and worshipped Allah with fearful hearts.

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[1] Muslim # 2322.
[2] Tirmidhi # 2850.
[3] Tirmidhi # 3641 (3661)
[4] Sharh us Sunnah (Holy Prophet's practice) # 3351.

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CHAPTER - VIII

NAMES[1] بَابُ الْاَسَامِيْ

This chapter is about rules for names, what names to give children and the recommended and disliked names.

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET'S صلی اللہ علیہ وسلم KUNYAH

(٤٧٥٠) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي السُّوْقِ فَقَالَ رَجُلٌ يَا اَبَا الْقَاسِمِ فَالْتَفَتَ اِلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّمَا دَعَوْتُ هٰذَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمُّوْ بِاسْمِيْ وَلَا تَكْتَنُوا بِكُنْيَتِيْ۔ (متفق علیہ)

4750. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم was in the market when a man called. "O Abul Qasim!" So, the Prophet صلی اللہ علیہ وسلم turned to him, but he submitted, 'I was (Not calling you but) just calling this man." So, the Prophet صلی اللہ علیہ وسلم said 'You may give yourselves my name but do not give my kunyah."[2]

(٤٧٥١) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ سَمُّوْا بِاسْمِيْ وَلَا تَكْتَنُوْا بِكُنْيَتِيْ فَاِنِّيْ اِنَّمَا جُعِلْتُ قَاسِمًا اَقْسِمُ بَيْنَكُمْ۔ (متفق علیہ)

4751. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said "You may call yourselves by my name, but do not give yourselves my kunyah, because I have been made one to distribute. I distribute among you."[3]

COMMENTARY: Kunyah is an honorific name used with Abu or Umm, or Ibn, etc.

The Prophet صلی اللہ علیہ وسلم as Qasim, distributed the knowledge and wisdom, religious commands and rulings as also worldly possessions, like booty, etc among the Muslims. It also means that he gave glad tidings of paradise and other blessings to the pious, and waved the evil people of punishment in hell. The other people do not possess this qualification, so they should not have the kunyah Qasim for themselves. However, they may give their children his name. He was not Abu al Qasim because of a son named Qasim but he was Qasim as a distributor to the people of knowledge, etc. and tidings, etc, and booty and worldly goods. Here Abu does not mean 'father' but 'possessor' or 'owner' of.

Mulla Ali Qari رحمہ اللہ and some others say that this disallowance was only in the times of the Prophet صلی اللہ علیہ وسلم.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ said that these two hadith make clear that the name 'Muhammad' may be given to children but it is not proper to use the kunyah Abu al Qasim (Abu Qasim) whether the person's name is Muhammad or not. This is the opinion

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[1] See also 'Treasury of Muslim Names; published by Dar ul Isha'at Karachi.

[2] Bukhari # 2128, Muslim # 3-1683.

[3] Bukhari # 3114, Muslim # 4083.

of Imam Shafi رحمه الله and Zawahir Muhammad Shaybani رحمه الله however, holds that the Prophet's صلى الله عليه وسلم name and kunyah should not be combined in any one man. If anyone is named Muhammad, then he should not use the kunyah Abu al Qasim for himself. But, if a man is not named Muhammad then it is allowed to him to be called Abu al Qasim. He interpret these two hadith to mean this.

According to a third opinion, one who is named Muhammad, may also use the kunyah Abu al Qasim, This opinion is attributed to Imam Maalik رحمه الله. He holds that the ahadith disallowing it are abrogated.

Some people say that the disallowance was valid during the lifetime of the Prophet صلى الله عليه وسلم and a man is allowed to have his name and kunyah after his death. They cite the hadith of Sayyiduna Ali رضى الله عنه that he asked the Prophet صلى الله عليه وسلم if he might name any son born to him after the Prophet's صلى الله عليه وسلم death as Muhammad and also give him the kunyah Abu Qasim. The Prophet صلى الله عليه وسلم gave him his permission to do so. Thus, Muhammad ibn Hanifah رحمه الله who was born after the death of the Prophet صلى الله عليه وسلم was given the kunyah Abu al-Qasim by Sayyiduna Ali رضى الله عنه.

Another opinion is that no one is permitted to have the name 'Muhammad' too. But, this opinion is not deserving of consideration. (It is unreliable.)

The most correct opinion is that of the Hanafis. It is:

(i) One may keep the name of the Prophet صلى الله عليه وسلم. In fact, it is mustahab (desirable) to do so,

(ii) But, even after his death, it is disallowed to have the Prophet's صلى الله عليه وسلم kunyah as one's own. In this sense, the disallowance was more accentuated during his life time.

(iii) In the same way, it is more severely disallowed to keep both his name and his kunyah.

As for the hadith of Sayyiduna Ali رضى الله عنه that was an exclusive case with him. It is implicit in the context of the hadith. Hence, it is not allowed to anyone else besides him to use the Prophet's صلى الله عليه وسلم kunyah. This is confirmed by the tradition of Ibn Asakir رحمه الله in Jama ul Jawami as narrated by Sayyiduna Ali رضى الله عنه. One day he and Sayyiduna Talhah رضى الله عنه were conversing during which the latter asked him why he had given his son both the name and kunyah of the Prophet صلى الله عليه وسلم though he had forbidden anyone to combine both. So, Sayyiduna Ali رضى الله عنه sent for the Quraysh sahabah (Prophet's Companions) رضى الله عنهم and they bore testimony that the Prophet صلى الله عليه وسلم had given exclusive permission to Ali رضى الله عنه that, after his death, Ali رضى الله عنه may give his name and kunyah to his son.[1]

(See also hadith 4769 and 4770)

THE BEST NAMES ARE ABDULLAH & ABDUR RAHMAN

(٤٧٥٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ أَسْمَآءِ كُمْ إِلَى اللّٰهِ عَبْدُاللّٰهِ وَعَبْدُالرَّحْمٰنِ۔ (رواه مسلم)

[1] According to Ibn Kathir in Vol 16 p 261 of Al Bidayah wa an-NIhayah, the name Muhamamd was given to father, son, Son for fourteen generations. According to the Urdu Ba Muhamad Ba Waqar of Mawlana Muhammad Zahid al-Husayni this happened in Madinah and the man was of Ayman Abu al Barakat (p 19) Muktabah Bukhari Karachi.

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4752. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dearest of your names to Allah are Abdullah and Abdur Rahman.[1]

COMMENTARY: Some people interpret the hadith to mean that both these names are dearest to Allah after the names of the Prophet علیہ السلام. This means that both names Abdullah and Abdur Rahman are not dearer to Allah than the name Muhammad. They are less dear then, or as dear as, the name Muhammad.

Few disallowed names

(٤٧٥٣) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُسَمِّيَنَّ غُلَامَكَ يَسَارًا وَّلَا رَبَاحًا وَلَا نَجِيْحًا وَلَا اَفْلَحَ فَاِنَّكَ تَقُوْلُ اَثَمَّ هُوَفَلَا يَكُوْنَ فَيَقُوْلُ لَا رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ لَهٗ قَالَ لَاتُسَمِّ غُلَامَكَ رَبَاحًا وَلَا يَسَارًا وَلَا اَفْلَحَ وَلَا نَافِعًا۔

4753. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not give the name Yasar, Rabah, Najih or Aflah to your son lest you may ask 'Is he (say Yasar) here, while he is not there and you will get a reply, '(Yasar is) not here!'"

According to another version from him: "Do not call your son Rabah, Yasar, Aflah or Nafi.'"[2]

(The names mean; Yasar is abundance, wealth. Rabah is profit , gain. Najih is successful, prosperous, victorious. Aflah is successful, delivered (from predicament). Nafi is beneficial, profitable.

COMMENTARY: The hadith forbids these and similar names because if anyone by such a name is called and he is not there then the answer 'Not here' could be taken in its literal meaning; 'there is no wealth here!'

Not only these but other such names as can be misinterpreted are forbidden, too.

Nawawi رحمہ اللہ said that it is makruh tanzihi (disapproved nearer to lawful) to keep such names.

(٤٧٥٤) وَعَنْ جَابِرٍ قَالَ اَرَادَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّنْهٰى اَنْ يُّسَمّٰى يَعْلٰى وَبِبَرَكَةَ وَبِاَفْلَحَ وَبِيَسَارٍ وَبِنَافِعٍ وَبِنَحْوِ ذٰلِكَ ثُمَّ رَاَيْتُهٗ سَكَتَ بَعْدُ عَنْهَا ثُمَّ قُبِضَ وَلَمْ يَنْهَ عَنْ ذٰلِكَ۔ (رواه مسلم)

4754. Sayyiduna Jabir رضی اللہ عنہ narrated, "The Prophet صلی اللہ علیہ وسلم had intended to forbid keeping names: Ya'la, Barakah, Aflah, Yasar, Nafi and similar to them. However, I observed that he said nothing afterwards about it. Finally, he died without disallowing them."[3]

COMMENTARY: Yahya رحمہ اللہ points out that Jabir رضی اللہ عنہ ad seen signs of disallowance of such names but had not heard the ahadith that have been narrated disallowing them. So, he spoke as he did, but such names as mentioned have been disallowed.

Mulla Ali Qari رحمہ اللہ said that the Prophet صلی اللہ علیہ وسلم intention was to disallow it as nahi tahrimi but he decided against it because that might have become difficult for the people to

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[1] Muslim # 12. 2132.

[2] Musiim # 10-2136.

[3] Muslim # 13-2138.

observe. Hence, such names are makruh tanzihi (disapproved nearer to lawful) not makruh (disapproved) tahrimi (disliked but allowed and not disliked and disallowed).

SHAH IN SHAH IN A DISALLOWED TITLE

(٤٧٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخْنَى الْاَسْمَآءِ يَوْمَ الْقِيٰمَةِ عِنْدَ اللّٰهِ رَجُلٌ يُسَمّٰى مَلِكَ الْاَمْلَاكِ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ مُسْلِمٍ قَالَ اَغْيَظُ رَجُلٍ عَلَى اللّٰهِ يَوْمَ الْقِيٰمَةِ وَاَخْبَثُ رَجُلٌ كَانَ يُسَمّٰى مَلِكَ الْاَمْلَاكِ لَامَلِكَ اِلَّا اللّٰهُ۔ (بخاری)

4755. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The most wicked name in Allah's sight on the day of resurrection will be that of a man called Malik ul Amlak (for Shah in Shah) - king of kings."[1]
According to a version: He said, "The man who will be subject to most anger from Allah on the day of resurrection and the worst of all men will be one called Malik ul Amlak. There is no king but Allah."[2]

COMMENTARY: There is no king but Allah what to say of 'King of Kings'. The title king of kings is appropriate only for Allah. No one m ay even hope to associate himself with Him in this title.

DO NOT GIVE NAME THAT EULOGIZES

(٤٧٥٦) وَعَنْ زَيْنَبَ بِنْتِ اَبِيْ سَلَمَةَ قَالَتْ سُمِّيْتُ بَرَّةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُزَكُّوْا اَنْفُسَكُمُ اللّٰهُ اَعْلَمُ بِاَهْلِ الْبِرِّ مِنْكُمْ سَمُّوْهَا زَيْنَبَ۔ (رواه مسلم)

4756. Sayyidah Zaynab bint Abu Salamah رضی اللہ عنہا said, "I was named Barah (meaning, pious). So, Allah's Messenger صلی اللہ علیہ وسلم said, "Do not describe yourselves as pure. Allah knows best who the pious among you are. Name her Zaynab."[3]

COMMENTARY: Do not use such names as make the bearer an egotist.

(٤٧٥٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَتْ جُوَيْرِيَةُ اِسْمُهَا بَرَّةَ فَحَوَّلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْمَهَا جُوَيْرِيَةَ وَكَانَ يَكْرَهُ اَنْ يُّقَالَ خَرَجَ مِنْ عِنْدِ بَرَّةَ۔ (رواه مسلم)

4757. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the name of Juwayriyah had been Barrah. Allah's Messenger صلی اللہ علیہ وسلم changed it to Juwayriyah. He did not like that people might say that he had come out after being with Barrah.[4]

COMMENTARY: Barrah means 'pious' it is not a good thing to part from the pious and this would have been implicit if anyone had said, 'The prophet صلی اللہ علیہ وسلم has come out after being with Barrah.

Both these successive traditions give two different reasons why the name 'Barrah' is not recommended. Another reason is what is said about the names Yasar etc. Similarly, dislike for those names could also be these reasons, all of them including the one mentioned there.

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[1] Bukhari # 2606.
[2] Muslim # 20-2143.
[3] Muslim # 19-2142.
[4] Muslim # 16-2140.

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MUSTAHAB (DESIRABLE) TO CHANGE BAD NAMES

(٤٧٥٨) وَعَنِ ابْنِ عُمَرَ اَنَّ بِنْتًا كَانَتْ لِعُمَرَ يُقَالُ لَهَا عَاصِيَةُ فَسَمَّاهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمِيْلَةَ۔ (رواه مسلم)

4758. Sayyiduna Ibn Umar رضی اللہ عنہ said that a daughter of (Sayyiduna) Umar رضی اللہ عنہ was named (عاصية) Aasiyah (sinful, disobedient). So, Allah's Messenger صلی اللہ علیہ وسلم gave her the name Jamilah (beautiful).[1]

COMMENTARY: During the jahilihan, the Arabs kept such names as (عاصية) - (عاصی) (Aasi - Aasiyah) meaning disobedient, sinful, rebellious to Allah. The Prophet صلی اللہ علیہ وسلم expressed disapproval of such names and changed them. It is mustahab (desirable) to change bad names.

(٤٧٥٩) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ اُتِيَ بِالْمُنْذِرِ بْنِ اَبِي اُسَيْدٍ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ وُلِدَ فَوَضَعَهُ عَلٰى فَخِذِهٖ فَقَالَ مَا اِسْمُهُ قَالَ فُلَانٌ قَالَ لَا وَلٰكِنْ اِسْمُهُ اَلْمُنْذِرُ۔ (متفق عليه)

4759. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that when Mundhir ibn Abu Usayd رضی اللہ عنہ was born he was brought to the Prophet صلی اللہ علیہ وسلم. He put him on his lap and asked, "what is his name?" The name who had brought him disclosed his name. But, he said, "No! His name is al-Mundhir."[2]

COMMENTARY: 'Mundhir' means 'one who warns of Allah's punishment,' 'propagates commands.'

DO NOT SAY MY SLAVE...

(٤٧٦٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقُوْلَنَّ اَحَدُكُمْ عَبْدِيْ وَاَمَتِيْ كُلُّكُمْ عَبِيْدُ اللّٰهِ وَكُلُّ نِسَآءِكُمْ اِمَاءُ اللّٰهِ وَلٰكِنْ لِيَقُلْ غُلَامِيْ وَجَارِيَتِيْ وَفَتَايَ وَفَتَاتِيْ وَلَا يَقُلِ الْعَبْدُ رَبِّيْ وَلٰكِنْ لِيَقُلْ سَيِّدِيْ وَفِيْ رِوَايَةٍ لِيَقُلْ سَيِّدِيْ وَمَوْلَايَ وَفِيْ رِوَايَةٍ لَا يَقُلِ الْعَبْدُ لِسَيِّدِهٖ وَمَوْلَايَ فَاِنَّ مَوْلٰكُمُ اللّٰهُ۔ (رواه مسلم)

4760. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one of you must say (to his slave and slave girl). 'My slave (عبدی)' and 'My slave woman (امتی).' You are all slaves of Allah and all your women are slave women of Allah. Rather, one may say 'My child (غلامی)' and 'My daughter (جارية),' and 'My servant (فتای) and 'My female servant (فتاتی).' So, too, a slave must not say, 'My Lord (ربی), but he may say, 'My master (سیدی).'"

According to a version: "He may say, "My master (سیدی)' and 'My patron (مولای)."

According to a version: "The slave must not say to his master, 'My patron (مولای), because your patron is Allah (alone)."[3]

COMMENTARY: In the days when slavery was prevalent, they masters used to call their slaves in these words 'Abd (English equivalent slave) has a peculiar sense. In Islamic belief,

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[1] Muslim # 15-2139.

[2] Bukhari # 6191, Muslim.

[3] Bukhari # 2552, Muslim # 15-2249.

a man is 'abd (عبد) only of Allah (and slave does not depict its correct meaning). He cannot be an abd of another man, for, an 'abd (feminine of which is amati) is one who worships and worship is made only of Allah. Hence,, if a man calls another 'my abd,' then he associates himself with Allah and even if he does not do so, at least, he makes it seem that he does so. Therefore, the Prophet صلى الله عليه وسلم forbade the use of these words. According to the Qamus, the word amati or amah is also someone's property and in true sense she can be only Allah's property.

The words that are permitted to be used (غلام) (ghulam) and (جارية) (jariyah), they are not derogatory and (فتى) (fata) means young man and (فتاة) (fatah) young woman. These words also express compassion and love for the slave, both male and female.

As for calling them young man and young woman, howsoever old the salves be, the masters are expected to deal with them as young and youths. They do not give them the respect normally given to the old people. Where work and labour is concerned, old people and young are equally alert, so they too were called young men.

In short, if these people have to be distinguished then too derogatory words should not be used for them. If these words are not used in an insulting manner then using them is not disallowed, for they are used also in the Quran and the hadith. The Quran says:

(وَالصَّالِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَائِكُمْ) and (ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ). Many ahadith also use these words.

Similarly, slaves are advised not to address their masters as Lords. Though the masters are responsible for their upbringing and boarding and lodging, yet only Being is their Lord He is the (رب) (Rabb, Lord). He is Allah. Here again, it is disallowed to call anyone a Rabb if the characteristics of the Divine Being are associated with him. If they are not so associated then the word rabb is used by the Quran too to refer to the master, as in:

اُذْكُرْنِيْ عِنْدَ رَبِّكَ

Slaves may use this word for their master provided they do not ascribe Divine qualities to him. They may also call him (سيدى) Sayyidi – my master!

In this hadith, one version calls upon slaves to address their master as (مولىٰ) (mawla), but the other forbids them, saying 'only Allah is mawla.' The fact is that this words embraces many meanings, like authority, administrator. Helper, etc. Hence, slaves may use this word for their master if they do not hold him to be Divine. They may use it for their master as long as they have his human weaknesses and traits in mind.

According to a hadith in Bukhari, (مولى القوم من انفسهم) (the mawla of a people from among them).

Tabari has a hadith: (مولى الرَّجُل اخوه) (a man's mawla is his brother).

A master should not be called a mawla if Divine attributes are attached to the word. The Quran says about Allah

نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ

{(Allah is your patron) Excellent patron, and Excellent Helper!} (8: 40)

This discussion reconciles the two versions. If the word mawla is use to give extreme respect, then it is not allowed to be used for human beings, otherwise there is no ham in using it for them.

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KARM

(٤٧٦١) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَقُوْلُوا الْكَرْمَ فَاِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ (رواه مسلم)

4761. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم said, "Do not say al-Karam (concerning the vine or grapes) for the Karam is the heart of the believer."[1]

(٤٧٦٢) وَفِيْ رِوَايَةٍ لَهُ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ لَاتَقُوْلُوا الْكَرْمَ وَلٰكِنْ قُوْلُوا الْعِنَبُ وَالْحَبَلَةُ۔

4762. According to another version from Sayyiduna Wa'il ib Hujr رحمہ اللہ, he said; "Do not say al Karam, but say al-inab (grapes) and hablah (vine)."[2]

COMMENTARY: The Arabs used to call grapes or vine 'Karam' because wine was made from it and they believed that wine grows generosity in man. So, when Islam prohibited wine and declared it as impure, the Prophet صلی اللہ علیہ وسلم disallowed the use of Karam for vine and grapes. This word could not be used for an impure thing. The word 'karam' is a word describing great qualities. So it could refer to a believer and his heart, the receptable of light and Divine awareness.

DO NOT REVILE TIME

(٤٧٦٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَسُبُّوا عِنَبَ الْكَرْمَ وَلَاتَقُوْلُوْا يَا خَيْبَةَ الدَّهْرِ فَاِنَّ اللّٰهَ هُوَ الدَّهْرُ۔ (رواه البخاری)

4763. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not call grapes karam, and do not say 'woe to time (dahr),' for, Allah is Ad-Dhar."[3]

COMMENTARY: During the jahiliyan, when people faced an inconvenience they exclaimed (یاخیبۃ الدھر) 'woe to time!' Even today, the ignorant blame the times. The Prophet صلی اللہ علیہ وسلم made it clear that ad-dahr (time) is nothing by itself. Changes and vicissitudes are in Allah's power and control. So whatever good or bad relief and trouble is attributed to time really turns to Allah who alone is the Doer, so blaming time or ad-dahr is to blame Allah.

(٤٧٦٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَسُبُّ اَحَدُكُمُ الدَّهْرَ فَاِنَّ اللّٰهَ هُوَ الدَّهْرُ۔

(رواه مسلم)

4764. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'None of you must revile ad-dahr (time), for indeed, Allah is truly Himself ad-Dahr (and He changes times)."[4]

DO NOT DESCRIBE TRIAL AS WRETCHEDNESS

(٤٧٦٥) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَقُوْلَنَّ اَحَدُكُمْ خَبُثَتْ نَفْسِيْ وَلٰكِنْ لِيَقُلْ

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[1] Muslim # 7-2247.

[2] Muslim # 12-1248.

[3] Bukhari # 6182.

[4] Muslim # 7. 2247.

لَقِسْتُ نَفْسِي مُتَّفَقٌ عَلَيْهِ وَذُكِرَ حَدِيثُ اَبِيْ هُرَيْرَةَ يُؤْذِيْنِ ابْنِ اٰدَمَ فِيْ بَابِ الْاِيْمَانِ۔

4765. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not let anyone of you say (خبثت نفسی) Khabuthat nafsi (I feel upset because of over eating or I am wretched or wicked). But say (لقست نفسی) laqisat nafsi (I have a full stomach and am upset)."[1]

COMMENTARY: Both the expressions Khabuthat nafsi and laqisat nafsi are synonyms. But, the Prophet صلی اللہ علیہ وسلم preferred the use of the latter. The word Khabuthah renders the phrase ugly and is not proper for a believer to apply to his self.

The hadith of Abu Hurayrah رضی اللہ عنہ about the son of Aadam...is at # 22.

SECTION II اَلْفَصْلُ الثَّانِيْ

DO NOT USE ABU AL HAKAM AS A KUNYAH

(٤٧٦٦) عَنْ شُرَيْحِ بْنِ هَانِيءٍ عَنْ اَبِيْهِ اَنَّهٗ لَمَّا وَفَدَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ قَوْمِهٖ سَمِعَهُمْ يُكَنُّوْنَهٗ بِاَبِي الْحَكَمِ فَدَعَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اللّٰهَ هُوَ الْحَكَمُ وَاِلَيْهِ الْحُكْمُ فَلِمَ تُكَنّٰى اَبَا الْحَكَمِ قَالَ اِنَّ قَوْمِيْ اِذَا اخْتَلَفُوْا فِيْ شَيْءٍ اَتَوْنِيْ فَحَكَمْتُ بَيْنَهُمْ فَرَضِيَ كِلَا الْفَرِيْقَيْنِ بِحُكْمِيْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحْسَنَ هٰذَا فَمَا لَكَ مِنَ الْوَلَدِ قَالَ لِيْ شُرَيْحٌ وَمُسْلِمٌ وَعَبْدُ اللّٰهِ قَالَ فَمَنْ اَكْبَرُهُمْ قَالَ قُلْتُ شُرَيْحٌ قَالَ فَاَنْتَ اَبُوْ شُرَيْحٍ۔ (رواه ابوداؤد والنسائی)

4766. Sayyiduna Shurayh ibn Hani رحمہ اللہ reported from his father (Sayyiduna Hani) رضی اللہ عنہ that he narrated that when he came with his people to Allah's Messenger صلی اللہ علیہ وسلم, he heard them addressing him by his kunya, Abu al-Hakam. So, Allah's Messenger صلی اللہ علیہ وسلم called him and asked," Surely, Allah alone is the Hakam (Judge), and judgement is from him alone. Then, why do you have the kunyah Abu al-Hakam for yourself?" He said, "When my people fall apart about something, they turn to me and I judge between them and both disputants accept my judgement." Allah's Messenger صلی اللہ علیہ وسلم said, "What a good thing it is! How many children do you have?" He said, "I have (three children) Shurayh, Muslim and Abdullah." He asked, "who is the oldest?" He answered, "Shurayh!" So, he said, "Then you are Abu Shurayh."[2]

COMMENTARY: A kunyah is applied sometimes on the basis of profession or distinction of a person. A man may be called Abul Fadl, or Abul Hakam (same as Abu al-Hakam), or Abul Khayr. It may also be applied in reference to one's children, like Abu Salamah, etc. Sometimes, it is applied on the basis of a person's association with something, Thus, Abu Hurayrah رضی اللہ عنہ, whose real name was Abdullah, was so known because of a cat that was attached to him. Once he went to the Prophet صلی اللہ علیہ وسلم taking the cat in his sleeve. Because of that, the prophet صلی اللہ علیہ وسلم called him Abu Hurayrah and from then on that became his kunyah. Sometimes, a Kunyah is given merely as a distinguishing name, in

[1] Bukhari # 6179, Muslim # 2. 2246.

[2] Abu Dawud # 4955, Nasa'i.

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place of the real name, like Abu Bakr رضی اللہ عنہ, Abu Umar رضی اللہ عنہ, etc.

As for Hakam, the true Hakam or Judge is Allah. He dictates every judgement. No one can reject His commands and decision, and they are never without wisdom. Therefore, it is not proper for anyone else to call himself Abul Hakam, one who decides and commands, or let himself be so called. This creates an impression of encroaching on Allah's attribute and associating with Him. It is another thing that he does not become an associate because of presumed parenthood and childhood.

AJDA IS THE DEVIL

(٤٧٦٧) وَعَنْ مَسْرُوْقٍ قَالَ لَقِيْتُ عُمَرَ فَقَالَ مَنْ اَنْتَ قُلْتُ مَسْرُوْقُ بْنُ الْاَجْدَعِ قَالَ عُمَرُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْاَجْدَعُ شَيْطَانٌ۔ (رواه ابوداؤد وابن ماجة)

4767. Sayyiduna Masruq said, "I met Umar رضی اللہ عنہ and he asked me, 'who are you?' I said, 'Masruq ibn al Ajda.' Umar رضی اللہ عنہ said, 'I have heard Allah's Messenger صلی اللہ علیہ وسلم say that al-Ajda is a devil."[1] (Al ajda mean mutilated.)

COMMENTARY: Ajda is one who is mutilated and figuratively it is given to one whose words are senseless and incoherent. In this sense, one of the devils is called ajda.

Sayyiduna Umar رضی اللہ عنہ spoke in this way to Mahruq رحمہ اللہ in a light hearted manner. Perhaps, he meant to say, 'If your father is alive, change his name.

GIVE YOUR CHILDREN GOOD NAMES

(٤٧٦٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُدْعَوْنَ يَوْمَ الْقِيٰمَةِ بِاَسْمَائِكُمْ وَاَسْمَآءِ اٰبَائِكُمْ فَاَحْسِنُوْا اَسْمَائَكُمْ۔ (رواه احمد وابوداؤد)

4768. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "You shall be summoned on the day of resurrection by your names and the names of your fathers. So, give yourselves good names."[2]

COMMENTARY: Fathers are reminded in this hadith that they should give good names to their offspring.

Another hadith says; 'you will be summoned on the day of resurrection by the names of your mothers.' The reason is that:

(i) Those born out of wedlock would not be put to shame.

(ii) This applies to Sayyiduna Easa علیہ السلام and sympathizes with his case.

(iii) This upholds the position of Sayyiduna Hasan رضی اللہ عنہ and Sayyiduna Husayn رضی اللہ عنہ who were distinguished because of their mother Sayyidah Fatimah رضی اللہ عنہا who was the Prophet's صلی اللہ علیہ وسلم daughter.

Actually, when parents are spoken of, generally fathers are named. Sometimes, father's name will be called and sometimes mother's. Or, some people will be called by their father's name and some by their mother's. At different times, different names will be used.

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[1] Abu Dawud # 4957, Ibn Majah.

[2] Abu Dawud # 4948, Musnad Ahmad.

DO NOT KEEP PROPHET'S NAME & KUNYAH TOGETHER

(٤٧٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى اَنْ يَجْمَعَ اَحَدٌ بَيْنَ اِسْمِهٖ وَكُنْيَتِهٖ وَيُسَمّٰى مُحَمَّدًا اَبَا الْقَاسِمِ۔ (رواه الترمذى)

4769. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم forbade that anyone should give himself both his name and his kunyah, in such a way that one whose name is Muhammad should also be called Abu Al-Qasim.[1]

COMMENTARY: The translation of the hadith is based on the wordings of Tirmidhi and Sharh us Sunnah (Holy Prophet's practice) and most copies of the Masabih. However, the wordings of some copies of the Masabih and of Jami ul Usul suggest this translation and that no one should call a man named Muhammad, Abu al-Qasim.

In short, neither must one who is named Muhammad call himself Abu al-Qasim, nor is it proper for anyone else to call him by this kunyah.

(See hadith # 4750 and 4751)

(٤٧٧٠) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا سَمَّيْتُمْ بِاِسْمِيْ فَلَا تَكْتَنُوْا بِكُنْيَتِيْ۔ (رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ) وَفِيْ رِوَايَةٍ ز اَبِيْ دَاوٗدَ قَالَ مَنْ تُسَمّٰى بِاِسْمِيْ فَلَا يَكْتَنِ بِكُنْيَتِيْ وَمَنْ تَكَنّٰى بِكُنْيَتِيْ فَلَا يَتَسَمَّ بِاِسْمِيْ۔

4770. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when you are named after me, do not use my kunyah."[2]

According to another version: He said, "He who is named after me must not use my kunyah. And, he who uses my kunyah must not use my name."[3]

COMMENTARY: This hadith permits use of one of two things: name or kunyah. (But see comments to hadith # 4750,4751)

DISALLOWED BUT NOT UNLAWFUL

(٤٧٧١) وَعَنْ عَآئِشَةَ اَنَّ امْرَاءَةً قَالَتْ يَارَسُوْلَ اللّٰهِ اِنِّيْ وَلَدْتُ غُلَامًا فَسَمَّيْتُهٗ مُحَمَّدًا وَكُنِّيْتُهٗ اَبَا الْقَاسِمِ فَذُكِرَ لِيْ اَنَّكَ تَكْرَهُ ذٰلِكَ فَقَالَ مَا الَّذِيْ اَحَلَّ اِسْمِيْ وَحَرَّمَ كُنْيَتِيْ اَوْمَا الَّذِيْ حَرَّمَ كُنْيَتِيْ وَاَحَلَّ بِاِسْمِيْ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ مُحْيُ السُّنَّتِهٖ غَرِيْبٌ۔

4771. Sayyidah Ayshah رضی اللہ عنہا narrated that a woman submitted (after coming to the Prophet) صلی اللہ علیہ وسلم, "O Messenger of Allah, I have given birth to a boy and have named him Muhammad, and have given him the kunyah Abul Qasim. Then, it was mentioned to me that you do not approve of it." He asked, "What is it that makes my name lawful and my kunyah unlawful to keep?" Or he asked, "What is it that makes my kunyah lawful and my name unlawful to keep?"[4]

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[1] Tirmidhi # 2841.

[2] Tirmidhi # 2842, Musnad Ahmad 3-369.

[3] Abu Dawud # 4966.

[4] Abu Dawud # 4968, Muhy us sunnah (Holy Prophet's practice) Teret it (gharib (strange).

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COMMENTARY: The narrator was unsure of the words of the Prophet صلى الله عليه وسلم so he made his doubt known. A narrator always tries to report the exact words of the Prophet صلى الله عليه وسلم.

According to this hadith the disallowance to use both name and kunyah of the Prophet صلى الله عليه وسلم is not unlawful but is makruh tanzihi (disapproved nearer to lawful).

(٤٧٧٢) وَعَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَأَيْتَ اِنْ وُلِدَلِي بَعْدَكَ وَلَدٌ اُسَمِّيْهِ بِاسْمِكَ وَاُكَنِّيْهِ بِكُنْيَتِكَ قَالَ نَعَمْ۔ (رواه ابوداؤد)

4772. Sayyiduna Muhammad ibn Hanfiyah [1] رحمه الله reported that his father narrated that he submitted, "O Messenger of Allah, what do you say, if a son is born to me (from any of my wives, Fatimah رضى الله عنها or any other) after your death, may I give him your name and your kunyah?" He said, "Yes."[2]

COMMENTARY: This has been discussed thread bare earlier (hadith # 4750-4751).

KUNYAH OF ANAS رضى الله عنه

(٤٧٧٣) وَعَنْ اَنَسٍ قَالَ كَنَّانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبَقْلَةٍ كُنْتُ اَجْتَنِيْهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَانَعْرِفُهُ اِلَّامِنْ هٰذَا الْوَجْهِ وَفِي الْمَصَابِيْحِ صَحَّحَهُ۔

4773. Sayyiduna Anas رضى الله عنه said, "Allah's Messenger صلى الله عليه وسلم gave me my kunyah from a herb that I used to pick." (It was called hamzah.)[3]

CHANGE A BAD NAME

(٤٧٧٤) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُغَيِّرُ الْاِسْمَ الْقَبِيْحَ۔ (رواه الترمذى)

4774. Sayyidah Ayshah رضى الله عنها said that the Prophet صلى الله عليه وسلم used to change a name that was bad.[4]

COMMENTARY: An example is of a man whose name was Aswad (meaning black). The Prophet صلى الله عليه وسلم changed it to Bayd (fair).

DO NOT KEEP DEROGATORY NAMES

(٤٧٧٥-٤٧٧٦) وَعَنْ بَشِيْرِ بْنِ مَيْمُوْنٍ عَنْ عَمِّهٖ اُسَامَةَ بْنِ اَخْدَرِيٍّ رَجُلًا يُقَالُ لَهٗ اَصْرَمُ كَانَ فِي النَّفَرِ الَّذِيْنَ اَتَوْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اسْمُكَ قَالَ اَصْرَمُ قَالَ بَلْ اَنْتَ زُرْعَةُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ وَغَيَّرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسم الْعَاصِ وَعَزِيْزٍ وَعَتَلَةَ وَشَيْطَانٍ وَالْحَكَمِ وَغُرَابٍ وَحُبَابٍ وَشِهَابٍ وَقَالَ تَرَكْتُ اَسَانِيْدَهَا لِلْاِخْتِصَارِ۔

4775. Sayyiduna Bashir ibn Maymun رحمه الله reported from his paternal uncle, (Sayyiduna) Usamah ibn Akhdari رضى الله عنه that he narrated; A man named Asram

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[1] This is according to the Urdu text, but Abu Dawud has Hanafiyah.

[2] Abu Dawud # 4961.

[3] Tirmidhi # 3830.

[4] Tirmidhi # 2839.

(اصرم) was a member of some people who had come to Allah's Messenger صلى الله عليه وسلم. So, Allah's Messenger صلى الله عليه وسلم asked him, "What is your name?" He said, "Asram (اصرم)," He said, "Rather, you are Zurah (زرعة) (as of today)."[1]

4776. He said (also, "The prophet صلى الله عليه وسلم changed the names Aas (العاص), Aziz (عزيز), Atalah (عتلة) , Shaytan (شيطان), Hakam (الحكم), Ghurab (غراب) Hubab (حباب), Shuhab (شهاب)." He added that he had omitted their isnad for the sake of brevity [2].

COMMENTARY: Asram is from the root word (صرم) (saram). It means to severe times of kinship. Zurah means generosity, good blessings.

The other names that were changed are: Aas (disobedient), while a believer is obedient.

- Aziz (mighty). It is an attribute of Allah and a creature's name should be Abdul Aziz (servant or slave of Al Aziz).
- Atalah is to be uncivil, severe while a believer is mild.
- Shaytan is the devil, the origin of all evils. It means to turn down or to be far away from Allah's mercy.
- Al Hakam is the judge and it is the extreme of Haakim (Hakim), Ruler, Judge. Only Allah is the Hakim (Haakim). His command and judgement are worth enforcing and implementing. We have seen in a hadith (# 4766) that the Prophet صلى الله عليه وسلم did not approve the kunyah Abu Hakam, so changing the name Hakam is more necessary,
- Ghurab is he crow. It is a filthy animal that eats carrion and impurity. Besides, this word means 'being obscure,' Being banished.'
- Hubab is the most improper name because it is the devil's name. The serpent is also so-called.
- Shihab means flames of fire that the angels hurl on the devil. But, if it is shahabuddin then there is no harm in it. (Shahab also means a man of experience; hence shahabud din - Dilkash naam - Mawlana Ahmad Muhammad Hathurani - Dar ul Isha'at Karachi)

THE WORD (زعموا) (ZE'AMU) IS NOT GOOD

(٤٧٧٧) وَعَنْ اَبِي مَسْعُوْدِ الْاَنْصَارِيِّ قَالَ لِاَبِيْ عَبْدِاللّٰهِ اَوْقَالَ اَبُوْعَبْدِاللّٰهِ لِاَبِيْ مَسْعُوْدٍ هٰ! سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ زَعْمُوْا قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بِئْسَ مُطِيَّةِ الرَّجُلِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ اِنَّ اَبَا عَبْدِ اللّٰهِ حُذَيْفَةُ۔

4777. Sayyiduna Abu Mas'ud Ansari رضى الله عنه asked Abu Abdullah رضى الله عنه, or Abu Abdullah رضى الله عنه asked Abu Mas'ud رضى الله عنه, "Have you heard Allah's Messenger صلى الله عليه وسلم say anything about he word (زعموا) (za'amu)?" He said, "I did hear him say, "It is a bad riding beast for a man."[3] Abu Dawood said that Abu Abdullah was Hudhayfah رضى الله عنه (and زعموا Za'amu generally means they presumed.)

COMMENTARY: The meaning of the word (زعم) is 'to presume.' 'to suppose.' It is also 'to

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[1] Abu Dawud # 4954.

[2] Abu Dawud # 4956.

[3] Abu Dawud # 4972, Baghawi # 3292, Musnad Ahmad 4 119

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say' and it is applied generally to something that is not correct and reliable. It is a saying that is often baseless and false.

The ulama (Scholars) say that when anyone passes on something that is without ground, he attributes it to others; 'they say' 'it is heard about someone...' But, he never names anyone lest he be accused of falsehood. His words are unverified and he circulates them.

Thus, one of the two sahabah (Prophet's Companions) رضی اللہ عنہم asked the other whether he had heard the Prophet صلی اللہ علیہ وسلم say anything about the use and application of this word. He enlightened him that he had heard him say. 'It is a man's bad riding beast.'

In other words the Prophet صلی اللہ علیہ وسلم compared the use of the word to a bad conveyance. A man spread unconfirmed reports by using the word (زعموا) za'amu (they presumed). In his way unauthenticated reports are circulated, like a story is. One must exercise proper care in passing on any news because presumed news is generally false.

The Prophet صلی اللہ علیہ وسلم gave guidance that no one should spread unconfirmed reports. However, if one is certain that someone spreads a false report and it might harm others, then he may caution people about it. This is permitted presumption. The scholars of hadith do it (to disclose false narrators and inventors of hadith).

WHAT ALLAH ALONE WILLS

(٤٧٧٨-٤٧٧٩) وَعَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَقُوْلُوْا مَاشَاءَ اللّٰهُ وَشَاءَ فُلَانٌ وَلٰكِنْ قُوْلُوْا مَاشَاءَ اللّٰهُ ثُمَّ شَآءَ فُلَانٌ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ مُنْقَطِعًا قَالَ لَاتَقُوْلُوامَا شَاءَ اللّٰهُ وَشَاءَ مُحَمَّدٌ وَقُوْلُوا مَاشَاءَ اللّٰهُ وَحْدَهٗ۔ (رواہ فی شرح السنۃ)

4778. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Do not say, 'what Allah wills and so and so wills, but say, 'what Allah wills and after that so and so wills."[1]

4779. According to another version: (Its sanad is broken): He said, "Do not say 'what Allah wills and Muhammad wills.' But say, 'what Allah alone wills."[2]

A HYPOCRITE MUST NOT BE CALLED 'SAYYID'

(٤٧٨٠) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَقُوْلُوا لِلْمُنَافِقِ سَيِّدٌ فَاِنَّهٗ اِنْ يَّكُ سَيِّدًا فَقَدْ اَسْخَطْتُمْ رَبَّكُمْ۔ (رواہ ابوداؤد)

4780. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'Do not call a hypocrite Sayyid (سید). If he is a sayyid (chief or master), then you will make your Lord angry (on calling him Sayyid)."[3]

COMMENTARY: Sayyid means 'a chief' or 'a master.' No hypocrite may be raised to this position relative to a Muslim. Even if a hypocrite is the chief of a tribe or some people, or a master of some slaves, or a ruler and owner yet he does not deserve to be called by Muslims 'chief' or 'master,' Or, 'Sayyid,' If a Muslim addresses him in these words then he will be subject to Allah's wrath, because the word Sayyid points to reverence. No hypocrite

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[1] Musnad Ahmad, Abu Dawud # 4980.

[2] Sharh us Sunnah (Holy Prophet's practice) # 12-361.

[3] Abu Dawud # 4977.

deserves to be honoured by a Muslims. Further, if he does not hold that position then it is more severely wrong to call him a Sayyid, because the caller not only disobeys this command but he also tells lies.

Clearly, the infidels, the misguided ones and those Muslims who perpetrate sin openly also are subject to this ruling. The hadith mentions only the hypocrites because a hypocrite presents himself outwardly as a Muslim and the general body of Muslims are more likely to praise him and flatter him.

Therefore, the hadith disallows that a hypocrite should be called a Sayyid.

[Hypocrisy is the evil that walks invisible, except to Allah alone – john Milton.]

SECTION III اَلْفَصْلُ الثَّالِثُ

BAD NAMES HAVE BAD RESULTS

(٤٧٨١) عَنْ عَبْدِالْحَمِيْدِ بْنِ حُبَيْرِ بْنِ شَيْبَةَ قَالَ جَلَسْتُ اِلٰى سَعِيْدِ بْنِ الْمُسَيَّبِ فَحَدَّثَنِيْ اَنَّ جَدَّهٗ حَزْنًا قَدِمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اسْمُكَ قَالَ اِسْمِيْ حَزْنٌ قَالَ بَلْ اَنْتَ سَهْلٌ قَالَ مَا اَنَا بِمُغَيِّرٍ اِسْمًا سَمَّانِيْهِ اَبِيْ قَالَ ابْنُ الْمُسَيَّبِ فَمَا زَالَتْ فِيْنَا الْحُزُوْنَةُ بَعْدُ۔ (رواه البخارى)

4781. Sayyiduna Abdul Hamid ibn Jubayr ibn Shaybah رحمه الله said, "I sat down with Sa'eed ibn Musayyib رحمه الله who recounted to me that his grandfather, Hazn, met the Prophet صلى الله عليه وسلم who asked him, 'what is your name? He submitted, 'My name is Hazn.' He (the Prophet) صلى الله عليه وسلم said, "Rather, you are sahl (for Hazn is not a good name and means a difficult terrain while sahl is a smooth land).' He (my grandfather) demurred, 'I shall not change a name that my father has given me.'" Ibn Musayyib رحمه الله said, "After that, roughness has not ceased to exist among us."[1]

COMMENTARY: Hazn did not accept the name proposed by the Prophet صلى الله عليه وسلم, so Allah subjugated the family to a boisterous, unruly life style. They were involved in difficulty constantly.

Hazn dared to reject the proposal of the Prophet صلى الله عليه وسلم first because the devil had prompted him. Secondly, this thing happened in early (Islam in the beginning of the hijrah (emigration). He had come to the Prophet صلى الله عليه وسلم but lacked proper training and manners. So, he succumbed to the devil's temptation.

GOOD NAMES

(٤٧٨٢) وَعَنْ اَبِيْ وَهْبٍ الْجُشَمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسَمَّوْا بِاَسْمَآءِ الْاَنْبِيَاءِ وَاَحَبُّ الْاَسْمَآءِ اِلَى اللّٰهِ عَبْدُاللّٰهِ وَعَبْدُ الرَّحْمٰنِ وَاَصْدَقُهَا حَارِثٌ وَهَمَّامٌ وَاَقْبَحُهَا حَرْبٌ وَمُرَّةُ۔ (رواه ابوداؤد)

4782. Sayyiduna Abu Wahb Jushami رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'Name yourselves with the names of the Prophet عليه السلام. The dearest of names of Allah are Abdullah and Abdur Rahman (and Abdur Rahim, Abdul Karim, etc) and the truest of them are Harith and Hammam. And the worst of them are Harb and Murrah."[2]

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[1] Bukhari # 6193.

[2] Abu Dawud # 4950.

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COMMENTARY: If makes obvious that the names of the angels must not be given. Also the names that were common during the jahiliyah (ignorance period) must also not be given, like, Kalb (dog), HImar (ass), Abd Shams (slave of the sun) and such others.
Harith means 'earning'.
Hammam is 'one who resolves or intends.
No one goes without earning and resolve. So, these names are described as truest.
Harb is war and Murrah is bitter. These are bad because war means bloodshed, and bitter is repulsive to human nature. Some authorities say that the kunyah of Iblis, the devil is Abu Murrah. So, Murrah is detested.

CHAPTER - IX

ELOQUENCE & POETRY

بَابُ الْبَيَانِ وَالشِّعْرِ

The Arabic word is al-Bayan (البيان). It means to say clearly, explicitly. Or, it is to deliver fluently and with eloquence that which one holds in one's heart. This is also mentioned in Sarah. In common parlance, it is said (فلان ابين من فلان) (so and so is more eloquent then so and so).
The word (شعر) (sha'r) is intelligence, wisdom. And (شاعر) (Sha'ir) is intelligent, wise. In general usage, sha'r is rhymed verse of poetry - a metrical composition. It is specifically and deliberately composed in rhythmic verse. However, the rhyming verses in the Quran and hadith are not sha'r or poetry because they are not composed specifically or deliberately, nor is that the objective of the composition.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

ELOQUENCE CAN BE LIKE A SPELL

(٤٧٨٣) عَنِ ابْنِ عُمَرَ قَالَ قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنَ الْبَيَانِ لَسِحْرًا۔ (رواه البخارى)

4783. Sayyiduna ibn Umar رضى الله عنه narrated that two men came from the East and spoke to one another very eloquently charming the people thereby. Allah's Messenger صلى الله عليه وسلم said, 'Surely, I eloquence there is magic."[1]

COMMENTARY: This happened when a deputation of Banu Tamim came to the Prophet صلى الله عليه وسلم from the east. Two men among them were very eloquent and they spell-bound their listeners with their oratory. One of them was Husayn (حصين) ibn Hadi with the sobriquet Zibriqan. The other was Amr ibn Ahtam. These two spoke to one another in the presence of the Prophet صلى الله عليه وسلم tried to outdo the other by boasting and recounting his deeds and achievements, and accused the other of being jealous of him.
The Prophet صلى الله عليه وسلم said, "Surely, in eloquence there is magic.' Some of it influences the minds of the listeners.
The ulama (Scholars) differ on whether the Prophet صلى الله عليه وسلم meant by his words to command eloquence or to condemn it. The truth is that he praised some oratory but disapproved some. The main thing is that there should be an element of truth in it.

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[1] Bukhari # 5767.

According to a hadith:

اَلشِّعْرُ هُوَ كَلَامٌ فَحَسَنُهُ حَسَنٌ وَقَبِيْحُهُ قَبِيْحٌ

(Poetry is speech. A good one is good but a bad one is bad).

SOME POETRY IS FULL OF WISDOM

(٤٧٨٤) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنَ الشِّعْرِ حِكْمَةً (رواه البخاری)

4784. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, there is in poetry wisdom."[1]

COMMENTARY: Not all poetry is bad. Some are good and provide wisdom. They teach good things.

DO NOT EXAGGERATE IN SPEECH

(٤٧٨٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلَكَ الْمُتَنَطِّعُوْنَ قَالَهَا ثَلٰثًا (رواه مسلم)

4785. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "They have perished who exaggerate when they speak." He spoke it thrice.[2]

COMMENTARY: It is very wrong to be verbose in speech and in writing, to prolong the text and exaggerate the words and to be meaningless in conveying the message particularly with the objective of being ostentatious and boasting, or flattering someone to incline him to yourself.

THE TRUEST WORD OF A POET

(٤٧٨٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيْدٍ

اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلٌ۔ (متفق علیہ)

4786. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The truest word spoken by a poet is Labid's composition:
'Know! Everything but Allah is vain.'[3]

COMMENTARY: Labid رضی اللہ عنہ was a great poet. His poetry is recognized highly in Arabic literature. Allah guided him to Islam and he attained the rank of a sahabi. He was held in high esteem in the jahiliyah (ignorance period) and so in Islam too. He lived long and died at the age of 157 years. The verses that the Prophet صلی اللہ علیہ وسلم mentioned are part of this couplet:

اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلٌ وَكُلُّ نَعِيْمٍ لَا مَحَالَةَ زَائِلٌ

[Know! Everything but Allah is vain,
And everything of blessing most inevitably cease.]

These verses are also Labid's:

وَلَقَدْ سَأَمْتُ مِنَ الْحَيٰوةِ وَطُوْلِهَا وَسُؤَالُ هٰذَا النَّاسِ كَيْفَ لَبِيْدُ

[I am fed up of life and its longevity

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[1] Bukhari # 6145.

[2] Muslim # 2670.

[3] Bukhari 6147, Muslim # 2-2256, Tirmidhi # 2818.

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And of being asked often 'How is Labid?']

MASNUN TO LISTEN TO POETRY THAT PROMOTES KNOWLEDGE

(٤٧٨٧) وَعَنْ عَمْرِو بْنِ الشَّرِيْدِ عَنْ اَبِيْهِ قَالَ رَدِفْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ هَلْ مَعَكَ مِنْ شِعْرِ اُمَيَّةَ بْنِ اَبِي الصَّلْتِ شَيْءٌ قُلْتُ نَعَمْ قَالَ هِيْهِ فَاَنْشَدْتُّهُ بَيْتًا فَقَالَ هِيْهِ ثُمَّ اَنْشَدْتُّهُ بَيْتًا فَقَالَ هِيْهِ حَتّٰى اَنْشَدْتُّهُ مِائَةَ بَيْتٍ۔ (رواه مسلم)

4787. Sayyiduna Amr ibn Shurayd رحمه الله reported that his father narrated that he was riding behind Allah's Messenger صلى الله عليه وسلم one day. He asked him, "Do you know any of Umayyah ibn Abu as Salt's poetry?" He said, "Yes!" He said, "Recite to me. So, he recited to him a verse but he asked him to continue reciting. He recited another, but he against asked him to go on reciting so that he recited (to him) one hundred verses. [1]

COMMENTARY: Umayyah ibn As Salt (pronounced Sult as in Sultry) was another Arab poet of fame. He belonged to the Thaqif. He is said to have learnt from the people of the book their religion. He believed in resurrection and the Last Day. His poetry was replete with words of wisdom. The Prophet صلى الله عليه وسلم had said of him: 'His poetry reflected faith though his heart disbelieved.'

He used to frequent the scholars of heavenly Books and ask them about disclosures in their Books of the Last of the Prophets عليه السلام. He imagined that he himself was the expected Prophet and someday he would be commissioned as a Prophet. However, When those scholars disclosed to him that the expected Prophet would hail from the Quraysh whom they described to him in de tail, he abandoned his beliefs and ideas suddenly and became jealous and hostile. He declared that he should never believe in that Prophet صلى الله عليه وسلم who was not from Thaqif.

Ibn Jawzi رحمه الله has written in the book Wafa that initially Umayyah awaited the Last Prophet صلى الله عليه وسلم very impatiently and hoped to meet him and serve and help him. But, when the light of prophethood shone brightly, he retracted from his pledge and followed the course of hatred and hostility.

Nevertheless, this hadith is evidence that it is masnun to listen to educative poetry and such as guides and is full of wisdom even if the poet is a disbeliever and a sinner.

THE PROPHET'S POETRY

(٤٧٨٨) وَعَنْ جُنْدُبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيَتْ اِصْبَعُهُ فَقَالَ هَلْ اَنْتِ اِلَّا اَصْبَعٌ دَمِيْتِ وَفِيْ سَبِيْلِ اللّٰهِ مَا لَقِيْتِ۔ (متفق عليه)

4788. Sayyiduna Jundub رضى الله عنه narrated that in a battle (of Uhud), the Prophet's صلى الله عليه وسلم toe was wounded and became bloody. He said (figuratively);

هَلْ اَنْتِ اِلَّا اَصْبَعٌ دَمِيْتِ وَفِيْ سَبِيْلِ اللّٰهِ مَا لَقِيْتِ

(You are nothing but a toe bleeding.

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[1] Muslim # 1-2255.

It is in Allah's path that which has happened)[1]

COMMENTARY: The Prophet صلى الله عليه وسلم urges the Muslim to endure pain and difficulty in Allah's path hoping for reward there against.

Allah has said about the Prophet صلى الله عليه وسلم that He did not teach him poetry. In this case, however, the rendering was not deliberate poetry but the words came out voluntarily.

Some people say that his words were in the 'rajaz' metre which is not poetry. If anyone delivers some verse voluntarily then he is not a poet. And Allah's words also mean; 'He is not a poet.'

THE POET HASSAN

(٤٧٨٩) وَعَنِ الْبَرَاءِ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ لِحَسَّانِ بْنِ ثَابِتٍ اُهْجُ الْمُشْرِكِيْنَ فَإِنَّ جِبْرِيْلَ مَعَكَ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِحَسَّانٍ اَجِبْ عَنِّيْ اَللّٰهُمَّ اَيِّدْهُ بِرُوْحِ الْقُدُسِ۔ (متفق علیه)

4789. Sayyiduna Bara رضى الله عنه narrated that on the day of Qurayzah when it was besieged), the Prophet صلى الله عليه وسلم said to (Sayyiduna) Hassan ibn Thabit رضى الله عنه, "Satise the polytheists. Jibril عليه السلام is with you!" And, indeed, Allah's Messenger صلى الله عليه وسلم used to say to Hassan رضى الله عنه (when the infidels satirized him), "Give them a reply on my behalf. O Allah, help him by Jibril (put in words in his mouth)."[2]

COMMENTARY: The Banu Qurayzah had conspired against the Muslim in the Battle of the Trench and had helped the infidels of Makkah. So, the Prophet صلى الله عليه وسلم punished them after that Battle.

Hassan Ibn Thabit ibn Mundhil رضى الله عنه was a resident of Madinah. He was a glorious sahabi and a high ranking poet. He is known as the Prophet's صلى الله عليه وسلم poet. He became a Muslim at a age of sixty.

MUSLIM POETS WERE INSTRUCTED TO SATIRISE THE QURAYSH INFIDELS

(٤٧٩٠) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اهْجُوْا قُرَيْشًا فَإِنَّهُ اَشَدُّ عَلَيْهِمْ مِنْ رَشْقٍ النَّبْلِ۔ (رواه مسلم)

4790. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم instructed (his poets), "Satirise quraysh, for, it is more severe to them than receiving shots with arrows."[3]

COMMENTARY: It is allowed to satirise the infidels and enemies of Islam if they begin to do it. Muslims must not be the first to satirise them otherwise they would retaliate and the Muslims would be deemed to have invited that on themselves. This is as the Quran forbids:

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ

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[1] Bukhari # 2802, Muslim # 112-1796.

[2] Bukhari # 3212, Muslim.

[3] Muslim # 157. 2490.

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{Revile not those whom they call upon besides Allah, lest they out of spite revile in their ignorance.} (6: 108)

(٤٧٩١) وَعَنْهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِحَسَّانٍ اِنَّ رُوْحَ الْقُدُسِ لَا يَزَالُ يُؤَيِّدُكَ مَا نَافَحْتَ عَنِ اللّٰهِ وَرَسُوْلِهٖ وَقَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ هَجَاهُمْ حَسَّانُ فَشَفٰى وَاشْتَفٰى۔ (رواه مسلم)

4791. Sayyidah Ayshah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say to Hasan رضی اللہ عنہ, "So long as you respond (to the disbelievers) on behalf of Allah and His Messenger Jibril علیہ السلام will continue to help you." She also said that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Hasan has satirized them (in response to their initiative) and gave relief and received satisfaction of giving them pain."[1]

RAJAZ OF RAWAHAH ON PROPHET'S صلی اللہ علیہ وسلم TONGUE

(٤٧٩٢) وَعَنِ الْبَرَآءِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتّٰى اغْبَرَّ بَطْنُهٗ يَقُوْلُ:

وَاللّٰهِ لَوْلَا اللّٰهُ مَا اهْتَدَيْنَا ... وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَاَنْزِلَنْ سَكِيْنَةً عَلَيْنَا ... وَثَبِّتِ الْاَقْدَامَ اِنْ لَاقَيْنَا

اِنَّ الْاُلٰى قَدْ بَغَوْا عَلَيْنَا ... اِذَا اَرَادُوْا فِتْنَةً اَبَيْنَا

يَرْفَعُ صَوْتَهٗ بِهَا اَبَيْنَا اَبَيْنَا مُتَّفَقٌ عَلَيْهِ۔

4792. Sayyiduna Bara رضی اللہ عنہ narrated that at the Battle of Khandaq (Trench), Allah's Messenger صلی اللہ علیہ وسلم was putting the earth away (while digging) so that his belly became sandy and he read out (this rajaz of Sayyiduna Abdullah ibn Rawahah) رضی اللہ عنہ.

وَاللّٰهِ لَوْلَا اللّٰهُ مَا هْتَدَيْنَا ... وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

(By Allah, had it not been for Allah's guide ness, We would not have been guided, Neither would have we given charity, nor offered salah (prayer).

فَاَنْزِلَنْ سَكِيْنَةً عَلَيْنَا ... وَثَبِّتِ الْاَقْدَامَ اِنْ لَاقَيْنَا

So-O Allah - descend peace on us, And keep us steadfast when we encounter the enemy.

اِنَّ الْاُلٰى قَدْ بَغَوْا عَلَيْنَا ... اِذَا اَرَادُوْا فِتْنَةً اَبَيْنَا

Surely, these (infidels of Makkah) have infringed our rights because - when they intend to tempts us (back to disbelief), we refuse!}
He raised his voice at 'we refuse! We refuse![2]

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[1] Muslim # 157-2490.

[2] Bukhari # 4104, Muslim.

COMMENTARY: Teebi رحمه الله said that the Prophet صلى الله عليه وسلم raised his voice for the entire words particularly at 'we refuse.'

PROPHET'S PRAYER AT THE BATTLE OF TRENCH FOR THOSE WHO RECITED THE RAJAZ

(٤٧٩٣) وَعَنْ اَنَسٍ قَالَ جَعَلَ الْمُهَا جِرُوْنَ وَالْاَنْصَارُ يَحْفِرُوْنَ الْخَنْدَقَ وَيَنْقِلُوْنَ التُّرَابَ وَهُمْ يَقُوْلُوْنَ ـ نَحْنُ الَّذِيْنَ بَايَعُوْ مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا اَبَدًا يَقُوْلُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُجِيْبُهُمْ اَللّٰهُمَّ لَاعَيْشَ اِلَّاعَيْشُ الْاٰخِرَةِ فَاغْفِرِ الْاَنْصَارِ وَالْمُهَاجِرَةِ ـ (متفق عليه)

4793. Sayyiduna Anas رضى الله عنه narrated that the muhajirs (emigrants) (emigrants) and the ansars (helpers) began to dig the trench and put away the earth. The while, they read;

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَابَقِيْنَا اَبَدًا

[We are the ones who have pledged allegiance to Muhammad To wage jihad for ever as long as we live!]
In response, the Prophet صلى الله عليه وسلم prayed.

اَللّٰهُمَّ لَاعَيْشَ اِلَّاعَيْشُ الْاٰخِرَةِ فَاغْفِرِ الْاَنْصَارِ وَالْمُهَاجِرَةِ

[O Allah, life is only the life of The hereafter,
So, forgive the ansar and The muhajir!][1]

COMMENTARY: Through this prayer the Prophet صلى الله عليه وسلم exhorted his sahabah (Prophet's Companions) رضى الله عنهم to be patient for, whatever happens in this world, the hereafter has many blessings in store for them. It is as Allah's words:

وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعُ الْغُرُوْرِ

{The life of this world is but goods and chattels of deception.} (3: 185)

POETRY IS WORSE THAN PUS IN BELLY

(٤٧٩٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا يَرِيْهِ خَيْرٌ مِّنْ اَنْ يَمْتَلِئَ شِعْرًا ـ (متفق عليه)

4794. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That the belly of a man should be full of pus that corrodes it is better (for it) than being full of poetry."[2]

COMMENTARY: Every poetry that distracts a man from the obligatory duties, worship and recital of the Quran and remembrance of Allah should be abandoned. It does not make a difference what kind it is, even commendable verses.

Some people say, however, that the hadith is about indecent verses and those that speak of disbelief and sin.

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[1] Bukhari # 2835, Muslim # 130. 1805.

[2] Bukhari # 6155, Muslim # 7. 2257

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SECTION II اَلْفَصْلُ الثَّانِيْ

POETRY THAT PROMPTS TO JIHAD

(٤٧٩٥) عَنْ كَعْبِ بْنِ مَالِكٍ اَنَّهٗ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَدْاَنْزَلَ فِي الشِّعْرِ مَا اَنْزَلَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهٖ وَلِسَانِهٖ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَكَاَنَّمَا تَرْمُوْنَهُمْ بِهٖ نَضْحَ النَّبْلِ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَفِي الْاِسْتِيْعَابِ لِاِبْنِ عَبْدِالْبَرِّاَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ مَاذَا تَرٰى فِي الشِّعْرِ فَقَالَ اِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهٖ وَلِسَانِهٖ۔

4795. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ narrated that he submitted to the Prophet صلی اللہ علیہ وسلم. "Allah has revealed concerning poetry what is clear from (the verse) that which He has sent down." The prophet صلی اللہ علیہ وسلم said, "The believer engages in jihad with his sword as well as with his tongue. By Him in whose hold is my life, it is as though you shoot at them with it meaning (poetry) as striking with arrows."[1] According to Ibn Abad al-Barr رحمہ اللہ in his Isti'ab, he (Ka'b) submitted, "O Messenger of Allah, what do say about poetry?" He said, "The believer fights with his sword as well as with his tongue."[2]

COMMENTARY: The ulama (Scholars) name three noted poets in Islam.

(i) Hassan ibn Thabit رضی اللہ عنہ.

(ii) Abdullah ibn Rawahah رضی اللہ عنہ

(iii) Ka'b ibn Maalik رضی اللہ عنہ

Each of them had a distinctive style and field.

Ka'b رضی اللہ عنہ instilled fear in the hearts of the infidels and his subject was primarily jihad.

Hassan رضی اللہ عنہ satirized the enemies of Islam and of the Prophet صلی اللہ علیہ وسلم and derided their lineage and descent.

Abdur Rahman ibn Rawahah رضی اللہ عنہ reproached the disbelievers and the polytheists.

When Allah revealed the verse:

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ

{And the poets – the perverse follow them} (26: 224)

Ka'b رضی اللہ عنہ felt sorry and sought the Prophet's رضی اللہ عنہ ruling about himself. He made it clear to him that the verse condemns indecent and irreligious poetry and poets because generally poets propagate misleading ideas. As far as Ka'b رضی اللہ عنہ and the likes of him were concerned, they did not fall under the purview of the verse. Rather they are among those who engage in jihad. In fact, Allah has named such poets among the excepted ones:

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيْرًا۔ (الآية)

{Except those who believe and do righteous deeds and remember Allah much...} (26: 227)

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[1] Sharh us sunnah (Holy Prophet's practice) # 3409.

[2] Isti'ab # 916.

FEW WORDS ARE SIGN OF FAITH

(٤٧٩٦) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْاِيْمَانِ وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ۔ (ترمذی)

4796. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Modesty and speaking little (or keeping control over tongue) are two branches of faith and foul speech and eloquence (or oratory) are two branches of hypocrisy."[1]

COMMENTARY: Shyness and modesty being a form of faith is very clear. This has been discussed previously in the chapter on faith. (Hadith # 29, for instance.)

Curtness is a branch of faith while foul speech and talkativeness are two branches of hypocrisy. By nature, a believer is incapable of unnecessary speech and he is unable to express himself in flowery speech and exaggerated words. He keeps his tongue in check lest he utter what is condemned and blameworthy.

The hypocrite, on the other hand is glib-tongued and insincere. He is able and daring to speak indecent and obscene words

[Glib as them art of tongue, Therites, cease.][2]

[I want that glib and oily Art To speak and purpose not.][3]

MEANINGLESS SPEECH IS MAKRUH (DISAPPROVED)

(٤٧٩٧-٤٧٩٨) وَعَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَحَبَّكُمْ اِلَيَّ وَاَقْرَبَكُمْ مِنِّيْ يَوْمَ الْقِيَامَةِ اَحَاسِنُكُمْ اَخْلَاقًا وَاِنَّ اَبْغَضَكُمْ اِلَيَّ وَاَبْعَدَكُمْ مِنِّيْ مَسَاوِيْكُمْ اَخْلَاقًا الثَّرْثَارُوْنَ الْمُتَشَدِّقُوْنَ الْمُتَفَيْهِقُوْنَ۔ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ عَنْ جَابِرٍ وَفِيْ رِوَايَةٍ قَالُوْا يَا رَسُوْلَ اللّٰهِ قَدْ عَلِمْنَا الثَّرْثَارُوْنَ وَالْمُتَشَدِّقُوْنَ فَمَا الْمُتَفَيْهِقُوْنَ قَالَ الْمُتَكَبِّرُوْنَ)۔

4797. Sayyiduna Abu Tha'labah al-Khushanyi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The dearest of you to me and the nearest of you to me on the day of resurrection will be the ones among you possessing the best manners. And, those of you who will by the most detested to me and the most distant from me (on the day of resurrection) will be those who possess evil manners who speak much, and (المتفيهقون) al-mutafayhiqoon.[4]

4798. According to a version narrated by Sayyiduna Jabir رضی اللہ عنہ they asked, "O Messenger of Allah, we understand who the (الثرثارون) those who speak much and the (المتشدقون) (those who are loud mouthed are, but who are (المتفيهقون) the voluble (al-mutafayhiqoon)?' He said, "They are (المتكبرون) the arrogant (al-mutakabbiroon)."[5]

COMMENTARY: The fayhiqoon (sing fayhiq) are they who talk too much with an upturned face, as the arrogant do. They regard the addressee with contempt.

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[1] Tirmidhi # 2027.

[2] Homer Iliad to by Byrant – Funk & Wagnalls New Standard Dictionary of the English Language.

[3] William Shakespeare in King Lear.

[4] Shu'a ul eeman # 4969.

[5] Tirmidhi # 2018.

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The kinds of speech mentioned in the hadith are makruh (disapproved). But to speak to preach, convey the truth and reform the people with eloquence and lengthy speech is not makruh (disapproved). However, even then simple easy to understand language should be used. It is not proper to use bombastic words beyond comprehension of the listeners.

EATING LIKE COWS

(٤٧٩٩) وَعَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَخْرُجَ قَوْمٌ يَاكُلُوْنَ بِاَلْسِنَتِهِمْ كَمَا تَاكُلُ الْبَقَرَةُ بِاَلْسِنَتِهَا۔ (رواه احمد)

4799. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come till such people arise who eat with their tongues as cows do."[1]

COMMENTARY: These people will flatter others and shower false praise on them. Or, they will blame them without their fault. They will deliver verbose speeches to net people.
Just as a cow eats without distinguishing the different tastes, these people will mingle truth and falsehood, the permissible and the forbidden, for lawful and the unlawful.

ALLAH DISLIKES THE SWEET-TALKER

(٤٨٠٠) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ يُبْغِضُ الْبَلِيْغَ مِنَ الرِّجَالِ الَّذِيْ يَتَخَلَّلُ بِلِسَانِهٖ كَمَا يَتَخَلَّلُ الْبَاقِرَةُ بِلِسَانِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4800. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah dislikes the eloquent among men who (goes to extreme exaggeration) circling his tongue (up and down and sideways) around his teeth as cattle do."[2]

COMMENTARY: The wise discern the weakness of talkativeness and unnecessary conversation. Such speakers are normally liars.
Good speech is that which is as much as necessary, straightforward, to the point.
The outward speech is compatible with the inner thoughts.

UNPRACTICING ORATOR

(٤٨٠١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَرْتُ لَيْلَةَ اُسْرِيَ بِيْ بِقَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنَ النَّارِ فَقُلْتُ يَا جِبْرَئِيْلُ مَنْ هٰؤُلَاءِ قَالَ هٰؤُلَاءِ خَطَبَآءُ اُمَّتِكَ الَّذِيْنَ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔ (رواه الترمذی)

4801. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'On the night of isra (my journey to the heavens), passed by people whose lips were being cut by scissors of fire. I asked, 'O Jibril, who are they?' He said, 'They are the sermonizers of your ummah who preached what they did not practice.'[3]

COMMENTARY: This hadith speaks of the evil of not practicing themselves what the

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[1] Musnad Ahmad 10184.

[2] Tirmidhi # 2853, Abu Dawud # 5005.

[3] Tirmidhi, Musnad Ahmad 3-180.

sermonizers preach to others, but it does not call them to task for preaching itself. The ulama (Scholars) say that while enjoining piety, it is not necessary to put that into practice too. It is not that only he should enjoin piety who himself abides by it, though it is better to abide by it first because that will produce results too.

CAPTIVATING HEARTS WITH ELOQUENCE

(٤٨٠٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ صَرْفَ الْكَلَامِ لِيَسْبِيَ بِهٖ قُلُوْبَ الرِّجَالِ اَوِالنَّاسِ لَمْ يَقْبَلِ اللّٰهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَّلَا عَدْلًا۔ (رواه ابوداؤد)

4802. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone acquires the art, of crafty speech to charm (and win over) the hearts of men, or of people then Allah will not accept his supererogatory worship or his obligatory worship, on the day of resurrection."[1]

SHORT SPEECH IS GOOD

(٤٨٠٣) وَعَنْ عَمْرِوبْنِ الْعَاصِ اَنَّهٗ قَالَ يَوْمًا وَقَامَ رَجُلٌ فَاَكْثَرَ الْقَوْلِ فَقَالَ عَمْرٌو لَوْ قَصَدَ فِيْ قَوْلِهٖ لَكَانَ خَيْرًا لَهٗ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَقَدْ رَاَيْتُ اَوْاُمِرْتُ اَنْ اَتَجَوَّزَ فِي الْقَوْلِ فَاِنَّ الْجَوَازَ هُوَ خَيْرٌ۔ (رواه ابوداؤد)

4803. Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that one day when a man stood up and delivered a lengthy speech, he remarked, 'If he had been brief in his speech that would have been better for him. I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Indeed, I am convinced (or, I have been commanded) that I should be brief with my words, for brevity is better."[2]

SOME KNOWLEDGE IS IGNORANCE

(٤٨٠٤) وَعَنْ صَخْرِ بْنِ عَبْدِاللّٰهِ بْنِ بُرَيْدَةَ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ مِنَ الْبَيَانِ سِحْرًا وَاِنَّ مِنَ الْعِلْمِ جَهْلًا وَاِنَّ مِنَ الشِّعْرِ حُكْمًا وَاِنَّ مِنَ الْقَوْلِ عِيَالًا۔ (رواه ابوداؤد)

4804. Sayyiduna Sakhr ibn Abdullah ibn Buraydah رحمہ اللہ reported from his father (Abdullah) who from his (Sakhr's) grand father (Buraydah) رضی اللہ عنہ who said, "I heard Allah's Messenger صلی اللہ علیہ وسلم say, "Surely, there is in some eloquence magic, in some knowledge ignorance in some poetry wisdom and in some speech vexation."[3]

COMMENTARY: As for knowledge being ignorance, there can be two applications of this expression.

(i) Acquiring such learning as is unnecessary and not beneficial, like astrology, palmistry, etc, or philosophy. This deprives the learner from acquiring

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[1] Abu Dawud # 5006.

[2] Abu Dawud # 5008.

[3] Abu Dawud # 5012.

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productive knowledge, like of the Quran, hadith, etc. So, this is ignorance of productive knowledge.

(ii) Not using one's knowledge to purpose. Thus, the scholar himself is an ignorant man.

Besides, if anyone claims to be a scholar but in reality, he is not, then his claim is ignorance. Sometimes what one says lands one in hot water, Or, it vexes the listeners. This is burdensome speech.

Section III اَلْفَصْلُ الثَّالِثُ

MERIT OF HASAN THE POET

(٤٨٠٥) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَضَعُ لِحَسَّانٍ مِنْبَرًا فِي الْمَسْجِدِ يَقُوْمُ عَلَيْهِ قَآئِمًا يُفَاخِرُ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْ يُنَافِحُ وَيَقُوْلُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُؤَيِّدُ حَسَّانَ بِرُوْحِ الْقُدُسِ مَانَافَحَ اَوْفَاخَرَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخارى)

4805. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم had raised a pulpit in the mosque (Masjid Nabawi) for Hassan رضى الله عنه (to recite poetry whereby) to speak in praise of Allah's Messenger صلى الله عليه وسلم – or, to (contend against the infidels who satirized him, and) defend him. Allah's Messenger صلى الله عليه وسلم would say. "Allah strengthens Hassan through Jibril عليه السلام as long as he recites in defence – or in praise – of Allah's Messenger صلى الله عليه وسلم.[1]

HADI IS ALLOWED

(٤٨٠٦) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَادٍ يُقَالُ لَهٗ اَنْجَشَةُ وَكَانَ حَسَنَ الصَّوْتِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُوَيْدَكَ يَا اَنْجَشَةُ لَاتَكْسِرِ الْقَوَارِيْرَ قَالَ قَتَادَةُ يَعْنِيْ ضَعَفَةَ النِّسَآءِ۔ (متفق عليه)

4806. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم had a (camel-driver) hadi (who chanted songs to urge the camels on). His name was Anjashah رضى الله عنه and he had a beautiful voice. The Prophet صلى الله عليه وسلم said to him, "Gently, Anjashah, do not break the qawarir." Qatadah رضى الله عنه said, "It means weak women."[2] (Qawarir means glass vessels,)

COMMENTARY: Hadi (حدى) is a raised voice song that is chanted to drive the camels on, or it is the camel driver's chant. When he notices that his camel is tired. The camel driver chants the song in a sweet loud voice. It creates energy in the camel and it picks up speed. The song of the hadi is permissible. The ulama (Scholars) are unanimous about it.

Qawarir is the plural of qarurah. It means glass (or glass vessel or glass bottles). The Prophet صلى الله عليه وسلم said, "Do not break the glass." If the camels gallop swiftly, the women might be inconvenienced. So, he instructed Anjashah رضى الله عنه to drive them gently.

It could also imply that the Prophet صلى الله عليه وسلم referred to weak hearts of women. Their minds might be diverted by his songs. This is a fact that a bad idea may strike any human mind. (However, the first meaning is more apt).

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[1] Bukhari # 3212, 313, Abu Dawud # 5015, Tirmidhi # 2846, Musnad Ahmad 6-72.

[2] Bukhari # 6211, Muslim.

Besides, the Prophet صلى الله عليه وسلم had his ummah in mind. So, he meant to guide all of them by these words. They should be careful when women ride camels. The hadi should bear this in mind.

The commentators have preferred the second meaning, but we find the wording of the hadith to express the first meaning.

TOPIC OF POETRY DECIDES ITS GOODNESS OR OTHERWISE

(٤٨٠٧-٤٨٠٨) وَعَنْ عَائِشَةَ قَالَتْ ذُكِرَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشِّعْرُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هُوَ كَلَامٌ فَحَسَنُهُ حَسَنٌ وَقَبِيْحُهُ قَبِيْحٌ رَوَاهُ الدَّارَ قُطْنِيُّ وَرَوَى الشَّافِعِيُّ عَنْ عُرْوَةَ مُرْسَلًا۔

4807. Sayyidah Ayshah رضى الله عنها narrated that poetry was mentioned in the presence of Allah's Messenger صلى الله عليه وسلم. (It was being asked whether it is a good thing or bad.) so, Allah's Messenger صلى الله عليه وسلم said, "It is a speech. That which is good in it is good and that which is bad in it is bad."[1]

4808. Imam Shafi'I رحمه الله transmitted it in a mursal form as narrated by Urwah رحمه الله.[2]

COMMENTARY: This subject has been discussed earlier.

PUS BETTER THEN POETRY IN BELLY

(٤٨٠٩) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ بَيْنَا نَحْنُ نَسِيْرُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعَرَجِ اِذَا عَرَضَ شَاعِرٌ يُنْشِدُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذُوا الشَّيْطَانَ اَوْاَمْسِكُوا الشَّيْطَانَ لَاَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا خَيْرٌ لَّهٗ مِنْ اَنْ يَمْتَلِئَ شِعْرًا۔ (رواه مسلم)

4809. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated, "While we were travelling with Allah's Messenger صلى الله عليه وسلم in al-Arj, a poet came before us reciting poetry Allah's Messenger صلى الله عليه وسلم said, "Get hold of the devil,' or, 'catch the devil (meaning, stop him from reciting poetry), because it is better for a man to let pus fill his belly than to have poetry fill it."[3]

COMMENTARY: Arj is a place between Madinah and Makkah. It is a valley. It is a small inhabitation. Travellers stop over at this place. The prophet صلى الله عليه وسلم was here during his emigration and also during the farewell pilgrimage. This event perhaps took place during the Farewell pilgrimage.

That poet was lost in his poetry and was aloof from the others around. He had no manners at all. He had distanced himself from Allah's mercy. This is why the Prophet صلى الله عليه وسلم blamed him as evil.

SINGING PRODUCES HYPOCRISY

(٤٨١٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغِنَآءُ يُنْبِتُ النِّفَاقَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الزَّرْعَ۔ (رواه البيهقي في شعب الايمان)

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[1] Daraqutni # 2 pooty.

[2] Musnad Shafi'i.

[3] Muslim # 9. 2259.

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4810. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Singing breeds hypocrisy in the heart just as water grows crops."[1]

COMMENTARY: Singing is a malady for man's heart and soul that grows hypocrisy. Daylami رحمہ اللہ has transmitted a hadith of Sayyiduna Anas رضی اللہ عنہ:

إِنَّ الْغِنَا وَاللَّهْوُ يُنْبِتَانِ النِّفَاقَ كَمَا يُنْبِتُ الْمَاءُ الْعُشْبَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ الْقُرْآنَ وَالذِّكْرَ يُنْبِتَانِ الْإِيمَانَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الْعُشْبَ

"Songs and amusement both produce hypocrisy just as water produces greenery. By Him who holds the soul of Muhammad, the Quran and dhikr (remembrance of Allah) grow faith in the heart just as water grows greenery."

Hence, man should abstain from singing and devote himself to recital of the Quran and remembrance of Allah. They give light to heart and soul and polish faith and manners.

Nawawi رحمہ اللہ has written in Rawdah that it is makruh (disapproved) to sing and makruh (disapproved) to listen to it, when in both cases singing is not accompanied by music. It is accentuated when singing is by a women. And, if singing is accompanied by music then it is unlawful to sing and to listen to it.

SHUT EARS ON HEARING MUSIC

(٤٨١١) وَعَنْ نَافِعٍ قَالَ كُنْتُ مَعَ ابْنِ عُمَرَ فِي طَرِيقٍ فَسَمِعَ مِزْمَارًا فَوَضَعَ إِصْبَعَيْهِ فِي أُذُنَيْهِ وَنَأَى عَنِ الطَّرِيقِ إِلَى الْجَانِبِ الْآخَرِ ثُمَّ قَالَ لِي بَعْدَ أَنْ بَعُدَ يَا نَافِعُ هَلْ تَسْمَعُ شَيْئًا قُلْتُ لَا فَرَفَعَ إِصْبَعَيْهِ مِنْ أُذُنَيْهِ قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ صَوْتَ يَرَاعٍ فَصَنَعَ مِثْلَ مَا صَنَعْتُ قَالَ نَافِعٌ وَكُنْتُ إِذْ ذَاكَ صَغِيرًا۔ (رواہ احمد وابوداؤد)

4811. Sayyiduna Nafi رحمہ اللہ narrated, "I was with Ibn Umar رضی اللہ عنہ on a road (going somewhere). Suddenly, he heard a mizmar (pipe). He put his fingers in his ears and moved away to the other side of the road. Then, having gone some distance, he asked me 'O Nafi, do you hear anything?' I said, 'No!' then, he removed his fingers from his ears and said, 'I had been with Allah's Messenger صلی اللہ علیہ وسلم and he had heard the sound of a reed-pipe (yara) and he had done as I did just now."

Nafi رحمہ اللہ, said further, "At that time, I was young."[2]

COMMENTARY: Nafi رحمہ اللہ made it clear that he was young at that time, so Ibn Umar رضی اللہ عنہ did not require to not listen to the music, If he was responsible according to Shari'ah (divine law), Ibn Umar رضی اللہ عنہ would have required him to do the same thing as he had done. It is not that the hearing of this sound is makruh tanzihi (disapproved nearer to lawful), so Ibn Umar رضی اللہ عنہ did not ask the boy not to listen to it. Rather, in fact, it is makruh tahrimi (disliked and nearer to unlawful)to listen to the sound of the pipe, but he did not forbid the boy because he was not yet responsible in Shari'ah (divine law).

As an additional move of righteousness, Ibn Umar رضی اللہ عنہ also went over to a distance. This was taqwa.

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[1] Bayhaqi in Shub-ul-eeman # 5110.

[2] Musnad Ahmad, Abu Dawud # 4924.

This subject demands a deep study. However, the scholars have not found any hadith that establishes songs as unlawful. Such songs are disallowed as are accompanied by music and drums. But, the jurists take a stronger, more firm view. The Books of fiqh may be consulted. It is stated in Fatawa Qadi Khan that all forms of amusement, like musical instruments etc are unlawful and a grave sin because of the saying of the Prophet صلى الله عليه وسلم:

اِسْتِمَاعُ الْمَلَاهِيْ مَعْصِيَةٌ وَالْجُلُوْسُ عَلَيْهَا فِسْقٌ وَالتَّلَذُّذُ بِهَا مِنَ الْكُفْرِ

"It is a sin to listen to musical instruments. To sit for them is fisq (grave sin). To enjoy them is disbelief."

Of course, if anyone hears the sound of music incidentally then it is not a sin, but it is wajib (obligatory) on him to try his utmost that he does not hear the sound. The prophet صلى الله عليه وسلم had put his fingers in his ears so that he may not hear music.

CHAPTER - X

GUARDING THE TONGUE BACKBITING & ABUSE بَابُ حِفْظِ اللِّسَانِ وَالْغِيْبَةِ وَالشَّتْمِ

Ghibah (غيبة) 'backbiting' is to speak ill of someone behind his back. It is speak of a person in his absence such things as he would not like if he heard them.

Shatm (شتم) is to 'revile' or 'abuse'. It is speaking indecently and to someone with such words as are not approved by Shar'iah and are against etiquette, civil conduct and politeness.

The ahadith in this chapter emphasise that the tongue should be preserved from bad words and speech as are not accepted by Shari'ah (divine law) and society. Main among them are backbiting, abusing and disrespectful talk. These ahadith point out the evil in these things from the point of view of Shari'ah (divine law) and how much is he looked down upon who does these things.

SECTION I اَلْفَصْلُ الْاَوَّلُ

PARADISE ASSURED TO ONE WHO PRESERVES HIS TONGUE & PRIVATE PARTS

(٤٨١٢) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّضْمَنْ لِيْ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ اَضْمَنْ لَهُ الْجَنَّةَ۔ (رواه البخاری)

4812. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who assures me that he will preserve what is between his jaws (meaning, his tongue and teeth) and what is between his legs (meaning, his private parts), I shall guarantee him (admittance to) paradise."[1]

COMMENTARY: To preserve the tongue is not to speak an untoward and improper word. To preserve one's teeth is not to eat the forbidden food. And to preserve oneself from fornication.

To anyone who guarantees these things the prophet صلى الله عليه وسلم assured entry into paradise in the initial stage alongwith the forgiven people and assured him the higher ranks there.

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[1] Bukhari # 6474.

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This assurance from the Prophet صلى الله عليه وسلم is on behalf of Allah, the Exalted, whose deputy he is.

KEEP A CIVIL TONGUE

(٤٨١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللّٰهِ لَا يَلْقِي لَهَا بَالًا يَرْفَعُهُ اللّٰهُ بِهَا دَرَجَاتٍ وَاِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللّٰهِ لَا يُلْقِيْ لَهَا بَالًا يَهْوِيْ بِهَا فِيْ جَهَنَّمَ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ لَهُمَا يَهْوِيْ بِهَا فِي النَّارِ اَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ۔

4813. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, a slave (of Allah) may speak a word that pleases Allah without his realizing its significance (thinking) it to be easy and ordinary), but Allah raises him several degrees because of it. And, surely, a slave (of Allah) may speak a word that displeases Allah without his realising its significance (thinking there is no harm in uttering a petty word), but he continues to sink down in hell because of it."[1]
According to another version:
"He will go down into hell farther than the distance between the east and the west."[2]

COMMENTARY: The hadith calls for keeping the tongue in check. It happens often that a careless word lead to unpleasant repercussions.

ABUSING A MUSLIM IS VERY SINFUL

(٤٨١٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِبَابُ الْمُسْلِمِ فُسُوْقٌ وَقِتَالُهُ كُفْرٌ۔ (متفق عليه)

4814. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To revile a Muslim is wicked (and sinful) and to kill him is disbelief (meaning, not perfect Islam)."[3]

COMMENTARY: It does not mean that the murderer of a Muslim become an infidel. Rather, he shows that he is imperfect as a Mulim, adherent of Islam. According to another hadith, "A perfect Muslim is he at whose hands other Muslims are safe."
However, if the word 'disbelief' is taken in its real sense, then the murderer will become a disbeliever if he regards the killing of a Muslim as lawful and permissible because he is a Muslim.

DO NOT CALL ANOTHER MUSLIM 'AN UNBELIEVER'

(٤٨١٥) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا رَجُلٍ قَالَ لِاَخِيْهِ كَافِرٌ فَقَدْ بَاءَ بِهَا اَحَدُهُمَا۔ (متفق عليه)

4815. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any man calls his brother a disbeliever then the accusation returns on one of

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[1] Bukhari # 5478, Muwatta Maalik # 5 (Kalam) tirmidhi # 2326, Ibn Majah # 3969,
[2] Bukhari # 6477, Muslim # 49, 50-2988.
[3] Bukhari # 48, Muslim # 116-64, (The second permthesis are from comments in Urdu).

them."[1]

COMMENTARY: There can be only two options in this case: either the accuser is true and the accused is a disbeliever, or he is false in which case the accuser will be said to a disbeliever himself.

Nawawi رحمه‌الله said that some ulama (Scholars) classify this hadith as one of the difficult to imperpret because the apparent meaning of the hadith should not be considered in the light of the contention that no Muslim howsoever sinful may be termed a disbeliever unless he professes that Islam is false. Therefore, various interpretation are forwarded for this hadith.

(i) The accuser not only calls an other Muslim a disbeliever but is convinced that it is lawful to do so. In this case, he himself becomes a disbeliever.

(ii) The accuser becomes a disbeliever if the accused is not a disbeliever.

(iii) It is the Khawarij who are meant because they accuse believers of disbelief. But, this third interpretation is weak because it implies that the khawarij may be called disbelievers while most ulama (Scholars) hold that they are a misled people, like the bid'atis (innovators) but they are not disbelievers. However, Mulla Ali Qari contends that the third interpretation about the Khawarij is not weak because they maintain that not only the ahl us sunnah (Holy Prophet's practice) wa al jama'at but most of the sahabah (Prophet's Companions) رضی‌الله عنهم were disbelievers. We seek refuge in Allah from such thought.

DO NOT ACCUSE A MUSLIM FISQ

(٤٨١٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَرْمِيْ رَجُلٌ رَجُلًا بِالْفُسُوْقِ وَلَا يَرْمِيْهِ بِالْكُفْرِ اِلَّا ارْتَدَّتْ عَلَيْهِ اِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَالِكَ۔ (رواه البخاری)

4816. Sayyiduna Abu Dharr رضی‌الله عنه narrated that Allah's Messenger صلی‌الله علیه وسلم said, "No man must accuse another man of fisq (sinfulness) or disbelief, for, it will revert to him, if the accused is not as he said."[2]

(Fisq is sin, disobedience, transgression, wickedness.)

COMMENTARY: See previous hadith # 4815.

DO NOT CALL ANYONE 'ENEMY OF ALLAH'

(٤٨١٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ دَعَا رَجُلًا بِالْكُفْرِ اَوْ قَالَ عَدُوُّ اللّٰهِ وَلَيْسَ كَذَالِكَ اِلَّا حَارَ عَلَيْهِ۔ (متفق علیه)

4817. Sayyiduna Abu Dharr رضی‌الله عنه narrated that Allah's Messenger صلی‌الله علیه وسلم said, "He who accuses a man of disbelief or calls him an enemy of Allah, neither of which he is, then the accusation rebounds on him."[3]

SIN OF REVILING ONE ANOTHER IS LAID ON THE BEGINNER

(٤٨١٨) وَعَنْ اَنَسٍ وَاَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْتَبَّانِ مَاقَالَا فَعَلَى الْبَادِئِ

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[1] Bukhari # 6104, Muslim # 111-60.

[2] Bukhari # 6045.

[3] Bukhari, Muslim # 112-61.

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مَالَمْ يَعْتَدِ الْمَظْلُوْمُ۔ (رواه مسلم)

4818. Sayyiduna Anas رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "What ever two people who revile one another say is blamed on him who began the reviling as long the innocent one (who is wronged) does not transgress."[1]

COMMENTARY: Some authorities say that the second person will be a sinner too because of his abusive words.

NOT PROPER TO CURSE ANYONE

(٤٨١٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْبَغِيْ لِصِدِّيْقٍ يَكُوْنَ لَعَّانًا (رواه مسلم)

4819. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It does not behave a siddiq (very truthful man) to be a reviler."[2]

COMMENTARY: 'Siddiq' is an amplified form of the noun meaning, 'much more truthful.' There is no variance between his words and his deeds. The Sufis classify the rank of siddiq as a degree lower than prophethood. It is as Quran says:

فَاُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ

{Whom Allah has blessed from among the prophets, the sincere (lover of truth), the witnesses and the righteous} (4: 69)

One who has attain the rank of siddiq cannot curse another because it amounts to praying for him to be deprived of Allah's mercy. The objective of all the Prophets علیہم السلام has been to draw people nearer to Allah's mercy and the creatures who have drawn away should be brought nearer to Him.

According to Mawlana Abdul Majid Daryabadi رحمہ اللہ, 'Siddiq is the intensive form of (صدوق) (sudooq), 'the truthful. And implies on invariable habit of veracity, and imperishable love of truth...' (Tafsir ul Quran[3] Vol 3 p 83 note 151).

This is why the *Ahl us sunnah (Holy Prophet's practice) wa al jama'ah* refrain from calling curse on anybody, even if he deserves it. However, there is no harm in cursing the disbelievers of whom it is known for certain that they died as disbelievers.

There are two kinds of curses.

(i) To call for removal of someone completely from goodness and Allah's mercy and to make him lose all hope of Allah's blessing. This kind is only for the disbelievers.

(ii) To declare such a person to be removed from Allah's pleasure who abandons the best curse and high ideals in deeds and prayers. This kind is also known to have been called by some of the shabah رضی اللہ عنہم.

The word la'an (لعان) translated 'reviler' is an exaggerated form to describe 'one who curses. It is used here because generally even the most prominent believer does not refrain from calling a little curse. This is why Ibn Maalik رحمہ اللہ said that this hadith does not call to task one who (curses occasionally and) may have cursed once or twice.

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[1] Muslim # 68-2597.

[2] Muslim # 85-2597.

[3] Darul Isha'at Karachi.

(٤٨٢٠) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللَّعَّانِيْنَ لَا يَكُوْنُوْنَ شُهَدَاءَ وَلَا شُفَعَاءَ يَوْمَ الْقِيٰمَةِ۔ (رواه مسلم)

4820. Sayyiduna Abu Darda رضی اللہ عنہ narrated that the he heard Allah's Messenger رضی اللہ عنہ say, "those who are accustomed to curse often will not be witnesses or intercessors on the day of resurrection."[1]

COMMENTARY: On the day of resurrection, the ummah of Muhammad صلی اللہ علیہ وسلم will be presented as witnesses over the previous peoples. They will testify that the Prophet صلی اللہ علیہ وسلم and Messenger علیہ السلام had conveyed to those peoples the messages of Allah and had invited them to Allah's path. But, they did not listen to them. Allah says about it:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ۔

{And thus have we made you mid-most justly balanced) community so that you may be witnesses to mankind.} (2: 143)

The Prophet صلی اللہ علیہ وسلم said that on the day of resurrection such people who are given to cursing will not be honoured as witnesses over the past ummahs, they will also be deprived of the honour of interceding for anyone on the day of resurrection.

DO NOT SAY ABOUT ANYONE THAT HE HAS PERISHED

(٤٨٢١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ اَهْلَكُهُمْ۔ (رواه مسلم)

4821. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when a man says, 'people have perished' (and are deserving of hell), then he is the one who will perish most."[2]

COMMENTARY: If anyone sees some people on the wrong path and hopes that they would mend their ways and sympathizes with them, saying that they have perished, then there is no harm in it. What he says reflects his inner desire to see them on the right path and get guidance. He wants them to be safe and not perish.

If anyone says so merely to find fault with them and to frustrate them, then he is the one who has perished to a higher degree because he seems arrogant and despises the other people.

This is the meaning, if the word is read ahlukukum (اهلككم). If it is read ahlakakum, then it would mean that he who says so ruins them or causes them to perish. Those people hear him and feel despondent and stop doing whatever good deeds they had been doing. They plunge deeper into sin. Such words cause them to lose heart and have no hope of being forgiven.

Shari'ah (divine law) teaches us to be very mild and compassionate and loving to people who have gone astray.

The person who is harsh to them and frustrates them is the one who perishes before them. The Prophet's صلی اللہ علیہ وسلم words mean that even the sinners should be given glad tidings.

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[1] Muslim # 85-2598.

[2] Muslim # 13-2623.

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They should be given hope of Allah's mercy and encouraged to seek it.

WORST OF MEN

(٤٨٢٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجِدُوْنَ شَرَّ النَّاسِ يَوْمَ الْقِيٰمَةِ ذَا الْوَجْهَيْنِ اَلَّذِىْ يَأْتِىْ هٰؤُلَاءِ بِوَجْهٍ وَهٰؤُلَاءِ بِوَجْهٍ۔ (متفق عليه)

4822. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "you will find that the worst of all people on the day of resurrection will be the two faced one. He presents one face to these (professing something) and another face to those (professing a different thing)."[1]

TALE-BEARER IS WARNED

(٤٨٢٣) وَعَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِمُسْلِمٍ نَمَّامٌ۔

4823. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The qattat (قتات) - talebearer) shall not enter paradise. "In the beginning) A version of Muslim has 'nammam' (نمام) talabearer)[2]
(qattat and nammam are synonyms)

SPEAK THE TRUTH, SHUN FALSEHOOD

(٤٨٢٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَاِنَّ الصِّدْقَ يَهْدِىْ اِلَى الْبِرِّ وَاِنَّ الْبِرَّ يَهْدِىْ اِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتّٰى يُكْتَبَ عِنْدَ اللّٰهِ صِدِّيْقًا وَاِيَّاكُمْ وَالْكَذِبَ فَاِنَّ الْكَذِبَ يَهْدِىْ اِلَى الْفُجُوْرِ وَاَنَّ الْفُجُوْرَ يَهْدِىْ اِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكِذْبَ حَتّٰى يُكْتَبَ عِنْدَ اللّٰهِ كَذَّابًا۔ مُتَّفَقٌ عَلَيْهِ وَفِىْ رِوَايَةٍ لِمُسْلِمٍ قَالَ اِنَّ الصِّدْقَ بِرٌّ وَاِنَّ الْبِرَّ يَهْدِىْ اِلَى الْجَنَّةِ وَاِنَّ الْكِذْبَ فُجُوْرٌ وَاِنَّ الْفُجُوْرَ يَهْدِىْ اِلَى النَّارِ۔

4824. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'You must bind yourselves to speak the truth. Indeed, truth leads to piety and piety leads the doer of pious work to paradise. He who does not cease to speak the truth and sticks to the truth is recorded with Allah as a siddiq (the most truthful).
And, beware of falsehood! Falsehood leads to wickedness and sin, and wickedness leads to hell. He who does not cease to speak lies and sticks to falsehood is recorded with Allah as a kadhahab (كذاب) - a great liar."
According to another version: He said, "Truth is piety and piety leads to paradise, but falsehood wickedness and wickedness leads to hell." (It does not mention 'sticks to...' in each case.)[3]

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[1] Bukhari # 6058, Muslim # 199-2526.

[2] Bukhari # 6056, Muslim # 169-105.

[3] Bukhari # 6094, Muslim # 105-2607.

COMMENTARY: The truthful will be regarded as possessing the attribute of siddiq and occupying the station of siddiq. Thus he deserves the reward receivable at that rank, Or, his name is written as siddiq in the book of records with the angels in the heavens. Or, he is known as siddiq by the people in this world. This would mean that he is held in high esteem in this world and always remembered as truthful and the title siddiq. This meaning is based on the words:

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا

{Surely those who believe and do righteous deeds, for them the compassionate shall assign love} (19: 96)

The kadhdhab (liar) is recorded in the same way with Allah. A judgement is passed against him on the punishment to be awarded. The people know him as a liar and unworthy of trust, and they dislike him.

ONE WHO PUTS THINGS RIGHT IS NOT A LIAR

(٤٨٢٥) وَعَنْ اُمِّ كُلْثُوْمٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْكَذَّابُ الَّذِيْ يُصْلِحُ بَيْنَ النَّاسِ وَيَقُوْلُ خَيْرًا اَوْ يَنْمِيْ خَيْرًا۔ (متفق عليه)

4825. Sayyidah Umm Kulthum رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not the Kadhdhab (liar) who reconciles people (who are in bad books of one another). He says what is good (to one another) and grows what is good (between their relationship)."[1]

COMMENTARY: If anyone says something that is not true but hopes to strike a reconciliation between two man who disagree with one another, then he will not be called a liar and no sin will fall on him. However, what he says must be based on good and piety not sin. For example, he may say to one that the other spoke well to him though he may not have done so.

PRAISING TO FLATTER

(٤٨٢٦) وَعَنِ الْمِقْدَادِ بْنِ الْاَسْوَدِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمُ الْمَدَّاحِيْنَ فَاحْثُوْا فِيْ وُجُوْهِهِمُ التُّرَابَ۔ (رواه مسلم)

4826. Sayyiduna Miqdad ibn Aswad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you see those who praise people, throw dust in their faces."

COMMENTARY: If anyone praises you on your face hoping to win your favour then pour dust on his face. This means that you should keep him deprived Or, give him something paltry to ward him off, because, giving something insignificant is also like throwing dust on the face, and this giving should be to keep him quiet, and not satirise you.

Some ulama (Scholars) take the words of the hadith in their literal sense. This is borne out by the action of Sayyiduna Miqdad ibn Aswad. رضی اللہ عنہ When a man praised Sayyiduna Uthman ibn Affan رضی اللہ عنہ on his face, he picked up a fistful of dust and threw it on that man's face. The ulama (Scholars) say that this is done to worn him because by his praise he might cause the man praised to get it into his head and be conceited.

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[1] Bukhari # 2692, Musilm # 101-2605.

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Khattabi رحمه الله said that this refers to those who are accustomed to shower praise to flatter. They do not consider whether it is fair on unjust, deserving or not. They make it a profession to earn a livelihood or get a favour.

If anyone praises another justly to encourage him to carry on the good work or to get others to emulate the good doer, then this hadith does not apply to him.

(٤٨٢٧) وَعَنْ اَبِيْ بَكْرَةَ قَالَ اَثْنٰى رَجُلٌ عَلٰى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْلَكَ قَطَعْتَ عُنُقَ اَخِيْكَ ثَلَاثًا مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مُحَالَةَ فَلْيَقُلْ اَحْسَبُ فُلَانًا وَاللّٰهِ حَسِيْبُهٗ اِنْ كَانَ يُرٰى اَنَّهٗ كَذٰلِكَ وَلَا يُزَكِّيْ عَلَى اللّٰهِ اَحَدًا۔ (متفق عليه)

4827. Sayyiduna Abu Bakrah رضی الله عنه narrated that a man began to praise another (to his face) in the presence of the Prophet صلی الله علیه وسلم. so, he said, "woe to you! You have severed the neck of your brother!" He said this three times "If any of you must needs praise another, then he should say, 'I consider him to be such and such, for, Allah is the One (who knows and) who takes account of him.' If he who praises supposes that the other deserves the praise. (In either case) he must not take upon himself the right to declare anyone pure."[1]

COMMENTARY: The words 'severed the neck of your brother are tantamount to destroying him spiritually.

If you must praise someone because you find him to be praiseworthy then qualify your statement with, 'I suppose so.' Allah alone knows the truth. However, those who are praised in the ahadith and it is established about them that they are dear to Allah, like the ten who are given glad tidings of paradise, - it is correct to praise them.

KINDS OF PRAISE: There are three kinds of praise:

(i) Praising someone in his presence. This is disallowed in this hadith.

(ii) Praising a person in his absence hoping that he would be told of it. This kind is disallowed too.

(iii) Praising one in his absence without desire to let him now Besides, the praised one deserves the praise. This kind of praise is permitted. There is no harm in this kind of praise any person.

WHAT IS BACKBITING

(٤٨٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَا الْغِيْبَةُ قَالُوا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ ذِكْرُكَ اَخَاكَ بِمَا يَكْرَهُ قِيْلَ اَفَرَاَيْتَ اِنْ كَانَ فِيْ اَخِيْ مَا اَقُوْلُ قَالَ اِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدْ اِغْتَبْتَهٗ وَاِنْ لَمْ يَكُنْ فِيْهِ مَا تَقُوْلُ فَقَدْ بَهَتَّهٗ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ اِذَا قُلْتَ لِاَخِيْكَ مَا فِيْهِ فَقَدِ اغْتَبْتَهٗ وَاِذَا قُلْتَ مَا لَيْسَ فِيْهِ فَقَدْ بَهَتَّهٗ۔

4828. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked (the sahabah (Prophet's Companions) رضی الله عنهم, one day), "Do you know what backbiting is?" They said, "Allah and His Messenger knows best." He said, "your

[1] Bukhari # 6162, Muslim # 65-300.

mentioning your brother in such a way that he would dislike it (if he heard you)." He was asked, 'What do you say if that what I say is found in my brother?" He said, "If what you say is found in him then you have backbited him. But, if what you say is not found in him then you have slandered (and defamed) him." (It is a g rave sin, too) According to another version: "When you say of your brother what is found in him then you have backbited him. And when you say what is not in him, you have slandered him."[1]

COMMENTARY: Backbiting is a sin that is very common among people.

It is to speak of someone behind his back about his shortcomings. It may even be by gesture or by allusion or in any other form.

If backbiting degrades the person in someone's eyes then unlawful. If anyone's defect is mentioned in his presence in a way that hurts him then it is a shameless conduct, hard heartedness and a grave sin.

The atonement for backbiting is to seek forgiveness of the victim, provided he has learnt of it. It is enough to say, 'I have backbited you, forgive me." If he has not learnt of it having died or being in a distant land, then make istighfar for him. Ask Allah to forgive you and to forgive him too.

WHEN IS BACKBITING ALLOWED: The ulama (Scholars) say that in some cases it is allowed to backbite. For example,

- speaking about an oppressor's wrongdoings,
- disclosing the nature of the narrators of hadith,
- describing someone's lineage and state of affairs when consulted for marriage.
- Telling a Muslim about another with whom he intends to place some trust, or transact some business, etc.

In the same way, it is not wrong to disclose to the people that a man who is religious outwardly is given to hurt others with his tongues and hand.

Also, it is not wrong to inform the state authorities of it and of anyone's deeds that might harm the masses or anyone.

The ulama (Scholars) say also that there is no harm in mentioning anyone's defect with the objective of reforming him. It is disallowed only when the backbiter intends to reveal his evil and to hurt him thereby.

Similarly, if anyone does not name a section of people a set of villagers or city dwellers and speaks of their defects, then it is not backbiting. (See also # 4877)

WORST MAN IS HE WHO SPEAKS INDECENTLY

(٤٨٢٩) وَعَنْ عَائِشَةَ اَنَّ رَجُلًا اِسْتَاْذَنَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ائْذَنُوْا لَهٗ فَبِئْسَ اَخُو الْعَشِيْرَةِ فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ وَجْهِهٖ وَانْبَسَطَ اِلَيْهِ فَلَمَّا انْطَلَقَ الرَّجُلُ قَالَتْ عَائِشَةُ يَارَسُوْلَ اللّٰهِ قُلْتَ لَهٗ كَذَا وَكَذَا ثُمَّ تَطَلَّقْتَ فِيْ وَجْهِهٖ وَانْبَسَطْتَ اِلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَتٰى عَاهَدْتِّنِيْ فَحَّاشًا اِنَّ شَرَّ النَّاسِ عِنْدَ اللّٰهِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ مَنْ تَرَكَهُ النَّاسُ اِتِّقَاءَ شَرِّهٖ وَفِيْ رِوَايَةٍ اِتِّقَاءَ فُحْشِهٖ۔ (متفق علیہ)

[1] Muslim # 70. 2589.

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4829. Sayyidah Ayshah رضی اللہ عنہا narrated that a man sought permission to meet the Prophet صلی اللہ علیہ وسلم. He said, "Let him come in. He is an indecent man of his tribe." When he (came and) sat down, the prophet صلی اللہ علیہ وسلم received him warmly and affectionately. Then, when he departed, Sayyidah Ayshah رضی اللہ عنہا submitted, "O Messenger of Allah, you had said, about him this and that, but then you received him warmly and affectionately." Allah's Messenger صلی اللہ علیہ وسلم said, "when have you observed me speaking in an uncivil manner? On the day of resurrection, he will be in the worst standing in the esteem of Allah who will be avoided by the people for fear of the harm he might cause them."

According to a version: 'for fear of his indecency."[1]

COMMENTARY: The rude man was Uyaynah ibn Husayn. He was notorious for his hard-hearted, bad-manned and quick-tempered conduct. He was the chief of his tribe and was among the (مولفۃالقلوب) (mu'allifatulquloob)[2] those whose hearts were to be won over, so that he may be reconciled to Islam and remain steadfast. Even in the life of the prophet صلی اللہ علیہ وسلم, his faith was shaky, and after his death, he turned away from faith outright and apostated. Sayyiduna Abu Bakr رضی اللہ عنہ imprisoned him but he returned to Islam and finally died as a Muslim. The hadith speaks of his visit to the Prophet صلی اللہ علیہ وسلم during his early Islam. He confirmed his faith before the Prophet صلی اللہ علیہ وسلم during this visit but the Prophet صلی اللہ علیہ وسلم had informed those who were with him that the visitor was a rude man of his community.

Whatever the Prophet صلی اللہ علیہ وسلم had said about him was one of the signs of prophethood and a miracle from him. He told people about him so that they might be careful with him and not fall into trial and mischief. The Prophet صلی اللہ علیہ وسلم disclosure was not backbiting.

Imam nawawi رحمہ اللہ has said that the reception accorded to this man by the Prophet صلی اللہ علیہ وسلم was to win and reconcile his heart to Islam. Thus, it is allowed to treat well even a man who is feared for his rudeness and bad manners and any harm he might cause. It is also allowed to disclose to others the inner nature of a wicked man and backbite him.

At this juncture, we must make clear the difference, between two behaviours known as (مدارات) mudaaraat, and (مداھنت) mudaahanat.

(The dictionary meanings respectively are: hospitality and hypocrisy) in the terminology of Shari'ah (divine law), the former is to spend worldly possession on someone to reform his worldly or religious life, or both. This is permissible and sometimes it is a good thing to do. In contrast, mudaahanat is to spend or sacrifice religion to reform and help someone. This is disallowed.

This difference must be borne in mind. Many people are unaware of it and have gone astray because of the unawareness.

The Prophet صلی اللہ علیہ وسلم made it clear to Sayyidah Ayshah رضی اللہ عنہا that if he had behaved with the visitor as a rude man should be treated then that would have been improper while he had never meted such treatment to anyone else before. He said that he did not call him evil on his face because he did not want that people should keep away from him because of his harsh language, and he also wished to avoid a confrontation with the evil man.

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[1] Bukhari # 6032, Muslim # 73-591.

[2] It is mu'allafatah quloobuhun - the people with reconciled heart (Mujan lughatul fuqaha)

Generally, an evil man should be left alone and not told of his defects.

DO NOT DISCLOSE YOUR OWN DEFECTS

(٤٨٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ اُمَّتِيْ مُعَافًا اِلَّا الْمُجَاهِرُوْنَ وَاِنَّ مِنَ الْمُجَانَةِ اَنْ يَّعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا ثُمَّ يُصْبِحُ وَقَدْسَتَرَهُ اللّٰهُ فَيَقُوْلُ يَافُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْبَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَاللّٰهِ عَنْهُ (مُتَّفَقٌ عَلَيْهِ) وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ فِيْ بَابِ الضِّيَافَةِ۔

4830. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "All of my ummah are safe but not those who publicise their (defects and) sins. "(He meant that not all sinners of his ummah will undergo severe punishment but they will endure harsh chastisement who commit sin and then speak about it) "surely, it is very shameful (and bold) for a man to perpetrate sin in the night and, after Allah has concealed it for him (and not punished him promptly in the night for it), to go on telling someone in the morning that he had committed a certain (sin) during the previous night. His Lord concealed it morning, he begins to disclose what Allah's concealed (of his sins)."[1]

COMMENTARY: Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ explained that all the members of the ummah are preserved from backbiting. He means that it is allowed to backbite a sinner, but no one else and not even these whose sins Allah conceals. Teebi رحمہ اللہ also gives the same explanation.

However, Mulla Ali Qari رحمہ اللہ disagrees with them. He says that the hadith means what the translation says.

Shaykh Abdul Haq رحمہ اللہ said that it is proper to backbite one who commits sin openly before people or declares his (daring) doings, shamelessly. But, it is forbidden to backbite one who has committed a sin secretly.

The ulama (Scholars) say that it is allowed to backbite one who commits indecency and wrong openly, a wicked tyrant, and a propagator of innovation; and also by one who complains to the authority against a wrong doer. It is also allowed to correct and report about witnesses and narrators of ahadith etc. and point out their weaknesses.

The hadith of Abu Hurayrah رضی اللہ عنہ "One who believes..." has been narrated previously (see # 243: hospitality).

SECTION II اَلْفَصْلُ الثَّانِيْ

THOSE WHO GIVE FALSEHOOD

(٤٨٣١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهٗ فِيْ رَبَضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَآءَ وَهُوَ مُحِقٌّ بُنِيَ لَهٗ فِيْ وَسَطِ الْجَنَّةِ وَمَنْ حَسَّنَ خُلُقَهٗ بُنِيَ لَهٗ فِيْ اَعْلَاهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ وَكَذَافِيْ شَرْحِ السُّنَّةِ وَفِي الْمَصَابِيْحِ قَالَ غَرِيْبٌ۔

[1] Bukahri # 6069, Muslim # 52 2990

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4831. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who gives up lying and the lying is in vain (of no purpose), a castle is built for him in paradise at its edge. He who gives up disputing though he is rightful, a castle is built for him in paradise in the centre of it. He who makes his character good, a castle is built for him in paradise in the heights of it."[1]

COMMENTARY: The hadith mentions three kinds of people who shall get a prominent place in paradise.

As for the liar, sometimes it is permitted to lie, like in war provided there is no kind of violation of a pledge, or, to reconcile people who are at loggerheads, or to protect a Muslim's property that he is liable to lose, or to tell each of the two or more wives, 'I love you most, or to please even the solitary wife promising to get her something.

The second kind give up their disputes even when they are right and the other party is on the wrong side and unjust. They bow down humbly before the disputant. However, they must not give in where a religious issue is involved, or when they might have to sacrifice a religious point. Imam shafi'I رحمہ اللہ used to say that he debated on a religious issue only to have the truth demonstrated by his opponent,

Imam Ghazali رحمہ اللہ said that if anyone hears what is true then he must vouch for it as true. But, if it is not true and is baseless and it does not concern religion, then he must observe silence.

As for good manners, our society generally regards it as being cheerful with others, open hearted, soft spoken and of a kind disposition.

WHAT LEADS TO PARADISE & WHAT TO HELL

(٤٨٣٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَدْرُوْنَ مَا اَكْثَرُ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ تَقْوَى اللّٰهِ وَحُسْنُ الْخُلُقِ اَتَدْرُوْنَ مَا اَكْثَرُ مَا يَدْخُلُ النَّاسَ النَّارَ الْاَجْوَفَانِ الْفَمُ وَالْفَرْجُ۔ (رواه الترمذی وابن ماجة)

4832. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, 'Do you know what is generally instrumental in leading people to paradise? It is taqwa (piety)(fear of Allah) and good manners. Do you know what is generally instrumental in leading people to hell? They are the two hollow things: the mouth and the private parts."[2]

COMMENTARY: The lowest form of taqwa (piety)is to abstain from polytheism and the highest form is to have no other thought but only of Allah and the heart should be oriented fully to Him.

Being good mannered is to behave well with Allah's creatures. The highest degree of it is to be good to him who misbehaves and hurts.

In this way, the man who possesses both these characteristics pleases both Allah and Allah's creatures. Hence, the door to deliverance is open to him. When Allah is pleased with anyone and the creatures are happy with him too, then there is no doubt that success smiles at him.

Shaykh Abdul Haq رحمہ اللہ has said that good manners too is part of taqwa. The hadith

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[1] Tirmidhi # 1993, Sharh us Sunnah (Holy Prophet's practice) # 3502, Ibn Majah # 51.

[2] Tirmidhi # 2004, Ibn Majah # 4246, Musnad Ahmad 2-291.

mentions good manners after taqwa (piety)to speak of the particular and then of the general. But we also say that taqwa (piety)concerns excellence of the apparent deeds while good manners imply a polished internal character.

Teebi رحمه الله said taqwa (piety)calls for abstaining from what Allah has forbidden and pursuing what He has commanded. Good manners is to be well behaved and cheerful to the creatures.

The second portion of the hadith says that the mouth and the private parts are the great sources of sin. If anyone succumbs to them, then he will land in hell.

The unlawful things that a person eats and the indecent and immodest words that he utters are done by his tongue in his mouth.

The Private parts of a person are the greatest net of the devil. He ensnares people in to it and casts them into hell. Man disobeys his creator by falling into temptation.

SIGNIFICANCE OF GOOD WORD & BAD WORD

(٤٨٣٣) وَعَنْ بِلَالِ بْنِ الْحَارِثِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الْخَيْرِ مَايَعْلَمُ مَبْلَغَهَا يَكْتُبُ اللّٰهُ لَهُ بِهَا رِضْوَانَهُ إِلٰى يَوْمِ يَلْقَاهُ وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الشَّرِّ مَايَعْلَمُ مَبْلَغَهَا يَكْتُبُ اللّٰهُ بِهَا عَلَيْهِ سَخَطَهُ إِلٰى يَوْمِ يَلْقَاهُ۔ رَوَاهُ فِي شَرْحِ السُّنَّةِ وَرَوٰى مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ نَحْوَهُ۔

4833. Sayyiduna Bilal ibn Harithah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man utters an expression that is good, not knowing its worth but Allah records for him His pleasure till the day he will meet him. And, a man utters an evil expression, not knowing its significance but Allah records for him His displeasure till the day he will meet Him."[1]

COMMENTARY: The man who earns Allah's pleasure is enabled to do such things as please Allah. He preserves him from punishment in the grave and he makes his grave specious and he is told, "Sleep as a bridegroom sleeps." He will awake on the day of resurrection together with his good fortune. Allah's mercy will envelop him and he will be admitted to paradise and enjoy its blessings.

The fate of the one with whom Allah is displeased will be opposed to his.

Allah's pleasure or displeasure is not recorded merely till the day he meets Allah. Rather, it is forever, It is like the verse of the Quran concerning the devil

وَإِنَّ عَلَيْكَ لَعْنَتِيْ إِلٰى يَوْمِ الدِّيْنِ

{"And surely by curse shall be on you till the day of requital."} (38: 78)

Clearly, the verse does not mean that the devil will come out the curse thereafter. Rather, it is on him perpetually. The same applies in this case.

Sufyan ibn Uyaynah رحمه الله said, that the expression that is good' is to speak a just word to a tyrant ruler. We might base our surmise on this and say that the evil expression is a false word before a ruler as might cause harm to religion.

However, the text of the hadith seems to be of a general nature.

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[1] Tirmidhi # 2319, Sharh us Sunnah (Holy Prophet's practice), Muwatta Maalik, Ibn Majah.

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MAKING PEOPLE LAUGH WITH FALSE JOKES

(٤٨٣٤) وَعَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَّهٗ وَيْلٌ لَّهٗ۔ (رواه احمد والترمذی وابوداؤد ودالدارمی)

4834. Sayyiduna Bahz ibn Hakim رحمه الله reported from his father (Hakim ibn Mu'awiyah) who from Bahz's grandfather (Mu'awiyah ibn Abdah) رضی الله عنه that Allah's Messenger صلی الله علیه وسلم said, 'Woe to him who relates stories, faking them up, to make people laugh thereby! Woe to him! Woe to him!"[1]

COMMENTARY: The word translated 'woe!' is (ویل) wayl. It means 'ruin to you!' Moreover, wayl is a valley in paradise. If the mountains are put into it, they would melt.

The Arabs use this word for a person who perpetrates some evil. It expresses grief.

The Prophet صلی الله علیه وسلم repeated this word at the conclusion and spoke it twice to demonstrate the severity of the warning for the jester who is used to spin a yarn.

Since the hadith speaks of 'faking' stories, it may be understood that if anyone relates true stories or jokes to make his listeners happy, then there is no harm in it. But, he must not make a habit of it, and he must not adopt a profession of jester because in the end it is damaging to divert all attention to it.

REFRAIN FROM JOKING

(٤٨٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَقُوْلُ الْكَلِمَةَ لَا يَقُوْلُهَا اِلَّا لِيُضْحِكَ بِهِ النَّاسَ يَهْوِيْ بِهَا اَبْعَدَ مِمَّا بَيْنَ السَّمَاءِ وَالْاَرْضِ وَاَنَّهٗ لَيَزِلُّ عَنْ لِسَانِهٖ اَشَدَّ مِمَّا يَزِلُّ عَنْ قَدَمِهٖ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4835. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, a man speaks a word, not speaking it but only to make people laugh. Because of it, he falls down (in hell) further than the distance between heaven and earth. Moreover, he slips by his tongue more than he slips by his foot."[2]

COMMENTARY: If anyone slips by his foot and suffers pain and wound, that is not as severe as the suffering after slipping by his tongue, like speaking lies and bearing its consequences which are borne in religion and the hereafter and more damaging than physical pain after slipping by foot.

SILENCE WORDS OFF TROUBLE

(٤٨٣٦) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَمَتَ نَجَا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4836. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He who observes silence is safe."[3]

COMMENTARY: If one keeps quiet he saves himself from many worldly troubles and is

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[1] Musnad Ahmad 5-65, Tirmidhi, Abu Dawud, Darimi.

[2] Bayhaqi # 4832, (Shu'ab ul eeman).

[3] Tirmidhi # 2501 (2509) Musnad Ahmad.

delivered from trials in the hereafter, for, most of his troubles emanate from his tongue.
Imam Ghazali رحمه الله said that there are four kinds of speech in terms of results:

(i) Only loss.
(ii) Only benefit.
(iii) Neither loss nor benefit
(iv) Both loss and benefit.

One most observe silence when there is likelihood of loss because it is better to avoid loss than to acquire benefit.
When there is neither loss nor benefit, it is futile to use the tongue. In other words, it is a total loss.
As for the second kind that is purely beneficial, though it is not bad to occupy the tongue in this kind yet there is a trial and risk in it. There is sometimes in such speech ostentation, egoism and unnecessary talk. It becomes difficult to distinguish where one goes wrong.
In short therefore, it is better always to adopt silence. It is a means to safety because there are numerous pitfalls of the tongue which is difficult for one to avert. Someone did say well:

اَللِّسَانُ جِسْمُهُ صَغِيْرٌ وَجُرْمُهُ بِيْرٌ وَكَثِيْرٌ

The tongue is a small piece of flesh
But its crimes are very many!

MEANS OF PRESERVATION

(٤٨٣٧) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَقِيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا النَّجَاةُ فَقَالَ اَمْلِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعْكَ بَيْتُكَ وَابْكِ عَلٰى خَطِيْئَتِكَ۔ (رواه احمد والترمذى)

4837. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated, "I met Allah's Messenger صلى الله عليه وسلم and asked him, "How may one secure deliverance (in the world and the Next)?" He said, "Keep your tongue in check, let your home be enough for you and weep over you sins."[1]

COMMENTARY: An exponent has explained: 'preserve your tongue from such things as lack goodness and virtue.' The more correct meaning is: 'keep your tongue in check (and shut) as though you are a supervisor over affairs.
Clearly, if you are cautious in your affairs and attentive to your conditions and doings and watching your mistakes and virtues, you will gain deliverance.
As for your house sufficing you, you must get out of it only when it becomes necessary to go out. Do not fret over being secluded but take it as a blessing, for, it preserves you from trials. Mischief and evils it is said;

هٰذَا زَمَانُ السُّكُوْتِ وَمُلَازِمَةُ الْبُيُوْتِ وَالْقِنَاعَةِ بِالْقُوْتِ اِلٰى اَنْ تَمُوْتَ

(It is the time to keep quiet, stay home and be content with the provision till death comes).

Teebi رحمه الله said that the hadith (tradition) (tradition) tradtion means that one should take up seclusion in one's home and worship Allah.

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[1] Musnad Ahmad 5-259, Tirmidhi # 2406.

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One should repent over one's sin sincerely and be ashamed of oneself and ask Allah for forgiveness. One should bow down in humility and weep or, at least, try to weep humbly.

LIMBS BESEECH THE TONGUE

(٤٨٣٨) وَعَنْ اَبِيْ سَعِيْدٍ رَفَعَهٗ قَالَ اِذَا اَصْبَحَ ابْنُ اٰدَمَ فَاِنَّ الْاَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُوْلُ اتَّقِ اللّٰهَ فِيْنَا فَاِنَّمَا نَحْنُ بِكَ فَاِنِ اسْتَقَمْتَ اِسْتَقَمْنَا وَاِنِ اعْوَجَجْتَ اَعْوَجَجْنَا۔ (رواه الترمذى)

4838. Sayyiduna Abu Sa'eed رضى الله عنه narrated in a marfu form (that Allah's Messenger صلى الله عليه وسلم said: "When the son of Aadam عليه السلام wakes up in the morning, all the limbs plead before the tongue saying, 'fear Allah for our sake, for, we depend on you. If you are straight, we are straight too. But, if you are crooked, we too are crooked."[1]

COMMENTARY: Of course, the entire body depends on the heart both apparently and spiritually. According to a hadith (tradition) (tradition):

اِنَّ فِي الْجَسَدِ مُضْغَةً اِنْ صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهٗ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهٗ

"Surely there is a piece of flesh in the body. If it good, the entire body is good. But, if it corrupts, the entire body is corrupt."[2]

However, the tongue is the supreme leader of the body in the sense that it is the spokesman and deputy of the heart. It announces that which the heart contemplates. The other limbs obey it. Hence, just as the heart dictates how the limbs will reform or decay, so too the tongue has a role in reforming or corrupting the rest of the body.

EXCELLENCE OF A MAN'S ISLAM

(٤٨٣٩-٤٨٤٠-٤٨٤١) وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهٗ مَالَا يَعْنِيْهِ۔ رَوَاهُ مَالِكٌ وَاَحْمَدُ وَ رَوَاهُ ابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ وَالتِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْهُمَا۔

4839. Sayyiduna Ali رحمه الله son of Sayyiduna Husayn رضى الله عنه (who was Zayn ul Aabideen) رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said, "The excellence of a man's Islam is that he abandons that which is meaningless.[3]

4840. Sayyiduna Abu Hurayrah رضى الله عنه narrated it (in similar way).[4]

4841. Both of them narrated it, separately.[5]

COMMENTARY: The excellence of a person's Islam is that the does not involve himself in what is unnecessary and what does not concern him and is such that he must not occupy himself in pursuing it. Whatever is necessary, he may devote himself to it, like seeking sustenance, food and water, clothing, wife who will keep him chaste, and other dire necessities of life, but not the luxuries concerned with this life, and not anything that is

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[1] Tirmidhi # 2407, Musnad Ahmad 3-86.

[2] Bukhari # 52, Muslim # 107-1599, Ibn Majah # 3986.

[3] Muwatta Maalik # 47-103, Musnad Ahmad 1-311.

[4] Ibn Majah # 3976.

[5] Tirmidhi # 2317, 2318. Bayhaqi (Shabul Eeman) # 4887, 4986.

unnecessary. In the same way, he may devote to that which is good for him in the hereafter. They include faith, Islam and ihsan (doing good) as explained in hadith (tradition) (tradition) Jibril (# 7). These things are necessary and earn the pleasure of the Lord so they are not meaningless. All else besides these are meaningless, whether deeds or words.

Imam Ghazali رحمه الله said that the least form of the meaningless is that you do not speak with your tongue such a thing as will not make your silence sinful, nor you lose anything. An example of it is describing every detail of your journey to your listeners. New, if you do not describe it to them, you will not become a sinner and will not also lose anything. Rather, if you speak at length you might slip and say something that makes you a sinner.

DO NOT COMMENT ON ANOTHER'S FATE

(٤٨٤٢) وَعَنْ اَنَسٍ قَالَ تُوُفِّيَ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ رَجُلٌ اَبْشِرْ بِالْجَنَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَلَا تَدْرِىْ فَلَعَلَّهٗ تَكَلَّمَ فِيْمَا لَا يَعْنِيْهِ اَوْ بَخِلَ بِمَا لَا يَنْقُصُهٗ۔ (رواه الترمذى)

4842. Sayyiduna Anas رضى الله عنه narrated that one of the sahabah (Prophet's Companions) رضى الله عنهم died. Someone there remarked, "Glad tidings to you of paradise." Allah's Messenger صلى الله عليه وسلم asked, "How do you know he might have spoken the meaningless, or he might have been niggardly when spending was not harmful to him?"[1]

COMMENTARY: The gist of what the Prophet صلى الله عليه وسلم said is that the man should not have commented on anyone's outward life.

BEWARE OF SLIP OF THE TONGUE

(٤٨٤٣) وَعَنْ سُفْيَانَ بْنِ عَبْدِ اللّٰهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ قَالَ فَأَخَذَ بِلِسَانِ نَفْسِهٖ وَقَالَ هٰذَا۔ رَوَاهُ التِّرْمِذِيُّ وَ صَحَّحَهٗ۔

4843. Sayyiduna Sufyan ibn Abdullah Thaqafi رضى الله عنه narrated that he asked, "O Messenger of Allah, what do you fear most for me?" He held his own tongue and said, "This!" (sins are committed often be cause of it.)[2]

FALSEHOOD CAUSES ANGELS TO MOVE AWAY

(٤٨٤٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيْلًا مِنْ نَتْنِ مَاجَآءَ بِهٖ۔ (رواه الترمذى)

4844. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when a man lies, the angel (who protects him) distances himself a mile from him because of the bad odour it produces."[3]

(٤٨٤٥) وَعَنْ سُفْيَانَ بْنِ اَسَدِ بْنِ الْحَضْرَمِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَبُرَتْ خِيَانَةً اَنْ تُحَدِّثَ اَخَاكَ حَدِيْثًا هُوَ لَكَ بِهٖ مُصَدِّقٌ وَاَنْتَ بِهٖ كَاذِبٌ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 2316 (2323)

[2] Tirmidhi # 2410.

[3] Tirmdhi # 1972.

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4845. Sayyiduna Sufyan ibn Asad Hadrami رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "It is a great treachery that you say something to your (Muslim) brother who takes you to be truthful but you have lied."[1]

WARNING TO THE TWO FACED

(٤٨٤٦) وَعَنْ عَمَّارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ ذَا وَجْهَيْنِ فِي الدُّنْيَا كَانَ لَهٗ يَوْمَ الْقِيٰمَةِ لِسَانَانِ مِنْ نَارٍ۔ (رواه الدارمی)

4846. Sayyiduna Ammar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is two faced in this world will have (in his mouth) two tongues of fire on the day of resurrection."[2]

COMMENTARY: The two faced man is the hypocrite. But, some people say that he instigates each of the two wranglers. He makes each seem that he is his friend and sympathizer.

WHAT TAKES AWAY FROM PERFECT FAITH

(٤٨٤٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا بِاللَّعَانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيِّ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَفِيْ اُخْرٰى لَهٗ وَلَا الْفَاحِشِ الْبَذِيِّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4847. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A (perfect) believer is not one who taunts, of curses, or acts immorally, or rudely."
According to another version:
"(is not one who taunts, or curses,) or acts immorally rude."[3]

(٤٨٤٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَكُوْنُ الْمُؤْمِنُ لَعَّانًا وَفِيْ رِوَايَةٍ لَا يَنْبَغِيْ لِلْمُؤْمِنِ اَنْ يَّكُوْنَ لَعَّانًا۔ (رواه الترمذی)

4848. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He cannot be a (perfect) believer who is accustomed to curse."
According to another version:
"It does not behave a believer that he should curse often."[4]

(٤٨٤٩) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَلَاعَنُوْا بِلَعْنَةِ اللّٰهِ وَلَا بِغَضَبِ اللّٰهِ وَلَا بِجَهَنَّمَ وَفِيْ رِوَايَةٍ وَلَا بِالنَّارِ۔ (رواه الترمذی وابوداؤد)

4849. Sayyiduna Samurah ibn Jundub صلی اللہ علیہ وسلم narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not invoke on each other Allah's curse, Allah's wrath, or

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[1] Abu Dawud # 4971.
[2] Abu Dawud # 4873, Darimi.
[3] Tirmidhi # 1977, Bayhaqi in Shu'ab ul Eeman, Musnad Ahmad 1-405, (2nd version) Bayhaqi # 5149.
[4] Tirmidhi # 2019.

(consignment to) hell."

According to another version: "Or (consignment to) the fire."[1]

COMMENTARY: It is not proper for the Muslims to pray against each other. And, it is more detestable that a Muslim should call Allah's curse or wrath on his Muslim brother, or to invoke, "May you go to hell!"

CURSE REVERBERATES

(٤٨٥٠) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَنَّ الْعَبْدَ اِذَ الَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ اِلَى السَّمَآءِ فَتُغْلَقُ اَبْوَابُ السَّمَآءِ دُوْنَهَا ثُمَّ يُهْبِطُ اِلَى الْاَرْضِ فَتُغْلَقُ اَبْوَابُهَادُوْنَهَا ثُمَّ تَاْخُذُ يَمِيْنًا وَّشِمَالًا فَاِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ اِلَى الَّذِيْ لُعِنَ فَاِنْ كَانَ لِذَالِكَ اَهْلًا وَاِلَّا رَجَعَتْ اِلٰى قَآئِلِهَا۔

(رواه ابوداؤد)

4850. Sayyiduna Abu Darda رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "When a person curses anything (man or an inanimate object), the curse rises up to the heaven but the gates of heaven are locked against it, so it comes down to earth but its gates are locked against it. So, it turns to the right and the left. If it does not find any point of entry, it comes again to that which was cursed (and effects it) if it deserves the curse. If not then it reverates on him who had uttered the curse."[2]

COMMENTARY: People take the curse very lightly but this hadith (tradition) (tradition) points out how serious it is and the one who curses is himself liable to fall on prey to it. Hence, no one may be cursed unless one is confident that he deserves it, but this can only be known when the Prophet صلی اللہ علیہ وسلم tells us who deserves it.

(٤٨٥١) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلًا نَازَعَتْهُ الرِّيْحُ رِدَائَهُ فَلَعَنَهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَلْعَنْهَا فَاِنَّهَا مَامُوْرَةٌ وَاِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِاَهْلٍ رَجَعَتِ اللَّعْنَةُ۔ (عليه رواه الترمذى وابوداؤد)

4851. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (one day) the wind blew away the cloak of a man, so he curse it. Allah's Messenger صلی اللہ علیہ وسلم said, "Do not curse it, because it is under command. If any one curses something and it is not liable to it, then the curse rebounds to him."[3]

COMMENTARY: the wind is not independent but it follows a command. Hence, it is very bad to curse it and it is contrary to servitude.

The same command applies at other like when facing reverses of fortune or grief, etc. One must keep one's tongue in check. No complaint may be made. It is against Islamic teachings.

DO NOT CRITICIZE EACH OTHER BEFORE YOUR ELDERS

(٤٨٥٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُبَلِّغْنِيْ اَحَدٌ مِنْ اَصْحَابِيْ عَنْ اَحَدٍ

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[1] Tirmidhi # 1976, Abu Dawud # 4906, Musnad Ahmad 5-15.

[2] Abu Dawud # 4905.

[3] Tirmidhi # 1978 (1985), Abu Dawud # 4908.

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شَيْئًا فَإِنِّيْ أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيْمُ الصَّدْرِ۔ (رواه ابوداؤد)

4852. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let not any of my sahabah tell me of any wrong in anyone (of his doings or habits). I like to come out (of my house) to you with no ill feeling or displeasure (about anyone)."[1]

COMMENTARY: One must not speak ill of anyone before one's elders, shaykh or ruler so that his mind is not prejudiced against him.

The prophet صلی اللہ علیہ وسلم liked to meet his companions in a cheerful way without any misgivings

(٤٨٥٣) وَعَنْ عَائِشَةَ قَالَتْ قُلْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا تَعْنِيْ قَصِيْرَةً فَقَالَ لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَ بِهَا لَبَحْرٌ لَمَزَجَتْهُ۔ (رواه احمد والترمذی وابوداؤد)

4853. Sayyidah Ayshah رضی اللہ عنہا narrated that she said to the Prophet صلی اللہ علیہ وسلم. "It suffices you about Safiyah that she is such and such." She meant to refer to her short stature. He said, "Indeed, you have spoken such a word that if it were mixed in the sea, it would overwhelm it (and change it)."[2]

COMMENTARY: Sayyidah Safiyah bint Hayyay رضی اللہ عنہا was one of the wives of the Prophet صلی اللہ علیہ وسلم. She was short-statured and Sayyidah Ayshah رضی اللہ عنہا spoke of it in a light-hearted manner but that amounted to backbiting and the Prophet صلی اللہ علیہ وسلم checked her for that.

Sayyidah Ayshah رضی اللہ عنہا had made fun of her shortcoming both in words and gestures.

ROUGHNESS RENDERS BAD MILDNESS ADORNS

(٤٨٥٤) وَعَنْ أَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا كَانَ الْفُحْشُ فِيْ شَيْءٍ إِلَّا شَانَهُ وَمَا كَانَ الْحَيَاءُ فِيْ شَيْءٍ إِلَّا زَانَهُ۔ (رواه الترمذی)

4854. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indecency in any speech spoils it, but modesty (and mildness) in speech beautifies it."[3]

COMMENTARY: Teebi رحمہ اللہ said that these words emphasize the evil of rough and indecent speech and goodness of mild talk. It roughness or rudeness grows in stone or any inanimate object it renders it defective. Conversely, modesty beautifies it. Thus, bad or rude speech detracts from personality while politeness makes it dignified.

WARNING TO ONE WHO SHAMES OTHER PEOPLE

(٤٨٥٥) وَعَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ مُعَاذٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتّٰى يَعْمَلَهُ يَعْنِيْ مِنْ ذَنْبٍ قَدْتَابَ مِنْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ لِأَنَّ خَالِدًا لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ۔

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[1] Abu Dawud # 4860.

[2] Musnad Ahmad 6-189, Tirmidhi # 2502, Abu Dawud # 4875.

[3] Tirmidhi # 1974 (1981), Ibn Majah.

4855. Sayyiduna Khalid ibn Ma'dan رحمه الله reported that Sayyiduna Mu'adh رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who reminds his (Muslim) brother of a sin (to shame him), will not die without committing it himself." It means a sin for which he has repented.[1]

COMMENTARY: If a Muslim commits a sin and feels ashamed over it and makes a sincere repentance for it then it is a sign of his sound nature and good faith. No other Muslim has a right after that to disgrace him for his lapse.

If he has not repented and commits the sin, then he may be maligned and warned without being proud about it, merely by way of guidance to keep him away from committing sin.

Imam Ahmad ibn Hanbal رحمه الله has explained at the end of the Prophet's صلى الله عليه وسلم words. 'It means a sin for which...'

While Imam Tirmidh رحمه الله has commented on the (sanad of this) tradition, Iraqi رحمه الله points out that Ahmad رحمه الله and Tabarani رحمه الله have reported it with a proper line of transmission.

DO NOT REJOICE AT ANOTHER'S PLIGHT

(٤٨٥٦) وَعَنْ وَاثِلَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُظْهِرِ الشَّمَاتَةَ لِاَخِيْكَ فَيَرْحَمَهُ اللّٰهُ وَيُبْتَلِيْكَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4856. Sayyiduna Wathilah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not display pleasure at your (Muslim) brother's distress (even if the two of you are in disagreement) lest Allah have mercy on him and involve you in the distress."[2]

FORBIDDEN TO MIMIC ANYONE

(٤٨٥٧) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اُحِبُّ اَنِّيْ حَكَيْتُ اَحَدًا وَاَنَّ لِيْ كَذَا وَكَذَا۔ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهُ۔

4857. Sayyidah Ayshah رضى الله عنها narrated that the Prophet صلى الله عليه وسلم said, "I do not like to mimic anyone even if there is for me such and such."[3]

COMMENTARY: It is forbidden to imitate anyone (to ridicule him) both by words and action. It is like forbidden backbiting.

DO NOT RESTRICT ALLAH'S MERCY FOR ANYONE

(٤٨٥٨) وَعَنْ جُنْدُبٍ قَالَ جَآءَ اَعْرَابِيٌّ فَاَنَاخَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلّٰى خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا سَلَّمَ اَتٰى رَاحِلَتَهُ فَاَطْلَقَهَا ثُمَّ رَكِبَ ثُمَّ نَادٰى اَللّٰهُمَّ ارْحَمْنِيْ وَمُحَمَّدًا وَّلَا تُشْرِكْ فِيْ رَحْمَتِنَا اَحَدًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَقُوْلُوْنَ هُوَ اَضَلُّ اَمْ بَعِيْرُهُ اَلَمْ تَسْمَعُوْا اِلٰى مَا قَالَ قَالُوْا بَلٰى۔ رَوَاهُ اَبُوْدَاوٗدَ وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ كَفٰى بِالْمَرْءِ كَذِبًا فِيْ بَابِ الْاِعْتِصَامِ فِي الْفَصْلِ الْاَوَّلِ۔

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[1] Tirmidhi # 2505 (2513).

[2] Tirmidhi # 2506.

[3] Tirmidhi # 2503.

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4858. Sayyiduna Jundub رضی اللہ عنہ narrated that a villager came and made his camel kneel and tethered it. Then he entered the mosque and offered salah (prayer) behind Allah's Messenger. صلی اللہ علیہ وسلم When he finished with the salaam (turning with salutation to either side), he returned to his riding beast, untethered it and mounted it. Then he called out (in a loud voice), "O Allah shower mercy on me and Muhammad but do not associate anyone else in the mercy on us!" Allah's Messenger صلی اللہ علیہ وسلم asked, "What do you say - he is more off the path, or his camel? Did you not hear what he said?" They (the sahabah) رضی اللہ عنہ said, "Yes, we did!"[1]

COMMENTARY: We must not limit the scope of our prayer. Rather, we must include all believing men and women in it.

And the hadith (tradition) (tradition) of Sayyiduna Abu Hurayrah رضی اللہ عنہ (کفی بالمرء کذبا) is in the chapter al-I'tisam # 156.

SECTION III اَلْفَصْلُ الثَّالِثُ

DO NOT PRAISE A SINNER

(٤٨٥٩) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَ مُدِحَ الْفَاسِقُ غَضِبَ الرَّبُّ تَعَالٰى وَاهْتَزَّلَهُ الْعَرْشُ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4859. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a sinner is praised, the Lord, who is Exalted, is angry (on the one who praises) and the Throne shakes because of it."[2]

COMMENTARY: The throne either truly shakes or this is a figurative way to say how terrible it is to praise a sinner. He who praises seems to uphold the conduct of the sinner and commends his doing. It would not be surprising if the man who praises a sinner is at the borders of disbelief, for, he begins to regard the unlawful as lawful. The same ruling as for praise of a sinner applies to lauding the worldly ulama (Scholars), misled poets, and ostentatious reciters of the Quran.

On this basis, we may imagine how worse it is to praise oppressors, tyrants and disbelievers. Hence, it is very necessary to refrain from it. And, this can only be done by shunning their company.

TREACHERY & FALSEHOOD ARE OPPOSITES OF FAITH

(٤٨٦٠-٤٨٦١) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُطْبَعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا اِلَّا الْخِيَانَةَ وَالْكَذِبَ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ۔

4860. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim is born with every characteristic, except treachery and falsehood."[3]

4861. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated the same hadith (tradition) (tradition).[4]

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[1] Abu Dawud # 4885, Musnad Ahmad 4-312.

[2] Bayhaqi in Shu'ab ul Eeman # 4886.

[3] Musnad Ahmad 5-252.

[4] Bayhaqi # 48090.

COMMENTARY: A Muslim is truthful and trustworthy. A perfect believer cannot possess these two characteristics. So, the Prophet صلى الله عليه وسلم has forbidden Muslims to let these two weaknesses grow in them. They disagree with faith and Islam.

(٤٨٦٢) وَعَنْ صَفْوَانَ بْنِ سُلَيْمٍ اَنَّهُ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَكُوْنُ الْمُؤْمِنُ جَبَانًا قَالَ نَعَمْ فَقِيْلَ لَهُ اَيَكُوْنُ الْمُؤْمِنُ بَخِيْلًا قَالَ نَعَمْ فَقِيْلَ لَهُ اَيَكُوْنُ الْمُؤْمِنُ كَذَّابًا قَالَ لَا۔ رَوَاهُ مَالِكٌ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا۔

4862. Sayyiduna Safwan ibn Sulaym رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم was asked, "Can a believer be a coward?" He said, "Yes (it is possible)!" He was asked, "It is possible for a believer to be a miser?" He said, "Yes!" Then, he was asked, "Is it possible for a believer to be a (habitual) liar?" He said, "No!"[1]

COMMENTARY: The truth of faith is not complaint with falsehood which is unjust in essence. The previous explanation applies to this hadith (tradition), too.

The word in the hadith (tradition) is (كذاب) kadhdhab, great liar or a habitual liar. So, it makes an exception ot an occasional lapse being the failing or human nature. Examples include lying for a valid reason. Such exceptions are not contrary to faith.

ABOUT SAYYIDUNA SAFWAN رحمه الله: His full name was Safwan ibn Sulaym Zuhri رحمه الله. He was the freed man of Sayyiduna Humayd ibn Abdur Rahman ibn Awf. He was among the well-known, trustworthy and glorious tabi'un of Madinah. He has narrated ahadith (tradition) on the authority of Sayyiduna Anas ibn Maalik رضى الله عنه and others. He was one of the pious and righteous devout slaves of Allah. It is said of him that he did not place his side on the ground for forty years to the extent that even while dying he remained seated and died in the condition. It is also said that since he performed much worship and prostrated himself before Allah very often, the mark on his forehead had developed a deep cut. He was so very content and abstinent that he declined to have royal assistance and grants. His virtues are many. He died in 132 Ath

DEVIL'S MISCHIEF

(٤٨٦٣) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ اِنَّ الشَّيْطَانَ لَيَتَمَثَّلُ فِيْ صُوْرَةِ الرَّجُلِ فَيَاْتِي الْقَوْمَ فَيُحَدِّثُهُمْ بِالْحَدِيْثِ مِنَ الْكِذْبِ فَيَتَفَرَّقُوْنَ فَيَقُوْلُ الرَّجُلُ مِنْهُمْ سَمِعْتُ رَجُلًا اَعْرِفُ وَجْهَهُ وَلَا اَدْرِيْ مَا اسْمُهُ يُحَدِّثُ۔

(رواه مسلم)

4863. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that the devil (sometimes) assumes the shape of a man and comes to some people. He conveys to them false reports. When they part from each other, one of them says, "I heard a man whose face I can recognize but whose name I do not know. He said (such and such)."[2]

COMMENTARY: Sayyiduna Ibn Mas'ud رضى الله عنه means to say that one must be careful to examine the hadith (tradition) that one hears. In the same way, no report must be circulated without first verifying the antecedents of the reporters.

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[1] Muwatta Maalik # 56. 7-19, Bayhaqi in Shu'ab ul Eeman # 4832, Musnad Ahmad 2-288.

[2] Muslim # 73-46, Musnad Ahmad 3-898.

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This hadith (tradition) has not been narrated in a marfu form. But Ibn Mas'ud رضی اللہ عنہ could never have narrated it without having heard it from the Prophet صلی اللہ علیہ وسلم.

SILENCE IS BETTER THAN TEACHING EVIL

(٤٨٦٤) وَعَنْ عِمْرَانَ بْنِ حِطَّانَ قَالَ اَتَيْتُ اَبَاذَرٍّ فَوَجَدْتُّهُ فِي الْمَسْجِدِ مُحْتَبِيًا بِكِسَاءٍ اَسْوَدَ وَحْدَهُ فَقُلْتُ يَا اَبَاذَرٍّ مَا هٰذِهِ الْوَحِدَةُ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوَحْدَةُ خَيْرٌ مِّنْ جَلِيْسِ السَّوْءِ وَالْجَلِيْسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَاِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنَ السُّكُوْتِ وَالسُّكُوْتُ خَيْرٌ مِّنْ اِمْلَاءِ الشَّرِّ۔

4864. Sayyiduna Imran ibn Hittan رحمہ اللہ narrated, "I came to Abu Dharr رضی اللہ عنہ and found him in the mosque. He was sitting with a black cloak wrapped round his knees. I asked him,'O Abu Dharr, why are you sitting all alone?' He said, 'I had heard Allah's Messenger صلی اللہ علیہ وسلم say; (It is better to sit alone than with evil companions and better to sit with good companions than to be alone better to teach what is good than be silent and better to be silent than to teach what is bad.)"[1]

COMMENTARY: Sayyiduna Abu Dharr رضی اللہ عنہ meant that his companions were not there at that time, so he preferred solitude.

SILENCE BETTER THAN WORSHIP OVER SIXTY YEARS

(٤٨٦٥) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَقَامُ الرَّجُلِ بِالصَّمْتِ اَفْضَلُ مِنْ عِبَادَةِ سِتِّيْنَ سَنَةً۔

4865. Sayyiduna Imran ibn Husayn narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The rank a man attains by observing silence is better than by occupying in worship for sixty years."[2]

COMMENTARY: It is better for a person to remain quiet and abstain from foul speech regularly than to occupy in worship for sixty years and not abstain from too much talk Teebi رحمہ اللہ said that 'the rank a man attains' is his station nearer to Allah. He said that there are m any trials in worship from which one who remains silent is safe. We read in a previous hadith (tradition) (من كان صحت نجا) (He who observes silence is safe). (Hadith (tradition) # 4836)

Shaykh Abdul Haq رحمہ اللہ has said that the rank attained by remaining silent is better and superior than sixty years devoted to worship. The reason is that silence inspires one to ponder Allah's Being and attributes, His power and His wisdom in creating the universe and the creatures. Also, it enables one to engage in remembrance of Allah and getting lost in the mysteries of Divine working. Even if it is for a moment yet it is wonderful.

PROPHET'S صلی اللہ علیہ وسلم COUNSEL TO SAYYIDUNA ABU DHARR رضی اللہ عنہ

(٤٨٦٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ دَخَلْتُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيْثَ بِطُوْلِهٖ اِلٰى اَنْ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَوْصِنِيْ قَالَ اُوْصِيْكَ بِتَقْوَى اللّٰهِ فَاِنَّهٗ اَزْيَنُ لِاَمْرِكَ كُلِّهٖ قُلْتُ زِدْنِيْ قَالَ عَلَيْكَ بِتِلَاوَةِ

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[1] Bayhaqi # 4993.

[2] Bayhaqi # 4953

الْقُرْاٰنِ وَ ذِكْرِ اللّٰهِ عَزَّوَجَلَّ فَاِنَّهٗ ذِكْرٌ لَكَ فِي السَّمَاءِ وَنُوْرٌ لَكَ فِي الْاَرْضِ قُلْتُ زِدْنِيْ قَالَ عَلَيْكَ بِطُوْلِ الصَّمْتِ فَاِنَّهٗ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَّكَ عَلٰى اَمْرِ دِيْنِكَ قُلْتُ زِدْنِيْ قَالَ اِيَّاكَ وَكَثْرَةَ الضِّحْكِ فَاِنَّهٗ يُمِيْتُ الْقَلْبَ وَيَذْهَبُ بِنُوْرِ الْوَجْهِ قُلْتُ زِدْنِيْ قَالَ قُلِ الْحَقَّ وَاِنْ كَانَ مُرًّا قُلْتُ زِدْنِيْ قَالَ لَا تَخَفْ فِي اللّٰهِ لَوْمَةَ لَائِمٍ قُلْتُ زِدْنِيْ قَالَ لِيَحْجُزْكَ عَنِ النَّاسِ مَاتَعْلَمُ مِنْ نَّفْسِكَ۔

4866. Sayyiduna Abu Dharr رضی اللہ عنہ narrated, "I went to meet Allah's Messenger صلی اللہ علیہ وسلم..." Then he (or the sub-narrator) narrated the hadith (tradition) at length (but it is omitted here) till he came to:

(i) "I said, 'O Messenger of Allah, give me some guidance.' He said, 'I enjoin you to fear Allah because that is the adornment for everything (worldly and religious) that concerns you.'

(ii) I asked him, 'Give me more!" He said, 'you must bind yourself to recite the Quran and make dhikr of Allah, Mighty and Glorious. That will be a means of you being remembered in the heaven and will be a light for you on earth.' (The angels and, in fact, even Allah will mention you. And, light of guidance will shine for you on earth).

(iii) I asked him, 'Give me more!' He said, 'You must observe long silence. It drives away the devil and helps you in your religion.'

(iv) I asked him, 'Give me more!' He said, 'Refrain from much laughter, because it benumbs the heart and takes away the brightness from the face.' (The heart becomes dull and negligent and the face loses the light of awareness).

(v) I asked him, 'Give me more!' He said, 'Speak the truth, even if it sounds bitter.' (Let it cause loss to others or to yourself).

(vi) I asked him, 'Give me more!' He said, 'do not fear anyone's blame when you work for Allah (and His religion to propagate it).'

(vii) I asked him, 'Give me morel He said, 'You must be prevented from searching for faults of others by what you know of yourself.' (You must look at your own faults and not try to find faults of others.)"[1]

COMMENTARY: Every pious deed and a good thing that is done to gain the pleasure of Allah, the Exalted, and to earn nearness to Him is part of dhikr, or remembrance of Allah. In this sense, recitation of the Quran is specific dhikr and the word dhikr following it in the hadith (tradition) covers the general remembrance, But if dhikr is thought to refer to the hadith (tradition) (افضل الذکر لا الہ الا اللہ) (the superior most dhikr is to repeat 'there is no God but Allah) then it is said to mention the entire followed by a part of it which is the most excellent of the entire.

The hadith (tradition) states that you are bound to propagate Allah's religion. If you have to turn away from the people then do not hesitate to do so. You have to stay aloof from their reaction to your work whether they praise you or blame you. Be firm on obedience to Allah as in the verse:

وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا

[1] Bayhaqi # 4942.

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{And devote yourself to Him exclusively} (73· 3)

The hadith (tradition) also says that you know your own shortcomings and evils. So it is most improper of you to pick faults of other people and point them out. However, this excludes your reprimanding them as part of enjoining piety and forbidding evil. You may urge the errant to follow the right course. Rather, it is your duty to do so but you must not disgrace anyone or backbite anyone. Regard yourself as the most imperfect and most interior.

Teebi رحمه‌الله had quoted Sayyiduna Anas رضی‌الله‌عنه to have said:

طُوْبٰى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوْبِ النَّاسِ

"Fortunate is he whose failurer keep him away from finding faults of others."

SILENCE & INTEGRITY

(٤٨٦٧) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَبَا ذَرٍّ عَلٰى اَدُلُّكَ عَلٰى خَصْلَتَيْنِ هُمَا اَخَفُّ عَلَى الظَّهْرِ وَاَثْقَلُ فِي الْمِيْزَانِ قَالَ قُلْتُ بَلٰى قَالَ طُوْلُ الصَّمْتِ وَحُسْنُ الْخُلُقِ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَا عَمِلَ الْخَلَائِقُ بِمِثْلِهِمَا۔

4867. Sayyiduna Anas رضی‌الله‌عنه narrated that Allah's Messenger صلی‌الله‌علیه‌وسلم said, "O Abu Dharr, shall I not guide you to two characteristics that are very light on the back but very heavy in the scale?" He said, "Do guide me!" He said, "Observe long silence and be good mannered. By Him in whose hand is my soul, the creatures cannot do anything like these two things."[1]

COMMENTARY: These two things are very light on the back in the sense that observing silence does not call for serious effort. Rather, it gives comfort, for, the tongue gets rest and words are not to be formulated.

The same may be said of being mild and cheerful. No effort is involved while foul speaking, quarrelling and bad temper require effort and cause anxiety to the person.

CURSING OTHERS IS BAD

(٤٨٦٨) وَعَنْ عَائِشَةَ قَالَتْ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَبِيْ بَكْرٍ وَهُوَ يَلْعَنُ بَعْضَ رَقِيْقِهٖ فَالْتَفَتَ اِلَيْهِ فَقَالَ لَعَّانِيْنَ وَصِدِّيْقِيْنَ كَلَّا وَرَبِّ الْكَعْبَةِ فَاَعْتَقَ اَبُوْبَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيْقِهٖ ثُمَّ جَآءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا اَعُوْدُ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْخَمْسَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4868. Sayyidah Ayshah رضی‌الله‌عنها narrated that (once) the Prophet صلی‌الله‌علیه‌وسلم came by (Sayyiduna) Abu Bakr رضی‌الله‌عنه while he was cursing one of his slaves. So, he turned to him and said, "Does one see people who curse and are truthful (too)?" No, by the Lord of the Ka'bah!" (the two things cannot be together!) Therefore, Abu Bakr رضی‌الله‌عنه sat free some of his slaves that very day. Then, he came to the Prophet صلی‌الله‌علیه‌وسلم and submitted. "I shall not do it again."[2]

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[1] Bayhaqi # 4941.

[2] Bayhaqi in Shu'ab ul Eeman # 5154.

FEAR OF THE TONGUE

(٤٨٦٩) وَعَنْ اَسْلَمَ قَالَ اِنَّ عُمَرَ دَخَلَ يَوْمًا عَلٰى اَبِيْ بَكْرِنِ الصِّدِّيْقِ وَهُوَ يَجْبِذُ لِسَانَهٗ فَقَالَ عُمَرُ مَهْ غَفَرَ اللّٰهُ لَكَ فَقَالَ لَهٗ اَبُوْ بَكْرٍ اِنَّ هٰذَا اَوْرَدَنِي الْمَوَارِدَ۔ (رواه مالك)

4869. Sayyiduna Aslam رحمه الله narrated that one day Umar رضى الله عنه visited Abu Bakr رضى الله عنه Siddiq. He found him pulling his tongue. So, Umar said, "Don't! May Allah forgive you!" Abu Bakr رضى الله عنه said, "Surely, this had led me to places of ruin!"[1]

SIX THINGS THAT TAKE TO PARADISE

(٤٨٧٠) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اضْمَنُوْا لِيْ سِتًّا مِنْ اَنْفُسِكُمْ اَضْمَنْ لَكُمُ الْجَنَّةَ اُصْدُقُوْا اِذَا حَدَّثْتُمْ وَاَوْفُوْا اِذَا وَعَدْتُمْ وَاَدُّوْا اِذَا اؤْتُمِنْتُمْ وَاحْفَظُوْا فُرُوْجَكُمْ وَغُضُّوْا اَبْصَارَكُمْ وَكُفُّوْا اَيْدِيَكُمْ۔

4870. Sayyiduna Ubadah ibn Samit رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'Give me an assurance (of observing) six things on your part, and I shall guarantee you (admittance to) paradise (with the righteous);

(i) Speak the truth whenever you speak.
(ii) Fulfil the promise when you make one.
(iii) Be faithful to your trust whenever you are trusted with something.
(iv) Preserve your sexual chastity (and do not indulge in the unlawful).
(v) Lower your gaze.
(vi) Restrain your hands from misuse and injustice."[2]

GOOD & BAD PEOPLE

(٤٨٧١-٤٨٧٢) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ غَنَمٍ وَاَسْمَاءَ بِنْتِ يَزِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خِيَارُ عِبَادِاللّٰهِ الَّذِيْنَ اِذَا رُؤُوْا ذُكِرَ اللّٰهُ وَشِرَارُ عِبَادِاللّٰهِ الْمَشَّاؤُوْنَ بِالنَّمِيْمَةِ الْمُفَرِّقُوْنَ بَيْنَ الْاَحِبَّةِ الْبَاغُوْنَ الْبُرَاءَ الْعَنَتَ۔ رَوَاهُمَا اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4871 & 4872. Sayyiduna Abdur Rahman ibn Ghanam رضى الله عنه and Sayyiduna Asma bint Yazid رضى الله عنها (both) narrated that the Prophet صلى الله عليه وسلم said, "The best slaves of Allah are they who when they are seen remind one of Allah. And, the worst slaves of Allah are they who move about slandering (other people) and who cause friends to separate and work to falsely accuse the innocent people (of wrong doing whereby they cause them anxiety)."[3]

COMMENTARY: The best slaves of Allah are pious and this is depicted on their faces so that their sight reminds one of Allah.

The look at such people is like engaging in dhikr or remembrance of Allah. The ulama (Scholars) say that to look at a scholar is itself a form of worship and a good fortune.

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[1] Muwatta Maalik # 2 (Kalam, speech).

[2] Musnad Ahmad 1-254.

[3] Musnad Ahmad 4-227, 6-456, Bayhaqi # 11108 (Shu'ab ul Eeman)

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Sometimes on looking at them, one feels radiance glow in one's inner self and make the heart bright.
It is said in a tradition:

اَلنَّظْرُ عَلٰى وَجْهِ عَلِيٍّ عِبَادَةٌ

(A look at the face of Ali رضی اللہ عنہ is worship.)

It is also reported that when he came out of the his house and people saw him, they could not help say:

لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَشْرَفَ هٰذَا الْفَتٰى، لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَكْرَمَ هٰذَا الْفَتٰى، لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَعْلَمَ هٰذَا الْفَتٰى، لَا اِلٰهَ اِلَّا اللّٰهُ مَا اَشْجَعَ هٰذَا الْفَتٰى

As it were, looking at him was like reciting the Kalimah tawheed.

BACKBITING NULLIFIES FAST

(٤٨٧٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَجُلَيْنِ صَلَّيَا صَلٰوةَ الظُّهْرِ اَوِالْعَصْرِ وَكَانَا صَائِمَيْنِ فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّلٰوةَ قَالَ اَعِيْدُوْا وُضُوْءَكُمَا وَصَلٰوتَكُمَا وَامْضِيَا فِيْ صَوْمِكُمَا وَاقْضِيَاهُ يَوْمًا اٰخَرَ قَالَ لِمَ يَا رَسُوْلَ اللّٰهِ قَالَ اغْتَبْتُمْ فُلَانًا۔

4873. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that two men offered (the congregational) salah (prayer) of zuhr or asr (behind the Prophet صلی اللہ علیہ وسلم) and they were fasting. When the Prophet صلی اللہ علیہ وسلم finished the salah (prayer), he said (to them. "Repeat your ablution and salah (prayer) and complete your fast but redeem it on some other day." They asked, "Why so, O Messenger of Allah? He said, 'You have backbited so-and-so."[1]

COMMENTARY: This hadith (tradition) says that backbiting nullifies ablution and fasting. But the ulama (Scholars) say that the hadith (tradition) means to bring out the evil of backbiting strongly, for, in fact, none of these things are nullified by backbiting. However, they are rendered imperfect because of it and the reward is lost. In spite of that, Sufyan Thawri رحمہ اللہ; maintains that backbiting nullifies fasting.
Hence, it is to be on the safe side that backbiting should be avoided and taqwa (piety)demands that the ablution must be refreshed. In fact the u lama say that if anyone has laughed too much or talked too much then it is mustahab (desirable) for him to make a fresh ablution so that the gloom on account of laughter and vain talk is erased. One who fasts must abstain from backbiting completely.

BACKBITING IS WORSE THAN FORNICATION

(٤٨٧٤-٤٨٧٥) وَعَنْ اَبِيْ سَعِيْدٍ وَجَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا قَالُوْا يَا رَسُوْلَ اللّٰهِ وَكَيْفَ الْغِيْبَةُ اَشَدُّ مِنَ الزِّنَا قَالَ اِنَّ الرَّجُلَ لَيَزْنِيْ فَيَتُوْبُ فَيَتُوْبُ اللّٰهُ عَلَيْهِ وَفِيْ رِوَايَةٍ فَيَتُوْبُ فَيَغْفِرَ اللّٰهُ لَهٗ وَاِنَّ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُ لَهٗ حَتّٰى يَغْفِرَ هَالَهٗ صَاحِبُهٗ وَفِيْ رِوَايَةِ اَنَسٍ قَالَ صَاحِبُ

[1] Bayhaqi in Sha'ab ul Eeman # 6729.

الزِّنَا يَتُوْبُ وَصَاحِبُ الْغِيْبَةِ لَيْسَ لَهٗ تَوْبَةٌ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلٰثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4874 & 4875. Sayyiduna Abu Sa'eed رضی اللہ عنہ and Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Backbiting is worse than fornication." The Sahabah (Prophet's Companions) رضی اللہ عنہم submitted, "O Messenger of Allah, how is backbiting worse than fornication?" He said, "A man commits fornication and makes repentance and Allah relents to him."

According to a version: "And makes repentance and Allah forgives him."[1]

'But, the backbiter is not forgiven (by Allah) till he whom he had backbited forgives him."

4876. (According to another version:) Sayyiduna Anas رضی اللہ عنہ narrated that (the Prophet صلی اللہ علیہ وسلم said). "The fornicator repents but the backbiter does not repent."[2]

COMMENTARY: The fornicator fears Allah and he trembles. "If Allah will not forgive me, I have no way out." So he repents and is ashamed. On the other hand, the backbiter takes his deed very lightly and does not feel compunction. Sometimes, he does not regard it as a bad deed, at all. He thinks that it is allowed. In this case, he is entangled in the net of disbelief.

Besides, it all depends on the person who is backbited. If he forgives him, then Allah might forgive him, too.

EXPIATION FOR BACKBITING

(٤٨٧٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ كَفَّارَةِ الْغِيْبَةِ اَنْ تَسْتَغْفِرَ لِمَنِ اغْتَبْتَهٗ تَقُوْلُ اَللّٰهُمَّ اغْفِرْ لَنَا وَلَهٗ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ وَقَالَ فِيْ هٰذَا الْاِسْنَادِ ضُعْفٌ۔

4877. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The expiation for backbiting is that you pray for the one you have backbited to be forgiven. You should pray, 'O Allah, forgive us and him."[3]

COMMENTARY: He prays for himself before he does for his victim. Allah has assured that he will accept the supplication of one who seeks forgiveness. Hence when the backbiter seeks Allah's forgiveness for himself, he will be purified of his sin and his supplication for the other will be accepted.

The plural form is used, 'forgive us.' The supplicant includes himself and others who has joined him, or he includes all Muslims, particularly, the one he had backbited.

It seems that this supplication is made when the victim is not aware that someone has backbited him. If he knows of it, then the backbiter must request him to pardon him after disclosing to him the facts. If the backbiter cannot do it, then he must resolve to meet him whenever he can and ask him to forgive him. Whenever he gets his pardon, he will be absolved of his sin. If there is no possibility of meeting the victim, like when he has died or moved over to a distant place, then he must seek Allah's forgiveness and hope for His mercy and blessings, and that Allah will please and satisfy the victim to pardon the backbiter.

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[1] Bayhaqi # 6741, 6742.

[2] Bayhaqi # 6741, 6742.

[3] Bayhaqi in Kitab ul Dawat al Kabir.

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The jurist Abu Layth رحمه الله has said that the ulama (Scholars) ask whether the backbiter may make a repentance to Allah before getting pardon from his victim. Some say that he may, but we think that there are options. If the victim has learnt of the backbiter's crime, then the course open to him is to get the victim to forgive him, If the victim has not learnt of it, then the backbiter must seek forgiveness of Allah and repent to Him, and resolve never to do it again.

Bayhaqi has termed this hadith (tradition) as Da'if (weak). But, that does not deter is from being presented to highlight virtues of deeds. Besides, there is in the Jami Saghir a hadith (tradition) of Sayyiduna Anas رضى الله عنه of the same purport, so that lends it support, the words of the hadith (tradition) of Sayyiduna Anas رضى الله عنه are:

كَفَّارَةُ مِنَ الْغَيْبَةِ اَنْ تَسْتَغْفِرَ لَهٗ

"The expiation of backbiting is that istighfar should be made for one who has been backbited." (se : comments to hadith (tradition) # 4828).

CHAPTER - XI

PROMISES

باب الوعد

The word (وعد) means 'top make an agreement.' 'to make a covenant' or 'to promise,' For example, to make a promise to someone to meet him or to do something for him. Moreover, this word is used to promise either something good or something wrong, provided it is stated clearly, like (وعدته قيرا) or (وعدته شرا). If the word (شر or خير) is not used, then the distinction is made by using (وعد) (for good) and (العاد) or (وعيد) (for bad).

To honour a promise and fulfil a pledge is the demand of humanity and a basic etiquette of Islam. Batrayl and breaking a promise is a great defect. One who fails to fulfil his promise is highly disliked by society and Islam.

Ahadith (tradition) on this subject are narrated in this chapter.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

HEIRS MUST FULFIL PLEDGE OF FOREBEARS

(٤٨٧٨) عَنْ جَابِرٍ قَالَ لَمَّا مَاتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ اَبَابَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ فَقَالَ اَبُوْبَكْرٍ مَنْ كَانَ لَهٗ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَيْنٌ اَوْ كَانَتْ لَهٗ قِبَلَهٗ عِدَةٌ فَلْيَأْتِنَا قَالَ جَابِرٌ فَقُلْتُ وَعَدَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُعْطِيَنِيْ هٰكَذَا وَهٰكَذَا وَهٰكَذَا فَبَسَطَ يَدَيْهِ ثَلٰثَ مَرَّاتٍ قَالَ جَابِرٌ فَحَتٰى لِيْ جُثْيَةً فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِائَةٍ وَقَالَ خُذْ مِثْلَيْهَا۔ (متفق عليه)

4878. Sayyiduna Jabir رضى الله عنه narrated that after Allah's Messenger صلى الله عليه وسلم died, some property came to (the first Khalifah) Abu Bakr رضى الله عنه from Ala ibn Hadrami رضى الله عنه (whom he had appointed governor of Bahrain). So, Abu Bakr رضى الله عنه said, "If anyone has a debt receivable from the prophet صلى الله عليه وسلم, or was promised (some money to be paid) by him, then he must come to me."

Sayyiduna Jabir رضى الله عنه added, "I said that Allah's Messenger صلى الله عليه وسلم had

promised me that he would give me so much and so much and so much," and Jabir spread out his hands three times. Then Jabir رضی اللہ عنہ disclosed. "He (Abu Bakr) gave me a handful. I counted them, and behold! That was five hundred. And, he said, "Take like that twice."[1]

SECTION II اَلْفَصْلُ الثَّانِیْ

PROPHET'S PROMISE MADE GOOD BY HIS SUCCESSOR

(٤٨٧٩) وَعَنْ اَبِیْ جُحَیْفَةَ قَالَ رَاَیْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَبْیَضَ قَدْ شَابَ وَکَانَ الْحَسَنُ بْنُ عَلِیٍّ یُشْبِهُهٗ وَاَمَرَلَنَا بِثَلٰثَةَ عَشَرَ قَلُوْصًا فَذَهَبْنَا نَقْبِضُهَا فَاَتَانَا مَوْتُهٗ فَلَمْ یُعْطُوْنَا شَیْئًا فَلَمَّا قَامَ اَبُوْبَکْرٍ قَالَ مَنْ کَانَتْ لَهٗ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عِدَةٌ فَلْیَجِئْ فَقُمْتُ اِلَیْهِ فَاَخْبَرْتُهٗ فَاَمَرَ لَنَا بِهَا۔ (رواه الترمذی)

4879. Sayyiduna Abu Juhayfah رضی اللہ عنہ narrated:
"I had seen Allah's Messenger صلی اللہ علیہ وسلم. He had a fair complexion and had grown old. Hasan ibn Ali resembled him. He had ordered that thirteen young she-camels should be given to us, so we went to collect them. News of his death reached us before they could give us any of those. When Abu Bakr رضی اللہ عنہ became Khalifah, he announced, 'He who had received a promise from Allah's Messenger صلی اللہ علیہ وسلم must come.' So, I stood and went to him and informed him so that he ordered them to be given to us."[2]

WAITED THREE DAYS FORWORD TO BE MADE GOOD

(٤٨٨٠) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِی الْحَمْسَاءِ قَالَ بَایَعْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَبْلَ اَنْ یُّبْعَثَ وَبَقِیَتْ لَهٗ بَقِیَّةٌ فَوَعَدْتُّهٗ اَنْ اَتِیَهٗ بِهَا فِیْ مَکَانِهٖ فَنَسِیْتُ فَذَکَرْتُ بَعْدَ ثَلٰثٍ فَاِذَا هُوَ فِیْ مَکَانِهٖ فَقَالَ لَقَدْ شَقَقْتَ عَلَیَّ اَنَا هٰهُنَا مُنْذُ ثَلٰثٍ اَنْتَظِرُکَ۔ (رواه ابوداؤد)

4880. Sayyiduna Abdullah ibn Abu Al-Hasma رضی اللہ عنہ narrated, "I had bought something from the Prophet صلی اللہ علیہ وسلم before he was made a prophet. Part of the payment remained to be paid by me and I promise him that I would bring it to him at his (that very) place, but I forgot (my promise). Three days later, I remember it and I went to that place to find him there. He said, 'you have put me to much trouble. I have been waiting here for you since three days."[3]

COMMENTARY: The *ulama (Scholars)* write that the Prophet صلی اللہ علیہ وسلم did not wait that long to get back the balance of the sales proceeds. Actually, he had also made a promise to wait for Abdullah at that place and had to keep his promise. In this way, he taught his *ummah* that a promise must always be honoured even if it means undergoing hardship to do it, last the other person suffers the wait.

Even before Islam, all religions enjoined keeping of promises. All the Messengers and Prophets علیہ السلام were careful to honour their promises and indeed, Allah praised Prophet

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[1] Bukhari # 2167, Muslim # 60. 2314.

[2] Tirmidhi # 2826 (2835) Bukhari # 3544, Muslim # 2343.

[3] Abu Dawud # 4992.

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Ibrahim عليه السلام in these words:

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

{And of Ibrahim who fulfilled his engagements} (53: 37)

IF ONE CANNOT FULFIL PROMISE IN SPITE OF INTENTION

(٤٨٨١) وَعَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نِيَّتِهِ أَنْ يَفِيَ لَهُ فَلَمْ يَفِ وَلَمْ يَجِئْ لِلْمِيْعَادِ فَلَا إِثْمَ عَلَيْهِ۔ (رواه ابوداؤد)

4881. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when a man promises to his brother and his intention is to make good his promise but (for some reason) cannot do it and fails to come at the specified time, he will not be regarded a sinner (on that account)."[1]

COMMENTARY: In other words, if anyone has no intention to fulfil his promise then he commits a sin even if he honours it because his intention was to betray. So, this is hypocrisy.

This *ulama (Scholars)* say that if there is no hindrance to honouring a pledge then it is unlawful to break a promise. If anyone promises to do something forbidden then he must not fulfil his promise.

IS IT *WAJIB (OBLIGATORY)* OR *MUSTAHAB (DESIRABLE)* FULFIL PROMISE? The jurists differ on whether it is *wajib (obligatory)* or *mustahab (desirable)* to fulfil one's promise. Most *ulama (Scholars)* including Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ say that it is *mustahab (desirable)* to honour a promise and makruh (disapproved) with emphasis not to honour it, but not a sin. Some others say that it is *wajib (obligatory)* to fulfil a promise and they include Umar ibn Abdul Aziz رحمہ اللہ.

It is said that Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ used to say insha Allah too, whenever he made a promise.

It is said about the Prophet صلی اللہ علیہ وسلم that he used to add the word (عسی) (Perhaps).

HONOUR PROMISE TO CHILDREN TOO

(٤٨٨٢) وَعَنْ عَبْدِاللّٰهِ بْنِ عَامِرٍ قَالَ دَعَتْنِي أُمِّي يَوْمًا وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِي بَيْتِنَا فَقَالَتْهَا تَعَالَ أُعْطِيْكَ فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا أَرَدْتِّ أَنْ تُعْطِيَهِ قَالَ أَرَدْتُ أَنْ أُعْطِيَهُ تَمْرًا فَقَالَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّكِ لَوْ لَمْ تُعْطِيْهِ شَيْأً كُتِبَتْ عَلَيْكِ كَذِبَةٌ۔ (رواه ابوداؤد والبيهقي في شعب الايمان)

4882. Sayyiduna Abdullah ibn Aamir رضی اللہ عنہ narrated, "One day, my mother called me while Allah's Messenger صلی اللہ علیہ وسلم was sitting in our house, saying 'Come here, I shall give you something.' Allah's Messenger صلی اللہ علیہ وسلم asked her, 'what did you intend to give him.' She submitted, 'I intended to give him some dates.' He said, 'know! if you had no intention to give him any thing, then a lie would have been

[1] Abu Dawud # 4995, Tirmidhi # 2633.

recorded against your name."[1]

COMMENTARY: This is Abdullah's story of his childhood. Generally, parents or elders call children on the pretext of giving them something.

SECTION III الفصل الثالث

NOT IMPROPER TO RETRACT A PROMISE FOR A VALID REASON

(٤٨٨٣) عَنْ زَيْدِ ابْنِ اَرْقَمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَعَدَ رَجُلًا فَلَمْ يَأْتِ اَحَدُهُمَا اِلٰى وَقْتِ الصَّلٰوةِ ذَهَبَ الَّذِىْ جَآءَ لِيُصَلِّىَ فَلَا اِثْمَ عَلَيْهِ۔ (رواه رزين)

4883. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'If anyone promises to meet a man (at a certain time) but one of them cannot make it till the hour of *salah (prayer)* and he who has come goes away to offer *salah (prayer)*, then no sin is recorded against him."[2]

COMMENTARY: He will not be committing a sin because it is prescribed by religion to offer *salah (prayer)* at its appointed hour. If he goes away before the time of *salah (prayer)* then he will be deemed to have broken his promise and will be responsible for it. If there is some other valid reason like the time to eat, or need to go to the toilet, or any other real need, then he may go without waiting any more.

CHAPTER - XII

JOKING بَابُ الْمِزَاحِ

Mizah is a verbal noun meaning 'to be cheerful,' 'joking,' Mazah is to have a good disposition.

However, it is such a joking as does not hurt any one or cause heart break. When anyone is caused despair or anguish then that is (سخریہ) Sakhriya (ostentation)h.

According to a hadith (tradition):

لَا تُمَارِ اَخَاكَ وَلَا تُمَازِحْهُ

(Do not quarrel with your Muslim brother and do not joke with him).

The *ulama (Scholars)* say that it is the forbidden joke, or making fun of him, or it is to joke in an excessive manner and as a matter of habit. If anyone jokes all the time then it causes laughter that makes one hard-hearted and neglectful of dhikr and religious duties. Often, it results in animosity. The person who is so engaged loses respect.

In contrast, if anyone jokes sometimes and in a permissible way then he is recognized as good natured and cheerful. The Prophet صلی اللہ علیہ وسلم also indulged in light-hearted joking to cheer other people and grow familiarity and love in them. This is *sunnah (Holy Prophet's practice) mustahab (desirable).*

As for the hadith (tradition) of Abdullah ibn Harith رضی اللہ عنہ: (مارایت۔۔۔وسلم) "I have not seen anyone joking more than Allah's Messenger صلی اللہ علیہ وسلم while too much indulgence in jokes

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[1] Abu Dawud # 4591, Bayhaqi # 4822, Musnad Ahmad 3-447.

[2] Razin.

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causes one to overdo it and lose respect, yet no one else can have as much control of himself as Allah's Messenger صلى الله عليه وسلم. Hence, it was allowed only to him to joke often. Other people must refrain from it. This is supported by a hadith (tradition) to follow from Tirmidhi that the sahabah (Prophet's Companions) رضى الله عنهم submitted. "O Allah's Messenger صلى الله عليه وسلم, you joke with us." He said, 'But I speak the truth when I joke "
In short, everyone, other than the Prophet صلى الله عليه وسلم is disallowed to joke often, If anyone can keep himself within limits, then he is an exception.

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET'S صلى الله عليه وسلم CHEERFUL DISPOSITION

(٤٨٨٤) عَنْ اَنَسٍ قَالَ اِنْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيُخَالِطُنَا حَتّٰى يَقُوْلَ لِاَخٍ لِيْ صَغِيْرًا يَا اَبَا عُمَيْرٍ مَافَعَلَ النُّغَيْرُ وَكَانَ لَهٗ نُغَيْرٌ يَلْعَبُ بِهٖ فَمَاتَ۔ (متفق عليه)

4884. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم used to mingle with them cheerfully and even said to a young brother of his, 'O Abu Umayr, what has happened to an Nughayr?" He had a nughayr (a small bird) with which he played and which had died.[1]

COMMENTARY: The younger brother of Anas رضى الله عنه was named Kabshah. They had a common mother and Kabshah's father was Abu Talhah Zayd ibn Suhayl Ansari رضى الله عنه.
Nughayr is a small bird like a sparrow with a red beak. Some say it had a red crown and is a sparrow. Yet others say that it is a nightingale. Perhaps it is what is Laal in Urdu: the male of Fringilla Amandava.[2]
This boy used to play with the bird and take it to the prophet صلى الله عليه وسلم. One day, he went to him without the bird because it had died. So the Prophet صلى الله عليه وسلم called Abu Umayr to rhyme with Nughayr.
Children may play with birds but without hurting them. It is also allowed to give a child a kunyah. It is not a lie. (see also Upbringing of children in Islam, p 40 Darul Isha'at, Karachi).

SECTION II اَلْفَصْلُ الثَّانِيْ

SPOKE THE TRUTH EVEN WHILE JOKING

(٤٨٨٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّكَ تُدَاعِبُنَا قَالَ اِنِّيْ لَا اَقُوْلُ اِلَّا حَقًّا۔ (رواه الترمذى)

4885. Sayyiduna Abu Hurayrah رضى الله عنه narrated that they (meaning, the sahabah) رضى الله عنهم said, 'O Messenger of Allah, you cheer us with (light) jokes." He said. "But (even when making jokes) I speak only the truth."[3]

COMMENTARY: The sahabah (Prophet's Companions) رضى الله عنهم wondered why the Prophet صلى الله عليه وسلم joked with them while he discouraged them to do it. He said to them that he never lied even in jest while it was not possible for them to do it. Some lie or anything disallowed by Shari'ah (divine law) was bound to creep up in their jokes because

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[1] Bukhari # 6203, Muslim # 302150.
[2] Steingass, Persian English Dictionary.
[3] Tirmidhi # 1990, Musnad Ahmad 2-840.

they were not innocent. Even otherwise one must not make a habit of jesting. It eats away from a person's self-respect.

THE PROPHET'S صلى الله عليه وسلم WITTY REMARKS

(٤٨٨٦) وَعَنْ اَنَسٍ اَنَّ رَجُلًا اسْتَحْمَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ حَامِلُكَ عَلٰى وَلَدِنَاقَةٍ فَقَالَ مَا اَصْنَعُ بِوَلَدِ النَّاقَةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُالْاِبِلَ اِلَّا النُّوْقُ۔ (رواه الترمذی وابوداؤد)

4886. Sayyiduna Anas رضی الله عنه narrated that a man requested Allah's Messenger صلى الله عليه وسلم for a riding beast. He said, 'I shall give you a young one of a she-camel to ride on." The man asked, "what shall I do with a young of a she-camel?" So, Allah's Messenger صلى الله عليه وسلم asked, "Then, do any other than she camels give birth to camels?"[1]

COMMENTARY: The man did not pay attention to the Prophet's صلى الله عليه وسلم words but thought that he was being given a camel's child.

The Prophet's صلى الله عليه وسلم words were true and light-hearted remark.

THE TWO-EARED ONE!

(٤٨٨٧) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ يَاذَا الْاُذُنَيْنِ۔ (رواه ابوداؤد والترمذی)

4887. Sayyiduna Anas رضی الله عنه said that the Prophet صلى الله عليه وسلم called, "O you, the possessor of two ears!"[2]

COMMENTARY: The prophet's صلى الله عليه وسلم words to Anas رضی الله عنه were not only a light hearted remark but also words of admiration in that he was wise and an attentive listener.

ONLY YOUNG WOMEN WILL ENTER PARADISE.

(٤٨٨٨) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاِمْرَاَةٍ عَجُوْزٍ اَنَّهَا لَا تَدْخُلُ الْجَنَّةَ عَجُوْزٌ فَقَالَتْ وَمَا لَهُنَّ وَكَانَتْ تَقْرَاءُ الْقُرْاٰنَ فَقَالَ لَهَا اَمَا تَقْرَئِيْنَ الْقُرْاٰنَ اِنَّا اَنْشَاْنٰهُنَّ اِنْشَاءً فَجَعَلْنٰهُنَّ اَبْكَارًا۔ رَوَاهُ رَزِيْنٌ وَفِي شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ۔

4888. Sayyiduna Anas رضی الله عنه narrated that the Prophet صلى الله عليه وسلم said to an old woman (who asked him to pray for her admittance to paradise). "No old woman will enter paradise." She used to recite the Quran regularly, so she asked, 'what has happened to them?' He asked her, "Do you not recite in the Quran:

اِنَّا اَنْشَاْنٰهُنَّ اِنْشَاءً فَجَعَلْنٰهُنَّ اَبْكَارًا

{Verily We! We have created those maidens by a special creation. And have made them perpetual virgins}[3] (56: 35-36)

COMMENTARY: The wordings in the Masabih are: When the Prophet صلى الله عليه وسلم told that

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[1] Tirmidhi # 1991, Abu Dawud # 4998.

[2] Abu Dawud # 5302, Tirmidhi # 1992, Musnad Ahmad 3-127.

[3] Razin, "Sharh us *sunnah (Holy Prophet's practice)* with the wordings of al-Masabih.

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woman, 'Old woman will not enter paradise," She went away weeping. So, he said, "Go tell her that woman will not go to paradise in their old age," and he cited this verse.

ANOTHER EXAMPLE OF LIGHT HUMOUR

(٤٨٨٩) وَعَنْهُ اَنَّ رَجُلًا مِّنْ اَهْلِ الْبَادِيَةِ كَانَ اسْمُهٗ زَاهِرَ بْنِ حَرَامٍ وَكَانَ يَهْدِىْ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَادِيَةِ فَيُجَهِّزُهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ اَنْ يَّخْرُجَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُوْهُ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّهٗ وَكَانَ رَجُلًا دَمِيْمًا فَاَتَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَهُوَ يَبِيْعُ مَتَاعَهٗ فَاحْتَضَنَهٗ مِنْ خَلْفِهٖ وَهُوَ لَا يُبْصِرُهٗ فَقَالَ اَرْسِلْنِىْ مَنْ هٰذَا فَالْتَفَتَ فَعَرَفَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ لَا يَاْلُوْا مَا اَلْزَقَ ظَهْرَهٗ بِصَدْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ عَرَفَهٗ وَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ يَّشْتَرِى الْعَبْدَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِذًا وَاللّٰهِ تَجِدُنِىْ كَاسِدًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لٰكِنْ عِنْدَ اللّٰهِ لَسْتَ بِكَاسِدٍ۔ (رواه فى شرح السنة)

4889. Sayyiduna Anas رضی اللہ عنہ narrated that a man of the desert named Zahir ibn Haram رضی اللہ عنہ used to bring gifts for the Prophet صلی اللہ علیہ وسلم from the desert. So, when he was about to depart, Allah's Messenger صلی اللہ علیہ وسلم prepared for him whatever he needed, and the Prophet صلی اللہ علیہ وسلم used to say, "Zahir is our man of the desert and we one his men of the town." The Prophet صلی اللہ علیہ وسلم liked him. He was an ugly man (in spite of his virtues). One day, the Prophet صلی اللہ علیہ وسلم came to him while he sold his wares and clasped him from behind. He was unable to see who had clasped him, so he shouted, 'Leave me alone! Who is this?" Then he (tried and) glanced behind and recognized the Prophet صلی اللہ علیہ وسلم so he put his back on the chest of the Prophet صلی اللہ علیہ وسلم (as close as he could). The Prophet صلی اللہ علیہ وسلم began to declare, 'who will buy the slave?" He put in 'O Messenger of Allah, by Allah, you will find me undeserving (very cheap and useless)." The prophet صلی اللہ علیہ وسلم said, "But, you are not undeserving in Allah's sight."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم called Sayyiduna Zahir رضی اللہ عنہ a slave in jest, but he did not lie because Zahir رضی اللہ عنہ was Allah's slave, in fact.

The question, 'who will buy the slave? Is really asking'?" 'who will appreciate this person's worth? There is nothing comparable to him,' or, he meant to say, 'No one is worthy enough to have this man as his slave.'

FRANK EXCHANGE OF CONVERSATION WITH SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم

(٤٨٩٠) وَعَنْ عَوْفِ بْنِ مَالِكِ الْاَشْجَعِىِّ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ غَزْوَةِ تَبُوْكَ وَهُوَ فِىْ قُبَّةٍ مِنْ اَدَمٍ فَسَلَّمْتُ فَرَدَّ عَلَىَّ فَقَالَ ادْخُلْ فَقُلْتُ اَكُلِّىْ يَارَسُوْلَ اللّٰهِ قَالَ كُلَّكَ فَدَخَلْتُ قَالَ عُثْمَانُ بْنُ

[1] Sharh us *Sunnah (Holy Prophet's practice)* # 3604, Musnad Ahmad 3-161.

اَبِي الْعَاتِكَةِ اِنَّمَا قَالَ ادْخُلْ كُلِّيْ مِنْ صِغَرِ الْقُبَّةِ۔ (رواه ابوداؤد)

4890. Sayyiduna Awf ibn Maalik al Ashja'I رضی اللہ عنہ said, "I came to Allah's Messenger صلی اللہ علیہ وسلم at the Battle of Tabuk, He was in a small tent of hide. I offered him salaam and he gave me a response and said, 'Come in!' I asked, 'All of me, O Messenger of Allah?' He said, 'All of you!' so, I entered."
Sayyiduna ibn Abu al-Aatik رضی اللہ عنہ said, "He asked whether all of him should enter only because the tent was small."[1]

COMMENTARY: The prophet صلی اللہ علیہ وسلم was very kind and loving to his sahabah (Prophet's Companions) رضی اللہ عنہم so that they spoke to him very frankly

(٤٨٩١) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ اسْتَأْذَنَ اَبُوْبَكْرٍ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا فَلَمَّا دَخَلَ تَنَاوَلَهَا لِيَلْطِمَهَا وَقَالَ لَا اَرَاكِ تَرْفَعِيْنَ صَوْتَكِ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَحْجُزُهٗ وَخَرَجَ اَبُوْبَكْرٍ مُغْضَبًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ خَرَجَ اَبُوْبَكْرٍ وَ كَيْفَ رَاَيْتَنِيْ اَنْقَذْتُكِ مِنَ الرَّجُلِ قَالَتْ فَمَكَثَ اَبُوْبَكْرٍ اَيَّامًا ثُمَّ اسْتَأْذَنَ فَوَجَدَهُمَا قَدِاصْطَلَحَا فَقَالَ لَهُمَا اَدْخِلَانِيْ فِيْ سِلْمِكُمَا كَمَا اَدْخَلْتُمَانِيْ فِيْ حَرْبِكُمَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ فَعَلْنَا۔ (رواه ابوداؤد)

4891. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that (once) Sayyiduna Abu Bakr رضی اللہ عنہ sought the Prophet's صلی اللہ علیہ وسلم permission to come in and he heard Sayyidah Ayshah رضی اللہ عنہا speak in a loud voice (to him). When he came in, he took hold of her so that he might slap her, saying, 'Let me not hear you again raising your voice to Allah's Messenger صلی اللہ علیہ وسلم." The Prophet صلی اللہ علیہ وسلم intervened to prevent him (from slapping her) and Abu Bakr رضی اللہ عنہ went our in a rage. When he went away, the Prophet صلی اللہ علیہ وسلم said, "Do observe how I saved you from this man."
Sayyidah Ayshah رضی اللہ عنہا said that Abu Bakr رضی اللہ عنہ did not come for some days (because of his anger on her and hesitation to face Allah's Messenger صلی اللہ علیہ وسلم. Then he (came and) sought permission to come in and found that they had reconciled, so said to them, 'Include me in your peace just as you had included me in your disagreement." The Prophet صلی اللہ علیہ وسلم said, "We have done that!" He said it twice.[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم spoke to Sayyidah Ayshah رضی اللہ عنہا in a light mood and did not say 'your father but referred him as 'This man.'

AVOID JOKING THAT CAUSES HARM

(٤٨٩٢) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتُمَارِ اَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Abu Dawud # 5000.
[2] Abu Dawud # 4999.

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4892. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not quarrel with your Muslim brother. Do not make jokes with him (as cause him displeasure). And, do not make such a promise to him as you break."
(Shaykh Abdul Haq رحمہ اللہ has translated the last sentence: 'Do not make a promise as is done usually, so that you may not betray. If you promise fulfil it, or abstain from making a promise outright so that there is no fear of committing perjury.)[1]

CHAPTER - XIII

BOASTING & ETHNICITY

بَابُ الْمُفَاخِرَةِ وَالْعَصَبِيَّةِ

The word (فخر) is boast and take pride on one's lineage, family or tribe, or nation or community, or knowledge or manners or riches and wealth. And, (تفاخر) is to boast over one another. (مفاخرت) is to equal one another in taking pride. And (افتخار) and (تفخر) is to compete and out do one another.
The word (مفاخرت) meaning to demonstrate pride is allowed if it is on a just cause, a religious cause and against the enemies of Islam. This is known from the sahabah (Prophet's Companions) رضی اللہ عنہم and our predecessors. But, if it is for an unjust reason and for personal ego then it is blame worthy. Besides, in common parlance, (مفاخرت) is used in these sense, mostly.
The next word (عصبیت) is to be prejudiced for one's religion or ideas. It is to fight for demonstrating the power and strength of one's nation. So (عصب) is he who favours and supports his people or flies into a rage for his nation or community. Even prejudice is praiseworthy if it is for a just cause and not a oppress and transgress. It is blame worthy if it is to disagree, oppress or transgress and to display one's strength and glory unjustly. Normally, it is done for such unjust causes and to oppress and transgress against the others.
The ahadith (tradition) in this chapter throw light in these things.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

KNOWLEDGE OF RELIGION IS BEAUTY OF HIGH LINEAGE

(٤٨٩٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النَّاسِ اَكْرَمُ فَقَالَ اَكْرَمُهُمْ عِنْدَاللّٰهِ اَتْقَاهُمْ قَالُوا لَيْسَ عَنْ هٰذَا نَسْئَلُكَ قَالَ فَاَكْرَمُ النَّاسِ يُوْسُفُ نَبِيُّ اللّٰهِ بْنُ نَبِيِّ اللّٰهِ بْنِ نَبِيِّ اللّٰهِ ابْنِ خَلِيْلِ اللّٰهِ قَالُوْا لَيْسَ عَنْ هٰذَا نَسْئَلُكَ قَالَ فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُوْنِيْ قَالُوْا نَعَمْ قَالَ فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْاِسْلَامِ اِذَا فَقِهُوْا۔ (متفق علیہ)

4893. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, "Which of the people is most honourable?" He said, "The most honourable of them in Allah's sight is the most righteous of them." They submitted, 'This is not what we ask." He said, "The most honourable of the people

[1] Tirmidhi # 1995.

was Yusuf, prophet of Allah, son of Allah's Prophet (Ya'qub) عليه السلام, son of Allah's Prophet (Ishaq) عليه السلام son of Allah's friend (Ibrahim) عليه السلام, But, they again submitted, "This is not what we ask." So, he asked, "Then do you ask me about the tribal nobility and honour?" They submitted, "Yes!" He said, "The best of you in the jahiliyah (ignorance period) are the best of you in Islam provided they are knowledge in the laws of Islam and Shari'ah (divine law)"[1]

COMMENTARY: The final answer of the Prophet صلى الله عليه وسلم means that those who were regarded as best during the jahiliuyah because of their personality are regarded as such in Islam because of their some characteristics provided they believe and embrace Islam and acquaint themselves with the commands and rulings of religion. During the jahiliyah (ignorance period), they were under the shade of disbelief in the darkness of sin and ignorance and they pursued their base desires, So, because of that their personal nobility had no meaning. Islam, on the other hand, beautified their nobility. This makes clear that (معادن) refers to their own characteristics as are excellent and lofty. This is like a hadith (tradition) mentioned in the Book of knowledge:

اَلنَّاسُ مَعَادِنٌ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ الخ

"Men are like different mines just as (mines of) gold and silver." (see hadith (tradition) # 201)

WHO IS MOST NOBLE

(٤٨٩٤) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَرِيْمُ بْنِ الْكَرِيْمِ بْنِ الْكَرِيْمِ بْنُ الْكَرِيْمِ يُوْسُفُ بْنُ يَعْقُوْبَ بْنِ اِسْحٰقَ ابْنِ اِبْرَاهِيْمَ۔ (رواه البخاری)

4894. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the noble one, son of the noble, son of the noble, son of the noble (if there is anyone, then he is) Yusuf عليه السلام ibn Yaqub, عليه السلام, Ibn Ishaq عليه السلام, ibn Ibrahim عليه السلام."[2]

COMMENTARY: The nobility, greatness and high ancestry of Prophet Yusuf عليه السلام is unmatched. His father, grand father and great grandfather were all Prophets عليهم السلام, Besides, he was handsome, just, learned, wise and possessed qualities of a good ruler. He was honourble and noble.

RESOLUTE AGAINST INFIDELS

(٤٨٩٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ فِيْ يَوْمِ حُنَيْنٍ كَانَ اَبُوْسُفْيَانَ بْنِ الْحَارِثِ اٰخِذًا بِعِنَانِ بَغْلَتِهٖ يَعْنِيْ بَغْلَةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا غَشِيَهُ الْمُشْرِكُوْنَ نَزَلَ فَجَعَلَ يَقُوْلُ اَنَا النَّبِيُّ لَا كَذِبْ اَنَا ابْنُ عَبْدُالْمُطَّلِبْ قَالَ فَمَارُوِيَ مِنَ النَّاسِ يَوْمَئِذٍ اَشَدُّ مِنْهُ۔ (متفق عليه)

4895. Sayyiduna Bara ibn Aazib رضى الله عنه narrated that at the Battle of Hunayn, Abu Sufyan ibn Harith رضى الله عنه was holding the reins of his she mule. – meaning, the she-

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[1] Bukhari # 4689, Muslim # 118-2378.

[2] Bukhari # 3382.

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mule of Allah's Messenger صلى الله عليه وسلم – then the idolaters surrounded him and he alighted and began to say:

اَنَا النَّبِيُّ لَا كَذِبْ اَنَا ابْنُ عَبْدُالْمُطَّلِبْ

[I am the prophet – it's not alie – I am the son of Abdul Muttalib.]

He added, "That day, no one was more daring than he was."[1]

COMMENTARY: This hadith (tradition) recalls courage of the Prophet صلى الله عليه وسلم. The battle was going against the Muslims. The enemy was very strong. The Hawazin, the Ghatfan and other tribes of the Arabs had very nearly defeated the Muslims.

The Prophet صلى الله عليه وسلم also joined the mujahid to fight against the enemy. When his beast could not move forward, he alighted and continued to penetrate into the enemy till Allah gave victory to the Muslims.

The Prophet's words describing himself as Abdul Muttalib's son are not boasting on ancestry. The kind of it that is forbidden is the one that smacks of the jahiliyah (ignorance period) while the Prophet's صلى الله عليه وسلم words speak of the strength of religion to overawe the disbelievers. This kind of boasting is allowed.

Before the coming of the Prophet صلى الله عليه وسلم, the soothsayers and the people of the Book used to speak of the Last Prophet and give certain signs and say that he would be a descendant of Abdul Muttalib.

BEST OF THE CREATURES

(٤٨٩٦) وَعَنْ اَنَسٍ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا خَيْرَ الْبَرِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاكَ اِبْرَاهِيْمُ۔ (رواه مسلم)

4896. Sayyiduna Anas رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and said, "O the best of all creatures!" So, Allah's Messenger صلى الله عليه وسلم said, "That was Ibrahim عليه السلام."[2]

COMMENTARY: The fact is that the Prophet صلى الله عليه وسلم is the best of all creatures, but he had regard for Sayyiduna Ibrahim عليه السلام and was humble himself. Secondly, it was not revealed by Allah till then that the Prophet صلى الله عليه وسلم was the best of the children of Aadam عليه السلام Thirdly, Prophet Ibrahim عليه السلام was the best of his times and the prophet صلى الله عليه وسلم used words in an absolute sense to make it very emphatic.

SIGN NOT HIS PRAISE TO POINT OF EXAGGERATION

(٤٨٩٧) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَطْرُوْنِيْ كَمَا اَطْرَتِ النَّصَارٰى ابْنَ مَرْيَمَ فَاِنَّمَا اَنَا عَبْدُهٗ فَقُوْلُوْا عَبْدُ اللّٰهِ وَرَسُوْلُهٗ۔ (متفق عليه)

4897. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not praise me as the Christians praised the son of (Sayyidah) Maryam عليها السلام (Prophet Easa عليه السلام in an inflated manner). For, I am merely His slave. So, say,

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[1] Bukhari # 3042, Muslim # 78. 1776, Musnad Ahmad 4-280.

[2] Bukhari # 1971, Muslim # 1-2548.

'Allah's servant and His Messenger."[1]

COMMENTARY: The highest form of servitude and worship is the chief characteristic of the Prophet صلى الله عليه وسلم. He is the perfect example of worship and servitude. So, his praise is made best in recalling these characteristics of his. He must not be praised to the extent that the station of servitude is left behind and the attributes of the creator begin.

DO NOT BOAST & OPPRESS EACH OTHER

(٤٨٩٨) وَعَنْ عِيَاضِ بْنِ حِمَارِ الْمُجَاشِعِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ اَوْحٰى اِلَيَّ اَنْ تَوَاضَعُوْا حَتّٰى لَايَفْخَرَ اَحَدٌ عَلٰى اَحَدٍ وَلَا يَبْغِيْ اَحَدٌ عَلٰى اَحَدٍ۔ (رواه مسلم)

4898. Sayyiduna Iyad ibn Himar al-Mujashi'I رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah has revealed to me that you must be humble so that none (of you) boasts over another and no one commits excess over another."[2]

COMMENTARY: Arrogance and haughtiness are forbidden characteristics according to this hadith (tradition).

SECTION II اَلْفَصْلُ الثَّانِيْ

PRIDE OF JAHILIYAH (IGNORANCE PERIOD) IS IN DUST

(٤٨٩٩) عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيَنْتَهِيَنَّ اَقْوَامٌ يَفْتَخِرُوْنَ بِاٰبَائِهِمُ الَّذِيْنَ مَاتُوْا اِنَّمَاهُمْ فَحْمٌ مِنْ جَهَنَّمَ اَوْلَيَكُوْنُنَّ اَهْوَنَ عَلَى اللّٰهِ مِنَ الْجُعَلِ الَّذِيْ يُدَهْدِهُ الْخِرَاءَ بِاَنْفِهٖ اِنَّ اللّٰهَ قَدْ اَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالْاٰبَاءِ اِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ اَوْ فَاجِرٌ شَقِيٌّ النَّاسُ كُلُّهُمْ بَنُوْ اٰدَمَ وَاٰدَمُ مِنْ تُرَابٍ۔ (رواه الترمذى وابوداؤد)

4899. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'People must give up boasting on their forefathers who have died are nothing but fuel of hell. If not, then they will surely be worse than the beetle that makes balls of dung with its nose. Allah has obliterated from you the arrogance of jahiliyah (ignorance period) and its boast on forefathers. A man is but a righteous believer or a wretched sinner. (If he is righteous, then he has no need to take pride in those who have gone away. And if he is a sinner then he has no right to boast on them). All of them are children of Aadam عليه السلام and Aadam عليه السلام was created from dust." (Dust is a worthless thing, so man should not declare his greatness).[3]

COMMENTARY: If one's ancestors were infidels then they will burn in hell- fire. If they were not infidels or polytheists, even then they will go to hell for their sins. There is no point in taking pride on such people.

The Prophet صلى الله عليه وسلم has compared them dung, as also those who take pride in their worldly grandeur to beetle that plays in dung. So, it is highly detestable of anyone to take

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[1] Bukhari # 3445, Muslim.

[2] Muslim # 14-2865.

[3] Tirmidhi # 3955 (3981), Abu Dawud # 5116.

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pride in the worthless. It is like the beetle playing in dung.[1]

BE NOT AGENTS OF THE DEVIL

(٤٩٠٠) وَعَنْ مُطَرِّفِ بْنِ عَبْدِاللّٰهِ بْنِ الشِّخِّيْرِ قَالَ انْطَلَقْتُ فِيْ وَفْدِ بَنِيْ عَامِرٍ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا اَنْتَ سَيِّدُنَا فَقَالَ السَّيِّدُاللّٰهُ فَقُلْنَا وَ اَفْضَلُنَا فَضْلًا وَاَعْظَمُنَا طَوْلًا فَقَالَ قُوْلُوْا قَوْلَكُمْ اَوْ بَعْضَ قَوْلِكُمْ وَلَا يَسْتَجْرِيَنَّكُمُ الشَّيْطٰنُ۔ (رواه ابوداؤد)

4900. Sayyiduna Mutarrif ibn Abdullah ibn Ash-Shikhkhir رضی اللہ عنہ narrated, "I was a member of the deputation of the Banu Aamir who came to Allah's Messenger صلی اللہ علیہ وسلم. We addressed him, 'Sayyiduna' (our chief) but, he corrected us. 'Sayyid is Allah!' So, we submitted, 'Better than us in excellence and greater than us in superiority.' So, he said, 'speak out what you wish to say' (meaning, you say that 'or, better use an expression of a lesser degree, (that is, do not exaggerate when praising me and do not exceed what you have said just now, but better praise me in a smaller way) and be careful lest the devil make you his agents."[2]

COMMENTARY: By becoming the devil's agent a man goes on saying what he likes without contemplating. Those who is indulge in excessive praise of the Prophet صلی اللہ علیہ وسلم are on the wrong path. They make him possess Divine qualities in their qasidah when they celebrate his birti ay.

The *ulama (Scholars)* say that the Prophet صلی اللہ علیہ وسلم is the chief of mankind. They say that he had corrected the men of the deputation when they called him Sayyiduna (our chief) because their manner was of addressing a tribe's leader when they ought to have called him 'Prophet' or 'Rasul.' the best form of address for a human being.

TAQWA (PIETY)IS REAL STANDARD OF EXCELLENCE

(٤٩٠١) وَعَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَسَبُ الْمَالُ وَالْكَرَمُ التَّقْوٰى۔

(رواه الترمذی وابن ماجة)

4901. Sayyiduna Hasan رحمہ اللہ reported from Sayyiduna Samurah رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Pride in ancestry is property while generosity is piety." [Ibn Majah's translation is Descent is real property and noble-mindedness is God-consciousness.)[3]

COMMENTARY: The words (حب) (translated ancestry) are the excellences and merits of a person. He is one who counts his and his ancestors excellences and merits. He raises his standard thereby.

The word (کرم) (generosity) stands for good qualities and it embraces of all good, piety and nobility.

So, the saying of the Prophet صلی اللہ علیہ وسلم means: The People esteem wealth and property as the true yardsticks of a person's good ancestry. Only the affluent is excellent and

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[1] W.S. Gibert writes in the Mikado: I can trace my ancestry back to a protoplasmic primordial atomic globule. So, my family pride is something in-conceivable

[2] Musnad Ahmad 4-25, Abu Dawud # 4806.

[3] Tirmidhi # 3271 (3782), Ibn Majah # 4219, Musnad Ahmad # 21022)

meritorious and he is respected. Without wealth a person is unworthy. But, true excellence in Allah's esteem is taqwa (piety)(righteousness, god-fearing attitude). No kind of merit is count able without taqwa. It is as the noble Quran says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ

{Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you} (49: 13)

DISAPPROVED TO TAKE PRIDE IN DESCENT

(٤٩٠٢) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَعَزّٰى بِعَزَاءِ الْجَاهِلِيَّةِ فَأَعِضُّوْهُ بِهَنِ أَبِيْهِ وَلَا تَكْنُوْا۔ (رواه فی شرح السنة)

4902. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ narrated that, "I heard Allah's Messenger صلی اللہ علیہ وسلم say, : He who ascribes to himself his descent as the ascription of the jahiliyah (ignorance period), let him cut off his father's han (penis). And, do not employ a mild word for it."[1]

COMMENTARY: Han or hann is any dirty thing that is not named directly. So, it may refer to the penis too. The Prophet صلی اللہ علیہ وسلم said that if anyone takes pride in his ancestry of the jahiliyah (ignorance period), then do not use figurative language but revile his father. This demonstrates an utter dislike for that person.

Some people translate the hadith (tradition) to mean 'adopting and following the customs of the jahiliyah (ignorance period), like wailing pulling hair, tearing garments to mourn. People who do it must be abused by their father, like 'your father was on idol worshiper,' 'a sinner, and so on. The result will be that they will not dare any more to indulge in such things.

NEVER BOAST ON YOUR OWN PAST IGNORANCE

(٤٩٠٣) وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِيْ عُقْبَةَ عَنْ أَبِيْ عُقْبَةَ وَكَانَ مَوْلًى مِنْ أَهْلِ فَارِسٍ قَالَ شَهِدْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُحُدًا فَضَرَبْتُ رَجُلًا مِنَ الْمُشْرِكِيْنَ فَقُلْتُ خُذْهَا مِنِّيْ وَأَنَا الْغُلَامُ الْفَارِسِيُّ فَالْتَفَتَ إِلَيَّ فَقَالَ هَلْ لَا قُلْتَ خُذْهَا مِنِّيْ وَأَنَا الْغُلَامُ الْأَنْصَارِيُّ۔ (رواه ابوداؤد)

4903. Sayyiduna Abdur Rahman ibn Abu Uqbah رحمہ اللہ reported that Abu Uqbah رضی اللہ عنہ who was the freedman of the Persians said, "I participated at uhud (in the battle) along with Allah's Messenger صلی اللہ علیہ وسلم, during which I struck one of the idolaters and remarked, 'Here is one from me, the young Persian.' He (Allah's Messenger) صلی اللہ علیہ وسلم turned to me (on hearing me) and asked, 'Why did you not say: Here is one from me, the young Ansari?"[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم told the man that instead of recalling his relationship with the fire worshippers, he ought to relate himself to the ansars, the helpers of the religion of Islam. Besides a mawla (freedman) is one of the people who set him free. There are two kinds of mawla

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[1] Sharh us *Sunnah (Holy Prophet's practice)* # 3541 (Bayhaqi).

[2] Abu Dawud # 5123.

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(i) Mawla ataqah is a slave who has been set free by his master.
(ii) Those people who belong to non-Arab lands and who embraced Islam and emigrated to Madinah and who were under the authority of the muhajirs (emigrants) or ansars. They were called mawla muwalah.

Sayyiduna Abu Uqbah رضی اللہ عنہ whose real name was Rushd (رشد) was of the second type. When he migrated to Madinah, he was under an ansar's care. The narrator of this hadith (tradition), Sayyiduna Abdur Rahman رحمہ اللہ was his son. He is among the trustworthy tabi'un.

DO NOT SUPPORT YOUR PEOPLE IN UNJUST CAUSE

(٤٩٠٤) وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَصَرَ قَوْمَهٗ عَلٰى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيْرِ الَّذِيْ رَدٰى فَهُوَ يَنْزِعُ بِذَنَبِهٖ۔ (رواہ ابوداؤد)

4904. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who supports his people in an unjust cause is like a camel that falls into a well and is pulled out by its tail."[1]

COMMENTARY: Like a camel that falls into a well and perishes, this man who lends help to his people in their unjust venture perishes spiritually, He cannot find a way to be retrieved out of it.

Some authorities say that the people who pursue an unjust cause are like the camel that perishes. The man who helps them is like the camel's tail. To pull a camel out of a well by its tail cannot save it, so this man cannot help the people who are unjust by lending them support.

WHAT IS PARTISANSHIP

(٤٩٠٥) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاالْعَصَبِيَّةُ قَالَ اَنْ تُعِيْنَ قَوْمَكَ عَلَى الظُّلْمِ۔ (رواہ ابوداؤد)

4905. Sayyiduna Wathilah ibn Al-Asqa رضی اللہ عنہ narrated, "I asked, 'O Messenger of Allah, what is al-ashabiyah (partisanship)?' He said, 'It is that you help your people in wrongdoing."[2]

ENDEAVOUR TO END YOUR PROPHET'S WRONG-DOING

(٤٩٠٦) وَعَنْ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ خَيْرُكُمُ الْمُدَافِعُ عَنْ عَشِيْرَتِهٖ مَالَمْ يَاْثَمْ۔ (رواہ ابوداؤد)

4906. Sayyiduna Suraqah ibn Maalik ibn Ju'shum رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم delivered to them a sermon in which he said, "The best of you is he who prevents (the people of) his tribe from wrongdoing as long as he himself does not perpetrate sin."[3]

COMMENTARY: He must stop them by oral warning and polite approach. If he uses him

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[1] Abu Dawud # 5218.
[2] Abu Dawud # 5119.
[3] Abu Dawud # 5120.

physical strength to ward off her wrongdoings then he too will be guilty of injustice if he transgresses by beating anyone heavily or killing any person.

CLASS-PREJUDICE BLAMED

(٤٩٠٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ دَعَا اِلٰى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَصَبِيَّةً وَلَيْسَ مِنَّا مَنْ مَاتَ عَلٰى عَصَبِيَّةٍ۔ (رواه ابوداؤد)

4907. Sayyiduna Jubayr ibn Mutim رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He does not belong to us who encourages others to class-prejudice. He does not belong to us who fights for class-prejudice. And, he does not belong to us who dies advocating class prejudice."[1]

COMMENTARY: Partisanship of class prejudice is forbidden unless it is for a religious cause.

LOVE MAKES ONE BLIND & DEAF

(٤٩٠٨) وَعَنْ اَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حُبُّكَ الشَّيْءَ يُعْمِيْ وَيُصِمُّ۔ (رواه ابوداؤد)

4908. Sayyiduna Abu Darda رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Your love of something turns you blind and deaf."[2]

COMMENTARY: When anyone loves something, he turns blind to its defects and refuses to hear about its faults.

This hadith (tradition) is placed in this chapter to bring out that this kind of prejudice is also forbidden.

SECTION III اَلْفَصْلُ الثَّالِثُ

WHAT IS AL-ASABIYAH

(٤٩٠٩) عَنْ عُبَادَةَ بْنِ كَثِيْرٍ الشَّامِيِّ مِنْ اَهْلِ فِلَسْطِيْنَ عَنِ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا فَسِيْلَةُ اَنَّهَا قَالَتْ سَمِعْتُ اَبِيْ يَقُوْلُ سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ أَمِنَ الْعَصَبِيَّةِ اَنْ يُحِبَّ الرَّجُلُ قَوْمَهٗ قَالَ لَا وَلٰكِنْ مِنَ الْعَصَبِيَّةِ اَنْ يَنْصُرَ الرَّجُلُ قَوْمَهٗ عَلَى الظُّلْمِ۔ (رواه احمد و ابن ماجة)

4909. Sayyiduna Ubaydah ibn Kathir ash shami رحمہ اللہ who was from Palestine narrated that one of their women who was called Faseelah رحمہ اللہ said that she had heard her father say, "I had asked Allah's Messenger صلی اللہ علیہ وسلم in these words, "O Messenger of Allah, is a man's love of his people part of al-asabiyah (partisanship, class prejudice)?' He said, 'No! But, when a man helps his people in wrong doing and injustice, that is al-asabiyah."[3]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that if anyone supports his people in their just cause without encroaching on the right of others then he is not guilty of class-prejudice. Helping them in their unjust cause against other people is partisanship and class-prejudice. Shaykh does not recognize this kind of support and help.

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[1] Abu Dawud # 5121.

[2] Abu Dawud # 5130.

[3] Musnad Ahmad, Ibn Majah # 3949.

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DO NOT TAKE PRIDE IN YOUR LINEAGE

(٤٩١٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْسَابُكُمْ هٰذِهٖ لَيْسَتْ بِمَسَبَّةٍ عَلٰى اَحَدٍ كُلُّكُمْ بَنُوْا اٰدَمَ طَفُّ الصَّاعِ بِالصَّاعِ لَمْ تَمْلَؤُهُ لَيْسَ لِاَحَدٍ عَلٰى اَحَدٍ فَضْلٌ اِلَّا بِدِيْنٍ وَتَقْوٰى كَفٰى بِالرَّجُلِ اَنْ يَكُوْنَ بَذِيًّا فَاحِشًا بَخِيْلًا۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4910. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "These genealogies of yours are not what you may revile anyone for (and degrade them). All of you are children of Aadam علیہ السلام, just as one sa' if (of full measure) like the other when you have not filled it, No one enjoys excellence over another except because of religion and righteousness. It is enough evil in man for him to be sharp tongued, obscene and niggardly."[1]

COMMENTARY: Just as one sa' is like another and neither is better than the other, so too all mankind are children of Prophet Aadam علیہ السلام and no two men differ from one another.

Taqwa (piety)means abstaining from polytheism whether open or concealed and from sin, minor or major. So, only the religious and righteous men are more excellent. This is as these verses say;

وَالْعَصْرِ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ۔

{By the token of) time, verily man is in loss, except such as have faith, and do righteous deeds, and (join together) in mutual teaching of truth, and of patience and constancy} (102: 1-3)

Shaykh Abdul Haq رحمہ اللہ has cited Teebi رحمہ اللہ to say that (طف صاع) means full measure. Though it, man is reminded of his creation from dust. So, in essence all men are near to each other in terms of their original ancestry and thereby loss and imperfection. But, he is exempted from loss and imperfection who has faith and Islam and observes taqwa.

Only taqwa (piety)and being religious makes a man honourable and superior. No other characteristic can make a man superior. No kind of ancestry can give any man an excellence or higher rank over another.

CHAPTER - XIV

PIETY AND JOINING TIES OF KINSHIP بَابُ الْبِرِّ وَالصِّلَةِ

Birr is piety and kindness. Generally, this word (بر) is applied to 'piety shown to parents' by obeying them and giving them kind treatment. This is why lexicons say that birr is giving kind treatment to parents. In the caption here, too, the same meaning applies. The opposite of this word is (عقوق) uqooq which means disobedience to parents, being rude to them and causing them hardship.

Silah (صلة) is to join, unite, patch up. In common parlance, it means 'to be kind to relatives, 'to give them grants and monetary help and moral support.' And 'thereby to benefit them.!

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[1] Musnad Ahmad 4015, Bayhaqi in Shu'ab ul Eeman # 5146.

The caption has this very meaning.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MOTHER HAS MORE RIGHTS THAN FATHER HAS

(٤٩١١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ مَنْ اَحَقُّ بِحُسْنِ صَحَابَتِيْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ قَالَ اَبُوْكَ وَفِيْ رِوَايَةٍ قَالَ اُمُّكَ ثُمَّ اُمُّكَ ثُمَّ اُمُّكَ ثُمَّ اَبَاكَ ثُمَّ اَدْنَاكَ اَدْنَاكَ۔ (متفق علیه)

4911. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man asked, "who is more deserving of my good companionship?" He said, "Your mother." He asked, "Who next?" He said, "Your mother." He asked (again), "Who next?" And he repeated, "Your mother, (when) he asked (again) "who next?" he said, "Your father,"
According to another version: He said, "Your mother. Then, you mother. Then your mother, then, your father. Then your relative, nearer then nearer, in sequence."[1]

COMMENTARY: The goodness and prosperity of the social life in this world depends on respecting mutual rights, honouring kinship and giving kind treatment to each other according to degrees of nearness of relationship. The mother is the nearest of the relatives, and the strongest. Hence, the most deserving of kind treatment and service is the mother. Next is the father followed by other relatives according to their nearness.

Some authorities have deduced from the wordings of the hadith (tradition) that the shares of the rights to kind treatment of the mother are three to one of the father. She bears the burden of the child, travails of child birth and effort of breast-feeding.

The jurists say the rights of the mother on children are greater than the rights of the father. Kind treatment to her, serving her and caring for her are *wajib (obligatory)* and necessary more than these duties are towards the father. However, there may be cases when both cannot be given their rights at the same time, like when they have separated, and giving rights of one will displease the other. In such cases, the children should give their father preference in reverence and veneration, but they should offer their service and monetary help to their mother.

The rights of parents are innumerable, so much that children cannot absolve themselves of responsibility even if they spend their entire lives to give the rights of their parents. However, Shari'ah (divine law) has enumerated some most significant and essential rights that cannot be ignored in any case. For example, their reasonable wishes must be fulfilled. They should be obeyed. Their pleasure and happiness should be deemed to be children's good fortune. Children should spend on them according to their means for their needs and comfort. They should be treated as they deserve. Children should be humble towards them and mild and soft-spoken. They should serve them as best as they can so that they are pleased. They should not leave any stone unturned to serve them, but only in permissible and lawful cases. They should not be mistreated or insulted and children should not be arrogant towards them, even if they are polytheists, while speaking to them, children should keep their voices low. They should not be addresses or remembered by their names. They should not be overtaken in any thing, nor may they be put to sidelines. Even when

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[1] Bukhari # 1971, Muslim # 1-2548.

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enjoining what is reputable and forbidden what is wrong, manners should be observed and mild speech should be used. If they do not heed on being told once, then silence should be observed in this matter and supplication should be made for them and forgiveness sought for them with istighfar. This is deduced from the Quran concerning Prophet Ibrahim's عليه السلام advice to his father (surah at tawbah 9: 114)[1]

BEING UNDUTIFUL TO PARENTS

(٤٩١٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَغِمَ اَنْفُهُ رَغِمَ اَنْفُهُ رَغِمَ اَنْفُهُ قِيْلَ مَنْ يَارَسُوْلَ اللّٰهِ قَالَ مَنْ اَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ اَحَدُهُمَا اَوْكِلَاهُمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ۔ (رواه مسلم)

4912. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May his nose be dusty! May his nose be dusty! May his nose be dusty!" (Meaning, 'may he be disgraced!') He was asked, 'who, O Messenger of Allah?" He said, "He who finds one or both of his parents live to old age, yet cannot enter paradise." (He fails to serve them and win their pleasure.)[2]

KINDNESS TO NON MUSLIM PARENTS

(٤٩١٣) وَعَنْ اَسْمَآءَ بِنْتِ اَبِي بَكْرٍ قَالَتْ قَدِمَتْ عَلَيَّ اُمِّيْ وَهِيَ مُشْرِكَةٌ فِيْ عَهْدِ قُرَيْشٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ اُمِّيْ قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ اَفَاَصِلُهَا قَالَ نَعَمْ صِلِيْهَا۔ (متفق عليه)

4913. Sayyidah Asma bint Abu Bakr رضی اللہ عنہا narrated, My mother who was a polytheist (or on idolatress) came to me (from Makkah) at the time of the peace (of Hudaybiyah) with the Quraysh. So, I submitted, 'O Messenger of Allah, my mother has come to me but she is not kind to Islam. May I retain ties of kinship with her?' He said, 'Yes, join ties of relationship with her."[3]

NEED TO JOIN TIES OF RELATIONSHIP

(٤٩١٤) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اٰلَ اَبِيْ فُلَانٍ لَيْسُوْا لِيْ بِاَوْلِيَآءَ اِنَّمَا وَلِيِّيَ اللّٰهُ وَصَالِحُ الْمُؤْمِنِيْنَ وَلٰكِنْ لَّهُمْ رَحِمٌ اُبُلُّهَا بِبَلَالِهَا۔ (متفق عليه)

4914. Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The children of Abu so and so are not my friends. Only Allah and the righeous believers are my friends, but I have a relationship with them, which I refresh with that which refreshes (meaning, kind relationship)."[4]

COMMENTARY: The *ulama (Scholars)* maintain that the Prophet صلی اللہ علیہ وسلم had named the person but the narrator avoided to give the name lest some mischief crop up. The scholars say that the Prophet صلی اللہ علیہ وسلم had taken the name of Abu Lahab, or Abu Sufyan, or Hakam ibn Aas. However, the more correct thing is that the Prophet صلی اللہ علیہ وسلم did not refer to the children for any specific person. He made a general statement to include the

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[1] See also kindness to parents Tartusi - Jawzi. (Darul Isha'at Karachi)

[2] Muslim # 9-2551.

[3] Bukhari # 3183, Muslim # 2-696.

[4] Bukhari # 5990, Muslim # 366. 215.

members of his tribe, like the quraysh, Banu Hashim, or the progeny of his maternal uncles. The Prophet صلى الله عليه وسلم said that they were not his friends. He gave them wealth and property not because they were dearer to him. He only respected the rights of relationship. As for spiritual link he had more attachment with and love for, the righteous believer both relative and stronger. He said, "Allah is my friend and the righteous believers. This refers to all righteous and pious believers, though some people name Sayyiduna Abu Bakr رضى الله عنه or Sayyiduna Ali رضى الله عنه.

He said that he helped his relatives for which he used the words 'refresh the relationship' so that they make both ends meet. The Arabs used the words (بل) (moist) and (soft) to imply joining ties of relationship - refreshing them! And, (بس) (dry) to snap ties of kinship.

FORBIDDEN TO CAUSE INCONVENIENCE TO PARENTS

(٤٩١٥) وَعَنِ الْمُغِيْرَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ حَرَّمَ عَلَيْكُمْ عُقُوْقَ الْأُمَّهَاتِ وَوَأْدَ الْبَنَاتِ وَمَنْعَ وَهَاتِ وَكَرِهَ لَكُمْ قِيْلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ۔ (متفق عليه)

4915. Sayyiduna Mughirah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely, Allah has forbidden you to be disobedient to mothers, to bury daughters alive to be niggardly and to beg from others. And, He has declared a dislike for you to engage in vain talk, asking many questions and wasting property."[1]

COMMENTARY: The mother is mentioned specifically because she has more rights than the father, as stated previously. She is grieved very quickly on slight disobedience while a father endures longer but she also overlooks her children's faults more than their father does.

As to being niggardly and begging the *ulama (Scholars)* say that it means to deny other people their rights from one's property, and to snatch from another's property what is not lawful for oneself.

Some scholars say that it implies that it is unlawful to deny others every kind of their rights whether monetary or of any other sort, like deeds, words or allied treatment. And, also to demand or usurp from others any such thing that does not belong to oneself.

To indulge in vain talk is to gossip, argue or prolong a dialogue. It includes falsehood, etc. However, if people converse with a purpose some constructive subject then it is not disapproved.

Some people say that talking too much is disallowed. Over talking deadens the heart, makes one negligent and waste s time.

There can be many meanings of 'asking for many questions.' It leads to interfering in affairs of other people, spying or probing them. It means that one boasts and tries to impress others with his knowledge, or that one examines other people. The sahabah (Prophet's Companions) رضى الله عنهم were particularly disallowe3d to put too many questions on religion and rulings of different kinds. For one, this caused concern to the Prophet صلى الله عليه وسلم. Besides, the answers made things difficult for the sahabah (Prophet's Companions) رضى الله عنهم. They had to observe stricter restrictions and their task became heavier. They Quran says:.

لَا تَسْئَلُوْا عَنْ أَشْيَاءَ

[1] Bukhari # 5975, Muslim 12-59

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{Ask not questions about things...} (5: 101)

The next thing is that one must not waste one's property. One must not be a spend thrift. One must not spend it on such things as do not earn Allah's pleasure. It is also to deprive relatives but give away to strangers.

It is also to use one's wealth on forbidden things. Also, sometimes even seemingly permissible expenses amount to Squandering money. Examples are building houses in far off places, making necessary additions and repairs to houses, preparing luxurious food to satisfy one's base self, wearing expensive clothing to show off and to adopt a high standard of living creates an unhealthy atmosphere and an unbalanced society. It leads to many evils.

More examples of wasteful living are to adorn vessels. Weapons and other items of use with gold and jewellary and other expensive things. It also includes, buying unnecessarily, burdening oneself in debt and buying at exorbitant prices.

DO NOT REVILE PARENTS

(٤٩١٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ قَالُوْا يَارَسُوْلَ اللّٰهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ قَالَ نَعَمْ يَسُبُّ اَبَا الرَّجُلِ فَيَسُبُّ اَبَاهُ وَيَسُبُّ اُمَّهٗ فَيَسُبُّ اُمَّهٗ۔ (متفق علیه)

4916. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the grave sins is to revile one's own parents." The sahabah (Prophet's Companions) رضی اللہ عنہم asked, "O Messenger of Allah, does a person revile his own parents?" He said, "Yes! He reviles the father of another man, so he (retaliates and) reviles his father. And he reviles the mother of another man, so he (retaliates and) reviles his mother."[1]

COMMENTARY: As it is, to revile one's own parents is a grave sin, but to revile someone else's parents and thereby become a cause of having one's parents reviled is also a grave sin. If he had not abused anyone's parents that man would not have retaliated to abuse his. It is, therefore, deduced from this hadith (tradition) that if anyone becomes a means of sin or disobedience then he is as guilty as the perpetrator. He will become as sinful as one who commits it.

KIND TREATMENT TO FATHER'S FRIENDS

(٤٩١٧) وَعَنِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ اَهْلَ وُدِّ اَبِيْهِ بَعْدَ اَنْ يُّوَلِّيَ۔ (رواه مسلم)

4917. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the best acts of piety is for a man to treat his father's friends kindly after he had died or is absent."[2]

COMMENTARY: To give kind treatment to the friends of one's father in his absence is like doing the same thing to one's father. Since this will be in his father's absence, it shall be

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[1] Bukhari # 5973, Muslim # 1790. 146.

[2] Muslim # 13-255.

counted as the best form of worship.
Though the hadith (tradition) mentions only the father's friends, it applies equally to one's mother's friends too.

KIND TREATMENT OF RELATIVES RESULTS IN ENLARGEMENT OF PROVISION

(٤٩١٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ اَنْ يُبْسَطَ لَهٗ فِيْ رِزْقِهٖ وَيُنْسَا لَهٗ فِيْ اَثَرِهٖ فَلْيَصِلْ رَحِمَهٗ۔ (متفق علیه)

4918. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone likes that his provision should be enlarged and his life span should be prolonged, then he should give kind treatment to his relatives.[1]

COMMENTARY: The Arabic word (اثر) (athar) are marks of one's footsteps. If any one dies then he does not put his foot down so there are no footsteps. In this sense the Arabs use athar to refer to someone's life span.
Enlargement of provision and increase in life span really mean blessing in both these things. They are not to be taken in their real meaning because neither will anyone's provision be increased beyond what is recorded or him nor will his life span be enlarged beyond what is allotted to him. The Quran says:

فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ

{when their term is reached, not an hour can they cause delay, not can they advance (it)} (7: 34)

He will be content with what provision he earns and will spend his life peacefully in worship and obedience, His name will be remembered as a pious man and his children will be righteous. Any or all of these things are meant by the hadith (tradition).
Moreover, even if we take the words of the hadith (tradition) literally, that is possible. Allah has placed these things co-related in the decree. Kindness to kin is a means to enlargement of provision and to a long life. So, it is recorded in the preserved Tablet that a certain man will live for sixty years and if he is kind in treatment of relatives, he will live for another forty years.
There can be many and elaborate explanations for this issue. However, the true verdict is that we must believe it exactly as the Prophet صلی اللہ علیہ وسلم has spoken about it. Doubt may not be raised through long discourses.
It is a sign of being dutiful if we follow whatever the Prophet صلی اللہ علیہ وسلم has said about such things and we abide by them rather than venture to offer explanations and make our heads spin over it.

MERIT OF JOINING TIES OF RELATIONSHIP

(٤٩١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَلَقَ اللّٰهُ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ قَامَتِ الرَّحِمُ فَاَخَذَتْ بِحَقْوِي الرَّحْمٰنِ فَقَالَ مَهْ قَالَتْ هٰذَا مَقَامُ الْعَآئِذِ بِكَ مِنَ الْقَطِيْعَةِ قَالَ اَلَا تَرْضَيْنَ اَنْ اَصِلَ مَنْ وَصَلَكِ وَ اَقْطَعَ مَنْ قَطَعَتِ قَالَتْ بَلٰى يَارَبِّ قَالَ فَذَالِكَ۔ (متفق علیه)

[1] Bukhari # 5986, Muslim # 21-2557.

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4919. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah created the creation (meaning that he devised them in His eternal knowledge prior to giving them life). When He finished with that, ar-Rahim (الرحیم) which is ties of relationship stood up and caught hold of the back of The compassionate who asked, 'what do you want?' Ar-rahim (الرحیم) said, 'This is the place for one who seeks refuge in you from being severed.' (It sought to be protected from being cut off by anyone instead of being joined,) He (Allah) asked, 'Are you not pleased that I should keep ties with him who joins you (with relatives and I should reward him) and that I should sever ties with him who severs you (with relatives)?' Ar-rahim (الرحیم) agreed, 'certainly, O Lord!' He said, 'So it is! (an assurance to you)."[1]

COMMENTARY: 'When He finished with that' means when He had created everything, for, nothing occupies Allah in such a way that He cannot do anything else. It is as in a supplication taught by the Prophet صلی اللہ علیہ وسلم

سُبْحَانَ مَنْ لَّا يَشْغَلُهُ شَانٌ عَنْ شَانٍ

(He is without blemish whom one mark does not keep away from another).

The Arabs use the word (حقو) - the place where the lower garment is fastened-to ask for anyone's protection. When a person was deeply perturbed and needed help of another, he struck him at this place so that he asked him, 'What is it that you want?' this is the figurative expression for what 'ties of relationship' did with Allah but, in fact neither is (حقو) used her in its dictionary meaning nor did it actually hold Allah as one holds another person. This may be compared to the Arabic saying: (يَدٰهُ مَبْسُوْطَتَانِ) (his hands are spread out) which actually implies that he is generous, even if he has lost use of his hands. It can also refer to Allah who cannot be conceived to have limbs.

In short, this is one idiomatic expression like many others. We find them in the Quran and the ahadith (tradition) so this must be borne in mind when interpreting them.

Thus (الرحیم) ar-rahim is not a being and does not possess a body to be able to stand on its feet and seek refuge in Allah. Rather, these words simply convey a message. Ties of relationship may not be severed, but must be joined.

Nawawi رحمہ اللہ said the same thing, Ar-rahim (الرحیم) can neither stand up nor speak. There words stand up nor speak. These words emphasise the merit of joining ties of relationship. It is *wajib (obligatory)* to do so but it is a grave sin to sever ties of relationship. There are, however, degrees of ties of relationship and some are more important. The least of these is to continue to meet one another because speaking to one another is also to keep ties to kinship joined even if it is mere exchange of salaam.

Moreover, these degrees of joining bonds of kinship differ from situation to situation and vary according to needs and capabilities. Sometimes it is more important to join bonds of relationship but at other times, it may not be as important and necessary. Sometimes a person has the ability to do so, but at other times, he may lack the ability. So, the command is emphasized accordingly or it is musthab on occasions. If anyone begins to join ties of kinship but cannot do it completely, then he will not be regarded as one who severs ties of kinship. But, if one neglects to join ties of kinship though he is capable of doing it and it is

[1] Bukhari # 5987, Muslim # 16-2554.

proper for him, too, then he is definitely guilty of severing ties of kinship.

ONE WHO SEVERS TIES OF KINSHIP DEPRIVES HIMSELF OF ALLAH'S MERCY

(٤٩٢٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمٰنِ فَقَالَ اللّٰهُ مَنْ وَصَلَكِ وَ صَلْتُهُ وَمَنْ قَطَعَكِ قَطَعْتُهُ۔ (رواه البخاری)

4920. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The word (الرحیم)) ar-rahim which is to join ties of kinship – is derived from (the word (الرحمن) Ar-Rahman (The compassionate one). So, Allah said to ties of relationship, 'I shall join bonds with him who keep you intact (and respects you rights). But, I shall sever bonds with him who severs you (and I shall deprive him of My mercy).''[1]

COMMENTARY: According to another hadith (tradition), Allah say, "I created Ar-Rahim (الرحیم) – ties of relationship) and derived its name from my name (الرحمن) Ar Rahman." It is also possible that the hadith (tradition) refers to the meaning of both these words (الرحمن) and (الرحیم). In that case it will imply (ذوالارحام) relationships of the womb, like mother, father siblings, etc. whose rights it is *wajib (obligatory)* to give. It is a branch of the words Ar-Rahman (الرحمن)

Some exponents say that the word (شجنة) in the hadith (tradition) is applied to those fibers and twigs of a tree that are attached to its roots. In this case, the hadith (tradition) implies the (الرحیم) is derived from (الرحمن) or that it is derived from (الرحمة) (ar-Rahmah – mercy) in the same way as the fibres of the tree are attached to its roots. الرحم is attached to (الرحمن) in the same way.

Some authorities say that the word (شجنة) indicates that the letters in the word (الرحیم) are also found in Allah's name (الرحمن) and since they are both derived from the same root (الرحمة), so they (الرحمن) and (الرحیم) cannot be separated from one another just as the twigs of a trees cannot be separated from its root. This would give the meaning to the hadith (tradition) that (الرحیم) (ar-rahim – joining ties of relationship) is one of the traces of (الرحمة) (mercy) of Allah and is attached to it. Hence, one who severs ties of relationship, detaches himself from the mercy of Allah, and one who joins ties of relationship joins himself with Allah's mercy. This is as stated in the hadith (tradition) itself.

(٤٩٢١) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُوْلُ مَنْ وَصَلَنِيْ وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَنِيْ قَطَعَهُ اللّٰهُ۔ (متفق علیه)

4921. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ar-rahim (الرحیم) – ties of relationship) is suspended at the Throne. It says (or prays), 'He who joins me, Allah will keep ties with him joined. But, he who severs me Allah will sever ties with him (depriving him of mercy).''[2]

COMMENTARY: Being suspended at the throne is to hold the post of the throne.

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[1] Bukhari # 5988.

[2] Bukhari # 5989, Muslim # 17-2555

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HE WHO SEVERS TIES OF KINSHIP WILL BE DEPRIVED OF PARADISE

(٤٩٢٢) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ۔ (متفق علیه)

4922. Sayyiduna Jubayr ibn Mut'im رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who severs ties of kinship shall not enter paradise."[1]

PERFECT WAY TO JOIN TIES OF RELATIONSHIP

(٤٩٢٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلٰكِنَّ الْوَاصِلَ الَّذِيْ إِذَا قُطِعَتْ رَحِمُهٗ وَصَلَهَا۔ (رواه البخاری)

4923. Sayyiduna Ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who joins ties of relationship (in a perfect way) is not he who reciprocates (the gesture of) others, but he joins ties of relationship when his ties are severed."[2]

COMMENTARY: The *ulama (Scholars)* say that only he is perfect who does not demand from others his rights but continues to give rights to them. He joins ties of relationship irrespective of what other people do.

(٤٩٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ إِنَّ لِيْ قَرَابَةً اَصِلُهُمْ وَيَقْطَعُوْنِيْ وَاُحْسِنُ إِلَيْهِمْ وَيُسِيْئُوْنَ إِلَيَّ وَاَحْلُمُ عَنْهُمْ وَيَجْهَلُوْنَ عَلَيَّ فَقَالَ لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَاَنَّمَا تُسِفُّهُمُ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللّٰهِ ظَهِيْرٌ عَلَيْهِمْ مَادُمْتَ عَلٰى ذَالِكَ۔ (رواه مسلم)

4924. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man submitted, "O Messenger of Allah, I have relatives with whom I continue to join ties of relationship but they sever them with me. I give them kind treatment but they treat me shabbily. I treat them politely but they are rude to me." He said, "If it is as you say, then it is as though you apply hot ashes to them. You will not be without a supporter against them from Allah as long as you continue to do it.[3]

COMMENTARY: Since the relatives do not keep good ties and do not even reciprocate, their sin is like hot ashes for them. They do not express gratitude and whatever they pocket from you is unlawful for them.

Some authorities say that there are disgraced in their own eyes because they do not give a return for your kind gesture. It is like swallowing hot ashes on which their souls will curse them. Some others say that our kindness is like hot ashes for them and burns them. Yet others say that it blackens their face.

SECTION II اَلْفَصْلُ الثَّانِيْ

KINDNESS TO PARENTS & RELATIVES

(٤٩٢٥) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ وَلَا يَزِيْدُ فِي الْعُمُرِ إِلَّا الْبِرُّ وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهٗ۔ (رواه ابن ماجة)

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[1] Bukhari # 5984, Muslim # 18. 2826.

[2] Bukhari # 5991 (The narrator is Ibn Amr not Ibn Umar)

[3] Muslim # 22-2558.

4925. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Nothing averts decree but supplication and nothing prolongs life but kindness (to parents and relatives). And, a man is deprived of provision only because of sin that he perpetrates."[1]

COMMENTARY: Decree that supplication averts is the suspended kind (معلق). In fact, this itself is predetermined. But, the irreversible decree cannot be put off or changed. All the causes and effects follow the same rule, like cure and healing after medicine and deeds that take to paradise and hell, and so on. They are part of the suspended decree.

Some scholars say that if a man engages in supplication and in forethought (for a way out) then it enables him to resign to the decree. He realizes that which is declined will not be averted. Thus, it is constant supplication and trying to change his situation that makes it simpler for him. This is how supplication puts off decree.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ said that the Prophet صلی اللہ علیہ وسلم meant to convey the merits and significance of supplication. His words mean that nothing can after Divine decree. But, if there was something would be supplication. It is like the hadith (tradition): 'If anything could overtake decree that would be the evil eye."

Long life means blessing and goodness in one's life. This has been explained earlier.

The hadith (tradition) concludes with the words that a man is deprived of provision because of his sins. But, there are more sinners in the world than pious men yet they eat better than the pious. Some scholars suggest that the hadith (tradition) speaks of provision of the hereafter which in reward. It also means internal satisfaction and spiritual greatness the Quran says.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

{Whoever works righteousness, man or woman, and has faith, verily to him will we give a new life, a life that is good and pure.} (16: 97)

As against this, the sinners live greedily by day and night and remain in the darkness of sin. They wear themselves out in acquiring or seeking wealth and are always desperate. They are deprived of peace. Besides, they keep away from worship and so are out of the scope of Allah's mercy. They seem to be very happy and swimming in money but they, live a difficult life. Allah says in surah TaHa (verse 124).

مَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا

{But whosoever turns away from My message, verily for him is a life narrowed down.}

On this basis, we may say the same thing for a sinning believer. He may own wealth uncountable but his life is not a smooth drive spiritually. If he has in him light of faith in a perfect way then he is always fearful of sin. He fear punishment in the next world. His conscience continues to prick him, so, Provision does not merely mean what fills the belly but it also means a content, peaceful life. This is the lot of only the righteous.

Some scholars say that the hadith (tradition) speaks of those believers who succumb to temptation and commits sin. So Allah punishes them in this world and deprives them of provision. Their hunger and poverty may be said to be their expiation for sin in this world – or they may be afflicted with hardship. They are thus prompted to make a sincere

[1] Ibn Majah # 4022.

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repentance. Their sins are atoned through their affliction and they become pure.
Those who are not enabled to repent and be purified through trial, etc. they continue to sin to the end and they die as sinners to be punished in the hereafter. We seek refuge in Allah from that.

MERIT OF SERVING PARENTS

(٤٩٢٦) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ فِيْهَا قِرَاءَةً فَقُلْتُ مَنْ هٰذَا قَالُوْا حَارِثَةُ ابْنُ النُّعْمَانِ كَذَالِكُمُ الْبِرُّ كَذَالِكُمُ الْبِرُّ وَكَانَ اَبَرَّ النَّاسِ بِاُمِّهٖ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَفِيْ رِوَايَةٍ قَالَ نِمْتُ فَرَاَيْتُنِيْ فِي الْجَنَّةِ بَدَلَ دَخَلْتُ الْجَنَّةَ۔

4926. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said "I entered paradise. There, I heard someone recite the Quran So, I asked (the angels), 'who is this?' They said, 'Harithah ibn Nu'man.' This is what piety and kindness is! This is what piety and kindness is! He was given to serve his mother most of all men (who serve).[1]
According to a version (he said:) 'While I was asleep, I saw myself in paradise instead of 'I entered paradise."[2]

ALLAH'S PLEASURE LIES IN THE PARENT'S PLEASURE

(٤٩٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رِضَى الرَّبِّ فِيْ رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِيْ سَخَطِ الْوَالِدِ۔ (رواه الترمذی)

4927. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The pleasure of the Lord lies in the pleasure of the father (and mother, meaning parents) and the displeasure of the Lord in the displeasure of the father."[3]

COMMENTARY: The same applies to the pleasure of the displeasure of the mother to an accentuated degree.

PARENT'S PLEASURE AGAINST LOVE OF WIFE

(٤٩٢٨) وَعَنْ اَبِي الدَّرْدَاءِ اَنَّ رَجُلًا اَتَاهُ فَقَالَ اِنَّ لِيْ اِمْرَاَةً وَاُمِّيْ تَاْمُرُنِيْ بِطَلَاقِهَا فَقَالَ لَهٗ اَبُو الدَّرْدَآءِ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوَالِدُ اَوْسَطُ اَبْوَابِ الْجَنَّةِ فَاِنْ شِئْتَ فَحَافِظْ عَلَى الْبَابِ اَوْضَيِّعْ۔ (رواه الترمذی وابن ماجة)

4928. Sayyiduna Abu Darda رضی اللہ عنہ narrated that a man came to him and said, 'I have a wife and my mother commands me to divorce her." So, Abu Darda رضی اللہ عنہ said, to him, "I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'The father is the best of the gates of paradise. If you like, keep to the gate, or lose it."[4]

COMMENTARY: Sayyiduna Abu Darda رضی اللہ عنہ advised him that if he obeyed his mother

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[1] Sha'ab ul Eeman, Bayhaqi # 3418.
[2] Shu'ab ul Eeman, Bayhaqi # 3418.
[3] Tirmidhi # 1899, Parenthesis accommodate the Urdu translation.
[4] Tirmidhi # 1900.

then he would thereby win Allah's pleasure. He would then enter paradise. If not then he would miss the gate to paradise.

The words of the hadith (tradition) name the mother, but Abu Darda رضی اللہ عنہ has mentioned only the father, so that the mother's pleasure is more essential. Or, the word (والد) does not merely mean the father but refers to both parents. This seems more plausible.

MOTHER IS MORE DESERVING OF SON'S KIND TREATMENT

(٤٩٢٩) وَعَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قُلْتُ يَارَسُوْلَ اللّٰهِ مَنْ اَبَرُّ قَالَ اُمَّكَ قُلْتُ ثُمَّ مَنْ قَالَ اُمَّكَ قُلْتُ ثُمَّ مَنْ قَالَ اُمَّكَ قُلْتُ ثُمَّ مَنْ قَالَ اُمَّكَ قُلْتُ ثُمَّ مَنْ قَالَ اَبَاكَ ثُمَّ الْاَقْرَبَ فَالْاَقْرَبَ۔ (رواه الترمذی وابوداؤد)

4929. Sayyiduna Bahz ibn Hakim رحمہ اللہ reported from his father who from his grandfather that he asked (Allah's Messenger) صلی اللہ علیہ وسلم 'O Messenger of Allah, whom should I offer kind treatment?" He said, "Your mother." He asked, "who next?" He said, "Your mother." He asked, "Who next?" He said, "Your mother." He asked, "who next?" He said, "Your father, followed by the relatives nearer then nearer (in sequence of nearness)."[1]

JOINING BONDS OF KINSHIP

(٤٩٣٠) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى اَنَا اللّٰهُ وَاَنَا الرَّحْمٰنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ اِسْمِيْ فَمَنْ وَصَلَهَا وَصَلْتُهٗ وَمَنْ قَطَعَهَا بَتَتُّهٗ۔

(رواه ابوداؤد)

4930. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Allah blessed and exalted, says, 'I am Allah! And, I am Ar-Rahman (The Most Merciful)! I have created (الرحیم) ar-rahim (ties of relationship). And, I have derived its name from My name (Ar-Rahman). So, he who join ties of relationship, I shall join him (with My mercy). And, he who severs them, I shall cut him off (My mercy)."[2]

COMMENTARY: He is Allah the ever Existing. He is not dependent on anyone to enforce His command. His Name is followed by His attribute. Ar-Rahman (الرحمن) from which is derived Ar-Rahim (الرحیم).

MERCY DENIED TO ONE WHO SEVERS TIES OF RELATIONSHIP

(٤٩٣١) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَاتَنْزِلُ الرَّحْمَةُ عَلٰى قَوْمٍ فِيْهِمْ قَاطِعُ رَحِمٍ۔ (رواه البيهقی فی شعب الايمان)

4931. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Mercy will not descend on a people who have among them one who cuts off bond of kinship."[3]

COMMENTARY: It does not mean all the people (of his nation or tribe) but those who

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[1] Tirmidhi # 1897, Abu Dawud # 5139.

[2] Abu Dawud # 1694.

[3] Bayhaqi in Shu'ab ul eeman # 7962.

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support a man who cuts off ties of kinship or who do not reprimand him severely or who abet in his misdeed.

REBELLING & SEVERING TIES OF RELATIONSHIP INVITE PUNISHMENT

(٤٩٣٢) وَعَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ ذَنْبٍ اَحْرٰى اَنْ يُّعَجِّلَ اللّٰهُ لِصَاحِبِهِ الْعُقُوْبَةَ فِي الدُّنْيَا مَعَ مَايُدَّخِرُ لَهٗ فِي الْاٰخِرَةِ مِنَ الْبَغْيِ وَقَطِيْعَةِ الرَّحِمِ۔ (رواه لترمذى وابوداؤد)

4932. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No sin is as likely to be given its punishment by Allah to him who commits it in this world besides what He holds in abeyance for him in the hereafter as rebellion (against the ruler) and severing ties of relationship."[1]

COMMENTARY: It is grave sin to verbal against the ruler of one's country as also to sever ties of kinship. Perpetrators of this sin will be punished in the next world and Allah will hasten their punishment in this world too. They will not find peace in this world and not in the next world. These two sins are such that they harm the religious life as well as the worldly life. Rebellion creates complete disorder in the country and cuts at the unity and harmony of the nation. The enemy gets an opportunity to exploit the situation.

Also, severing bonds of kinship creates hatred. If there had been mutual love, then people would have shared burden of difficulties with each other and would have avoided damage through in fighting.

There are other sins too but of a lesser degree that invite punishment in both the worlds.

THOSE TO WHOM PARADISE IS DENIED

(٤٩٣٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ مَنَّانٌ وَلَا عَاقٌّ وَلَا مُدْمِنُ خَمْرٍ۔ (رواه النسائى والدارمى)

4933. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Admittance will not be given (i) to one who (brags about and) reminds of his favours, (ii) to one who is disobedient to parents, and (iii) to one who is addicted to wine (and they die without a repentance)."[2]

COMMENTARY: The word (منان) mannan is derived from (منة) (minnah). It means to reproach one whom you give something or whom you show favour. It is a very bad trait of which the Quran says:

لَاتُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى

{Make not void your charity by reproach and injury} (2: 264)

Some scholars say that manna is derived from (من) mann, which means to snap. Hence, it will mean 'who severs ties of relationship.'

The word (عاق) aaq is 'to be disobedient to parents and 'to other relatives' without any reason valid in Shari'ah (divine law). It is also 'to vex or harras' them.

These kind of people will not be admitted to paradise with the righteous straightaway without reckoning. They will first have to undergo their punishment for their sins.

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[1] Tirmidhi # 2511, Abu Dawud # 4902.

[2] Nasa'i # 5672, Darimi.

However, if Allah wishes then He may admit them without punishing them because He has assured:

وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{And He will forgive all else to whom He will} (5: 48)

ADVANTAGE OF JOINING TIES OF KINSHIP

(٤٩٣٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوْا مِنْ اَنْسَابِكُمْ مَاتَصِلُوْنَ بِهٖ اَرْحَامَكُمْ فَاِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الْاَهْلِ مَثْرَاةٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْاَثَرِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4934. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Learn so much of your genealogies as enable you to join ties of relationship that are necessary, because joining bonds of kinship grows Mutual love and is a means to increase wealth and prolongs life."[1]

COMMENTARY: You must know all your relatives, ancestors and descendants by their names and their state of affairs.

MATERNAL AUNT IS LIKE MOTHER

(٤٩٣٥) وَعَنِ ابْنِ عُمَرَ اَنَّ رَجُلًا اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَارَسُوْلَ اللّٰهِ اِنِّيْ اَصَبْتُ ذَنْبًا عَظِيْمًا فَهَلْ لِّيْ مِنْ تَوْبَةٍ قَالَ هَلْ لَكَ مِنْ اُمٍّ قَالَ لَا قَالَ وَهَلْ لَكَ مِنْ خَالَةٍ قَالَ نَعَمْ قَالَ فَبِرَّهَا۔ (رواه الترمذی)

4935. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that a man came to the Prophet صلی اللہ علیہ وسلم and submitted. "O Messenger صلی اللہ علیہ وسلم of Allah, I have committed a grave sin. Do I have a way to repent?" He asked, "Do you have a mother?" He said, "No" Then he asked, "Do you have a maternal aunt?" He said, "Yes!" He said, "Give her kind treatment."[2]

COMMENTARY: Joining ties of relationship atone for grave sins too. Or perhaps, the Prophet صلی اللہ علیہ وسلم was told through revelation that it was exclusively for this man. Or, this man was sincere and he regarded his sin as grave. This hadith (tradition) places a maternal aunt at par with one's mother.

AFTER DEATH OF PARENTS

(٤٩٣٦) وَعَنْ اَبِيْ اُسَيْدِ نِ السَّاعِدِيِّ قَالَ بَيْنَ نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْجَائَه رَجُلٌ مِنْ بَنِيْ سَلِمَةَ فَقَالَ يَارَسُوْلَ اللّٰهِ هَلْ بَقِيَ مِنْ بِرِّ اَبَوَيَّ شَيْءٌ اَبَرُّهُمَا بِهٖ بَعْدَ مَوْتِهِمَا قَالَ نَعَمْ اَلصَّلٰوةُ عَلَيْهِمَا وَالْاِسْتِغْفَارُ لَهُمَا وَاِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا وَصِلَةُ الرَّحِمِ الَّتِيْ لَا تُوْصَلُ اِلَّا بِهِمَا وَاِكْرَامُ صَدِيْقِهِمَا۔

(رواه ابوداؤدوابن ماجة)

4936. Sayyiduna Abu Sa'eed as-Sa'idiy رضی اللہ عنہ narrated, 'while we were sitting with

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[1] Tirmidhi # 1979 (1986), Musnad Ahmad 2-374.

[2] Tirmidhi # 1904.

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Allah's Messenger صلى الله عليه وسلم, a man of the Banu Salimah came to him and submitted, 'O Messenger of Allah, does any of the kindness of my parents remain to be shown by me (to them) after their death?' He said, 'Yes, Pray for them. Make istighfar for them. Abide by their will after their death. Join ties of relationship with their kith and kin and honour their friends."[1]

PROPHET'S صلى الله عليه وسلم FOSTER MOTHER

(٤٩٣٧) وَعَنْ اَبِي الطُّفَيْلِ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ لَحْمًا بِالْجِعِرَّانَةِ اِذْ اَقْبَلَتِ امْرَاَةٌ حَتّٰى دَنَتْ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَسَطَ لَهَا رِدَائَهٗ فَجَلَسَتْ عَلَيْهِ فَقُلْتُ مَنْ هِيَ فَقَالُوْا هِيَ اُمُّهُ الَّتِيْ اَرْضَعَتْهُ۔ (رواه ابوداؤد)

4937. Sayyiduna Abu Tufayl رضى الله عنه narrated "I saw the prophet صلى الله عليه وسلم distribute meet at Ji'ranah (الجعرانة). A woman appeared and came near to him. He spared out his cloak for her and she sat on it. I asked (the people around), 'who is she?' They said, 'She is his foster mother.'[2]

COMMENTARY: She was the Prophet's صلى الله عليه وسلم foster mother, Sayyidah Halimah. Another woman, Sayyidah Thawbiyah,رضى الله عنها too was his foster-mother in the early days. She was the female slave of Abu Lahb. The *ulama (Scholars)* differ on whether they (both) had embraced Islam or not.

SECTION III الفصل الثالث

MUSTHAB TO PRAY BY VIRTUE OF GOOD DEEDS

(٤٩٣٨) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا ثَلٰثَةُ نَفَرٍ يَتَمَاشَوْنَ اَخَذَهُمُ الْمَطَرُ فَمَالُوْا اِلٰى غَارٍ فِي الْجَبَلِ فَانْحَطَّتْ عَلٰى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَاَطْبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ اُنْظُرُوْا اَعْمَالًا عَمِلْتُمُوْهَا لِلّٰهِ صَالِحَةً فَادْعُوا اللّٰهَ بِهَا لَعَلَّهٗ يُفَرِّجُهَا فَقَالَ اَحَدُهُمْ اَللّٰهُمَّ اِنَّهٗ كَانَ لِيْ وَالِدَانِ شَيْخَانِ كَبِيْرَانِ وَلِيْ صِبْيَةٌ صِغَارٌ اَرْعٰى عَلَيْهِمْ فَاِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَاْتُ بِوَالِدَيَّ اَسْقِيْهِمَا قَبْلَ وَلَدِيْ وَاِنَّهٗ قَدْنَاٰى بِيَ الشَّجَرُ فَمَا اَتَيْتُ حَتّٰى اَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ اَحْلُبُ فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ رُؤُسِهِمَا اَكْرَهُ اَنْ اُوْقِظَهُمَا وَاَكْرَهُ اَنْ اَبْدَاَ بِالصِّبْيَةِ قَبْلَهُمَا وَالصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ فَلَمْ يَزَلْ ذٰلِكَ دَاْبِيْ وَدَاْبُهُمْ حَتّٰى طَلَعَ الْفَجْرُ فَاِنْ كُنْتَ تَعْلَمُ اَنِّيْ فَعَلْتُ ذٰلِكَ ابْتِغَآءَ وَجْهِكَ فَافْرُجْ لَنَا فُرْجَةً نَرٰى مِنْهَا السَّمَآءَ فَفَرَّجَ اللّٰهُ لَهُمْ حَتّٰى يَرَوْنَ السَّمَآءَ قَالَ الثَّانِيْ اَللّٰهُمَّ اِنَّهٗ كَانَتْ لِيْ بِنْتُ عَمٍّ اُحِبُّهَا كَاَشَدِّ مَايُحِبُّ الرِّجَالُ النِّسَاءَ فَطَلَبْتُ اِلَيْهَا نَفْسَهَا فَاَبَتْ حَتّٰى اٰتِيَهَا بِمِائَةِ دِيْنَارٍ فَسَعَيْتُ حَتّٰى جَمَعْتُ مِائَةَ دِيْنَارٍ فَلَقِيْتُهَا بِهَا فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللّٰهِ

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[1] Abu Dawud # 5142, Ibn Majah # 3664.

[2] Abu Dawud # 5144.

اتَّقِ اللّٰهَ وَلَا تَفْتَحِ الْخَاتَمَ فَقُمْتُ عَنْهَا اَللّٰهُمَّ فَاِنْ كُنْتَ تَعْلَمُ اَنِّيْ فَعَلْتُ ذَالِكَ ابْتِغَآءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فَفَرَجَ لَهُمْ فُرْجَةً وَقَالَ الْاٰخَرُ اَللّٰهُمَّ اِنِّيْ كُنْتُ اسْتَاْجَرْتُ اَجِيْرًا بِفَرَقٍ اَرُزٍّ فَلَمَّا قَضٰى عَمَلَهُ قَالَ اَعْطِنِيْ حَقِّيْ فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ وَرَغِبَ عَنْهُ فَلَمْ اَزَلْ اَزْرَعُهُ حَتّٰى جَمَعْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا فَجَاءَ نِيْ فَقَالَ اِتَّقِ اللّٰهَ وَلَا تَظْلِمْنِيْ وَاَعْطِنِيْ حَقِّيْ فَقُلْتُ اذْهَبْ اِلٰى ذَالِكَ الْبَقَرِ وَرَاعِيْهَا فَقَالَ اتَّقِ اللّٰهَ وَلَا تَهْزَأْبِيْ فَقُلْتُ اِنِّيْ لَا اَهْزَأُبِكَ فَخُذْ ذٰلِكَ الْبَقَرَ وَرَاعِيَهَا فَاَخَذَهُ فَانْطَلَقَ بِهَا فَاِنْ كُنْتَ تَعْلَمُ اَنِّيْ فَعَلْتُ ذَالِكَ ابْتِغَآءَ وَجْهِكَ فَافْرُجْ لَنَا مَابَقِيَ فَفَرَّجَ اللّٰهُ عَنْهُمْ۔ (متفق عليه)

4938. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم recounted to them this account (of a people of the past). Three man were going out on foot (somewhere) when rain poured on them. They went aside and into a cave in a mountain. Suddenly, a rock slipped down from the mountain over the opening of the cave and locked them in. (They were worried and panicked.) They said to each other, "Recall the good deeds that you may have performed only for Allah's sake and pray to Allah by virtue of those deeds. He may remove it."

Thus, one of them beseeched, "O Allah! I had two parents both very old and some young children. I used to pasture sheep for (all of) them. When I returned home in the evening, I would milk the sheep and give some to my parents before feeding my children. One day, I went away to a long distance for pasture and was late, almost at nightfall, when I milked the sheep as was my wont and brought the milk that I had drawn (to them) and stood besides them. I did not waken them and did not feed the children any milk before them though the children cried at my feet because of hunger. Till down, we remained in this position. (O Allah) You know that I did this only for your pleasure, so let there be an opening for us enough to see the sky." So, Allah caused an opening for them to enable them to see the sky.

The second man implored, "O Allah, I had a paternal cousin whom I love as dearly as a man can love a woman. So, I invited her to let me have sexual intercourse with her but she declined (to be seduced) until I paid her one hundred dinars. Therefore, I worked hard and I earned one hundred dinars which I took to her (and she agreed to submit herself to me). When I placed myself between her legs, she pleaded, 'O slave of Allah! Fear Allah. do not destroy my virginity. (It is a trust of someone).' So, (I trembled from fear of you, O Allah and) I got up and went away. O Allah you know that I did this to seek your pleasure. Do let us have an opening in it." He made an opening for them.

The third pleaded, "O Allah, I had employed a man on (wages of) one faraq of rice. When he completed his work and demanded his due I paid him what was due, but he did not take it, not being pleased with it. I continued to saw it till I earned from it cattle and a hardsman for them. Later on, he came to me (and demanded his due), saying, 'Fear Allah. Do not be unjust to me.' I said, 'Go to these cattle and their herdsman. (Take them. They are yours); He said, 'Fear Allah. Do not ridicule me.' I said, 'I am not joking with you. Go, take the cattle and the herdsman. (They belong to you)' He took them and departed. (O Allah!) you know that I did this to earn your pleasure. So, open for us what remains." Allah (accepted their prayer and) opened it

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all for them![1]

COMMENTARY: As for the man who did not feed his children because he had not fed his parents, perhaps it was prescribed in their Shari'ah (divine law) that the right of the parents superseded that of the children's provision. Some scholars say that the man did feed the children what was their bare necessity but they desired to have more.

Faraq was a measure used in Madinah for grain, etc. It is about sixteen pints.[2]

The herdsman was one of the slaves who looked after the fields. The man had collected very many things from sowing the rice but he mentioned only the cattle and the herdsman.

(i) The hadith (tradition) teaches us that when anyone faces a great hardship, then he may pray to Ailah be virtue of his pious deeds. This is what these three men did and the Prophet صلى الله عليه وسلم approved their doing. Clearly, it is *mustahab (desirable)* to do so.

(ii) We are also reminded that it is very excellent to care for parents and to prefer them over children. They must not be disturbed when they are resting.

(iii) It is mukruh to waken one who is sleeping, particularly such a person who is deserving of respect. However, he may be awakened for the prescribed *salah (prayer)* if the remaining time for it is short.

(iv) It is more pleasing to be asleep than to have food. Even when a person is hungry, the comfort of sleep is better for him.

(v) It is very excellent to preserve one's chastity more so when it is easy to commit sin. It is as exemplary great conduct to put off base desires and to keep off from unlawful deeds.

(vi) It is allowed to use property of another without his permission provided the permission would be forthcoming afterwards. Imam Abu Hanifah رحمه الله has ruled that an unauthorized agent may spend another's money provided the owner's permission is expected. If he permits then the spending would be regularized.

(vii) Pious promise and resolve, repaying a trust and being fair in affairs are not only good things but also bring the man nearer to Allah and relieve him of trails and difficulties.

(viii) It is is better for a person to supplicate when he is entangled in a trial or suffering because that supplication is granted and he is delivered from the trial and suffering.

(ix) Such things as are unusual and out of the ordinary and are known as wonders (كرامة) (Karamah) are displayed by Allah's pious men. This is a fact. We must not be doubtful about it and to this the ahlus *sunnah (Holy Prophet's practice)* wa al-jama'ah subscribe.

PARADISE IS UNDER MOTHER'S FEET

(٤٩٣٩) وَعَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ أَرَدْتُّ أَنْ أَغْزُوَ وَقَدْ جِئْتُ أَسْتَشِيْرُكَ فَقَالَ هَلْ لَكَ مِنْ أُمٍّ قَالَ نَعَمْ قَالَ فَالْزَمْهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا۔

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[1] Bukhari # 3465, Muslim # 100. 27743, Musnad Ahmad 2-116.

[2] The Advanced Learner's Arabi English Dictionary. H Anthony Selmone.

رَوَاهُ اَحْمَدُ وَالنِّسَائِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔ (احمد، نسائی، بیہقی)

4939. Sayyiduna Mu'awiyah ibn Jahimah رضی اللہ عنہ narrated that (Sayyiduna) Jahimah رضی اللہ عنہ came to the Prophet صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, I wish to proceed to a battle (and engage in jahad(and have come to ask for your opinion. He asked, "Do you have a mother?" He said, "Yes!" He said, "Then remain with her, for, paradise is at her feet."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم advised Jahimah رضی اللہ عنہ to stay at his mother's feet and obey and serve her mother than take part in jihad (crusade). So, obeying her is more necessary. This was a allegorical way to say that children must be humble before parents. Allah says:

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ۔

{And , out of kindness, lower to them the wing of humility} (17: 24)

FATHER'S WISH MUST BE RESPECTED

(٤٩٤٠) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَتْ تَحْتِيْ اِمْرَاَةٌ اُحِبُّهَا وَكَانَ عُمَرُ يَكْرَهُهَا فَقَالَ لِيْ طَلِّقْهَا فَاَبَيْتُ فَاَتٰى عُمَرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لَهٗ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلِّقْهَا۔ (رواه الترمذی وابوداؤد)

4940. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he had a wife whom he loved dearly but whom (his father, Sayyiduna) Umar رضی اللہ عنہ did not like. So, he asked him to divorce her, but he declined. Then Umar رضی اللہ عنہ went to Allah's Messenger صلی اللہ علیہ وسلم and mentioned that to him. Allah's Messenger صلی اللہ علیہ وسلم said to me. "Divorce her."[2]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم command was a recommendation and *mustahab (desirable)* for Ibn Umar رضی اللہ عنہ to obey (and divorce his wife). Or, if there was a valid reason in the eyes of Shari'ah (divine law), then the Prophet's صلی اللہ علیہ وسلم command was *wajib (obligatory)* on Ibn Umar رضی اللہ عنہ (obligatory for him to obey).

PARENTS ARE PARADISE OR HELL FOR CHILDREN

(٤٩٤١) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ مَا حَقُّ الْوَالِدَيْنِ عَلٰى وَلَدِهِمَا قَالَ هُمَا جَنَّتُكَ وَنَارُكَ۔ (رواه ابن ماجة)

4941. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that a m an submitted, 'O Messenger of Allah, what rights do parents have over their children?" He said, "They are your paradise and your hell."[3]

COMMENTARY: The superiority of parents is mentioned very loudly: they can make it easy for their children to go to paradise, or they may make them eligible for hell. So, they must always strive to please their parents by obeying and serving them to become worthy

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[1] Musnad Ahmad 3-429, Nasa'i # 3104, Bayhaqi in Sha'b ul eeman.

[2] Tirmidhi # 1189, Abu Dawud # 5138.

[3] Ibn Majah # 3662.

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of paradise, otherwise hell will be their destination.

MAKING ISTIGHFAR FOR PARENTS & CONSIGNING REWARD TO THEM MAY ATONE FOR DISPLEASING THEM

(٤٩٤٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَمُوْتُ وَالِدَاهُ اَوْ اَحَدُهُمَا وَاِنَّهٗ لَهُمَا لَعَاقٌّ فَلَا يَزَالُ يَدْعُوْ لَهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتّٰى يَكْتُبَهُ اللّٰهُ بَارًّا۔

4942. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a person whose parents die-or, one of them dies - had been disobedient to them, so he does not now cease to make supplication for them and to seek forgiveness for them, then Allah records him as obedient."[1]

COMMENTARY: When parents die, children must continue to pray for them, make istighfar and consign reward to them. Allah will remove the displeasure of parents, if there had been any.

OBEDIENCE OR DISOBEDIENCE TO PARENTS IS TANTAMOUNT TO OBEYING OR DISOBEYING ALLAH

(٤٩٤٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصْبَحَ مُطِيْعًا لِلّٰهِ فِيْ وَالِدَيْهِ اَصْبَحَ لَهٗ بَابَانِ مَفْتُوْحَانِ مِنَ الْجَنَّةِ وَاِنْ كَانَ وَاحِدًا فَوَاحِدًا وَمَنْ اَصْبَحَ عَاصِيًا لِلّٰهِ فِيْ وَالِدَيْهِ اَصْبَحَ لَهٗ بَابَانِ مَفْتُوْحَانِ مِنَ النَّارِ وَاِنْ كَانَ وَاحِدًا فَوَاحِدًا قَالَ رَجُلٌ وَاِنْ ظَلَمَاهُ قَالَ وَاِنْ ظَلَمَاهُ وَاِنْ ظَلَمَاهُ وَاِنْ ظَلَمَاهُ۔

4943. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone begins the day by obeying Allah concerning his parents (meaning, Allah's command to be dutiful to them), then two gates of paradise are opened for him that morning. If there is only one parent, then one gate is opened. But, if anyone begins the morning by disobeying Allah concerning (His command to be dutiful to) his parents, then two gates of hell are opened for him in the morning, but if there is only one parent (of him), then one gate is opened." A man asked, "Even if they have been unjust to him?" He said, (Yes) even if they have been unjust to him. Even if they have been unjust to him."[2]

COMMENTARY: Being dutiful to parents is being obedient to Allah. So we must refrain from treating parents in a bad way.

It is so important to obey them that even if they are unjust and wrong doing to their children, the children are not absolved of being obedient to them. However, they may not be obeyed if they are oppressive in religion. Religious doctrines must not be violated at their instigation.

A KIND GLANCE AT PARENTS GETS REWARD OF PILGRIMAGE

(٤٩٤٤) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ وَلَدٍ بَارٍّ يَنْظُرُ اِلٰى وَالِدَيْهِ نَظْرَةً رَحْمَةٍ اِلَّا

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[1] Bayhaqi in shu'ab ul eeman # 7902.

[2] Bayhaqi in Shu'ab eeman # 7912.

كَتَبَ اللّٰهُ لَهٗ بِكُلِّ نَظْرَةٍ حَجَّةً مَبْرُوْرَةً قَالُوْا وَاِنْ نَظَرَ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ قَالَ نَعَمْ اَللّٰهُ اَكْبَرُ وَاَطْيَبُ۔

4944. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No pious son casts a loving glance at his parents but Allah records for him an approved (supererogatory pilgrimage of) Hajj (pilgrimage) for each glance." The sahabah (Prophet's Companions) رضی اللہ عنہم asked, "(O Messenger of Allah,) even if he casts one hundred glances every day?" He said, "Yes, Allah is Most great and Most pure. (It is not beyond him to reward that much and more)."[1]

WARNING TO THE DISOBEDIENT

(٤٩٤٥) وَعَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ الذُّنُوْبِ يَغْفِرُ اللّٰهُ مِنْهَا مَاشَآءَ اِلَّا عُقُوْقَ الْوَالِدَيْنِ فَاِنَّهٗ يُعَجِّلُ لِصَاحِبِهٖ فِي الْحَيٰوةِ قَبْلَ الْمَمَاتِ۔

4945. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah forgives all sins as much as He wishes but not (associating anything with Him and not) disobedience to parents. Rather, He hastens punishment to one who commits it in this in life before his death."[2]

COMMENTARY: The last sentence could also mean 'before their death.' The parents would see their disobedient child undergo punishment. However, the punishment in the next world would not be waived in either case.

Besides, everyone who denies right of another or rebels unjustly against the government and rulers will also endure punishment in this very life.

ELDER BROTHER IS LIKE FATHER

(٤٩٤٦) وَعَنْ سَعِيْدِ بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقُّ كَبِيْرِ الْاِخْوَةِ عَلٰى صَغِيْرِهِمْ كَحَقِّ الْوَالِدِ عَلٰى وَلَدِهٖ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْخَمْسَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4946. Sayyiduna Sa'eed ibn Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The right of the elder brother over the younger of them is like the right of the father over his son."[3]

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[1] Bayhaqi in Shu'ab ul eeman # 7856.

[2] Bayhaqi in Shu'ab ul eeman # 7890, (or 'before their death.

[3] Bayhaqi in Shu'ab ul eeman # 7929

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CHAPTER - XV

TENDERNESS & MERCY TOWARDS THE CREATURES

بَابُ الشَّفْقَةِ وَالرَّحْمَةِ عَلَى الْخَلْقِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

ONE WHO IS NOT MERCIFUL IS NOT SHOWN MERCY

(٤٩٤٧) عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْحَمُ اللّٰهُ مَنْ لَّا يَرْحَمُ النَّاسَ۔

(متفق علیه)

4947. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah does not have mercy on him (in a perfect way) who does not show mercy to others."[1]

BEING TENDER TO CHILDREN

(٤٩٤٨) وَعَنْ عَآئِشَةَ قَالَتْ جَآءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَتُقَبِّلُوْنَ الصِّبْيَانَ فَمَا نُقَبِّلُهُمْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَ اَمْلِكُ لَكَ اَنْ نَزَعَ اللّٰهُ مِنْ قَلْبِكَ الرَّحْمَةَ۔ (متفق علیه)

4948. Sayyidah Ayshah رضی اللہ عنہا narrated that a villager (or desert Arab) came to the Prophet صلی اللہ علیہ وسلم and (on seeing the sahabah (Prophet's Companions) رضی اللہ عنہم kiss the children) asked, "Do you kiss children? We do not kiss them." The Prophet صلی اللہ علیہ وسلم said, "How can I help you if Allah has removed mercy from your heart?"[2]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم words may also be translated when Allah has removed mercy from your heart, I cannot grow it in you.' The hadith (tradition) condemns lack of tenderness and hard heartedness. Only Allah grows mercy in hearts and it is His great favour.

DAUGHTER IS MORE DESERVING OF LOVE

(٤٩٤٩) وَعَنْهَا قَالَتْ جَآءَتْنِيْ اِمْرَاَةٌ وَمَعَهَا ابْنَتَانِ لَهَا تَسْاَلُنِيْ فَلَمْ تَجِدْ عِنْدِيْ غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَاَعْطَيْتُهَا اِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَاْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثْتُهُ فَقَالَ مَنِ ابْتُلِيَ مِنْ هٰذِهِ الْبَنَاتِ بِشَيْءٍ فَاَحْسِنْ اِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِّنَ النَّارِ۔ (متفق علیه)

4949. Sayyidah Ayshah رضی اللہ عنہا narrated that a woman came to her along with her two daughters. She asked for her something, but nothing was found with her at that time beside one date. She gave it to her and she gave half of it to each of her daughters (equally) and did not eat anything of it herself. Then she arose and departed. The Prophet صلی اللہ علیہ وسلم came shortly thereafter and she reported that to him. He said, "If anyone is tried because of these girls (meaning, one, two or more daughters) and he is kind (and gentle) to them, then they will be an obstruction for

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[1] Bukhari # 7376, Muslim # 66. 2319.

[2] Bukhari # 5998, Muslim # 64-2717.

him from hell."[1]

COMMENTARY: Girls are more deserving of love than boys. They should be given extraordinary kind treatment.

Opinions differ on whether the trial is simply because of the birth of daughters or an accounts of some effort and worry in raising them.

Those who constrict their heart on the birth of girls do not realize that they are a blessing of Allah. Parents should not only provide them due provision and maintenance but also give them kind treatment beyond what is *wajib (obligatory)* on them. But, they most observe and abide by Shari'ah (divine law) in that treatment. The reward accrues to parents if they continue to give them kind treatment till they become independent of their father on their marriage, or for some other reason.

MERIT OF RAISING DAUGHTERS

(٤٩٥٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ جَارِيَتَيْنِ حَتّٰى تَبْلُغَا جَآءَ يَوْمَ الْقِيٰمَةِ اَنَا وَهُوَ هٰكَذَا وَضَمَّ اَصَابِعَهٗ۔ (رواه مسلم)

4950. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who raises two girls till they grow up (or they marry and live with their husbands), will come on the day of resurrection such that he and I shall be like this.." and he put his fingers joined together (to demonstrate).[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم demonstrated with the forefinger and middle finger that they would be together like them on the day of resurrection or while entering paradise.

CARE FOR WIDOW & NEEDY

(٤٩٥١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّاعِيْ عَلَى الْاَرْمِلَةِ وَ الْمِسْكِيْنِ كَالسَّاعِيْ فِيْ سَبِيْلِ اللّٰهِ وَ اَحْسِبُهٗ قَالَ كَالْقَائِمِ لَا يَفْتُرُ وَ كَالصَّائِمِ لَا يُفْطِرُ۔ (متفق عليه)

4951. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who devotes himself to care for a widow and a needy person (looking after them and fulfilling their needs) is like one who strives in Allah's path (and gets the same rewards one who participates in jihad (crusade) and performs Hajj (pilgrimage)). "He thought that he also said, "Like him who offers *salah (prayer)* in the night (keeping vigil) without any kind of lethargy (in keeping awake) and like him who fasts (all day) without breaking his fast (any day)."[3]

COMMENTARY: The beggar and the incapacitated are also among the needy. Rather, some say that they are more deserving.

The words; 'He thought...' could be those of a sub narrator, Abdullah ibn Salamah Qa'nabi رحمہ اللہ the teacher of Bukhari رحمہ اللہ and Muslim رحمہ اللہ who reported from Imam Maalik رحمہ اللہ This is stated by Bukhari رحمہ اللہ. He means that Abdullah ibn Salamah رحمہ اللہ thought that

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[1] Bukhari # 5995, Muslim # 147. 2629 (See also Up bringing of Children in Islam ppp 11 etc. (Darul Isha'at Karachi).

[2] Muslim # 149. 2331.

[3] Bukhari # 6007, Muslim # 4. 2982.

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Imam Maalik رحمه الله spoke those words: Like him who offers *salah (prayer)* in the night..."
Without Bukhari's رحمه الله clarification, the words of the Masabih and Mishkat suggest that the words: 'He thought...' refer to Abu Hurayrah رضى الله عنه thinking that the Prophet صلى الله عليه وسلم also said, "Like him who offers *salah (prayer)* in the night.."
Or, perhaps, Abu Hurayrah رضى الله عنه expressed his doubt whether the Prophet صلى الله عليه وسلم said, Like one who strives in Allah's path..." or, "Like one who offers *salah (prayer)* in the night..." This last is supported by a tradition of Ahmad Bukhari, Muslim, tirmidhi, Nasa'I and Ibn Majah: 'He who devotes himself to look after a widow and a needy is like the warrior in jihad (crusade) in Allah's path and who keeps awake in the night and fasts during the day!

LOOKING AFTER ORPHANS

(٤٩٥٢) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَكَافِلُ الْيَتِيْمِ لَهٗ وَلِغَيْرِهٖ فِي الْجَنَّةِ هٰكَذَا وَاَشَارَ بِالسَّبَّابَةِ وَالْوُسْطٰى وَفَرَّجَ بَيْنَهُمَا شَيْئًا۔ (رواه البخارى)

4952. Sayyiduna Sahl ibn Sa'd narrated that Allah's Messenger صلى الله عليه وسلم said, "I and he who cares for an orphan, related to him or to others, will be in paradise like this," and he demonstrated with his forefinger and middle finger keeping in slight space between them.[1]

COMMENTARY: The orphan for whom one must bear responsibility could be a near relative or an unacquainted stranger. The Prophet صلى الله عليه وسلم also showed with the spacing between his two fingers that there would not be much distance between the guardian of the orphan and prophethood which is the highest rank.

MUSLIMS SHOULD BEHAVE LIKE ONE PHYSICAL BODY

(٤٩٥٣) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَرَى الْمُؤْمِنِيْنَ فِيْ تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ اِذَا اشْتَكٰى عُضْوًا تَدَاعٰى لَهٗ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى۔ (متفق عليه)

4953. Sayyiduna Nu'man ibn Bashir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, : You shall find the believers in their mutual kindness, love and friendness like one body. When one limb has a complaint, the rest of the body unites with it in keeping awake and suffering from fever."[2]

COMMENTARY: The Prophet صلى الله عليه وسلم points out that the Muslims should be united. Only faith and Islam can bring all mankind under one canopy in spite of their varying colour, descent, language, culture, tribes and regions. So, the believers are one to whichever area and land they belong and whatever their native tongue. They are human beings and believers, so one. All men are children of one father. They are links and segments of one chain. If the links separate then the chain will break. So, too if Muslims divide into sects and parties their consolidated strength will give way and become ineffective and their individual status will be meaningless and each of them will succumb to calamity.
If the Muslims are united as one nation, every two of them are like brothers. They greet one

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[1] Bukhari # 6005.

[2] Bukhari # 6011, Muslim.

another and meet one another and have a mutual relationship. They share grief of one another. The Muslims in general settle their problems with consultation and mutual goodwill. They exchange gifts and help each other in difficulties and distress. Each of them respects the needs, nature and circumstances of the other. So, all of them together are a united front to be reckoned with.

The hadith (tradition) compares them to a single body. When any part of it is uneasy, the rest of it feels the pains and difficulty. They join to find away out. Shaykh Sadi has rendered this meaning into a verse.

(٤٩٥٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُوْنَ كَرَجُلٍ وَاحِدٍ اِنِ اشْتَكٰى عَيْنُهُ اشْتَكٰى كُلُّهُ وَاِنِ اشْتَكٰى رَأْسُهُ اشْتَكٰى كُلُّهُ۔ (رواه مسلم)

4954. Sayyiduna Nu'man ibn Bashir narrated that Allah's Messenger صلى الله عليه وسلم Said, "The believers are like (the body of) one man. If his eye has a complaint, all of him feels it. If his head aches, all of him feel it."[1]
(So, difficulty of one believer should make all believers concerned).

MUSLIMS CAN BECOME INVINCIBLE

(٤٩٥٥) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا ثُمَّ شَبَّكَ بَيْنَ اَصَابِعِهٖ۔ (متفق عليه)

4955. Sayyiduna Abu Musa رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "A believer is for another believer like on edifice, part of which support each other." Then he interweaved his fingers. [2]

COMMENTARY: If Muslims keep together then the Islamic *ummah* will be strong and invincible. They should be united in pursuing the truth and the lawful and in abandoning the unlawful and the makruh (disapproved).

GOOD TO INTERCEDE FOR OTHERS

(٤٩٥٦) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ اِذَا اَتَاهُ السَّآئِلُ اَوْصَاحِبُ الْحَاجَةِ قَالَ اشْفَعُوْا فَلْتُؤْجَرُوْا وَيَقْضِى اللّٰهُ عَلٰى لِسَانِ رَسُوْلِهٖ مَاشَآءَ۔ (متفق عليه)

4956. Sayyiduna Abu Musa Ash'ari رضى الله عنه said that when a beggar or a person with some need came to the Prophet صلى الله عليه وسلم he said (to the sahabah) رضى الله عنه, "Make recommendation (to me for him). You will be rewarded (for it). Allah decrees what He wishes by the tongue of His Messenger."[3]

COMMENTARY: To intercede for someone is to help him. The intercession may or may not be accepted, but reward will accrue. Only what Allah has decreed will happen.

No recommendation should be made for unlawful things. If anyone is involved ina case calling for a prescribed punishment and his case is before the ruler or a judge, then recommendation must not be made. If it has not reached the ruler or a judge, then one may

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[1] Muslim # 67. 2586.

[2] Bukhari # 2026, Muslim # 65. 2585.

[3] Bukhari # 7476, Muslim # 145. 2627.

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intercede. However, it is always permitted to make a recommendation where discretionary punishment is applicable. Besides, these comments apply when the person involved is not a habitual criminal or a miscreant. It is never allowed to intercede for the habitual or the miscreant.

HELPING THE OPPRESSOR

(٤٩٥٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ انْصُرْ اَخَاكَ ظَالِمًا اَوْ مَظْلُوْمًا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَنْصُرُهٗ مَظْلُوْمًا فَكَيْفَ اَنْصُرُهٗ ظَالِمًا قَالَ تَمْنَعُهٗ مِنَ الظُّلْمِ فَذَالِكَ نَصْرُكَ اِيَّاهُ۔ (متفق عليه)

4957. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Help your brother whether he is an oppressor or an oppressed." A man (One of the sahabah) رضی اللہ عنہ asked, 'O Messenger of Allah, I can help him who is oppressed, but how may I help the oppressor?" He said, "Prevent him from being oppressive. That by itself is your help to him."[1]

MUSLIMS ARE BROTHERS IN RELIGION

(٤٩٥٨) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ اَخُ الْمُسْلِمِ لَا يَظْلِمُهٗ وَلَا يُسْلِمُهٗ وَمَنْ كَانَ فِيْ حَاجَةِ اَخِيْهِ كَانَ اللّٰهُ فِيْ حَاجَتِهٖ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللّٰهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيٰمَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ۔ (متفق عليه)

4958. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim is the brother of a Muslim. He does not oppress him and he does not leave him in the lurch. He who cares for his brother's need, Allah cares for his needs. He who relieves a Muslim of his hardship, Allah will relieve him of one of his hardship on the day of resurrection. He conceals a Muslim's faults Allah will conceal his on the day of resurrection."[2]

COMMENTARY: If anyone conceals a Muslim's shortcoming, then Allah will conceal his shortcomings and sins, that he may have committed in the world, on the day of resurrection. He will not reveal them before the gathering and will not call him to account for them and they will be mentioned secretly when the Record of deeds is presented.

The *ulama (Scholars)* say that the Muslims whose defects it is *mustahab (desirable)* to conceal are the respectable and modest and whose life is apparently pure and pious. They happen to commit sin out of human frailties.

However, it is different with the Muslims who commits in openly and brazenly. It is *wajib (obligatory)* to reprimand them and forbid them If they do not desist, they should be reported to the authorities.

It is also allowed to examine narrators of hadith (tradition) and the historians and to report their true standing. It is allowed also to investigate the rulers, the witnesses and the oppressors and disclose their nature. Rather, it is *wajib (obligatory)* to do so because the rights of people need to be preserved. To do it is not the same as revealing anyone's defects or shortcomings.

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[1] Bukhari # 6952, Muslim # 62. 2584.

[2] Bukhari # 2442, Muslim # 58-2580, # 1422 (1431), Musnad Ahmad (Abu Dawud # 4682 but from Abu Hurayrah 1489) (wordings of Tirmidhi of Darul Isha'at Karachi)

DO NOT BELITTLE A MUSLIM

(٤٩٥٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُسْلِمُ اَخُ الْمُسْلِمِ لَا يَظْلِمُهٗ وَلَا يَخْذُلُهٗ وَلَا يَحْقِرُهٗ اَلتَّقْوٰى هٰهُنَا وَيُشِيْرُ اِلٰى صَدْرِهٖ ثَلٰثَ مِرَارٍ بِحَسْبِ امْرِءٍ مِنَ الشَّرِّ اَنْ يَحْقِرَ اَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ حَرَامٌ دَمُهٗ وَمَالُهٗ وَعِرْضُهٗ۔ (رواه مسلم)

4959. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim is the brother of a Muslim. He does not wrong him, does not abandon him and does not belittle him. Taqwa (piety)(righteousness) is here!" He pointed to his breast three times. It is enough evil for a man to degrade his Muslim brother. The all Muslims are sacred to a Muslim."[1]

COMMENTARY: A Muslim should not publicize another Muslim's weaknesses and defame him. So, too, he should not ridicule another howsoever poor and hopeless he be. He may hold a high rank in Allah's sight. It is the consequence in the next life that matters. Whoever professes the Kalimah (لا اله الا الله) - there is no God but Allah) deserves to be respected. Allah say:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

{And might belongs to Allah and to His Messenger and the believers but the hypocrites know not} (63: 8)

So, a Muslim's honour should never be lowered, particularly those who are scholars and who are pious. Most people who are temporal ridicule who are temporal ridicule the poor with the result that they suffer punishment while those whom they degrade enjoy a high rank in Allah's sight and will do so in the next world too, The Prophet صلی اللہ علیہ وسلم used to pray that he should get love of the poor. He was instructed by Allah to keep their company. It is mentioned in surah al-Kahf.

Those who are righteous and God-fearing should also not be ridiculed. The real receptacle of taqwa (piety)is the heart. It grows from inner light and guidance. Man cannot see it.

Finally, no Muslim must do or say anything that might shed blood of another Muslim or cause him to lose his property, or may defame him.

This hadith (tradition) is brief in words but in terms of meaning it is (جوامع الكلم) jawami ul Kalim) wide embracing with short rich expressions.

KINDS OF THOSE WHO WILL ENTER PARADISE & HELL

(٤٩٦٠) وَعَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَهْلُ الْجَنَّةِ ثَلٰثَةٌ ذُوْ سُلْطَانٍ مُقْسِطٌ مُتَصَدِّقٌ مُوَفَّقٌ وَرَجُلٌ رَحِيْمٌ رَقِيْقُ الْقَلْبِ لِكُلِّ ذِيْ قُرْبٰى وَمُسْلِمٍ وَعَفِيْفٌ مُتَعَفِّفٌ ذُوْ عِيَالٍ وَاَهْلُ النَّارِ خَمْسَةٌ الضَّعِيْفُ الَّذِيْ لَا زَبْرَ لَهُ الَّذِيْنَ هُمْ فِيْكُمْ تَبَعٌ لَا يَبْتَغُوْنَ اَهْلًا وَلَا مَالًا وَالْخَائِنُ الَّذِيْ لَا يَخْفٰى لَهٗ طَمَعٌ وَاِنْ دَقَّ اِلَّا خَانَهٗ وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمْسِيْ اِلَّا وَهُوَ يُخَادِعُكَ عَنْ اَهْلِكَ وَمَالِكَ وَذَكَرَ الْبُخْلَ وَالْكِذْبَ وَالتَّفْحِيْشَ۔ (رواه مسلم)

[1] Muslim # 32. 2564.

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4960. Sayyiduna Iyad ibn Himar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The inmates of paradise (meaning, those worthy of being admitted to paradise) are of three kinds:

(i) A just ruler who is kind to his subjects and who is enabled to do good;

(ii) A man who is merciful and tender-hearted to every relative and Muslim; and,

(iii) He who is chaste and abstains from (the unlawful and) beginning and has a family (to support).

And, the denizens of hell (who are liable to go into it because of their bad deeds) are of five kinds:

(i) The feeble minded (whose lack of intelligence does not keep him away from the irreputable) and who is subservient and desires neither family nor property (but is content to be a henchman of the rich and has no personal ambition as long as he fills his belly and gets good clothing);

(ii) The treacherous whose greed is not concealed, even if little.

(iii) He who deceives you morning and evening concerning your family and property (who you trust with them and he pretends to be pious and trustworthy."

(iv) He also mentioned 'the niggardly and the liar; and,

(v) He also mentioned 'the rude and indecent.[1]

COMMENTARY: The merciful and tender hearted man's first quality is outward and the second is his inner attribute which he also demonstrates outwardly.

The prophet صلی اللہ علیہ وسلم mentioned the qualities of niggardliness and falsehood. There are verbal nouns. The narrator said that the Prophet صلی اللہ علیہ وسلم also mentioned these kinds as denizens of hell. Most versions say that he mentioned nigarlines of falsehood.

Then the fifth denizen is he who speaks rudely and indecently.

LIKE FOR YOUR BROTHER WHAT YOUR LIKE FOR YOURSELF

(٤٩٦١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَا يُؤْمِنُ عَبْدٌ حَتّٰى يُحِبَّ لِاَخِيْهِ مَا يُحِبُّ لِنَفْسِهٖ۔ (متفق علیہ)

4961. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is my souls, a person is not regarded to have believed (perfectly) till he likes for his (Muslim) brother what he likes for himself."[2]

COMMENTARY: To like for oneself and for one's brother is the good of both worlds. Accordingly, one versions clearly (من الخیر) 'like for his brother of the good what he likes for himself? These are pious deeds, good life, death with belief and goodness, ease in the grave and in the reckoning on the day of requital, and deliverance from hell. They also are Allah's favours and reward for one's pious deeds and high rank in paradise.

The good in this world are honour and fame, prosperity and comfort. The members of one's family may be righteous and obedient These all should be means to gain good in the hereafter.

The Muslim who wishes for these good things for himself must pray for all Muslims to

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[1] Muslim # 63. 2865, Musnad Ahmad 24-45.

[2] Bukhari # 13, Muslim # 72-45.

gain them, too. This is a sign of perfect faith and of religious brotherhood.
However, if any one craves for purely worldly things and evil deeds then since these are not the good of the world or the hereafter, they do not come under the purview of the hadith (tradition). In fact, no Muslim must wish for such things for himself or for any of his brother Muslims. As it is wealth and position are not such things as one may not desire, not are they always what lead to evil. Rather, it is the man who decides to choose evil or good and to use them for good or bad. A man may use them to attain great ranks of piety and to do noble work, to earn reward from Allah and paradise in the hereafter and nearness to Allah.
The same wealth and position may cause the downfall of another person. He may use them for evil purpose, to make mischief and to commit indecency and oppression.
Hence, it is proper for the first-named person to wish for this wealth and position. But it is not correct for the second person to crave for it because that is not what is defined as 'good' for him.

DO NOT INCONVENIENCE THE NEIGHBOUR

(٤٩٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاللّٰهِ لَايُؤْمِنُ وَاللّٰهِ لَايُؤْمِنُ وَاللّٰهِ لَايُؤْمِنُ قِيْلَ مَنْ يَارَسُوْلَ اللّٰهِ قَالَ اَلَّذِيْ لَايَأْمَنُ جَارُهٗ بَوَائِقَهٗ۔ (متفق علیه)

4962. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said repeatedly, "By Allah, he does not believe! By Allah he does not believe! By Allah, he comes not believe!" Someone (of the sahabah) رضی اللہ عنہم asked, "Who, O Messenger of Allah?' He said, "He from whose mischief his neighbour is not safe."[1]

(٤٩٦٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ مَنْ لَّا يَأْمَنُ جَارُهٗ بَوَائِقَهٗ۔

(رواه مسلم)

4963. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He cannot enter paradise (with the pardoned first entrants) from whose mischief his neighbour is not safe."[2]

(٤٩٦٤) وَعَنْ عَائِشَةَ وَابْنُ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ جِبْرَئِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتّٰى ظَنَنْتُ اِنَّهٗ سَيُوَرِّثُهٗ۔ (متفق علیه)

4964. Sayyidah Ayshah رضی اللہ عنہا and (Sayyiduna) Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Jibril continued to instruct me to have regard of the neighbour so that I presumed that he would give him (a portion of the) inheritance."[3]

COMMENTARY: Neighbours should be treated kindly. They should not be inconvenienced and their burden of grief, etc must be shared. Sayyiduna Jibril علیہ السلام brought Allah's command in this respect in successive visits till it seemed that he would bring a revelation enjoining rights of the neighbour to inheritance.

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[1] Bukhari # 6016, Muslim.

[2] Bukhari # 6014, 6015, Muslim # 140. 2626 Musnad Ahmad 2/85.

[3] Bukhari # 6014, 6015, Muslim # 140-2624.

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TWO MUST NOT TALK PRIVATELY IN PRESENCE OF THIRD

(٤٩٦٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كُنْتُمْ ثَلٰثَةً فَلَا يَتَنَاجَىٰ اثْنَانِ دُوْنَ الْاٰخَرِ حَتّٰى تَخْتَلِطُوْا بِالنَّاسِ مِنْ اَجْلِ اَنْ يُحْزِنَهٗ۔ (متفق علیه)

4965. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you are three people together, two of you must not engage in private conversation leaving the other by himself till you mingle with other people, lest he be grieved."[1]
(He might presume that the two speak of him.)

COMMENTARY: Two people must not speak to one another in such soft tones that the third of them cannot hear them. But, if there are four people, then the two may confide with one another.

Imam Nawawi رحمہ اللہ said that it is makruh (disapproved) tahrimi for two people to confide in the presence of the third and for three to confide in the presence of the fourth. It is forbidden to any number of people - even a large gathering - to leave one of them alone and converse together to his exclusion, unless they have obtained this one man's permission.

This is the opinion of Ibn Umar رضی اللہ عنہ, Imam Maalik رحمہ اللہ, the Shafi's and the majority of the *ulama (Scholars)*. This command is operative at every time and in every era, whether during a journey or residence.

VIRTUE OF EXHORTING OTHERS

(٤٩٦٦) وَعَنْ تَمِيْمِ بْنِ الدَّارِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّيْنُ النَّصِيْحَةُ ثَلٰثًا قُلْنَا لِمَنْ قَالَ لِلّٰهِ وَلِكِتَابِهٖ وَلِرَسُوْلِهٖ وَلِاَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ۔ (رواه مسلم)

4966. Sayyiduna Tamim Dari رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Ad-din (the religion) is an-nasihah (counseling, sincerity well-wishing, admonition)." He spoke these words three times. They (Tamim and the other sahabah (Prophet's Companions) رضی اللہ عنہم asked, "For whom? And, to whom they should be sincere?" He said, "To Allah, His Book, His Messenger and the imams of the Muslims (leaders of state and the scholars) and all the Muslims."[2]

COMMENTARY: Sincerity to Allah is to believe in Him, His attributes, His unity and His rule. No one should be associated with Him. He should be worshipped and His blessings should be acknowledge with gratitude.

His Book should be acknowledge as revealed by Him. It should be followed and recited with rules of tajweed and tarteel. It should be respected.

His Messenger صلی اللہ علیہ وسلم must be confirmed with a true heart. The commands that he has conveyed from Allah may be followed. He must be held dearer then one's own self, family, children, parents and all people. The people of his household رضی اللہ عنہ and His sahabah (Prophet's Companions) رضی اللہ عنہم should be loved and respected. His *sunnah (Holy Prophet's practice)* should be emulated and followed.

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[1] Bukhari # 6290, Muslim # 37-2184.

[2] Muslim # 95-65, Tirmidhi # 286.

The rulers of the Muslims should be respected faithfully and they should not be opposed. Their pious commands should be obeyed and their wicked directions should be avoided. If they are neglectful of the rights of their subjects then they should be cautioned in proper and legal ways but there should be not rebellion against them even if they are appressive.
The *ulama (Scholars)* should be respected. Their guidance on commands of Shari'ah (divine law) in accordance with the Quran and *sunnah (Holy Prophet's practice)* should be followed. Their pious deeds should be emulated.
As for all the Muslims, their good should be a priority, both in worldly matters and religion. They should be enjoined the reputable and forbidden the disreputable. Instead of letting them suffer in any way, efforts should be made to cause them gain.
This hadith (tradition) too is one of the (جوامع الكلم) (jawami ul Kalim) - short, pithy and rich expressions. Its brief words encompass the good and propitious matters of the world and the religion. All sciences, both ancient and latest, are included in this brief hadith (tradition).

(٤٩٦٧) وَعَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ بَايَعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى إِقَامِ الصَّلٰوةِ وَإِيْتَاءِ لزَّكٰوةِ وَ النُّصْحِ لِكُلِّ مُسْلِمٍ۔ (متفق علیه)

4967. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ said, "I pledged allegiance to Allah's Messenger صلی اللہ علیہ وسلم and swore to establish *salah (prayer)* and pay zakah (Annual due charity) and to be well-wishing to all Muslims."[1]

COMMENTARY: The basis of all worship and obedience to Allah is on two essentials: rights of Allah and rights of His creatures.
Sayyiduna Jarir رضی اللہ عنہ mentioned two primary rights of Allah which cover physical and monetary worship. After the testimony of faith, the highest and most excellent forms of worship and the most significant of the pillars of Islam are *salah (prayer)* and zakah (Annual due charity). It is possible that when he embraced Islam, fasting and Hajj (pilgrimage) (pilgrimage) were not prescribed. Similarly, he mentioned such of the rights of the creatures in whose ambit all the rights of fellow men are included - wishing well for them.
At this juncture, it is appropriate to recall an incident in the life of this honourable sahabi, Sayyiduna Jarir رضی اللہ عنہ its highlights the practical aspect of his aforementioned pledge of allegiance. He bought a horse at three hundred dirhams, but asked the seller, "This horse is worth more than three hundred dirhams. Will you sell it for four hundred dirhams?" The man said, "If you wish so, O Ibn Abdullah." He said, "The horse is worth more than four hundred dirhams. Will you sell it for five hundred dirhams?" He kept raising its price by one hundred dirhams till he finally paid for it eight hundred dirhams. He was asked by the people around, "Why did you raise its price?" He said, "The fact is that I had pledged allegiance to Allah's Messenger صلی اللہ علیہ وسلم and had sworn to be well-wishing to all Muslims. Now this man did not demand the full price of the horse, so I did not wish him be a loser and accordingly paid him the best price I could.

[1] Bukhari # 2715, Muslim # 97-56

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SECTION II اَلْفَصْلُ الثَّانِيْ

THE WRETCHED HAS NO MERCY

(٤٩٦٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ اَبَا الْقَاسِمِ الصَّادِقَ الْمَصْدُوْقَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُنْزَعُ الرَّحْمَةُ اِلَّا مِنْ شَقِيٍّ۔ (رواه احمد والترمذی)

4968. Sayyiduna Abu Hurayrah رضی اللہ عنہ said that he heard Abdul Qasim (الصادق المصدوق) (as-sadiq al-masduq) صلی اللہ علیہ وسلم – say, "Mercy is not withdrawn from any but the wretched."[1]

(as Sadiq al-masduq is 'the truthful whom people have confirmed as such.')

COMMENTARY: Sadiq is truthful in what he says. Musdaq is one whom the people have accepted to be truthful, or of whom Allah has made it known that he is truthful. These qualities describe the Prophet صلی اللہ علیہ وسلم. Not only was he truthful and everyone believed him to be truthful, but also Allah made it known that he was truthful. He said:

وَمَا يَنْطِقُ عَنِ الْهَوٰى

{Nor does he speak out of his own desire} (53: 3)

The wretched refers to the disbeliever or the hardened sinner. The disbelievers or the sinners become so hardhearted that they are bereft of the sentiment that inclines a man to show mercy to another man.

HAVE MERCY ON EARTHLINGS ALLAH WILL BE MERCIFUL TO YOU

(٤٩٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ اِرْحَمُوْا مَنْ فِي الْاَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَآءِ۔ (رواه ابوداؤد والترمذی)

4969. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "the merciful are shown mercy by Ar Rahman (The compassionate). Have mercy on those who are in the earth, he who is the heaven will have mercy on you."[2]

COMMENTARY: Those on earth include all living beings whether animals or human beings and whether pious or wicked human beings. However, the way to show mercy to the wicked is to prevent them from their evil behaviour and deeds. This is a reminder of the hadith (tradition):

'Help you brother whether he is an oppressor or the oppressed; It is explained there that an oppressor may be helped by dissuading him from committing oppression. (see hadith (tradition)# 4957)

Or, it could mean; have mercy on those who deserved it (in the earth).

'He who is in the heaven' is Allah, the Exalted, whose perfect Omnipotence is in the heaven, His perfect kingdom is also in heaven. Or this could refer to the angels. In this case, it would mean;

'Have mercy on those who live in the earth so that those who live in the heavens will show

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[1] Musnad Ahmad 2-442, Tirmidhi # 1923.

[2] Tirmidhi # 1924, Abu Dawud.

mercy to you.' Of course, they are the angels. Their manner of showing mercy to you is to protect you from your enemies and those who hurt you, like the jinns, devils and the mischievous human beings. And, they will pray for you to Allah and seek His forgiveness for you as well as for His mercy.

HE IS NOT THE FOLLOWER OF PROPHET'S صلی اللہ علیہ وسلم WHO IS NOT MERCIFUL TO THE YOUNG & RESPECTFUL TO HIS ELDERS

(٤٩٧٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا وَيَأْمُرْ بِالْمَعْرُوْفِ وَيَنْهَ عَنِ الْمُنْكَرِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4970. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not one of us who does not show mercy to our young and respect to our old (whether his age but older than him), and enjoin piety and forbid evil."[1]

RESPECT ELDERS & YOU WILL BE RESPECTED

(٤٩٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَكْرَمَ شَابٌّ شَيْخًا مِنْ اَجْلِ سِنِّهٖ اِلَّا قَيَّضَ اللّٰهُ لَهٗ عِنْدَ سِنِّهٖ مَنْ يُّكْرِمُهٗ۔ (رواه الترمذی)

4971. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a young man respects an elderly man because of his old age than Allah appoints for him one who will venerate him during his old age."[2]

COMMENTARY: Those who venerate their elders live long. An elderly mentor resided in Cairo. One of his disciples who resided in Khurasan decided to pay him a visit and serve him, so he walked up to there and served him for a long period of time. Meanwhile, some other sages visited the shaykh who instructed this disciple to care for their riding beasts. He obeyed and looked after the animals but felt bad about it. 'I have walked all the way for this...!' when the honourable visitors departed, the shaykh said to him, "You had a bad feeling when I asked you to attend to their beasts, but remember that you will get a great reward for it. Soon, Allah will raise you to a rank and great sages will visit and serve you. Such people will be assigned to you who will look after these honourable guests." Indeed, that proved to be true. Many righteous man poured in to pay homage to him and always a large number of mules and horses were found at his doorstep.

In fact, the narrator of this hadith (tradition), Sayyiduna Anas (ibn Maalik) رضی اللہ عنہ was showered large rewards and bounties for his service to Allah's Messenger صلی اللہ علیہ وسلم. He was ten years old when he began to serve the Prophet صلی اللہ علیہ وسلم and since then all his time was spent serving him till the Prophet صلی اللہ علیہ وسلم died. Allah granted him a long life after that. He lived peacefully in good circumstances a pure life for about one hundred and three years. Allah also blessed him with much wealth and with many children. It is said that he had one hundred sons.

SERVICE TO SCHOLAR & JUST KING

(٤٩٧٢) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اِجْلَالِ اللّٰهِ اِكْرَامَ ذِي الشَّيْبَةِ

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[1] Tirmidhi # 1921, Musnad Ahmad # 2329.

[2] Tirmidhi # 2022 (2029)

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الْمُسْلِمِ وَحَامِلِ الْقُرْاٰنِ غَيْرَ الْغَالِيْ فِيْهِ وَلَا الْجَافِيْ عَنْهُ وَاِكْرَامُ السُّلْطَانِ الْمُقْسِطِ۔ (رواه ابوداؤد والبيهقي في شعب الايمان)

4972. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely to extol Allah calls for honouring an old grey-haired Muslim, and to a bearer of the Quran (who has committed it to memory or who expounds it or keeps to it and advances in that but) who does not abandon it, and for honouring a just king (or ruler)."[1]

COMMENTARY: If anyone is disrespectful to any of these people then it is like being disrespectful to Allah.

The bearer of the Quran may be one who has memorized it, or one who expounds it, or, one who recites it much.

However, honouring them is subject to a condition that they should not exaggerate in that field and should not give up what they have acquired of the Quran. Rather, they should continue with it in a moderate manner. It is as the practice of the Prophet صلی اللہ علیہ وسلم in all forms of worship. The implication of not exaggerating is to not overdo in pronouncing the word, and in delivery, as ostentatious people do. They should not hurry through the recital to make it difficult to follow. Also, the Quran should not be given a wrong meaning and interpretation to accommodate one's false beliefs. Doubts should not be created in its commands. Further, one should not neglect to recite it or ignore rulers of its recital. And, its commands and guidance must be obeyed.

Some authorities have said that exaggeration in this field is to neglect the study of the Quran, learning, propagating and reforming, dhikr and worship completely and to merely recite the Quran. They say that to abandon the Quran is to occupy in the other things without reciting the Quran.

A just king or ruler does not tolerate injustice to his subjects and his decisions are always based on justice. This is highest form of a just ruler. Its lowest form is of a ruler whose justice overwhelms his injustice. If his injustice dominates his justice then he is not a just ruler. It is better to keep away from him. As for the rulers of today and their administration, it is difficult to call most of them as even of the lowest form of just rulers. They and their henchmen have let loose a wave of terror and oppressions over their subjects. This is why the *ulama (Scholars)* say that if anyone calls them just then he would be on the brink of the domain of disbelief, though not all rulers can be said to be devoid of justice totally. Actually, there is a fine distraction between 'the dispenser of justice' and 'the just person.' If we say of anyone that he dispenses justice then it certainly does not mean that he is just, because even such a person is said to dispense justice who does it occasionally, once in a while. On the other hand, a person is said to be just if he perpetually dispenses justice. This may be explained by the example of Zayd as regular at *salah (prayer)* It would mean that he does not miss his *salah (prayer)* but offers it promptly at its hour. On the other hand, if we say that zayd offers *salah (prayer)* then it would not necessarily mean that he never misses his *salah (prayer)*, but does offer it now and then.

Therefore, the word just in its real and extensive significance cannot be applied to the kings and rulers of the present times. It is not permitted to call any of the present day kings or

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[1] Abu Dawud # 3843, Bayhaqi in Shu'ab ul Eeman # 10986.

ruler just.

This hadith (tradition) mentions three kinds of people who should be venerated. Sayyiduna Tawus رضی اللہ عنہ has narrated - as cited by Sharh us *sunnah (Holy Prophet's practice)* - that it is masnun for you to honour and respect four people.

(i) A scholar (of religion).
(ii) An old man.
(iii) A king.
(iv) The father.

Mulla Ali Qari رحمہ اللہ has written that the mother is included when the father is mentioned here. As for the scholar, he is one who puts into practice his learning. We may compare it to the condition attached to the bearer of the Quran in this hadith (tradition).

The reason why this hadith (tradition) does not mention the father that it is very clear and everyone knows that the father should be honoured. Besides, only strangers are more deserving of being respected because relations are naturally worthy of respect and honour because of their nearness. Hence, if anyone's father is old and also a bearer of the Quran (having memorized it) and a practicing scholar and also a king or ruler in the sense of his real office or of his implicit position and spiritual merit, then this person must honour and respect his father very much more because he holds many qualities that make it *wajib (obligatory)* to honour him.

While this hadith (tradition) compares veneration of the mentioned people to honouring Allah another tradition cites the words of The Prophet's صلی اللہ علیہ وسلم comparing that to his own honour and veneration. Khatib رحمہ اللہ has included in his Jami the hadith (tradition) of Sayyiduna Anas رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said:

إِنَّ مِنْ إِجْلَالِي تَوْقِيرُ الشَّيْخِ مِنْ أُمَّتِي

"Surely honouring me calls for venerating an aged man of my umah."

KIND TREATMENT OF ORPHANS

(٤٩٧٣) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ (رواه ابن ماجة)

4973. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, The best of the houses of the Muslim is where an orphan resides and is treated kindly. And the worst of the houses of the Muslims is where an orphan resides and is treated in a bad way."[1]

COMMENTARY: Treating an orphan badly is to neglect his needs and upbringing so that he has an inferiority complex. He is beaten and put to inconvenience unnecessarily. It is not improper, however, to beat him for his poor studies and discipline. Rather, it is kindness to him do so.

(٤٩٧٤) وَعَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا لِلّٰهِ كَانَ لَهُ بِكُلِّ شَعْرَةٍ تَمُرُّ عَلَيْهَا يَدُهُ حَسَنَاتٌ وَمَنْ أَحْسَنَ إِلَى يَتِيمَةٍ أَوْ يَتِيمٍ عِنْدَهُ كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ

[1] Ibn Majah # 3679.

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كَهَاتَيْنِ وَقَرَنَ بَيْنَ اِصْبَعَيْهِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

4974. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who strokes an orphan's head only for Allah's sake will get blessing for every hair over which his hand passes (as many pieties will be recorded for him). And, he who treats well an orphan girl or boy who is under his care (whether his relative or stranger) will be with me in paradise like this," and he put two of his fingers (the middle and index) together.[1]

COMMENTARY: The *ulama (Scholars)* say that the blessings and pieties can be of varying degrees and number. The difference depends on the kind and strength of intention.

Treating the orphan well includes raising him or her in a good way. The hadith (tradition) also indicates that the guardian will find an easy death, on faith and painless.

BRINGING UP SISTER OR DAUGHTER

(٤٩٧٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰوٰى يَتِيْمًا اِلٰى طَعَامِهٖ وَشَرَابِهٖ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ اَلْبَتَّةَ اِلَّا اَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ وَمَنْ عَالَ ثَلٰثَ بَنَاتٍ اَوْ مِثْلَهُنَّ مِنَ الْاَخَوَاتِ فَاَدَّبَهُنَّ وَ رَحِمَهُنَّ حَتّٰى يُغْنِيَهُنَّ اللّٰهُ اَوْجَبَ اللّٰهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَوِثْنَتَيْنِ قَالَ اَوِ ثْنَتَيْنِ حَتّٰى لَوْ قَالُوْا اَوْ وَاحِدَةً لَقَالَ وَاحِدَةً وَمَنْ اَذْهَبَ اللّٰهُ بِكَرِيْمَتَيْهِ وَجَبَتْ لَهُ الْجَنَّةَ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا كَرِيْمَتَاهُ قَالَ عَيْنَاهُ۔ (رواه فی شرح السنة)

4975. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who shares with an orphan his food and dink, Allah makes it binding without fails to admit him to paradise unless he commits a sin that is unforgivable. He who brings up three daughters, or as many sisters, training them and treating them kindly till Allah makes them independent, Allah will assure him entry into paradise." A man asked, "O Messenger of Allah, or (if there are) only two?" He confirmed, 'Or two, "So much so that if they had asked, "Or, one?" he would have said, "Or one!" "and" (he said) "If Allah takes away his two dear things, then paradise will be assured t o him.' It was asked, "O Messenger of Allah, what are the two dear things?" He said, "His two eyes."[2]

COMMENTARY: The meaning of the 'sin that is unforgivable' is the sin of associating anything with Allah and of violating the rights of fellowmen, In other words, if a man commits a sin that will not be pardoned without seeking forgiveness ana making a repentance then he will not be recognized as deserving of paradise. All those sins that violate rights of Allah are forgiven except polytheism.

As for the words that he would have agreed. "Yes one!" if he had been asked, of that, it is part of the stronger and preferred opinion. It recognizes the Prophet's صلی اللہ علیہ وسلم practice of enforcing the commands of Shari'ah (divine law) at his own discretion. He implemented and exempted as he decided.

However, those scholars who do not recognize this opinion, interpret this portion of the

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[1] Tirmidhi # 1917, Musnad Ahmad 5. 265.

[2] Bayhaqi Shu'ab ul eeman # 3457, (Tirmidhi # 1917).

hadith (tradition) to mean that the Prophet صلى الله عليه وسلم had given the affirmative answer after receiving a revelation from Allah. This kind of thing is clear from other ahadith (tradition) too.

DISCIPLINING CHILDREN

(٤٩٧٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يُؤَدِّبَ الرَّجُلُ وَلَدَهٗ خَيْرٌ لَّهٗ مِنْ اَنْ يَتَصَدَّقَ بِصَاعٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَنَاصِحُ الرَّاوِيْ لَيْسَ عِنْدَ اَصْحَابِ الْحَدِيْثِ بِالْقَوِيِّ۔

4976. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "That a man should teach his son good manners is better than his giving a sa' (of grain) as sadaqah (charity)."[1]

COMMENTARY: [Tirmidhi has termed this hadith (tradition) as gharib and named one of the sub-narrators, Nasih as not (of a) strong (memory).]

The Arabic word (ادب) - adab) good manners truly means teaching manners as prescribed by Shari'ah (divine law).

It is very necessary to teach and up bring children in a proper way and Shari'ah (divine law) lays great importance on it. The parents are responsible for it and the correct approach is to touching religion, manners and conduct.

In spite to Tirmidhi's classification, the scholars of hadith (tradition) say that in teaching and exhorting to good deeds even weak ahadith (tradition) are cited.

(٤٩٧٧) وَعَنْ اَيُّوْبَ بْنِ مُوْسٰى عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَانَحَلَ وَالِدٌ وَلَدَهٗ مِنْ نَحْلٍ اَفْضَلَ مِنْ اَدَبٍ حَسَنٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا عِنْدِيْ حَدِيْثٌ مُرْسَلٌ۔

4977. Sayyiduna Ayyub رضى الله عنه reported from his father (Musa) رحمه الله who from his (Ayyub's) رحمه الله grandfather (Ibn Sa'eed) رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, There is no gift that a father presents to his son better than the gift of teaching good manners."[2]

COMMENTARY: Tirmidhi has termed this hadith (tradition) as mursal.

MERIT OF WIDOW WHO RAISES UP HER CHILDREN

(٤٩٧٨) وَعَنْ عَوْفِ بْنِ مَالِكِ الْاَشْجَعِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَامْرَاَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيٰمَةِ وَاَوْمَاَ يَزِيْدُ بْنُ زُرَيْعٍ اِلَى الْوُسْطٰى وَالسَّبَّابَةِ اِمْرَاَةٌ اٰمَتْ مِنْ زَوْجِهَا ذَاتُ مَنْصِبٍ وَجَمَالٍ حَبَسَتْ نَفْسَهَا عَلٰى يَتَامَاهَا حَتّٰى بَانُوْا اَوْ مَاتُوْا۔ (رواه ابوداؤد)

4978. Sayyiduna Awf ibn Maalik Al Ashja'I رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I and the woman whose cheeks have turned black (because of

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[1] Tirmidhi # 1951.

[2] Tirmidhi # 1952, Bayhaqi in Shu'a[illegible]

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looking after her children) will be like these two on the day of resurrection." (One of the sub-narrator) yazid ibn Zarai رحمه‌الله pointed out his middle and forefinger. (He described the woman as a)" woman of rank and beauty who has lost her husband (through death or divorce) and devotes herself to her orphan children till they separate (on becoming adult and independent) or die."[1]

COMMENTARY: If a woman is widowed or divorced and she does not remarry for the sake of her children, the Prophet صلى‌الله‌عليه‌وسلم assures her that, on the day of resurrection, she will be as near to him as two fingers are to one another. This means that it is a great virtue for such a woman to show patience and observe chastity to bring up her young children.

DO NOT PREFER SON OVER DAUGHTER

(٤٩٧٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ اُنْثٰى فَلَمْ يَئِدْهَا وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا يَعْنِي الذُّكُوْرَ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ۔ (رواه ابوداؤد)

4979. Sayyiduna Ibn Abbas رضى‌الله‌عنه narrated that Allah's Messenger صلى‌الله‌عليه‌وسلم said, "He who has a daughter or a sister and he does not bury her alive (as was done during the jahliyah) and does not treat her poorly, and prefer not his walad, meaning son to her (in giving anything or in general treatment), Allah will admit him to paradise (with he initial batches and the righteous)."[2]

COMMENTARY: Walad is used for both male and female child. So, Ibn Abbas رضى الله عنه made it clear by saying 'meaning, son.'

DO NOT LET ANYONE BACKBITE YOUR MUSLIM BROTHER

(٤٩٨٠) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ اغْتِيْبَ عِنْدَهُ اَخُوْهُ الْمُسْلِمُ وَهُوَ يَقْدِرُ عَلٰى نَصْرِهٖ فَنَصَرَهُ نَصَرَهُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ فَاِنْ لَّمْ يَنْصُرْهُ وَهُوَ يَقْدِرُ عَلٰى نَصْرِهٖ اَدْرَكَهُ اللّٰهُ بِهٖ فِي الدُّنْيَا وَالْاٰخِرَةِ۔ (رواه فى شرح السنة)

4980. Sayyiduna Anas رضى‌الله‌عنه narrated that the Prophet صلى‌الله‌عليه‌وسلم said, 'If a Muslim brother of anyone is backbited in his presence and he is able to help him and does help him, then Allah will help in this world and the next. But, if he does not help him though he is able to help him, then Allah will take him to account for that in this world and the next."[3]

COMMENTARY: It is a Muslim's responsibility to prevent anyone from backbiting another Muslim but if he does not fulfil his responsibility in spite of ability to do it then Allah will call him to reckon for it.

(٤٩٨١) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَّ عَنْ لَحْمِ اَخِيْهِ بِالْمَغِيْبَةِ كَانَ حَقًّا عَلَى اللّٰهِ اَنْ يُّعْتِقَهُ مِنَ النَّارِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4981. Sayyidah Asma bint Yazid رضى‌الله‌عنها narrated that Allah's Messenger صلى‌الله‌عليه‌وسلم

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[1] Abu Dawud # 5119.

[2] Abu Dawud # 5146.

[3] Bayhaqi in Sharh us Sunah # 3530.

said, "If any one prevents another from eating the flesh of his Muslim brother behind his back (Meaning, not letting another backbite him), then he has a right that Allah should free him from hell."[1]

COMMENTARY: To backbite someone is compared to eating the flesh of that person. The Quran says:

اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا

{would anyone of you like to eat the flesh of his dead brother} (49: 12)

To backbite a person is worse than killing him, because backbiting is dishonouring him. The man will either not go to hell at all or if he is consigned to it for his sins, he will be freed before completing his term.

(٤٩٨٢) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ مُسْلِمٍ يُرَدُّ مِنْ عِرْضِ اَخِيْهِ اِلَّا كَانَ حَقًّا عَلَى اللّٰهِ اَنْ يُرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيٰمَةِ ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ وَكَانَ حَقًّاعَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ۔ (رواه فى شرح السنة)

4982. Sayyiduna Abu Darda رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If any Muslim defends the honour of his (Muslim) brother (preventing anyone to backbite him) then it is upon Allah to defend him from the fire of hell on the day of resurrection." Then he recited this verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ

{And to help the believers is ever incumbent upon us}[2] (30: 47)

(٤٩٨٣) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَامِنْ اِمْرِءٍ مُسْلِمٍ يَخْذُلُ امْرَءً الْمُسْلِمًافِيْ مَوْضِعٍ يُنْتَهَكُ فِيْهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيْهِ مِنْ عِرْضِهٖ اِلَّاخَذَلَهُ اللّٰهُ تَعَالٰى فِيْ مَوْطِنٍ يُحِبُّ فِيْهِ نُصْرَتَهُ وَمَا مِنْ اِمْرِءٍ مُسْلِمٍ يَنْصُرُ مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَقَصُ فِيْهِ مِنْ عِرْضِهٖ وَيُنْتَهَكُ فِيْهِ مِنْ حُرْمَتِهٖ اِلَّا نَصَرَهُ اللّٰهُ تَعَالٰى فِيْ مَوْطِنٍ يُحِبُّ فِيْهِ نُصْرَتَهُ۔ (رواه ابوداؤد)

4983. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Never will a Muslim man abandon another Muslim man at a place where he is being disrespected and he is being defamed, but Allah, the Exalted will abandon him at a place where he needs His help. And, never will a Muslim man at a place where he is being defamed and is being disrespected (by being backbited), but Allah the exalted will help him at a place where he needs His help."[3]

CONCEAL DEFECTS OF OTHERS

(٤٩٨٤) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَاٰى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ اَحْيٰى مَوْءُوْدَةً۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَصَحَّحَه۔

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[1] Bayhaqi in Shu ab ul eeman, Musnad Ahmad 6-461.

[2] Bayhaqi Sharh us *sunnah (Holy Prophet's practice)* # 3528, Tirmidhi # 1931, Musnad Ahmad 60450.

[3] Abu Dawud # 4883, Musnad Ahmad 4-30.

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4984. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who sees a defect (or evil as ought to be hidden) and conceals it is like him who sees a girl who is buried alive."[1]

COMMENTARY: If anyone's defect is disclosed then he becomes like a dead man because of shame. He wishes, 'were I dead! So, he who conceals his fault is like one who revives him or saves him from his grave.

BELIEVERS ARE MIRRORS OF EACH OTHER

(٤٩٨٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَدَكُمْ مِرْاٰةُ اَخِيْهِ فَاِنْ رَاٰى بِهٖ اَذًى فَلْيَمُطْ عَنْهُ۔ رَوَاهُ التِّرْمِذِيُّ وَضَعَّفَهٗ وَفِيْ رِوَايَةٍ لَهٗ وَلِاَبِيْ دَاوٗدَ اَلْمُؤْمِنُ مِرْءَةُ الْمُؤْمِنِ وَالْمُؤْمِنُ اَخُوا الْمُؤْمِنِ يَكُفُّ عَنْهُ ضَيْعَتَهٗ وَيَحُوْطُهٗ مِنْ وَّرَائِهٖ۔

4985. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Each of you is (like) the mirror of his (Muslim) brother. Hence, if he sees in him something wrong, he should remove it from him." (Bring him to the right path by preaching mildly or warning or pointing out his fault but by pursuing the rules of admonition). Tirmidhi termed this narration weak. But, according to another version: (The Prophet صلی اللہ علیہ وسلم said:) 'A believer is the mirror of another believer, and a believer is the brother of another believer. He protects him from loss (through evil or defect by removing) and cares for him in his absence (concerning his rights and interests)."[2]

COMMENTARY: When a Muslim obverses some shortcomings in another, he must caution him secretly. Other people should not know of it and he should not be disgraced. The other person should pay heed and correct himself. This is the demand of the spiritual link between two Muslims. This is well wishing and cooperation between two Muslims as advocated by Islam. It is sympathy with the community and a means of its prosperity. Perhaps. This is why Mawlana Roomi رحمہ اللہ said, "the Sufis are on the path of goodness and virtue as long as they are engaged in correcting each other's condition. But, when they become negligent on this account they will perish."

It is the call of religious fraternity that each Muslim must take it as his responsibility to protect the honour, life and property of other Muslims even in their absence.

PREVENT MUSLIMS FROM SLANDERING OTHERS ALLAH WILL PUT OFF THE FIRE FROM YOU

(٤٩٨٦) وَعَنْ مُعَاذِبْنِ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَمٰى مُؤْمِنًا مِّنْ مُنَافِقٍ بَعَثَ اللّٰهُ مَلَكًا يَحْمِيْ لَحْمَهٗ يَوْمَ الْقِيٰمَةِ مِنْ نَّارِ جَهَنَّمَ وَمَنْ رَمٰى مُسْلِمًا بِشَيْءٍ يُرِيْدُ بِهٖ شَيْنَهٗ حَبَسَهُ اللّٰهُ عَلٰى جَسْرِ جَهَنَّمَ حَتّٰى يَخْرُجَ مِمَّا قَالَ۔ (رواه ابوداؤد)

4986. Sayyiduna Mu'adh ibn Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who protects a believer from (the mischief against his honour of) a

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[1] Musnad ahmad 4-147, Tirmidhi # 1930.

[2] Tirmidhi # 1929 (1936), Abu Dawud # 4918.

hypocrite, Allah will send an angel who will protect his flesh from the fire of hell on the day of resurrection. But, if anyone casts on a Muslim something whereby he intends to cast aspersion on his character, then he will be confined by Allah on the bridge over hell till he comes out of what he has said (by serving the punishment for it)."[1]

COMMENTARY: The hypocrite is he who backbites. Anyone in his hearing but speaks well of him on his face. Backbiting and slandering are traits of the hypocrite.

The concluding portion of the hadith (tradition) 'till he comes out of what he has said' means:

Till he pleases the one whom he had accused, or

Till he is cleared of his sin through intercession or serving the prescribed punishment.

WELL WISHERS

(٤٩٨٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْاَصْحَابِ عِنْدَ اللّٰهِ خَيْرُهُمْ لِصَاحِبِهٖ وَخَيْرُ الْجِيْرَانِ عِنْدَ اللّٰهِ خَيْرُهُمْ لِجَارِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

4987. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The best of the companions in he sight of Allah is the who is best for his companion and the best of the neighbours in the sight of Allah is he who is best for his neighbour."[2]

COMMENTARY: Such a person is not only the best of all companions and of all neighbour but he also qualifies for high reward from Allah.

ALLAH'S JUDGEMENT IS AT THE CREATURES TONGUE

(٤٩٨٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ كَيْفَ لِيْ اَنْ اَعْلَمَ اِذَا اَحْسَنْتُ اَوْ اِذَا اَسَأْتُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعْتَ جِيْرَانَكَ يَقُوْلُوْنَ قَدْ اَحْسَنْتَ فَقَدْ اَحْسَنْتَ وَاِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ اَسَأْتَ فَقَدْ اَسَأْتَ۔ (رواه ابن ماجة)

4988. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that a man asked the Prophet صلی اللہ علیہ وسلم, "O Messenger of Allah, how may I know when I have done good and when I have done wrong?" (He meant how he could find out what he did was approved by Shari'ah (divine law), or not?) The Prophet صلی اللہ علیہ وسلم said, "when you hear neighbours say that you have done good, you have indeed done the approved but when you hear them say that you have done bad, you have done bad."[3]

COMMENTARY: This is the general consensus of the neighbour not just a few, for a few may join hands to give a wrong decision. Shaykh Abdul Haq Dahlawi رحمہ اللہ said, clearly that the neighbour must be truthful and just and intelligent. They should not be very close to this man and not even his adversaries.

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[1] Abu Dawud # 4883.

[2] Tirmidhi # 1944, Darimi.

[3] Ibn Majah # 4222.

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This hadith (tradition) is summed up in the terse words of Sayyiduna Ali رضی اللہ عنہ (السنۃ الخلق افلام الخلق) "The tongue of the creatures is the pen of the Creator."
Or, it is as a poet has said in Urdu:

برا کہے جسے عالم اسے برا سمجھو زبانِ خلق کو نقارۂ خدا سمجھو

PAY RESPECT TO RANK

(٤٩٨٩) وَعَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنْزِلُوا النَّاسَ مَنَازِلَهُمْ۔ (رواہ ابوداؤد)

4989. Sayyidah Ayshash رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, "Deal with people according to their ranks.[1]

COMMENTARY: In dealing with people, distinguish between the honourable and the defamed. This means that a servant should not be treated at par with the master but their respective stations should be borne in mind and this is as the Quran says:

فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ

{We have preferred some of them about others...} (2: 253)

It is reported in Ahya ul Uloom that Sayyidah Ayshah رضی اللہ عنہا was having her meal. She observed a beggar going on the street and sent him a piece of bread. Later, a rider passed by and she sent him a message that if he wished he could have a meal. When asked about it she said that Allah's Messenger صلی اللہ علیہ وسلم had said, "Treat everyone according to his station. So, she could not have given a piece of bread to the rider.
This hadith (tradition) is evidence that the *ulama (Scholars)* who contend that the Prophet علیہ السلام and the caliphs are of different degrees are correct. But the contention of the rich and the ruler is false when they claim distinction on the basis of this hadith (tradition). It is tantamount to being astray because the *ulama (Scholars)* are learned man and are distinguished on the basis of their learning and none of them is degraded because any of the more learned of them is given higher respect. On the other hand, the people of the world look down upon the poor and needy even if a poor person may be more learned, and they raise in honour the rich and the rulers, even if they are sinful.
If the worldly-minded begin to cite this hadith (tradition) to prove their ends, then what may we say but on the side are the ualma whom Allah has raised high and on the other are the unfortunate worldly people whom He let go astray.

قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ

{Each group know its own place for water} (2: 60)

SECTION III اَلْفَصْلُ الثَّالِثُ

SPEAK THE TRUTH & BE HONEST

(٤٩٩٠) عَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ قُرَادٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا وَجَعَلَ اَصْحَابُهُ يَتَمَسَّحُوْنَ بِوَضُوْئِهٖ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَحْمِلُكُمْ عَلٰى هٰذَا قَالُوْا حُبُّ اللّٰهِ وَرَسُوْلِهٖ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يُّحِبَّ اللّٰهَ وَرَسُوْلَهٗ اَوْ يُحِبُّهُ اللّٰهُ وَرَسُوْلُهٗ فَلْيَصْدُقْ حَدِيْثَهٗ اِذَا

[1] Abu Dawud # 4842.

حَدَّثَ وَلْيُؤَدِّ اَمَانَتَهٗ اِذَا ؤْتُمِنَ وَلْيُحْسِنْ جِوَارَ مَنْ جَاوَرَهٗ۔

4990. Sayyiduna Abdur Rahman ibn Abu Qurad رضی اللہ عنہ narrated that one day the Prophet صلی اللہ علیہ وسلم performed ablution. His companions began to wipe themselves with the water with which he made ablution. So, the Prophet صلی اللہ علیہ وسلم asked them, 'what made you do it? They said, 'Love of Allah and His Messenger, And, the Prophet صلی اللہ علیہ وسلم said, "He to him it pleases to love Allah and His Messenger – or, that Allah and His Messenger should love him – must speak the truth whenever he speaks out, and must honour his trust whenever he is trusted with anything, and must be a good neighbour of his neighbours."[1]

COMMENTARY: Most *ulama (Scholars)* say that it was the water remaining in the vessel after the Prophet صلی اللہ علیہ وسلم had performed his ablution. But, some say that it was what dropped from his limbs as he performed ablution.

To love Allah and His Messenger is a means to get their love. This second degree is much higher than the first, but both degrees are interrelated.

However, the Prophet صلی اللہ علیہ وسلم made it clear that the claim to love Allah and His messenger must be substantiated by obeying their commands –doing what they have asked should be done and abstaining from what they have forbidden. Such things as concern rights of fellow men are more important to observe.

IGNORING A HUNGRY NEIGHBOUR SHOWS LACK OF FAITH

(٤٩٩١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيْسَ الْمُؤْمِنُ بِالَّذِيْ يَشْبَعُ وَجَارُهٗ جَائِعٌ اِلٰى جَنْبِهٖ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

4991. Sayyiduna Ibn Abbas narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He is not a perfect believer who satiates himself while his neighbour next to him is hungry."[2]

COMMENTARY: It can never be excepted of a perfect Muslim that he knows about a hungry neighbour but fails to feed him. Who can be more negligent?

WARNING TO A RUDE WOMAN

(٤٩٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اِنَّ فُلَانَةَ تُذْكَرُ مِنْ كَثْرَةِ صَلَاتِهَا وَ صِيَامِهَا وَصَدَقَتِهَا غَيْرَ اَنَّهَا تُؤْذِيْ جِيْرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي النَّارِ قَالَ يَا رَسُوْلَ اللّٰهِ فَاِنَّ فُلَانَةَ تُذْكَرُ قِلَّةُ صِيَامِهَا وَصَدَقَتِهَا اَوْ صَلَاتِهَا وَ اِنَّهَا تَصَدَّقُ بِالْاَثْوَارِ مِنَ الْاَقِطِ وَلَا تُؤْذِيْ بِلِسَانِهَا جِيْرَانَهَا قَالَ هِيَ فِي الْجَنَّةِ۔ (رواه احمد والبيهقي في شعب الايمان)

4992. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man submitted, "O Messenger صلی اللہ علیہ وسلم of Allah, a certain woman is remembered for offering very much *salah (prayer)*, fasting very often and giving plenty of charity but she is a nuisance to her neighbour because of her nasty tongue." He said, "She will go to

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[1] Bayhaqi # 1533.

[2] Bayhaqi in Shu'ab ul eeman # 5[illegible] Musnad Ahmad 1:55

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hell." The man submitted about another woman as being known for some (occasional) fasting, little charity and not very much *salah (prayer)* but for giving pieces of curd as charity and for not bothering her neighbours with her tongue. He said, "She will be admitted to paradise."[1]

COMMENTARY: Religion depends on discharging the prescribed duties and abstaining from sin and disobedience. Nothing will be achieved by pursuing the supererogatory and neglecting the essential, meaning the obligatory. Many *ulama (Scholars)* and the righteous are prone to this weakness. The *ulama (Scholars)* abandon such things as it is *wajib (obligatory)* to act on and the righteous fail to acquire the knowledge that it is *wajib (obligatory)* to obtain. Both are involved in neglecting the *wajib (obligatory)*.

As for the shaykhs (leading religious scholars) and Sufis who are known for both learning and putting to practice, they give the same importance to observing the *wajib (obligatory)* as they do to the keeping away from the sin of abstaining from the *wajib (obligatory)*. In a sense, they give more importance to giving up and so pursue the principles of the wise physicians that prevention is preferred to medicine. They ask the patient to first take precautionary measure and they prevent him from certain things. Then they give him medicine. So, too, the shaykhs (leading religious scholars) and Sufis first get their disciples to make repentance.

Just as a patient who does not abstain from the harmful cannot get better with whatever costly medicine he takes, so too a Muslim who does not abstain from sin and does not keep away from neglecting the *wajib (obligatory)* duties will not gain from worship and the supererogatory. It is to this very fact that the kalimah tawhid point out. It begins with a negative word - a denial - and then makes a confirmation. The attributes of seizure predominate the attributes of confirmation because the latter are essential and expected but the former are not guaranteed.

(٤٩٩٣) وَعَنْهُ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَفَ عَلٰى نَاسٍ جُلُوْسٍ فَقَالَ أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ قَالَ فَسَكَتُوْا فَقَالَ ذٰلِكَ ثَلٰثَ مَرَّاتٍ فَقَالَ رَجُلٌ بَلٰى يَا رَسُوْلَ اللّٰهِ أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا فَقَالَ خَيْرُكُمْ مَنْ يُّرْجٰى خَيْرُهُ وَيُؤْمِنُ شَرُّهُ وَشَرُّكُمْ مَنْ لَا يُرْجٰى خَيْرُهُ وَلَا يُؤْمِنُ شَرُّهُ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

4993. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم stood by certain people who were seated and asked,, "shall I inform you of the best of you and the worst of you?" They observed silence (fearing that he would name each of them and disclose whether he was pious or wicked). So, he repeated his question three times, and a man then submitted, "Of course, O Messenger of Allah, do inform us of the best of us and the worst of us." He said "The best of you is he from whom his good is expected and his evil is not apprehended while the worst of you is he from whom his good is not anticipated and his evil is feared."[2]

COMMENTARY: Apart from the best and the worst mentioned in the hadith (tradition), there also are a person from whom people might expect good but do not feel safe from his

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[1] Musnad Ahmad 2-440, Bayhaqi in Shu'ab ul eeman # 5946.

[2] Tirmidhi # 2263 (2230), Bayhaqi in Shu'ab ul eeman Musnad Ahmad # 3808.

mischief, and a person from whose evil they are safe but do not hope for any good from him. Such kinds are neither the best nor the worst.

PERFECT MUSLIM & PERFECT BELIEVER

(٤٩٩٤) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَسَمَ بَيْنَكُمْ اَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ اَرْزَاقَكُمْ اِنَّ اللّٰهَ يُعْطِى الدُّنْيَا مَنْ يُّحِبُّ وَمَنْ لَّا يُحِبُّ وَلَا يُعْطِى الدِّيْنَ اِلَّا مَنْ اَحَبَّ فَمَنْ اَعْطَاهُ اللّٰهُ الدِّيْنَ فَقَدْ اَحَبَّهٗ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَا يُسْلِمُ عَبْدٌ حَتّٰى يُسْلِمَ قَلْبُهٗ وَلِسَانُهٗ وَلَا يُؤْمِنُ حَتّٰى يَاْمَنُ جَارُهٗ بَوَائِقَهٗ۔

4994. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah, the Exalted, has divided among you your manners just as He has divided among you your provision. Indeed, Allah, the Exalted, grants (the things of) the world to those whom He loves (like, Sayyiduna Sulayman علیہ السلام, the Prophet, and Uthman رضی اللہ عنہ the sahabi, and so on), and to those whom He does not love (like, the pharaoh, and so on). But, He does not give religion except to those whom He loves. Hence, he whom Allah has given religion is, indeed, loved by Him. By him in whose hand is my soul, a man is not a Muslim till his heart and his tongue (too) submit. And, he does not believe (meaning, is not a believer) till his neighbour is safe from his mischief."[1]

COMMENTARY: The submission of the heart is to purge it of false beliefs and ideologies. The Islam of t he tongue is to preserve it of meaningless talk. Moreover, their Islam is that confirmation and declaration on which faith is based. It means that when the outer and inner beliefs and concepts of a person and identical then that is evidence of his faith and his Islam being perfect. This is why only the heart and the tongue are mentioned. They are the axis on which faith and Islam depend.

MUTUAL LOVE LEADS TO UNITY

(٤٩٩٥) وَعَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ مَاْلَفٌ وَلَا خَيْرَ فِيْمَنْ لَا يَاْلَفُ وَلَا يُؤْلَفُ۔ رَوَاهُ مَا اَحْمَدُ وَالْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ۔

4995. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said 'A believer is friendly (and intimate). And, there is no good in him who is not friendly and is not loved (as a friend by others)."[2]

COMMENTARY: A believer loves others and they love him. This is what one version of the hadith (tradition) says.

Teebi رحمہ اللہ says that perhaps the word is used to emphasise that a believer is one who loves. As it stands in the translation it means that Muslims are cordial to each other. It is through mutual affection that they unite together. If they lose the spirit of mutual affinity then they will be divided and disperse. Accordingly. Allah says;

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[1] Musnad Ahmad 1-387, Bayhaqi in Shu'ab ul eeman # 5524.

[2] Musnad Ahmad 2-400 Bayhaqi # 8119.

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كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ الاية

{...you were enemies and He joined your hearts together.} (3: 109)

In this way, He made clear that the mutual love and intimacy of the Muslims is a great blessing for them. This subject is treated in the Quran at many places.

FULFILLING NEED OF A MUSLIM

(٤٩٩٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَضٰى لِاَحَدٍ مِنْ اُمَّتِيْ حَاجَةً يُرِيْدُ اَنْ يَّسُرَّهٗ بِهَا فَقَدْ سَرَّنِيْ وَمَنْ سَرَّنِيْ فَقَدْ سَرَّ اللّٰهَ وَمَنْ سَرَّ اللّٰهَ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ۔

4996. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger said, He who provides to anyone of my *ummah* his need aiming thereby to please him, indeed pleased me. And, he who pleases me has indeed pleased Allah. And he who has pleased Allah, Allah will admit him to paradise."[1]

COMMENTARY: Khatib رحمہ اللہ has cited the hadith (tradition) of Anas رضی اللہ عنہ in Jami' Saghir in these words "He who provides the need of his brother Muslim will earn performing Hajj (pilgrimage) and umrah."

REMOVING A MUSLIM'S DIFFICULTY

(٤٩٩٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَغَاثَ مَلْهُوْفًا كَتَبَ اللّٰهُ لَهٗ ثَلٰثًا وَسَبْعِيْنَ مَغْفِرَةً وَاحِدَةٌ فِيْهَا صَلَاحُ اَمْرِهٖ كُلِّهٖ وَثِنْتَانِ وَسَبْعُوْنَ لَهٗ دَرَجَاتٌ يَوْمَ الْقِيٰمَةِ۔

4997. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who helps an oppressed, will have Allah record for him seventy three (blessings of) forgiveness, one of which is enough to (improve and) set right all his affairs (of the world and the hereafter). The (remaining) seventy two will serve to raise the ranks for him on the day of resurrection."[2]

COMMENTARY: Only the Prophet صلی اللہ علیہ وسلم knows the exact meaning of seventy three blessings of forgivness. This number could signify numerous. Or, one forgiveness in enough for all sins while the remaining will raise his rank (in paradise).

CREATURES ARE DEPENDANTS OF ALLAH

(٤٩٩٨-٤٩٩٩) وَعَنْهُ وَعَنْ عَبْدِاللّٰهِ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلى الله عليه وسلم اَلْخَلْقُ عِيَالُ اللّٰهِ فَاَحَبُّ الْخَلْقِ اِلَى اللّٰهِ مَنْ اَحْسَنَ اِلٰى عِيَالِهٖ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

4998 & 4999. Sayyiduna Anas رضی اللہ عنہ and Sayyiduna Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "All creatures are dependents of Allah. The dearest of His creatures to Allah is he who treats His dependents kindly."[3]

COMMENTARY: The Arabic word is (عیال) (ayaal). It means 'dependents. Allah is responsible to raise them, provide them food and drink and their needs. He says:

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[1] Bayhaqi # 8635.

[2] Bayhaqi # 8670.

[3] Bayhaqi in Shu'ab ul eeman # 8170, 8447, 8448.

وَمَا مِنْ دَابَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا

{And there is not creature on the earth but upon Allah rests its sustenance.} (11: 6)

QUARRELLING NEIGHBOURS

(۵۰۰۰) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيٰمَةِ جَارَانِ۔

(رواه احمد)

5000. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the first two disputants will be the quarrelling neighbours."[1]

COMMENTARY: The first case that will come up for reckoning on the day of resurrection after the fate of the inmates of hell is sealed will be of two neihbours complaining against one another of violation of rights and harassment.

However, according to another tradition, the first thing about which reckoning will be called will be *salah (prayer)*. And, yet another says that it will be about blood. The *ulama (Scholars)* say that the first case about right of Allah will be concerning *salah (prayer)*, about rights of fellowmen will be blood and about disputants will be the two quarrelling neighbours.

CURE OF HARDHEARTEDNESS

(۵۰۰۱) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا شَكَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهٖ قَالَ امْسَحْ رَاْسَ الْيَتِيْمِ وَاَطْعِمِ الْمِسْكِيْنَ۔ (رواه احمد)

5001. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man complained to the Prophet صلی اللہ علیہ وسلم about being hard-hearted. He said, "Stroke the head of orphans and feed the poor."

CARE FOR WIDOWED DAUGHTER

(۵۰۰۲) وَعَنْ سُرَاقَةَ بْنِ مَالِكٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلَا اَدُلُّكُمْ عَلٰى اَفْضَلِ الصَّدَقَةِ اِبْنَتُكَ مَرْدُوْدَةٌ اِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ۔ (رواه ابن ماجه)

5002. Sayyiduna Suraqah ibn Maalik رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم asked, "Shall I not tell you of the most excellent sadaqah (charity)? It is to care (and provide sustenance) for your daughter who is sent back to you, there being no on to provide for her, but you."[2]

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[1] Musnad Ahmad 4-151.

[2] Ibn Majah # 3667, Musnad Ahmad 4-175

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CHAPTER - XVI

LOVE OF ALLAH & FOR ALLAH

بَابُ الْحُبِّ فِي اللّٰهِ وَمِنَ اللّٰهِ

The relationship of servitude with the worshipped Being and the love of Him should be free of ostentation and base desires. Rather, the love should be merely for Allah's pleasure. As for love for Allah, any kind of relationship with a creature and loves for him should be only for the sake of Allah and only in His path without any worldly aim or profit. It should be merely to please Allah.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

UNITY OR DIVERGENCE HERE WILL BE REFLECTED IN THE NEXT WORLD

(٥٠٠٣-٥٠٠٤) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاَرْوَاحُ جُنُوْدٌ مُجَنَّدَةٌ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ۔ رَوَاهُ الْبُخَارِيُّ رَوَاهُ مُسْلِمٌ عَنْ اَبِيْ هُرَيْرَةَ۔

5003. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Souls were as hosts gathered at a place (before being assigned to bodies). They who know each other (because of familiarity) are friendly (in this world too). But, they who did not know each other will remain aloof."[1]

5004. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated it too.[2]

COMMENTARY: The *ulama (Scholars)* say that the souls of all the bodies created so far in this world or which will be created till the Last Hour, were brought into existence much earlier than their respective bodies. They exist in the world of souls and when the body of anyone is created it is moved to its body.

Therefore, is the beginning of the creation from infinity, Allah gathered the souls together in the form of ants to get from them their affirmation of His divinity (and being Lord), their pledge. The souls that became familiar to each other at that time and the souls that did not become familiar to each other retained the acquaintance and intimacy or the lack of it after moving into their bodies. We may express this idea in different words. The pious people who love each other, or the evil people who gang up together in this world were friends or colleagues even as souls. And the pious who keep away from the wicked here, unfamiliar with them as souls.

The familiarly persists in this world only because of Divine inspiration. Allah puts their emotion into their hearts in this world when they move into their bodies.

CREATURES BE FRIEND WHOM ALLAH ENDEARS

(٥٠٠٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ اِذَا اَحَبَّ عَبْدًا دَعَا جِبْرَئِيْلَ فَقَالَ اِنِّيْ اُحِبُّ فُلَانًا فَاَحِبَّهٗ قَالَ فَيُحِبُّهٗ جِبْرَئِيْلُ ثُمَّ يُنَادِيْ فِي السَّمَآءِ فَيَقُوْلُ اِنَّ اللّٰهَ يُحِبُّ فُلَانًا فَاَحِبُّوْهُ

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[1] Bukhari # 3336.

[2] Muslim # 159. 2638.

فَيُحِبُّهُ اَهْلُ السَّمَآءِ ثُمَّ يُوْضَعُ لَهُ الْقَبُوْلُ فِي الْاَرْضِ وَاِذَا اَبْغَضَ عَبْدًا دَعَا جِبْرَئِيْلَ فَيَقُوْلُ اِنِّيْ اُبْغِضُ فُلَانًافَاَبْغِضْهُ قَالَ فَيُبْغِضُهُ جِبْرَئِيْلُ ثُمَّ يُنَادِيْ فِيْ اَهْلِ السَّمَآءِ اِنَّ اللّٰهَ يُبْغِضُ فُلَانًا فَاَبْغِضُوْهُ قَالَ فَيُبْغِضُوْنَهُ ثُمَّ يُوْضَعُ لَهُ الْبَغْضَآءُ فِي الْاَرْضِ۔ (رواه مسلم)

5005. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'When Allah loves a person. He calls Jibril علیہ السلام and says, 'I love so and so. Hence, you too must love him.'

He said further, Jibril علیہ السلام begins to love him and announces in the heaven, saying, 'Allah loves so and so. Hence, you too must love him. The dwellers of heaven then begin to love him. Thereafter, love (and approval) for him is places in the earth. (So, all mankind and jinn begin to love him)."

"When Allah does not like a person. He calls Jibril علیہ السلام and says, 'I do not like so and so. Hence, you too must dislike him.' Accordingly, Jibril علیہ السلام begins not to like him and announces to the dwellers of heaven, 'Surely, Allah does not like so-and-so. Hence, you should not like him too."

He said further, 'They begin not to like him. Thereafter, dislike for him is placed in the earth."[1]

COMMENTARY: Allah's love of a creature is manifest in His blessings on him, guiding him and showing mercy to him. His dislike takes the form of punishment. The angels make istighfar for him, praise him and pray for him to Allah. Love for the person could also be in its general sense: to be inclined to him and crave to meet him.

Mulla Ali Qari رحمہ اللہ said that it is more proper to go by its general and original sense. The reason is that if the original meaning of anything is suitable then the implied meaning must not be adopted. Moreover, when the original meaning is applied, it stands to reason that the angels will make istighfar and pray for him.

LOVE OF EACH OTHER FOR ALLAH'S SAKE

(٥٠٠٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ يَوْمَ الْقِيٰمَةِ اَيْنَ الْمُتَحَابُّوْنَ بِجَلَالِيْ اَلْيَوْمَ اُظِلُّهُمْ فِيْ ظِلِّيْ يَوْمَ لَا ظِلَّ اِلَّا ظِلِّيْ۔ (رواه مسلم)

5006. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, Allah the Exalted will ask, 'where are they who love each other for my glory's sake? (meaning, for the sake of my pleasure to earn more reward). Indeed I shall bring them, today under my shade - the day when there is no shade but My shade."[2]

COMMENTARY: Allah's shade means the shade of the throne as stated explicitly in some ahadith (tradition). It could also refer to Allah's mercy and protection as the king is said to be Allah's shade on the earth. Or, it could mean the comforts and blessings that Allah will shower on them on the day of resurrection, for this word (ظل) (Zill) is used in Arabic in the sense of comfort. A life of happiness and comfort is (عیش ظلیل).

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[1] Muslim # 157-2637, Bukhari # 3209, Musnad Ahmad 2-247, Muwatta Maalik # 51. 5-15.

[2] Muslim # 37. 2566.

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LOVE FOR ALLAH'S SAKE

(٥٠٠٧) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَجُلًا زَارَ اَخًا لَهُ فِيْ قَرْيَةٍ اُخْرٰى فَاَرْصَدَ اللّٰهُ لَهُ عَلٰى مَدْرَجَتِهٖ مَلَكًا قَالَ اَيْنَ تُرِيْدُ قَالَ اُرِيْدُ اَخًا لِيْ فِيْ هٰذِهِ الْقَرْيَةِ قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ اَنِّيْ اَحْبَبْتُهٗ فِي اللّٰهِ قَالَ فَاِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكَ بِاَنَّ اللّٰهَ قَدْ اَحَبَّكَ كَمَا اَحْبَبْتَهٗ فِيْهِ۔ (رواه مسلم)

5007. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "A man set out to visit one of his brothers in another village. Allah appointed an angel to wait for him on his path. He asked him (when he arrived), 'where are you headed?' He said, 'I intend to visit a brother of mine in this village.' He asked, 'Do you against him some bounty to reclaim?' He said, 'No. I only (visit him because I) Love him for the sake of Allah.' He said, 'I am Allah's messenger sent to you give you glad tidings that Allah loves you just as you love him (your brother) for His sake,[1]

COMMENTARY: Loving anyone for the sake of Allah fetches one Allah's love for oneself. This hadith (tradition) also stresses the virtue of meeting the righteous.

Sometimes Allah sends angels to the righteous and His dear ones and they also speak to them. However, this was exclusive to the past *ummah*s because now no prophet will be sent and the coming of the angels has ceased.

THOSE WHO LOVE THE RIGHTEOUS WILL BE WITH THEM IN THE HEREAFTER

(٥٠٠٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ كَيْفَ تَقُوْلُ فِيْ رَجُلٍ اَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ فَقَالَ اَلْمَرْءُ مَعَ مَنْ اَحَبَّ۔ (متفق عليه)

5008. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that man came to the Prophet صلی اللہ علیہ وسلم and asked him, "O Messenger of Allah, what do you say about a man who loves a people (like the *ulama (Scholars)*, the righteous, etc) but he does not keep pace with them (by acquiring their knowledge)?" He said, "The man will be with those whom he loves."[2]

COMMENTARY: He who loves a scholar will be with him on the day of resurrection. However, perfect love is one that takes one to the same level of learning and practice But simple conviction and love too is a means to being together. They will be resurrected with them and will keep their company in the hereafter.

Mulla Ali Qari رحمہ اللہ said that the hadith (tradition) conveys a general application that a person will be with those whom he loves whether they are pious or wicked. His view is upheld by another hadith (tradition):

اَلْمَرْءُ عَلٰى دِيْنِ خَلِيْلِهٖ

"A man pursues the religion of his friend." (# 5019, following)

This means that those people who are attached to the *ulama (Scholars)*, the righteous and the elders have glad tidings in this hadith (tradition) of an auspicious death (on faith) and

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[1] Muslim # 38-2567.

[2] Bukhari # 6169, Muslim # 165-2640.

success in the hereafter. As for those who keep company of the evil and of Allah's enemies, they should take heed from this hadith (tradition).

(٥٠٠٩) وَعَنْ اَنَسٍ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ مَتَى السَّاعَةُ قَالَ وَيْلَكَ وَمَا اَعْدَدْتَ لَهَا قَالَ مَا اَعْدَدْتُ لَهَا اِلَّا اِنِّيْ اُحِبُّ اللّٰهَ وَرَسُوْلَهٗ قَالَ اَنْتَ مَعَ مَنْ اَحْبَبْتَ قَالَ اَنَسٌ فَمَا رَاَيْتُ الْمُسْلِمِيْنَ فَرِحُوْا بِشَيْءٍ بَعْدَ الْاِسْلَامِ فَرَحَهُمْ بِهَا۔ (متفق علیه)

5009. Sayyiduna Anas رضی اللہ عنہ narrated that a man asked, "O Messenger of Allah, when will the Last Hour come?" He asked (in response), "woe to you! How are you ready for it?" He submitted, "I have made no preparation for it, but I do love Allah and His Messenger." He said, "You will be with whom you love." Anas رضی اللہ عنہ added "I had not observed the Muslims as happy about anything after their Islam as they were on hearing this."[1]

COMMENTARY: Certainly this man was not without actual worship but he did not mention it out of humility. He concealed his servitude. This is what a sincere believer does. Besides, love of Allah and His Messenger صلی اللہ علیہ وسلم are the essential things of religion. Different forms of worship follow because of the love spontaneously. He mentioned only love of Allah and His Messenger صلی اللہ علیہ وسلم because by itself it is the highest degree in the Allah loves him who loves Allah as, indeed, He says:

يُحِبُّهُمْ وَيُحِبُّوْنَهٗ

{...Whom He loves and who love Him.} (5: 54)

and

اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ

{If you love Allah then follow me, Allah will love you.} (3: 31)

Once a person is blessed with love of Allah, there is no doubt whatever of his success in the hereafter.

If anyone loves another to the extent hat his love overrides all other things including his wealth, family and his own life then he keep attached to whom he loves. He is counted among the associates of his beloved and he does only what his beloved commands him to do or what pleases his beloved and abstains from every thing the beloved does not like. Hence if you love Allah then establish your claim by your belief, words and deeds. Discharge the *fard (compulsory)* and *wajib (obligatory)* duties. Adopt every such thing as pleases Allah and do not approach whatever He forbids. The famous Sufi woman Rabi'ah Busri رحمہ اللہ said:

تَعْصِي الْاِلٰهَ وَاَنْتَ تُظْهِرُ حُبَّهٗ هٰذَا لَعُمْرِيْ فِي الْقِيَاسِ بَدِيْعٌ

لَوْ كَانَ حُبُّكَ صَادِقًا لَاَطَعْتَهٗ اِنَّ الْمُحِبَّ لِمَنْ يُّحِبُّ مُطِيْعٌ

{You disobey the Creator yet claim to love him
By my life, this cannot be imagined! Were your love true, you would VC obeyed Him

[1] Bukhari # 6167, Muslim # 161-2639.

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The lover is ever faithful to the beloved!]

The words of the Prophet صلى الله عليه وسلم that the love of the Prophet صلى الله عليه وسلم would be enough to get them his company in paradise pleased the Muslims tremendously. Previously they were under the impression that they would have to work for it very much. Allamah Imad us din Isma'il ibn Umar ibn Kathir رحمه الله has mentioned in his tafsir that Sayyidah Ayshah رضى الله عنها narrated that one of the sahabah (Prophet's Companions) رضى الله عنهم came to the Prophet صلى الله عليه وسلم and submitted, "O Messenger of Allah, you are dearer to me then my life, my family and children. At home, I am lost in thinking of you and when I become restless without you. I come to you quickly. Then I get peace on seeing you. When I think of death, you will go to paradise and to its highest rank with the prophets and if Allah admits me to paradise, I might not meet you." The Prophet صلى الله عليه وسلم did not enlighten him till he got a revelation:

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ

{All who obey Allah and the Messenger are in the company of those on whom is the grace of Allah - of the prophets, the sincere, the witnesses and the Righteous...} (4: 69)

Being togather does not mean that the lover and the beloved will be in the same rank and degree of paradise. Rather according to a hadith (tradition), those of the higher ranks will visit the lower ranks and they will all assemble in the gardens of paradise and meet each other, Those of the higher ranks will recall the blessings of Allah on them, and these others will be hospitable to them serving them what they desire.

Degrees of following anyone and the necessary commands are different. Hence, love will be counted of the same rank as that of the compulsory commands. The degree of companionship will be compatible to the degree of love and kind treatment.

PIOUS & EVIL COMPANIONS

(٥٠١٠) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْجَلِيْسِ الصَّالِحِ وَالسَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيْرِ فَحَامِلُ الْمِسْكِ اِمَّا اَنْ يُّحْذِيَكَ وَاِمَّا اَنْ تَبْتَاعَ مِنْهُ وَاِمَّا اَنْ تَجِدَ مِنْهُ رِيْحًا طَيِّبَةً وَنَافِخُ الْكِيْرِ اِمَّا اَنْ يُّحْرِقَ ثِيَابَكَ وَاِمَّا اَنْ تَجِدَ مِنْهُ رِيْحًا خَبِيْثَةً۔ (متفق عليه)

5010. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The example of a pious and an evil companion is like the seller of musk and the blower of the bellows. The seller of musk may give you some gratis, or you may buy some from him, Or, (if you do not get either way) you will surely sense a fragrance of it. (In this way, if you get nothing from a pious companion, then it is not unworthy that you benefit from some moments if his companionship) But, the blower of bellows may burn you clothing. Or you will get from him a pungent odour (that upsets your mind from the smoke). In the same way, an evil companion will cause you to lose both in the world and in the religion or, in the least cause you loss of your previous time)"[1]

COMMENTARY: Mulla Ali Qari رحمه الله said that there is advantage in the world and the hereafter in keeping company of the pious people but total loss in the companionship of the evil people.

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[1] Bukhari # 5534, Muslim # 146. 428.

SECTION II اَلْفَصْلُ الثَّانِي

VIRTUE OF JOINING MUTUAL TIES TO PLEASE ALLAH

(٥٠١١) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَعَالٰى وَجَبَتْ مَحَبَّتِيْ لِلْمُتَحَابِّيْنَ فِيَّ وَالْمُتَجَالِسِيْنَ فِيَّ وَالْمُتَزَاوِرِيْنَ فِيَّ وَالْمُتَبَاذِلِيْنَ فِيَّ۔ رَوَاهُ مَالِكٌ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ يَقُوْلُ اللّٰهُ تَعَالٰى اَلْمُتَحَابُّوْنَ فِيْ جَلَالِيْ لَهُمْ مَنَابِرُ مِنْ نُّوْرٍ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَآءُ۔

5011. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say that Allah, the glorified, says, 'My love is assured to those who love each other for my sake, who sit together for my sake (to praise me), who visit each other for My sake and who spend their wealth for My sake (on each other)."[1]
According to the version of Tirmidhi, he said, "Allah, The Glorified, say, 'For those who love each other for my Glory, there will be pulpits of light which he prophets and the martyrs will cherish."[2]

COMMENTARY: The *ulama (Scholars)* say that the Prophet علیہ السلام and the martyrs will cherish the reward of those people because of happiness over their distinction. But they will not be jealous of them.
Besides, the words of the hadith (tradition) imply that if the Prophets علیہ السلام and the martyrs could ever envy anyone anytime, they would wish to be as those people (on the pulpits).
Sometimes one who is more excellent locks a quality that is found in one whom he excels is found in one whom he excels and though this quality is not very significant yet he wishes that he possessed it too.

(٥٠١٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ عِبَادِ اللّٰهِ لَاُنَاسًا مَا هُمْ بِاَنْبِيَآءَ وَلَا شُهَدَآءَ يَغْبِطُهُمُ الْاَنْبِيَآءُ وَالشُّهَدَآءُ يَوْمَ الْقِيٰمَةِ بِمَكَانِهِمْ مِنَ اللّٰهِ قَالُوْا يَا رَسُوْلَ اللّٰهِ تُخْبِرُنَا مَنْ هُمْ قَالَ هُمْ قَوْمٌ تَحَابُّوْا بِرُوْحِ اللّٰهِ عَلٰى غَيْرِ اَرْحَامٍ بَيْنَهُمْ وَلَا اَمْوَالٍ يَتَعَاطَوْنَهَا فَوَ اللّٰهِ اِنَّ وُجُوْهَهُمْ لَنُوْرٌ وَّاِنَّهُمْ لَعَلٰى نُوْرٍ لَا يَخَافُوْنَ اِذَا خَافَ النَّاسُ وَلَا يَحْزَنُوْنَ اِذَا حَزِنَ النَّاسُ وَ قَرَأَ هٰذِهِ الْاٰيَةَ اَلَا اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَاهُ فِيْ شَرْحِ السُّنَّةِ عَنْ اَبِيْ مَالِكٍ بِلَفْظِ الْمَصَابِيْحِ مَعَ زَوَائِدَ وَكَذَا فِيْ شُعَبِ الْاِيْمَانِ۔

5012. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger said, "Surely, there are among the slaves of Allah such as are not prophets or martyrs yet their rank with Allah will be what the Prophets and martyrs will cherish on the day of resurrection." They (the sahabah) رضی اللہ عنہم asked, 'O Messenger of Allah, do tell us who they are?" He said, "They are a people who love each other because of the spirit of Allah (meaning, the Quran) without being related or possessing property

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[1] Muwatta Maalik # 51. 5-16.
[2] Tirmidhi # 2390, Musnad Ahmad

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(or exchanging it mutually) so, by Allah! their faces will be light (or their bodies will be light) and they will be standing on light (or, on pulpits of light or on light itself). They will not fear when others are fearful and will not grieve when others grieve." Then he recited this verse (to substantiate his statement):

اَلَا اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

{Behold, verily on the friends of Allah there is no fear, nor shall they grieve}[1] (10: 62)

COMMENTARY: We have explained what the words that the Prophets and martyrs would envy them mean. Another thing that must be borne in mind is that this hadith (tradition) refers to those Prophet عليه السلام and Messenger عليه السلام who may not have had an opportunity during their life-time to meet each other for some reason. Apart from that, there never has been a prophet or Messenger who has not loved his *ummah* for the sake of Allah and not given them company.

The word (روح) rooh - spirit is applied to what give s life. It is also the sense that keeps life going. Here, it means the Quran. Indeed, the Quran has also used this word in the sense of the Quran:

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا

{In this manner we have revealed to you a spirit (the Quran) of Our command} (42: 52)

The Quran is also rooh in the sense that the life of a human heart depends on the Quran. The Quran is the chief means of bringing together human beings. It creates unity and mutual love between them. It is also the base of the laws of the mode of life and of abiding by it and so promotes mutual get together and unity. Its teachings direct men to this goal. Some authorities interpret rooh to mean love, not Quran, because love is the means of reviving and nourishing the human heart. This is why a beloved is called (جانمن) 'My life'.

RAWH NOT ROOH: In some copies of Mishkat, the word is (روح) rawh, not (روح) rooh. It means mercy and provision. However, as far as the result is concerned, there is no difference in the meaning; 'to love each other for the pleasure of Allah.'

THE HADITH (TRADITION) AS IN THE MASBIH: This tradition as found in al-Masabih is in these words:

(٥٠١٣)عَنْ اَبِي الْمَالِكِ الْاَ شْعَرِيِّ اَنَّهٗ قَالَ كُنْتُ عِنْدَا لنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ قَالَ اِنَّ لِلّٰهِ عَزَّوَجَلَّ عِبَاداً لَيْسُوا بِاَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءَ بِقُرْبِهِمْ وَ مَقْعَدِهِمْ مِنَ اللّٰهِ يَوْمَ الْقِيَامَةِ فَقَالَ حَدِّثْنَا مَنْ هُمْ فَقَالَ هُمْ عِبَادٌمِنْ عِبَادِ اللّٰهِ مِنْ بُلْدَانٍ شَتّٰى وَقَبَائِلِ شَتّٰى لَمْ يَكُنْ بَيْنَهُمْ اَرْحَامٌ يَتَوَاصَلُوْنَ وَلَا دنيا يَتَبَاذِلُوْنَ بِهَا يَتَحَابُّوْنَ بِرُوْحِ اللّٰهِ يَجْعَلُ وُجُوْهَهُمْ نُوْراً وَيَجْعَلُ لَهُمْ مَنَابِرَ مِنْ نُوْرٍ قُدَامَ عَرْشُ الرَّحْمٰنِ۔

5013. Sayyiduna Abu Maalik Ash'ary رحمه الله said that he was sitting with the Prophet صلى الله عليه وسلم (one day) when he said, "Surely, Allah, Mighty and Glorious, has certain slaves who are neither Prophets nor martyrs yet the Prophet and the martyrs will wish to be in their places because of their nearness to, and their rank with, Allah."

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[1] Abu Dawud # 3527, Musnad Ahmad 5-343, Bayhaqi in Shu'ab ul eeman # 8998.

One of the villagers asked, "Do tell us, who are they?" He said, "they are Allah's slaves from different cities and different tribes and are unrelated by blood ties that might call upon them to join bonds of kinship, neither do the spend money on each other. But, they love each other only because of Allah's spirit - the Quran. ON the day of resurrection, their faces will be light, and pulpits of light shall be erected for them under the throne of Ar Rahman (the compassionate)."

VIRTUE OF LOVE FOR ALLAH'S SAKE & HATRED FOR HIS SAKE

(٥٠١٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَبِيْ ذَرٍّ يَا اَبَاذَرٍّ اَيُّ عُرَى الْاِيْمَانِ اَوْثَقُ قَالَ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ اَلْمُوَالَاةُ فِي اللّٰهِ وَالْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5014. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم asked Abu Dharr رضی اللہ عنہ, 'O Abu Dharr, which of the branches of faith is the strongest?" He said, "Allah and His Messenger know best." He said, "To be friends for Allah's sake (and to help each other for His sake). To love for Allah's sake and to detest for Allah's sake."[1]

PAYING SICK VISIT TO A MUSLIM

(٥٠١٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا عَادَ الْمُسْلِمُ اَخَاهُ اَوْزَارَهٗ قَالَ اللّٰهُ تَعَالٰى طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّاتَ مِنَ الْجَنَّةِ مَنْزِلًا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5015. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When a Muslim pays a sick visit to his brother, or just visits him, Allah, the Glorified, says, "You are happy (in this life and the next). Your waling is auspicious (for, you earned reward at every step you took). You have earned a great and high-ranked place in paradise."[2]

COMMENTARY: The worldly life can be pleasant and happy for one: who is content and relies on Allah,

- who is fortunate to have Allah pleased with him,
- who gets good provision,
- who has a large heart,
- who has good habits and is civilized, and
- who possesses knowledge and performs good deeds.

The words in the hadith (tradition): 'you are happy, 'your walking is auspicious and 'you have earned a great and high-ranked place' are predicates conveying what has accrued. However, they could also be construed as words of prayer to mean:
'May you be happy all life! May your walk (to the sick) be blessed! and, may you earn a high place in paradise!'

LET HIM KNOW WHOM YOU LOVE

(٥٠١٦) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِ يْكَرِبَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَحَبَّ الرَّجُلُ اَخَاهُ فَلْيُخْبِرْهُ اَنَّهٗ يُحِبُّهٗ۔ (رواه ابوداؤد والترمذی)

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[1] Bayhaqi in Shu'ab ul eeman # 9514.

[2] Tirmidhi # 2008.

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5016. Sayyiduna Miqdam ibn Ma'dikarib رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When a man loves his brother (Muslim), he should let him know that he loves him."[1]

COMMENTARY: When he informs him, he will reciprocate the gesture and pray for him.

(٥٠١٧) وَعَنْ اَنَسٍ قَالَ مَرَّ رَجُلٌ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهٗ نَاسٌ فَقَالَ رَجُلٌ مِّمَّنْ عِنْدَهٗ اِنِّيْ لَاُحِبُّ هٰذَ الرَّجُلَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْلَمْتَهٗ قَالَ لَا قَالَ قُمْ اِلَيْهِ فَاَعْلِمْهُ فَقَامَ اِلَيْهِ فَاَعْلَمَهٗ فَقَالَ اَحَبَّكَ الَّذِيْ اَحْبَبْتَنِيْ لَهٗ قَالَ ثُمَّ رَجَعَ فَسَاَلَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهٗ بِمَا قَالَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْتَ مَعَ مَنْ اَحْبَبْتَ وَلَكَ مَا اَحْتَسَبْتَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ الْمَرْءُ مَعَ مَنْ اَحَبَّ وَلَهٗ مَا اكْتَسَبَ۔

5017. Sayyiduna Anas رضی اللہ عنہ narrated that a man passed the Prophet صلی اللہ علیہ وسلم while many people were with him. A man among those who were with the Prophet صلی اللہ علیہ وسلم said, 'Surely I love this man for the sake of Allah." So, the Prophet صلی اللہ علیہ وسلم asked, "Have you informed him of it.?" He said, "No" And, he instructed him, "Get up! Go to him and inform him." So, he arose (from the assembly of the prophet صلی اللہ علیہ وسلم and went up to him, and informed him. The man said (by way of prayer), "May he love you for whose sake you love me!" The man then returned and the Prophet صلی اللہ علیہ وسلم asked him (how he reacted), and he told him what the man's answer was. The Prophet صلی اللہ علیہ وسلم said, "You shall be (in the hereafter) with the man whom you love and you shall have reward (for it and every deed) you sought from Allah."[2]

Another version (in Tirmidhi) is that he said, "A man shall be with him whom he loves and shall receive what he has earned."[3]

COMMENTARY: The words 'you sought from Allah' mean 'you hoped for reward on it by pleasing Allah.'

DO NOT KEEP COMPANY OF THE EVIL

(٥٠١٨) وَعَنْ اَبِيْ سَعِيْدٍ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُصَاحِبْ اِلَّا مُؤْمِنًا وَلَا يَاْكُلْ طَعَامَكَ اِلَّا تَقِيٌّ۔ (رواه الترمذی وابوداؤد والدارمی)

5018. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say, "Do not associate with anyone but a believer. (Or, do not befriend any sinner or evil person but make friendship with only a believer. This is deduced from the next words:) And, no one but the righteous may partake of your food."[4]

COMMENTARY: You must earn a lawful livelihood through lawful means so that your food is worthy for a pious Muslim to eat. Also you must invite only pious Muslim to your

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[1] Abu Dawud # 5124, Tirmidhi # 2392.

[2] Bayhaqi in Shu'ab ul eeman # 9011, Abu Dawud # 5125.

[3] Tirmidhi # 2386.

[4] Tirmidhi # 2386, Abu Dawud # 4832, Darimi.

meal so that they may get strength to worship Allah. You must not feed your food to the evil and to those who are not pious lest they get strength to commit sin.

The Prophet صلى الله عليه وسلم disallowed Muslims to befriend the enemies of Islam and the evil people lest the friendship grows into intimacy. Also, that might saw the seeds of disbelief and polytheism.

However, the *ulama (Scholars)* stipulate that this command applies only to inviting pious people to meals and to parties of functions. However, necessities and emergencies are excepted because anyone who is hungry must be fed food without distinction. This is established by the verse:

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا

{And they feed, for the love of Allah, the indigent, the orphan, and the captive} (76: 8)

This verse mentions also the captives. They were the infidels. Hence, it is allowed to feed an unbeliever to remove his hunger.

MAKE SURE WHO YOU BEFRIEND

(٥٠١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَرْءُ عَلٰى دِيْنِ خَلِيْلِهٖ فَلْيَنْظُرْ اَحَدُكُمْ مَنْ يُّخَالِلُ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَ قَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ وَقَالَ النَّوَوِيُّ اِسْنَادُهٗ صَحِيْحٌ۔

5019. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man (generally) follows the religion (habits and customs) of his friend. Hence each one of you must ensure who he takes for his friend."[1]

COMMENTARY: The hadith (tradition) speaks of intimate friendship, not of mere acquaintance. A passing association may be for some need. It can be a contact with anyone. But, an intimate friendship must be made with those who is convictions and beliefs are sound and whose deeds are righteous. The Quran guides us in this regard:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ

{O you who believe! Fear Allah and be with those who are true.} (9: 119)

Imam Ghazali رحمه الله said that the company of a greedy person makes one greedy. The company of an ascetic creates a disinterest (in worldly things). It is natural to man to adopt his friend's habits and beliefs.

The compiler of Mishkat discloses through his concluding references to Tirmidhi (that this hadith (tradition) is hasan gharib) and to Nawawi (that its isnad is sahih) to prove that the hadith (tradition) is not invented.

BEFORE ASSUMING FRATERNAL BONDS GET THE OTHER'S ANTECEDENTS

(٥٠٢٠) وَعَنْ يَزِيْدِ بْنِ نُعَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَخَى الرَّجُلُ الرَّجُلَ فَلْيَسْئَلْهُ عَنْ اِسْمِهٖ وَاسْمِ اَبِيْهِ وَمِمَّنْ هُوَ فَاِنَّهٗ اَوْصَلُ لِلْمُوَدَّةِ۔ (رواه الترمذى)

5020. Sayyiduna Yazid ibn Na'amah (or, Nu'amah) narrated that Allah's Messenger صلى الله عليه وسلم said, "When a man assumes fraternal ties with another, he must ask him

[1] Abu Dawud # 4833, Tirmidhi, Musnad Ahmad

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his name and the name of his father and of the tribe to which he belongs, for it strengthens the fraternity firmly."[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

MERIT OF LOVING OR DISLIKING FOR THE SAKE OF ALLAH

(٥٠٢١) عَنْ اَبِيْ ذَرٍّ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ اَيُّ الْاَعْمَالِ اَحَبُّ اِلَى اللّٰهِ تَعَالٰى قَالَ فَاَنْزَلَ الصَّلٰوةُ وَالزَّكٰوةُ وَقَالَ قَائِلٌ اَلْجِهَادُ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحَبَّ الْاَعْمَالِ اِلَى اللّٰهِ تَعَالٰى اَلْحُبُّ فِي اللّٰهِ وَالْبُغْضُ فِي اللّٰهِ۔ رَوَاهُ اَحْمَدُ وَرَوٰى اَبُوْدَاوٗدَ اَلْفَصْلُ الْاَخِيْرُ۔

5021. Sayyiduna Abu Dhar رضی اللہ عنہ narrated that, 'Allah's Messenger صلی اللہ علیہ وسلم came out to us (from his room and into the Masjid (mosque) (mosque) Nabawi). He asked, 'Do you know which deed is dearest to Allah, the Glorified?" someone said *'Salah (prayer)* or zakah (Annual due charity)! Another said, 'jihad (crusade)! But, the Prophet صلی اللہ علیہ وسلم said, 'Surely, the deed dearest to Allah, the Glorified, is to love anyone for Allah's sake and to dislike anyone for Allah's sake."[2]

COMMENTARY: the words (و) wa after *salah (prayer)* meaning 'and,' is used in the sense of 'or' (أو) - aw), to mean *salah (prayer)* or zakah (Annual due charity).' Or, the words are implicit in the text after "somone said, '*Salah (prayer)*' "another person said, 'Zakah (Annual due charity).

While one may get the impression from the hadith (tradition) that love for Allah's sake and dislike for Allah's sake and dislike for Allah's sake' is more important than *salah (prayer)*, zakah (Annual due charity) and jihad (crusade), it is not really so. These three are deeds that are more excellent than all other deeds without any semblance of doubt.

The reason is that a person who loves anyone for Allah's sake will surely love the Prophets علیہ السلام, the *ulama (Scholars)* and the righteous men (friends of Allah). So, naturally, he will emulate them and establish *salah (prayer)* and zakah (Annual due charity). And, he who dislikes anyone for Allah's sake will hate the enemies of religion and wage jihad (crusade) against them. So, all these three things are covered by love for Allah's sake and dislike for Allah's sake. All kinds of obedience will come under love and dislike for Allah. Hence, the words of the Prophet صلی اللہ علیہ وسلم mean that the base of religion and the scope of obedience is within love for Allah and dislike for Him. He who attains this rank will not find it difficult to abide by all forms of worship and obedience.

ALTERNATIVE MEANING: This saying of the Prophet صلی اللہ علیہ وسلم could also mean that the best deed of the spiritual deeds is love for Allah's sake and dislike for Allah's sake.

And the best of physical deeds are *salah (prayer)*, fasting, zakah (Annual due charity) and jihad (crusade). This leaves no doubt about the meaning of the hadith (tradition)

Yet another interpretation is that after following the commands of Shari'ah (divine law) 'to do' and abstaining from its commands 'not to do' (which is after abiding by the *fard (compulsory)* and *wajib (obligatory)* obligations), love for Allah's sake and dislike for His sake is the most superior form of worship and the most perfect obedience. This is as in the

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[1] Tirmidhi # 2392.

[2] Musnad Ahmad 5-146, Abu Dawud # 4599.

radition of Ibn Abbas رضی اللہ عنہ

اَحَبُّ الْاَعْمَالِ اِلَى اللّٰهِ بَعْدَ الْفَرَائِضِ اِدْخَالُ السُّرُوْرِ فِيْ قَلْبِ الْمُؤْمِنِ

"The deed dearest of all deeds to Allah after the obligatory duties is to fill the heart of a believer with happiness."

(٥٠٢٢) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَحَبَّ عَبْدٌ عَبْدًا لِلّٰهِ اِلَّا اَكْرَمَ رَبَّهٗ عَزَّوَجَلَّ۔ (رواه احمد)

5022. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No person loves another for the sake of Allah but he truly glorifies and extols his Lord, Mighty And Glorious."[1]

THE BEST PEOPLE

(٥٠٢٣) وَعَنْ اَسْمَآءَ بِنْتِ يَزِيْدَ اَنَّهَا سَمِعَتْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلَا اُنَبِّئُكُمْ بِخِيَارِكُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ خِيَارُكُمُ الَّذِيْنَ اِذَا رُؤُوْا ذُكِرَ اللّٰهُ۔ (رواه ابن ماجة)

5023. Sayyidah Asma bint Yazid رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "Shall I not inform you who the best among you are?" They (sahabah) رضی اللہ عنہم said, "Of course, O Messenger of Allah!" He said, "The best among you are they on seeing whom Allah is remembered."[2]

COMMENTARY: This hadith (tradition) has been narrated at # 4871/2 with comments.

MERIT OF LOVING EACH OTHER FOR ALLAH'S SAKE

(٥٠٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ عَبْدَيْنِ تَحَابَّا فِي اللّٰهِ عَزَّوَجَلَّ وَاحِدٌ فِي الْمَشْرِقِ وَاٰخَرُ فِي الْمَغْرِبِ لَجَمَعَ اللّٰهُ بَيْنَهُمَا يَوْمَ الْقِيٰمَةِ يَقُوْلُ هٰذَا الَّذِيْ كُنْتُ اُحِبُّهٗ فِيَّ۔

5024. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If two men loved one another for the sake of Allah, Mighty and Glorious, one of them being in the East and the other in the west, surely Allah would bring them together on the day of resurrection, and say, 'This is he whom you loved for my sake."[3]

HOW TO GAIN BLESSINGS IN BOTH WORLDS

(٥٠٢٥) وَعَنْ اَبِيْ رَزِيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكَ عَلٰى مِلَاكِ هٰذَا الْاَمْرِ الَّذِيْ تُصِيْبُ بِهٖ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ عَلَيْكَ بِمَجَالِسِ اَهْلِ الذِّكْرِ وَاِذَا خَلَوْتَ فَحَرِّكْ لِسَانَكَ مَا اسْتَطَعْتَ بِذِكْرِ اللّٰهِ وَاَحِبَّ فِي اللّٰهِ وَابْغِضْ فِي اللّٰهِ يَا اَبَا رَزِيْنٍ هَلْ شَعِرْتَ اَنَّ الرَّجُلَ اِذَا خَرَجَ مِنْ بَيْتِهٖ زَائِرًا اَخَاهُ شَيَّعَهٗ سَبْعُوْنَ اَلْفَ مَالِكٍ كُلُّهُمْ يُصَلُّوْنَ عَلَيْهِ وَيَقُوْلُوْنَ رَبَّنَا اِنَّهٗ وَصَلَ فِيْكَ فَصِلْهُ فَاِنِ اسْتَطَعْتَ اَنْ

Musnad Ahmad 5-259. It is the man who extols his Lord, not his Lord who honor him because the words is (Arabic) rabbahu no (Arabic) (rabbuhu).

Ibn Majah # 4119.

Bayhaqi in Shu'ab ul eeman # 9022.

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تُعْمِلَ جَسَدَكَ فِي ذَالِكَ فَافْعَلْ۔

5025. Sayyiduna Abu Razin رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, 'Shall I not guide you through this affair (which is the root of religion) whereby you may earn the good of this world and he next? (Listen!) Bind yourself to (these things) attend the gatherings of those who make dhikr (remember Allah often),
when you are by yourself let your tongue remember Allah as much as possible for you, and love for the sake of Allah and hate for the sake of Allah.
O Abu Razin! Know that when a man goes out of his house to visit his (Muslim) brother, seventy thousand angels follow him. All of them make istighfar for him, praying, 'Our Lord, he joins bonds of relationship for your sake. Bring him nearer to yourself (with you mercy and forgiveness)!' Hence, if you can (O Abu Razin) put your life to that end, (and bind yourself to these things, go ahead!) Do, it"[1]

REWARD FOR JOINING TIES OF KINSHIP

(٥٠٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كُنْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ لَعُمُدًا مِنْ يَاقُوْتٍ عَلَيْهَا غُرَفٌ مِنْ زَبَرْجَدٍ لَهَا اَبْوَابٌ مُفَتَّحَةٌ قُضِيَ كَمَا تَضِيءُ الْكَوْكَبُ الدُّرِّيُّ فَقَالُوْا يَارَسُوْلَ اللّٰهِ مَنْ يَسْكُنُهَا قَالَ الْمُتَحَابُّوْنَ فِي اللّٰهِ وَالْمُتَجَالِسُوْنَ فِي اللّٰهِ وَالْمُتَلَاقُوْنَ فِي اللّٰهِ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

5026. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he was with Allah's Messenger صلی اللہ علیہ وسلم (one day) when he said, "In paradise are pillars of rubies supporting rooms of emerald. Their doors are open. They (rooms and doors) shine as the bright stars (shine)." They asked, "O Messenger of Allah who will reside in them?" He said, They who love one another for Allah's sake. They who sit together for Allah's sake. And, they who visit each other for Allah's sake."[2]
Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ said: "He who has a thousand friends has not friend spare,
And he who has one enemy will meet him everywhere.'[3]

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[1] Bayhaqi # 90221 in Shu'ab ul eeman.

[2] Bayhaqi # 9002 in Shu'ab ul eeman.

[3] Oxford Dictionary of Phrases, Saying, Questions p 378

CHAPTER - XVII

WHAT IS PROHIBITED ABOUT: KEEPING APART SEVERING TIES OF FRIENDSHIP SEARCHING FOR FAULTS

بَابُ مَا يُنْهٰى عَنْهُ مِنَ التَّهَاجُرِ وَالتَّقَاطُعِ وَاتِّبَاعِ الْعَوْرَاتِ

The Arabic word in the caption (تهاجر) tahajur means to abandon. And, (تقاطع) (taqatu) also means the same thing. In this sense, the letter explains the former. Both these words mean that a Muslim refrains for more than three day s to greet and speak to another Muslim, to meet him and to keep company. He overlooks the need of Islamic fraternity.

These things are not forbidden absolutely. Rather, in some cases and some exceptions, there is no sin to do these things. This is why the captions says: 'what is prohibited about keeping apart...'

The words (عورات) awrat is the plural or (عورة) awrah. The dictionary meaning of awrah is what makes shameful and no one likes that it should be seen or known. It should be concealed. Examples are short-comings, Hence (اتباع العورات) is to search for faults.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

NOT ALLOWED TO KEEP APART FROM ANOTHER FOR OVER THREE DAYS

(٥٠٢٧) وَعَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِلرَّجُلِ اَنْ يَهْجُرَ اَخَاهُ فَوْقَ ثَلٰثَ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هٰذَا اَوْ يُعْرِضُ هٰذَا وَخَيْرُهُمَا الَّذِيْ يَبْدَأُ بِالسَّلَامِ۔ (متفق علیه)

5027. Sayyiduna Abu Ayyub Ansari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not lawful for a man to alienate from his (Muslim) brother more than three days. (The things came to such a pass that) when they came across one another. One turns his face to a aside and the other to another side. (Both cease to speak to one another) And, the better of the two is he who takes precedence in offering salaam (to the other)."[1]

COMMENTARY: This means that it is not forbidden to keep apart for three days because anger. Prejudice and impatience and natural to man. These feelings do crop up now and then, so this much time of three days is forgiven to him. This period is enough to ward off the evil feelings or to become milder and compromising.

The hadith (tradition) concedes that people who live together tend is disagree and become angry at each other. If that leads a alienation then they must not let that go beyond three days. However, if there is a religious reason behind it then it is allowed to keep apart from the defaulter till he repents and reverts to religion perfectly.

Suyuti رحمہ اللہ has cited Ibn Abdul Barr رحمہ اللہ in the marginal notes of Muwatta that the *ulama (Scholars)* say that if a man is apprehensive of suffering on account of religion or wasting his precious time on meaningless pursuit if he kept company of a certain man and offered him salaam, then he must stay away from him politely without backbiting him or slandering him. He must not display animosity towards him.

We do find examples during the life of the Prophet صلی اللہ علیہ وسلم and the sahabah (Prophet's

[1] Bukhari # 6077, Muslim # 25-2560

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Companions) رضی اللہ عنہم of Muslims keeping apart from each other for more than three days for religious exigencies. It is reported in Ihya ul Uloom about the sahabah (Prophet's Companions) رضی اللہ عنہم and others that some of them were at odds with each other till they died and they did not meet each other. The case of the three sahabah (Prophet's Companions) رضی اللہ عنہم is very well known who did not participate in the battle of Tabuk and the Prophet صلی اللہ علیہ وسلم separated them from all Muslims because of likelihood of hypocrisy on their part. He commanded all the sahabah (Prophet's Companions) رضی اللہ عنہم, the wives of these three men and the relatives and friends not to meet them, not to exchange greeting with them. This command remained in force for fifty days.

It is also known about the Prophet صلی اللہ علیہ وسلم that he kept apart from him noble wives for one month.

Sayyidah Ayshah رضی اللہ عنہا had distanced herself from Sayyiduna Abdullah ibn zubayr رضی اللہ عنہ for a period of time.

It is known of Sayyiduna Abdullah ibn Umar رضی اللہ عنہ that he stopped speaking to his son Sayyiduna bilal رحمہ اللہ because of his misdeed in a religious matter.

In short, there are examples to show that one may keep apart for more than three days when a religious issue is involved and the man is accused of committing a wrong. However, it is a condition that the intention is sincere, there being no selfish ends or worldly motive behind it.

To conclude, the person who intends to remove the discord and precedes in offering salaam to the other, will have a rank higher than the second person. To be the first to offer salaam also offsets the sin of giving up relationship. So, at least, they must cease to abandon greeting to one another so that the basic right of Islamic brotherhood is not lost.[1]

AVOID SUSPICION

(٥٠٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكُمْ وَالظَّنَّ فَاِنَّ الظَّنَّ اَكْذَبُ الْحَدِيْثِ وَلَا تَحَسَّسُوْا وَلَا تَجَسَّسُوْا وَلَا تَنَاجَشُوْا وَلَا تَحَاسَدُوْا وَلَا تَبَاغَضُوْا وَلَا تَدَابَرُوْا وَكُوْنُوْا عِبَادَ اللّٰهِ اِخْوَانًا وَفِيْ رِوَايَةٍ وَلَا تَنَافَسُوْا۔ (متفق علیہ)

5028. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Shun suspicion, for suspicion is the worst kind of false conversation. Do not pry into affairs of others. Do not spy on each other. Do not bid against each other to raise the price. Do not be jealous each other. Do not despise each other. Do not backbite each other. Live as slaves of Allah and brothers of each other."

According to a version: (He said) "Do not be greedy."[2]

COMMENTARY: If these things are avoided, society will be rid of many evils.

Suspicion makes one decide without considering the facts. So it is called the worst lie. The conversation is imagine by oneself and the devil prompts then. The Quran says:

اِنَّ بَعْضَ الظَّنِّ اِثْمٌ

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[1] The story of the three men is recounted by Ibn Kathir رحمہ اللہ in the Life of Prophet Muhammad صلی اللہ علیہ وسلم p 577 etc.

[2] Bukhari # 6066, Muslim # 28. 2563.

{For suspicion in some cases is a sin} (49: 12)

It is having an evil opinion of others. The *ulama (Scholars)* say that it makes home in a person's mind, and he begins to believe it as true. But, what merely passes off as a thought is not suspicion. Some *ulama (Scholars)* say that it makes one asinner when the person mentions it to someone else and it is brought to the tongue. Moreover, it is a sin if there is no plausible excuse to retain the suspicion, and also as in if there is an excuse and evidence to retain it and there also is a plausible excuse and evidence to dismiss it, and both evidences are mutually contradictory.

However, if a suspicion is strong and proved beyond doubt then no sin accrues on harbouring it and, in fact, it will no more by called a suspicion.

Praying and spying are nearly similar in meaning. Both are disallowed though some *ulama (Scholars)* say that the (تجسس) tajassus is for good things but might create jealously.

The next word (ولاتناجشوا) and, 'do not bid against another are also translated 'do not covet honour and greatness to downgrade others. The meaning suggested in the text is to outbid others in order to induce them to buy the merchandise. Or it is to under quote to show that the merchandise is sub-standard and buyers may be scared away. Some authorities take the literal meaning: 'do spur others to evil and quarrel.'

The next words (ولاتحاسروا) mean do not be jealous of others hope for their blessings to come to you.

And do not hate each other. Like love, hatred is impulsive and comes to one naturally. But, man is capable of keeping away from such things as create hate some authorities give the meaning to the words: 'Do not create mutual differences in interpreting commands of Shari'ah (divine law) to suit your personal whims. Do not impose your invented opinions because innovation creates distrust and hatred among Muslims. However, the correct opinion is that the prohibitions to hate each other actually emphasizes the need to create mutual love. This applies to all aspects of a Muslim's life. But such love as impedes religious duties is not lawful. Such a person who harms religion should be despised. The Prophet صلى الله عليه وسلم has guided the Muslims to unite in love to raise aloft the word of Allah. It is as found in the Quran:

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا

{And hold fast, all together, by the Rope which Allah (stretches out for you), and be not divided among yourselves.} (3: 103)

There is no doubt that love creates unity while hatred causes dissension.

Some scholars say that (لا تباغضوا) means 'do not create differences and animosity among Muslims. This would mean; do not indulge in take bearing.

And (ولا ترهروا) is do not backbite. Teebi رحمه الله said that it means; 'do not sever ties of friendship.'

You are all slaves of Allah and are equal in your duties of servitude. So do not indulge in these evils against each other. Rather, be united and brother of each other.

The concluding words according to another version are (ولاتنافسوا) – 'do not be greedy against each other.' Literally, the word (تنافس) is 'to be jealous of each other.' But, it is more probably, 'to be inclined to and greedy for, worldly things.' This is supported by another tradition; 'I fear that the doors to the world may be opened to you and you begin to be inclined to it.

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EVIL OF HATRED

(٥٠٢٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُفْتَحُ اَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيْسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ لَايُشْرِكُ بِاللّٰهِ شَيْئًا اِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ اَخِيْهِ شَحْنَاءُ فَيُقَالُ اَنْظُرُوْا هٰذَيْنِ حَتّٰى يَصْطَلِحَا۔ (رواه مسلم)

5029. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The gates of paradise are opened on (every) Monday and Thursday and every such person is forgiven who does not associate anything with Allah, but not a man between whom and his (Muslim) brother is rencour. Command is given(to the angels) that they should be left out till they reconcile."[1]

COMMENTARY: On these two days, Allah's mercy descends heavily. It is a means to forgive the slaves of Allah. (Mulla Ali Qari)

Shaykh Abdul Haq (RH said that on these two days the slaves of Allah are given forgiveness to a very great degree. Their sins are written off and they are blessed with plenty of reward with high ranks.

However, the correct thing is to read the hadith (tradition) in its apparent meaning because it is *wajib (obligatory)* to act on the apparent meaning of the Quran and hadith (tradition) unless there is a clear evidence to read another meaning of the command and not the apparent.

The word 'til they reconcile' make it clear that their mutual reconciliation is the basis of their being forgiven. They must revert from their rancour whether both of them are adversaries of each other, or only one of them bears malice and the other is free of that.

(٥٠٣٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ اَعْمَالُ النَّاسِ فِيْ كُلِّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيْسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ اِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ اَخِيْهِ شَحْنَاءُ فَيُقَالُ اتْرُكُوْا هٰذَيْنِ حَتّٰى يَفِيْئَا۔ (رواه مسلم)

5030. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The deeds of the people are presented (to Allah) twice every week, on Monday and Thursday. Every believer is forgiven, except he between whom and his (Muslim) brother is rancour. Command is issued that they should be left out till they give up (their rancour)."[2]

LYING FOR GOOD CAUSE

(٥٠٣١) وَعَنْ اُمِّ كُلْثُوْمٍ بِنْتِ عُقْبَةَ بْنِ مُعَيْطٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيْسَ الْكَذَّابُ الَّذِيْ يُصْلِحُ بَيْنَ النَّاسِ وَيَقُوْلُ خَيْرًا وَيَنْمِيْ خَيْرًا۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ مُسْلِمٌ قَالَتْ وَلَمْ اَسْمَعْهُ تَعْنِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُرَخِّصُ فِيْ شَيْءٍ مِّمَّا يَقُوْلُ النَّاسُ كَذِبٌ اِلَّا فِيْ ثَلٰثٍ الْحَرْبُ وَالْاِصْلَاحُ بَيْنَ النَّاسِ وَحَدِيْثُ

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[1] Muslim # 35-2565.

[2] Muslim # 36. 2565.

الرَّجُلِ امْرَاَتَهٗ وَحَدِيْثُ الْمَرْاَةِ زَوْجَهَا وَذِكْرَ حَدِيْثُ جَابِرٍ اِنَّ الشَّيْطَانَ قَدْ اَيِسَ فِيْ بَابِ الْوَسْوَسَةِ۔

5031. Sayyidah Umm kulthem bint Uqbah Abu Mu'ayt رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say, "He is not a liar who reconciles people (through his lies). He tells (each of the two who bear malice) what is good and increases the good (as from the other)."

According to another version (of Muslim), she narrated that she had not heard him, meaning the Prophet صلی اللہ علیہ وسلم, give permission of any kind to say what the people call lies, except in three cases: (during) war, put things right between people (who are in disagreement), and - when a husband talks to his wife and a wife talks to her husband.[1]

COMMENTARY: The man who tries to reconcile the two persons who are at loggerheads conveys to each of them from the other what he has not said such a thing as helps bring them together.

As for war, it is permitted to circulate such lies as speak of the strength of the Muslim, raise their spirits, make them resolute and dampan the spirits of the enemy.

As for husband and wife, they may lie to one another about their love. In this way, they will get closer to one another.

(۵۰۳۲) وَذُكِرَ حَدِيْثُ جَابِرٍ اِنَّ الشَّيْطَانَ قَدْ اَيِسَ فِيْ بَابِ الْوَسْوَسَةِ۔

5032.[2] And, the hadith (tradition) of Sayyiduna Jabir رضی اللہ عنہ "the devil has despaired..." had been narrated previously, # 72.

SECTION II اَلْفَصْلُ الثَّانِيْ

LIES MAY BE SPOKEN ON THREE OCCASIONS

(۵۰۳۳) عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ الْكَذِبُ اِلَّا فِيْ ثَلٰثٍ كَذِبُ الرَّجُلِ امْرَاَتَهٗ لِيُرْضِيَهَا وَالْكَذِبُ فِي الْحَرْبِ وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ۔ (رواہ احمد والترمذی)

5033. Sayyidah Asma bint Yazid رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, : "Lying is disallowed except on three occasion:

- **a man lying to his wife to please her,**
- **lying in war, and**
- **lying to reconcile people (who are at adds with each other)[3]**

COMMENTARY: This hadith (tradition) does not mention a wife lying to her husband. It is for brevity's sake.

DO NOT KEEP APART MORE THAN THREE DAYS

(۵۰۳٤) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَكُوْنُ لِمُسْلِمٍ اَنْ يَّهْجُرَ مُسْلِمًا فَوْقَ ثَلٰثَةٍ فَاِذَا لَقِيَهٗ سَلَّمَ عَلَيْهِ ثَلٰثَ مَرَّاتٍ كُلُّ ذَالِكَ لَا يَرُدُّ عَلَيْهِ فَقَدْ بَآءَ بِاِثْمِهٖ۔ (رواہ ابوداؤد)

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[1] Bukhari # 2692, Muslim # 101. 2605.

[2] The Arabic text has given a separate number for this note.

[3] Musnad Ahmad 6. 461, Tirmi[illegible]

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5034. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not proper for a Muslim to part ways from another Muslim for more than three days. So, when he meets him, he must offer him salaam three times. If he does not respond even once then he (who fails to give response) shoulders his sin."

COMMENTARY: If he does not reciprocate the gesture then he will shoulder the sin of keeping apart. This will be either his own sin or of both. The one who greets will be absolved of sin of alienating.

HE WHO DIES AFTER ALIENATING FROM A MUSLIM BROTHER

(٥٠٣٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِمُسْلِمٍ اَنْ يَّهْجُرَ اَخَاهُ فَوْقَ ثَلٰثٍ فَمَنْ هَجَرَ فَوْقَ ثَلٰثٍ فَمَاتَ دَخَلَ النَّارَ۔ (رواه احمد وابوداؤد)

5035. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not lawful for a Muslim to keep apart from his (Muslim) brother for more than three days. He who keep apart for more than three days (even by a moment and dies will go to hell."[1]

KEEPING APART FOR A YEAR

(٥٠٣٦) وَعَنْ اَبِيْ خِرَاشٍ السُّلَمِيِّ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ هَجَرَ اَخَاهُ سَنَةً فَهُوَ كَسَفْكِ دَمِهٖ۔ (رواه ابوداؤد)

5036. Sayyiduna Abu Khirash Salami رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم says. 'He who alienates from his (Muslim) brother for a year has sort of shed his blood."[2]

PATCH UP IN THREE DAYS

(٥٠٣٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِمُؤْمِنٍ اَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلٰثٍ فَاِنْ مَدَّتْ بِهٖ ثَلٰثٌ فَلْيَلْقَهٗ فَلْيُسَلِّمْ عَلَيْهِ فَاِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدِ اشْتَرَكَا فِي الْاَجْرِ وَاِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَآءَ بِالْاِثْمِ وَخَرَجَ الْمُسْلِمُ مِنَ الْهِجْرَةِ۔ (رواه ابوداؤد)

5037. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not lawful for a believer to distance himself from a believer for over three days. If three days end, he should meet him and offer him salaam. If he gives a response to the salaam, then both of them share in the reward. But, if he does not give a response, then he shoulders the sin while he who offers the salaam returns absolved of sin."[3]

VIRTUE OF WORKING A RAPPROCHEMENT

(٥٠٣٨) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِاَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ

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[1] Musnad Ahmad 4-200, Abu Dawud # 4915.

[2] Abu Dawud # 4915, Musnad Ahmad 4. 220.

[3] Abu Dawud # 4912.

وَالصَّدَقَةِ وَالصَّلٰوةِ قَالَ قُلْنَا بَلٰى قَالَ اِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

5038. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Shall I not tell you of something better in degree than fasting, sadaqah (charity) and *salah (prayer)*?" He (Abu Darda) said that they submitted, "Of course!" He said, "It is to reconcile people (who are apart). But, to create mischief (between them) is the shaver (because it damages the relationship between Muslims)."[1]

COMMENTARY: Mulla Ali Qari رحمہ اللہ said that to bring quarrelling people together is better than supererogatory fasting, sadaqah (charity) and *salah (prayer)*, not prescribed forms. But, if their differenced might lad to hostilities and bloodshed then it is better than even the prescribed fasting, sadaqah (charity) and *salah (prayer)*. These forms of worship can always be redeemed if they are missed but loss to life and property cannot be repaired Besides, these forms of worship concern rights of Allah while the aforementioned destruction is violation of rights of creatures of Allah. There is no doubt that from certain angels, rights of fellow men are more important than rights of Allah in Allah's sight. Hence, it is more proper to say, on this basis, that this kind of deed has some excellence over worship in any case, The argument for it is lent support by the saying:

اَلْبَشَرُ خَيْرٌ مِّنَ الْمَلَكِ وَالرَّجُلُ خَيْرٌ مِنَ الْمَرْاَةِ

[The human beings are better than the angels and men are better than women.]

The words (ذات البین) mean the circumstances in which people are involved together, like malice, animosity, war, etc. The word (اصلاح) means to put these things aright. So, (اصلاح ذات البین) means that if some people are involved in evil circumstances, like hatred, etc, and have brought themselves on the brink of destruction then their hostility must be hanged to mutual love. They should be brought out of trial and mischief into peace and harmony.

As against this, the words (نساد ذات بین) mean to create mischief and trouble. It is described as (الحالقة) that which shaves (the hair). It is feminine gender. Here it means to destroy and to uproot. In other words it is a quality that ruins someone's religion and leaves no room to earn reward just as a razor removes hair from the roots.

Hence, this saying encourages us to bring disputants together and to make peace between them and to eradicate mischief and distrust, and to keep away from creating disunity and dissension.

JEALOUSY & HATRED CONDEMNED

(۵۰۳۹) وَعَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَبَّ اِلَيْكُمْ دَاءُ الْاُمَمِ قَبْلَكُمُ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا اَقُوْلُ تَحْلِقُ الشَّعْرَ وَلٰكِنْ تَحْلِقُ الدِّيْنَ۔ (رواہ احمد والترمذی)

5039. Sayyiduna Zubayr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The disease of the people preceding you has infested you. It is jealousy and hatred. It shaves off. I do not say that it shaves off the hair but it shaves off the

[1] Tirmidhi # 2509, Abu Dawud # 4919

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religion."[1]

JEALOUSY DEVOURS PIETY

(٥٠٤٠) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِيَّاكُمْ وَالْحَسَدَ فَاِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ۔ (رواه ابوداؤد)

5040. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Keep away from jealousy. Indeed, jealousy devours piety just as fire devours wood."[2]

COMMENTARY: Jealousy is to pious deeds what fire is to wood.

The Mu'tazalah cite this hadith (tradition) to say that committing sin makes righteous deeds null and void. Evil erases piety. They say that if a Muslim perpetrates a sin then his god deeds are wiped off merely because of that sin, and it is the property of evil that it erases all past pious deeds.

However, we – the ahl us *sunnah (Holy Prophet's practice)* wa al jam'ah – contend that the correct things is that piety erases evil It is as the Quranic words:

اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّاٰتِ

{Those things that are good remove those that are evil} (11: 114)

As for this hadith (tradition), the ahl us *sunnah (Holy Prophet's practice)* wa al-jama'ah say that the meaning of jealousy devouring piety is that it eats away the beauty and perfection of pity. This is as a hadith (tradition) says.

اَلْحَسَدُ يُفْسِدُ الْاِيْمَانَ كَمَا يُفْسِدُ الْمُصَبِّرُ الْعَسَلَ

'Jealousy detracts from faith just as alves spoil (the taste of) honey."

Some other interpret these words to mean that jealousy makes the jealous man seek to confiscate the property of the man of whom he is jealous, to ruin his life and to dishonour him. If he cannot do it, he does intends to do it and destroys himself in the process. He backbite him and plays with the honour of that person. So, he will be punished in the hereafter and his pieties will be given away to the person of whom he is jealous to compensate him for his night that the jealous person has violated. It is as in a hadith (tradition):

"The pauper of my *ummah* is he who will have in his record of deeds credit for every kind of worship. But, he would have abused someone in the world, accused someone of indecency, snatched property of someone, killed someone, and so on. So, his pieties will be given away to those people in compensation."

Hence in this hadith (tradition), order discussion, we may take the same meaning of his pieties being lost.' He will be deprived of his good deeds in this way.

Even otherwise according to a hadith (tradition) everyone will come on the day of resurrection with the deeds he had done. So, if they are erased, then what will he bring?

Also, everyone adds to his pious deeds commensurate with his ability. The amount of reward goes on increasing in his record of deeds. If anyone commits misdeeds then he stands deprived of pious deeds. It is in this sense that jealously erases the good deeds of the

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[1] Musnad Ahmad 1-67, Tirmidhi # 2510.

[2] Abu Dawud # 4903.

jealous and makes him lose his (fresh) pious deeds which he would have earned if he had refrained from evil doing.

DO NOT CAUSE ILL WILL BETWEEN TWO PEOPLE

(٥٠٤١) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِيَّاكُمْ وَسُوْءَ ذَاتِ الْبَيْنِ فَاِنَّهَا الْحَالِقَةُ۔ (رواه الترمذی)

5041. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Beware of creating it will between two people because it is what shaves off (meaning, destroys)."[1]

(٥٠٤٢) وَعَنْ اَبِيْ صِرْمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ ضَارَّ ضَارَّا اَللّٰهُ بِهٖ وَمَنْ شَاقَّ شَاقَّ اللّٰهُ عَلَيْهِ۔ رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5042. Sayyiduna Sirmah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "He who causes harm (to a Muslim) will be harmed (with punishment) at Allah. And he who puts (a Muslim) to difficulty, will be subjected to difficulty by Allah."[2]

COMMENTARY: Another meaning of (شاق) - difficulty - is to despise, oppose. So, if anyone despises a Muslim, Allah will punish him.

DO NOT HARM A MUSLIM

(٥٠٤٣) وَعَنْ اَبِيْ بَكْرِ نِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَلْعُوْنٌ مَنْ ضَارَّ مُؤْمِنًا اَوْ مَكَرَ بِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5043. Sayyiduna Abu Bakr as-Siddiq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is accursed who harms a believer, or deceives him."[3]

COMMENTARY: If anyone harms a Muslim openly or secretly then he is distanced from the mercy of Allah.

DO NOT DEGRADE A MUSLIM

(٥٠٤٤) وَعَنِ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمِنْبَرَ فَنَادٰى بِصَوْتٍ رَفِيْعٍ فَقَالَ يَا مَعْشَرَ مَنْ اَسْلَمَ بِلِسَانِهٖ وَلَمْ يَفْضِ الْاِيْمَانُ اِلٰى قَلْبِهٖ لَا تُؤْذُوا الْمُسْلِمِيْنَ وَلَا تُعَيِّرُوْهُمْ وَلَا تَتَّبِعُوْا عَوْرَاتِهِمْ فَاِنَّهٗ مَنْ يَتَّبِعْ عَوْرَةَ اَخِيْهِ الْمُسْلِمِ يَتَّبِعُ اللّٰهُ عَوْرَتَهٗ وَمَنْ يَتَّبِعُ اللّٰهُ عَوْرَتَهٗ يَفْضَحْهُ وَلَوْ فِيْ جَوْفِ رَحْلِهٖ۔ (رواه الترمذی)

5044. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم climbed up the pulpit (one day) and said in a loud voice, "O you people assembled here who profess Islam by their tongue but faith has not narrated whose hearts, do not hurt the Muslim (who are perfect in faith). Do not shame them And, do not search for their faults. And, he who searches for the faults of his brother (Muslim), will find that Allah looks for his faults. And he whose faults Allah seeks ends up disgraced even if he is in the depths of his home."[4]

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[1] Tirmidhi # 2508.

[2] Ibn Majah # 2342, Tirmidhi # 1940, Abu Dawud # 3635.

[3] Tirmidhi # 1941.

[4] Tirmidhi # 2032 (2039), Musnad Ahmad 4 421, Abu Dawud # 4980

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COMMENTARY: This address is to the believers as well as the hypocrites. The sinners are also included. This is apparent from the words 'he who looks out for the faults of his Muslim brothers.' Teebi رحمه الله is wrong when he says that the hypocrites are addressed in this hadith (tradition).

Do not taunt a Muslim over a sin that he had committed earlier. You may not know whether he has repented for it. However, if anyone is committing a sin or has committed it but not yet repented over it, then it is *wajib (obligatory)* on a person to reprimand him if he is able to do so. If the sin is punishable under a prescribed punishment or discretionary punishment, then it is *wajib (obligatory)* to punish him (on the judgement of a Qadi). This will not amount to shaming him. Rather, it falls under the purview of enjoining the reputable and forbidding the disreputable.

The next command is that faults of a Muslim must not be searched. If any of his faults are known then they must not be publicized. It is *wajib (obligatory)* to abstain from both these things. If anyone does not abstain then he must be kept away. It is *wajib (obligatory)* to avoid him. Moreover, in the next world, the same thing will happen to this person and his faults will be made known, one by one. Instead of being forgiven. He will be disgraced just as he had disgraced his Muslim brother in this world. Besides, to search for faults of others is itself a great fault.

Imam Ghazali رحمه الله said that the tendency to find faults results from suspicion. If anyone is suspicious of a Muslim then he tries to pick out his failures. (So we must avoid suspicion).

Shari'ah (divine law) has laid great emphasis on respecting a Muslim's private life, his character and his social conduct. This is why it says that a Muslim's faults must be concealed. This can be gauged from the guidance to a neighbour to shut his door to a next door house where wine is drunk, music is played, and evil is bring perpetrated so that he might not witness such things as Shari'ah (divine law) has disallowed and not learn of their evil doings. A neighbour must not try to eavesdrop on the other. He must not make enquires or try to smell wine. If they are noisy when drunk and when singing then it is a different thing. He cannot avoid hearing them.

The hadith (tradition) also means to say that unless faith brightens the heart with its light, Divine awareness cannot be had. Rights of Allah are not fulfilled till then. The cure of all ills pertaining to the heart lies in acquiring Divine awareness and in gives rights of Allah. He who gains Divine awareness and gives rights of Allah, never bothers other people and does not harm them, shame them or search for their faults.

DO NOT PLAY WITH A MUSLIM'S HONOUR

(٥٠٤٥) وَعَنْ سَعِيْدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ مِنْ اَرْبَى الرِّبٰو الْاِسْتَطَالَةُ فِيْ عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5045. Sayyiduna Sa'eed ibn Zayd رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The most exorbitant usury is to talk too much to harm a Muslim's honour unjustly.[1]

COMMENTARY: It is forbidden to use one's tongue to disgrace a Muslim, use foul

[1] Musnad Ahmad 1-190, Abu Dawud # 4876, (Bayhaqi in Shu'ab ul eeman # 5521 from Abu Hurayrah رضى الله عنه and Anas رضى الله عنه.

language against him, backbite him, be haughty before him, and insult him. It is a characteristic that is like usury of the severest kind. The word (ربو) means to increase, to grow and in the terminology of Shari'ah (divine law) it is to take more than one's right in buying and selling and in receiving amounts loaned, more than the principal amount.
The word 'unjustly' is use because in some cases it is allowed to reveal a Muslim's faults. Examples are when a debtor defaults, a person fails to give rights of others to examine a witness, to criticize narrators of hadith (tradition) and to disclose facts about someone who proposes marriage.

DEFAMING SOMEONE'S HONOUR IS LIKE EATING HUMAN FLESH

(٥٠٤٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا عُرِجَ بِيْ رَبِّيْ مَرَرْتُ بِقَوْمٍ لَهُمْ اَظْفَارٌ مِّنْ نُّحَاسٍ يَخْمِشُوْنَ وُجُوْهَهُمْ وَ صُدُوْرَهُمْ فَقُلْتُ مَنْ هٰؤُلَاءِ يَا جِبْرَائِيْلُ قَالَ هٰؤُلَاءِ الَّذِيْنَ يَأْكُلُوْنَ لُحُوْمَ النَّاسِ وَيَقَعُوْنَ فِيْ اَعْرَاضِهِمْ۔ (رواه ابوداؤد)

5046. Sayyiduna Anas رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "When my Lord took me up (on the right of mi'raj), I passed by a people (in the higher world) who had nails of copper. They scratched their faces and chests (with them). I asked (Jibril)** علیہ السلام**, 'who are they, O Jibril?' He said, "They are those who consumed human flesh (meaning who backbited people), and who defamed people."[1]**

COMMENTARY: Those people backbited and disparaged others. They thus hurt the faces and hearts of their victims. So, in punishment, they were made to wound their own faces and chests.

DISPARAGING SOMEONE IS BAD

(٥٠٤٧) وَعَنِ الْمُسْتَوْرِدِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اَكَلَ بِرَجُلٍ مُسْلِمٍ اُكْلَةً فَاِنَّ اللّٰهَ يُطْعِمُهُ مِثْلَهَا مِنْ جَهَنَّمَ وَمَنْ كُسِيَ ثَوْبًا بِرَجُلٍ مُسْلِمٍ فَاِنَّ اللّٰهَ يَكْسُوْهُ مِثْلَهُ مِنْ جَهَنَّمَ وَمَنْ قَامَ بِرَجُلٍ مَقَامَ سُمْعَةٍ وَرِيَاءٍ فَاِنَّ اللّٰهَ يَقُوْمُ لَهُ مَقَامَ سُمْعَةٍ وَرِيَاءٍ يَوْمَ الْقِيَامَةِ۔ (رواه ابوداؤد)

5047. Sayyiduna Mustawrid رضی اللہ عنہ **narrated that the Prophet** صلی اللہ علیہ وسلم **said, "He who backbites a Muslim (accusing him of wrongdoing) and eats a morsel thereafter, surely Allah will make him eat as much of hell-fire. He who clothes someone to disgrace a Muslim, Allah will clothe him as much of hell-fire. He who gets up to brag and show off, Allah will stand on the day of resurrection to make him hear and see."[2]**

(This is somewhat different from the English translation of Abu Dawud # 4863 - vol 3 p 160 of Sh. Muhammad Ashraf. Our translation follows the Urdu text. See also the commentary)

COMMENTARY: The word translated as 'a morsel' is (اُكْلَة) with a dammah is found as (اَكْلَة) with fathah in one edition to mean 'to eat to the point of satiation.

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[1] Abu Dawud # 4878.

[2] Abu Dawud # 4881, Musnad Ahmad 4, 229

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The words mean; to criticize and disparage a Muslim on the face of someone to flatter him and thus earn something to eat in return. In other words, this man makes it a source of his livelihood to disgrace a Muslim, so in the hereafter he will be made to eat as much of the fire of hell.

In the same way the word (كسى) is as translated above, a subject but in one edition it is as an object to mean 'is clothed.' 'If anyone is given clothes to wear in return for disgracing a Muslim.' This meaning will be more apt relative to the preceding text. Some scholars maintain that if the word is a subject, the preceding text would be translated: 'if anyone gets himself clothed in return for disgracing a Muslim...'

In the concluding portion 'he who get up,' it could be that very person or someone else whom he causes to get up. It would mean 'if he himself gets up to show off and brag about himself...' or 'he deputes another' to do it for him. Allah will re veal his evils on the day of resurrection and disgrace him.

Some people translate the last portion; 'he who gets another to praise and speak highly to him as an ascetic to get people to follow him and join his circle and serve him, earning name and property thereby...' This is as some disciples and servants of some mentors do. It is this kind of man who will be disgraced by Allah on the day of resurrection. He will command the angels, to announce, 'He is a liar... Then he will be punished with what is reserved for the liar.

The alternative reading would mean that the man stands up himself to speak ostentatiously and to boast. He might attract wealthy people to follow him and dole out money to him. Allah will command the angels on the day of resurrection to disgrace him. Then He will subject him to the punishment reserved for the ostentatious people.

HAVE GOOD OPINION

(٥٠٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ۔ (رواه احمد وابوداؤد)

5048. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "To hold a good opinion is part of excellent worship."[1]

COMMENTARY: Those things that are counted as good worship include holding a worthy opinion about Allah, expecting the best from Him. Hence, worship must not be neglected. It is very misleading to expect mercy and forgiveness from Allah and as part of this expectation to forgo worship and obedience on the assumption that He is compassionate and Forgiving so will overlook dereliction of duty. The *ulama (Scholars)* say that a person who gives up worship and claims to hold a good opinion of and expectation from, Allah, is actually arrogant and rejected.

It is also possible that the hadith (tradition) calls for harbouring good opinion and expectation concerning the Muslims, as part of excellent worship. Or, that holding a good opinion of them creates beauty in worship and increases reward.

He who is dutiful to Allah always harbours a good opinion about others. But, only the wicked is suspicious and doubts other people.

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[1] Musnad Ahmad, Abu Dawud # 4993.

WIFE'S UNGUARDED REMARK DISPLEASED THE PROPHET صلى الله عليه وسلم

(٥٠٤٩) وَعَنْ عَآئِشَةَ قَالَتِ اعْتَلَّ بَعِيْرٌ لِصَفِيَّةَ وَعِنْدَ زَيْنَبَ فَضْلُ ظَهْرٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِزَيْنَبَ اَعْطِيْهَا بَعِيْرًا فَقَالَتْ اَنَا اُعْطِيْ تِلْكَ الْيَهُوْدِيَّةَ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَ هَاذَا الْحَجَّةِ وَالْمُحَرَّمِ وَبَعْضَ صَفَرٍ۔ رَوَاهُ اَبُوْدَاوٗدَ وَذُكِرَ حَدِيْثُ مُعَاذِبْنِ اَنَسٍ مَنْ حَمٰى مُؤْمِنًا فِيْ بَابِ الشَّفَقَةِ وَالرَّحْمَةِ.

5049. Sayyidah Ayshah رضى الله عنها narrated that a camel that belonged to (Sayyidah) Safiyah رضى الله عنها became sick. (Sayyidah) Zaynab رضى الله عنها had an extra camel. So, Allah's Messenger صلى الله عليه وسلم asked her to give it (the extra camel that she had) to (Sayyidah) Safiyah رضى الله عنها. But (not only did she refuse) she (also) derided hei, "Will I give it to that Jewess?" Allah's Messenger صلى الله عليه وسلم became angry at her and (so much so that) he stopped meeting her all through Dhul Hijjah and Muharram, and part of Safar.[1]

COMMENTARY: Sayyidah Safiyah رضى الله عنها was the daughter of a Jew, Huyyay ibn Akhtab, and her lineage was traced up to prophet lineage was traced up to prophet Harun عليه السلام. So, she also had the honour of being a descendant of a Prophet. Her first husband was Abul Huqayq, a Jew, who was killed in the Battle of Khaybar. She was taken captive. The Prophet صلى الله عليه وسلم set her free and married her, some of his wives including Sayyidah Ayshah رضى الله عنها did not like her, but the Prophet صلى الله عليه وسلم loved her as he loved his other wives. One day Sayyidah Ayshah رضى الله عنها called her a Jews and passed some adverse remarks too. She complained to the Prophet صلى الله عليه وسلم who advised her to say to Sayyidah Ayshah رضى الله عنها. "You are the daughter of Abu Bakr رضى الله عنه while ī am a Prophet's صلى الله عليه وسلم daughter."

Sayyidah Zaynab رضى الله عنها was also a wife of the Prophet صلى الله عليه وسلم. Her name was Barrah and she was married to Sayyiduna Abdullah ibn Zamah' رضى الله عنه when she married the Prophet صلى الله عليه وسلم he changed her name to Zaynab.

This hadith (tradition) tell us that:

- no one should be derided for his past life,
- it is allowed to severe bonds of kinship for more than three days when a question of Shari'ah (divine law) is involved. This has been stated earlier, too.

The hadith (tradition) of Mi'adh ibn Anas رضى الله عنه has been mentioned earlier, see # 2986.

SECTION III اَلْفَصْلُ الثَّالِثُ

BELIEVE SOMEONE'S OATH

(٥٠٥٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى عِيْسَى بْنُ مَرْيَمَ رَجُلًا يَسْرِقُ فَقَالَ لَهٗ عِيْسَى بْنُ مَرْيَمَ سَرَقْتَ قَالَ كَلَّا وَالَّذِيْ لَا اِلٰهَ اِلَّا هُوَ فَقَالَ اٰمَنْتُ بِاللّٰهِ وَكَذَّبْتُ نَفْسِيْ۔ (رواه مسلم)

5050. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

[1] Abu Dawud # 4602.

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said, "Easa ibn Maryam عليه السلام saw a man stealing. He asked, 'Have you stolen?' He asserted, 'Not at all, by Him besides whom is no God.' So, Easa عليه السلام said, "I have believed in Allah and declare my self to be false."[1]

COMMENTARY: Sayyiduna Eesa عليه السلام confirmed his belief in the oneness of Allah as declared by the other man. Or, he meant to tell the man that he believed that he had sworn correctly and regarded himself as false when he accused him of stealing. Perhaps the man had not stolen, or there was no proof tenable in Shari'ah (divine law). So, he could not be awarded punishment legally.

Shaykh Abdul Haq رحمه الله said that the meaning is: I believe your oath to be true and I retract my suspicion about you. This implies that if anyone swears by Allah then through his words may seem against facts, we must reject our suspicion and information and must respect the name of Allah to believe his oath as true.

POVERTY & JEALOUSY ARE CONDEMNED

(٥٠٥١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَادَ الْفَقْرُ اَنْ يَّكُوْنَ كُفْرًا وَكَادَ الْحَسَدُ اَنْ يَّغْلِبَ الْقَدَرَ۔

5051. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Poverty (and need) take one to the borders of disbelief. And, jealousy nearly gets the better of decree."[2]

COMMENTARY: Poverty and hard times are very troubling things that compel man sometimes to disbelieve. The poor man who gets fed up and loses patience and resolve gives up trust and belief in Allah. He becomes dejected and instead of Allah begs from others and begins to raise objections on Allah's domain. He complains against Divine decree. He throws overboard the command to be pleased with Allah's decree. He begins to regard others as the givers of his needs. He finds that infidels are wealthy so he inclines towards them because Muslims are generally not very well off.

However, the fact is that poverty is what the Muslim are tried with. As for those who are independent at heart in spite of poverty and dire need and endure patiently and with gratitude, the same poverty is instrumental in raising their degrees and in making their faith strong.

Hence, the Muslims who are in dire straits and deep in poverty and cannot correct their situation in spite of immense efforts and strategy, must not lose hope but must realize that their condition is because of a trial from Allah. The anxieties of the world will not last for long. If one shows patience and independence one's condition will improve at any time while success in the hereafter is assured. The troubles and anxieties of this world will turn there into unlimited blessings and unending comfort. The Prophet صلى الله عليه وسلم said:

اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

(The world is the prison for the believer but paradise for the infidel.)

The Muslim who endures this prison bravely is assured of unlimited bounties in the hereafter. Allah says in the quran:

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[1] Muslim # 149 2368, Musnad Ahmad 2-314.

[2] Bayhaqi # 6612.

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ مَتَاعٌ قَلِيْلٌ ثُمَّ مَأْوٰهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ

{(O Believer) Let is not beguile you that the disbelievers go to and fro in the land – a little enjoyment, then their refuge is hell and it is an evil resting place. But those who fear their Lord – for them are gardens underneath which rivers flow. Therein they shall abide – a hospitality from Allah. And that which is with Allah is better for the pious} (3: 196-198)

The sahabah sometimes wondered at the riches of the infidels and their own plight. So, these verses were revealed to set at rest the hearts of those sahabah who were troubled by such thoughts.

Like poverty, wealth too may wished some people. It intoxicates and causes the wealthy to rebel. Too much availability of luxury throws a person into the labyrinth of sin. Both poverty and riches should be a moderate extent. Only then can one save himself from going astray. The principle of

خَيْرُ الْاُمُوْرِ اَوْسَطُهَا

(the best course is the middle course) applies in both cases: of poverty and riches.

The concluding portion of the hadith (tradition) means that if anything can bypass decree, jealousy will do it. This portion is also translated by some to mean:

'Jealously takes the jealous to such extent that he begins to believe that he can alter Divine decree.'

ACCEPT EXCUSE OF ANOTHER

(٥٠٥٢) وَعَنْ جَابِرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنِ اعْتَذَرَ اِلٰى اَخِيْهِ فَلَمْ يَعْذِرْهُ اَوْلَمْ يَقْبَلْ عُذْرَهُ كَانَ عَلَيْهِ مِثْلُ خَطِيْئَةِ صَاحِبِ مَكْسٍ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ الْمُكَّاسُ الْعُشَّارُ۔

5052. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who excuses himself to his brother but he does not excuse him (rejecting his plea as a lie), or does not accept his excuse (even though he knows it to be genuine), he (who turns down his excuse) is as sinful as a sahib maks (the tax collector)."[1]

Bayhaqi transmitted saying that makkas is he who collects taxes.

COMMENTARY: The word (مکس) is to collect revenue. The one who collects ushr is (مکاس) makkas. Generally sahib maks is applied to one who collects taxes unjustly, not sanctioned by Shari'ah (divine law). The sin for it is tremendous. According to a hadith (tradition) sahib maks will not enter paradise. The two things – one who rejects an excuse and the sahib maks – are compared perhaps because the latter too does not accept the excuse or argument of one whom he makes the demand of tax. He turns a deaf ear to a debtor, a bankrupt or an over assessed, and collects taxes forcibly on his unilateral decision.

There are other ahadith (tradition) too, that condemn rejection of excuses. Tabarani رحمہ اللہ, for instance, has presented in Awsat, the hadith (tradition) of Sayyidah Ayshah رضی اللہ عنہا that the Prophet صلی اللہ علیہ وسلم said:

[1] Bayhaqi in Shu'ab ul eeman # 8338

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مَنِ اعْتَذَرَ إِلَى أَخِيهِ الْمُسْلِمِ فَلَمْ يَعْذِرْهُ لَمْ يَرِدْ عَلَى الْحَوْضِ

"If anyone presents an excuse to his Muslim brother but he does not accept his excuse, then he will not be able to come to the pond kawthar."

Tabarani رحمه الله and other traditionalists have transmitted the hadith (tradition) of Sayyiduna Ibn Abbas رضى الله عنه that the prophet صلى الله عليه وسلم said, 'Shall I not tell you who a bad person is?' They submitted, "Do tell us" He said, "The bad man among you alights alone at some transit point, whip his slave and deprives (the needy) of his money." Then, he added 'Shall I not tell you of one worse than him?" They submitted. "Do tell us!" He said, "The man who does not condone a fault (and accept an excuse) and does not forgive a mistake." Again he asked if he might inform them of one worse than that and was requested to inform them. He said, "The man from whom there is no hope of any good, not is there peace from his mischief."

Hakim رحمه الله has transmitted the hadith (tradition) of Sayyiduna Abu Hurayrah رضى الله عنه that the Prophet صلى الله عليه وسلم said, "Preserve yourselves from ogling at women of other men, your women will remain chaste. Give kind treatment to your father, your son will be kind to you. If a Muslim brother comes to anyone with an excuse, he must accept his excuse whether it is correct or wrong. If he does not accept his Muslim brother's excuse then (he must know) he will not be allowed to come to the pond kawthar."

(Hakim said this tradition has a correct line of transmission)

CHAPTER - XVIII

CAUTION & DELIBERATION IN AFFAIRS

بَابُ الْحَذْرِ وَالتَّانِّي فِي الْأُمُوْرِ

The word (الحذر) al-hadhar is to be cautions, alert, But (الحذر) al-hadhir is to be prepared, ready, alert.

The word (تانى) tani, means not to hurry through anything but to deliberate, consider, ponder and examine.

Hence, the captions advises that one must preserve himself from the mischief of the people and trial of the times, whether worldly or religious. One must always be cautious in one's affairs. Haste must be avoided. One must be tolerant and dignified, keep a vigilant eye on every resolve and deed and their consequences.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

A WISE PRINCIPLE

(٥٠٥٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ۔

(متفق علیه)

5053. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A believer is not stung from the same hole twice."[1]

COMMENTARY: A wise and just believer who protects his religion does not forgive a

[1] Bukhari # 6133, Muslim # 63. 2998.

dishonest rebel antagonist of religion. He does not let him alone but subjects him to his anger for Allah's sake and in Allah's path. He is not tolerant of him repeatedly and he does not fall prey to his deception again and again. It is not of much concern if one is deceived in some worldly affair, but one must never be deceived in matters concerning religion.

The *ulama (Scholars)* say that the prophet صلى الله عليه وسلم has given an extraordinary guidance in these words. It aims at supporting religion and hipping the mischief of the enemy in the bud.

The background of this hadith (tradition) is that there was a notorious Arab poet, Abu Gharrah, an infidel. He satirized the Muslims and incited the evil disbelievers against them to harm the Muslims. At the Battle of Badr when a small army of the Muslims routed the hosts of the Makkan infidels, he was one of the captives. He expressed regret for his past sins and sought forgiveness on the assurance that he would never again repeat his evil deeds. So, the Prophet صلى الله عليه وسلم forgave him and set him free. But, he was incorrigible. When he returned to his people, he resumed his previous mischievous ways. However, in the battle of uhud, Allah sent him to the Prophet صلى الله عليه وسلم again as a captive. Again, he used the same ploy and sought protection professing regret and asking to be pardoned, promising to behave in the future. The prophet صلى الله عليه وسلم did not forgive him and issued command that he should be executed. He was put to death.

Some people recommended to the Prophet صلى الله عليه وسلم that he should be given another opportunity and should be pardoned. The Prophet صلى الله عليه وسلم spoke the words mentioned in the hadith (tradition); 'A believer is not stung from the same hole twice."

EXCELLENCE OF CAUTION & DELIBERATION

(٥٠٥٤) وَعَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَشَجِّ عَبْدِ الْقَيْسِ إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللّٰهُ الْحِلْمُ وَالْأَنَاةُ۔ (رواه مسلم)

5054. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said to AsHajj (pilgrimage) رضى الله عنه a member of the tribe Abdul Qays, "surely, you possess two characteristics that Allah loves: tolerance and caution."[1]

COMMENTARY: Abdul Qays was a tribe. They came to Madinah to meet the Prophet صلى الله عليه وسلم. When they were near the Masjid Nabawi, they jumped down from their camels and rushed forward to meet the Prophet صلى الله عليه وسلم eager to see him, They were very emotional when they came to him and expressed their love and attachment in a very dedicated manner. He observed silence. But the emotion of their leader AsHajj (pilgrimage) رضى الله عنه were markedly different. His name was Mundhir رضى الله عنه. He went gently to his lodgings where he put together and luggage of his companions. After placing everything in order, he had a bath, put on clean clothes and came walking steadily in a dignified way to the Masjid Nabawi, offered two raka'at *salah (prayer)*, made a supplication and met the Prophet صلى الله عليه وسلم who liked very much his approach, and spoke the words mentioned in the hadith (tradition).

According to a version, he asked the Prophet صلى الله عليه وسلم whether the two characteristics were adopted by him or put in his nature by Allah. He said, "Allah has created them in

[1] Muslim # 25-17, Tirmidhi # 2011

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your nature." He said, "I am grateful to Allah for creating these characteristics in me as are liked by Him and His Messenger صلى الله عليه وسلم. If they were of my own making then they would have diminished with the passage of time. So, now I hope that they will remain part of my character."

SECTION II اَلْفَصْلُ الثَّانِيْ

MERIT OF COMPOSED APPROACH

(٥٠٥٥) عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْاَنَاةُ مِنَ اللّٰهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَقَدْ تَكَلَّمَ بَعْضُ اَهْلِ الْحَدِيْثِ فِيْ عَبْدِالْمُهَيْمِنِ بْنِ عَبَّاسٍ الرَّاوِيْ مِنْ قِبَلِ حِفْظِهٖ۔

5055. Sayyiduna Sahl ibn Sa'id Sa'idi رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Composed (and sedate) approach is from Allah (meaning that it is inspired to man) but haste is the devil's trait."[1]

COMMENTARY: Bayhaqi has also reproduced this hadith (tradition) in Shu'ab ul eeman. It is the evil who makes people hasty in commencing their worldly affairs without bothering for the consequences. But, same affairs there are of a charitable and virtuous nature that are exempted because the devil does not come near such things. For example, Allah says:

اَلتَّانِيْ مِنَ اللّٰهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

Mulla Ali Qari رحمه الله said that:

- there is haste towards beginning to perform worship, and
- there is haste in performing worship.

Clearly, they are both different. The former is desired and commendable, while the latter is a condemned and de tested habit. For example, when the hour of *salah (prayer)* set in, one must not procrastinate but make haste to prepare for it and begin to offer it in a composed manner, peacefully. These things are not counted as being hasty and are not disliked but are commendable and approved. The other thing is to hurry through when offering *salah (prayer)* and in the process not doing justice to its postures to finish off quickly. This is performing a pious deed on the double, hurriedly. It is condemned.

So, the gist of what Mulla Ali Qari رحمه الله says that to be swift in taking up a pious work and preparing oneself for its consequences in a praiseworthy effort. But, to perform it in haste is a bad thing.

In other words; Don't hurry – start early.

STUMBLING IS EXPERIENCING

(٥٠٥٦) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَلِيْمَ اِلَّا ذُوْ عَثْرَةٍ وَلَا حَكِيْمَ اِلَّا ذُوْ تَجْرِبَةٍ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5056. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

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[1] Tirmidhi # 2012.

said, "No one is forbearing unless he stumbles and no one is wise unless he gains experience."[1]

COMMENTARY: Only he who has stumbled, faltered or been deceived possesses forbearance and understanding. He may have committed sin previously and suffered some loss. Thereafter, he becomes cautious and is remorseful and ashamed. Hence, he understands the distress of other people and knows that defects of other people must be concealed and forgiven. So, he is kind, element and well-wising to others, conceals their shortcoming and forgives their faults.

The word (حکیم) is applied to the wise, intelligent and upright. He knows the truth of everything.

Experience is to be aware of the workings of different things, and the way they are done. He thus knows their advantages and disadvantages, vicissitudes of fortunes and of other affairs, and good and bad of actions. He gains wisdom and is a perfect wise man - hakim.

The word (حکیم) hakim also refers to the physician. The same experience counts in his case too, for merely acquiring professional knowledge is not enough.

DO ONLY WHAT LOOKS LIKE HAVING GOOD RESULTS

(٥٠٥٧) وَعَنْ اَنَسٍ اَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصِنِيْ فَقَالَ خُذِالْاَ مُرَبِالتَّدْبِيْرِ فَاِنْ رَأَيْتَ فِيْ عَاقِبَتِهٖ خَيْرًا فَاَمْضِهٖ وَاِنْ خِفْتَ غَيًّا فَاَمْسِكْ۔ (رواه فی شرح السنة)

5057. Sayyiduna Anas رضی اللہ عنہ narrated that a man submitted to the Prophet صلی اللہ علیہ وسلم, "Do give me some advice (on pursuing my affairs)." He said, "Take up anything after considering its pros and cons. If it seems worthwhile to you, go ahead with it. But, if you are apprehensive of being misled (or fear a loss relative to the hereafter) then, desist."[2]

DO NOT PUT OFF

(٥٠٥٨) وَعَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ اَبِيْهِ قَالَ الْاَعْمَشُ لَا اَعْلَمُهٗ اِلَّا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ التُّؤَدَةُ فِيْ كُلِّ شَيْءٍ خَيْرٌ اِلَّا فِيْ عَمَلِ الْاٰخِرَةِ۔ (رواه ابوداؤد)

5058. Sayyiduna Mu'sab ibn Sa'd reported that his father (Sayyiduna Sa'd) رضی اللہ عنہ narrated what a sub-narrator A'mash رحمہ اللہ was confident were the words of the Prophet صلی اللہ علیہ وسلم. He said, "Putting off is good thing in all affairs but not in deeds of the hereafter."[3]

COMMENTARY: Do not wait to do virtuous deeds. Rather, do them promptly. Delaying good deeds spells trouble and causes harm. IN contrast, before undertaking any worldly task generally one does not know what the outcome would be, so it is not to begin it immediately. As against this, the affairs of the hereafter are known for their results, so there is no reason to delay them. They Quran commands us:

فَاسْتَبِقُوا الْخَيْرَاتِ وَسَارِعُوْا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ

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[1] Tirmidhi # 2033 (2040), Musnad Ahmad # 110506.

[2] Bayhaqi in Sharh us *Sunnah (Holy Prophet's practice)* # 3600.

[3] Abu Dawud # 4810.

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{And they vie with each other in good deeds} (3: 114)
{And vie with each other hastening to attain forgiveness from you Lord} (3: 133)
Imam Ghazali رحمه الله has written in his exegesis cf the verse:

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ

{Satan threatens you of poverty...} (2: 268)
That it is better for a believer that the moment he feels like spending in Allah's path, he must go ahead and spend, without delaying at all. If he waits, then the devil puts thoughts in his mind, 'you will become a pauper.' He prevents man from giving charity.
A pious man once called a student while he was in the toilet, "Take this shirt of mine and give it to a certain man." The student was surprised and asked politely, "why did you not defer it till you were out of the toilet?" He said, "I thought of the poor man and if I had waited till I come out it was possible that I might have had second thought about giving my shirt in charity. I would have then been deprived of a pious deed."

CHARACTERISTICS THAT ARE PART OF PROPHETHOOD

(٥٠٥٩) وَعَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْتُ الْحَسَنُ وَالتُّؤَدَةُ وَالْاِقْتِصَادُ جُزْءٌ مِنْ اَرْبَعٍ وَعِشْرِيْنَ جُزْءً مِّنَ النُّبُوَّةِ۔ (رواه الترمذی)

5059. Sayyiduna Abdullah ibn Sarjis رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "Good habit, being gentle and steady, and adopting moderation in affairs are among the twenty four parts of prophethood."[1]

COMMENTARY: Moderation is to follow a middle course in every condition and in every thing one does. One must abstain from extravagance. For instance, when spending one must not be a spendthrift or a niggardly. One must take a middle course and be generous. Similarly, one must be brave and courageous, neither reckless nor cowardly. So, too, one must not go to extremes but follow a conviction and ideology that is moderate and approved by religion. For instance there is a belief of Jabar (جبر) and another of Qadar (قدر). Both are extremes. The one that is moderate is what is followed by the ahl us *sunnah (Holy Prophet's practice)* wa al-jama'ah.
Moderation must also be pursued in economy. It is to neither overspend on essentials of life to the limits of extravagance nor to under spend and live in hardship. A mean course should be followed. This is as stated in a hadith (tradition):

اَلْاِقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيْشَةِ

"Moderation in spending saves half one's capital of one's economy."[2]
In short, man must exercise moderation in every field of his life and in every thing he does. This itself is the perfect thing that delivers man to his ambition and his aims because one who runs rapidly falls down and one who walks lazily gets lost. It is only a moderate pace that will get one to one's destination. This is why Allah has given the command at many places that a mean course should be adopted, and sometimes He has mentioned them by name, as;

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[1] Tirmidhi # 2010 (2017).
[2] See hadith (tradition) # 5067.

وَاقْصِدْ فِيْ مَشْيِكَ

{And be modest in your gait..} (31: 19)

And,

كُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا .

{.....and eat and drink, but be you not prodigal.} (3: 31)

Some of those possessing Divine awareness maintain that moderation should be observed in learning and practice too. This will protect from many different trials in this field. Hence, one must occupy in learning only to the extent that does not keep one away from practice. And, so only so much practice is proper as will not prevent one from learning.

As for being among the twenty - four parts, the scholars say that either all of them together form one part of prophethood, or each of these things (mentioned in the hadith (tradition)) is one part of prophethood. The part signifies that these excellences and qualities are one of those excellences and qualities which the Prophets عليه السلام possessed.

As for specifying the parts of prophethood, only the Prophet صلى الله عليه وسلم can say why the number is specified. But, he did not do so. Hence, we must leave it to Allah and His messenger صلى الله عليه وسلم.

(٥٠٦٠) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْهَدْيَ الصَّالِحَ وَالسَّمْتَ الصَّالِحَ وَالْاِقْتِصَادَ جُزْءٌ مِنْ خَمْسٍ وَّعِشْرِيْنَ جُزْءً مِّنَ النُّبُوَّةِ۔ (رواه ابوداؤد)

5060. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said. "A righteous behaviour, a righteous disposition and moderation are a part of the twenty five parts of prophethood."[1]

COMMENTARY: The word (الهدى الصالح) and (السمت الصالح) - translated righteous behavour and disposition - are a man's internal and external conduct. In the mystic life of a sufi they are as akin as faith and Islam are in Shari'ah (divine law). When a believer possesses both the excellences then there is no doubt that he is perfect.

The number of parts of prophethood specified in this hadith (tradition) and the previous differ. Either a sub-narrator may have been confused or there is some undisclosed meaning in it that the Prophet صلى الله عليه وسلم did not tell us.

ANYONE'S SECRET IS A TRUST

(٥٠٦١) وَعَنْ جَابِرِ ابْنِ عَبْدِاللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا حَدَّثَ الرَّجُلَ الْحَدِيْثَ ثُمَّ الْتَفَتَ فَهِيَ اَمَانَةٌ۔ (رواه الترمذى وابوداؤد)

5061. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When a man says something (wich he wishes to be kept secret(and then he goes away, this is a trust."[2]

COMMENTARY: The person to whom the secret is confided is a trust holder. He must not reveal it to anyone.

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[1] Abu Dawud # 4776, Musnad Ahmad 1. 296.

[2] Musnad Ahmad 3. 379, Abu Da

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OFFER A GOOD ADVICE

(٥٠٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِاَبِي الْهَيْثَمِ بْنِ التَّيِّهَانِ هَلْ لَكَ خَادِمٌ قَالَ لَا فَقَالَ فَاِذَا اَتَانَا سَبْيٌ فَاْتِنَا فَاُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِرَاسَيْنِ فَاَتَاهُ اَبُو الْهَيْثَمِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اخْتَرْ مِنْهُمَا فَقَالَ يَا نَبِيَّ اللّٰهِ اخْتَرْ لِيْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ خُذْ هٰذَا فَاِنِّيْ رَاَيْتُهُ يُصَلِّيْ وَاسْتَوْصِ بِهٖ مَعْرُوْفًا۔ (رواه الترمذی)

5062. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم asked Abu Haytham ibn Tayihan رضی اللہ عنہ. "Do you have a servant?" He said, "No." He said, When captives are brought to us, come to me." (soon) two captives were brought to the prophet صلی اللہ علیہ وسلم and Abu Haytham came to him. He said, "Choose one of them." But, he submitted, "O Prophet of Allah, you select for me." The Prophet صلی اللہ علیہ وسلم said, "The one who is consulted is trusted. Take this one, for, I have seen him offer *salah (prayer)*." And he instructed him to treat him kindly."[1]

COMMENTARY: According to a version, when he told his wife that the Prophet صلی اللہ علیہ وسلم had instructed him to be kind to the slave, she said that they might not be able to abide by the instruction perfectly and advised him to set the slave free.

THREE THINGS MUST BE DISCLOSED EVEN IF CONFIDENTIAL

(٥٠٦٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَجَالِسُ بِالْاَمَانَةِ اِلَّا ثَلٰثَةَ مَجَالِسَ سَفْكُ دَمٍ حَرَامٍ اَوْ فَرْجٌ حَرَامٌ اَوِ اقْتِطَاعُ مَالٍ بِغَيْرِ حَقٍّ۔ رَوَاهُ اَبُوْدَاوٗدَ وَ ذُكِرَ حَدِيْثُ اَبِيْ سَعِيْدٍ اِنَّ اَعْظَمَ الْاَمَانَةِ فِيْ بَابِ الْمُبَاشِرَةِ فِي الْفَصْلِ الْاَوَّلِ۔

5063. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Meetings are confidential. (If anything is spoken and heard, it should not be disclosed to anyone else,) However, there are three meetings that are excepted. (if they are heard, they must be conveyed to others even if spoken confidentially.) They are:

(i) Concerning shedding of blood unlawfully (deciding to do it),
(ii) Committing fornication (making plans to do it),
(iii) Appropriating someone's property unjustly."[2]

COMMENTARY: Any one who hears any such conspiracy must not regard it as a secret but must reveal it to the proper persons. It is also permitted to reveal conspiracies against religion, state and nation. This is as explained by Shaykh Abdul Haq رحمہ اللہ.

Mulla Ali Qari رحمہ اللہ has said that it is not proper for a believer to publicize the bad deed or sayings of any people in a meeting. However, three evil conspiracies or deeds may be publicized and they are those mentioned in the hadith (tradition).

اِنَّ اَعْظَمَ الْاَمَانَةِ الخ

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[1] Tirmidhi # 2369 (2376) lengthy, Bukhari # 2198, Musnad Ahmad # 11342.

[2] Tirmidhi # 1959, Abu Dawud # 4869, Musnad Ahmad 3. 342.

And, the hadith (tradition) of Abu Sa'eed رضی اللہ عنہ is mentioned at # 3190.

SECTION III اَلْفَصْلُ الثَّالِثُ

POSITION OF INTELLIGENCE

(٥٠٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللّٰهُ الْعَقْلَ قَالَ لَهٗ قُمْ فَقَامَ ثُمَّ قَالَ لَهٗ اَدْبِرْ فَاَدْبَرَ ثُمَّ قَالَ اَقْبِلْ فَاَقْبَلَ ثُمَّ قَالَ لَهٗ اقْعُدْ فَعَقَدَ ثُمَّ قَالَ لَهٗ مَاخَلَقْتُ خَلْقًا هُوَ خَيْرٌ مِنْكَ وَلَا اَفْضَلُ مِنْكَ وَلَا اَحْسَنُ مِنْكَ بِكَ اٰخُذُ وَبِكَ اُعْطِيْ وَبِكَ اُعْرَفُ وَبِكَ اُعَاتِبُ وَبِكَ الثَّوَابُ وَ عَلَيْكَ الْعِقَابُ وَقَدْ تَكَلَّمَ فِيْهِ بَعْضُ الْعُلَمَآءِ۔

5064. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When Allah created the intelligence, He said to it, 'stand up!' so it stood up. Then He said to it, 'Turn your back!' so, it turned it back. Then He said to it, 'Turn your back!' So, it turned its back. Then He said to it, 'Turn your face (towards Me).' So, it faced Him. Then He said to it 'Sit down,' and it sat down. Then he said to it, 'I have created no creation that is better than you, more excellent than you, and more beautiful than you. Through you I receive (worship of the creatures). Through you, I grant reward and ranks to them). Through you, I am known (and recognized). Through you, I punish Through you, I bestow reward and through you, I punish.' (In short, it is intelligence that makes man answerable to the commands of Allah, subject to His anger and pleasure and deserving of reward and punishment.)[1]

COMMENTARY: Intelligence was created with a body and will be brought in the hereafter as a ram and slaughtered between paradise and hell.

RECKONING WILL BE ACCORDING TO INTELLIGENCE

(٥٠٦٥) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الرَّجُلَ لَيَكُوْنُ مِنْ اَهْلِ الصَّلٰوةِ وَالصَّوْمِ وَالزَّكٰوةِ وَالْحَجِّ وَالْعُمْرَةِ حَتّٰى ذَكَرَ سِهَامَ الْخَيْرِ كُلَّهَا وَمَا يُجْزٰى يَوْمَ الْقِيٰمَةِ اِلَّا بِقَدْرِ عَقْلِهٖ۔

5065. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man may be among those who offer *salah (prayer)*, fast, pay zakah (Annual due charity), perform Hajj (pilgrimage) and umrah so much so that he mentioned all chief forms of pious deeds. "But he will not be rewarded on the day of resurrection except in keeping with his intelligence."[2]

COMMENTARY: Intelligence is what enables man to know the reality of things and of causes, the good and bad of both the worlds, and piety and evil. He keeps away thereby from the trials of the soul and the wrong paths, but thereby follows the straight way. Thereby, he gains nearness to Allah.

Those traits are found in men in accordance with the degree of their intelligence. Hence reward in the hereafter will be commensurate with intelligence. Reward will not depend merely on worship and obedience but on their beauty and perfection, and intelligence enables a person to achieve that.

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[1] Bayhaqi in Shuab ul eeman # 4633. The *ulama (Scholars)* say that this hadith (tradition) is invented.

[2] Bayhaqi in Shu'ab ul eeman # 4637.

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The *ulama (Scholars)* put the question here is knowledge more excellent or intelligence? However, if learning is also applied to the power of distinction and recognition then there is not need to debate which is better - knowledge or intelligence? However, these two things are superior to deed and worship. The *ulama (Scholars)* say, therefore, that one raka'ah *salah (prayer)* of an intelligent scholar is better than one thousand raka'at of other people.

FARSIGHTEDNESS ABSTINENCE & GOOD CHARACTER

(٥٠٦٦) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاذَرٍّ لَا عَقْلَ كَالتَّدْبِيْرِ وَلَا وَرَعَ كَالْكَفِّ وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ۔

5066. Sayyiduna Abu Dharr رضی اللہ عنہ narrated "Allah's Messenger صلی اللہ علیہ وسلم said to me, 'O Abu Dharr, there is no intelligence like foresighted planning, no righteousness like abstinence and no nobility like good character."[1]

COMMENTARY: Farsightedness is to think of the consequences before taking up any task. The word righteousness is used here for (ورع) which is more intense than (تقوی) taqwa. It is to abstain not only from the forbidden but also from the makruh (disapproved) (undesirable) and the doubtful. Generally however, both words are used as Synonyms. Also there is no difference between the words of the hadith (tradition) (ورع) - righteousness and الکف abstinence. Actually, both mean to restrain oneself (though the translations use distinct words for them). Teebi رحمہ اللہ makes it clear. He says (الکف) is to abstain from harming the Muslims and from using the tongue for meaningless talk. And, he says that (ورع) and (تقوی) apply to both commands 'to do' and 'to abstain,' which (الکف) pertains only to the command 'not to do' or 'to abstain,

We must also realize that the principle in following the commands is that abstinence is more emphasized then performance. In other words, it is more important to abstain from such things as Shari'ah (divine law) has forbidden us to approach than to perform what Shari'ah (divine law) has commanded us and permitted us to do. It is on this basis that the *ulama (Scholars)* have written that if a person

Suffices himself with the performance of the *fard (compulsory)* and the *wajib (obligatory)* (obligatory duties) and the *sunnah (Holy Prophet's practice)* mu'akhadah (emphasized *sunnah (Holy Prophet's practice)*) but does not abide by the supererogatory and the recommended. And

Is more particular in keeping away by abstaining from all the forbidden and disliked and doubtful things, - he will attain the goal. In other words, he will get to the degree of Divine awareness and nearness to Allah.

In contrast, if anyone is very particular in discharging the *fard (compulsory)* and *wajib (obligatory)* obligation, the *sunnah (Holy Prophet's practice)* mu'akkadah, all the supererogatory and recommended forms of worship, but is not particular in abstaining and continues to indulge in the forbidden, then he will not attain the goal.

This can be explained with the example of a sick person. He has been prescribed certain medicine and preventive measures. If he is careful to observe the prevention strictly abstaining from that is disallowed but is careless in taking the medicine then too he will get

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[1] Ibn Majah # 4218, Bayhaqi in Shu'ub ul eeman # 5647.

well even if it takes time. But if it is the other way about and he takes all the prescribed medicine but does not keep away from the food and drink that is forbidden to him, then he will never get will and his sickness will go on increasing.

A man's nobility and his high descent is actually his good character. If anyone lacks this quality then no matter how many merits he enumerates of himself and recounts his achievements and pedigree, that is of no value and to no effect. Good character could mean all internal moral qualities and it could also mean tenderness and mild nature. In the former case, it is the best merit and in the latter case, the statement is an over emphasis/

The Sufis say of good character that it is to meet others cheerfully and to present gifts to people and to refrain from hurting Allah's creatures. This is the saying of Hasan Busri رحمه الله. Another righteous man said that it is to abstain from disliking Allah's creatures and to keep people happy both in comfort and hardship.

Sahl Tashturi رحمه الله said that the lowest form of good character is to endure the excesses of the creatures and never to avenge anyone. It is also to be compassionate to a tyrant and to hope for his forgiveness.

MODERATION IN SPENDING IS HALF WEALTH

(٥٠٦٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِقْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيْشَةِ وَ التَّوَدُّدُ اِلَى النَّاسِ نِصْفُ الْعَقْلِ وَحُسْنُ السُّوَالِ نِصْفُ الْعِلْمِ ـ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْاَرْبَعَةَ فِيْ شُعَبِ الْاِيْمَانِ ـ

5067. Sayyiduna Ibn Umar رضى الله عنه narrated that the Allah's Messenger صلى الله عليه وسلم said, "Being moderate in spending is (like) half of one's livelihood (or capital). Being friendly to the people is (like) half of intelligence. And putting questions in a decent manner is (like) half of knowledge."[1]

COMMENTARY: One must neither be extravagant nor niggardly in spending on the essential of life. Moderation is half of the capital of life. In the sense that it saves for other uses, and sort of augments income.

To love good people ensures a good social living. Both these things together make up a full intelligence.

When a scholarly issue is involved, it is like half of knowledge to ask questions after deliberation in a decent manner. Such a person asks only such questions as are very necessary and useful. He seeks to increase his knowledge and knows what he should ask and whom should he ask. When he gets an answer, his knowledge of that which he wished to know becomes perfect. In this sense, knowledge is of two kinds:

(i) Question, and
(ii) Answer.

As for asking questions in a decent manner a good question is one that is examined and reviewed from all angles for all plausible answers so that a comprehensive answer is expected. The question itself is a branch of knowledge. Thus it cannot be asked how putting a question can be described as half of knowledge when asking implies ignorance. One who asks after deliberating on it is clearly seeking knowledge and possesses some knowledge which he hopes to make perfect. This is why a question is half of knowledge.

On the other hand, a person who puts a question hastily without proper deliberation only

[1] Bayhaqi in Shu'ab ul eeman # 6568.

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shows his ignorance and poor intelligence. Once, imam Abu Yusuf رحمه الله observed that one of his students was quiet in his class over a continuous period of time. So, he said to him, "If you do not understand anything what I say here, or find any difficulty, you may ask about it. Do not feel shy, To feel ashamed to ask about what needs to be solved keeps one away from acquiring knowledge." At that time, Imam Abu Yusuf رضى الله عنه was defining fasting. He said 'A fast begins in the morning and is completed at sunset." That student asked, "O Imam! What if the sun never sets? When will the fast end?' Imam Abu Yusuf رحمه الله said, "Keep quiet! Silence is better for you than speech."

In short, the kind of the question asked and the way it is put reveals the personality and condition of the person asking the question. It is not difficult to see if he is ignorant or possesses an inclination to learn.

A person who is bright will put a question that reflects his knowledge and intelligence. But, the question of an ignorant person will be foolish and casual. Someone has said, well; "When an ignorant man speaks he looks like a donkey. When he is silent, he seems to be wall."

[To question and ask is a moment's shame, But to question and not ask is a lifetime's (Japanese proverb) shame.]

CHAPTER - XIX

GENTLENESS, MODESTY & GOOD CHARACTER بَابُ الرِّفْقِ وَالْحَيَآءِ وَحُسْنِ الْخُلُقِ

The word (رفق) gentleness is the opposite (عنق) rudeness. It means to be mild and kind to one's companions, to deal with them cheerfully and to do everything calmly and in a pleasant manner.

The next word in the caption is (حياء). It means modesty and to be liked. A person feels in when he is shy and fears that he might be blamed for defect or shortcoming. This is why it is said, "The best kind of modesty is what prevents one from indulging in what Shari'ah (divine law) has called bad."

Sayyiduna Junayd رحمه الله said, "Haya' (or modesty) is the condition that grows in the heart because of fear and restlessness after not being thankful to Allah for His bounties."

Sayyiduna Biqaq رحمه الله said, "Haya is what prevents one to request and seek from the master."

The next words are (احسن الخلق) good character. It is to follow what the seal of the prophets, the last of them Sayyiduna Muhammad صلى الله عليه وسلم has presented to people from Allah. It is the Shri'ah or etiquette of the mystic way of life and intimate knowledge of the Divine Being.

Sayyidah Ayshah رضى الله عنها was asked about the manners of the Prophet صلى الله عليه وسلم as contained in the words of the Qurani:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

{And surely you have a tremendously sublime character} (68: 4)

She said "His character and disposition was the mighty Quran.'[1]

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[1] Muslim.

He possessed all the good qualities mentioned in the Quran and he was free from all the bad attributes condemned by the Quran (whether they concerned disobedience to Allah or mistreatment of the creatures. Indeed, this is the highest degree of man's character.) As for the degrees of obedience, it is according to love, meaning a person obeys in accordance with his love for the Prophet صلى الله عليه وسلم and the enablement he gets for it. If it is more, then he obeys more but if it is less then his obedience comes down to that extent.

SECTION I اَلْفَصْلُ الاول

MERIT OF MILDNESS & MERCY

(٥٠٦٨) عَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ وَيُعْطِىْ عَلَى الرِّفْقِ مَالَا يُعْطِىْ عَلَى الْعُنْفِ وَمَالَا يُعْطِىْ عَلٰى مَاسِوَاهُ۔ رَوَاهُ مُسْلِمٌ وَفِىْ رِوَايَةٍ لَهٗ قَالَ لِعَآئِشَةَ عَلَيْكِ بِالرِّفْقِ وَاِيَّاكِ وَالْعُنْفَ وَ الْفُحْشَ اِنَّ الرِّفْقَ لَا يَكُوْنُ فِىْ شَىْءٍ اِلَّا زَانَهٗ وَلَا يُنْزَعُ مِنْ شَىْءٍ اِلَّا شَانَهٗ۔

5068. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah is mild and likes mildness. (He is mild Himself and does not burden his creatures, and likes them to be mild too to each other.) He grants for mildness what He does not grant for harshness and what He does not grant for anything else."[1] According to another version, he (the Prophet) صلى الله عليه وسلم said to Sayyidah Ayshah رضى الله عنها, "You must observe mildness and keep away from harshness and roughness. In whatever thing mildness is found, it does not but adorn it and from whatever it is withdrawn, it does not but render it defective."[2]

COMMENTARY: Allah likes His slaves to be kind to each other. They must encourage each other to be mutually loving and compassionate to create a peaceful society, free of worries, When this is done everyone prospers and blessing descend on them. Also, Allah rewards them and causes them to succeed in their affairs.

Moreover, Allah does not reward as much on anything else as He does on mildness. This fact is emphasized by repeating the previous text. It makes it clear that the reward is greater than on even normal conduct what to say of harshness.

LACK OF MILDNESS DEPRIVES OF PIETY

(٥٠٦٩) وَعَنْ جَرِيْرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُّحْرَمُ الرِّفْقَ يُحْرَمُ الْخَيْرَ۔ (رواه مسلم)

5069. Sayyiduna Jarir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "He who is deprived of mildness is deprived of piety (and goodness)."[3]

COMMENTARY: In the version of Jami Saghir, the words are that he who is deprived of mildness is deprived of all good. Thus, the Prophet صلى الله عليه وسلم described the virtue of mildness and encouraged that it should be adopted, placing emphasis by the word 'all'

EXCELLENCE OF MODESTY

(٥٠٧٠) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى رَجُلٍ مِّنَ الْاَنْصَارِ وَهُوَ يَعِظُ اَخَاهُ بِالْحَيَآءِ

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[1] Muslim # 77. 2593.

[2] Muslim # 78. 2594, Tirmidhi # 2701.

[3] Muslim # 74-2592.

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فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيْمَانِ۔ (متفق عليه)

5070. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that (one day) Allah's Messenger صلی اللہ علیہ وسلم passed by a man of the ansar رضی اللہ عنہ while he was preaching his brother on modesty. So, Allah's Messenger صلی اللہ علیہ وسلم said (to him), "Let him alone, for modesty is part of faith."[1]

COMMENTARY: That sahabi رضی اللہ عنہ was forbidding his brother from being too much modest. He told him that too much modesty keeps one from acquiring sustenance and learning. On hearing him, the Prophet صلی اللہ علیہ وسلم forbade him to discourage his brother, saying, "Modesty is a good characteristic and part of faith."

Teebi رحمہ اللہ and others said that he was warning his brother. It is also said that he was extolling him to adopt modesty, but the first opinion is more correct. In one version. The word (يغظ) admonish, warn is replaced by (يغاتب) reprimand, censure.

(٥٠٧١) وَعَنْ عمران بن حصين قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَيَاءُ لَا يَأْتِيْ إِلَّا بِخَيْرٍ وَفِيْ رِوَايَةٍ اَلْحَيَاءُ خَيْرٌ كُلِّهِ۔ (متفق عليه)

5071. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Modesty grows nothing but good."

According to another version "Modesty is good in all cases."[2]

COMMENTARY: If shyness keeps one away from declaring the truth or enjoining piety and forbidding evil then it is not modesty. It is helplessness and cowardice. In the eyes of Shari'ah (divine law) modesty (حياء) should be instrumental in keeping away evil. It should prevent one from evil both natural and legal. And one must shun what is described as evil by Shari'ah (divine law) whether it is haraam (unlawful) or makruh (disapproved) (undesirable); and even if it is *mustahab (desirable)* (recommended) to keep away from it.

In short:

{Modesty is good in cases that comply with Allah's pleasure}

AN OLD ADAGE FROM THE PROPHETS علیہ السلام

(٥٠٧٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا اَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُوْلٰى إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ۔ (رواه البخاری)

5072. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Among the things people have acquired from the sayings of the earliest Prophets علیہ السلام is: if you have no shame, you may do whatever you like."[3]

COMMENTARY: The sayings of the Prophet صلی اللہ علیہ وسلم are the revelations they received. These words came down to us in their original form.

The words 'you may do whatever you like' are not a command but they convey that if you have cast aside shame, then how can you be prevented to do what you wish to do?

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[1] Bukhari # 24, Muslim # 59-36.

[2] Musnad Ahmad 4-427, Bukhari # 6117, Muslim # 60. 37.

[3] Bukhari # 6120.

Or, it is a command in the sense of a warning; do what you like but you will have to answer for that. It is like: اِعْمَلُوْا مَا شِئْتُمْ

{Do what you will} (41: 40)

PIETY & SIN DEFINED

(٥٠٧٣) وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْاِثْمِ فَقَالَ الْبِرُّ حُسْنُ الْخُلُقِ وَالْاِثْمُ مَا حَاكَ فِيْ صَدْرِكَ وَكَرِهْتَ اَنْ يَّطَّلِعَ عَلَيْهِ النَّاسُ۔ (رواه مسلم)

5073. Sayyiduna Nawwas ibn Sam'an رضی اللہ عنہ said, "I asked Allah's Messenger صلی اللہ علیہ وسلم about piety and sin. He said, 'piety is good character and sin is what pricks your heart and which you do not like that people should know."[1]

COMMENTARY: If a Muslim commits a sin and his heart is bright with taqwa (piety)then he has Qualms of conscience. But, this does not cover the deeds that Shari'ah (divine law) has described clearly as sin. And, the hadith (tradition) speaks of such deeds as Shari'ah (divine law) has not clearly described as sin and the *ulama (Scholars)* differ on their actual position.

The other sign of sin is that the doer does not like other people to know of it.

VIRTUES OF GOOD MANNERS

(٥٠٧٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَحِبَّكُمْ اِلَيَّ اَحْسَنُكُمْ اَخْلَاقًا۔ (رواه البخاری)

5074. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The one of you dearest to one is he who is the best of you in character."[2]

COMMENTARY: This is the man who possesses good habits and characteristics. He fulfils rights of Allah and of fellow men.

(٥٠٧٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ خِيَارِكُمْ اَحْسَنُكُمْ اَخْلَاقًا۔ (متفق علیه)

5075. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best of you is he who is the best of you in character."[3]

SECTION II اَلْفَصْلُ الثَّانِيْ

MERIT & SIGNIFICANCE OF MILDNESS

(٥٠٧٦) عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ اُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ حُرِّمَ حَظَّهُ مِنَ الرِّفْقِ حُرِّمَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ۔ (رواه فی شرح السنة)

5076. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet صلی اللہ علیہ وسلم said, 'He who is given his share of mildness is bestowed his portion of the good of this world and the next. But, he who is deprived of his share of mildness is deprived of his portion

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[1] Muslim # 14. 2553.

[2] Bukhari # 3759.

[3] Bukhari # 3559, Muslim # 68. 2321.

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of the good of this world and the next."[1]

MODESTY IS PART OF FAITH

(٥٠٧٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَيَآءُ مِنَ الْاِيْمَانِ وَالْاِيْمَانُ فِي الْجَنَّةِ وَالْبَذَاءُ مِنَ الْجَفَآءِ وَالْجَفَاءُ فِي النَّارِ۔ (رواه احمد والترمذی)

5077. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Modesty (which obstructs one from evil) is part of faith and faith is in paradise (to which it takes a believer). But, immodesty (which is obscenity)is part of evil and the evil will go to hell."[2]

(٥٠٧٨-٥٠٧٩) وَعَنْ رَجُلٍ مِنْ مُزَيْنَةَ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَا خَيْرُ مَا اُعْطِيَ الْاِنْسَانُ قَالَ الْخُلُقُ الْحَسَنُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَفِيْ شَرْحِ السُّنَّةِ عَنْ اُسَامَةَ بْنِ شَرِيْكٍ۔

5078. A man of (the tribe) Muzaynah رضی اللہ عنہ narrated that the sahabah (Prophet's Companions) رضی اللہ عنہم asked, "O Messenger of Allah, what is the best of that which a human being is given?" He said, "A good character."[3]
5079. Sayyiduna Usamah ibn Sharik رضی اللہ عنہ also narrated it.[4]

BAD MANNERS & RUDENESS

(٥٠٨٠) وَعَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ اَلْجَوَّاظُ وَلَا الْجَعْظَرِيُّ قَالَ وَالْجَوَّاظُ الْغَلِيْظُ لَفْظًا۔ رَوَاهُ اَبُوْدَاوٗدَ فِيْ سُنَنِهٖ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَصَاحِبُ جَامِعِ الْاُصُوْلِ فِيْهِ عَنْ حَارِثَةَ وَكَذَا فِيْ شَرْحِ السُّنَّةِ عَنْهُ وَلَفْظُهٗ قَالَ لَا يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ الْجَعْظَرِيُّ يُقَالُ الْجَعْظَرِيُّ الْفَظُّ الْغَلِيْظُ وَفِيْ نُسَخِ الْمَصَابِيْحِ عَنْ عِكْرِمَةَ بْنِ وَهْبٍ وَلَفْظُهٗ قَالَ وَالْجَوَّاظُ الَّذِيْ جَمَعَ وَمَنَعَ وَالْجَعْظَرِيُّ الْغَلِيْظُ الْفَظُّ۔

5080. Sayyiduna Harithah ibn Wahb رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Neither will the rude tongued nor the bad mannered enter paradise." The sub-narrator said that jawwaz is the rude tongued and harsh of speech.
According to the version in Sharh us *sunnah (Holy Prophet's practice)*, he said, "Al-Jawwaz al-jazari will not enter paradise. (In other words jazari is used as a qualification of Jawwaz.) Ja'zari is said to mean bad mannered and harsh of speech. (So this version means that jawwaz and jazari are synonymous)
In some copies of mIsbah, it is narrated on the authority of Sayyiduna Ikrimah ibn Wahb رضی اللہ عنہ. He said, "Al-Jawwaz is he who amasses (wealth) but does not give anything to the beggar. And al Ja'zairi is he who is rude tongued and bad mannered."[5]

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[1] Musnad Ahmad 6-159, Sharh us *Sunnah (Holy Prophet's practice)* # 3491.

[2] Musnad Ahmad 2-501, Tirmidhi # 2009.

[3] Musnad ahmad 4. 278, Bayhaqi Shu'ab ul eeman # 7992.

[4] Sharh us *Sunnah (Holy Prophet's practice)*, Musnad Ahmad 4. 278.

[5] Abu Dawud # 4801, Bayhaqi in Shu'ab ul eeman # 3593, Sharh us *sunnah (Holy Prophet's practice)* # 8173.

COMMENTARY: The gist of all these versions is that the two words al-Jawwaz and al-jazari are nearly identical in meaning and there is not much difference in the two.
Mulla Ali Qari رحمه الله said that these words mean that the man is hard-hearted and bad mannered. It is like the tradition of Sayyidah Ayshah رضى الله عنها transmitted by Khatib رحمه الله in a marfu form that (the Prophet صلى الله عليه وسلم said,) "There is repentance for everything but not for bad manners (meaning indecency and evil habits). This man repents for one sin but commits more grave sins." (This means that he keeps constantly on his evil habits.)
If the person is a hypocrite then he will never enter paradise but if he is a believer then he will not be admitted to paradise initially with the first batch of those who are delivered and enter straightway.

MERIT OF GOOD MANNERS & EVIL OF BAD SPEECH

(٥٠٨١) وَعَنْ اَبِي الدَّرْدَآءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَثْقَلَ شَيْءٍ يُوْضَعُ فِيْ مِيْزَانِ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ خُلُقٌ حَسَنٌ وَاِنَّ اللّٰهَ يُبْغِضُ الْفَاحِشَ الْبَذِيَّ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ وَرَوٰى اَبُوْدَاوٗدَ الْفَصْلَ الْاَوَّلَ۔

5081. Sayyiduna Abu Darda رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Indeed, the heaviest of the things in the scale of the believer on the day of resurrection will be good character. And surely Allah dislikes the indecent and the obscene."[1]

COMMENTARY: While shaykh Abdu Haq رحمه الله has translated the word (بذی) as one who is foul speeched, Mulla Ali Qari رحمه الله has cited an exponent to say that it means 'bad mannered,' and says that it is more appropriate. He also says that on the day of resurrection bad manners will be very much weightless.

RANK OF THE GOOD MANNERED

(٥٠٨٢) وَعَنْ عَآئِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهٖ دَرَجَةَ قَآئِمِ اللَّيْلِ وَصَآئِمِ النَّهَارِ۔ (رواه ابوداؤد)

5082. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, the believer (who is a practicing scholar) will attain because of his good character the degree of one who keeps vigil during the night (to worship Allah and to mention Him) and fasts during the day (always)."[2]

COMMENTARY: Suhayl رحمه الله said that the lowest degree of good manners is to endure the harm caused by people. Revenge should not be taken. The oppression of the tyrant should be tolerated and supplication should be made for him to be forgiven and blessed. He should be treated with mercy and compassion.

BE KIND NATURED TO OTHERS

(٥٠٨٣) وَعَنْ اَبِيْ ذَرٍّ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِتَّقِ اللّٰهَ حَيْثُ مَا كُنْتَ وَاَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ

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[1] Tirmidhi # 2002 (2009), Abu Dawud # 4799, Musnad Ahmad 6-442.
[2] Abu Dawud # 4798.

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تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ۔ (رواه احمد والترمذی والدارمی)

5083. Sayyiduna Abu Dharr رضی اللہ عنہ narrated Allah's Messenger صلی اللہ علیہ وسلم said, to me, 'Fear Allah wherever you be. If you happen to commit an evil deed, follow it with a good deed. That will obliterate it. And, deal with people with a good nature.'[1]

COMMENTARY: Fear Allah and obey all His commands, doing what He has made *wajib (obligatory)* and refraining from what He has prohibited. This is taqwa. It is the foundation of religion whereby degrees are attained of belief and Divine awareness. The lowest degree of taqwa (piety)is to reject polytheism and its highest degree is to reject all beside Allah. There are other degrees, in between the two, overlapping each other. For example, abstaining from the forbidden is one degree, but abstaining from the undesirables (makruh (disapproved)) is a degree higher than that More than that is to keep away from such things as are unnecessary through they may be mubah (Permissible).

Moreover, fearing Allah is not restricted to any place or time or situation. You must fear Him in journey and at home, in abundance and in dire straits, when in company and when alone. In short, wherever you are and whatever commands applicable at that time, you must obey them because none of your condition is hidden from Allah. He is never uninformed of you. He knows all your outward and seen conditions as well as all your inward and unseen conditions.

Once Sayyiduna Dawud Tayi رحمہ اللہ passed by a grave when Allah enabled him to know the position inside the grave. He heard the dead man implore inside the grave, "My Lord, did I not offer the *salah (prayer)*, pay the zakah (Annual due charity), do this and do that?" He counted all the good deeds he had done in the world. The angels said to him. "True, O enemy of Allah! Yes, you did all those things. But, it is not true, a enemy of Allah, when you were alone, you preferred sin to fear of Allah, you never cared that Allah sees you even in that condition?'

Humam beings are always liable to commit mistake. So, if a sin is perpetrated because of human failure, you must follow it quickly with a pious deed. The righteous action will erase the sin and its effects.

As for what does a pious deed mean, it means to repent in the first place. Or it means any kind of piety. Or, it is a pious deed that is its converse. Taebi رحمہ اللہ has said that a man must never be careless for a moment too to do pious deeds to erase the bad effects of sin. Whatever wrong he might commit, he must perform against it a righteous deed of its type of offset it. If he has consumed wine, then he must offer against it some lawful drink to people for Allah's sake. If he demonstrates arrogance some time then he must observe humility to compensate for it.

If he hear songs at some place or in an assembly then he must instead attend an assembly where the Quran is recited and Allah is mentioned in dhikr or a sermon is delivered.

In the same light, he must offset niggardliness with spending or charity in Allah's path.

As for the words that piety obliterates sin, Allah might erase the effects of sin on the heart of his person, or the bad deed is obliterated from the reward of the angels who write down the deeds. If the right of someone is denied or he is wronged then the pieties from the record of deeds of the unjust person are transfered to the record of the wronged one to the

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[1] Tirmidhi # 1987, Musnad Ahmad 5-153. Darimi # 2791.

extent of the injustice. Or, Allah may please the wronged one by His favour and compassion through blessings so that he may forgive the unjust.

A LEGEND: Some time after a shaykh died another saw him in his dream and asked him how he fared. He said that Allah was kind to him and forgave him but he had to go through reckoning anyway. He said, 'I was also called to account for having taken out a grain of wheat from a bag belonging to a shopkeeper at the time of breaking my fast though I had put it back on realizing that I had taken it out without permission. But, since I had split it before returning it to its place, some of my pieties were deducted from my record.'

Baydawi رحمه الله has said that pieties of a person atone for his sins, both minor and such of the grave as are concealed. This is in the light of Allah's saying:

لَنُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ

{Verily, I shall wipe out from you your evils.} (5: 12)

This is of a universal application just as the hadith (tradition) is of a general nature. However, such of the grave sins as are disclosed to the ruler, the hadd or prescribed punishment will not be waived on them, neither will they be pardoned on making a repentance.

HELL IS KEPT AWAY FROM THE MILD

(٥٠٨٤) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ وَبِمَنْ تَحْرِمُ النَّارُ عَلَيْهِ عَلٰى كُلِّ هَيِّنٍ لَيِّنٍ قَرِيْبٍ سَهْلٍ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

5084. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked, "shall I not tell you who the person is who is forbidden to the fire and from whom hell is kept away? (It is) everyone who is mild and kind, close to the people and easily befriended."[1]

THE PIOUS BELIEVER

(٥٠٨٥) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ غِرٌّ كَرِيْمٌ وَالْفَاجِرُ خَبٌّ لَئِيْمٌ۔ (رواه الترمذی وابوداؤد)

5085. Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet صلی الله علیه وسلم said, "The believer is naïve and compassionate while the sinner is deceitful and mean."[2]

COMMENTARY: The Arabic word (غِر) means 'one who is deceived. Sirah and others say that it stands for the inexperienced.' 'negligent.'

The hadith (tradition) means that a pious person is by nature obedient and so he is mild and gentle. He is simple. Therefore, he is easily deceived. Neither does he recognize deceit nor can he detect the deceiver because he is ignorant of such things, but the main reason for it is that he is mild and compromising, king and forgiving, and good-natured.

Some scholars have translated the hadith (tradition) to mean: Since a pious man is affable and simple, so he always has a good opinion of other people and believes everyone easily.

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[1] Tirmidhi # 2488, Musnad Ahmad 1-415.

[2] Abu Nu'aym 5-180, Tirmidhi

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Besides, he is more concerned with matters of the hereafter and correction of his self. He does not give any importance to worldly affairs, so he is very careful about issues of the next world. In spite of this description of a believer, the Prophet صلى الله عليه وسلم also advised him by his words:

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ

(A believer is not stung from the same hole twice) see hadith (tradition) # 5053,

In these words the Prophet صلى الله عليه وسلم advised the believer to be vigil in both worldly affairs and concerns of the hereafter, but, some scholars restrict it to only the issues of the next world.

In contrast, the sinner (or the hypocrite, etc.) is cunning and deceitful. He spreads mischief and disorder and concealing anyone's faults is alien to him. He is not deceived easily unless a more deceitful person confronts him. If at all he is deceived, he cannot bear it but is quick to avenge himself.

(٥٠٨٦) وَعَنْ مَكْحُوْلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُوْنَ هَيِّنُوْنَ لَيِّنُوْنَ كَالْجَمَلِ الْاَنِفِ اِنْ قِيْدَ انْقَادَ وَاِنْ اُنِيْخَ عَلٰى صَخْرَةٍ اسْتَنَاخَ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

5086. Sayyiduna Makhul رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The believers are submissive and mild like a domesticated camel with a bridle I its nose which when led anywhere surrenders itself and when made to sit on stones, it sits on them."[1]

COMMENTARY: A believer obeys the Shari'ah (divine law) without hesitation and any questions. He willingly endures any difficulty in the process.

The hadith (tradition) also mentions the characteristic of the Muslims when they obey each other and are humble and kind mutually. They shun arrogance. In fact, this trait to is part of obedience to Allah.

MIXING WITH PEOPLE IS BETTER THAN SOLITUDE

(٥٠٨٧) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَلْمُسْلِمُ الَّذِيْ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلٰى اَذَاهُمْ اَفْضَلُ مِنَ الَّذِيْ لَا يُخَالِطُهُمْ وَلَا يَصْبِرُ عَلٰى اَذَاهُمْ۔ (رواه الترمذى وابن ماجة)

5087. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The Muslim who mingles with people and endures the harm they cause is better than the one who does not mingle with them and so does not endure their hamr."[2]

COMMENTARY: Most of the tabi'un abided by this hadith (tradition). This conduct is more conducive to preaching, enjoining piety and forbidden evil spreading good, mutual co-operation and helping religion. While in some cases it is imperative to mix with people, when it is not unavoidable, it is better to keep away from them. However, a regular link should be maintained with the righteous. One should not keep away from them.

It would be beneficial to observe solitude from the common people when necessary knowledge had been acquired and such degree of asceticism is attained as makes one

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[1] Tirmidhi # 2507, Ibn Majah # 4032, Musnad Ahmad 2. 43.

[2] Tirmidhi # 2507, Ibn Majah # 4032, Musnad Ahmad 2. 43.

independent of other people and of desires.
Some mystics maintain that without learning, solitude is disgrace and deprivation, and without asceticism and contentment, it is ruin.
Thus, the perfect Sufis like the Naqsh bandiyah and Shadhliyah observed such a course whereby they kept apart from the people and also mingled and had links with them.

EXCELLENCE OF SUPPRESSING ANGER

(٥٠٨٨) وَعَنْ سَهْلِ بْنِ مُعَاذٍ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْظًا وَّ هُوَ يَقْدِرُ عَلٰى اَنْ يُّنْفِذَهٗ دَعَاهُ اللّٰهُ عَلٰى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ حَتّٰى يُخَيِّرَهٗ فِيْ اَيِّ الْحُوْرِ شَآءَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5088. Sayyiduna Sahl ibn Mu'adh رحمه الله reported from his father that the prophet صلى الله عليه وسلم said, "He who suppresses (his) anger when he is able to give vent to it, will be called by Allah on the day of resurrection over the heads of the creatures and will be allowed to select any of the maidens he wishes."[1]

(٥٠٨٩) وَفِيْ رِوَايَةٍ لِّاَبِيْ دَاوٗدَ عَنْ سُوَيْدِ بْنِ وَهْبٍ عَنْ رَجُلٍ مِّنْ اَبْنَآءِ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَبِيْهِ قَالَ مَلَأَ اللّٰهُ قَلْبَهٗ اَمْنًا وَّ اِيْمَانًا وَّذُكِرَ حَدِيْثُ سُوَيْدٍ مَّنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ فِيْ كِتَابِ اللِّبَاسِ۔

5089. Sayyiduna Suwayd ibn Wahb رحمه الله reported from a son of a companion of the prophet صلى الله عليه وسلم that his father narrated (that the Prophet صلى الله عليه وسلم said,) "Allah will fill his heart with peace and faith."[2]

COMMENTARY: Allah will honour that man in the presence of all the creatures and take pride in him.
Anger is the commotion of the nafs ammarah (the soul that incites). He who suppresses his anger truly defeats his inciting soul. Hence, Allah has also praised those who restrain their anger in these words.

وَالْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

{And (they) restrain anger and are forgiving towards mankind.} (3;134)

He who keeps his self away from its desire has his destination in paradise and gets as reward the wide eyed maidens. More than that, the reward of one who forgives people too may be imagined! Imran Thawri رحمه الله said that being kind is actually toward one who is bad to you, for, if you are kind to one who is nice to you, then it is not a favour but a return, a reciprocation.
(The second version in Abu Dawud does not mention: "Allah will call him." But it also has: "He who abandons beautiful clothes when he affords... and he who marries for the sake of Allah...")
And the hadith (tradition) of Suwayd رضى الله عنه is narrated in the book on clothing # 4348.

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[1] Tirmidhi # 2021, Abu Dawud # 4777, Musnad Ahmad Ibn Majah.
[2] Abu Dawud # 4728.

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SECTION III اَلْفَصْلُ الثَّالِثُ

MERIT OF MODESTY

(٥٠٩٠-٥٠٩١-٥٠٩٢) عَنْ زَيْدِ بْنِ طَلْحَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ دِيْنٍ خُلُقًا وَخُلُقُ الْاِسْلَامِ الْحَيَآءُ۔ (رَوَاهُ مَالِكٌ مُرْسَلًا وَرَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ اَنَسٍ وَابْنِ عَبَّاسٍ)۔

5090. Sayyiduna Zayd ibn Talhah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every religion has an innate nature and the character of Islam is modesty."[1]

5091. Sayyiduna Anas رضی اللہ عنہ narrated it too.[2]

5092. Sayyiduna ibn Abbas رضی اللہ عنہ also narrated it.[3]

COMMENTARY: This hadith (tradition) speaks of modesty that is allowed in doing certain things. But, there is no merit in it when it is not allowed, like in preaching, propagating religion, bearing testimony and such other things.

Adherents of Islam are particularly required to observe modesty. It is the highest in degree of all natural characteristics and it perfect man's character. The Prophet صلی اللہ علیہ وسلم has said,

بُعِثْتُ لِاُتَمِّمَ مَكَارِمَ الْاَخْلَاقِ

"I have been sent to perfect good manners."

Not only modesty, but he perfected all manners and characteristics of the Muslim *ummah*. Hence, Allah described them as:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ الاية

{You are the best community raised up for mankind.} (3: 110)

The versions of Ibn Majah رحمہ اللہ and Bayhaqi رحمہ اللہ are also marfu.'

FAITH & MODESTY ARE COMPLEMENTARY

(٥٠٩٣-٥٠٩٤) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْحَيَآءَ وَالْاِيْمَانَ قُرِنَا جَمِيْعًا فَاِذَا رُفِعَ اَحَدُهُمَا رُفِعَ الْاٰخَرُ۔ وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ فَاِذَا سُلِبَ اَحَدُهُمَا تَبِعَهُ الْاٰخَرُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5093. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Surely modesty and faith are inseparable. So, when one is taken away, the other is also removed."[4]

(He who is deprived of faith is also deprived of modesty and he who lacks modesty stands deprived of faith)

5094. Sayyiduna Ibn Abbas رضی اللہ عنہ also narrated it with the words: "When one of them is withdrawn, the other follows it out."[5]

COMMENTARY: The word (قرناء) is the plural of (قرين). This upholds the view of those who

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[1] Muwatta Maalik # 47. 2-9.

[2] Ibn Majah # 4181, Bayhaqi in Shu'ab ul eeman.

[3] Ibn Majah # 4182, Bayhaqi in Shu'ab ul eeman.

[4] Bayhaqi in Shu'ab ul eeman # 7227.

[5] ibid # 7726.

say that the plural may be used the dual. However, in some manuscripts, the dual, past, passive is used.

BE GOOD TO OTHERS

(٥٠٩٥) وَعَنْ مُعَاذٍ قَالَ كَانَ اٰخِرُ مَاوَصَّانِيْ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ وَضَعْتُ رِجْلِيْ فِي الْغَرْزِ اَنْ قَالَ يَا مُعَاذُ اَحْسِنْ خُلُقَكَ لِلنَّاسِ۔ (رواه مالك)

5095. Sayyiduna Mu'adh رضی اللہ عنہ said, "The final instruction that Allah's Messenger صلی اللہ علیہ وسلم gave me when I had put my foot in the stirrup (on mounting my horse while departing to Yeman) was, 'O Mu'adh, be well mannered to the people (to teach and train them).'"[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم had sent Sayyiduna Mu'adh رضی اللہ عنہ to yemen as a governor and judge. He himself walked along while Mu'adh رضی اللہ عنہ was riding. He accompanied him on foot for a long distance during which he also said, "O Mu'adh, perhaps you might not see me again." Indeed, he was not able to meet him again. While he was in Yemen, the prophet صلی اللہ علیہ وسلم departed from this world. So, this was the Prophet's صلی اللہ علیہ وسلم last instruction for Sayyiduna Mu'adh رضی اللہ عنہ.

Suyuti رضی اللہ عنہ said that the command to be well-mannered to the people applied to those who deserved to be treated kindly, not the infidels and the indecent, and the oppressors. To be hard on them is part of good character, because that would mould them and the well-being of the others depended on that.

(٥٠٩٦-٥٠٩٧) وَعَنْ مَّالِكٍ بَلَغَهٗ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ لِاُتَمِّمَ حُسْنَ الْاَخْلَاقِ۔ رَوَاهُ فِي الْمُوَطَّا وَرَوَاهُ اَحْمَدُ عَنْ اَبِيْ هُرَيْرَةَ۔

5096. Sayyiduna Maalik رحمہ اللہ said that he had heard Allah's Messenger صلی اللہ علیہ وسلم say, "I am sent to perfect good character.[2]

5097. Sayyiduna Abu Hurayrah رضی اللہ عنہ also narrated this hadith (tradition).[3]

GRATITUDE FOR GOOD LOOKS

(٥٠٩٨) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَظَرَ فِي الْمِرْاٰةِ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ حَسَّنَ خَلْقِيْ وَخُلُقِيْ وَزَانَ مِنِّيْ مَاشَانَ مِنْ غَيْرِيْ۔ (رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا)

5098. Sayyiduna Jafar ibn Muhammad رحمہ اللہ reported that his respected father (Imam Baqir) رحمہ اللہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم looked in a mirror, he said, "Praise belongs to Allah who has bestowed on me the best form of creation and character and adorned me with what He has made defective in others."[4]

COMMENTARY: The concluding words of the hadith (tradition) say that Allah has not made me like some others who are deformed in some way. Mulla Ali Qari رحمہ اللہ said that

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[1] Muwatta Maalik # 47. 1-1.

[2] Muwatta Maalik # 47. 1-2.

[3] Musnad Ahmad 2-381.

[4] Bayhaqi in Shu'ab ul eeman # 4459.

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this deformity includes physical or moral.

This hadith (tradition) is evidence that the Prophet's صلى الله عليه وسلم character and features were best of all mankind. Teebi رحمه الله said that this hadith (tradition) also elaborates on the hadith (tradition): (بعثت لاتمم حسن الاخلاق) (I am sent to perfect character).

The Prophet's صلى الله عليه وسلم praise of Allah and gratitude to Him for his good looks and god character is reminiscent of the praise of Allah and gratitude to Him by Sayyiduna Dawud عليه السلام and Sayyiduna Sulayman عليه السلام;

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ.....

{WE gave (in the past) knowledge to Dawud and Sulayman and they both said, "Praise belongs to Allah who has favoured us above many of His servants who believe!} (27: 15)

We know from this hadith (tradition) that it is *mustahab (desirable)* to look in the mirror. It is also *mustahab (desirable)* to praise and thank Allah for one's good looks and conduct. Both these blessings are granted only by Allah'

While a mirror reflects one's apparent looks yet it does not show one's character. However, the outward look of a man does throw light on his inward character. This may not hold good for anyone else but it is true about Allah's Messenger صلى الله عليه وسلم definitely. Good looks are an index of one's god character.

A question arises whether others may emulate the prophet صلى الله عليه وسلم and on looking in the mirror praise Allah as he did, so was it exclusive for the Prophet صلى الله عليه وسلم alone? May others only make a supplication which is mentioned in the next hadith (tradition)?

The answer is that every believer may use these words of praise and gratitude as mentioned in this hadith (tradition), when a person is born with good features and is a believer, he certainly is adorned by Allah and is His creature. However, some authorities maintain that it is not proper for everyone to use these words because the Prophet صلى الله عليه وسلم looks and character were exclusive and outstanding. So, it is better for the *ummah* to make the supplication that it is taught in the next hadith (tradition) (# 5099).

PRAYER TO BE GIVEN GOOD CHARACTER

(٥٠٩٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ حَسَّنْتَ خَلْقِيْ فَاَحْسِنْ خُلُقِيْ (رواه احمد)

5099. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم used to pray, "O Allah, you have made my features beautiful, so do make my character beautiful too."[1]

COMMENTARY: Either he made this supplication regularly or, as Jazri رحمه الله says in Hisn Haseen, on seeing the mirror. He taught the *ummah* to make it. As Sayyidah Ayshah رضى الله عنها said, "The Prophet's صلى الله عليه وسلم character was the Quran." So, his prayer to Allah to make his character good was actually to reveal the Quran and to complete its revelation.

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[1] Musnad Ahmad 6-68.

THE BEST PEOPLE

(٥١٠٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُنَبِّئُكُمْ بِخِيَارِكُمْ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ خِيَارُكُمْ اَطْوَلُكُمْ اَعْمَارًا وَّاَحْسَنُكُمْ اَخْلَاقًا۔ (رواه احمد)

5100. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked. "Shall I inform you who are the best among you?" They (the sahabah) رضی اللہ عنہ said, "Certainly, 'O messenger of Allah! He said, "The best among you are They who live longest and possess the best character.[1]

COMMENTARY: The good-mannered who live long will do more pious deeds.

(٥١٠١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْمَلُ الْمُؤْمِنِيْنَ اِيْمَانًا اَحْسَنُهُمْ خُلُقًا۔ (رواه ابوداؤد والدارمی)

5101. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The believers with perfect faith are those of them whose character is best."[2]

THREE THINGS THAT ARE TRUE

(٥١٠٢) وَعَنْهُ اَنَّ رَجُلًا شَتَمَ اَبَا بَكْرٍ وَّالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ يَّتَعَجَّبُ وَيَتَبَسَّمُ فَلَمَّا اَكْثَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهٖ فَغَضِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَامَ فَلَحِقَهٗ اَبُوْ بَكْرٍ وَّقَالَ يَا رَسُوْلَ اللّٰهِ كَانَ يَشْتِمُنِيْ وَاَنْتَ جَالِسٌ فَلَمَّا رَدَدْتُّ عَلَيْهِ بَعْضَ قَوْلِهٖ غَضِبْتَ وَقُمْتَ قَالَ كَانَ مَعَكَ مَلَكٌ يَّرُدُّ عَلَيْهِ فَلَمَّا رَدَدْتَّ عَلَيْهِ وَقَعَ الشَّيْطَانُ ثُمَّ قَالَ يَا اَبَا بَكْرٍ ثَلٰثٌ كُلُّهُنَّ حَقٌّ مَا مِنْ عَبْدٍ ظُلِمَ بِمَظْلِمَةٍ فَيُغْضِيْ عَنْهَا لِلّٰهِ عَزَّوَجَلَّ اِلَّا اَعَزَّ اللّٰهُ بِهَا نَصْرَهٗ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُّرِيْدُ بِهَا صِلَةً اِلَّا زَادَ اللّٰهُ بِهَا كَثْرَةً وَّمَا فَتَحَ رَجُلٌ بَابَ مَسْئَلَةٍ يُّرِيْدُ بِهَا كَثْرَةً اِلَّا زَادَ اللّٰهُ بِهَا قِلَّةً۔ (رواه احمد)

5102. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man reviled (Sayyiduna) Abu Bakr رضی اللہ عنہ while the Prophet صلی اللہ علیہ وسلم was sitting (along with some of his sahabah) رضی اللہ عنہ and wondering and smiling. When the man went too far (in reviling), Abu Bakr رضی اللہ عنہ retorted to some of what he said. The Prophet صلی اللہ علیہ وسلم become angry, got up and departed. Abu Bakr رضی اللہ عنہ followed him and catching up with him said, "O Messenger of Allah, he was reviling me and you were sitting, but when I gave some reply to him, you became angry and got up and departed." He said, "An angel was three with you replying to the man. When you spoke to him, the devil appeared in between."

Then, he said, "Abu Bakr, there are three things that are all true.

(i) No one who is wronged ignores that for the sake of Allah, Mighty and Glorious, but Allah grants him great help for it.

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[1] Musnad Ahmad 2. 368.

[2] Abu Dawud # 4682, Darimi.

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(ii) No one goes on bestowing with the intention of joining ties of relationship but Allah grants him much more against it. And,

(iii) No one begs with intention to pile up abundance but Allah causes him to become poorer because of it."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم wondered and smiled. He wondered at the man's rudeness and lack of shame and at the patience of Sayyiduna Abu Bakr رضى الله عنه. He smiled becaue of the difference in the two of them. He also observed that each of them had a different consequence in store for him. The man was liable to punishment while Abu Bakr was eligible for reward.

Sayyiduna Abu Bakr رضى الله عنه gave a reply when the man exceeded the limits. He was within his rights to give the reply. But, that was okay for a common man while for one of his station, he departed from the high ideals. It is as Allah says:

جَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ

{...the recompense of evil is evil the like of it, but whose forgives and emends, his reward is with Allah} (42: 40)

Sayyiduna Abu Bakr رضى الله عنه gave a reply to some excesses of the man and showed patience at some others. But, the prophet صلى الله عليه وسلم had high station in mind for him, so he departed from the gathering of express his displeasure at his handling of the situation and also to obey Allah's command;

وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ

{And when they hear idle talk they turn away from it} (28: 55)

The Prophet صلى الله عليه وسلم told Sayyiduna Abu Bakr رضى الله عنه that since he lost patience and gave reply to the man, the devil got an opportunity to intervene. The angel withdrew because he took up responsibility tackle the man.

Once the devil appears, he incites to indecency and evil. The devil could have led him to become a wrongdoer from the wronged one. The Prophet صلى الله عليه وسلم wished him to remain innocent and oppressed rather than an oppressor.

BENEFIT OF MILDNESS TO COMPASSION

(٥١٠٣) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُرِيْدُ اللّٰهُ بِاَهْلِ بَيْتٍ رِفْقًا اِلَّا نَفَعَهُمْ وَلَا نَحْرِمُهُمْ اِيَّاهُ اِلَّا ضَرَّهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5103. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "When Allah intends to be mild and kind to the people of a house, He lets them benefit through it. And when he deprives the people of a house of mildness, He causes them harm through it."[2]

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[1] Musnad Ahmad 2-436.

[2] Bayhaqi in Shu'ab ul eeman # 8418.

CHAPTER - XX

ANGER & PRIDE

بَابُ الْغَضَبِ وَالْكِبْرِ

The word (غضب) means anger and (غَضَب) to be angry. It is the natural reaction to something that happens contrary to one's temperament. It provokes oneself and incites one to avenge. This is why the face turns red in rage and the veins swell. In contrast, the soul is excited and seems to pour out in happiness to face that which makes happy. In both cases, there is danger of death. But, in grief and fear, the soul seems to retire deep inside and becomes cold.

This thing makes clear that ascribing anger to Allah is merely a figurative speech for example, it is said:

مَنْ لَّمْ يَسْأَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ

(He who does not ask Allah for anything, makes Allah angry at him.)

It means Allah is displeased at such a person. So, He punished him.

The opposite of (غضب) is (حلم) clemency, tolerance. It is the peace of the soul that does not let be restless even on the point of achieving one's ambition. An example was of the chief Abd Qays, Mundhir رضی اللہ عنہ who did not exhibit haste and emotion even on seeing the Prophet صلی اللہ علیہ وسلم as did the members of his deputation. So, the Prophet صلی اللہ علیہ وسلم praised him for his two characteristics: gentleness and deliberation.[1]

By itself anger is not a trait that may be condemned. But, it turns bad when the angry person goes astray from the true path and the commands of Shari'ah (divine law) are disobeyed. This is why the anger that is shown for the sake of truth and in the path of truth is praiseworthy and liked. This is the reason that the Sufis do not insist on eliminating anger from their training and mystic exercises. Rather, they call for a control on anger and for suppressing it to the truth. Moreover, nature had equipped man with anger as a potential means to efficient working of the physical system and an aid to survival. It preserve one from the harmful and destructive things. Where this quality of anger is lacking, destruction comes easily, for instance, vegetation and inorganic matter are subjected to use without difficulty, because they do not possess the ability to become angry. As against these, Divine wisdom has bestowed the animals with this quality and armed them with enough power to express anger and to defend themselves, like horns, teeth, claws, etc. Divine wisdom has equipped maning wit h intelligence so that they can manufacture weapons and tools to defend themselves and they can maneuver.

The next word (کبر) is originally 'to boast.' In this chapter it is used in the sense of pride and egoism, and in the sense of arrogance showing oneself superior to others, refusing to accept the truth and to obey it, and rebelling against the commands. This things is disallowed when it belies the truth and the man is not what he claims to be. However, it will not be condemned if the man possesses the merits to which he lays claim.

We must know that arrogance is countered by humility. It is between pride (کبر) and debasement (کبر) and a middle course. Pride or (کبر) is when a man claims more merits and excellences than he possesses while debasing oneself (خضر) is to portray oneself for below

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[1] Abu Dawud # 5225.

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one's valid qualifications. Humility is the middle course and it is the best because, like in everything, here too moderation is the ideal. However, the practice of the Shaykhs (leading religious scholars) رحمه الله and sufi's رحمه الله has been to debase themselves and opt for (مذر) when they found in themselves an inclination to take pride and thereby curb it, so their self finally stopped at (تواضع) humility.[1]

SECTION I اَلْفَصْلُ الْاَوَّلُ

EMPHASIS ON RESTRAINING ANGER

(٥١٠٤) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصِنِيْ قَالَ لَا تَغْضَبْ فَرَدَّدَ ذٰلِكَ مِرَارًا قَالَ لَا تَغْضَبْ۔ (رواه البخاری)

5104. Sayyiduna Abu Hurayrah رضی الله عنه narrated that a man requested the Prophet صلی الله علیه وسلم to give him some advice. (He might thereby abide by it and succeed in both the worlds). He said 'Suppress anger.' The man made the (same) request several times and he said (each time)."Suppress anger."[2]

COMMENTARY: The Prophet صلی الله علیه وسلم always made allowance for a person's temperament before giving him advice. This man was quick tempered, so he instructed him to control his anger.

Anger is caused by the devil's promptings. So, the angry man crosses the limits of moderation both in his outwards action and his inward feeling. He perpetrates in words and deeds what Shari'ah (divine law) does not sanction. He bears malice and sometimes enters the limits of disbelief. The angry person suffers damage in both worlds through bad manners which lead to many evil.

Shari'ah (divine law) has also proposed a cure for anger. The mental and inward cure is to convince oneself that nothing happens without Allah's will and decree. Loss or benefit is in Allah's power and man is merely a tool. So, to become angry on one who hurts is like becoming angry on a knife for cutting. He must also convince himself that Allah is Omnipotent and His anger is very severe, yet He forgives. Men oppose him by rebelling against His commands. But, He does not show anger over them. The man must then ask himself, 'How are you more rightful than Allah that you do not tolerate a slight offence?'

Another remedy is outward and practical. It is to make ablution promptly and recite the ta'awudh so that cool water may bring down the heat of the rage and may divert the self elsewhere.

THE STRONG MAN

(٥١٠٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الشَّدِيْدُ بِالصُّرْعَةِ اِنَّمَا الشَّدِيْدُ الَّذِيْ يَمْلِكُ

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[1] More may be read on this subject of humbleness in al-adab al-mufrad (Manners in Islam) of Bukhari, for instance, p 393 against hadith (tradition) # 548. Some one announced that the most unworthy man must get out of the mosque on the spur of the moment. Sayyiduna Junayd Baghdadi رحمه الله who was there walked out, saying, "I am the worst of all." When his shaykh sari al Saqti رحمه الله was told of this, he said, "This is what has made Junayd, the Junayd that he is! (Darul Isha'at Karachi). See also at-targhib wa tarhib (Awareness & Apprehension) of Munzai (Darul Isha'at, Karachi.) pp 818 etc., 948, etc. 888 etc. 941 etc.

[2] Bukhari # 6116.

نَفْسَهٗ عِنْدَ الْغَضَبِ۔ (متفق علیه)

5105. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is not strong who knocks out another. Rather, he is strong who, when angry, control himself (and knocks down his anger).[1]

COMMENTARY: If anything is the severest enemy of a person then it is his own self. If a person may knock out great wrestlers but does not overpower his own self, then he is not doing any great thing. The real feat is to overcome one's self. It is as:

اَعْدٰی عَدُوِّكَ الَّتِیْ بَیْنَ جَنْبَیْكَ

(Your greatest enemy is your self that is between your two sides.)

Physical strength is only outward and ephemeral. But the strength that subdues the soul is religious and spiritual and is given by Allah. So, to knock out the self is the real excellence but to knock out a man is not anything worthwhile.

PEOPLE OF PARADISE & OF HELL

(٥١٠٦) وَعَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِاَهْلِ الْجَنَّةِ كُلُّ ضَعِيْفٍ مُتَضَعَّفٍ لَوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهٗ اَلَا اُخْبِرُكُمْ بِاَهْلِ النَّارِ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ۔ مُتَّفَقٌ عَلَيْهِ وَفِیْ رِوَايَةٍ لِّمُسْلِمٍ كُلُّ جَوَّاظٍ زَنِيْمٍ مُتَكَبِّرٍ۔

5106. Sayyiduna Harithah ibn Wahb رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Shall I not tell you about the dwellers of paradise? (They are) every weak person who is considered weak (and lowly and is oppressed but he has a high rank in Allah's sight). Were he is swear an oath, Allah would make it good, Shall I not tell you about the inmates of hell? Every violent rude and proud person."[2]

According to another version: Every rude base born and proud person.'[3]

COMMENTARY: The weak person mentioned in the hadith (tradition) is neither an arrogant one not an oppressive one. An alternative translation for 'considered weak' is regarded humble, lowly and anonymous.

Most of the inhabitants of paradise will be of this description. In the same way, a majority of the denizens of hell will be the other kind mentioned in the hadith (tradition).

If they[4] swear an oath relying on Allah's favour, Allah will make them fulfil it. Or, it they adjure Allah, oath to let them have what they want from Him, He will grant it to them.

Or, if they say on oath that Allah will get their desire fulfilled, He makes them true.

The word (ذنیم, and (عطل) are one who ascribes himself to false parentage; Both words are found in the Quran[5] and are applied to walid ibn Mughirah as staunch infidel of Makkah and an arch-enemy of the Prophet صلی اللہ علیہ وسلم and Islam.

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[1] Bukhari # 6114, Muslim # 107-2659.

[2] Bukhari # 4918, Muslim # 46. 2753.

[3] Muslim # 48. 2653.

[4] The first kind.

[5] respectively; Same born, violent

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THE PROUD IS DENIED PARADISE

(٥١٠٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ النَّارَ اَحَدٌ فِيْ قَلْبِهٖ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ اِيْمَانٍ وَّلَا يَدْخُلُ الْجَنَّةَ اَحَدٌ فِيْ قَلْبِهٖ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ كِبْرٍ۔ (رواه مسلم)

5107. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one who has in his heart faith as much as a grain of mustard seed will go to hell (forever). And no one who has in his heart pride as much as a grain of mustard-seed will enter paradise."[1]

COMMENTARY: Here faith means the 'fruits of faith' good character and excellences that follow the light of faith and perfect conviction. As for true faith, it is a confirmation at heart. So, there can neither be an increase nor a decrease in it. In this sense, in cannot be divided into parts too, though it has many branches and fields that are outside the limits of the real faith, like salah (prayer), fasting, zakah (Annual due charity) and other external commands of Islam, or like humility and mutual compassion, and also like all those things that are of the category of the internal qualities and distinctions. Thus we learn from a hadith (tradition):

اَلْاِيْمَانُ بِضْعٌ وَّسَبْعُوْنَ شُعْبَةً

(Faith has over seventy branches)[2]

Clearly, the branches are an indivisible part of the original but none of these branches because of their intrinsic nature can be termed to be identical to the original.

Faith is quite a distinct original thing and all the known commands and unseen manners and qualities of Islam are different conditions that cannot be included in the essence and nature of faith. The prophet صلی اللہ علیہ وسلم saying:

اَلْحَيَاءُ شُعْبَةٌ مِّنَ الْاِيْمَانِ

(Modesty is a branch of faith).[3]

is evidence of this statement because the ulama (Scholars) are unanimous that (حیاء) modesty is not part of the meaning of faith.

The second portion of the hadith (tradition) implies that no one will enter paradise till the sin of pride is found in the record of his deeds, when he is purified of pride and other sins, he will be admitted to paradise. The purification will be achieved after he undergoes punishment for his sins or after Allah will be merciful to him and forgive him.

Khattabi رحمہ اللہ said that this portion of the hadith (tradition) may be interpreted in two ways:

(i) Pride stands for disbelief and polytheism. Obviously, the gates of paradise are shut for the perpetrators of disbelief and polytheism for ever.

(ii) Pride is used in its original meaning - to regard oneself as superior to other people and to be arrogant.

The hadith (tradition) means that a proud person will be enter paradise till Allah's mercy turns to him. So when Allah decides to admit him to paradise, He will remove pride from

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[1] Muslim # 148-81

[2] Hadith (tradition) # 5 of Mishkat.

[3] Hadith (tradition) # 4796, 5077 of Mishkat.

him, purify him of its evil and admit him to paradise.

REALITY OF PRIDE

(٥١٠٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيْ قَلْبِهٖ مِثْقَالَ ذَرَّةٍ مِّنْ كِبْرٍ فَقَالَ رَجُلٌ اِنَّ الرَّجُلَ يُحِبُّ اَنْ يَّكُوْنَ ثَوْبُهٗ حَسَنًا وَّ نَعْلُهٗ حَسَنًا قَالَ اِنَّ اللّٰهَ جَمِيْلٌ يُّحِبُّ الْجَمَالَ الْكِبْرُ بَطَرُ الْحَقِّ وَغُمْطُ النَّاسِ۔ (رواه مسلم)

5108. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one who has in his heart pride as much as a grain will enter paradise." A man submitted, "Someone likes that his dress should be good and his shoes should be good." (So he asked, Is that being proud?') He said, 'Surely, Allah the Exalted, is beautiful. He likes beauty, but pride is to regard truth as false and to look down upon people."[1]

COMMENTARY: The word (ذرة) means ant. It is said that one hundred ants add up to the weight of one grain. Or (ذرة) means a particle of dust that flies in the wind.

The man who submitted that he liked good dress was one of the sahabah (Prophet's Companions) رضی اللہ عنہم but who? Some say that he was (Sayyiduna) Mu'adh ibn Jabal رضی اللہ عنہ, or Abdullah ibn Amr ibn Aas رضی اللہ عنہ or Rabi'ah ibn Aamir رضی اللہ عنہ.

There is a background to the question of the man about liking good dress and shoes. He had observed that those who were arrogant and regarded every other person as despicable, wore immaculate garments and the best available shoes. To get a true picture, he asked the prophet صلی اللہ علیہ وسلم about it and he assured him that one who likes to wear good clothes and sandals is not among the arrogant for this reason. Shari'ah (divine law) does not disallow it. The Prophet صلی اللہ علیہ وسلم then defined pride and arrogance. It takes the man away from the right path so that he is not mindful of unity of Allah and worship of Him and he rebels against truth and considers Allah's creatures as base and lowly. Some have translated that he regard, the beauty of truth as false.

The meaning of 'Allah, the Exalted, is Beautiful' is that He has perfect attributes. His being, His attributes, His deeds and His power are all perfect. All visible and invisible beauties are a reflection of His beauty. Indeed, beauty and glory and associated only with Him. Some scholars have described (جميل) as one who 'furnishes and beautifies.' Other have said that (جميل) beautiful is synonymous with (جليل) glorious. In this case, 'Allah is Beautiful' would mean that He is the owner of all light, brightness, good and glory. Some others, have given the meaning that He is the good fashioner of His creatures.

THREE WHO WILL BE DEPRIVED OF ALLAH'S SIGHT

(٥١٠٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَّا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيْهِمْ وَفِيْ رِوَايَةٍ وَلَا يَنْظُرُ اِلَيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ شَيْخٌ زَانٍ وَّ مَلِكٌ كَذَّابٌ وَعَائِلٌ مُّسْتَكْبِرٌ۔ (رواه مسلم)

5109. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

[1] Muslim 147-91.

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said, "Three there are to whom Allah will not speak on the day of resurrection and whom He will not purify (meaning, will not speak well of them),
According to another version: "and He will not look towards them" "and they will undergo a painful punishment: (They are:) an old man who commits fornication a king who lies boldly, and a poor man who is arrogant."[1]

COMMENTARY: The day of resurrection refers to the place of gathering when Allah's favours, anger justice and pleasure will be seen. He will decide between the good and bad people.

The words (ولا يزكيهم) may mean that Allah will exclude there three men from his praise when He praises the believers and the righteous. Another meaning is that Allah will not purify them from their sins with His kindness.

As for the words 'and they will undergo a painful punishment; they could be part of the second version. Or, they form part of the original hadith (tradition). This second possibility is more plausible.

In short, these things mean that Allah will be displeased with them.

The three men mentioned in the hadith (tradition) are liable to punishment whatever their age and state, but here the extreme severity of their sin is mentioned. For instance, fornication is an evil deed but while it is bad for a young man who is naturally more inclined to it, yet an old man committing it is more detestable. The reason is that neither is he naturally attracted to it nor is the sexual impulse as domination on him as makes one senseless and fearless of Allah. Hence, this old man who commits fornication is extremely shameless and wicked.

In the same way, falsehood is bad for everyone, but it is worse if a king indulges in it. He is responsible to run his state and oversee his subjects. If he lies, he may create chaos. Moreover, he does not need to lie, for he can get every thing without lying. So, his sin is more marked.

We may reason out the sin of arrogance by a poor person on the same basis. If a man is proud for possessing wealth, position, etc. there is an excuse with him though it is a sin nevertheless. But, if he is arrogant over nothing worthwhile then his sin is accentuated. He is intrinsically wicked and extremely mean.

Some scholars translate (عائل متكبر) not as a arrogant poor man. Rather, they take (عائل) to mean one of (عيال) family, 'One who has a wife and children, and is poor so cannot meet the needs of his family but is so arrogant that he will not accept charity and turns down offers of help. In this way, he neglects the needs of his family and causes them to suffer. It is such people that are condemned by this hadith (tradition). It is a different thing to rely on Allah and be modest and self, respecting and to conceal one's poverty and need from other people and not to beg from them. But, to be arrogant in spite of dire need and restlessness and reject the favours of other people is an act that is blamed greatly.

As for the Shaykh (شيخ), 'old man who commits fornication, some people have said that it could refer to a married man, old or young. It is like the meaning of Shaykh in the abrogated recital of the verse:

الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوْهُمَا نَكَالاً مِنَ اللّٰهِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

[1] Muslim # 172-107.

in which shaykh means 'a married man' (and shaykhah, a married woman). Clearly, it is worse for such a person to commit fornication both in the eyes of Shariah and morality. Hence, it is wajib (obligatory) to stone this person to death.

As for (ملک کذاب) a king who lies, we might say that he is an affluent man. An ordinary or a poor man speaking lies may be understood by a stretch of imagination because he could be driven to falsehood on account of his need but a rich man is not compelled by his circumstances to lie. He can get his desire without resorting to falsehood. So it is more of a sin for him to lie.

As for (عائل متکبر) poor arrogant, one more interpretation is that (عائل) 'the poor, needy refers to one who is haughty to the poor and needy. It is very bad to be arrogant before the poor and needy. But, there is nothing wrong in being proud to the rich and the haughty. However, the more correct interpretation of this sentence is that it refers to a person who is capable of supporting himself and his family after earning money, but he regards it as below his dignity to work and toil to earn money. This thing is very common these days. Strong, healthy men consider it below their dignity to toil even if they and their dependants pass through bad days or they have to look upon others for help. Their attitude is tantamount to arrogance can it is worse than the pride of the rich. It becomes worst when these people put on the garb of religion and present themselves as great religious men, very righteous and ascetic and retire to seclusion as handicapped. Thereby they deceive simple Muslims.

ARROGANCE IS LIKE POLYTHEISM

(٥١١٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى اَلْكِبْرِيَآءُ رِدَآئِيْ وَالْعَظْمَةُ اِزَارِيْ فَمَنْ نَازَعَنِيْ وَاحِدًا اِمِّنْهُمَا اَدْخَلْتُهُ النَّارَ۔ وَفِيْ رِوَايَةٍ قَذَفْتُهُ فِي النَّارِ۔ (رواه مسلم)

5110. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the Glorious says, "Pride is MY cloak and majesty is My lower garment. So, he who competes with Me regarding any of these two, I shall consign him to the Fire."[1]

According to one version: "I shall throw him into the Fire."[2]

COMMENTARY: The words like 'My cloak' and 'My lower garment' are spoken by Allah by way of example to emphasise that both the attributes 'pride' and 'majesty' belong to Allah and no one can become an associate or partner with Him. It is just like no one may share another's garments.

They are some attributes of Allah of which a share is given to His creatures and they are authorized to describe themselves with them. Example are generosity, mercy, and so on. But some attributes are exclusive to Allah alone. No creature is competent to describe himself with these attributes. This is explicit in the example: just as no one put on the garments that are on another person's body, so too pride and true might can not be claimed by any creature because both these attributes are proper only for Allah.

The dictionary meaning of the two words (جبریاء) and (عظمة) is the same; 'to be mighty. But the context of the hadith (tradition) makes them different. One is compared to a cloak and the other to a lower garment. Some scholars interpret it to mean that pride is Allah's own,

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[1] Muslim # 136. 2620.

[2] ibid.

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personal attribute. He is great and regarded as Great whether anyone recognises it or not. As for majesty, it is the attribute of Allah that others can recognize. All the creatures know that He is Great. This is an additional or external attribute, but the personal attribute is necessarily superior. So pride is compared to cloak because a cloak is superior to the lower garment. Might is compared to the lower garment.

SECTION II اَلْفَصْلُ الثَّانِيْ

ARROGANCE IS SELF-DECEIT

(٥١١١) عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهٖ حَتّٰى يُكْتَبَ فِي الْجَبَّارِيْنَ فَيُصِيْبُهٗ مَآ اَصَابَهُمْ۔ (رواه الترمذى)

5111. Sayyiduna Salamah ibn Al-Akwa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A man does not cease to magnify himself till he is recorded among the tyrants and is belaboured with that which belabours them."[1]

COMMENTARY: The first sentence could mean 'he magnifies himself thinking high of himself,' or 'he is deceived by his own self and takes pride in himself.

If anyone thinks highly of himself, there is no limit to his age. He hands himself over to his soul. The result is that he becomes a rebel and faces the punishment prescribed to rebels in this world and the next.,

(٥١١٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ الْمُتَكَبِّرُوْنَ اَمْثَالَ الذَّرِّ يَوْمَ الْقِيٰمَةِ فِيْ صُوَرِ الرِّجَالِ يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ يُسَاقُوْنَ اِلٰى سِجْنٍ فِيْ جَهَنَّمَ يُسَمّٰى بُوْلَسَ تَعْلُوْهُمْ نَارُ الْاَنْيَارِ يَسْقُوْنَ مِنْ عُصَارَةِ اَهْلِ النَّارِ طِيْنَةَ الْخَبَالِ۔ (رواه الترمذى)

5112. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated from his father who from his (Amrs) grandfather that Allah's Messenger E) said, "The arrogant will be (resurrected and) assembled on the day of resurrection as small ants in the garb of human beings. They will be covered wit h disgrace from all sides and will be driven to a cell in hell named Bawlas where they will boil in the fire of the Fire (meaning the hottest of the fire). They will be made to drink the pus, blood and impurities of the inmates of hell, called tinatul khabal."[2]

COMMENTARY: Being like little ants could mean that they will be disgraced extremely and will be trampled under the feet of others like ants are trampled. On the day of resurrection, everyone will be resurrected in his original form, so 'like ants' does not really men 'ants.'

However, Shaykh Abdul Haq Muhaddith Dahlwi رحمہ اللہ said that the more correct thing is that the hadith (tradition) must be taken at its words and the apparent meaning so that the arrogant will truly appear as small ants but their features would be human. This is certainly not farfetched because Allah is Omnipotent and may shrink any man to the size of an ant to make him despicable, before all the creatures.

Mulla Ali Qari رحمہ اللہ has also cited many opinions and has concluded with the opinion of

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[1] Tirmidhi # 2000 (2007)

[2] Tirmidhi # 2500, Musnad Ahmad # 6689.

Toorpushti رحمه الله that the apparent meaning of the hadith (tradition) is not derived from its words because the Prophet صلى الله عليه وسلم had made it clear that when men are resurrected on the day of resurrection, they will be raised in their original form in which they existed in this world. In fact, their penis too would be reproduced in the form in which they were born before they were circumcised. So, all the people would be raised uncircumcised. Then how is it possible that a man's limbs, all of them, even hair and nails would be shrinked and accommodated in the tiny body of a small ant?

Finally, Mulla Ali Qari رحمه الله has reproduced the objections to the aforementioned deduction of Toorpushti رحمه الله and expressed doubts on their validity. He has deduced that Allah will resurrect the arrogant people in their form in which they were in the world in the same way as He would present all the people. This would establish the power of Allah to give back to everyone his complete body with its limbs and features. Then Allah will turn them to the size of ants in the place of gathering but they will retain their human forms. This change will take place in order to make them disgraced before all the creatures. Or, when they come to the place of reckoning and will see the signs of divine punishment, they will be terror stricken to such an extent that their sizes woule dwindle and will become tiny like ants. In fact, all the inmates of hell will become like dogs, swines, donkeys, etc. depending on their conduct and sins, and this is established through different traditions.

The word Bawlas is also pronounced Bulas or Bulis. It is derived from (بلس) meaning, 'astonished, 'worried' or 'dejected' The devil's name Iblis is also derived from it.

The fire of the fire will be a fire that would burn down fire, as fire burns fire wood.

Tinat ul Khabal is the pus, blood and impurities that will ooze from the wounds of the inmates of hell.

ANGER IS FROM THE DEVIL

(٥١١٣) وَعَنْ عَطِيَّةَ بْنِ عُرْوَةَ السَّعْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْغَضَبَ مِنَ الشَّيْطٰنِ وَاِنَّ الشَّيْطٰنَ خُلِقَ مِنَ النَّارِ وَاِنَّمَا يُطْفَأُ النَّارُ بِالْمَاءِ فَاِذَا غَضِبَ اَحَدُكُمْ فَلْيَتَوَضَّاْ۔ (رواه ابوداؤد)

5113. Sayyiduna Atiyah ibn Urwah as-Sadi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely anger is prompted by the devil and, indeed, the devil is created from the fire. And, the fire is only put off with water. Hence, when any of you becomes angry, let him perform ablution."[1]

COMMENTARY: Cool water cools the rage and the ideal way to use it is to make ablution, or to drink cool water. When anyone becomes angry, he must first recite: (اعوذ بالله من الشيطن الرجيم) (I seek refuge in Allah from the accursed devil).

(This is stated in a hadith (tradition). Anger subsides on reciting it.) If it does not work, he should get up, perform ablution and offer two raka'at salah (prayer) for Allah's sake.

A SIMPLE CURE OF ANGER

(٥١١٤) وَعَنْ اَبِيْ ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا غَضِبَ اَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَاِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَاِلَّا فَلْيَضْطَجِعْ۔ (رواه احمد والترمذى)

[1] Abu Dawud # 4784.

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5114. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you flies into a rage while standing, he should sit down. If the anger leaves him that is good), otherwise he should lie down."[1]

COMMENTARY: It is stated in Sharh us sunnah (Holy Prophet's practice) that if an angry person is standing, he might do something regretable. If he is sitting, he will not be so quick to take any action. And, if he is lying down, he would be slower than that. So, one must change his position when he becomes angry.

THE BAD PEOPLE

(٥١١٥) وَعَنْ اَسْمَآءَ بِنْتِ عُمَيْسٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بِئْسَ الْعَبْدُ عَبْدٌ تَخَيَّلَ وَ اخْتَالَ وَنَسِيَ الْكَبِيْرَ الْمُتَعَالَ بِئْسَ الْعَبْدُ عَبْدٌ تَجَبَّرَ وَ اعْتَدٰى وَنَسِيَ الْجَبَّارَ الْاَعْلٰى بِئْسَ الْعَبْدُ عَبْدٌ سَهٰى وَلَهٰى وَنَسِيَ الْمَقَابِرَ وَالْبِلٰى بِئْسَ الْعَبْدُ عَبْدٌ عَتَا وَطَغٰى وَنَسِيَ الْمُبْتَدَأَ وَالْمُنْتَهٰى بِئْسَ الْعَبْدُ عَبْدٌ يَخْتِلُ الدُّنْيَا بِالدِّيْنِ بِئْسَ الْعَبْدُ عَبْدٌ يَخْتِلُ الدِّيْنَ بِالشُّبُهَاتِ بِئْسَ الْعَبْدُ عَبْدٌ طَمَعَ يَقُوْدُهٗ بِئْسَ الْعَبْدُ عَبْدٌ هَوًى يُضِلُّهٗ بِئْسَ الْعَبْدُ عَبْدٌ رَغَبٌ يُذِلُّهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَا لَيْسَ اِسْنَادُهٗ بِالْقَوِيِّ وَقَالَ التِّرْمِذِيُّ اَيْضًا هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5115. Sayyidah Asma bint Umays رضی اللہ عنہا narrated that the heard Allah's Messenger صلی اللہ علیہ وسلم say, "How bad is he who regards himself better then others and is arrogant, but forgets the greatest and the Most High! How bad is he who is oppressive and transgresses, but forgets the Bominant, the Most High! How bad is he who is playful and careless, but forgets the grave, decay and decomposition! How bad is he who is corrupt and exceeds the limits (in disobedience and sin), but forgets the origin and the climax! How bad is he who seeks worldly gain with religion! (He dons the attire of the righeous scholars of fool simple folk) How bad is he who deceitfully injects doubts in religion! How bad is he who is driven by greed! (He seeks the worldly things from the creatures) How bad is he who is misled by base desires! And, how bad is he whose passion debases him!"[2]

COMMENTARY: Tabarani رحمہ اللہ had also transmitted this hadith (tradition). Bayhaqi has transmitted it from Nu'aym ibn Hammaz too Haakim has also transmitted it in Mustadrak. So, this hadith (tradition) is no more weak as Tirmidhi has rated it. Besides, a weak hadith (tradition) may be related to encourage good deeds.

SECTION III اَلْفَصْلُ الثَّالِثُ

SUPPRESS ANGER

(٥١١٦) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَجَرَّعَ عَبْدٌ اَفْضَلَ عِنْدَ اللّٰهِ عَزَّوَجَلَّ مِنْ جُرْعَةِ غَيْظٍ يَكْظِمُهَا ابْتِغَآءَ وَجْهِ اللّٰهِ تَعَالٰى۔ (رواه احمد)

5116. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Musnad Ahmad # 4-152, Abu Dawud # 4782.

[2] Tirmidhi # 2448 (2454) Bayhaqi in Shu'ab ul eeman # 8181.

"No man swallows back anything better in the sight of Allah, Mighty and Glorious, then anger which he swallows to earn Allah's pleasure."[1]

(٥١١٧) وَعَنِ ابْنِ عَبَّاسٍ فِيْ قَوْلِهٖ تَعَالٰى اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ قَالَ الصَّبْرُ عِنْدَ الْغَضَبِ وَالْعَفْوُ عِنْدَ الْاِسَآئَةِ فَاِذَا فَعَلُوْا عَصَمَهُمُ اللّٰهُ وَخَضَعَ لَهُمْ عَدُوُّهُمْ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ قَرِيْبٌ۔ رَوَاهُ الْبُخَارِيُّ تَعْلِيْقًا۔

5117. Sayyiduna Ibn Abbas رضی اللہ عنہ said about the words of Allah, the Most High:

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ

{Repeal (evil) with what is better....} (41: 34)

"Exercise patience when angry and be forgiving when mistreated. With they do that, Allah protects them. And, their enemy is made to bow down to them as though he were a close and intimate friend."[2]

COMMENTARY: The verse cited in the hadith (tradition) is part of the 34th of Surah Fussilat.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ

{Nor can goodness and evil be equal. Repeal (evil) with what is better,,} (41: 34)

So, the verse teaches that evil is not returned with evil. Rather. Goodness, is the return of evil. When anyone is bad to you, be kind to him.

The word (قریب) 'close' actually explains the word (حمیم) 'intimate friend.' This phrase elaborates on the final words of the verse cited:

فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ

{Then will he between whom and you was hatred become as it were your friend and intimate!} (41: 34)

ANGER MARS FAITH

(٥١١٨) وَعَنْ بَهْزِبْنِ حَكِيْمٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْغَضَبَ لَيُفْسِدُ الْاِيْمَانَ كَمَا يُفْسِدُ الصَّبِرُ الْعَسَلَ۔

5118. Sayyiduna Bahz ibn Hakim رحمہ اللہ reported from his father (Hakam) رحمہ اللہ who from his (Bahz) رضی اللہ عنہ grandfather (Mu'awiyah ibn Haydan Qushayri) رضی اللہ عنہ that he narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely anger mars faith just as aloe impairs honey."[3]

COMMENTARY: Here faith implies 'perfect faith,' or 'light of faith.' Moreover, sometimes, anger removes real faith too. (We seek refuge in Allah from such things.)

BE HUMBLE

(٥١١٩) وَعَنْ عُمَرَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ يَا اَيُّهَا النَّاسُ تَوَاضَعُوْا فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ تَوَاضَعَ لِلّٰهِ رَفَعَهُ اللّٰهُ فَهُوَ فِيْ نَفْسِهٖ صَغِيْرٌ وَفِيْ اَعْيُنِ النَّاسِ عَظِيْمٌ وَمَنْ تَكَبَّرَ وَضَعَهُ اللّٰهُ فَهُوَ

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[1] Musnad Ahmad 2-128, Ibn Majah # 4189,

[2] Bukhari chapter heading of surah Fussilat (41 Surah), Musnad Ahmad 8-553.

[3] Bayhaqi in Shu'ab ul eeman #

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فِيْ اَعْيُنِ النَّاسِ صَغِيْرٌ وَّفِيْ نَفْسِهٖ كَبِيْرٌ حَتّٰى لَهُوَ اَهْوَنُ عَلَيْهِمْ مِّنْ كَلْبٍ اَوْ خِنْزِيْرٍ۔

5119. Sayyiduna Umar رضی اللہ عنہ said while he was on the pulpit (delivering a sermon), "O you people! Be humble towards each other, for, indeed, I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'He who is humble for Allah's sake (to win His pleasure) will be raised (in rank) by Allah. Though he may regard himself lowly (in his own eyes), he is great in the eyes of men. But, he who is proud will be lowered (in rank) by Allah. Thus, he is debased in the eye of men though he may regard himself highly (in his own eyes), so much so that he is more contemptible in their sight than a dog or a pig."[1]

COMMENTARY: The proud and the egoist is lowly in the esteem of Allah and the eyes of men. On the other hand, the humble person is in high esteem of Allah and the men.

FORGIVING EVEN WHEN ABLE TO RETALIATE

(٥١٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوْسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا رَبِّ مَنْ اَعَزُّ عِبَادِكَ عِنْدَكَ قَالَ مَنْ اِذَا قَدَرَ غَفَرَ۔

5120. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Musa ibn Imran علیہ السلام asked, "My Lord, which of Your creatures is the greatest in Your sight?' He said, 'He who forgives even when he has power (to retaliate).'[2]

COMMENTARY: If anyone wrongs him and he feels pains yet pardons the man though he is able to avenge himself. Sayyiduna Musa علیہ السلام was quick-tempered, so Allah emphasized to him that he should be forbearing and forgiving.

According to a version in Jami Saghir: If anyone is in a position to seize revenge but prefers to forgive, then on the day of (عسرت), meaning resurrection, Allah, the Most High, too will forgive him.

REWARD FOR RESTRAINING ANGER

(٥١٢١) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ خَزَنَ لِسَانَهٗ سَتَرَ اللّٰهُ عَوْرَتَهٗ وَمَنْ كَفَّ غَضَبَهٗ كَفَّ اللّٰهُ عَنْهُ عَذَابَهٗ يَوْمَ الْقِيٰمَةِ وَمَنِ اعْتَذَرَ اِلَى اللّٰهِ قَبِلَ اللّٰهُ عُذْرَهٗ۔

5121. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who keeps his tongue shut, Allah will conceal his faults. He who keeps his anger in check, Allah will remove His punishment from him on the day of resurrection. And, he who presents an excuse to Allah, Allah will accept his excuse (when he is ashamed of his sins and repents)."[3]

THREE MEANS OF DELIVERANCE & THREE MEANS OF PUNISHMENT

(٥١٢٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلٰثٌ مُنْجِيَاتٌ وَّثَلٰثٌ مُهْلِكَاتٌ فَاَمَّا

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[1] Bayhaqi # 8140.

[2] Bayhaqi in Shu'ab ul eeman # 8327.

[3] Bayhaqi in Shu'ab ul eeman # 8311.

الْمُنْجِيَاتُ فَتَقْوَى اللّٰهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلُ بِالْحَقِّ فِي الرِّضٰى وَالسَّخَطِ وَالْقَصْدُ فِي الْغِنٰى وَالْفَقْرِ وَاَمَّا الْمُهْلِكَاتُ فَهَوًى مُتَّبَعٌ وَّشُحٌّ مُّطَاعٌ وَاعْجَابُ الْمَرْءِ بِنَفْسِهٖ وَهِيَ اَشَدُّ هُنَّ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثُ الْخَمْسَةُ فِيْ شُعَبِ الْاِيْمَانِ۔

5122. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There things there are that will give deliverance and three there are that will destroy. Those that will deliver are:

(i) fear of Allah in private and in public,
(ii) speaking the truth when pleased and when displeased (in all circumstances), and
(iii) being moderate both when wealthy and when poor.

Those that will destroy are:

(i) passion that is pursued,
(ii) greed and miserliness of which one becomes a slave, and,
(iii) regarding oneself highly (and praising oneself very much). This last is the worst of all."[1]

COMMENTARY: To speak the truth in all circumstances is not to allow any of one's desires to interfere in declaring what is true. Whether the circumstances and to whomsoever one speaks, truth must not be forsaken, whichever side one stands to gain or lose. One must not flatter an oppressor or a sinner, or blame a pious man with whom one is displeased. Never must truth be cast overboard.

To exercise moderation is to strike a mean in spending, neither to be exorbitant nor miserly. Also, a middle path should be followed between poverty and abundance. The ulama (Scholars) say that one must suffice in earning a livelihood when the necessities of life are procured and survival is assured. This is better than richness and poverty.

Pursuing passion is condemned because one succumbs to the base desires blindly. This is such a trait that destroys one. As against this, perfect faith is to submit oneself to Divine command and the Prophet's صلی اللہ علیہ وسلم Shari'ah (divine law).

While greed and miserliness are innate to man and he cannot be entirely free of them, yet to surrender to these qualities outright and not be able to do without them leads one to destruction.

Of the three destructive things, the worst is the last mentioned in the hadith (tradition). It is to laud oneself and regard oneself as exceptional. Man takes pride in himself. While it is not very difficult to give up the first two evils and to repent from them, it is nearly impossible to get rid of the third evil: self praise or self conceit, Man becomes arrogant and conceited to such an extent that he cannot see his bad deeds as bad. So, he is never repentant. It is like a bid'ati (or innovator) who repents rarely and he cannot easily come out of his sin.

[1] Bayhaqi # 8252 in Shu'ab ul eeman.

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CHAPTER - XXI

OPPRESSION

بَابُ الظُّلْم

The word (ظلم) Zulm is 'to put something at a wrong place, not where it belongs and where it is used, but at a different place.

This meaning applies to every thing that exceeds its limits. Instead of happening as it should, it occurs with excess or loss at an unsuitable time and unnecessarily.

This also applies to the common usage of oppression, tyranny, cruelty. Shari'ah (divine law) also uses this word with the same meaning. However, we must assume 'place' and 'use' to apply to a place and use sanctioned by Shari'ah (divine law). Thus (ظلم) oppression etc. in the eye of Shari'ah (divine law) will constitute misplacing anything, and exceeding any thing, beyond the limits set by Shari'ah (divine law).

SECTION I — اَلْفَصْلُ الْاَوَّل

OPPRESSOR WILL BE IN THE DARK

(٥١٢٣) عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الظُّلْمُ ظُلُمَاتٌ يَّوْمَ الْقِيَامَةِ۔ (متفق عليه)

5123. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Oppression (ظلم) (Zulm) will cause excessive darkness (ظلمات) (zulumaat) on the day of resurrection."[1]

(Zulm and Zulumaat are oppressing and oppression and darkness.)

COMMENTARY: On the day of resurrection, the oppressor will be surrounded by darkness in the gathering place. He will be deprived of the nur (light) that will be deprived of the nur (light) that will be available to a believer of which Allah says:

يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ

{(On the day of resurrection, the light of the believers) will be running before them and on their right hands (whereby they will get to their destinations)} (66: 8)

Some scholars say that (ظلمات) darkness refer to the severe (hardships) and chastisement of the hereafter that will be inflicted on the inmates of hell. Indeed, the word (ظلمات) Zulumaat is used in this sense too (severity) in the Quran as in:

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

{Say, "who delivers you from the darkness of the land and the sea} (6: 63) (Here, it asks about losing the path on land and facing a stormy sea. - the Meanings of the Noble Quran, by Mufti Muhammad Taqi Usmani, note # 17 vi p 248)

OPPRESSOR GETS RESPITE

(٥١٢٤) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَيُمْلِيْ لِلظَّالِمِ حَتّٰى اِذَا اَخَذَهٗ لَمْ يُفْلِتْهُ ثُمَّ قَرَأَ وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَا اَخَذَ الْقُرٰى وَهِيَ ظَالِمَةٌ الْاٰيَةَ۔ (متفق عليه)

5124. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Bukhari # 2447 Muslim 57. 2579.

"Surely, Allah grants respite to the oppressor. (He gives him a long life in this world but will punish him in the next.) But, when He seizes him, after all, He will not spare him (and he will not avert punishment)." Then, he recited;

وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِىَ ظَالِمَةٌ الاٰية

{And such is the seizing of your Lord When He seizes the townships while they are doing evil. Surely His seizing in painful, severe.}[1] (11: 102)

COMMENTARY: This hadith (tradition) assures the oppressed that they would be avenged and the oppressor would be punished. Allah says:

وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ الاية

{Think not that Allah is unaware of what the evildoers work, He only respites them He to a day when eyes will stare (in terror)} (14: 42)

PASSING THROUGH RUINS OF THE THAMUD & ADVICE TO SAHABAH (PROPHET'S COMPANIONS) رضی اللہ عنہم

(٥١٢٥) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا مَرَّ بِالْحِجْرِ قَالَ لَا تَدْخُلُوْا مَسَاكِنَ الَّذِيْنَ ظَلَمُوْٓا اَنْفُسَهُمْ اِلَّا اَنْ تَكُوْنُوْا بَاكِيْنَ اَنْ يُّصِيْبَكُمْ مَّآ اَصَابَهُمْ ثُمَّ قَنَّعَ رَاْسَهٗ وَاَسْرَعَ السَّيْرَ حَتّٰى اجْتَازَ الْوَادِىَ۔ (متفق علیہ)

5125. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when the Prophet صلی اللہ علیہ وسلم passed Hijr, he said (to his shabah) رضی اللہ عنہم, "Do not enter the (ruins of the) dwellings of those who (had belied their Messengers علیہ السلام and had) wronged themselves, unless you weep (while going in), lest you suffer the same (chastisement) as they did, suffer." (To go to such places without taking heed and being negligent is to invite Divine Punishment) Then he covered his head (with a cloak) and went out rapidly beyond the wadi (valley).[2]

COMMENTARY: Hijr is the place where the Thammud people of Prophet Salih علیہ السلام resided. In Madyan to the north of Hijaz is a historical valley, Wadi al Qura. Here, Hijr is situated about four miles from Tabuk. There were, in this place, dwellings of the Thamud, They transgressed beyond limit and persecuted their Messenger Salih علیہ السلام and refused to obey the command of Allah. Divine punishment was, therefore, awarded to them. Their dwellings and habitation were destroyed, but their ruins are present to this day. They serve as a lesson to those who see them, showing how people rise and fall. This hadith (tradition) refers to the Prophet's صلی اللہ علیہ وسلم passage through these ruins during the Battle of Tabuk. The Prophet صلی اللہ علیہ وسلم put a cover on his head and hurried past this place so as not a glance on the ruins. He did it is that the Muslims might emulate e him. So he followed his words by a practical example. Perhaps, he hurried through that place also because he was always overcome by fear of Allah and he was constantly afraid of signs of divine punishment. This is as one of his sayings:

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[1] Bukhari # 4686, Muslim # 61. 2583.

[2] Bukhari # 4419, Muslim # 39. 2980. Musnad Ahmad 2-66

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اَنَا اَعْلَمُكُمْ بِاللّٰهِ وَاَخْشَاكُمْ

"I am more aware of Allah and fear him more than you do."[1]

We learn from this hadith (tradition) that we must neither take up residence in the house of the rebellious slaves of Allah nor make their regions our native land.

OPPRESSOR WILL HAVE TO REPAY THE OPPRESSED IN THE NEXT WORLD

(٥١٢٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ مَظْلِمَةٌ لِّاَخِيْهِ مِنْ عِرْضِهٖ اَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ اَنْ لَّا يَكُوْنَ دِيْنَارٌ وَّلَا دِرْهَمٌ اِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ اُخِذَ مِنْهُ بِقَدْرِ مَظْلِمَتِهٖ وَاِنْ لَّمْ تَكُنْ لَّهُ حَسَنَاتٌ اُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهٖ فَحُمِلَ عَلَيْهِ۔ (رواه البخاری)

5126. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one has been unjust to his brother concerning his honour (by having backbited him or hurt him physically), or concerning something else (like an unpaid financial demand or shedding blood etc.), then he must get his forgiveness today (in this world) before (it is too late and) he has neither dinar nor dirham (to reimburse him). If (he fails to do it than if) he has any good deeds, then so much will be taken out of them as offsets his wrong doings (and credited to the oppressed), But, if he has no good deeds, then the evil deeds of he wronged one will be taken and laid upon him (enough to compensate the other)."[2]

COMMENTARY: In the hereafter, the wrongdoer wil be made to pay for his wrongdoing by surrendering his good deeds enough to write off his oppression or injustice. But, if he has not sufficient good deeds, or none at all, then the sins of the oppressed person will be taken away from him and put on the shoulders of the wrong doer, so he will undergo punishment for his own sin as well as the sins of the other man who will not have to suffer punishment for such of his own sins as have been laid on the oppressor.

The hadith (tradition) makes clear by its words 'when he has no dirham or dinar' that one must get one's wrong done to anyone pardoned in this world even if one has to spend money to get that done. This is much better and easy in this world than having to surrender one's pities or bear the burden of the other's sins.

As for the words 'as much as will offset his wrongdoing (or injustice), the correct thing is that the amount and the nature of the pieties and sins will be decided by Allah. Only He knows how this would be executed and on what basis. However, Ibn Maalik رحمہ اللہ said that perhaps the pieties and sins that will be exchanged might be 'deeds' offered in kind (like units). Or, perhaps, blessing and punishment, may be given to one or the other, as are reward able or punishable against good and bad deeds by Allah, the Most High.

WHO IS A PAUPER

(٥١٢٧) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَتَدْرُوْنَ مَا الْمُفْلِسُ قَالُوْا الْمُفْلِسُ فِيْنَا مَنْ لَّا دِرْهَمَ لَهُ وَلَا مَتَاعَ فَقَالَ اِنَّ الْمُفْلِسَ مِنْ اُمَّتِيْ مَنْ يَّاْتِيْ يَوْمَ الْقِيٰمَةِ بِصَلٰوةٍ وَّصِيَامٍ وَّزَكٰوةٍ قَدْ شَتَمَ هٰذَا

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[1] See Bukhari, hadith (tradition) # 5083.

[2] Bukhari # 2449.

وَقَذَفَ هٰذَا وَاَكَلَ مَالَ هٰذَا وَسَفَكَ دَمَ هٰذَا وَضَرَبَ هٰذَا فَيُعْطٰى هٰذَا مِنْ حَسَنَاتِهٖ وَهٰذَا مِنْ حَسَنَاتِهٖ فَاِنْ فَنِيَتْ حَسَنَاتُهٗ قَبْلَ اَنْ يُّقْضٰى مَاعَلَيْهِ اُخِذَ مِنْ خَطَايَا هُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِى النَّارِ۔ (رواه مسلم)

5127. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked (his sahabah) رضی اللہ عنہم, "Do you know who a pauper (muflis, of my *ummah*) is?" They submitted, "The pauper among us is he who has no dirham and no possessions (with him)." He said, "The pauper among my *ummah* is he who comes on the day of resurrection with salah (prayer), fasting zakah (Annual due charity) (and other good deeds) but also comes having abused this one, accused that one, devoured property of someone, shed blood of someone, beaten someone (so that he owns pieties but had claims against him). So, he sits and gives up this pity to this one and that piety to that one till his good deeds are drained even before he has paid off what is against him of wrongdoings. Then, he carries their sins hurled at him till he himself is cast into the fire."[1]

COMMENTARY: Those who deprive others of their rights will neither be forgiven in the hereafter nor will intercession be accepted for them. However, Allah might please the wronged one by showering bounties on him and get him to forgive the oppressor.

Nawawi رحمہ اللہ said that a poor man by worldly standards cannot be called a real poor man because poverty in this sense is ephemeral and ends with death or, in fact, in one's lifetime occasionally. But, the poverty mentioned in the hadith (tradition) is eternal. One who is involved in such a poverty suffers overall destruction.

RIGHTS OF FELLOW-MEN WILL HAVE TO BE PAID

(٥١٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَتُؤَدُّنَّ الْحُقُوْقَ اِلٰى اَهْلِهَا يَوْمَ الْقِيٰمَةِ حَتّٰى يُقَادَ لِلشَّاةِ الْجَلْجَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ۔ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ جَابِرٍ اِتَّقُوا الظُّلْمَ فِىْ بَابِ الْاِنْفَاقِ۔

5128. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, rights will be paid to the right holders so much so that retaliation will be seized from the horned sheep for the hornless sheep."[2]

COMMENTARY: On the day of resurrection like men animals too will have to pay for the rights of other animals though they are not responsible. The ulama (Scholars) say that it will not be a retaliation seized from someone responsible but a retaliation of completion. However, Mulla Ali Qari رحمہ اللہ said that it is not correct to call it so. Rather, it is the normal kind of retaliation that is seized from someone responsible. This gives rise to a doubt that since animals are not answerable, how will retaliation be seized from them? The answer is:

(i) Allah is (فعال للمایرید) (Doer of what He intends to do). So, he may do whatever He wishes and is Able to do it. And (وَمَايَسْأَلُ كَمَايَفْعَلُ) (And He is not asked about what He does).

(ii) Here, sheep is mentioned only to emphasize that every usurper of rights will be made to pay the person whose rights he has usurped his due. No one will be spared, and not even the meanest will be denied his due. This second

[1] Muslim # 59. 2581, Tirmidhi # 2418, Musnad Ahmad 2-303.

[2] Muslim # 60. 2582, Tirmidhi # 2420

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interpretation is more sound.

And the hadith (tradition) of Jabir رضی اللہ عنہ has been mentioned previously. (see # 1865)

SECTION II اَلْفَصْلُ الثَّانِیْ

EVIL IS NOT REPAID WITH EVIL

(٥١٢٩) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَكُوْنُوْا إِمَّعَةً تَقُوْلُوْنَ إِنْ اَحْسَنَ النَّاسُ اَحْسَنَّا وَإِنْ ظَلَمُوْا ظَلَمْنَا وَلٰكِنْ وَطِّنُوْا اَنْفُسَكُمْ إِنْ اَحْسَنَ النَّاسُ اَنْ تُحْسِنُوْا وَإِنْ اَسَاءُوْا فَلَا تَظْلِمُوْا۔ (رواه الترمذی)

5129. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not be immaa'h saying, "If people favour us, we shall favoaur them and if they are unjust to us, we shall be unjust to them. Rather, condition yourself such that if they favour you, you too show them favour. If they hurt you, do not do them wrong."[1]

COMMENTARY: Imma'ah is one who has no sense. He follows the others doing what they say. The hadith (tradition) uses it for one who insists that he would treat people as they treat him. The Prophet صلی اللہ علیہ وسلم said, : Do not be like him for, that is contradictory to religion and intelligence. While good is returned with good, evil too is repaid with good. In this way it is favour. Besides, retaliation, too, is zulm (oppression, wrong-doing)."

However, the hadith (tradition) could also mean:

(i) If people do you wrong, do not oppress them. You should not commit excess against them, but seek retaliation within limits of justice." This is what is legal.

(ii) Or, do not bind yourself to seek revenge, but also be kind and forgiving to them.

(iii) Or, regard good as a return of evil and treat the wrongdoer and unjust with favour.

Of these three possibilities, the first applies to the common Muslim.

The second applies to the eminent Muslims, meaning those who are the exclusive class of Muslims.

The third is the best kind concerns the best among the best.

Shaykh Ali Muttaqi رحمہ اللہ has spoken of it in a very learned manner that touches on the mystic. The standard of distinguishing the love of the world and the hereafter is based on four things.

(1)He who is overcome by love of this world, hurts other people unnecessarily. He does wrong to them without any reason at all.

(2)He who does not involve in love of the world to such a degree does not take the initiative in hurting another person. But, if anyone hurts him, he retaliates by hurting this other only to the extent Shari'ah (divine law) has permitted as retaliation. He does not exceed the limits.

(3)He whose love of the hereafter is strong and love of this world weak, forgives and overlooks the wrongdoing of the oppressor against him.

(4)He whose love of the hereafter is too strong, returns injustice and oppression with too

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[1] Tirmidhi # 2007 (2014).

much favour. This is the rank that is earned by the siddiq (truthful ones) and by the muqarrabin (the ones who have attained nearness to Allah).

EARN ALLAH'S PLEASURE TO PLEASE THE PEOPLE

(٥١٣٠) وَعَنْ مُعَاوِيَةَ اَنَّهُ كَتَبَ اِلٰى عَائِشَةَ اَنِ اكْتُبِيْ اِلَيَّ كِتَابًا تُوْصِيْنِيْ فِيْهِ وَلَا تُكْثِرِيْ فَكَتَبَتْ سَلَامٌ عَلَيْكَ اَمَّا بَعْدُ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنِ الْتَمَسَ رِضَى اللّٰهِ بِسَخَطِ النَّاسِ كَفَاهُ اللّٰهُ مُؤْنَةَ النَّاسِ وَمَنِ الْتَمَسَ رِضَى النَّاسِ بِسَخَطِ اللّٰهِ وَكَلَهُ اللّٰهُ اِلَى النَّاسِ وَ السَّلَامُ عَلَيْكَ۔ (رواه الترمذى)

5130. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that he wrote to Sayyidah Ayshah رضی اللہ عنہا,"Write to me a letter giving me instructions, but do not make that very lengthy." She wrote, "Peace be on you! To proceed! I had heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who seeks Allah's pleasure though that might bring people's anger Allah suffices him against their confrontation. But, he who seeks the pleasure of the people though that might displease Allah, will be entrusted by Allah to the people,' And, peace be on you."[1]

COMMENTARY: If anyone does not care whether Allah becomes displeased or not than Allah does not care for him and leaves his affairs to the people. He does not help him in his affairs and does not protect him from the mischief of the people. Moreover, He lets them subdue him and they hurt him and persecute him.

So, the real thing for men to seek in Allah's pleasure. If he is pleased then His creatures will be pleased too. He who does not seek Allah's pleasure, neither gets Allah's pleasure not the pleasure of His creatures.

This hadith (tradition) teaches us that salaam should be written on beginning a letter as well as on concluding it. The first stands for the greeting on meeting and the last for bidden farewell.

SECTION III اَلْفَصْلُ الثَّالِثُ

EXPLANATION OF ZULM IN THE VERSE 6: 82

(٥١٣١) عَنِ ابْنِ مَسْعُوْدٍ قَالَ لَمَّا نَزَلَتْ اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ شَقَّ ذٰلِكَ عَلٰى اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالُوْا يَارَسُوْلَ اللّٰهِ اَيُّنَا لَمْ يَظْلِمْ نَفْسَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ ذَالِكَ اِنَّمَا هُوَ الشِّرْكُ اَلَمْ تَسْمَعُوْا قَوْلَ لُقْمَانَ لِابْنِهٖ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ۔ وَفِيْ رِوَايَةٍ لَيْسَ هُوَ كَمَا تَظُنُّوْنَ اِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهٖ۔ (متفق عليه)

5131. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that when the verse:

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ ..... الخ

{Those who believe and have not confounded their faith with zulm (evildoing)...} (6: 82)

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[1] Tirmidhi # 2414 (2422).

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was revealed, that seemed very difficult to the sahabah (Prophet's Companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم. They submitted, "O Messenger of Allah, which of us has not wronged his self?" So, Allah's Messenger صلی اللہ علیہ وسلم said, "That is not so. It refers only to polytheism. Have you not heard the saying of Luqman to his son (exhorting him):

لِابْنِهٖ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ

{O my son! Associate not others with Allah. Surely associating others (with Him) is a mighty zulm (evil).}

According to another version:

"That is not as you imagine but that is only as Luqman instructed his son."[1]

COMMENTARY: The sahabah (Prophet's Companions) رضی اللہ عنہم thought that zulm stood for 'sin.' But, they were convinced that zulm in this verse referred to polytheism.

The question may arise that 'faith and polytheism are contradictory, so how can they be together? But, a faithful may commit sin. The answer is that in reality faith and polytheism may be together as they were in Makkah. The idolaters believed in Allah but also worshipped idols. Polytheism is of two kinds: (شِرْک فِی الرَّبُوبِیَّة) which is in worship and reverence and regarding others as good, and these polytheists are few.

And, (شِرْک فِی الأُلُوهِیَّة) which is polytheism in worship and reverence and in Allah's main attributes like creation sustaining, providing needs, etc. There are many polytheists of this kind who profess to be Muslims. The hadith (tradition) condemns this second kind of polytheism. This is as the Quran says: (وَمَا يُؤْمِنُ اَكْثَرُهُمْ.....مُشْرِكُوْنَ)

{And most of them believe not in Allah but they are associators (polytheists)} (12: 106)

It may be said also that combining polytheism with faith if to profess belief by the tongue but harbour polytheism in the heart. The hypocrites are the examples of this. They mix up outward faith with concealed polytheism in that they affirms faith by their tongue but inwardly they reject it and are averse to Islam.

Mulla Ali Qari رحمہ اللہ said that the words {(اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ) – associating others is a mighty zulm (evil)} is to make clear that polytheism is an evil that eliminates faith completely from its roots. Faith and polytheism are never compatible as Allah says (وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ)

{And whosoever rejects faith, his work has indeed failed.} (5: 5)

In contrast, all other sins are not such as may be incompatible with faith. Accordingly, the ahlus sunnah (Holy Prophet's practice) wa al-jama'h hold this opinion that no sin apart from disbelief and polytheism, wipes out faith from its roots. However, the mu'tazillah, the khawarij and other innovators say that every major sin is contrary to faith. Hence, when the verse (6: 82), under discussion, was revealed, the sahabah (Prophet's Companions) رضی اللہ عنہم thought that the verse means by believers and the guided only those who have not mixed up their faith with sin. Because they could not imagine that polytheism would confound with faith. So, the Prophet صلی اللہ علیہ وسلم explained to them that in some cases polytheism may adulterate faith as when a person believes in Allah but associates others in His worship. So, faith in Allah is accomplished at that very time and this is in terms of its

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[1] Bukhari # 4629, Muslim # 197-124, Musnad Ahamd 1-424.

dictionary meaning, not from the point of view of Shari'ah (divine law). Because it defines faith in all Allah's perfect attributes as only for him, and in believing that He is free of all shortcomings and defects. If not, then it will follow (if we take the word faith in its dictionary meaning in this verse) that in reality all polytheists and disbelievers possess faith. It is as Allah says.

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ....

{And if you were to ask them who created them, they would say 'Allah.'} (43: 87)

But, Shari'ah (divine law) does not accept this kind of faith. True faith is that one should confirms Allah's Being and declare it and, at the same time should not associate anyone in His chief attributes and in His worship. In fact, Allah has not permitted any such deed as smacks of polytheism perpetrated openly or in appearance. According to one hadith (tradition) Qudsi, Allah says:

اَنَا اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ

(I am independent of partners associating with Me.)[1]

DO NOT THROW AWAY HEREAFTER FOR THIS LIFE

(٥١٣٢) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ شَرِّ النَّاسِ مَنْزِلَةً يَوْمَ الْقِيٰمَةِ عَبْدٌ اَذْهَبَ اٰخِرَتَهٗ بِدُنْيَا غَيْرِهٖ۔ (رواه ابن ماجة)

5132. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger said, "On the day of resurrection, the worst of man rank wise, in the sight of Allah, will be a person who throws away his (prospects of the) hereafter for the sake of (the interests of) the world of someone else."[2]

COMMENTARY: As it is, wasting one's prospects in the next for one's own good in this world is very bad. It is accentuated when one does it for the sake of someone else at the cost of one's own next life. This is what some selfish people do by helping the cruel and evil men.

POLYTHEISM & OPPRESSION ARE UNFORGIVABLE

(٥١٣٣) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الدَّوَاوِيْنُ ثَلٰثَةٌ دِيْوَانٌ لَّا يَغْفِرُ اللّٰهُ اَلْاِ شْرَاكُ بِاللّٰهِ يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَدِيْوَانٌ لَا يَتْرُكُهُ اللّٰهُ ظُلْمُ الْعِبَادِ فِيْمَا بَيْنَهُمْ حَتّٰى يَقْتَصَّ بَعْضُهُمْ مِّنْ بَعْضٍ وَدِيْوَانٌ لَا يَعْبَأُ اللّٰهُ بِهٖ ظُلْمُ الْعِبَادِ فِيْمَا بَيْنَهُمْ وَبَيْنَ اللّٰهِ فَذَالِكَ اِلَى اللّٰهِ اِنْ شَآءَ عَذَّبَهٗ وَاِنْ شَآءَ تَجَاوَزَ عَنْهُ۔

5133. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are three registers.

(i) There is a register for what Allah shall not forgive and it is ascribing partners to Allah. Allah, Mighty and Glorious says:

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[1] '400 Ahadith (tradition) Qudsiyah', hadith (tradition) # 289, p 170. (Dar ul Isha'at, Karachi)

[2] Ibn Majah # 3966.

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إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ

{Surely Allah shall not forgive that anything should be associated with Him} (4: 48)

(i) There is a register that Allah shall not leave unconsidered. It is about people's excesses against each other and they will take requital among themselves. (Allah will get the persecuted compensated, or will bestow favours on him induce him to forgive the oppressor)

(ii) There is a register about which Allah does not care. It is about men's wrongdoing with Allah and is a matter between them and Allah. It is Allah's concern. If He wishes He may punish for it. If He wishes He may disregard and condone it (and give no punishment at all). [1]

COMMENTARY: The hadith (tradition) makes it clear that if anyone commits evil by usurping rights of fellow men or hurting any of them, then in the hereafter there will be escape from reckoning and punishment. Similarly, the sin of polytheism will not be forgiven. Every sin other than polytheism will depend on Allah's will. He may punish the perpetrator of a sin or forgive him by his mercy and favour.

PRESERVE YOURSELF FROM CRY OF THE OPPRESSED

(٥١٣٤) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِيَّاكَ وَدَعْوَةَ الْمَظْلُوْمِ فَاِنَّمَا يَسْأَلُ اللّٰهُ حَقَّهٗ وَاِنَّ اللّٰهَ لَا يَمْنَعُ ذَا حَقٍّ حَقَّهٗ۔

5134. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Beware of the curse of the oppressed. He asks Allah, the Most High, only for his right. And, Allah shall not prevent a right-holder from receiving his rights. (He lets every right-holder get his due)."

HELPING A TYRANT IS FAITHLESSNESS

(٥١٣٥) وَعَنْ اَوْسِ بْنِ شُرَحْبِيْلَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ مَّشٰى مَعَ ظَالِمٍ لِيُقَوِّيَهٗ وَهُوَ يَعْلَمُ اَنَّهٗ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْاِسْلَامِ۔

5135. Sayyiduna Aws ibn Shurahbil رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who walks with an oppressor (meaning supports and concurs with him) to strengthen him, knowing that he is an oppressor, indeed, goes out of the folds of Islam (meaning, deprives himself of perfect faith)."[2]

EVIL OF OPPRESSION

(٥١٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ سَمِعَ رَجُلًا يَقُوْلُ اِنَّ الظَّالِمَ لَا يَضُرُّ اِلَّا نَفْسَهٗ فَقَالَ اَبُوْهُرَيْرَةَ بَلٰى وَاللّٰهِ حَتَّى الْحُبَارٰى لَتَمُوْتُ فِيْ وَكْرِهَا هُزْلًا بِظُلْمِ الظَّالِمِ۔ (رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْاَرْبَعَةَ فِيْ شُعَبِ الْاِيْمَانِ)

5136. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard a man say, "The oppressor harms none but himself." So Abu Hurayrah رضی اللہ عنہ said, "Of course, (he hurts himself but others too are hurt by his ill-omen) and, by Allah, even the

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[1] Musnad Ahmad 6-240, Bayhaqi in Shu'ab ul eeman # 7473.

[2] Bayhaqi in Shu'ab ul eeman # 7675.

bustard dies in its nest from starvation because of the oppression of the oppressor."[1]

COMMENTARY: It is said that the bustard travels long distances to search for its food and drink. Its nest is generally far off from watering places by many days' journey. It travels that for, drink water and returns to its nest. Sometimes, a herb has been detected in the bellies of bustards in Busrah though that particular herd is found in only one region that is many days journey from Busrah.

A tyrant is so inauspicious that Allah causes rain fall to stop and draught replaces fertility. The result is provision becomes scarce, and men and animals die in large numbers. Even the bustard dies in its nest because of thirst. This is why its example is given in this hadith (tradition). The plight of the bustard is a sign of draught and a dry period.

The oppressor really hurts himself because the harm to the oppressed will be offset when Allah rewards him for his patience. But, the fate of the oppressor is loss and destruction. Abu Hurayrah رضی اللہ عنہ confirmed this fact but also said that his tyranny is adverse and inopportune to others too in some way or other.

It is most probable that these are not the words of Abu Hurayrah رضی اللہ عنہ himself. Rather, this topic belongs to some hadith (tradition) that he might have heard from the Prophet صلی اللہ علیہ وسلم. Or, he may have deduced this conclusion from a hadith (tradition) that rain ceases to fall when oppression is rife. Clearly, the animals are the most disturbed because of scanty rainfall and draught

[The bustard (حبارى) is mentioned in both Abu Dawud and Tirmidhi in the Book on Food (الطعام).]

CHAPTER – XXII

ENJOINING WHAT IS REPUTABLE

بَابُ الْاَمْرِ بِالْمَعْرُوْفِ

The word (معروف) in (امر بالمعروف) enjoining what is reputable is derived from (معرفت) which means 'to know,' to recognize,' 'to arrive at reality.' These are what we know through Shari'ah (divine law) and are commanded by Shari'ah (divine law) to follow.

The word opposite to (معروف) is (منكر). They have no concern with Shari'ah (divine law) and Shari'ah (divine law) has disallowed them.

The phrases

امر بالمعروف و نہی عن المنکر

are exclusive terminology of the Islamic teachings. They mean to command people to do what is righteous and to disallow them to do evil – or, enjoin what is reputable and forbid what is disreputable. This chapter reproduced ahadith (tradition) on this subject.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

CHANGE WHAT IS AGAINST SHARI'AH (DIVINE LAW)

(٥١٣٧) عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَاٰى مِنْكُمْ مُّنْكَرًا فَلْيُغَيِّرْهُ

[1] Bayhaqi in Shu'ab ul eeman 7679.

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بِيَدِهٖ فَإِنْ لَّمْ يَسْتَطِعْ فَبِلِسَانِهٖ فَإِنْ لَّمْ يَسْتَطِعْ فَبِقَلْبِهٖ وَذٰلِكَ أَضْعَفُ الْإِيْمَانِ۔ (رواه مسلم)

5137. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He among you who sees something disapproved (by Shari'ah (divine law)) must change it with his hand (which implies by using force). But, if he is unable (do it with force), then he must do it with his tongue (by citing verses of the Quran and ahadith (tradition) and by reprimanding the door. But, if he is unable (to use his tongue), then he must do it in his heart (by regarding it as evil and resolving to use force or tongue whenever he gains ability to do so, and by keeping away from the doer). And, that (last course) is the weakest form of faith."[1]

COMMENTARY: This hadith (tradition) mention three options, one after the other, to put an end to evil, of which the weakest is to regard it had in one's own mind, not being able to condemn it outwardly. So, when the believers become very weak and are unable to curb evil by force or by reprimanding the perpetrators, then consider that to be the weakest and most frail age of faith. If the believers were strong, they would not have sufficed to merely think of an evil as reprehensible but would have used strong words and physical strength to put an end to it.

If anyone regards something as evil and exerts himself to curb it then it is what another hadith (tradition) tells us; 'The best form of jihad (crusade) is to speak the truth before a cruel king. Allah says:

وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ

{and fearing not the reproach of any reproached....} (5: 54)

WHO SHOULD DO IT: Some ulama (Scholars) say that the first option to stop evil by force is to be exercised by those believers whom Allah has vested with authority. They include a king, ruler, etc. It is their responsibility to put an end to evil in their domain and try to reform the perpetrators of evil.

The second option to admonish and enjoin orally is the responsibility of the ulama (Scholars). They must urge the people to stay away from evil.

The third option concerns the general body of the Muslims. It is wajib (obligatory) on them when they see something that is disapproved by Shari'ah (divine law) that they must not merely turn away from it but, in their hearts, they must consider that as evil and must look down on the perpetrators with disdain.

Some authorities say of the last phrase that it is the weakest form of faith because if a Muslim sees something that is evil and does not even think of it as bad but seems to be satisfied with it and considers it good then he will not remain a Muslim but become a disbeliever.

DEGREE OF ENJOINING & FORBIDDING: We must know that the degrees of enjoining the reputable and forbidding the disreputable are comensurate with the degrees of piety and evil. Thus if it is wajib (obligatory) to do or follow something, then it is also wajib (obligatory) to enjoin it. So, if it is mustahab (desirable), the need to enjoin is also mustahab (desirable). In the same way, if anything contrary to Shari'ah (divine law) is of the degree of haram (unlawful) then to disallow it, meaning to forbid the disreputable, too is wajib

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[1] Muslim # 78. 49.

(obligatory). It that is makruh (disapproved) (reprehensible, disapproved, disliked), then to forbid it is mustahab (desirable).

IF TROUBLE COULD ARISE: The duty to enjoin the reputable and to forbid the disreputable may be discharged only if there is no fear of trouble arising because of it, or of the evil becoming intense. If that is likely to happen then it is absolutely not necessary to discharge this duty.

Similarly, it is also necessary to have hope of acceptance of the enjoining of the disreputable. Thus is one fears that the person whom he enjoins piety or forbids evil not heed, then it is not wajib (obligatory) to undertake this duty. However, it certainty is recommended to do it so that the symbols of Islam are, at feast, demonstrated. However, Imam Nawawi رحمه الله disagrees with it as we shall see further down in this discussion.

EVEN A SINNER MUST PREACH: The initial words of the hadith (tradition); 'he among you who sees something disapproved are addressed to every member of the Muslim *ummah*. So, this duty of enjoining piety and forbidding evil must be discharge by every Muslim man or woman, free or slave, and, in fact, even a confirmed sinner.

Thus it is not a condition that only one who abides by piety can enjoin piety otherwise it would not be proper for him to discharge this duty. The reason is that it is not wajib (obligatory) to merely enjoin oneself to do a pious work but one must enjoin others to do it, and if any person neglects or misses one wajib (obligatory), it is absolutely disallowed to ignore the other wajib (obligatory) for that reason. Of course, sin will accrue on neglecting a wajib (obligatory). As for the words of the Quran:

لِمَ تَقُوْلُوْنَ مَالَا تَفْعَلُوْنَ

{Why do you say that what you do not} (61: 2)

they do not apply to the duty of enjoining the reputable and forbidding the disreputable. This verse aims to prevent people from forsaking deeds. It does not disallow anyone to encourage people to do good. If a person urges others to do good deeds and encourage them to do pious work but does not do that himself, this verse cautions such a person that while he is commendable when he enjoins piety of others, yet it is most improper for him to not abide by what he says. Indeed, this verse does not at all prove that one who fails to perform righteous deeds should not preach to others. Never thess, there is no doubt in it that there is nothing better if one who enjoins piety himself follows it, because the advice of one who does not set an example himself has no effect at all.

NAWAWI'S VIEWS: In Sharh Muslim, Imam Nawawi رحمه الله has explained this hadith (tradition). He writes that it is wajib (obligatory) to observe the sequence of enjoining piety and forbidding evil as outlined in the hadith (tradition). The Quran, the sunnah (Holy Prophet's practice) and the consensus of the *ummah* make it wajib (obligatory). There is no second opinion about it. However, some Rawafid disagree, but their opinion is not tenable. Hence, if anyone discharges this duty in accordance with the aforementioned sequence and the addressee accepts his preaching, then not accept then that person's duty is discharged in any case and nothing else is wajib (obligatory) on him.

Besides, the ulama (Scholars) hold that this duty to enjoin piety and to forbid evil is of the kind kifayah (which means that if one or some people discharge it, the rest are absolved of the duty). If anyone who is capable of discharging this duty does not do it, then he will be a sinner unless there is a valid excuse for it. In some cases, this duty is of the form fard

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(compulsory)ayn (which means that everyone who knows it, is bound to perform it), For instance, if evil is taking place where only one person knows of it, or no one else is capable of nipping it in the bud, like when a man's wife or daughter commits evil, only he is particularly responsible to eradicate it.

Imam Nawawi رحمه الله also writes that possibility of rejection, does not waive the obligation of enjoining piety and forbidding evil. If anyone imagines that a certain person will not agree to his enjoining piety and forbidding evil then even in this case it will be wajib (obligatory) on him to enjoin piety and forbid evil.

The preacher should not worry whether his preaching will be heeded or not. For one, admonition and exhortation by themselves are very beneficial and do have an effect in some way or the other at some time for certain. The Quran says:

{.....for admonition benefits the believers.} (51: 55)

Secondly, simply on the assumption that one's preaching will have no effect, one cannot give up one's responsibility. Rather, one must bear in mind that one has to propagate and spread goodness and check evil so one must be occupied in this effort ceaselessly, for people went so far as to belie the Messenger عليه السلام too and refused to heed their advice and admonition. But the Messengers عليه السلام did not give up the duty of propagating the truth. What the Quran has said about the Messenger عليه السلام is true for everyone who has been entrusted the responsibility of enjoining the reputable and forbidding the disreputable:

وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلَاغُ الْمُبِيْنُ

{The duty of the Messengers is only to convey (the message).} (5: 99)

(To obey or not is the responsibility of the others.)

NOT RULES ONLY: The duty to enjoin piety and forbid evil is not binding on the rulers alone or the leaders of the Muslims only, nor is it necessary for the ruler to issue a command to enforce this duty. Rather, it is the duty of the common Muslims too to discharge this obligation of enjoining piety and forbidding evil. In fact, in current times when Muslims who hold power and reign of government lag behind in discharging this duty, it rests on the shoulders of the general body of Muslims to discharge this duty. More than them it is the ulama (Scholars) and the mashaikh who should bear this responsibility. Moreover, they must not restrict their field to the common Muslims alone but they must address the elites too, like the rulers, etc, in a reasonable manner. They must exhort them to piety and stop them from the evils in which they are involved. The religious elders of the previous time admonished not merely the masses but they exhorted the kings, rulers and leaders of the Muslims too, enjoining the reputable and forbidding the disreputable.

QUALIFICATION: This duty must be discharged only by the Qualified who knows what Shari'ah (divine law) say about what he enjoins or forbids. As for such things as are fard (compulsory) or wajib (obligatory) or forbidden and are known to all Muslims, like salah (prayer), fasting, etc. or fornication, wine etc, all Muslims may engage in enjoining piety and forbidding evil. However, such things verbal or actions, of which the common Muslims know nothing and as are concern with ijtihad (independent judgement), they must choose to forbid only such things whose prohibition is agreed by all the ulama (Scholars). They must not forbid such things about which the ulama (Scholars) disagree,

particularly according to the school of those scholars who say that every mujtahid[1] is correct.

CHARACTER: Those who engage in enjoining piety and forbidding evil should be careful to have good manners, They must be cheerful, mild and gentle. They should do this task only to seek Allah's pleasure, not to earn worldly gains or for personal benefits or ego. If this is observed, their effort will bear fruit and Allah also grants them reward. If an advice is to be preferred to anyone, they should not do it in the presence of other people, but do it secretly. To advise or admonish anyone in the presence of people is to disgrace him.

EXAMPLE OF THE FACILE

(٥١٣٨) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُدَاهِنِ فِيْ حُدُوْدِ اللّٰهِ وَالْوَاقِعِ فِيْهَا مَثَلُ قَوْمٍ اسْتَهَمُّوْا سَفِيْنَةً فَصَارَ بَعْضُهُمْ فِيْ اَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِيْ اَعْلَاهَا فَكَانَ الَّذِيْ فِيْ اَسْفَلِهَا يَمُرُّ بِالْمَآءِ عَلَى الَّذِيْنَ فِيْ اَعْلَاهَا فَتَاَذَّوْا بِهٖ فَاَخَذَ فَاْسًا فَجَعَلَ يَنْقُرُ اَسْفَلَ السَّفِيْنَةِ فَاَتَوْهُ فَقَالُوْا مَالَكَ قَالَ تَاَذَّيْتُمْ بِيْ وَلَا بُدَّ لِيْ مِنَ الْمَآءِ فَاِنْ اَخَذُوْا عَلٰى يَدَيْهِ اَنْجَوْهُ وَنَجَّوْا اَنْفُسَهُمْ وَاِنْ تَرَكُوْهُ اَهْلَكُوْهُ وَاَهْلَكُوْا اَنْفُسَهُمْ۔ (رواه البخارى)

5138. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of one who is not careful of the limits set by Allah and the one who does not observe them is like that of people who cast lots to sit in a ship some get below decks and some above. Those above decks get upset by anyone of those below decks passing them to collect water. So (seeing their inconvenience) one of those below decks picked up an axe and set out to bore a hole in the bottom of the ship. They came to him and asked him, what is wrong with you?' He said, "you are upset because of one (when I come up to fetch water), but water I must have.' (That left them with two options:) If they stop him, they will both, save him and preserve themselves. If they leave him (to himself). They will destroy not only him but also themselves."[2]

COMMENTARY: The Arabic word (مُدْهِنْ) 'not careful' is actually one who is spite of capability to prevent an act reprehensible in the eyes of Shari'ah (divine law) does not discharge his obligation of enjoining piety and forbidding evil for whatever reason: shyness, easy-going, partiality, selfishness, etc.

Being not careful in observing the limits set by Allah is not imposing them in spite of ability to impose them. Or, it is to be slack in preventing sinners from perpetrating grave sins that call for the hadd for the prescribed punishment).

The prophet صلی اللہ علیہ وسلم said that if other travelers prevent the man to make a hole in the ship, they will all be safe with him otherwise all of them will perish. So, too, if people deter a sinner from his evil, they will save him and protect themselves too from punishment. If they leave him to himself, not only will be perish but also punishment will descent for evil

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[1] Mujtahid in he who gives independent judgement based on Quran, sunnah (Holy Prophet's practice). Etc.

[2] Bukhari # 2686, Tirmidhi # 217

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doing and all people will suffer in one or other way. It is as Allah's saying:

وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً

{And fear the trial which shall not afflict in particular the evil doers alone among you.} (8: 25)

(Those who do not resist evil are as liable to be punished as the sinners,)

The travellers get their seats in the ship by drawing lots. In the ship by drawing lots. In this way, some get their seats in the upper decks and some in the lower. Of course, this is stated only as an example, others seats are not allotted in a ship in this way, but they are given on the basis of fares. If there are multiple owners of the ship, then perhaps they would cast lots for seats.

As for the words 'one of them below decks decided to bore a hole.' It is in relation to 'some of them.' The point is that if only one of all those people decided to do such a thing then the same command applies as for all.

As for water, most exponents say that the passengers of the lower decks fetches drinking water. But, some say that these passengers went to decks above to throw into the sea from the upper decks their urine and stool that they had passed into commodes or vessels in their own decks. In any case their movements caused inconvenience to the passengers of the decks above.

One of the exponents has offered this explanation of the hadith (tradition). The prophet صلى الله عليه وسلم has compared one who is slack in enforcing the limits of Allah with a passenger of the upper deck of the ship and one who attracts the limits by committing sin with a passenger of the lower deck. And his commission of sin and not giving up sin is compared to the attempt to bore a hole in the ship. The act of preventing the perpetrators of sin from sinning is compared to holding the hand of one who decides to break the ship.

The benefit of preventing sin is compared to the deliverance and safety of all those passengers who disallow those who climb up to fetch water or present them from coming up. And those who do not forbid commission of sin are compared to those who do not interfere with one who intends to damage the ship.

And the sin of those who do not stop people from committing sin and the fate of those who perpetrate sin compared to the possibility of the passenger of the upper deck consigning themselves destruction alongwith those who bear a hole in the ship if they do not prevent them from boring the hole.

Islam is represented by the ship that carries people of both kinds.

In conclusion, it must be observed that those who forbid are mentioned in the plural number. This is to emphasise that all Muslims must help, in the best way they can, the man who discharges the duty of preventing people from committing sin and evil deeds.

The perpetrator of sin is mentioned in singular number to point out that they who commit sin may be very many in number but in form they defective and incomplete.

FATE OF ONE WHO PRACTICES NOT WHAT HE PREACHES

(٥١٣٩) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُجَآءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقٰى فِي النَّارِ فَتَنْدَلِقُ اَقْتَابُهُ فِي النَّارِ فَيَطْحَنُ فِيْهَا كَطَحْنِ الْحِمَارِ بِرَحَاهُ فَيَجْتَمِعُ اَهْلُ النَّارِ عَلَيْهِ فَيَقُوْلُوْنَ اَيْ

فُلَانُ مَاشَانُكَ اَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوْفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ قَالَ كُنْتُ اٰمُرُكُمْ بِالْمَعْرُوْفِ وَلَا اٰتِيْهِ وَاَنْهَاكُمْ عَنِ الْمُنْكَرِ وَاٰتِيْهِ۔ (متفق علیه)

5139. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, a man will be brought and thrown into hell. His intestines will come out (promptly) in hell and he will go round grinding them just as a donkey goes round (grinding flour) with its millstone (meaning, he will move round trampling his intestines under his feet). The inmates of hell (being the wicked of his time whom he had preached) will close in around him and ask 'O you! What's wrong with you? Had you not enjoined us to do pious work and forbid us to do evil? He will agree Yes, I did enjoin you to do pious work, but did not do it myself. And I did forbid you to do evil, but I did not abstain from it myself."[1]

COMMENTARY: AS stated previously this man will be punished for not performing deeds, but he will not be punished for preached and abandoned this duty too, then he would have been liable for a more severe punishment because he would have neglected two wajib (obligatory) duties.

SECTION II اَلْفَصْلُ الثَّانِیْ

PUNISHMENT FOR NOT PREACHING

(٥١٤٠) عَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتَأْمُرُنَّ بِالْمَعْرُوْفِ وَ لَتَنْهَوُنَّ عَنِ الْمُنْكَرِ اَوْ لَيُوْشِكَنَّ اللّٰهُ اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ عِنْدِهٖ ثُمَّ لَتَدْعُنَّهٗ وَلَا يُسْتَجَابُ لَكُمْ۔ (رواه الترمذی)

5140. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "By Him who has my soul in His hand, you should enjoin that is pious and forbid what is evil, or surely, Allah will soon send down on you punishment from Himself. Then, you will supplicate Him, but you will not get it answered."[2]

COMMENTARY: The punishment will descent on you in the form of difficulties and hardships. You will pray for redress but your prayer will go unanswered. In other words, while prayer may remove other forms of punishment, but the punishments for neglecting to enjoin piety and forbid evil are not likely to be mitigated by prayer.

Bazzar رحمہ اللہ and Tabarani رحمہ اللہ in his Awsat, have transmitted the hadith (tradition) of Abu Hurayrah رضی اللہ عنہ that the Prophet صلی اللہ علیہ وسلم said, "There will certainly be one of two things: you will certainly enjoin piety and forbid evil, or, (in case of neglect of these things) surely Allah will empower over you your bad people and your righteous will make supplication but their supplication will not be granted."

BE DISGUSTED WITH SIN

(٥١٤١) وَعَنِ الْعُرْسِ ابْنِ عَمِيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا عُمِلَتِ الْخَطِيْئَةُ فِي الْاَرْضِ مَنْ شَهِدَ

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[1] Bukhari # 3267, Muslim # 51-2989, Musnad Ahmad 5-205.

[2] Tirmidhi # 2169.

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هَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ عَنْهَا فَرَضِيَهَا كَانَ كَمَنْ شَهِدَهَا۔ (رواه ابوداؤد)

5141. Sayyiduna Al-'Urs bin Amirah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "When sin is committed in the earth and he who sees it is repulsed with it, he will be like one who was not present (at the site and knows nothing about it). But, he who is not present when it is committed and (no knowing of its commission) does not feel repulsed (but approved of it), will be like one who sees it (and approves of it)."[1]

COMMENTARY: The hadith (tradition) means that sin must not be taken lightly. A sin is a sin always. If you see it being done, prevent it physically or by your tongue. If you cannot do it, then at least think of it as bad. You will be counted among those who did not witness it being committed. So, it is the heart that decides, not physical body.

EXERT YOURSELF TO CURB EVIL OR FACE DIVINE WRATH

(٥١٤٢) وَعَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ يَاَيُّهَا النَّاسُ اِنَّكُمْ تَقْرَئُوْنَ هٰذِهِ الْاٰيَةَ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ النَّاسَ اِذَا رَاَوُا مُنْكَرًا فَلَمْ يُغَيِّرُوْهُ يُوْشِكُ اَنْ يَّعُمَّهُمُ اللّٰهُ بِعِقَابِهٖ۔ رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَصَحَّحَهٗ وَفِيْ رِوَايَةِ اَبِيْ دَاوُدَ اِذَا رَاَوُا الظَّالِمَ فَلَمْ يَاْخُذُوْا عَلٰى يَدَيْهِ اَوْشَكَ اَنْ يَّعُمَّهُمُ اللّٰهُ بِعِقَابِهٖ وَفِيْ اُخْرٰى لَهٗ مَا مِنْ قَوْمٍ يُعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ ثُمَّ يَقْدِرُوْنَ عَلٰٓى اَنْ يُّغَيِّرُوْا ثُمَّ لَا يُغَيِّرُوْنَ اِلَّا يُوْشِكُ اَنْ يَّعُمَّهُمُ اللّٰهُ بِعِقَابٍ وَفِيْ اُخْرٰى لَهٗ مَا مِنْ قَوْمٍ يُّعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ هُمْ اَكْثَرُ مِمَّنْ يَّعْمَلُهٗ۔

5142. Sayyiduna Abu Bakr as-Siddiq رضی اللہ عنہ said, "O People! Recite the verse:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ

{O you who believe, guard your own souls. He who has gone astray cannot harm you, if you are rightly guided.} (5: 105)

And, I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Indeed, when people see wrong being committed, but do not change it, surely, Allah will soon punish them too.' (But, you take the verse in a general sense and do not believe that it is wajib (obligatory) to enjoin piety and forbid evil.)"[2]

According to another version: "When they see an oppressor but do not check him by his hand, soon Allah will punish all of them too."

Another version is: "No people among whom sin is committed while they have power to stop it yet they do not change it, but Allah will soon punish them."

According to another version: 'No people among whom sin is committed and they are more numerous than the perpetrators..."[3]

(the rest is as the previous version).

COMMENTARY: The last version says explicitly that the good people would outnumber

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[1] Abu Dawud # 4345.

[2] Tirmidhi E 2168, Ibn Majah # 4005, Musnad Ahmad 1-2.

[3] Abu Dawud # 4338.

the wicked yet, in spite of ability, they would falter and not prevent wickedness. So they would qualify for punishment.

As for the verse of the Quran, its application is not general. It is specific about people and time. AS for the specific people, they are those who are not receptive to enjoining piety and forbidding evil, being egoist and arrogant. So, this verse refers to them in order to curb mischief. As for specific times, it is what will occur before the last Day. There will be such people who will pay no heed to preaching. So, their evil will not harm those whom Allah has guided and they keep away from evil. Indeed, Sayyiduna Ibn Mas'ud رضی اللہ عنہ said about this verse, "It is not about our time or yours. Because you do heed and are receptive to preaching. It is about the people to come who will pay no heed to admonition." Also, Sayyiduna Abu Thalabah رضی اللہ عنہ narrated a hadith (tradition) (to follow) and it supports this view.

Mulla Ali Qari رحمہ اللہ explained its meaning: "O Muslims! Keep yourselves safe from sins. If you do that and receive guidance but, for some reason, are unable and forbid the disreputable, then you will not suffer because of the sins of the misled people who persist in sin."

(٥١٤٣) وَعَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ رَجُلٍ يَّكُوْنُ فِيْ قَوْمٍ يَّعْمَلُ فِيْهِمْ بِالْمَعَاصِيْ يَقْدِرُوْنَ عَلٰى اَنْ يُّغَيِّرُوْا عَلَيْهِ وَلَا يُغَيِّرُوْنَ اِلَّا اَصَابَهُمُ اللّٰهُ مِنْهُ بِعِقَابٍ قَبْلَ اَنْ يَّمُوْتُوْا۔ (رواه ابوداؤد وابن ماجه)

5143. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If a man who is among a people commits sin in their midst and in spite of their ability to change him (or his doings), they do not do it, Allah will cause them to suffer punishment before they die."[1]

COMMENTARY: Those who do not discharge their duty of enjoining piety and forbidding evil will be punished in both the worlds. But, those who commit other sins need not be punished in this world.

MERIT OF PIETY DURING LAST DAYS

(٥١٤٤) وَعَنْ اَبِيْ ثَعْلَبَةَ فِيْ قَوْلِهٖ تَعَالٰى عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ فَقَالَ اَمَا وَاللّٰهِ لَقَدْ سَاَلْتُ عَنْهَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلِ ائْتَمِرُوْا بِالْمَعْرُوْفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتّٰى اِذَا رَاَيْتَ شُحًّا مُّطَاعًا وَهَوًى مُتَّبَعًا وَّدُنْيَا مُؤْثَرَةً وَاِعْجَابَ كُلِّ ذِيْ رَأْيٍ بِرَأْيِهٖ وَرَاَيْتَ اَمْرًا لَابُدَّ لَكَ مِنْهُ فَعَلَيْكَ نَفْسَكَ وَدَعْ اَمْرَ الْعَوَامِ فَاِنَّ وَرَآءَكُمْ اَيَّامَ الصَّبْرِ فَمَنْ صَبَرَ فِيْهِنَّ قَبَضَ عَلَى الْجَمْرِ لِلْعَامِلِ فِيْهِنَّ اَجْرُ خَمْسِيْنَ رَجُلًا يَّعْمَلُوْنَ مِثْلَ عَمَلِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ اَجْرُ خَمْسِيْنَ مِنْهُمْ قَالَ اَجْرُ خَمْسِيْنَ مِنْكُمْ۔

(رواه الترمذی وابن ماجه)

5144. Sayyiduna Abu Tha'labah رضی اللہ عنہ narrated about Allah's words:

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[1] Abu Dawud # 4339, Ibn Majah.

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عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ

{Guard your own souls. He who has gone astray cannot harm you, if you are rightly guided} (5: 105)

that he had, by Allah, asked Allah's Messenger صلى الله عليه وسلم about these words of Allah, the Most High. So, he had said, "Rather, continue to enjoin piety to each other and forbid each other that which is evil till you see that niggardliness is obeyed, base desires are followed, worldly life is preferred to the hereafter, everyone goes by his own opinion and you see something apart from which you have no option. Then, it is binding on you to care for yourself (keeping the affairs of the others alone (withdrawing from them), for such days await you that will call for patience in which being patient would be like handling live (burning) coals. During those days, he who abides by the Shari'ah (divine law) will earn the reward of fifty men who do as you[1] do (today)." The sahabah (Prophet's Companions) رضى الله عنهم asked, "O Messenger of Allah, reward of fifty of them?" He said, "Reward of fifty of you."[2]

COMMENTARY: The words about seeing something besides which there is no option' imply a time when such evil will be rampant that passion dominates one's mind and there is fear of falling prey to it if one is in the midst of the people. It is incumbent in such times to withdraw from then and take up seclusion.

Some exponents say that these words imply that one becomes unable to (enjoin piety and) forbid evil. At such times, withdraw from people who are involved in sin. This complies with the version that has (لَايَدَلَكَ) instead of (لابدلک) or (you are unable...to) instead of (you have no option...). Besides, this sentence may also mean; if you are engaged in something that is very necessary and extremely important so that you cannot discharge your duty of forbidding evil, then you must keep apart from those people who do evil and whom you are unable to prevent from evil-doing.

To leave the affairs of others alone is when people commit sin and perpetrate evil but you are unable to enjoin piety and forbid evil and think that this is the only course open for you. Then, you must concentrate on yourself and preserve yourself from sin doing pious deeds. Leave people's affairs to Allah. If he wills He will guide them, or He will give them a severe punishment. This direction is based on the fact that Allah makes anyone responsible only to the extent he is capable of bearing it.

As for the words 'grasping live coal,' they refer to enduring difficulty and hardship. It will not be easy in those days to abide by religion and keep away from the world.

The hadith (tradition) concludes with mention of the merit of the religious minded during the last era. It is correct that partial merit is not contrary to perfect merit. Abu Amr ibn Abdul Barr رحمه الله a well known scholar of hadith (tradition) has expounded this issue at length in his book al-Isti'ab. He writes: "It is possible that someone may arise in this *ummah* after the sahabah (Prophet's Companions) رضى الله عنهم who possesses merit like one of the sahabah (Prophet's Companions) رضى الله عنهم. Rather, he may have more merit than a sahabi رضى الله عنه! He has presented some ahadith (tradition) that seem to suggest this

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[1] This is as Tirmidhi but Mishkat has also as his deed.

[2] Tirmidhi # 3058, Ibn Majah # 4015, Abu Dawud # 4341.

possibility."
However, the ulama (Scholars) disagree with him. Moreover, these different opinions are limited about only those sahabah (Prophet's Companions) رضی اللہ عنہم who embraced Islam at the hands of the Prophet صلی اللہ علیہ وسلم and then returned to their native lands. They could not have a greater attachment with Allah's Messenger صلی اللہ علیہ وسلم. But, as for those noble sahabah (Prophet's Companions) رضی اللہ عنہم, who were blessed with a long companionship and association with the Prophet صلی اللہ علیہ وسلم and were continuously at his service and gained tremendously thereby, they are not subject to the disputed opinion of al-Isti'ab. None of the ulama (Scholars) say that any member of this *ummah* possesses merit, as much as, or more than any of these sahabah (Prophet's Companions) رضی اللہ عنہم.
In fact, we affirm the opinion of the majority of the ulama (Scholars) that all the sahabah (Prophet's Companions) رضی اللہ عنہم without exception had the privilege and distinction of companionship with Allah's Messenger صلی اللہ علیہ وسلم. This was available to each of them whether he embraced Islam at the hands of the Prophet صلی اللہ علیہ وسلم and returned to his native land or continued to stay all his life at the service of the Prophet صلی اللہ علیہ وسلم and in his companionship. By itself, this honour and distinction is of such a degree that no other individual can join them in this rank. Hence, no person of this ummah,(people religion) howsoever great, can attain a merit matching the merit of any of the sahabah (Prophet's Companions) رضی اللہ عنہم.
What a great thing is written in Quwat ul quloob (قوت القلوب)

[Just one sight of the Prophet صلی اللہ علیہ وسلم Gets the beholder all his wishes what discipline of ages at other cannot get!]

A COMPREHENSIVE SERMON OF THE PROPHET صلی اللہ علیہ وسلم

(٥١٤٥) وَعَنْ اَبِیْ سَعِیْدِ نِ الْخُدْرِیِّ قَالَ قَامَ فِیْنَا رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ خَطِیْبًا بَعْدَ الْعَصْرِ فَلَمْ یَدَعْ شَیْئًا یَکُوْنُ اِلٰی قِیَامِ السَّاعَةِ اِلَّا ذَکَرَهٗ حَفِظَهٗ مَنْ حَفِظَهٗ وَنَسِیَهٗ مَنْ نَسِیَهٗ وَکَانَ فِیْمَا قَالَ اِنَّ الدُّنْیَا حُلْوَةٌ خَضِرَةٌ وَّاِنَّ اللّٰهَ مُسْتَخْلِفُکُمْ فِیْهَا فَنَا ظِرٌ کَیْفَ تَعْمَلُوْنَ اَلَا فَاتَّقُوا الدُّنْیَا وَاتَّقُوا النِّسَآءَ وَذَکَرَ اَنَّ لِکُلِّ غَادِرٍ لِوَآءً یَوْمَ الْقِیٰمَةِ بِقَدْرِ غَدْرَتِهٖ فِی الدُّنْیَا وَلَا غَدْرَ اَکْبَرُ مِنْ غَدْرِ اَمِیْرِ الْعَآمَّةِ یُغْرَزُ لِوَآئُهٗ عِنْدَ اِسْتِهٖ قَالَ وَلَا یَمْنَعَنَّ اَحَدًا مِّنْکُمْ هَیْبَةُ النَّاسِ اَنْ یَّقُوْلَ بِحَقٍّ اِذَا عَلِمَهٗ وَفِیْ رِوَایَةٍ اِنْ رَاٰی مُنْکَرًا اَنْ یُّغَیِّرَهٗ فَبَکٰی اَبُوْ سَعِیْدٍ وَّ قَالَ قَدْ رَاَیْنَاهُ فَمَنَعَتْنَا هَیْبَةُ النَّاسِ اَنْ نَتَکَلَّمَ فِیْهِ ثُمَّ قَالَ اَلَا اِنَّ بَنِیْ اٰدَمَ خُلِقُوْا عَلٰی طَبَقَاتٍ شَتّٰی فَمِنْهُمْ مَّنْ یُّوْلَدُ مُؤْمِنًا وَیَحْیٰی مُؤْمِنًا وَیَمُوْتُ مُؤْمِنًا وَّمِنْهُمْ مَنْ یُّوْلَدُ کَافِرًا وَّیَحْیٰی کَافِرًا وَّیَمُوْتُ کَافِرًا وَمِنْهُمْ مَّنْ یُّوْلَدُ مُؤْمِنًا وَّیَحْیٰی مُؤْمِنًا وَّیَمُوْتُ کَافِرًا وَّمِنْهُمْ مَّنْ یُّوْلَدُ کَافِرًا وَّ یَحْیٰی کَافِرًا وَّیَمُوْتُ مُؤْمِنًا قَالَ وَذَکَرَ الْغَضَبَ فَمِنْهُمْ مَّنْ یَّکُوْنُ سَرِیْعَ الْغَضَبِ سَرِیْعَ الْفَیْءِ فَاِحْدٰهُمَا بِالْاُخْرٰی وَمِنْهُمْ مَنْ یَّکُوْنُ بَطِیْءَ الْغَضَبِ بَطِیْءَ الْفَیْءِ فَاِحْدٰهُمَا بِالْاُخْرٰی وَخِیَارُکُمْ مَّنْ یَّکُوْنُ بَطِیْءَ الْغَضَبِ

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سَرِيْعَ الْفَيْءِ وَشِرَارُكُمْ مَنْ يَّكُوْنُ سَرِيْعَ الْغَضَبِ بَطِيْءَ الْفَيْءِ قَالَ اتَّقُوا الْغَضَبَ فَإِنَّهُ جَمْرَةٌ عَلٰى قَلْبِ ابْنِ اٰدَمَ اَلَا تَرَوْنَ اِلٰى انْتِفَاخِ اَوْدَاجِهٖ وَحُمْرَةِ عَيْنَيْهِ فَمَنْ اَحَسَّ بِشَيْءٍ مِّنْ ذٰلِكَ فَلْيَضْطَجِعْ وَلْيَتَلَبَّدْ بِالْاَرْضِ قَالَ وَذَكَرَ الدِّيْنَ فَقَالَ مِنْكُمْ مَنْ يَّكُوْنُ حَسَنَ الْقَضَاءِ وَاِذَا كَانَ لَهٗ اَفْحَشَ فِي الطَّلَبِ فَاِحْدَاهُمَا بِالْاُخْرٰى وَمِنْهُمْ مَّنْ يَكُوْنُ سَيِّءَ الْقَضَاءِ وَاِنْ كَانَ لَهٗ اَجْمَلَ فِي الطَّلَبِ فَاِحْدَاهُمَا بِالْاُخْرٰى وَخِيَارُكُمْ مَّنْ اِذَا كَانَ عَلَيْهِ الدَّيْنُ اَحْسَنَ الْقَضَاءَ وَاِنْ كَانَ لَهٗ اَجْمَلَ فِي الطَّلَبِ وَشِرَارُكُمْ مَّنْ اِذَا كَانَ عَلَيْهِ الدَّيْنُ اَسَاءَ الْقَضَاءَ وَاِنْ كَانَ لَهٗ اَفْحَشَ فِي الطَّلَبِ حَتّٰى اِذَا كَانَتِ الشَّمْسُ عَلٰى رُؤُسِ النَّخْلِ وَاَطْرَافِ الْحِيْطَانِ فَقَالَ اَمَا اِنَّهٗ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيْمَا مَضٰى مِنْهَا اِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هٰذَا فِيْمَا مَضٰى مِنْهُ۔ (رواه الترمذى)

5145. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم offered the salah (prayer) of asr (one day) and stood up and delivered an address to us. He did not omit any thing (concerning religion) that could transpire till the Last Hour (and would be necessary). He mentioned them to us. So, he who could, remembered, and he who forgot, forgot it (some could remember others could not). Of what he said is:

"The world is green and sweet and Allah has appointed you Khalifah here. He sees how you conduct yourselves. Beware! (How you) preserve yourselves from the world and keep away from women." He also said, "On the day of resurrection, a symbol (or a banner) would be raised for every betrayer of trust according to the amount of his betrayal in the world (so that people know how much he had betrayed). And, no betrayal is greater than the betrayal of the general imam. His banner would be posted near his back. (This would be to mark the disgraceful act.)

He also said "Let not awe of people prevent any of you who has knowledge from speaking the truth." (But if he fear for his life then that is an excuse though it is better to keep away from him.) Here, another version has; "If he sees what defies Shari'ah (divine law), he must not fear to change it.". Abu Sa'eed رضی اللہ عنہ wept and said that they had observed something of that and were awe-stricken to the extent that they did not speak about it.

Then, he (the Prophet) صلی اللہ علیہ وسلم said, "Know! The children of Aadam علیہ السلام are created in different divisions. Among them is a born believer who lives a believer and dies a believer. Among them is he who is born an infidel, lives as an infidel and dies an infidel. Among them is a born believer, lives as a believer but dies an infidel,. And, among them is he who is born an infidel, lives as an infidel but dies a believer.'

He narrated further that he mentioned anger. "Some are quick to loose temper and quick to cool down. So, one trait offsets the other. Some are slow to fly into a rage and slow to cool down, one trait offsetting the other. But, the best of you are they who are slow to loose temper but quick to cool down. And the worst of you are they are quick to lose temper but slow to cool down."

He (also) said, "Beware of anger. It is a firebrand in the heart of the son of Aadam

عليه السلام. do you not observe how the veins on his neck swell? And, how his eyes turn red? So, if one of you goes through something of that kind, let him lie down and cling down to earth."

He narrated further that he mentioned debts and said, "Some among you are good at repaying and harsh in demanding repayment of debts (given to others) One trait balances the other. Some are bad at repaying (debts) and mild in demanding repayment of debts (ext ended), one trait balancing the other. However, the best among you are they who are good at repaying debts and mild in demanding a repayment of loans (extended by them). And the worst among you are they who are bad at repaying their debts and harsh in demanding the loan extended by them.

....till when the sun was over the tops of the date palms and the sides of the walls, he said, "The world's life will not last but only as much as has past, except like this day of yours compared to what has gone by of it."[1]

COMMENTARY: This world looks so good to the eye that one is attracted to it naturally straightaway. Some people point out that the Arabs used to compare the fleeting (world) to their vegetable (خضروات) - green vegetable). The hadith (tradition) says that the world is deceptive and concocted though it is short living.

The words that Allah has made man khalifah mean that he is not the real owner of whatever he possesses. He is only an agent in spending it. Or, they mean that he is the successor of those who proceeded him and he has inherited them. Or, He sees how man learns from those who have gone away and to what use he puts their wealth.

Having seen the fleeting life of this world, man is told, "Beware of it." It is foolish to get lost into it. You should not try to amass more of it than is necessary for your survival, support of religion and preparing for the hereafter.

And the words, 'keep away from women' imply that you must not fall for them. Let them not distract you from learning and doing good deeds.

GENERAL IMAM: He is the ruler of the Muslims by force, meaning a dictator whom the masses have accepted as their ruler without consulting the ulama (Scholars) and intelligentia.

Sayyiduna Abu Sa'eed رضی اللہ عنہ has wept while narrating the hadith (tradition) because they had given us speaking the truth when it was the most preferred course. The hadith (tradition) says that it must be spoken in every condition even if one has to surrender his life for that. Obviously, this feeling follows perfect faith and extreme religious favour otherwise it is certainly not against Islamic teaching to give up this particular course. Rather, they had given up the preferred course abiding by those ahadith (tradition) that recommended as a permitted course to abstain from speaking the true word in such times when believers are weak, incapacitates and helpless if there if fear to life and property and honour. We may recollect the initial period of Islam, when the high ranking sahabah (Prophet's Companions) رضی اللہ عنہم (great men that they were!) who were very strict about religion and whose faith and conviction were unparalleled, in spite of this quality and rank did not find the ability to speak the truth on the face of the blood thirsty tyrants like Yazid and Hajj (pilgrimage)aj. Then, what may be said of Muslims like us? - when we are in the weakest and most lethargic of times! These are the times when we are among very few practicing ulama (Scholars) and bold faithful guides but innumerable ostentatious shaykhs

[1] Tirmidhi # 2191, Ibn Majah # 4000, Musnad Ahmad 3-61, 3-22, Muslim # 99-2742, 15-1738.

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(leading religious scholars), Sufis etc. These are times when cruel rulers have subjugated us. Hence, there is no doubt that these are times when we must observe patience, endurance, submission and silence, and be content with provision and necessities just enough for our survival.

As for those who are born believers, this refers to those who are born to Muslim parents, or in a Muslim city or surroundings. So they are called believers, otherwise till anyone reaches are age of understanding, he is not referred to as faithful or not. Only on the basis of Divine knowledge or his later life, may he be descried as a believer. The same thinking applies to an infidel. This wording of the hadith (tradition) does not contradict the hadith (tradition) that says:

كُلُّ مَوْلُوْدٌ يُوْلَدُ عَلَى الْفِطْرَةِ

It implies that everyone who comes to this world is capable by nature to accept guidance, unless as obstruction casts him astray. The next words in that hadith (tradition) make clear this exception: (فابواه يهودانه الخ) his parents make him Jews....

As for the divisions of the children of Prophet Aadam عليه السلام, they are on the basis of the general observation, for there may be born believers who live as infidels but die as believers. And there may be born infidels who die as such but live as believers. Actually, the hadith (tradition) means to say that it is the end or death that really counts and this is clear through the divisions mentioned.

When one is in the grip of anger and clings to earth, lying down on it, then it is the best way to remove the anger. When one lies on one's side and clings to the earth, it gives one a realization, 'I was born of dust and will become dust. So, I must not be arrogant. Rather, I must be gentle and humble."

SIN DESTROYS

(٥١٤٦) وَعَنْ اَبِي الْبَخْتَرِيِّ عَنْ رَجُلٍ مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يَّهْلِكَ النَّاسُ حَتّٰى يُعْذِرُوْا مِنْ اَنْفُسِهِمْ۔ (رواه ابوداؤد)

5146. Sayyiduna Abu Bakhtari رحمه الله narrated on the authority of one of the sahabah (Prophet's Companions) رضى الله عنهم of the Prophet صلى الله عليه وسلم that Allah's Messenger صلى الله عليه وسلم said, "People will never perish till they commit very many sins and evil deeds."[1]

(see comments for alternative translations)

COMMENTARY: The word (يُعْذِرُوْا) is derived from (اعذار) meaning; 'to be a confirmed sinner,' 'to be spoilt.' This is as in the (صراح) and the Qamus too and the Arabs speak in this way too. In other words, this man who commits very many sins exhausts all excuses as might preserve him from Divine punishment.

This word is also used in the sense of one who makes excuses. And this meaning may also be read in the hadith (tradition). It would then mean; 'people will not perish till they make far fetched excuses for their evil conduct.'

Some versions have the word with a fathah (يعذروا) on (ياء). In this case the meaning will be somewhat complex: 'people will not perish till they make others helpless and compelled to

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[1] Abu Dawud # 4347 (Or, they exhaust all excuses)

see them commit sin but be unable to stop them from committing sin, or to admonish them.'

Anyway, in each of the three cases the hadith (tradition) says that Allah causes His creatures to perish only when they commits sins and violate Shari'ah (divine law) and disobey the commands of Allah very often. When Allah's pious creatures try to stop them, they pay no heed at all. Rather, they continue to pursue the path chosen by them.

INVITING PUNISHMENT TO ALL

(٥١٤٧) وَعَنْ عَدِيِّ بْنِ عَدِيٍّ الْكِنْدِيِّ قَالَ حَدَّثَنَا مَوْلًى لَّنَا اَنَّهٗ سَمِعَ جَدِّیْ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ تَعَالٰى لَا يُعَذِّبُ الْعَآمَّةَ بِعَمَلِ الْخَآصَّةِ حَتّٰى يَرَوُا الْمُنْكَرَ بَيْنَ ظَهْرَا نَيْهِمْ وَهُمْ قَادِرُوْنَ عَلٰٓى اَنْ يُّنْكِرُوْهُ فَلَا يُنْكِرُوْا فَاِذَا فَعَلُوْا ذٰلِكَ عَذَّبَ اللّٰهُ الْعَآمَّةَ وَالْخَآصَّةَ۔ (رواه فی شرح السنة)

5147. Sayyiduna Adiy ibn Adiy Kindi reported that one of their freed men told him that he had heard his (Adiy's) grandfather (Amirah kindi) say that he had heard Allah's Messenger صلى الله عليه وسلم say, "Allah, the Glorified, does not punish the majority of a people for the bad deeds of some of them. But, if they see that some of them perpetrate deeds disapproved by Shari'ah (divine law) and they have the capability of preventing the wrong yet they do not forbid them, then though most of them do not stop the few) Allah will punish both the common people and the nobles."[1]

COMMENTARY: The few members of a people will be punished for their own sins and disobedience. The rest will undergo punishment for not preventing the few from committing wrong in spite of their ability. They did not discharge their duty to prevent wrongdoing.

LEAVE NO STONE UNTURNED TO PREVENT EVIL

(٥١٤٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَقَعَتْ بَنُوْا اِسْرَآئِيْلَ فِي الْمَعَاصِيْ نَهَتْهُمْ عُلَمَآؤُهُمْ فَلَمْ يَنْتَهُوْا فَجَالَسُوْهُمْ فِيْ مَجَالِسِهِمْ وَاٰكَلُوْهُمْ وَشَارِبُوْهُمْ فَضَرَبَ اللّٰهُ قُلُوْبَ بَعْضِهِمْ بِبَعْضٍ فَلَعَنَهُمْ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ قَالَ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ مُتَّكِئًا فَقَالَ لَا وَالَّذِیْ نَفْسِیْ بِيَدِهٖ حَتّٰى تَاطِرُوْهُمْ اَطْرًا۔ رَوَاهُ التِّرْمِذِیُّ وَ اَبُوْدَاوٗدَ وَفِیْ رِوَايَتِهٖ قَالَ كَلَّا وَاللّٰهِ لَتَاْمُرُنَّ بِالْمَعْرُوْفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ وَلَتَاْخُذُنَّ عَلٰى يَدَيِ الظَّالِمِ وَلَتَا طِرُنَّهٗ عَلَى الْحَقِّ اَطْرًا وَ لَتَقْصُرُنَّهٗ عَلَى الْحَقِّ قَصْرًا اَوْ لَيَضْرِبَنَّ اللّٰهُ بِقُلُوْبِ بَعْضِكُمْ عَلٰى بَعْضٍ ثُمَّ لَيَلْعَنَكُمْ كَمَا لَعَنَهُمْ۔

5148. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله

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عليه وسلم said, "When the Banu Isra'il committed sin, their scholars forbade them and when they did not refrain, they (the scholars) became their companions and ate and drank with them. Allah let them all be reconciled at heart. Then, He cursed them with the tongue of Dawud عليه السلام and Easa ibn Maryam عليه السلام because they disobeyed and exceeded the limits."

Sayyiduna Ibn Mas'ud رضى الله عنه went on to narrate that Allah's Messenger صلى الله عليه وسلم who was sitting in a reclined position sat up straight and said, "No, by Him who has my soul in His hand, not until you stop the oppressor from committing oppression on others and the sinners from committing sin (and set them right)."[1]

According to another version: "Certainly not, by Allah! you must enjoin piety and forbid evil, and hold the hand of the oppressor. Set him in agreement with the right course and keep him firm on the right course. If not then Allah will join your hearts together (on the evil path) and curse you as He has cursed them."[2]

COMMENTARY: As for the words "Allah let their hearts be reconciled.' Mulla Ali Qari رحمه الله and Shaykh Abdul Haq رحمه الله concur with the translation in the hadith (tradition). But, Mulla Ali Qari رضى الله عنه cites Ibn Maalik رحمه الله to say that it means: 'Because of the ominous nature of the sinners, Allah turned black the hearts of those people too who had not committed sin. So all of them became hard-hearted. They could not confirm to the right path and this was done to them because they took the company of the sinners instead of stopping them from sin."

NON PRACTICING PREACHERS

(٥١٤٩) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَاَيْتُ لَيْلَةً اُسْرِىَ بِىْ رِجَالًا تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنْ نَّارٍ قُلْتُ مَنْ هٰؤُلَاءِ يَا جِبْرَئِيْلُ قَالَ هٰؤُلَاءِ خُطَبَآءُ مِنْ اُمَّتِكَ يَا مُرُوْنَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ اَنْفُسَهُمْ۔ رَوَاهُ فِىْ شَرْحِ السُّنَّةِ وَالْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ وَفِىْ رِوَايَةٍ قَالَ خُطَبَآءُ مِنْ اُمَّتِكَ الَّذِيْنَ يَقُوْلُوْنَ مَالَا يَفْعَلُوْنَ وَيَقْرَئُوْنَ كِتَابَ اللّٰهِ وَلَا يَعْمَلُوْنَ۔

5149. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the night of miraj (ascension to heaven), I saw some men having their lips cut with scissors of fire. So, I asked, 'O Jibril, who are they? He said, 'They are the sermonizers of your *ummah* who enjoined piety to the people but forgot (to include) themselves.' (They did not act but commanded others to act.)"

According to another version: "He said, 'The sermonizers of your *ummah* who said what they did not do and they recited the Book of Allah but did not abide by it."[3]

COMMENTARY: The ulama (Scholars), sermonizers and Shaykhs (leading religious scholars) who do not practice what they preach will be given this punishment because of not performing deeds. It is as Allah says:

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ، الاية۔

{Do you command people to be pious but forget yourselves...} (2: 44)

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[1] Tirmidhi # 3047 (3058).

[2] Abu Dawud # 4337.

[3] Bayhaqi in Shu'ab ul eeman # 4159.

The Prophet صلى الله عليه وسلم said:

ويل للجاهل مرة وويل للعالم سبع مرات

'woe to the ignorant once, but woe to the non -practicing) scholars seven times.'
And according to another hadith (tradition):

اشدا الناس عذاب يوم القيامة عالم لم ينفعه الله بعلمه۔

"On the day of resurrection, severest punishment will be awarded to the scholar whom Allah did not cause to benefit from learning."

BEING UNFAITHFUL WITH ALLAH'S BLESSING

(٥١٥٠) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَتِ الْمَآئِدَةُ مِنَ السَّمَآءِ خُبْزًا وَ لَحْمًا وَّ أُمِرُوْا آنْ لَّا يَخُوْنُوْا وَلَا يَدَّ خِرُوْا لِلْغَدِ فَخَانُوْا وَادَّ خَرُوْا وَرَفَعُوْا لِغَدٍ فَمُسِخُوْا قِرَدَةً وَّ خَنَازِيْرَ۔

(رواه الترمذى)

5150. Sayyiduna Ammar ibn Yasir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A table spread with food of (bread and meat was sent down from heaven (for the people of Prophet Easa) عليه السلام. They were commanded that they should neither cheat nor hoard for the morrow. But, they cheated and hoarded for the next day. So they were transformed into monkeys and pigs."[1]

COMMENTARY: Perhaps the old people were metamorphosed into monkeys (or apes) and the younger ones into pigs.

SECTION III اَلْفَصْلُ الثَّالِثُ

RELIEF FROM CRUEL RULERS

(٥١٥١) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ تُصِيْبُ أُمَّتِيْ فِيْ اٰخِرِ الزَّمَانِ مِنْ سُلْطَانِهِمْ شَدَآئِدُ لَا يَنْجُوْا مِنْهُ إِلَّا رَجُلٌ عَرَفَ دِيْنَ اللّٰهِ فَجَاهَدَ عَلَيْهِ بِلِسَانِهٖ وَيَدِهٖ وَقَلْبِهٖ فَذٰلِكَ الَّذِيْ سَبَقَتْ لَهُ السَّوَابِقُ وَرَجُلٌ عَرَفَ دِيْنَ اللّٰهِ فَصَدَّقَ بِهٖ وَرَجُلٌ عَرَفَ دِيْنَ اللّٰهِ فَسَكَتَ عَلَيْهِ فَإِنْ رَاٰى مَنْ يَّعْمَلُ الْخَيْرَ اَحَبَّهٗ عَلَيْهِ وَإِنْ رَاٰى مَنْ يَّعْمَلُ بِبَاطِلٍ اَبْغَضَهٗ عَلَيْهِ فَذٰلِكَ يَنْجُوْا عَلٰى إِبْطَانِهٖ كُلِّهٖ۔

5151. Sayyiduna Umar ibn Khattab رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My *ummah* will have to endure distress (trials and hardship) from their rulers during the last days. No one will escape from that except

- **(i) A man who understand Allah's religion and strives for it with his tongue, his hand and his heart. He is one having perfect faith (and will attain the blessing of both the worlds).**
- **(ii) A man who understands Allah's religion (but he is one degree lower than the other) and he believes in it (but cannot use his hand to uphold it and merely uses his tongue and heart to detest evil).**
- **(iii) A man who understands Allah's religion (to some extent) but keeps quit**

[1] Tirmidhi # 3061 (3072).

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(striving for it only with his heart). When he sees someone do good, he loves him because of it but if he sees someone do wrong, he hates him because of it. He too will escape because of what he concealed in his heart."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم tells his *ummah* of the impending violent rulers and of how they may escape from their violence. Basically, it is through knowledge of Allah's religion, believing in it, having awareness of it, possessing a resolve, being stead fast and striving to promote goodness and curb evil.

He said that three kinds of people would do it. The third kind would possess the weakest from of faith.

The three kinds of people he mentioned may be called (عارف) (aarif) knowledgeable or having Divine knowledge and being religious. However, they do possess excellence and superiority over each other. Their ranks are different and in the light of the verse of the Quran, quoted here, they may be said to belong to these ranks (i) saabiq (foremost) (ii) Muqtasid (in between) and (iii) Zaalim (who wrong themselves). The verse is:

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَّمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ۔

{Then we gave the Book as inheritance to those whom we chose of Our servants. So of them is he who wrongs himself, and of them is he who follows a middle course and of them is he who outstrips (others) in virtuous deeds...} (35: 32)

The third kind (mentioned first in this verse) is called zaalim (who wrong themselves) because this kind of person does not possess much knowledge of religion and is not much careful of religion, so he falls prey to mistakes and slips. So, he wrongs himself in this way. It is also clear from the initial words of this verse that though there is difference of rank in these three kinds, yet they have one thing in common: they are honoured by Allah (as the chosen ones).[2]

They Saabiq are distinctive they have attained perfection, are exclusive in knowledge and deeds and exceptional in learning and teaching. They are given glad tidings that they are near to and accepted by Allah (اُولٰٓئِكَ الْمُقَرَّبُوْنَ).

WHY ARE PIOUS RUINED WITH THE EVIL

(٥١٥٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلٰى جِبْرَئِيْلَ عَلَيْهِ السَّلَامُ اَنِ اقْلِبْ مَدِيْنَةَ كَذَا وَكَذَا بِاَهْلِهَا فَقَالَ يَارَبِّ اِنَّ فِيْهِمْ عَبْدُكَ فُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ قَالَ فَقَالَ اقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَاِنَّ وَجْهَهٗ لَمْ يَتَمَعَّرْ فِيَّ سَاعَةً قَطُّ۔

5152. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah, Mighty and Glorious, commanded Jibril عليه السلام that he should turn such and such a city upside down with its inhabitants (for, they deserved this punishment). But, he submitted, 'O Lord, there is among them your certain slave

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[1] Bayhaqi # 7578.

[2] See Tafsir Ibn Kathir رحمه الله and Ma'arif ul Quran (v 7 against this verse 35-32) Mufti Muhammad Shafi رحمه الله for these three classes of Chosen one. Some commentators, however, disagree (The Meaning of the Noble Quran, for instance, says that who wrong themselves are disbelievers). See also comments in hadith (tradition) # 5162. which are corrector.

who has never disobeyed you even for a moment. He said, 'Turn it upside down on him and on them, for, his face never changed colour for My sake (on seeing their sins) even for a while."[1]

COMMENTARY: The man may have been pious all his life but he was never disgusted with the sin committed around him. He never showed anger. If he had shown anger for a while he would have been forgiven.

EXCUSE FOR BEING DERELICT

(٥١٥٣) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَسْأَلُ الْعَبْدَ يَوْمَ الْقِيٰمَةِ فَيَقُوْلُ مَالَكَ اِذَا رَاَيْتَ الْمُنْكَرَ فَلَمْ تُنْكِرْهُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَيُلَقّٰى حُجَّتَهٗ فَيَقُوْلُ يَا رَبِّ خِفْتُ النَّاسَ وَرَجَوْتُكَ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

5153. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that on the day of resurrection Allah, Mighty and Glorious, will ask a man, what was wrong with you that when you saw something disapproved by Shari'ah (divine law), you did not express anger?" Allah's Messenger صلی اللہ علیہ وسلم said that he will be inspired with an excuse and he will plead, "My Lord, I was afraid of men but had placed hope in you (for being forgiven)."[2]

COMMENTARY: Bayhaqi has said that it is possible that this man may have been overawed by the sinners. If anyone cannot discharge his duty of enjoining piety and forbidding evil because of fear of people then he will not be held responsible and it is hoped that Allah would forgive him, too. However, as for one like this particular man, it may be said that he had no such reason but may have had failed to do his duty. If Allah would wish to forgive him then He would inspire him with this excuse. So, he will do so.

DEEDS WILL BE GIVEN BODIES & SPEECH

(٥١٥٤) وَعَنْ اَبِيْ مُوْسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ اِنَّ الْمَعْرُوْفَ وَالْمُنْكَرَ خَلِيْقَتَانِ تُنْصَبَانِ لِلنَّاسِ يَوْمَ الْقِيَامَةِ فَاَمَّا الْمَعْرُوْفُ فَيُبَشِّرُ اَصْحَابَهٗ وَيَوْعَدُ هُمُ الْخَيْرَ وَاَمَّا الْمُنْكَرُ فَيَقُوْلُ اِلَيْكُمْ اِلَيْكُمْ وَمَا يَسْتَطِيْعُوْنَ لَهٗ اِلَّا لَزُوْمًا۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5154. Sayyiduna Abu Musa Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is the soul of Muhammad, surely the legal deed and the illegal deed will be created on the day of resurrection and made to stand before mankind. The legal deeds will present glad tidings to those who had performed them promising them a favourable result. But the illegal deeds will ask those who had done them to keep away, and they will be unable to separate from them."[3]

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[1] Bukhari # 7595.

[2] Bayhaqi in Shu'ab ul eeman # 7575.

[3] Musnad Ahmad 4. 391, Bayhaqi in Shu'ab ul eeman # 1118.

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COMMENTARY: The gist of the hadith (tradition) is that whatever pious deeds man performs in this world will appear to him in his grave in excellent and beautiful shape and also on the day of resurrection again. They will convey to him glad tidings of perpetual blessings of the hereafter, But, if anyone does bad deeds in this world then they will come to him both in the grave and on the day of resurrection in a terrifying form. They will scare him of his evil repercussions and say. "Go away from us!" But, he will be unable to get away from them in other words, he will not be able to flee from punishment, too.

بسم الله الرحمن الرحيم

BOOK - XXV

AR-RIQAQ كتاب الرقاق

WORDS THAT SOFTEN HE HEART

Riqaq is the plural of raqiq (رقيق) it mean soft, fine.
This book is called Kitab ur Riqaq because the ahadith (tradition) presented in its chapters soften the heart. They create tenderness in one's temperament. They influence the faculties of mind and action to grow asceticism and disinterest with the world and a desire for the hereafter.

CHAPTER - I

SECTION I اَلْفَصْلُ الْاَوَّلُ

TWO WORTHY BLESSINGS

(٥١٥٥) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَغْبُوْنٌ فِيْهِمَا كَثِيْرٌ مِّنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ۔ (رواه البخاری)

5155. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There are two blessings about which many people are deceived (and careless): health and leisure (or spare time)."[1]

COMMENTARY: The blessings are: a healthy body free of disease and no worry about lack of time, occupation, sustenance anxieties, etc. There is not a dearth of people in the world who do not care for these two blessings and their negligence causes them to be deceived into wasting them unutilized.
This saying reflects pity at such people who do not utilize these blessing when they are healthy, they do not derive optimum benefit for themselves in religious work and worldly tasks. When they have spare time, they do not concentrate on affairs of the hereafter.
When they fall ill and are without work, they realize their mistake.
اَلنِّعْمَةُ اِذَا فُقِدَتْ عُرِفَتْ (When the blessing disappear, their worth becomes apparent.)
Mulla Ali Qari رحمہ اللہ said the same things and added that when they begin to relies, it is too late! It is as Allah says: (ذٰلِكَ يَوْمُ التَّغَابُنِ) {That shall be the day of mutual loss} (64: 9)
The Prophet صلی اللہ علیہ وسلم said, "If the people of paradise regret over anything that would be over moments spend without remembering Allah."

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[1] Bukhari # 6412, Tirmidhi # 2304 (2311), Muwatta, Ahmad 2807, Ibn Majah # 4170.

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EXAMPLE OF THE WORLD & THE HEREAFTER

(٥١٥٦) وَعَنِ الْمُسْتَوْرِدِبْنِ شَدَّادٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَاللّٰهِ مَا الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مِثْلُ مَا يَجْعَلُ اَحَدُكُمْ اِصْبَعَهٗ فِي الْيَمِّ فَلْيَنْظُرْ بِمَا يَرْجِعُ۔ (رواه مسلم)

5156. Sayyiduna Mustawrid ibn Shaddad رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "By Allah, this world in relation to the hereafter is not but like one of you putting his finger into the sea. Then, he must see what it has returned with."[1]

COMMENTARY: The blessings of this world are just like a drop of water, or lesser, from the sea when compared to the next world. This is merely an example, otherwise the limited stands no comparison with the perpetual. While the infinitesimal drop of water has some relation with the sea after all yet this world does not have even that much relationship with the next world.

Mulla Ali Qari رحمہ اللہ has said that this hadith (tradition) teaches man neither to be arrogant if he possesses the blessing and luxuries of this short lived world nor to worry and fret over its hardships and anxieties. But, he must say as the Prophet صلی اللہ علیہ وسلم has taught:

اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشُ الْاٰخِرَةِ

(O Allah, there Is not life but the life of the hereafter.)

Also he must bear in mind always that this world is (مزرعة الاخرة) (the plugging field of the hereafter).

This life is just a moment's life, so do not throw it away. Rather, occupy yourself in seeking Divine pleasure.

THIS WORLD IS WORTHLESS

(٥١٥٧) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَدْيٍ اَسَكَّ مَيِّتٍ قَالَ اَيُّكُمْ يُحِبُّ اَنَّ هٰذَا لَهٗ بِدِرْهَمٍ فَقَالُوْا مَا نُحِبُّ اَنَّهٗ لَنَا بِشَيْءٍ قَالَ فَوَاللّٰهِ لَلدُّنْيَا اَهْوَنُ عَلَى اللّٰهِ مِنْ هٰذَا عَلَيْكُمْ۔ (رواه مسلم)

5157. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم passed by a dead kid that had very short ears (or had ears that had been cut off, or had no ears at all). He asked (his sahabah) رضی اللہ عنہم, 'would any of you like to buy it for one dirham?" They submitted, "We would not have it at any price!" He said," By Allah, the world is more worthless in the sight of Allah than this is in yours."[2]

COMMENTARY: This is as the saying:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ

Love of this world is the root of all evil.

تَرْكُ الدُّنْيَا رَاسُ كُلِّ عِبَادَةٍ

Abandoning this world is the essence of all worship.

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[1] Muslim # 55. 2858, Tirmidhi # 2323 (2330).

[2] Muslim # 2-2957, Tirmidhi # 2321 (2328) from Mustawrid رحمہ اللہ.

SAGACIOUS WORDS

A sage has said:
If anyone makes this world his ambition then all the shaykhs (leading religious scholars) and mentors together cannot put him on the right path.
And, if anyone adopts abstinence from the world, then all the corrupt and evil men cannot mislead him.

BELIEVER'S JAIL & INFIDEL'S GARDEN

(٥١٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ۔

(رواه مسلم)

5158. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world is a prison for a believer but paradise for the disbeliever."[1]

COMMENTARY: The world is a prison in the sense that its troubles and hardships have to be endured. A believer has to preserve himself from the forbidden and unlawful things. He cannot give a free rein to his self and he has to see the line of obedience.
The believer thinks of the world as a confinement and craves for the next world.
For a disbeliever, it is a life of luxury and no restrictions. His aim and objective is to better his life and he exerts himself for it and does not like to get out of it.
Compared to the blessings of the next world, this world is a cell for the believer. For the disbeliever there is punishment awaiting him. So this world is paradise for a disbeliever without punishment. A believer may have every kind of luxury and comfort in this world but whatever he has is nothing compared to what he will get in paradise. As against this, a disbeliever may live a very uncomfortable life in this world but, relative to what awaits him, it is very insignificant trouble.
It is reported that a Jew asked Sayyiduna Hassan رضی اللہ عنہ, "your grandfather has said (الدنیا سجن المؤمن وجنة الكافر) (the world is a prison for the believer but paradise for the disbeliever). How is this true for me and you because you are on horse back and live very comfortably while I am frail and go through difficulty and poverty?" The imam gave him the same reply as we have mentioned in the foregoing lines.

A DISBELIEVER IS GIVEN RETURN FOR HIS GOOD DEEDS IN THIS WORLD

(٥١٥٩) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطٰى بِهَا فِي الدُّنْيَا وَيُجْزٰى بِهَا فِي الْاٰخِرَةِ وَاَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلّٰهِ فِي الدُّنْيَا حَتّٰى اِذَا اَفْضٰى اِلَى الْاٰخِرَةِ لَمْ تَكُنْ لَهٗ حَسَنَةٌ يُجْزٰى بِهَا۔ (رواه مسلم)

5159. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah does not deny a believer the reward of his good deed. He is granted blessings for it in this world and will be rewarded for it in the hereafter. As for the disbeliever, he is given reward for his good deeds he performs for Allah's sake in this world (in the shape of comfort and luxury for what he deserves). When he comes to the next world, there will remain no good deed (in his record of deeds) for

[1] Muslim # 1-2956, Tirmidhi # 2324 (2321)

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which he may eligible to get a reward."[1]

COMMENTARY: Reward will be awarded in the hereafter not merely on doing good deeds but also on faith and belief. A believer who does good deeds to please Allah gets reward in this world and the next. But, a disbeliever gets rewards only in this world for the goods deeds that he does to please Allah and he gets nothing in the next world.

As for punishment on doing bad deeds, Allah punishes the believer for his bad deeds in this world if He does not wish to punish him in the next. According to another hadith (tradition) a believer is punished in this world for his bad deeds by subjecting him to different kinds of hardship, torments and worries. So, when he comes to the next world, he is without any bad deeds on which he may be punished.

This fact is supported by the hadith (tradition) transmitted by Ahmad and Ibn Hibban that when the verse (4: 123)

مَنْ يَعْمَلْ سُوْءً يُّجْزَبِهٖ

Was revealed, Sayyiduna Abu Bakr رضی اللہ عنہ asked. "O Messenger of Allah, if one would be punished in the hereafter for his bad deeds then who will get deliverance?" He said, "May Allah forgive you! Are you never grieved? Do you not fall ill? And, is it that trials never overtake you?" He said, "yes, O Messenger of Allah." The Prophet صلی اللہ علیہ وسلم said, "Know! These very things are your punishment for what wrong you do."

VEILS OVER PARADISE & HELL

(٥١٦٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ. مُتَّفَقٌ عَلَيْهِ اِلَّا عِنْدَ مُسْلِمٍ حُفَّتْ بَدَلَ حُجِبَتْ۔

5160. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Hell is veiled by passions and paradise is veiled by hardships."[2]

The version in Muslim has 'surrounded' (حفت) instead of 'veiled' (حجبت)[3]

COMMENTARY: In order to mould oneself obedience and get rid of base desires, one has to make strenuous efforts. This has to be done to make it to paradise by obeying Allah. But, if one submits to one's passion then he works his way to hell. Passion refers to the for bidden things and they lead to hell. But, the permitted things do neither lead to hell nor prevent entry into paradise, though pursuing the permitted desires does put one away from nearness to Allah and the degree of His friendship.

This explanation should also clarify another tradition:

اَلْعِلْمُ حِجَابُ اللّٰهِ

(knowledge is the veil of Allah).

This sentence means that knowledge is screen between Allah and His slave. He who acquires knowledge seems to raise the screen when the screen is raised, Divine awareness is acquired.

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[1] Muslim # 56. 2808.

[2] Bukhari # 6487.

[3] Muslim # 102822 (Tirmidhi # 2559 (2568) by Anas).

SLAVE OF WORLDLY THINGS

(٥١٦١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعِسَ عَبْدُ الدِّيْنَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيْصَةِ اِنْ اُعْطِيَ رَضِيَ وَاِنْ لَمْ يُعْطَ سَخِطَ تَعِسَ وَانْتَكَسَ وَاِذَا شِيْكَ فَلَا انْتَقَشَ طُوْبٰى لِعَبْدٍ اٰخِذٍ بِعِنَانِ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ اَشْعَثَ رَأْسُهٗ مُغْبَرَّةً قَدَمَاهُ اِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ وَاِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ اِنِ اسْتَاْذَنَ لَمْ يُؤْذَنْ لَهٗ وَاِنْ شَفَعَ لَمْ يُشَفَّعْ۔ (رواه البخاری)

5161. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "May the slave of the dinar, the slave of the dirham and the slave of the cloak perish! (He has only one thing in mind - to amass wealth and name.) If he is given something, he is pleased. If he is not given anything, he is angry, displeased and disappointed. If he is pricked by a thorn, let no one extract it for him (meaning, he should not be helped when he is in difficulty).

Blessed is the man who holds the reins of his horse in Allah's path, with unkempt hair and dusty feet. (He participates in jihad (crusade)) If he is assign and to guard (from the front), he is alert on duty, and if he is made a rearguard, he stays there is submission. (In spite of that, he is humility personified and is not esteemed by society so) if he seeks permission to join people's gathering, he is denied permission and if he makes a recommendation, it is turned down."[1]

COMMENTARY: Love of wealth and craving for worldly possessions makes one a slave of the world. All that he does is towards that end. His efforts and his desires are motivated so. By itself abundance and riches are not blameworthy, however much one may possess. Neither is a wealthy man condemned because of his riches if he is not a slave of it.

Dinar and dirham are mentioned because they were legal tender. The cloak is mentioned because the checked (bordered silk) cloak was a taken of pride and nobility. People did not like to remove the cloak from their body as if they were slaves of it.

The hadith (tradition) says that if anyone becomes a slave of wealth and does not cease to earn through unlawful means and fails to spend in Allah's path then Muslims must not cooperate with him. If he is difficulty, they should not help him. By the example of the thorn, it is stressed that he should not be given a little help too. This means that if he faces a greater and very serious calamity even then it is not only allowed but also preferable not to help him.

The word (تعس) is translated 'May he perish! Suggests a curse over this man. This translation is based on this assumption and the views of the exponents.

AFFLUENCE IS NOT ALWAYS DISLIKED

(٥١٦٢) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّا مِمَّا اَخَافُ عَلَيْكُمْ مِنْ بَعْدِيْ مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِيْنَتِهَا فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَوَيَاْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ يُنْزَلُ عَلَيْهِ قَالَ فَمَسَحَ عَنْهُ الرُّحَضَاءَ وَقَالَ اَيْنَ السَّائِلُ وَكَاَنَّهٗ حَمِدَهٗ فَقَالَ اِنَّهٗ لَا يَاْتِي الْخَيْرُ بِالشَّرِّ

[1] Bukhari # 2887.

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وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيْعُ مَايَقْتُلُ حَبَطًا اَوْيُلِمُّ اِلَّا اٰكِلَةَ الْخَضِرِ اَكَلَتْ حَتّٰى امْتَدَّتْ خَاصِرَتَا هَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ وَبَالَتْ ثُمَّ عَادَتْ فَاَكَلَتْ وَإِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ اَخَذَهٗ بِحَقِّهٖ وَ وَضَعَهٗ فِيْ حَقِّهٖ فَنِعْمَ الْمَعُوْنَةُ هُوَ وَمَنْ اَخَذَهٗ بِغَيْرِ حَقِّهٖ كَانَ كَالَّذِيْ يَاكُلُ وَلَا يَشْبَعُ وَيَكُوْنُ شَهِيْدًا عَلَيْهِ يَوْمَ الْقِيٰمَةِ۔ (متفق علیه)

5162. Sayyiduna Abu Sa'eed Khudri رضی الله عنه narrated that (one day) Allah's Messenger صلی الله علیه وسلم said "Of the things that I fear for you after me (meaning after my death) is the greenness of the world and its beauty that will be received by you (through conquests and power)." So, one man asked, "O Messenger of Allah, shall good bring evil with it?" (He wished to know of blessings to put them to trial and disobedience.) The prophet صلی الله علیه وسلم remained silent (waiting for a revelation from Allah). Those around presumed that he was receiving a revelation.

The narrator said that he wiped off the perspiration (from his face because it came after every revelation). And he asked, "Where is the man who had put the question?" He seemed to laud him for asking the question. Then, he said, "God does not bring evil with it. (An example is) Of the plants that the rain in spring produces are some that (though basically beneficial kill(an animal) with swelling (of the belly) or nearly kill (due to overeating) sparing only the animal that feeds on vegetation (khadirah). It eats and when its both sides swell, it faces the sun. Then it passes dung and urine and returns and grazes. Surely, this wealth is green and sweet (tender and pleasant. It delights the eye so one wishes for more and more). Hence, he who acquires it lawfully and puts it to use (on just causes) lawfully finds blessing on it. But, he who acquires it without right (unlawfully) is like one who goes on eating but is never satiated. And, the wealth and property will stand witness against him (for this extravagance against him (for his extravagance and greed) on the day of resurrection."[1]

COMMENTARY: The Prophet صلی الله علیه وسلم said that after his death, his *ummah* might be misled because of possessing riches and power acquired through conquests. They might be slack in worship and acquiring knowledge and might become arrogant.

The example is given of the animal that first overeats and then treats itself for indigestion. Then it begins to eat again, It represents the man who falls prey to greed but checks himself before it is too late. Then he gives up sin and comes on the right path. As against this the first example is of the man who becomes slave of his passion till he dies He gets no opportunity to repent.

There is a third kind. This man does not take the path of sin at all. He never seeks base desires and false hopes. Rather, he is mindless of the world and concentrated wholly on the hereafter.

The first kind are termed in the terminology (ظالم) Zaalim (wrong - doers) the second kind are (مقتصد) muqtasid (moderates). The third kind are (سابق) who outstrip others in doing good. They never pollute their hands with sin. The muqtasid pollute their hands with sin

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[1] Bukhari # 1565, Muslim # 123-1052.

but soon purify themselves. The Zaalim die with pollution without repenting[1]
Some people earn only so much wealth as it necessary for their subsistence. Also they employ lawful means to do it and they use it on themselves.
There are those to whom wealth and property is everything. There is no limit to their greed and they are never content. Besides, they do not distinguish between the lawful and the unlawful means of earning. They perpetrate serious evil to amass wealth which they do not use on rightful causes. Their greed is like one who eat and eats but is never satiated or like one suffering from dropsy. Their belly expands from internal pressure and their sides are distended.

THE WORLD IN A MYSTIC'S SIGHT

A great mystic Aarifbillah, Sayyiduna Khwaja Ubaydullah Naqshbandi رحمه الله is reported to have said, "This world is like a snake. So, he who knows the spell to drive it away is allowed to acquire this world but others are not allowed to acquire it." The people asked him what the spell was. He said, "It is to know from where and how one acquires (its property and wealth) and where he spends it."

DESIRING THE WORLD LEADS TO DESTRUCTION

(٥١٦٣) وَعَنْ عَمْرِو بْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَا للّٰهِ لَا الْفَقْرَ اَخْشٰى عَلَيْكُمْ وَلٰكِنْ اَخْشٰى عَلَيْكُمْ اَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ فَتَنَا فَسُوْهَا كَمَا تَنَافَسُوْهَا وَتُهْلِكَكُمْ كَمَا اَهْلَكَتْهُمْ۔ (متفق علیه)

5163. Sayyiduna Amr ibn Awf رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "By Allah, I do not fear poverty overtaking you. But, I fear for your that the world would be spread out for you as it was for those before you and you would contend with each other over it as they had done and would be ruined as they were ruined."[2]

COMMENTARY: Abundance of wealth makes one worldly-minded and greedy. It ruins one's morals and makes one liable to destruction in the hereafter. Also, it cause mutual dissension and disputes, leading to hostility and killing.
It seems that the hadith (tradition) uses the word poverty in the sense of complete deprivation not only of worldly things but of every such thing on which needs of religion depend.
The world being spread out means affluence beyond what suffices. Because of this a man may not only become negligent to worship of Allah and but he also rebels arrogantly.

PROPHET'S PRAYER FOR SUSTENANCE

(٥١٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا وَفِيْ رِوَايَةٍ كَفَافًا۔ (متفق علیه)

5164. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم made this supplication.

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[1] However, see also comments on hadith (tradition) # 5151 about these three classes, for comparison.
[2] Bukhari # 4015, Muslim # 2. 2961, Tirmidhi # 2462 (2470)

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اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا

(O Allah, let the provision of the family of Muhammad be enough for subsistence.)

According to another version: (كفاف) instead of (قوت) 'needs. Instead of 'subsistence.'[1]

COMMENTARY: Mulla Ali Qari رحمه الله said that (آل) family includes the Prophet صلى الله عليه وسلم children and people of the house, or those members of his *ummah* who are his true and dear followers. Shaykh Abdul Haq رحمه الله has written that they are all members of his *ummah* and followers. This is the true meaning of the word (آل). If it is said to mean only wives and other family members, even then presumption includes other members of the *ummah* too in the supplication.

The words (قوتا) and (كفافا) are nearly synonymous. However, there is no bare minimum for it. The level differs from person to person. It is what suffices. It also differs from time to time and condition to condition.

The hadith (tradition) actually calls on Muslims to keep their needs to a bare minimum. They must not exert themselves to earn more and must not upset their spiritual life by indulging in excess beyond moderation and good.

The ulama (Scholars) say that the subsisting level is better than both poverty and affluence though in some causes richness is excellent in some way provided it does not lead astray and does not grow worldly love. Rather, it should one to be religious to the optimum level.

HE WHO SUCCEEDS & IS SAVED

(٥١٦٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَفْلَحَ مَنْ اَسْلَمَ وَ رُزِقَ كَفَافًا وَقَنَّعَهُ اللّٰهُ بِمَا آتَاهُ۔ (رواه مسلم)

5165. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He has indeed succeeded who accepts Islam (or, submits to Divine decree), has been provided (through lawful sources) enough to sustain him and Allah has made him content with whatever He has given him."[2]

HOW *UMMAH* BELONGS TO THE HOLDER

(٥١٦٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْعَبْدُ مَالِيْ مَالِيْ وَاِنَّ مَالَهٗ مِنْ مَالِهٖ ثَلٰثٌ مَا اَكَلَ فَاَفْنٰى اَوْلَبِسَ فَاَبْلٰى اَوْ اَعْطٰى فَاقْتَنٰى وَمَا سِوٰى ذٰلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهٗ لِلنَّاسِ۔ (رواه مسلم)

5166. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "A man exclaims 'My wealth my property!' But his portion from his wealth and property that belongs to him are three things: what he eats and finishes up, what he wears and turns into rags and what he gives (in Allah's path) and stores (for the next world). All else is left for other people by him when he dies."[3]

COMMENTARY: Man works hard to earn in this world. He amasses wealth and property

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[1] Bukhari # 6560, Muslim # 18-1055, Tirmidhi # 2361 (2365).

[2] Muslim # 125-1054, Tirmidhi # 2348.

[3] Muslim # 4-2959, Tirmidhi # 2342

and then boasts about it. But, he does not realize that he will leave to undergo severe reckoning for it, and it will be very difficult to account for it. Besides, he himself will earn very little profit from it and he will have them with him for a very little time. A very large portion of it he leaves behind for others.

Of the three things, it is only the last that will really give him benefit. And that benefit will accrue permanently. If anyone collects wealth to derive this true benefit then it is certainly worthwhile, otherwise it is foolish to amass wealth for a few days of this life and for limited profit and be arrogant about it.

The hadith (tradition) instructs man to spend what Allah has given him on the poor and needy to accumulate reward that would be of use on the day of need (which is the Day of gathering).

NO ONE WILL BE HELPFUL AFTER DEATH

(٥١٦٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُ الْمَيِّتَ ثَلٰثَةٌ فَيَرْجِعُ اِثْنَانِ وَ يَبْقٰى مَعَهٗ وَاحِدٌ يَتْبَعُهٗ اَهْلُهٗ وَمَالُهٗ وَ عَمَلُهٗ فَيَرْجِعُ اَهْلُهٗ وَمَالُهٗ وَيَبْقٰى عَمَلُهٗ۔ (متفق عليه)

5167. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things follow the dead (till its grave). Two of them return while one remains with the dead. His household members, his property and his deeds follow him. His household members and property come back but his deeds remain."[1]

COMMENTARY: The 'deeds' mentioned in the hadith (tradition) represent reward and punishment for good and bad deeds.

When man departs from this world and stops into the first stage of the next world his relatives, friends, wealth and property part with him. Only the deeds that he had performed in the world remain with him perhaps this is why grave is described as the chest of deeds.

LET YOUR PROPERTY BE A TREASURE FOR THE HERE AFTER

(٥١٦٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّكُمْ مَالُ وَارِثِهٖ اَحَبُّ اِلَيْهِ مِنْ مَالِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَا مِنَّا اَحَدٌ اِلَّا مَالُهٗ اَحَبُّ اِلَيْهِ مِنْ مَالِ وَارِثِهٖ قَالَ فَاِنَّ مَالَهٗ مَاقَدَّمَ وَمَالُ وَارِثِهٖ مَا اَخَّرَ۔ (رواه البخاری)

5168. Sayyiduna Abdullah ibn Mas'ud narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "which one of you holds his heirs property dearer than his own?" The sahabah (Prophet's Companions) رضی اللہ عنہم submitted, "O Messenger of Allah, there is none of us to whom his own property is not dearer than his heir's." He said, "His own property is what he had sent ahead of him (as charity, etc) and heir's property is what he leaves behind."[2]

COMMENTARY: It anyone really wants to make the most of his wealth then he must spend it in good causes for Allah's sake so that he might reap benefit in the next world. Generally, however, people do not do any such thing. They continue to multiply their

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[1] Bukhari # 6514, Muslim # 4. 2960.

[2] Bukhari # 6442.

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wealth in this world and finally leave behind all of it for their heirs.
It does not mean that a man must spend all he has in good cause and leave nothing for his heirs. The maximum amount of a person's legacy that he can leave in his will to be spent for good cause is one third of it. It is better to leave the rest for his heirs. It is not good to leave them behind as paupers, as a hadith (tradition) emphasizes. Enough must be provided for them.

WEALTH IS WHAT WILL BENEFIT

(٥١٦٩) وَعَنْ مُطَرِّفٍ عَنْ اَبِيْهِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقْرَءُ اَلْهٰكُمُ التَّكَاثُرُ قَالَ يَقُوْلُ ابْنُ اٰدَمَ مَالِيْ مَالِيْ قَالَ وَهَلْ لَكَ يَا ابْنَ آدَمَ اِلَّا مَا اَكَلْتَ فَاَفْنَيْتَ اَوْ لَبِسْتَ فَاَبْلَيْتَ اَوْ تَصَدَّقْتَ فَاَمْضَيْتَ۔

(رواه مسلم)

5169. Sayyiduna Mutarrif رحمه الله narrated that his father (Sayyiduna) Abdullah ibn Shikhkhir) رضی الله عنه said: I came to the Prophet صلی الله علیه وسلم while he was reciting (الهكم التكاثر) (the surah # 102, at Takathur).
{(O mankind) your rivalry for amassing riches distracts you...}
He said, "The son of Aadam says, 'My property, my property!' And he added, "Have you, O son of Aadam, anything aside from what you eat and finish it, what you wear and turn into rags, and what you give as charity and make it ever lasting?"[1]
The entire surah is:

اَلْهٰكُمُ التَّكَاثُرُ ○ حَتّٰى زُرْتُمُ الْمَقَابِرَ ○ كَلَّا سَوْفَ تَعْلَمُوْنَ ○ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ○ كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ○ لَتَرَوُنَّ الْجَحِيْمَ ○ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ○ ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ○

(In the name of Allah the compassionate, the Merciful. (O mankind) your rivalry for amassing riches distracts you; until you reach the graves. Nay, you shall soon know (the reality),
Nay, again, you shall know! Nay, would that you knew (now) with knowledge of certainty! You shall certainly see the Hell fire,
Then you shall see it with the eye of certainty, Then you shall be questioned that day concerning the (worldly) blessings} (102: 1-8)

RICHNESS OF HEART

(٥١٧٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْغِنٰى عَنْ كَثْرَةِ الْعَرَضِ وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ۔ (متفق عليه)

5170. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Richness is not having a large wealth and property. But, true richness is a contented heart."[2]

COMMENTARY: If one is content that is real richness of the heart. Such a man is not dependent on the rich. He is brave and does not give in to difficult surroundings. He is not

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[1] Muslim # 3-2958.

[2] Bukhari # 2946, Muslim # 120. 1051, Tirmidhi.

greedy and does not beg. On the other hand, he who does not cease to amass wealth and is excessively greedy then truly he is poor and needy in spite of possessing much wealth.
Some scholars say that richness of heart refers to perfect learning without which a person's spiritual life is unsafe and he cannot attain glory. So richness is spiritual and scholarly perfection not worldly wealth and possession.
Worldly wealth is the inheritance of those who have earned Allah's wrath, like Fir'awn, Quran (the pharoah and Korah), and all the infidels and sinners, etc.
On the other hand, the inheritance of the Prophet عليه السلام, the ulama (Scholars) and the awliya (saints/ friends of Allah) is knowledge. Learning and manners.
The worldly minded are pleased with money and property while the religious are content with knowledge.
"The greater the wealth, the thicker will be the dirt."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

FIVE INSTRUCTIONS TO ABU HURAYRAH رضى الله عنه

(٥١٧١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّاْخُذُ عَنِّيْ هٰؤُلَآءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ اَوْيُعَلِّمُ مَنْ يَّعْمَلُ بِهِنَّ قُلْتُ اَنَا يَا رَسُوْلَ اللّٰهِ فَاَخَذَ بِيَدِيْ فَعَدَّ خَمْسًا فَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ اَعْبُدَ النَّاسِ وَ اَرْضَ بِمَا قَسَمَ اللّٰهُ لَكَ تَكُنْ اَغْنَى النَّاسَ وَاَحْسِنْ اِلٰى جَارِكَ تَكُنْ مُؤْمِنًا وَاَحِبَّ لِلنَّاسِ مَاتُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضِّحْكَ فَاِنَّ كَثْرَةَ الضِّحْكِ تُمِيْتُ الْقَلْبَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5171. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Who will learn from me these words and act upon them, or teach (them) to one who will act upon them?" He (Abu Hurayrah) رضى الله عنه submitted, "I, O Messenger of Allah!" So, he took him by his hand and, counting five, said,"
(1)Guard against the things that are for bidden. You will be the most devout of men.
(2)BE pleased with what Allah has allotted you, you will be the richest of men.
(3)BE kind to your neighbour (even if he is bad to you), you will be a (perfect) believer.
(4)Love for people what you love for yourself, (of the good of this world and the next), you will be (counted as) a (perfect) Muslim. And,
(5)Do not laugh much laughter causes the heart to die (and causes neglect of remembrance of Allah)."[2]

COMMENTARY: Knowledge by itself is great and noble. He who possesses knowledge is excellent. If he acts on it, then there is nothing better than that. If a scholar does not himself act on his knowledge but imparts knowledge to others and guides them to the straight path, then he will get a reward for that too. So if a non-practicing scholar guides others to good and prevents them from doing evil then that on his part is correct.
To guard against the forbidden is to keep away from what Shari'ah (divine law) disallows.

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[1] J.K. Golbraith as cited in Oxford Dictionary of Phrase, Saying & Quotation, p 486.
[2] Tirmidhi # 2305 (2312), Ibn Majah # 4193.

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It is also to not abstain from what it commands must be done.
To abstain from the forbidden is to discharge one's obligations imposed by Allah. clearly, no form of worship is greater than discharging one's duties. Generally people neglect the obligatory duties but concentrate on the supererogatory worship. They neglect the fundaments but adopt the supplementary and the superfluous. It is like failing to redeem fasts of Ramadan that one has missed but concentrating on learning and optional worship or it is like not paying zakah (Annual due charity) and giving rights of people, but being in the forefront to spend on the poor and building mosques.
One who is pleased with Divine decree is free from avarice and greed. He is content with what he gets and does not beg at all. Sayyiduna Sa'eed Abu Al-Hasan Shadhli رحمه الله was asked about al-chemy. He said that it is concealed in two things:

(i) Do not depend on the creatures. (Ask only Allah for your needs).
(ii) Do not even expect from Allah more then what He has decreed for you.

Shaykh Abdul Qadir Jilani رحمه الله said, "O man! Whatever is allotted to you, you will get at any rate whether you pray for it or not. Whatever is not destined for you, you shall never get in any case howsoever much you toil to get it. Hence, be grateful for whatever you get. Under all circumstances, make it a point to get that which is allowed and lawful, and be pleased at the share allotted to you so that the Lord, Owner of majesty, may be pleased with you."
Finally, whatever good of the world and religion, you like for yourself, prefer it for others too. Like faith and belief for a disbeliever and repentance for a sinner.

[And do not laugh much for your pleasure lies in remembrance of Allah, {and will you laugh and not weep} (53: 60)]

DELIVERANCE FROM WORLDLY WORRIES

(٥١٧٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يَقُوْلُ ابْنُ آدَمَ تَفَرَّغْ لِعِبَادَتِيْ اَمْلَا صَدْرَكَ غِنًى وَاَسُدَّ فَقْرَكَ وَاِنْ لَا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا وَلَمْ اَسُدَّ فَقْرَكَ۔ (رواه احمد وابن ماجة)

5172. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah says, "O son of Aadam, occupy yourself in worship of Me. I shall fill your breast with contentment (and unconcern) and I shall remove your poverty. If you do not do so, I shall keep your hand occupied and shall not remove your poverty."[1]

COMMENTARY: Want and anxieties cannot be removed merely by occupying in worldly pursuits all the time. Rather, anxieties remain as they are. But, if energy and time are devoted to worship of Allah then one's aspirations are achieved and one becomes independent of others than Allah.
If one does not turn to Allah but remains trapped in seeking redress of his problems, he get nothing beyond what is already decreed for him. Also, he will be deprived of independence at heart if he neglects worship of Allah.

ABSTINENCE IS GREAT

(٥١٧٣) وَعَنْ جَابِرٍ قَالَ ذُكِرَ رَجُلٌ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعِبَادَةٍ وَاجْتِهَادٍ وَذُكِرَ اٰخَرُ بِرِعَةٍ

[1] Tirmidhi # 2466 (2474), Musnad Ahmad 2-356, Ibn Majah # 4107.

فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَعْدِلُ بِالرِّعَةِ يَعْنِي الْوَرَعَ۔ (رواه الترمذی)

5173. Sayyiduna Jabir رضی اللہ عنہ narrated that a man was mentioned to Allah's Messenger صلی اللہ علیہ وسلم as engaged in worship and religious effort while another was mentioned for keeping away from the doubtful (too alongwith the forbidden). The prophet صلی اللہ علیہ وسلم said, "It stand no comparison with abstinence."[1]

COMMENTARY: The last word in the hadith (tradition) (الورع) is not part of it, but one of the narrators has added it to explain (الرعة) which was spoken by the Prophet صلی اللہ علیہ وسلم. It mean (تقوی) righteousness, 'to abstain from the forbidden,' It assumes that the obligatory worships are duly discharged. In short one who abstains from sin though he is not as strong in worship is better than the person who is much devoted to worship but weak in abstaining from sins.

REGARD FIVE THINGS AS GREAT BEFORE FIVE

(٥١٧٤) وَعَنْ عَمْرِو ابْنِ مَيْمُوْنِ الْاَوْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعِظُهُ اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيٰوتَكَ قَبْلَ مَوْتِكَ۔ رَوَاهُ التِّرْمِذِيُّ مُرْسَلًا۔

5174. Sayyiduna Amr ibn Maymun Al-Awdi رحمہ اللہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to a man. While exhorting him, "Regard five things as a blessing before five others.

(i) your youth before your old age.
(ii) Your health before your illness. (After faith, health is the greatest blessing).
(iii) Your affluence before your poverty.
(iv) Your leisure before your occupation.
(v) Your life before your death.'[2]

COMMENTARY: The word (اغتنم) is derived from (اغتنام) which means 'to receive the spoils.' It is what Muslims collect from the infidels after fighting against them (a battle). It is also applied to that which is acquired without any effort.

The hadith (tradition) says that youth, health, affluence, leisure (and spare time), and life are of a fleeting nature. Each is followed by (its opposite as what is mentioned in the hadith (tradition).

Hence, before these blessings disappear and the opportunity is available, make the most of them for the good of your world and the hereafter. Do not be negligent.

FOOLISH TO LET OPPORTUNITY GO UNUTILIZED

(٥١٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يَنْتَظِرُ اَحَدُكُمْ اِلَّا غِنًى مُطْغِيًا اَوْ فَقْرًا مُنْسِيًا اَوْ مَرَضًا مُفْسِدًا اَوْ هَرَمًا مُفْنِدًا اَوْ مَوْتًا مُجْهِزًا اَوِ الدَّجَّالَ فَالدَّجَّالُ شَرُّ غَائِبٍ يُنْتَظَرُ اَوِ السَّاعَةَ وَالسَّاعَةُ اَدْهٰى وَاَمَرُّ۔ (رواه الترمذی والنسائی)

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[1] Tirmidhi # 2519.

[2] Tirmidhi in a mursal form, Baghawi in Sharh us Sunnah (Holy Prophet's practice) # 4021.

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5175. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "None of you waits for anything except

(i) wealth that breeds rebellion (or sin causing to neglect enjoining piety and forbidding evil,
(ii) or, poverty that causes one to forget (obedience),
(iii) or, an illness that (because of its severity) harms (physically and mentally),
(iv) or, old age that weakens the mind (and makes one foolish),
(v) or, death that puts an end to all (leaving no time to repent),
(vi) or, the dajjal (the great deceiver) and he is the worst of all and will appear during the last days,
(vii) or, the Last Hour that is most calamitous and most bitter. [1]

(There last words are from the Quran, 54: 46)

COMMENTARY: Man does not take advantage of the opportunity available to him in these cases. He repents after the favourable prospects are lost to him. For example, if poverty is his lot, he does not show patience but complains and goes astray and rebel.

If he is rich, he does not express gratitude, but wastes his money and is derelict in his duties toward Allah.

The other conditions may be surmised in like manner.

As for waiting for the seven things it is an allusion to man's procrastination and failure to worship and obey. It is a call to hurry and do these things before it is too late. (In fact, the wording of Tirmidhi (# 2306 or 2313) conforms to this meaning;]

[Hasten (your good) deeds before seven things. Do they wait for anything but poverty and need, wealth and property that make rebellious, disease that incapacitates, old age that makes in firm, fast approaching death, the dajjal (the great deceiver) worst of the awaited unseen, or the Hour calamitous and bitter.] (refer to verse 54: 46)

CONTEMPTIBLE WORLD

(٥١٧٦) وَعَنْهُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا إِنَّ الدُّنْيَا مَلْعُوْنَةٌ مَلْعُوْنٌ مَّا فِيْهَا إِلَّا ذِكْرُ اللّٰهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ۔ (رواه الترمذی وابن ماجة)

5176. Sayyiduna Abu Hurrayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world is accursed. And accursed is that which is contains, except dhikr (remembrance) of Allah and what He likes, a scholar or a student." [2]

COMMENTARY: The hadith (tradition) means that one must not be too interested in the world and must keep away from everything that is forbidden or disliked. But, one must choose what Allah likes and approves such as dhikr, pious deeds etc.

The liked things include studying the lives of the Prophets علیہ السلام and the righteous men, doing righteous deeds and enjoining the reputable and forbidding the disreputable.

As for dhikr of Allah, it is remembering and mentioning Allah's name often. It also is doing every such deed as draws one nearer to Allah and earns His pleasure. So, this will cover all forms of worship. In this case, everything that helps do this will also form part of it, like eating and drinking as much as is necessary and other necessities of life.

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[1] Tirmidhi # 2306 (2313) but slightly different wording), Nasa'i.

[2] Tirmidhi # 2322, Ibn Majah # 4112.

WORLD IS WORTHLESS

(٥١٧٧) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللّٰهِ جَنَاحَ بَعُوْضَةٍ مَاسَقٰى كَافِرًا مِنْهَا شَرْبَةً۔ (رواه احمد والترمذى وابن ماجة)

5177. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If in Allah's sight, the world had as much worth as a wing of a mosquito then he would never have given a drop of water to an infidel to drink."[1]

COMMENTARY: If the world had some worth in the esteem of Allah, the infidel would not get even the most insignificant thing of this world. The infidel is Allah's enemy and no one lets his foe have any thing It is because the world is worthless that Allah gives the infidel some of it but nothing to His dear creatures. This is what a hadith (tradition) says:

مَارُوِيَتِ الدُّنْيَا عَنْ اَحَدٍ اِلَّا كَانَتْ خَيْرَةً لَّهٗ

(Only he deserves the (property and position in the) world for whom only the world is good.)

This is why the disbelievers and sinners seem to be more prosperous in this world. It is to this that the verse refers:

لَوْلَا اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ

{Were it not that all people would become of a single creed (i.e. disbelief), we would have caused, for those who disbeliever in Ar-Rahman, roofs of their houses to be made of silver}[2] (43: 33)

The same thing is borne out of these verses of the noble Quran:

وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ

{And that which is with Allah is better for the pious} (3: 198)

وَرِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى،

{The provision of your Lord is better and more lasting.} (20: 131)

DO NOT INVOLVE YOURSELF IN THE WORLD & FORGET ALLAH

(٥١٧٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوْا فِي الدُّنْيَا۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5178. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not adopt (الضيعة) worldly possessions and means of earning in such a way that it becomes an attraction toward the world."[3]

COMMENTARY: It is not allowed to indulge in worldly pursuits and means of earning to such an extent that one is diverted from worship of Allah. But, it is not disallowed to adopt permitted means of earning to a reasonable extent.

We may consider the following verse of the Quran:

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[1] Tirmidhi # 2320 (2327), Ibn Majah # 4110, Musnad Ahmad 5-154.

[2] From the Noble Quran of Mawlana Mufti Taqi Uthmani رحمہ اللہ.

[3] Musnad Ahmad 1-277, Tirmidhi # 2328, Bayhaqi Shu'ab ul eeman # 10391

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رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَإِقَامِ الصَّلٰوةِ وَإِيْتَآءِ الزَّكٰوةِ

{...by men whom no trade or sale makes neglectful of the remembrance of Allah nor from establishing salah (prayer) and paying zakah (Annual due charity)} (24: 34)

This verse may be said

(i) to praise those people who do not at all engage in buying and selling merely because that might preclude them from the affairs of the hereafter, OR

(ii) to praise such people who though occupied in trading, do not neglect the affairs of the hereafter and continue to improve their prospects of the next world with those of this world.

The second meaning seems more appropriate as the concluding words bear out: {establishing salah (prayer) and paying zakah (Annual due charity)}[1]

LOVE OF THE WORLD RESULTS IN LOSS IN THE NEXT WORLD

(٥١٧٩) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ دُنْيَاهُ اَضَرَّ بِاٰخِرَتِهٖ وَمَنْ اَحَبَّ اٰخِرَتَهٗ اَضَرَّ بِدُنْيَاهُ فَاٰثِرُوْا مَا يَبْقٰى عَلٰى مَا يَفْنٰى رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5179. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who loves his (Life of this) world causes damage to his next world (by not finding enough time to work for it). And, he who loves his (life of his) next world causes damage to his (life of this) world (by being occupied in pursuits of the here after). So (knowing this fact), you must prefer the perpetual (hereafter) to the ephemeral (meaning, this world)."[2]

ACCURSED IS THE SLAVE OF WEALTH

(٥١٨٠) وَعَنْ اَبِيْ هُرَيْرَةَ عن النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لُعِنَ عَبْدُ الدِّيْنَارِ وَلُعِنَ عَبْدُ الدِّرْهَمِ

(رواه الترمذی)

5180. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Accursed is the slave of the dinar and accursed is the slave of the dirham.'
Or, "May the slave of the dinar be cursed and may be slave of the dirham be cursed."[3]

COMMENTARY: The words (لعن) means 'drive away.' To deprive of good,' 'to put away from Allah's mercy.'

One who begins to love wealth and material goods to the extent that he removes himself from worship and obedience, is said to be the slave of wealth and property. He is the accursed (as defined against (لعن), and dismissed from the court of the Mighty Lord.

GREED FOR WEALTH WORSE THAN GREED OF WOLVES FOR SHEEP

(٥١٨١) وَعَنْ كَعْبِ بْنِ مَالِكٍ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا ذِئْبَانِ جَائِعَانِ

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[1] See Ma'ariful Quran v6 pp 442-443 (English translation) Mufti Muhammad Shafi رحمہ اللہ.

[2] Musnad Ahmad 4. 412, Bayhaqi.

[3] Tirmidhi # 2375.

أُرْسِلَا فِيْ غَنَمٍ فَأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِيْنِهِ۔ (رواه الترمذی والدارمی)

5181. Sayyiduna Ka'b ibn Maalik رضی اللہ عنہ reported that his father[1] narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two hungry wolves sent to (a herd of) sheep do not cause more destruction than a man's greed for property and honour causes to his religion."[2]

COMMENTARY: Religion is represented in this hadith (tradition) by sheep and greed by wolves.

The copies of Mishkat report the narrator as the father of Ka'b رضی اللہ عنہ But, the fact is that his father was not destined to embrace Islam, so there is no sense in saying that he narrated a hadith (tradition) from the Prophet صلی اللہ علیہ وسلم. The correct line of transmission is: 'Ibn Ka'b ibn Maalik reported that his father (Ka'b) رضی اللہ عنہ narrated.' This is how it is found not only of Jami Tirmidhi but also in some copies of Mishkat. So, Ka'b رضی اللہ عنہ is the narrator of this hadith (tradition). He is the one who had stayed behind from the Battle of Tabuk. His story is well-known.

SPENDING TOO MUCH ON CONSTRUCTION

(٥١٨٢) وَعَنْ خَبَّابٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اَنْفَقَ مُؤْمِنٌ مِنْ نَفَقَةٍ إِلَّا عُجِرَ فِيْهَا إِلَّا نَفَقَتَهُ فِيْ هٰذَا التُّرَابِ۔ (رواه الترمذی وابن ماجة)

5182. Sayyiduna Khabbab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A believer does not spend from his wealth without being rewarded for it, except for his spending on this dust."[3]

COMMENTARY: the hadith (tradition) concludes saying that whatever one spends on construction is not rewarded. However, this applies only to excess spending beyond what is necessary. Also, construction of one's own house, of mosques, madrasah and such other places are allowed. In fact, it is mustahab (desirable) to build them.

(٥١٨٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلنَّفَقَةُ كُلُّهَا فِيْ سَبِيْلِ اللّٰهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيْهِ۔

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5183. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "All spending (on necessities of life) is in Allah's path, but not what is spend (beyond necessity) on construction, for, there is no piety (and reward) in it."[4]

COMMENTARY: Spending on construction beyond necessity is extravagance Allah does not like it. But, whatever is spent on other heads of necessity with intention to gain nearness to Allah is not extravagance because that is on feeding people and g rant to people. They may or may not be deserving. Allah is pleased with both these things; feeding people and grants to them.

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[1] This is error Ka'b narrated it himself. His father Maalik had not embraced Islam.

[2] Tirmidhi # 2376, Musnad Ahmad 4. 460.

[3] Tirmidhi # 2483 Musnad Ahmad 5-110.

[4] Tirmidhi # 2482.

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UNNECESSARY BUILDINGS

(٥١٨٤) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا وَنَحْنُ مَعَهُ فَرَاٰى قُبَّةً مُشْرِفَةً فَقَالَ مَاهٰذِهٖ قَالَ اَصْحَابُهُ لِفُلَانٍ رَجُلٌ مِنَ الْاَنْصَارِ فَسَكَتَ وَحَمَلَهَا فِيْ نَفْسِهٖ حَتّٰى لَقِيَ جَآءَ صَاحِبُهَا فَسَلَّمَ عَلَيْهِ فِي النَّاسِ فَاَعْرَضَ عَنْهُ صَنَعَ ذٰلِكَ مِرَارًا حَتّٰى عَرَفَ الرَّجُلُ الْغَضَبَ فِيْهِ وَالْاِعْرَاضَ عَنْهُ فَشَكٰى ذٰلِكَ اِلٰى اَصْحَابِهٖ وَقَالَ وَاللّٰهِ اِنِّيْ لَاُنْكِرُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالُوْا خَرَجَ فَرَاٰى قُبَّتَكَ فَرَجَعَ الرَّجُلُ اِلٰى قُبَّتِهٖ فَهَدَمَهَا حَتّٰى سَوَّاهَا بِالْاَرْضِ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمْ يَرَهَا قَالَ مَافَعَلَتِ الْقُبَّةُ. قَالُوْا شَكٰى اِلَيْنَا صَاحِبُهَا اِعْرَاضَكَ فَاَخْبَرْنٰهُ فَهَدَمَهَا فَقَالَ اَمَا اِنَّ كُلَّ بِنَآءٍ وَبَالٌ عَلٰى صَاحِبِهٖ اِلَّا مَالَا اِلَّا مَالَا يَعْنِيْ اِلَّا مَالَا بُدَّ مِنْهُ۔ (رواه ابوداؤد)

5184. Sayyiduna Anas رضی اللہ عنہ narrated: Allah's Messenger صلی اللہ علیہ وسلم went out one day. We were along with him. He observed a building with a high dome and asked, "What is it?" His sahabah (Prophet's Companions) رضی اللہ عنہم said, "It belongs to such and such man of the ansar." He said nothing but retained it in his mind (displeased with it), till its owner came and offered salaam to him among the people. But, he turned away from him (Either he have no response or gave a response but turned away from him.) He did that many times (when the man offered salaam and he turned away). The man did, after all, realize that he was angry at him and had turned away because of him. So he complained of that t o his sahabah (Prophet's Companions) رضی اللہ عنہم (who were close to him. He said, "By Allah, I feel Allah's Messenger صلی اللہ علیہ وسلم is displeased with me. (I have not seen such displeasure before but I do not know why?)" They said, "He had gone out and seen the dome." So, the man returned to his dome and pulled it down to ground level. One day, Allah's Messenger صلی اللہ علیہ وسلم went out again but did not find it. So, he asked, "What has happened to the building with the dome?" They said, "Its owner had complained to us of your turning away. So we informed him and he pulled it down. He then said (explaining when he was displeased Indeed every building is a burden (وبال) for its owner (in the hereafter), except what cannot (الا مالا), except what cannot (الا مالا) – except that which is absolutely necessary."[1]

COMMENTARY: The word (وبال) is rendered 'burden.' It stands for a burden, severity and what is disliked. When a building is built, it becomes a means of punishment for its owner in the hereafter. However, this concerns such building as are in excess of need. They are constructed to demonstrate the owners status and riches and simply to live luxuriously. Apart from this, the buildings that are raised for residential needs of the owners, or for good causes, like mosques, madrasahs, khanqas (retreats of mystics and mentors). Etc, are out of the scope of this edict. In the same way, every such thing as is essential for retain man's physical energy and to keep him clothed and sheltered in a house will not be a means of punishment in the hereafter.

Bayhaqi and Tabarani have transmitted a hadith (tradition) each from Anas رضی اللہ عنہ and

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[1] Abu Dawud # 5237.

Wathilah رضی اللہ عنہ to the same effect that every building will be a means of punishment for its owner except a mosque and places of such utility. In the hadith (tradition) of Sayyiduna Wathilah رضی اللہ عنہ, the Prophet صلی اللہ علیہ وسلم indicated with his wrist, "Just so much," meaning a small, just enough for residential purpose. These will not make their owners liable to punishment.

Also, every knowledge will be a burden on the day of resurrection, but not the knowledge by which one abides.

OBSERVE CONTENTMENT

(٥١٨٥) وَعَنْ اَبِيْ هَاشِمِ بْنِ عُتْبَةَ قَالَ عَهِدَ اِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا يَكْفِيْكَ مِنْ جَمِيْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِيْ سَبِيْلِ اللّٰهِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ عَنْ اَبِيْ هَاشِمِ بْنِ عُتْبَةَ بِالدَّالِ بَدَلَ التَّاءِ وَهُوَ تَصْحِيْفٌ۔

5185. Sayyiduna Abu Hashim ibn Utbah رضی اللہ عنہ said, "Allah's Messenger صلی اللہ علیہ وسلم had given me instructions to the effect; 'Of property, a servant should suffice you and a riding beast for jihad (crusade)."

Tirmidhi has it: "Allah's Messenger صلی اللہ علیہ وسلم had taken a promise from me that I have failed to fulfil: "Of property...' But, I find today that I have accumulated plenty."[1]

Some text of the masabih have Utbad instead of Utbah, but it is an error.

COMMENTARY: The animal could be used for jihad (crusade), pilgrimage, acquiring knowledge and general travel. The servant could help in these undertakings. Do not keep more than these two things.

(٥١٨٦) وَعَنْ عُثْمَانَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ لِاِبْنِ اٰدَمَ حَقٌّ فِيْ سِوٰى هٰذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ وَثَوْبٌ يُوَارِيْ بِهٖ عَوْرَتَهُ وَجِلْفُ الْخُبْزِ وَالْمَآءِ۔ (رواه الترمذی)

5186. Sayyiduna Uthman رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The son of Aadam علیہ السلام does not have a right over any thing besides a house to live in a garment to cover his private parts, dry bread without gravy and water."[2]

COMMENTARY: Man's right is over those things that Allah has made necessary for him in this world. He is eligible to take them only to the extent of his needs. He who acquires them through lawful means only as much as is necessary shows contentment with that will not be subjected to questioning in the hereafter because that much of them is essential for survival. More of these and any quantity of things other than them are not necessities of life. Rather, they are luxuries and will have to be accounted for in the hereafter.

The word (جِلف) jilf is dry bread without gravy. And (جَلف) jalf is a piece of dry bread to assuage hunger.

TO BE ESTEEMED IN THE SIGHT OF ALLAH & HIS CREATURES

(٥١٨٧) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَآءَ رَجُلٌ فَقَالَ يَارَسُوْلَ اللّٰهِ دُلَّنِيْ عَلٰى عَمَلٍ اِذَا اَنَا عَمِلْتُهُ اَحَبَّنِيَ اللّٰهُ

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[1] Tirmidhi # 2327 (2334), Musnad Ahmad 5. 290, Nasa'i # 5386, Ibn Majah # 4103.

[2] Tirmidhi # 2341 (2348).

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وَاَحَبَّنِيَ النَّاسُ قَالَ اِزْهَدْفِي الدُّنْيَا يُحِبُّكَ اللّٰهُ وَازْهَدْ فِيْمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ(رواه الترمذى وابن ماجة)

5187. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that a man came (to the Prophet) صلى الله عليه وسلم and requested, "O Messenger of Allah, guide me to a deed such as if I perform it, Allah would love me and men, too would love me." He said, "Observe abstinence in the world. Allah will love you. And, do not crave for what the people possess. They will love you."[1]

COMMENTARY: Zuhd (abstinence) is to abstain from desiring any thing. Its perfect form is to be disinterested in them even when they are available So, he who does not own wealth and property and a station of worth in life cannot be imagined as observing abstinence. Rather, only he can be an abstinent who possesses these things and yet keeps away from them.

Someone once called Sayyiduna Ibn Mubarak رحمه الله, 'O Zahid!' (abstinent). He said, "Only Umar ibn Abdul Aziz رحمه الله was a zahid. The world drew towards him but he kept away from its pleasures. But, I have nothing on which I might practice zuhd (abstinence) (abstinence)."

In short, zuhd (abstinence) is when a person as plenty of the necessities of life, like food, drink and clothing, yet he content's himself with bare necessities and abandons the excess.

PROPHET'S صلى الله عليه وسلم DISINTERESTED IN WORLDLY THINGS

(٥١٨٨) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَامَ عَلٰى حَصِيْرٍ فَقَامَ وَقَدْ اَثَّرَ فِيْ جَسَدِهٖ فَقَالَ ابْنُ مَسْعُوْدٍ يَا رَسُوْلَ اللّٰهِ لَوْ اٰمَرْتَنَا اَنْ نَبْسُطَ لَكَ وَنَعْمَلَ فَقَالَ مَالِيْ وَلِلدُّنْيَا وَمَا اَنَا وَالدُّنْيَا اِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا۔ (رواه احمد والترمذى وابن ماجة)

5188. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم slept on a reed mat. He got up and its marks were impressed on his body. So, Ibn Mas'ud رضى الله عنه submitted, "O Messenger of Allah, if you instruct us, we would spread out something for you and do something (more)." He said, "what have I to do with the world? I am not in this world but like a rider who shades himself under a tree only to move ahead and leave it."[2]

COMMENTARY: These words also means: 'I have nothing to do with this world. I do not wish for a soft bed, delicate garments, etc.

A rider stop under a tree for a short while and hastens resume his journey. We too are travellers in this world our destination - the hereafter - is very far off and the journey is hazardous. So we must devote ourselves to cover as much distance as possible and not turn to any such thing as might hinder our journey.

AN ENVIABLE PERSON

(٥١٨٩) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَغْبَطُ اَوْلِيَائِيْ عِنْدِيْ لَمُؤْمِنٌ خَفِيْفُ الْحَاذِ ذُوْحَظٍّ مِنَ الصَّلٰوةِ اَحْسَنَ عِبَادَةَ رَبِّهٖ وَاَطَاعَهٗ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ اِلَيْهِ بِالْاَصَابِعِ وَكَانَ رِزْقُهٗ

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[1] Ibn Majah # 4102.

[2] Tirmidhi # 2377 (2384), Musnad Ahmad # 3709, Ibn Majah # 4109.

كَفَافًا فَصَبَرَ عَلٰى ذٰلِكَ ثُمَّ نَقَدَ بِيَدِهٖ فَقَالَ عُجِّلَتْ مُنِيَّتُهٗ قَلَّتْ بَوَاكِيْهِ قَلَّ تُرَاثُهٗ۔ (رواه احمد والترمذى وابن ماجة)

5189. Sayyiduna Abu Umamah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "The most enviable of my friends to me is the believer who has meagre property (and family), is much devoted to salah (prayer), perform worship of his Lord in an excellent manner, obeys Him in private, is inconspicuous among the people, is not pointed out with fingers, his provision is a minimum and he is content with it." Then, he snapped his fingers and added, "His term will come soon (like this!, there being few women to mourn him and his legacy will be insignificant."[1]

COMMENTARY: The word (حاذ) means the back of a riding beast. And (خفيف الحاذ) according to the Qamus is (قليل المال والعيال) possessing little property and family. So, he is said to have a light back (sar'ah). Thus, he is free of the worries of the world and its occupations, so is not obstructed from worship.

He is devoted to salah (prayer). Because of little preoccupation, he can offer it with full concentration.

He is inconspicuous among the people. He does not stay away from them, but remains among them keeping to the sidelines. However, he is known to the ulama (Scholars) awliya (saints/ friends of Allah) and the righteous because he is their companion.

Death comes to this man soon. He departs from this world of trials quietly and easily in peace.

NOTHING TO DO WITH THE WORLD

(٥١٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَرَضَ عَلَىَّ رَبِّىْ لِيَجْعَلَ لِىْ بَطْحَاءَ مَكَّةَ ذَهَبًا فَقُلْتُ لَا يَارَبِّ وَلٰكِنْ اَشْبَعُ يَوْمًا وَاَجُوْعُ يَوْمًا فَاِذَا جُعْتُ تَضَرَّعْتُ اِلَيْكَ وَذَكَرْتُكَ وَاِذَا شَبِعْتُ حَمِدْتُكَ وَ شَكَرْتُكَ۔ (رواه احمد والترمذى)

5190. Sayyiduna Abu Umamah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "My Lord offered to turn the valley (Batha) of makkah full of gold for me. I said, 'O Lord, but I wish to be satiated one day and hungry the next day. When I am hungry, let me beseech you remember you. And, when I am satiated, let me praise you and thank you."[2]

COMMENTARY: Allah gave him choice to have the riches and treasures of the world or to have nothing to do with them but only concentrate on the next world.

Batha or Abtah is the (conduit or) wide channel through which water passes out. But, dust and pebbles collect into it. So, these pebbles were what was offered to be made gold, there being many such channels around Makkah.

The Prophet صلى الله عليه وسلم taught his *ummah* that though affluence is also a blessing of Allah, yet its trial is very severe too. It is more often that a rich man goes astray. So, it is more preferable to be poor and content than to be rich.

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[1] Tirmidhi # 2347 (2354) Musnad Ahmad # 22252, Ibn Majah # 4117.

[2] Tirmidhi # 2347 (2354), Musnad Ahmad # 22252, Ibn Majah # 4117, (Tirmidhi has this and the previous hadith (tradition) as one

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BLESSING THAT MATCH THE WORLD

(٥١٩١) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ مِحْصَنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصْبَحَ مِنْكُمْ اٰمِنًا فِيْ سِرْبِهٖ مُعَافًى فِيْ جَسَدِهٖ عِنْدَهٗ قُوْتُ يَوْمِهٖ فَكَاَنَّمَا حِيْزَتْ لَهُ الدُّنْيَا بِحَذَافِيْرِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5191. Sayyiduna Ubaydullah ibn Mihsan رضی اللہ عنہ narrated that Allah Messenger صلی اللہ علیہ وسلم said, "He who wakes up in the morning among you with peace of mind, sound body and his (lawful) provision for the day with him, is as though the world is brought together for him."[1]

COMMENTARY: Being with peace of mind is to be safe from enemy and from sin and having repented to Allah. He is also safe from reptiles and snakes emerging from holes.

FOOD THAT ONE MAY EAT

(٥١٩٢) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مَلَا اٰدَمِيٌّ وِعَاءً شَرًّا مِّنْ بَطْنٍ بِحَسْبِ ابْنِ اٰدَمَ اُكُلَاتٌ يُقِمْنَ صُلْبَهٗ فَاِنْ كَانَ لَامُحَالَةَ فَثُلُثٌ طَعَامٌ وَثُلُثٌ شَرَابٌ وَثُلُثٌ لِنَفَسِهٖ۔ (رواه الترمذی وابن ماجة)

5192. Sayyiduna Miqdam ibn Ma'di Karib رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "A man does not fill a vessel that is worse than his belly (if he overeats). Enough for the son of aadam are a few morsels to keep his back straight. But, if it is unavoidable, then let him apportion one third. For his food, one third for his drink and leave one third empty (for ease in breathing)."[2]

COMMENTARY: Teebi رحمہ اللہ said that one must not overeat. One must eat enough to keep his back straight meaning, to retain his energy. This too, to be able to discharge his religious obligations. If any one cannot be content with this, then he may eat as suggested in this hadith (tradition), dividing his belly into three portions and till one of these with food.

He belly is described as a vessel. So it is of no purpose but to serve as a vessel and that too the worst of vessels because vessels are used for specific purposes but the belly is used beyond its purpose and is over filled. That is much harmful to religion as well as to the worldly life.

TEN ADVANTAGES OF HUNGER

Hunger is a very terrifying word and a serious problem in today's world. If it reaches to the point of starvation when a person does not get even a piece of bread then indeed it is a message that his term is over.

However, if hunger is practiced intentionally and is self imposed, or one starves now and then truly no one can deny its advantages both from the medical and spiritual angles. Some people have taken great pains to enumerate these advantages. A renowned great scholar of Islam and mystic who had intimate knowledge of Allah, Shaykh Abu Hamid رحمہ اللہ, has written that ten advantages are intrinsic to hunger.

(i) It cleans the heart and sharpens eyesight (otherwise if the stomach is full, it

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[1] Tirmidhi # 2346 (2353), Ibn Majah # 4141.

[2] Tirmidhi # 2380 (2387), Musnad Ahmad # 17186.

makes one lethargic, the heart uneasy and the mind dizzy).

(ii) It creates mildness and purity of heart, so that it inclines to remembrance of Allah.

(iii) It grows humility and eliminates pride and greed and love of social life which things promote rebellion and defiance. There is no doubt about it that a human being is humble more when he is hungry than at any other time.

(iv) The hungry person does not forget Divine punishment, trials and tribulations. (Those who have a full belly remember nothing.)

(v) It fights sleep and the hungry man keeps awake for much of the time. (One who has a full stomach drinks much water which promotes sleepiness and much of life is wasted. The salah (prayer) of taHajj (pilgrimage)ud (super erogatory prayer) is missed and one becomes hard hearted.) Life is a blessing. Allah has made life man's asset so that he may put his worldly and religious affairs in order. Besides, sleep is a kind of death. So, if one succumbs to sleep, he decreases his life.

(vi) The hungry person is constant at worship. The time that would have been spent in buying and preparing food etc would be saved for worship. Allamah Tashtari رحمه الله said that one day he observed Ali Jurjani رحمه الله chuck from the palm of his hand (into his month) parched barley. So he asked him what had compelled him to do it. He said, "I worked out that the time it takes to eat bread (chapati) could be used to count seventy rosaries (tasbih). So, I gave up eating bread and for forty years have not eating a slice of it, and when I am very hungry I take parched barley from my palm, now and then.

(vii) A man who eats little remains healthy. He is free from diseases and so does not resort to medical treatment and saves the time otherwise spent on visits to physicians for worship.

(viii) He does not have to work too much to earn a livelihood.

(ix) He saves food and is able to give that in charity. On the day of resurrection, he will be under the shade of his charities.

(x) Hunger fights his passion. The man who goes hungry overcomes his base self. It is auspicious that man should overpower his base desires but it is wretchedness that his desires should have the better of him.

EXERCISE CONTROL OVER BELCHING

(٥١٩٣) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَتَجَشَّاُ فَقَالَ اَقْصِرْ مِنْ جُشَائِكَ فَاِنَّ اَطْوَلَ النَّاسِ جُوْعًا يَوْمَ الْقِيٰمَةِ اَطْوَلُهُمْ شِبَعًا فِي الدُّنْيَا۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَى التِّرْمِذِيُّ نَحْوَهٗ۔

5193. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم heard a man belching. He said, "Stop belching. (Eat less and you will not belch.) On the day of resurrection he will experience severest hunger who eats much in this world."[1]

COMMENTARY: The man mentioned in the hadith (tradition) was a sahabi, named, wahb ibn Abdullah رضی الله عنه. He was among the young sahabah (Prophet's Companions) رضی الله عنهم

[1] Bayhaqi in Shar us sunnah (Holy Prophet's practice). Tirmidhi # 2478

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who had not attained adulthood in the times of the Prophet صلى الله عليه وسلم. He said, "I had eaten tharid prepared from meat. Then I presented myself to the Prophet صلى الله عليه وسلم while I was belching." He asked, "What are you doing?" And spoke the words quoted in the hadith (tradition).

As the concluding portion of the hadith (tradition) makes clear, the actual meaning is that one must not eat to a stomach full. It is said that Sayyiduna Wahb ibn Abdullah رضى الله عنه never again ate much. If he had food in the evening, he did not eat on the next day and if he ate during the day, he did not eat before nightfall in the evening.

PROPERTY IS A TRIAL

(٥١٩٤) وَعَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ لِكُلِّ اُمَّةٍ فِتْنَةً وَفِتْنَةُ اُمَّتِيَ الْمَالُ۔ (رواه الترمذى)

5194. Sayyiduna Ka'b ibn Iyad رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, 'There is a trial for every *ummah* and the trial of my *ummah* is wealth and property."[1]

THE RICH WHO FAIL TO GIVE CHARITY

(٥١٩٥) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجَاءُ بِابْنِ اٰدَمَ يَوْمَ الْقِيٰمَةِ كَاَنَّهٗ بَذَجٌ فَيُوْقَفُ بَيْنَ يَدَيِ اللّٰهِ فَيَقُوْلُ لَهٗ اَعْطَيْتُكَ وَخَوَّلْتُكَ وَاَنْعَمْتُ عَلَيْكَ فَمَا صَنَعْتَ فَيَقُوْلُ رَبِّ جَمَعْتُهٗ وَثَمَّرْتُهٗ وَتَرَكْتُهٗ اَكْثَرَ مَاكَانَ فَارْجِعْنِيْ اٰتِكَ بِهٖ كُلِّهٖ فَيَقُوْلُ لَهٗ اَرِنِيْ مَا قَدَّمْتَ فَيَقُوْلُ رَبِّ جَمَعْتُهٗ وَثَمَّرْتُهٗ وَتَرَكْتُهٗ اَكْثَرَ مَا كَانَ فَارْجِعْنِيْ اٰتِكَ بِهٖ كُلِّهٖ فَاِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا فَيُمْضٰى بِهٖ اِلَى النَّارِ۔ رَوَاهُ التِّرْمِذِيُّ وَضَعَّفَهٗ۔

5195. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "On the day of resurrection, the son of Aadam عليه السلام will be brought as though he were a lamb and made to stand before Allah. Allah will say, 'I had granted you bounties, good things and favours (like sound health, intelligence, security, wealth and slaves). What did you do?" He will submit, "I accumulated and amassed. I left behind much, multiplied many times. Send me back and I shall (spend all that in your path and) bring, back (its reward) to you, all of it. He will ask, "Tell Me what did you send forward?" But, he will repeat (as guilty people do to get away). "My Lord, I amassed it, multiplied it many times. Do send me back. I shall bring all of that to you."

"Thus (it is very obvious), behold, he is a man who did not send ahead any good so he will be consigned to hell."[2]

COMMENTARY: Teebi رحمه الله said of the man who is granted those things mentioned in the hadith (tradition) but he fails to earn reward for the hereafter through them he is like a slave whose master trusts him with wealth to invest in business. However, he does not follow instructions and loses all money. He disobeyed and is liable to be punished. So is the case with this man.

Abu Haamid رحمه الله said that every good, every pleasure and every distinction (good

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[1] Tirmidhi # 2343, Musnad Ahmad # 17478.

[2] Tirmidhi # 2427 (2435).

fortune) is a blessing, even every fulfilled desire. However, true blessing is the good fortune in the hereafter. It is wrong to call anything else as distinction or good fortune and it is incorrect to say of any good thing as 'worldly good fortune.' It would be correct, nevertheless, to say of such worldly things as are means of receiving favours and distinction in the hereafter as 'blessings' only because they can deliver one to the real blessings.

SOUND HEALTH & COOL WATER

(٥١٩٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَوَّلَ مَا يُسْأَلُ الْعَبْدُ يَوْمَ الْقِيٰمَةِ مِنَ النَّعِيْمِ اَنْ يُقَالَ لَهٗ اَلَمْ نُصِحَّ جِسْمَكَ وَنُرْوِكَ مِنَ الْمَآءِ الْبَارِدِ۔ (رواه الترمذی)

5196. Sayyiduna Abu Hurayrah R) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The first of the blessings about which a man will be questioned on the day of resurrection will be, "Did we not give you a sound healthy body and cool water to drink?"[1]

COMMENTARY: Sound body and mind and water are the greatest of Allah's blessings.

A righteous man said to his disciple, "Let water cool down before you drink it because cold water expresses thanks to Allah from the core of one's heart."

Shaykh Abdul Haq رحمہ اللہ said about his father رحمہ اللہ that whenever he drank cold water, he was lost in contemplation. When he regained his composure, after some time, he would say, "Allah is without blemish! What a great thing this cool water! A great Jewel made by Allah!' He would utter such expressions of praise of Allah.

Allah made water very useful. Life depends on it but it is very amazing that Allah made it common and abundant so that it is easily available, yet it is not priced but is free.

AN ANECDOTE: A king of old who set out on an hunting expedition lost his way in a desert. He became very thirsty but could not find water around. He was restless and soon was on the point of death. Suddenly, a mystic or an angel stood before him and asked, "what will you give me if I provide you with water?" The king exclaimed, "Half of my kingdom!" The mysterious man let him have water, but the king was beset with a malady. He could not pass water. He tried much but could not urinate. He was restless till the mysterious man reappeared and asked, "If I cure you, what will you pay me?" The king said, "I will hand over the remaining half of my kingdom!" He cured him of his malady. Then he said, "O king! Keep your kingdom to yourself. Look at its worth! So do not boast about it. Do not let it get into your mind."

In conclusion, the two blessings mentioned in this hadith (tradition) are so very great and significant that they outweigh a kingdom.

FIVE BLESSINGS WHICH WILL HAVE TO BE EXPLAINED

(٥١٩٧) وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُوْلُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيٰمَةِ حَتّٰى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهٖ فِيْمَا اَفْنَاهُ وَعَنْ شَبَابِهٖ فِيْمَا اَبْلَاهُ وَعَنْ مَالِهٖ مِنْ اَيْنَ اكْتَسَبَهٗ وَفِيْمَا اَنْفَقَهٗ وَمَاذَا عَمِلَ فِيْمَا عَلِمَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

[1] Tirmidhi # 3958 (3369).

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5197. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The feet of the son of Aadam علیہ السلام will not move on the day of resurrection till he is asked about five things:

(i) about his life, how he spent it:
(ii) about his youth, how he passed it;
(iii) about his wealth, how he earned it;
(iv) and on what he poured it;
(v) and what he did with that which he had learnt."[1]

COMMENTARY: Sayyiduna Abu Darda رضی اللہ عنہ once said to Sayyiduna Uwaymir رضی اللہ عنہ: "Uwaymir! Be mindful, how will it be with you on the day of resurrection when you are asked, Were you learned or ignorant?" If you say, "I was learned,' then you will be asked, 'How did you practice whatever you had learnt?" And, if you say, 'I was ignorant, then you will be questioned, 'what was the reason that you remained ignorant and did not acquire knowledge?"

SECTION III اَلْفَصْلُ الثَّالِثُ

EXCELLENCE LIES NOT IN COLOUR BUT IN PIETY

(٥١٩٨) عَنْ اَبِيْ ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهٗ اِنَّكَ لَسْتَ بِخَيْرٍ مِنْ اَحْمَرَ وَلَا اَسْوَدَ اِلَّا اَنْ تَفْضُلَهٗ بِتَقْوٰى۔ (رواه احمد)

5198. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, to him, "surely, you are not better than the red-skinned or the black-skinned, unless you are superior to either of them in taqwa (piety)(Piety, God fearing).[2]

COMMENTARY: No human being excels another on account of his looks, colour or descent. Rather, excellence lies in good manners and righteousness.

Abbas used to call non-Arabs (احمر) red-skinned. The Arabs were called (اسود) black skinned.

Shaykh Abdul Haq رحمہ اللہ excellence depends only on taqwa (piety)and on no other attribute or peculiarity. It is as Allah says.

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ

{Surely the noblest of you, in Allah's sight, is the one who is most pious of you} (49: 13)

Taqwa (piety)has many kinds of degrees. The lowest kind or the lowest degree is to abstain from visible polytheism in every condition, at all times.

The kind or degree that is in-between is to abstain from every kind of sin, every kind of evil every kind of vain talk or deed and every kind of invisible polytheism.

The most superior kind of taqwa (piety)is to be attached to Allah all the time. Never must thought of other than Allah be allowed to come to the mind.

EXCELLENCE OF ASCETICISM

(٥١٩٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَازَهِدَ عَبْدٌ فِي الدُّنْيَا اِلَّا اَنْبَتَ اللّٰهُ الْحِكْمَةَ فِيْ قَلْبِهٖ وَاَنْطَقَ بِهَا لِسَانَهٗ وَبَصَّرَهٗ عَيْبَ الدُّنْيَا وَدَائَهَا وَدَوَائَهَا وَاَخْرَجَهٗ مِنْهَا سَالِمًا اِلٰى دَارِ السَّلَامِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ

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[1] Tirmidhi # 2416 (7424)

[2] Musnad Ahmad # 5-158.

شُعَبِ الْاِيْمَانِ۔

5199. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone observes abstinence in this world (from worldly possession and position as is in excess of his wants) then Allah grows in his heart wisdom (which is Divine awareness and conviction) causes his tongue to speak it, makes him see the defects of this world (like grief, poverty, death, etc), its maladies and their remedy, and brings him out of it safely to dar us salaam the abode of peace)."[1]

COMMENTARY: Dar us salaam refers to paradise. Perfect and true safety will be found only in the hereafter and paradise. A pious man was asked, "How are you?" He said, "If Allah wills, there is safety provided I go to paradise."

SUCCESS & PROSPERITY DEPENDS ON SINCERITY OF FAITH

(٥٢٠٠) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ اَفْلَحَ مَنْ اَخْلَصَ اللّٰهُ قَلْبَهٗ لِلْاِيْمَانِ وَجَعَلَ قَلْبَهٗ سَلِيْمًا وَلِسَانَهٗ صَادِقًا وَنَفْسَهٗ مُطْمَئِنَّةً وَخَلِيْقَتَهٗ مُسْتَقِيْمَةً وَجَعَلَ اُذُنَهٗ مُسْتَمِعَةً وَعَيْنَهٗ نَاظِرَةً فَاَمَّا الْاُذُنُ نَقَمِعٌ وَاَمَّا الْعَيْنُ فَمُقِرَّةٌ لِمَايُوْعِى الْقَلْبُ وَقَدْ اَفْلَحَ مَنْ جُعِلَ قَلْبُهٗ وَاعِيًا۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5200. Sayyiduna Abu dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is successful whose heart Allah has made sincere towards faith (free of Hypocrisy), whose heart He has made safe and protected (from rancour, jealously and evil), his tongue truthful his soul satisfied and content his nature straight (not awry and inclined to falsehood) and his ears He made hear (the true words) and his eye sees (the signs of the unity of his Lord). So, the ear is a funnel (pouring truth to the heart) and the eye is an archive of what the heart preserves. He is successful whose heart is enabled to preserve (the truth and true things)."[2]

COMMENTARY: The funnel or strainer is used to pour liquid into a narrow mounted vessel. So the ear is the medium through which truth is conveyed to the heart and mind. The ear hears it and the heart accepts it.

The eye is the archive or store of what it sees and that heart is the vessel for them or they make the heart their vessel. They enter the heart via the eyes. Then they are preserved there. 'So, he who hears the truth and sees it and pours it into his heart to preserve it, keeping to the truth in all circumstances, is certainly triumphant.

DISBELIEVERS ARE TAKEN TO PUNISHMENT GRADUALLY THROUGH THEIR WEALTH

(٥٢٠١) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَأَيْتَ اللّٰهَ عَزَّوَجَلَّ يُعْطِى الْعَبْدَ مِنَ الدُّنْيَا عَلٰى مَعَاصِيْهِ مَايُحِبُّ فَاِنَّمَا هُوَ اِسْتِدْرَاجٌ ثُمَّ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ حَتّٰى اِذَا فَرِحُوْا بِمَا اُوْتُوْا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ رواه احمد۔

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[1] Bayhaqi in Shu'ab ul eeman # 10532.

[2] Musnad Ahmad 5-147, Bayhaqi in Sh'ub ul eeman # 108.

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5201. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "when you see that Allah, Mighty and Glorious, gives a man through he is involved in sin and disobedience, what he loves most (wealth and property), it is only inching him gradually towards destruction."
Then, Allah's Messenger صلی اللہ علیہ وسلم recited the verse:

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ

حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ

{Thereafter, when they forgot the advice they were given, we opened for them the doors of everything, so that when they became proud of what they were given, we seized them suddenly and they were left in despair}[1] (6: 44)

COMMENTARY: The Arabic word (استدراج) is advancing someone little by little. The disbeliever or the sinner is advanced gradually into prosperity so that he is in an illusion that he is getting favours. He does not repent but carries on in his ways. Allah takes him, little by little towards punishment until he is destroyed and is in total despair.

ASCETICS KEEP NO PROPERTY WITH THEM

(٥٢٠٢) وَعَنْ اَبِيْ اُمَامَةَ اَنَّ رَجُلًا مِنْ اَهْلِ الصُّفَّةِ تُوُفِّيَ وَتَرَكَ دِيْنَارًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيَّةٌ قَالَ ثُمَّ تُوُفِّيَ اٰخَرُ فَتَرَكَ دِيْنَارَيْنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيَّتَانِ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5202. Sayyiduna Abu Umamamh رضی اللہ عنہ narrated that a man belonging to the ahl us suffah رضی اللہ عنہ died leaving one dinar. Allah's Messenger صلی اللہ علیہ وسلم said, This is a branding of his forehead, back and sides)." He narrated further that another (of them) died (afterwards) leaving two dinars. Allah's Messenger صلی اللہ علیہ وسلم said, "They are two brandings."[2]

COMMENTARY: The ahl us suffah or the ashab us suffah were the poor. Homeless sahabah (Prophet's Companions) رضی اللہ عنہم who stayed in the suffah permanently. It was a roofed enclosure attached to the Masjid Nabawi. In the beginning when the qiblah of the Muslims was in the direction of Baytul Maqdas this place was used as a mosque. When the Ka'bah was made the qiblah, this place was left as it was while the Masjid Nabawi was built next to it.
The sahabah (Prophet's Companions) رضی اللہ عنہم who resided in the suffah numbered between seventy and eighty, but their number kept increasing or decreasing. They had no residence of their own, no property, no occupation and no family. So, they adopted perfect zuhd (abstinence) (asceticism). They remained in this place, trusting and depending only on Allah. All the time, they engaged in dhikr (remembrance of Allah), worship, recital of the Quran and memorizing the ahadith (tradition) of the Prophet صلی اللہ علیہ وسلم blessings and light poured on them continuously and they were called (اضیاف اللہ) - (adyaf Allah) Allah's guests. The sahabah (Prophet's Companions) رضی اللہ عنہم, who could, helped them and

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[1] Musnad Ahmad 4-145.

[2] Musnad Ahmad 5-258, Bayhaqi in shu'ab ul eeman # 6965.

served them. Some of them sent to them food and drink very honourbly. Some took them home as guests and served them. Quite a few of ahl us suffah رضی اللہ عنہ were offered exclusive favour of Allah's Messenger صلی اللہ علیہ وسلم and ate food at his house. Sometime they were witnesses to the Prophet's صلی اللہ علیہ وسلم miracles when a little food became enough for all of them, like when a bowl of milk, that was not enough for even one person, satiated all of them.

The Prophet صلی اللہ علیہ وسلم was commanded by Allah to visit them often, So, he visited them regularly and never let them feel helpless and lonely, saying to them, "Don't feel cut off. I am one of you." He gave them glad tidings that they would be with him in the hereafter in paradise. The well-known companion, Abu Hurayrah رضی اللہ عنہ, was also one of the ahl us suffah (رضی اللہ عنہم اجمعین)

While the Sufis resemble the ahl us suffah (because of their abstinence), yet it is incorrect to say that the word sufi is derived from the word suffah, and to say that one who practices abstinence is called a sufi because of the word suffah. However, in their conduct and way of life, the Sufis may be said to resemble the ahl us suffah.[1]

THE HADITH (TRADITION) ITSELF: The members of the ahl us suffah who had died leaving behind a couple of dinars had not violated the commands of Shari'ah (divine law). If anyone pay zakah (Annual due charity) on his wealth and discharges other obligations, then he is not disallowed by Shari'ah (divine law) to amass large wealth. But if he has accumulated treasures and does not pay zakah (Annual due charity) or give rights of others, then, undoubtedly, it is forbidden. In spite of this edict, we cannot deny that the ascetics who abandon the world and shut their eyes to everything to adopt poverty and tawakkal, are of an altogether distinct character. It is improper that they possess even the least and pitiable amount of worldly wealth in excess of their needs. So, the Prophet's صلی اللہ علیہ وسلم words are a strict warning against a resolve to observe poverty that is defaulted. This is why the narrator specified that the man belonged to the ahl us suffah رضی اللہ عنہ and he did not say 'one of the sahabah (Prophet's Companions) رضی اللہ عنہم.' In that case, it would not have been as serious. The qualifications of the ahlus suffah did not permit them to own even a single dirham or dinar.

ANOTHER VIEW: Mulla Ali Qari رحمہ اللہ has presented another explanation of this hadith (tradition). Both these sahabah (Prophet's Companions) رضی اللہ عنہم lived with the extremely poor people (of the ahl us suffah) so that people gave them charity and fed them for the sake of Allah. So, the two men were among the mendicants (dependent on alms) because of lack of property of their pitiable condition. However, if any one possesses provision enough to support him even for one day, then it is absolutely unlawful for him to stretch his hands before others seeking their help. Hence, those two men who ate from the charity of other people perpetrated the unlawful because many people brought their charities the ahl us suffah.

Thus if a person feigns to be poor and needy by wearing torn garments and living in a bad shape, or by assuming the garb of the Sufis and shaykhs (leading religious scholars), but owns some cash or legal tender of any kind (meaning, money, gold or silver, and he accepts charity of other people for his personal purposes, then those things are forbidden to

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[1] See the Life of Prophet Muh[illegible] Isha'at, Karachi.

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him. Similarly, if anyone presents himself as a scholar, a righteous man or a virtuous (noble) man which he is not and people give him something because of his goodness then whatever they give is not lawful for him.

AN EXAMPLE: Shaykh Abu Ishaq Ghadhruiy (گاذروئی) saw some poor people around a meal that had been prepared for the deserving needy. He said to them, "You are eating the unlawful." The poor people stopped eating. Then the shaykh said, "This food is for such people who have no kind of worldly wealth. So, if there is any of you who owns nothing, he may eat this food, but not if he has any thing." So, some of them ate the food and others moved away from there. The Shaykh then commented, Allah is Glorified! It is just one kind of food, but it is lawful for some and unlawful for some."

This means that as for such awqat (lrusts) as are only for the poor, it is not at all lawful for one who is rich in the eyes of Shari'ah (divine law) to use their revenues and their services for personal ends. Thus, it is absolutely unlawful for those who are not poor and needy to reside without paying rent in such homes and rooms as are dedicated for the poor and needy only. Indeed, Allamah ibn Hammam رحمه الله has said explicitly that it is forbidden to the rich to reside without paying rent in the rooms of the Khanqas (retreats of Sufis and mentors) as are waqf property (dedicated).

WAQF OF THE TWO HARAMS: Therefore, we must not regard the opinion as reliable which suggests that the awqaf of the two Harams (of Makkah and Madinah) are allowed both to the poor and the rich. Even if we know that those who had made the waqf (and established the trust) ha d declared it to be for all, it is not allowed to the rich to benefit from it. In our opinion, it is not correct to make a waqf for the rich of anything when he is free and not restricted.

AVOID AMASSING WORLDLY PROPERTY

(٥٢٠٣) وَعَنْ مُعَاوِيَةَ اَنَّهُ دَخَلَ عَلٰى خَالِهِ ابْنِ اَبِيْ هَاشِمِ بْنِ عُتْبَةَ يَعُوْدُهُ فَبَكٰى اَبُوْهَاشِمٍ فَقَالَ مَايُبْكِيْكَ يَا خَالِ اَوَجَعٌ يُشْئِزُكَ اَمْ حِرْصٌ عَلَى الدُّنْيَا قَالَ كَلَّا وَلٰكِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَهِدَ اِلَيْنَا عَهْدًا لَمْ اٰخُذْ بِهٖ قَالَ وَمَا ذٰلِكَ قَالَ سَمِعْتُهُ يَقُوْلُ اِنَّمَا يَكْفِيْكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِيْ سَبِيْلِ اللّٰهِ وَاِنِّيْ اُرَانِيْ قَدْجَمَعْتُ۔ (رواه احمد والترمذی والنسائی وابن ماجة)

5203. Sayyiduna Muawiyah (ibn Abu Sufyan) رضی الله عنه narrated that (once) he visited his maternal uncle, Abu Hashim ibn Utbah رضی الله عنه (who was ill). Abu Hashim رضی الله عنه wept (while they were conversing). So, he asked "what makes you weep, O uncle? Is it pain that makes you restless, or a desire to stay on in world?' He said "Certainly not! But, Allah's Messenger صلی الله علیه وسلم had given us an instruction which I have failed to follow." He asked." (what was it? He said, "I had heard him say, Indeed, of the possessions of the world it should suffice you to have a servant and a riding beast (to take part in jihad (crusade)) for Allah's sake' But, I presume (or see) that I have piled up possessions."[1]

COMMENTARY: the word (اُرانی) - (Urani) means, 'I presume' (that I have piled...). But, in same manuscripts it is (ارانی) - Arani) 'I see' (that...).

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[1] Tirmidhi # 2327.

PATH OF THE HEREAFTER WILL BE EASY WITHOUT

(٥٢٠٤) وَعَنْ اُمِّ الدَّرْدَاءِ قَالَتْ قُلْتُ لِاَبِي الدَّرْدَآءِ مَالَكَ لَا تَطْلُبُ كَمَا يَطْلُبُ فُلَانٌ فَقَالَ اِنِّي سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَمَامَكُمْ عَقَبَةً كُؤُدًا لَايَجُوْزُهَا الْمُثْقِلُوْنَ فَاُحِبُّ اَنْ اَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ۔

5204. Sayyidah Umm Darda رضی اللہ عنہا narrated that she asked Sayyiduna Abu Darda رضی اللہ عنہ, "What is wrong with you that you do not ask for things (wealth and position from the Prophet صلی اللہ علیہ وسلم or the sahabah) رضی اللہ عنہم as certain people do?" So, he said, "I desist from it because) I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Ahead of you lies a different climb that the heavily laden cannot ascend,' So, I like that I should be light for that climb."[1]

COMMENTARY: The difficult climb means death, grave, the gathering and the terrible things associated with them.

The heavily laden are they who bear on their shoulders wealth, high office of rank and such worldly prosperity. Between a believer's worldly life and his final destination (of paradise) is a very trying terrain. Clearly, anyone, who plans to travel through such a difficult path, will not carry a burden. He will be as light as possible to traverse in an easy, comfortable manner.

Hence, if you wish to arrive at your final destination very easily then make yourself light without worldly possessions and positions of rank. You will then not find abstacles on your path to paradise and the difficult climb will become easy.

This is why it is said:

فَاِذَا الْمُخِفُّوْنَ وَهَلَكَ الْمُثْقِلُوْنَ

[The light weights succeeded, but the heavily burdened failed.]

DO NOT BE WORLDLY MINDED

(٥٢٠٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ مِنْ اَحَدٍ يَمْشِيْ عَلَى الْمَآءِ اِلَّا ابْتَلَّتْ قَدَمَاهُ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ قَالَ كَذٰلِكَ صَاحِبُ الدُّنْيَا لَا يَسْلَمُ مِنَ الذُّنُوْبِ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ

5205. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Is there any who can walk on water without getting his feet wet?" They said, "No, O Messenger of Allah!" He said, "so it is with the man of the world. He cannot be safe from sins."[2]

COMMENTARY: One who succumbs to the love of the world cannot preserve himself from being soiled with sin. Even one who is not overcome with love of the world cannot save himself committing sin because of his wealth and property and worldly pursuits.

This hadith (tradition) means to caution the rich and to invite them towards abstinence. It emphasizes that we must prefer benefits of this world and preserve ourselves from suffering loss in the hereafter more than loss in this world. Any loss in the next world is

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[1] Bayhaqi # 10408.

[2] Bayhaqi in Shu'ab ul eeman # 10457.

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more serious than poverty in this life, and affluence is more liable than poverty to damage one's hereafter, Besides, is this merit of poverty less in any way that the poor (who showed patience and contentment) will enter paradise five hundred years earliest than the rich?

ALLAH'S COMMAND TO THE PROPHET صلى الله عليه وسلم

(٥٢٠٦) وَعَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا أُوْحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَأَكُوْنَ مِنَ التَّاجِرِيْنَ وَلٰكِنْ أُوْحِيَ إِلَيَّ أَنْ سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَأَبُوْنُعَيْمٍ فِي الْحِلْيَةِ عَنْ أَبِيْ مُسْلِمٍ۔

5206. Sayyiduna Jubayr ibn Nufayr رحمه الله narrated that in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "It has not been revealed to me that I should collect wealth and be among the traders. But, the revelation that I have received is:

سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ

{So glorify the praise of your Lord and be you of the prostrate. And worship your Lord, until there comes to you the certainty (of death).}[1] (15: 98-99)

COMMENTARY: The Prophet صلى الله عليه وسلم disclosed in this saying that he has been directed by Allah to occupy himself all the time in glorifying and praising him and in worship of Him, particularly through salah (prayer). He should be so occupied till the last day of his life. He said, "where do I have time to engage in business and in worldly pursuits."

EARNING WORLDLY WEALTH LAWFULLY FOR PIOUS PURPOSES

(٥٢٠٧) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الدُّنْيَا حَلَالًا اِسْتِعْفَافًا عَنِ الْمَسْئَلَةِ وَسَعْيًا عَلٰى أَهْلِهٖ وَتَعَطُّفًا عَلٰى جَارِهٖ لَقِيَ اللّٰهَ تَعَالٰى يَوْمَ الْقِيٰمَةِ وَ وَجْهُهٗ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا مُكَاثِرًا مُفَاخِرًا مُرَائِيًا لَقِيَ اللّٰهَ تَعَالٰى وَ هُوَ عَلَيْهِ غَضْبَانُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَأَبُوْنُعَيْمٍ فِي الْحِلْيَةِ۔

5207. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who earns worldly possessions in a lawful way aiming, thereby to preserve himself from begging, to support his family and to maintain kind relationship with his neighbour, will meet Allah, the glorious on the day of resurrection, with his face (bright and happy) like the moon on the night when it is full.

As for him who earns worldly possessions in a lawful way and amasses much, being arrogant about it, demonstrating to dictate other people he will meet Allah, the Glorious while He is angry on this man."[2]

COMMENTARY: It is worth pondering that the second kind of man is earning in a lawful manner yet he will meet Allah and find Him angry at him because of his greed and arrogance. How would it be with one like him but who earns in an unlawful manner?

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[1] Sharh as sunnah (Holy Prophet's practice) # 4036, Abu Na'aym in al Hilyah from Abu Muslim.

[2] Bayhaqi in Shu'ab ul eeman # 10375, Abu Nu'aym in al-Hilyah.

KEYS & LOCKS FOR TREASURES

(٥٢٠٨) وَعَنْ سَهْلِ بْنِ سَعْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ هٰذَا الْخَيْرَ خَزَآئِنُ لِتِلْكَ الْخَزَآئِنِ مَفَاتِيْحَ فَطُوْبٰى لِعَبْدٍ جَعَلَهُ اللّٰهُ تَعَالٰى مِفْتَاحًا لِلْخَيْرِ مِغْلَاقًا لِلشَّرِّ وَوَيْلٌ لِعَبْدٍ جَعَلَهُ اللّٰهُ مِفْتَاحًا لِلشَّرِ مِغْلَاقًا لِلْخَيْرِ۔ (رواه ابن ماجة)

5208. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Those good things (meaning, wealth, etc) are treasures. For these treasures there are keys. Glad tidings for the man whom Allah has made a key for good and a lock for evil. But, woe to the man whom Allah has made a key for evil and a lock for good."[1]

COMMENTARY: This translation is taken from As-aatul lama'at of Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ. As for Mulla Ali Qari رحمہ اللہ, he has explained (هذا الخير), 'these good things has what intrinsically good while 'treasures' are many kinds of the good things.

Keys represent hand of the pious men who are representatives of Allah on earth. 'keys for good' mean their adopting pious things and spreading them, through knowledge and deed, manners of charity in Allah's path.

'The keys of evil' are obstructions to good and piety and the unlocking the evil things. This may be through disbelief polytheism, rebellion, etc

Imam Raghib said 'good' is to what everyone turns. 'Evil' is the opposite of 'good', But, the same thing (Like wealth) may be 'good' for one person and evil for another.

Again, this applies also to learning. It may produce good as well as evil depending on the person concerned. Some use it for good and some for evil purpose. So, too worship may be sincere. It can also be ostentatious. Weapons too may be used for jihad (crusade), or evil purposes like killing, etc. So, they may take to paradise or to hell.

RAISING UNNECESSARY BUILDINGS

(٥٢٠٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَمْ يُبَارَكْ لِلْعَبْدِ فِيْ مَالِهٖ جَعَلَهُ فِي الْمَاءِ وَالطِّيْنِ۔

5209. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when there is no blessing for man in his property (and he is not inclined to spend it on pious causes), he puts it in water and clay (raising more than necessary buildings and adorning them)."[2]

(٥٢١٠) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الْحَرَامَ فِي الْبُنْيَانِ فَاِنَّهٗ اَسَاسُ الْخَرَابِ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5210. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Refrain from applying unlawful wealth in building; for that is the root of ruin (or religion or the building itself)"[3]

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[1] Ibn Majah # 238.

[2] Bayahqi in Shu'ab ul eeman # 10719.

[3] Bayhaqi in Shu'ab ul eeman # 10722.

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(Or, "Refrain from using unlawful means....)[1]

COMMENTARY: Lawful wealth must be invested in buildings so that no damage is done to the edifice However, it is also translated as: "Refrain from adopting unlawful means (and things) in the process of constructing building." It boils down to the same conclusion: 'do not build necessarily!'

While 'root of ruin' suggests ruin in religion, it could also mean a bad, fault y construction. After all, the final fate of the building is its destruction. It is said: لدوا للموت وابنوا للخراب - create that it may expire, build that it may perish.

Some exponents interpret the hadith (tradition) to mean; Refrain from committing unlawful acts and sins in buildings. Do not erect edifices to further evil deeds in them and as a den for wicked and indecent gangsters.

Mulla Ali Qari رضی اللہ عنہ has said that the command not to use unlawful wealth in raising edifices implies either that it is permitted to use lawful wealth in erecting (unnecessary) building, or that it is not permitted to do so.

He concludes that the second possibility is more in keeping with the subject of this chapter.

FOOLISH TO COLLECT WEALTH

(٥٢١١) وَعَنْ عَآئِشَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهٗ وَمَالُ مَنْ لَا مَالَ لَهٗ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهٗ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5211. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world is the home of one who has no home and the property of one who has no property. And only he heard (wealthy and property) for it who has no sense.[2]

COMMENTARY: The world is short lived. It is not possible to live in it for ever. So, he who assumes it as his permanent home is as though he has no other home.

Similarly, if anyone who has wealth but does not put it to good use when he is as though he has no wealth.

Some marginal notes to Mishkat say that since the worldly wealth and house will not last long, they should not be called property and home.

If anyone is satisfied with his worldly home and property as never ending then he does not deserve a dwelling and blessings in the hereafter. It is as Allah's words:

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا

{Surely those who expect not the meeting with us and are well pleased with the life of this world and satisfied therewith...} (10: 7)

And

يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ

{He thinks that his wealth will make him live forever} (104: 3)

He is foolish who collects wealth because the world is dear to him or hopes to keep it forever or merely for tem opal benefits.

Mulla Ali Qari رحمہ اللہ sums up the hadith (tradition) to mean: The world is not worth taking

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[1] See comments.

[2] Musnad Ahmad 6-71, Bayhaqi in Shu'ab ul eeman # 10638.

up as a dwelling unless one wishes to be deprived to his home of the hereafter. And, only he will regard its wealth as worthy who likes to be deprive of the wealth of the hereafter. Those who are destined to have a permanent abode in the hereafter and its bounties, do no not esteem this world and its wealth and worth while.

WINE IS ROOT OF ALL EVIL

(٥٢١٢-٥٢١٣) وَعَنْ حُذَيْفَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ خُطْبَتِهِ الْخَمْرُ جِمَاعُ الْإِثْمِ وَالنِّسَآءُ حَبَائِلُ الشَّيْطَانِ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ قَالَ وَسَمِعْتُهُ يَقُوْلُ اَخِّرُوْا النِّسَآءَ حَيْثُ اَخَّرَهُنَّ اللّٰهُ۔ رَوَاهُ رَزِيْنٌ وروى الْبَيْهَقِيُّ مِنْهُ فِيْ شُعَبِ الْإِيْمَانِ عَنِ الْحَسَنِ مُرْسَلًا حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيْئَةٍ۔

5212. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he heard Allah's messenger صلی اللہ علیہ وسلم say in his sermon. "Wine cause sins to pile up (because he who drinks it goes on committing sin). Women are the traps of the devil and love of the world is the essence of every sin."

He also narrated that he heard him say, "Let women follow just as Allah has made them follow."[1]

(It is as they are mentioned in the Quran after men are mentioned.)

5213. Sayyiduna Hasan (Busri) رحمہ اللہ narrated that in a mursal (form only the portion: "Love of the world is the essence of all sin."[2]

COMMENTARY: Tabarani رحمہ اللہ has transmitted the hadith (tradition) narrated by Sayyiduna Ibn Abbas رضی اللہ عنہ.

الخمر الفواحش واكبر الكبائر من شربها وقع على امه وخالته وعمته

'Wine is (the root of all) indecency and the gravest of the grave sins. The man who consumes it is as though he had sexual intercourse with his mother, his maternal aunt and his paternal aunt."

It is reported that a man was instructed to prostate to an idol, but he refused to do so. Next, he was commanded to kill someone. Again he did not obey the command. Then, he was asked to have illicit sexual intercourse with a woman, but he did not submit. When he was told afterwards to drink wine, he agreed to drank it. Not only that! After consuming wine, he perpetrated every sin that he was invited to commit but had refused.

The love of the world is the essence of every sin because it instigates man to different kinds of evil. He is helpless because of his love, so he perpetrates the forbidden and the sins. On the other hand, abstinence is the essence of every form of worship. This may be put in these words; he who begins to love the world cannot be brought back to the right path by all the (religious) mentors and reformers. And, he who chooses to abandon the world cannot be sent astray by all the corrupt and misled people.

Teebi رحمہ اللہ said that each of the three phrases of this hadith (tradition) is comprehensive by itself Most of the sins are covered by them. Each of them; wine, women and love of the world is the root of many evil by itself.

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[1] Razin (Musanaf Abdur Razaq # 4715 only between follow just as..."

[2] Bayhaqi in Shu'ab ul eeman # 10501.

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FEARFUL THINGS

(٥٢١٤) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخْوَفَ مَا اَتَخَوَّفُ عَلٰى اُمَّتِيَ الْهَوٰى وَطُوْلُ الْاَمَلِ فَاَمَّا الْهَوٰى فَيَصُدُّ عَنِ الْحَقِّ وَاَمَّا طُوْلُ الْاَمَلِ فَيُنْسِى الْاٰخِرَةَ وَهٰذِهِ الدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ وَهٰذِهِ الْاٰخِرَةُ مُرْتَحِلَةٌ قَادِمَةٌ وَلِكُلٍّ وَاحِدَةٍ مِنْهُمَا بَنُوْنَ فَاِنِ اسْتَطَعْتُمْ اَنْ لَّا تَكُوْنُوْا مِنْ بَنِي الدُّنْيَا فَافْعَلُوْا فَاِنَّكُمُ الْيَوْمَ فِيْ دَارِالْعَمَلِ وَلَا حِسَابَ وَاَنْتُمْ غَدًا فِيْ دَارِ الْاٰخِرَةِ وَلَا عَمَلَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5214. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I fear most for my people: passion and tall hopes (because of putting off good deeds and desire for long life). Passion prevents accepting the truth because it is false) and hope for a long life makes one forget the hereafter. This world is passing away while the hereafter draws nearer. The one moves distant and the other gets closer, moment by moment.) Both have sons (who follow one or the other). If you are able to avoid being sons of the world, do so because, you are in the world of deeds today and not of being subject to reckoning. But, you will go tomorrow to the house of the hereafter where deeds cannot be done. (So seize the opportunity and do something before the terms comes to you).[1]

COMMENTARY: The world is moving gradually towards its end with all its temptations. Those who live in it do not even feel that it is travelling to its final destination. At the same time, the hereafter draws nearer. So, the end comes faster for the world.

Not being subject to reckoning applies to the sinner to make him realize, otherwise a hadith (tradition) instructs us:

حَاسِبُوْا اَنْفُسَكُمْ قَبْلَ اَنْ تُحَاسَبُوْا

"Take your account yourselves before your account is taken."

WORLD IS ABODE OF DEEDS

(٥٢١٥) وَعَنْ عَلِيٍّ قَالَ ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً وَارْتَحَلَتِ الْاٰخِرَةُ مُقْبِلَةً وَلِكُلٍّ وَاحِدَةٍ مِّنْهُمَا بَنُوْنَ فَكُوْنُوْا مِنْ اَبْنَآءِ الْاٰخِرَةِ وَلَا تَكُوْنُوْا مِنْ اَبْنَاءِ الدُّنْيَا فَاِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ وَغَدًا حِسَابٌ وَلَا عَمَلَ۔ رَوَاهُ الْبُخَارِيُّ فِيْ تَرْجَمَةِ بَابٍ۔

5215. Sayyiduna Ali رضی اللہ عنہ narrated (in a mawquf manner), "The world travels away having turned its face away while the hereafter travels towards, us. Both of them have sons. You should (do good deeds and) be sons of the hereafter, but do not be sons of the world (by being unmindful of the hereafter and craving for the world). Know! To day is a day of deeds and not of being subjected to reckoning. But, tomorrow (the day of judgement) is a day of reckoning and not for deeds."[2]

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[1] Bayhaqi # 10616.

[2] Bukhar Book 81 (Ar Riqaq), Chapter 4 (Hope 4 hoping too much) heading (before hadith (tradition) # 6417).

COMMENTARY: Though this hadith (tradition) is termed mawquf, yet its subject is identical to the previous (# 5214) of Jabir رضی اللہ عنہ which is marfu. So the wording are the prophet's صلی اللہ علیہ وسلم.

WORLD IS NOT ALASTING PROVISION

(٥٢١٦) وَعَنْ عَمْرٍو وَاَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَقَالَ فِيْ خُطْبَتِهٖ اَلَا اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَّا كُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ اَلَا وَاِنَّ الْاٰخِرَةَ اَجَلٌ صَادِقٌ وَيَقْضِيْ فِيْهَا مَلِكٌ قَادِرٌ اَلَا وَاِنَّ الْخَيْرَ كُلَّهٗ بِحَذَا فِيْرِهٖ فِي الْجَنَّةِ اَلَا وَاِنَّ الشَّرَّ كُلَّهٗ بِحَذَا فِيْرِهٖ فِي النَّارِ اَلَا فَاعْمَلُوْا وَاَنْتُمْ مِنَ اللّٰهِ عَلٰى حَذَرٍ وَاعْلَمُوْا اَنَّكُمْ مُعْرَضُوْنَ عَلٰى اَعْمَالِكُمْ مَنْ يَّعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ۔ (رواه الشافعي)

5216. Sayyiduna Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said while delivering a sermon one day, "Know! The world is a vulnerable property of which the pious and evil eat. And, know! The hereafter is a true term that will secure certainly when an omnipotent sovereign will judge. Know! All good completely lies in paradise, in all its kinds and know! Evil, all of it, lies in hell, in all forms. So, perform good deeds and fear Allah. And know that you will be shown your deeds (when you are before Allah)!

مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ

{So whoever has done an atom's weight of good, shall see it, And whoever has done as atom's weight of evil shall see it.}[1] (99: 7-8)

COMMENTARY: The final words could also mean: your deeds will be brought before you (On the day of resurrection). Or, you will be presented before Allah in accordance with your deeds. But, the correct and explicit meaning is: you will be presented with your deeds (before Allah). (this is as in the text of the hadith (tradition),) And you will receive reward of punishment according to your deeds.

(٥٢١٧) وَعَنْ شَدَّادٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يَا اَيُّهَا النَّاسُ اِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَا كُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ وَاِنَّ الْاٰخِرَةَ وَعْدٌ صَادِقٌ يَحْكُمُ فِيْهَا مَلِكٌ عَادِلٌ قَادِرٌ يُحِقُّ فِيْهَا الْحَقَّ وَيُبْطِلَ الْبَاطِلَ كُوْنُوْا مِنْ اَبْنَاءِ الْاٰخِرَةِ وَلَا تَكُوْنُوْا مِنْ اَبْنَاءِ الدُّنْيَا فَاِنَّ كُلَّ اُمٍّ يَتْبَعُهَا وَلَدُهَا۔

5217. Sayyiduna Shaddad رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "O you people! The world is perished property of which the pious and the evil eat. And the hereafter is a true promise in which a Just and omnipotent king will judge, He will establish the truth and eliminate the false. (The true and false will be distinguished through reward and punishment). So, be you among the sons of the hereafter and be not among the sons of the world, for every mother is followed by her child."[2]

COMMENTARY: Mulla Ali Qari رحمہ اللہ said that one who is lost in the world will go to hell

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[1] Imam Shafi رحمہ اللہ (Musnad)

[2] Abu Nu'aym 1-264 in HIlyah.

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because the world is false and its destination is hell. But, as for him who craves for the hereafter, he will go to paradise because the place of truth is paradise.
Shaykh Abdul Haq رحمه‌الله has commented that one who will be the son of the hereafter will follow it and perform deeds for it. He who is son of the world will follow it and his actions will be for it.

LITTLE IS BETTER

(٥٢١٨) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا طَلَعَتِ الشَّمْسُ اِلَّا وَبِجَنْبَتَيْهَا مَلَكَانِ يُنَادِيَانِ يُسْمِعَانِ الْخَلَائِقَ غَيْرَ الثَّقَلَيْنِ يَاَيُّهَا النَّاسُ هَلُمُّوْا اِلٰى رَبِّكُمْ مَاقَلَّ وَكَفٰى خَيْرٌ مِمَّا كَثُرَ وَاَلْهٰى۔ رَوَاهُ مَا اَبُوْنَعِيْمٍ فِي الْحِلْيَةِ۔

5218. Sayyiduna Abu Darda رضی‌الله‌عنه narrated that Allah's Messenger صلی‌الله‌علیه‌وسلم said, "Never does the sun rise without two angels being on either side of it, calling out for all creatures except men and jinns, to hear. (they call out:) 'O people! Come to your Lord (and obey His commands, shunning everything). What is littler (but) sufficient (to cover religious obligations and provision for the hereafter) is better than that which is plenty but causes negligence (of worship and deprives of peace and contentment)."[1]

COMMENTARY: The angels call out the message addressed to men and jinn because they are the responsible ones. But, since their ears do not pick up the calls of the angels, the Prophet صلی‌الله‌علیه‌وسلم has conveyed it to them in his words in this hadith (tradition). So, the purpose is served.
Only man is address because he is more greedy of wealth and more negligent of the hereafter. He forgets his creator for the sake of the world and its wealth keeps him away from remembrance and worship of his Lord.
Hence, he is called to come to the eight path that will take him to a good reward in the hereafter.

MEN'S GREED FOR WORLDLY POSSESSIONS

(٥٢١٩) وَعَنْ اَبِيْ هُرَيْرَةَ يَبْلُغُ بِهٖ قَالَ اِذَا مَاتَ الْمَيِّتُ قَالَتِ الْمَلٰئِكَةُ مَا قَدَّمَ وَقَالُوْا بَنُوْا اٰدَمَ مَاخَلَّفَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5219. Sayyiduna Abu Hurayrah رضی‌الله‌عنه narrated tracing this tradition to the Prophet صلی‌الله‌علیه‌وسلم (meaning, a marfu hadith (tradition)), "when anyone dies the angels ask, 'what has he sent ahead (for the hereafter?' But, the children of Aadam علیه‌السلام (his heirs) ask, 'what has he left behind?"[2]

THE HEREAFTER IS JUST ROUND THE CORNER

(٥٢٢٠) وَعَنْ مَالِكٍ اَنَّ لُقْمَانَ قَالَ لِاِبْنِهٖ يَا بُنَيَّ اِنَّ النَّاسَ قَدْ تَطَاوَلَ عَلَيْهِمُ مَايُوْعَدُوْنَ وَهُمْ اِلَى الْاٰخِرَةِ سِرَاعًا يَذْهَبُوْنَ وَاِنَّكَ قَدِ اسْتَدْبَرْتَ الدُّنْيَا مُنْذُ كُنْتَ وَاسْتَقْبَلْتَ الْاٰخِرَةَ وَاِنَّكَ دَارًا تَسِيْرُ

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[1] Musnad Ahmad 5-197, Abu Nu'aym in HIlyah 1-226.
[2] Bayhaqi in Shu'ab ul eeman # 10475.

اِلَيْهَا اَقْرَبُ اِلَيْكَ مِنْ دَارٍ تَخْرُجُ مِنْهَا۔

5220. Sayyiduna Maalik رضی اللہ عنہ narrated that Sayyiduna Luqman علیہ السلام said to his son. "O son, that which man are promised (about resurrection, reckoning. Etc) has been (seemingly) put off her them, though they are hastening towards the hereafter. And, ever since you were born, you have put your back towards the world and are facing the hereafter. And, indeed the house to which you are hastening is nearer to you than the house from which you are coming out."[1]

(The promise seems to them to be a long way off though they are hastening....)

COMMENTARY: Since a long time has elapsed since the promise people imagine that the last Day (and reckoning etc) has been put off or delayed. The address is to the son but every individual is supposed to heed it.

The moment a human being is created, he begins to move away from this world moment by moment. One day, he will complete his journey and arrive at his destination.

This advice is meant to awaken men to the realities of the hereafter to which they are utterly heedless.

THE BEST PERSON

(۵۲۲۱) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النَّاسِ اَفْضَلُ قَالَ كُلُّ مَخْمُوْمِ الْقَلْبِ صُدُوْقِ اللِّسَانِ قَالُوْا صُدُوْقُ اللِّسَانِ نُعْرِفُهُ فَمَا مَخْمُوْمُ الْقَلْبِ قَالَ هُوَ النقی التَّقِيُّ لَا اِثْمَ عَلَيْهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5221. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated, "Someone asked Allah's Messenger صلی اللہ علیہ وسلم, 'which of the people is the best?' He said, 'Everyone who is (مخموم القلب) makhmum al qalb and possesses a truthful tongue. The sahabah (Prophet's Companions) رضی اللہ عنہم said, 'We know the truthful tongue, but what is makhmum ul qalb?' He said, "He (who is makhmun ul qalb) is pure at heart, God-fearing, has no sin, no injustice, no deceit and no jealously."[2]

COMMENTARY: Makhmum ul qalb is derived from (خمر) which means 'to sweep', 'to use the broom' 'to clean a well.' So makhmum ul qalb sweeps off his heart from the impurity of others than Allah and evil thoughts. He is sound at heart. Allah says of him:

اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ

{....except for him who comes to Allah with a sound heart.} (26: 89)

FOUR THINGS MAKE ONE DISINTERESTED WITH THE WORLD

(۵۲۲۲) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْبَعٌ اِذَا كُنَّ فِيْكَ فَلَا عَلَيْكَ مَافَاتَكَ الدُّنْيَا حِفْظُ اَمَانَةٍ وَصِدْقُ حَدِيْثٍ وَحُسْنُ خَلِيْقَةٍ وَعِفَّةٌ فِيْ طُعْمَةٍ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5222. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four characteristics are such that if found in you, it will not matter to you

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[1] Razin. See also Stories from the Quran, Seoharvi, pp 33-43, Darul Isha'at, Karachi.

[2] Ibn Majah # 491, Bayhaqi in S[illegible]

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whether the worldly gains accrue or not. They are;

(i) honouring a trust (which includes giving rights to Allah and to fellow men or to oneself),

(ii) speaking the truth,

(iii) possessing a good character, and

(iv) observing care in food (by abstaining from the unlawful and from overeating). [1]

COMMENTARY: Anyone who has these four qualities in him gets hold of the foundations of the blessings of the hereafter. He finds the path to spiritual progress. His heart and inner self becomes bright and he acquires the means to earn reward and blessings.

Hence, even if he does not get the good things of the world, he will not be dejected. Rather, he should be content, for, if he had got them, he would have suffered lack of concentration in spiritual matters and religious obligations.

TRUTHFULNESS TO GOOD CHARACTER

(٥٢٢٣) وَعَنْ مَالِكٍ قَالَ بَلَغَنِيْ اَنَّهٗ قِيْلَ لِلُقْمَانَ الْحَكِيْمِ مَابَلَغَ بِكَ مَانَرَى يَعْنِي الْفَضْلَ قَالَ صِدْقُ الْحَدِيْثِ وَاَدَاءُ الْاَمَانَةِ وَتَرْكُ مَالَا يَعْنِيْنِيْ۔ رَوَاهُ فِي الْمُؤَطَّا۔

5223. (Imam) Maalik رحمه الله said: I have learnt that Luqman رضى الله عنه, the wise, was asked, "What has brought you to that which we see?" This referred to his high rank. He said, "Truthful speech, fulfilling the trust and leaving that which does not concern me." [2]

COMMENTARY: True wisdom lies in truthful speech and pious conduct. These are the two lofty Jewels of human life that Sayyiduna Luqman رضى الله عنه took up and attained the high rank.

WHO WAS LUQMAN رضى الله عنه, THE WISE: He was the nephew of the Prophet, Sayyiduna Ayyub عليه السلام or his cousin (being the son of his maternal aunt).

The ulama (Scholars) differ on whether he himself was a Messenger and Prophet or not. However it is confirmed unanimously that he was a sage and a philosopher. He was an exceptionally righteous man. It is said that he had met about one thousand Prophets عليهم السلام and had attended their assemblies as a disciple and student.

According to a tradition of Sayyiduna Ibn Abbas رضى الله عنه, he was neither a Prophet (or Messenger) nor a king, but a black slave and shepherd. Allah granted him His acceptance, gave him wisdom and mentioned him in the Quran

(See Qasas ul Quran stories from the Quran - was luqman a Prophet - pp 33 etc. - Darul Isha'at, Karachi)

PIOUS DEEDS WILL INTERCEDE

(٥٢٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُجِيْءُ الْاَعْمَالُ فَتَجِيْءُ الصَّلٰوةُ فَتَقُوْلُ يَارَبِّ اَنَا الصَّلٰوةُ فَيَقُوْلُ اِنَّكِ عَلٰى خَيْرٍ فَتَجِيْءُ الصَّدَقَةُ فَتَقُوْلُ يَارَبِّ اَنَا الصَّدَقَةُ فَيَقُوْلُ اِنَّكِ عَلٰى خَيْرٍ ثُمَّ

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[1] Musnad Ahmad 2-177, Bayhaqi in Shu'ab ul eeman.

[2] Muwatta Maalik # 56. 7-17.

يَجِيْءُ الصِّيَامُ فَيَقُوْلُ يَارَبِّ اَنَا الصِّيَامُ فَيَقُوْلُ اِنَّكَ عَلٰى خَيْرٍ ثُمَّ تَجِيْءُ الْاَعْمَالُ عَلٰى ذٰلِكَ يَقُوْلُ اللّٰهُ تَعَالٰى اِنَّكَ عَلٰى خَيْرٍ ثُمَّ يَجِيْءُ الْاِسْلَامُ فَيَقُوْلُ يَارَبِّ اَنْتَ السَّلَامُ وَاَنَا الْاِسْلَامُ فَيَقُوْلُ اللّٰهُ تَعَالٰى اِنَّكَ عَلٰى خَيْرٍ بِكَ الْيَوْمَ آخُذُ وَبِكَ اُعْطِيْ قَالَ اللّٰهُ تَعَالٰى فِيْ كِتَابِهٖ وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ۔

5224. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Deeds will come (one by one to Allah). Salah (prayer) will come first of all) and submit, 'My Lord, I am salah (prayer).' He, will assert, 'Surely, you are good! Then, sadaqah (charity) will come and submit, 'My Lord, I am sadaqah (charity).' He will assert, 'Surely, you are good!' Then, fasting will come and submit, 'My Lord, I am siyam (fasting). He will assert, 'surely, you are good!'
Deeds will continue to come in this way and Allah, the Glorious, will assert, ' Surely you are good!'
Then (finally) Islam will come and submit, 'My Lord, you are As-Salaam (The peace) and I am Islam.' Allah, the glorious, will say, 'surely, you are good. Today. I shall punish because of you; and I shall grant because of you,' Allah, the Glorious, says in His Book:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ

{And whosoever seeks a religion other than Islam, it shall not be accepted from him and in the hereafter, he shall be among the losers.}[1] (3: 85)

COMMENTARY: The good deeds will come to Allah on the day of resurrection. They will bear witness for those who had done them and intercede for them. But, they will complain against those who had abandoned them in the world. Rether they will come in a good form before Allah, or Allah may give them power of speech and let them come in as they are.
Shaykh Abdul Haq رحمہ اللہ explained that salah (prayer) will means to say, "O Allah, I have a high rank in your esteem. I am the pillar of your religion ... So, I rely on you and hope that you will accept my intercession for Your creatures. You said of me (اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) (that salah (prayer) prevents people from indecency and the disallowed). So, today I hope to preserve the people from your punishment." But, Allah will say, "Surely, you are a means of goodness," but He will not accept its intercession. He will keep it in abeyance. Salah (prayer) is meritorious and excellent, but intercession is quite a distinct qualification. It is given exclusively to that which is the base of salah (prayer) and other form of worship. It is worth observing here that making an intercession will be allowed only to one who has all perfect qualities in him, like Prophet Muhammad صلی اللہ علیہ وسلم who is an example of all the names and attributes of Allah. So, he alone will have the right to intercede. No other prophet or Messenger will have this right. So, among deeds only that deed will have the right to intercede which will be a perfect compendium of all qualities and excellences, meaning Islam. This is borne out in the concluding words of the hadith (tradition).
Sadaqah (charity) (charity) will point out Allah's words (الصدقة تطفی غضب الرب) - sadaqah (charity) cools Allah's wrath and make its recommendation.

[1] Musnad Ahmad 2. 362.

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So will fasting do. It will point out its exclusive quality; no one besides Allah knows the reward for fasting, and he will admit one who fasts to paradise.

Islam will adopt a different approach. It will begin by praising Allah. This will be as Prophet Muhammad صلى الله عليه وسلم will do.

It is also possible that the word Islam in this hadith (tradition) does not refer to the religion of Islam, but to the sublime quality of submission to Allah and surrendering ones' own choice (تسليم). It is one of the high ranks of the righteous and dear slaves of Allah, It is as in the Quran when the Islam of Prophet Ibrahim عليه السلام is mentioned:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ

{When his Lord said to him, 'submit.' He said, 'I submit myself to the Lord of the worlds} (2: 13)

GIVE UP WHAT REMINDS YOU OF THE WORLDLY THINGS

(٥٢٢٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ لَنَا سِتْرٌ فِيْهِ تَمَاثِيْلُ طَيْرٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ حَوِّلِيْهِ فَإِنِّيْ إِذَا رَأَيْتُهُ ذَكَرْتُ الدُّنْيَا۔

5225. Sayyidah Ayshah رضى الله عنها narrated that they had a curtain (on the door or on a wall) that had pictures of birds. So, Allah's Messenger صلى الله عليه وسلم said, "O Ayshah change it, because when I see it, I am reminded of the world."[1]

COMMENTARY: The picture on the curtain were not distinct. Rather, the lines and drawings were so tiny and unclear that they could not be truly called pictures.

The hadith (tradition) suggests that if such things are seen which enable the rich to live a life of luxury then the poor are hurt because of it. So, such things as incline one to the world and are luxurious must not be used. Rather, they should not be seen too.

SOME ADVICE

(٥٢٢٦) وَعَنْ أَبِيْ أَيُّوْبَ الْأَنْصَارِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِظْنِيْ وَأَوْجِزْ فَقَالَ إِذَا قُمْتَ فِيْ صَلَاتِكَ فَصَلِّ صَلٰوةَ مُوَدِّعٍ وَلَا تَكَلَّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ غَدًا وَاَجْمِعِ الْإِيَاسَ مِمَّا فِيْ أَيْدِي النَّاسِ۔

5226. Sayyiduna Abu Ayyub Ansari رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and requested to give him some brief and comprehensive advice. He said, "When you stand up to offer salah (prayer), offer it as though you are leaving alone (everyone including your soul except Allah). Do not say anything for which you may have to regret tomorrow (on the day of resurrection before Allah – or before anyone any time), And, decide firmly to give up all hope of whatever others possess."[2]

COMMENTARY: Apart from offering salah (prayer) as though one bids farewell for the time being, the hadith (tradition) could also mean 'as though one is offering one s last salah (prayer).' And that is the last moment of one's life. The shaykhs (leading religious scholars) instruct their disciples to imagine whenever offering a salah (prayer) that it is their last salah (prayer). Such salah (prayer) will certainly be perfect in all respects.

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[1] Musnad Ahmad 6-241.

[2] Musnad Ahmad 5-412.

A man is content at heart when he does not crave for what other people possess.

RIGHTEOUSNESS

(٥٢٢٧) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ خَرَجَ مَعَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْصِيْهِ وَمُعَاذٌ رَاكِبٌ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْشِيْ تَحْتَ رَاحِلَتِهِ فَلَمَّا فَرَغَ قَالَ يَا مُعَاذُ إِنَّكَ عَسٰى أَنْ لَّا تَلْقَانِيْ بَعْدَ عَامِيْ هٰذَا وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِيْ هٰذَا وَقَبْرِيْ فَبَكٰى مُعَاذٌ جَشَعًا لِفِرَاقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ الْتَفَتَ فَأَقْبَلَ بِوَجْهِهٖ نَحْوَ الْمَدِيْنَةِ فَقَالَ إِنَّ أَوْلَى النَّاسِ بِيَ الْمُتَّقُوْنَ مَنْ كَانُوْا وَحَيْثُ كَانُوْا۔ رَوَى الْأَحَادِيْثَ الْأَرْبَعَةَ أَحْمَدُ۔

5227. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم sent him to Yemen (as a judge or governor), he went out with him proffering him advice, while Mu'adh رضی اللہ عنہ was riding. Allah's Messenger صلی اللہ علیہ وسلم walked beside his riding beast. When he finished (with the advices), he said, "Mu'adh after this year of mine, you might not meet me, but perhaps you might pass this mosque of mine and my grave." Mu'adh رضی اللہ عنہ wept, grieving over the separation of Allah's Messenger صلی اللہ علیہ وسلم. And then, he (the Prophet صلی اللہ علیہ وسلم turned (away from Mu'adh) رضی اللہ عنہ to face Madinah and said, "They are the nearest to me who are the God-fearing whoever they are and wherever they are."[1]
(He meant whatever their colour, descent, nation, rank.)

COMMENTARY: The Prophet صلی اللہ علیہ وسلم turned his face away from Sayyiduna Mu'adh رضی اللہ عنہ towards Madinah because he did not wish to see him weeping. He too, would have been grieved and cold have wept. While it was not wrong for Mu'adh رضی اللہ عنہ to be grieved, the Prophet صلی اللہ علیہ وسلم departure from this world was not surprising but it was a certainty. He prepared Mu'adh رضی اللہ عنہ for the impending and also told him that he would return to Madinah but not find him. His final words indicated that the true companionship between the Prophet علیہ السلام and the God-fearing will be found in the abode of the hereafter, the perpetual abode. So, he who whishes to have their company must be righteous and God-fearing. This can be achieved by anyone belonging to any tribe, any nation who may be of whatever colour and descent. "Indeed," he meant, 'a man of Makkah or Madinah, my fellow citizen, of the same tribe and family, cannot be near to me if he is not pious. But, another man of a distant land, unrelated to me, can be very close and dear to me, if he is pious."

An example of the foregoing is Sayyiduna Uways Qarni رحمہ اللہ who never could meet Allah's Messenger صلی اللہ علیہ وسلم He had resided in Yemen. He was very pious and God-fearing so much so that he attain extreme nearness to the Prophet صلی اللہ علیہ وسلم.

As against this there were people who reside in the same place as the Prophet صلی اللہ علیہ وسلم and they were among the elite of makkah and Madinah and also belonged to his own tribe and family but were bereft of taqwa (piety)so they were deprived of nearness to the Prophet صلی اللہ علیہ وسلم. Rather, those who were cruel to him and persecuted him were

[1] Musnad Ahmad 5-235.

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declared to be hard hearted and wretched.

So, the Prophet صلى الله عليه وسلم assured Mu'adh رضى الله عنه that he should not grieve over their apparent separation. If he continued to observe taqwa (piety)then the seeming separation was immaterial because spiritually they would not part.

Teebi رحمه الله said that the Prophet's صلى الله عليه وسلم words to Mu'adh رضى الله عنه were meant to instruct him to obey those who led the government in Madinah when he returned and who were nearest to him because of their piety. Teebi رحمه الله said that his instructions referred to Sayyiduna Abu Bakr رضى الله عنه who was made the first caliph after the death of the Prophet صلى الله عليه وسلم. This deduction is supported by the tradition of Sayyiduna Jubayr ibn Mut'im رضى الله عنه about another similar case in which he had suggested the first caliph as Abu Bakr رضى الله عنه. According to it a woman came to the Prophet صلى الله عليه وسلم and wished to be enlightened about some issue. He asked her to come letter. She submitted, "O Messenger of Allah, what if you are no more in this world when I come?" He said, Hence, he gave a clear direction that Abu Bakr رضى الله عنه would succeed him as his caliph. He could lead the Muslim.

The hadith (tradition) calls on us to practice taqwa (piety)in all religious and worldly affairs, and we must exercise care. There is also an assurance for Muslims who have not found the Prophet's صلى الله عليه وسلم times that if they are righteous they would achieve nearness to the Prophet صلى الله عليه وسلم, no matter how long after him they are born. (اللهم ارزقنا لهذه النعمة) (O Allah grant us this blessing.) Aameen!

TOKEN OF OPENING OF HEART OF ANY ONE OF ISLAM

(٥٢٢٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ تَلَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ النُّوْرَ اِذَا دَخَلَ الصَّدْرَ انْفَسَحَ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ هَلْ لِتِلْكَ مِنْ عَلَمٍ تُعْرَفُ بِهٖ قَالَ نَعَمْ التَّجَافِيْ مِنْ دَارِ الْغُرُوْرِ وَالْاِنَابَةُ اِلٰى دَارِ الْخُلُوْدِ وَالْاِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُوْلِهٖ۔

5228. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم recited:

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ

{So, whom Allah wills to give guidance He opens his heart for Islam.} (6;125)

Then, he said, "When the light (of guidance) enters the heart, the heart opens (and is receptive to the Shari'ah (divine law) of Islam)." The Sahabah (Prophet's Companions) رضى الله عنهم asked him, "Is there a sign that will help recognize it?" He said, "Yes, it is to avoid the abode of deception, turn towards the abode of eternity and get ready for death before it comes."[1]

(This opening of heart is sharh us-Sadr or expansion of the breast.)

COMMENTARY: The Prophet صلى الله عليه وسلم gave three signs of knowing Sharh us Sadr in anyone:

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[1] Bayhaqi in Shu'ab ul eeman # 10552, Haakim in Mustadrak.

(i) Distancing from the world by observing asceticism and contentment because this world is full of deception.

(ii) Always having the hereafter in mind and working to improve it in all circumstances.

(iii) Preparing for death before it comes, by making repentance and seeking forgiveness, taking precedence in worship and righteous deeds and occupying oneself in obedience to Allah.

One who possesses these three things must be recognized as having accepted all the laws of Islam with full conviction and sincerity. He attains the station where he finds pleasure in obeying all commands of Allah, instead of feeling them a burden.

Sharh us sadr implies that the heart is willing to accept the truth. The heart is regarded as of great rank and has been described as the 'Lord's throne.' It is as Allah says:

لَا يَسِعُنِيْ اَرْضِيْ وَلَا سَمَائِيْ وَلٰكِنْ يَسِعُنِيْ قَلْبُ عَبْدِيَ الْمُؤْمِنِ

"My earth cannot hold Me, Nor can my heaven, but The heart of My believer can accommodate Me,"

The world is certainly a place of deception. Fraud and cheating are rampant. There is no treachery anywhere more than here. People go to lengths to achieve their desire when they fall in love with it. However, it deceives everyone and never favours any lover. The Quran says:

وَلَا يَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا

{So, let not the life of the world beguile you.} (31: 33, 35: 5)

There is no doubt at all that this world is a place of loss, corruption and grief through outwardly it seems like a blessing and its example is like a mirage; the lost traveller sees water but when he goes towards it, it defies him. It is the same with kings, rulers, wealthy and other worldly minded that they are trapped with its beauty and glitter. When they see the facts it is too late and there is nothing but regret and loss.

Getting ready before death is at that time of life when a person is capable of doing something, when he has power and health. But when the signs of impending death are visible, it is too late. Hence, it is wise that one should get ready the provision for his final journey.

WHO GETS WISDOM

(٥٢٢٩-٥٢٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ وَاَبِيْ خَلَّادٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَاَيْتُمُ الْعَبْدَ يُعْطٰى زُهْدًا فِي الدُّنْيَا وَقِلَّةَ مَنْطِقٍ فَاقْتَرِبُوْا مِنْهُ فَاِنَّهُ يُلَقَّى الْحِكْمَةَ- رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ-

5229 & 5230. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Abu Khallad رضی اللہ عنہ (both) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you see someone who abstains from the world (and is disinterested with it and does not engage in vain talk and unnecessary things), and speaks little, draw nearer to him (and take up his company) because he has been blessed with wisdom."[1]

COMMENTARY: According to some traditions, the Prophet صلی اللہ علیہ وسلم was asked, "Who is

[1] Bayhaqi in Shu'ab ul eeman # 4985, Ibn Majah # 4101

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the wise believer?" He said, "the believer who remembers death often and makes preparations to a great extent for the hereafter (is a wise man)."
The word (حكمة) wisdom includes good conduct and truthful speech. The Quran says:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

{And whoever is granted the wisdom, he indeed has been granted a great good.} (2: 169)
He who is granted wisdom is well qualified to guide others and be their mentor, so, it is wajib (obligatory) on everyone to serve and obey him and keep his company.
Some scholars says, 'Take up the company of Allah but if you are unable to do it, then take up the company of such a man who keeps Allah's company.
This kind of a man is described in the previous hadith (tradition). He is not only a scholar and possessor of divine awareness but he also is a true heir of the Prophets عليه السلام. May Allah grant us his company. (Aameen!)

CHAPTER - II

THE EXCEL ENCE OF THE POOR & THE PROPHET'S صلى الله عليه وسلم SOCIAL LIFE

بَابُ فَضْلِ الْفُقَرَآءِ وَمَا كَانَ مِنْ عَيْشِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

The word (فقراء)[1] in the caption – the poor – is the plural of (فقير)[2] It includes the destitute, the needy and the money less. Their excellence is because of a heavy reward they will get.
These ahadith (tradition) will stress on the patience and peace with which they endure the hardship in having to secure a proper livelihood for themselves and their dependants. They face all difficulties with firm resolve and trust in Allah and contentment. They are pleased with Divine decree and are grateful for whatever they have. Theirs is a mighty reward and will get a very high rank in the hereafter.
The portion on the prophet's صلى الله عليه وسلم social life includes his mode of eating, drinking, living, and use of his hours. That was similar to the poor people at most enough to the level of subsistence.
The caption is made of these two subjects and to present the ahadith (tradition) on them together is to show that like most Prophets عليه السلام and awliya (saints/ friends of Allah), the life of the Prophet صلى الله عليه وسلم too was similar to the lives of the poor. In spite of being able to live a happy life, he spend his life as a poor man spends his life. He supported his dependents in the same manner as the poor does. This itself is enough to prove the merit of a poor and helpless believer.
The ulama (Scholars) differ on whether the patient and content poor is more excellent or the grateful and prosperous rich. Those who say that the latter is more excellent point out that he is able to do many charitable things that bring him nearer to Allah, like giving sadaqah (charity), zakah (Annual due charity) and other charities, making sacrifice and spending on pious work. Moreover, the Prophet صلى الله عليه وسلم also said in praise of the rich:

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[1] Fuqara(money less people).
[2] Faqir(money less person).

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ

{That is Allah's bounty. He grants it to whom He will} (5: 54)

However, most ulama (Scholars) hold that the patient poor and needy is more excellent. The chief evidence for it is that the Prophet صلى الله عليه وسلم himself chose to live a poor man's life, not a rich man's, Besides, the ahadith (tradition) that will be narrated in this chapter also support their view.

However, the difference of opinion concerns the nature of poverty and affluence, and depends on the different reasons for that.

Thus, sometimes richness may be a means of good and piety for a person but at times poverty may be better for him. It is as in a hadith (tradition): "when Allah is kind to someone, He gives him that which is better for him. It may be poverty or richness, health or creakness." The same ruling applies (of excellence at times, but bad at other times) for all things that are opposites of one another.

Shaykh Sayid Muhy ud-din Abdul Qadir jilani رحمه الله was asked once, "Is the patient poor better or the grateful rich?" He said, "the grateful poor is better then both of them." He thus indicated that poverty is a blessing for which one must be thankful. It is not a hardship on which patience may be exercised.

Shaykh Abdul wahhab Muttaqi رحمه الله said of his shaykh that he did not accept their pledge of allegiance till he had their confirmation of the merit of poverty and need. He would ask them to declare:

اَلْفَقْرُ اَفْضَلُ مِنَ الْغِنَاءِ

(Poverty is better than richness). Only when they had repeated these words, did he take their hand in his and accept their allegiance.

It must be understood that in the terminology of Shari'ah (divine law) faqir (poor) does not mean what is generally understood, beggar. Rather, he is a needy who has no poverty or wealth of his own. Generally, the religious books of Islam and the commands and rulings use two words for such a person: (فقير) faqir and (مسكين) miskeen. Some people have differentiated between these two words. They say:

Faqir is one who does not own the nisab (so much property and wealth) which would make him liable to pay zakah (Annual due charity) and fitrah (alms of Eid ul Fitr), as wajib (obligatory). Or, a faqir (money less) is one who possesses the bare means to procure just one day's provision, and has no more.

Miskeen is one who not only does not possess the nisab but he also owns nothing at all, not even one day's provision.

Some people have defined the two terms the other way about. (The first definition applies miskeen and the second to faqir.)

Nevertheless, the word faqir in the caption covers both faqir and miskeen (of these definitions).

SECTION I اَلْفَصْلُ الْاَوَّلُ

MERIT OF EXTREME POVERTY

(٥٢٣١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُبَّ اَشْعَثَ مَدْفُوْعٍ بِالْاَبْوَابِ لَوْ اَقْسَمَ

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عَلَى اللّٰهِ لَاَبَرَّهٗ۔ (رواه مسلم)

5231. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Many there are in an unkempt state who are turned away from doors (but they have a high rank in Allah's sight). Were they to adjure Allah (relying on Him) He would make their oath true."[1]

COMMENTARY: The hadith (tradition) does not mean that they do really go to the people of the world and are turned away from there. This cannot be imagined of such men who shun the adornment of the world for Allah's sake. They will not do what may cause them disgrace at the hands of the worldly minded.

The meaning is that if by a stretch of imagination, they were to go to any door, their outward condition is such that people would not recognize them as Godly and Allah's friends. It is the people who are at fault for not realizing their worth.

Allah does not wish that the people may incline towards them, so that they may continue to be devoted solely to Allah. He preserves them from consuming the unlawful earning of the people of the world. In fact, they go to no one's doer save Allah's. they are independent of everyone besides Allah.

If they were to say anything by Allah, He would make their oath good. We have seen a hadith (tradition) about it in the chapter on diyat.

WEAKER PEOPLE ARE BLACK BONE OF THE *UMMAH*

(٥٢٣٢) وَعَنْ مُصْعَبِ ابْنِ سَعْدٍ قَالَ رَاٰى سَعْدٌ اَنَّ لَهٗ فَضْلًا عَلٰى مَنْ دُوْنَهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تُنْصَرُوْنَ وَتُرْزَقُوْنَ اِلَّا بِضُعَفَاءِكُمْ۔ (رواه البخارى)

5232. Sayyiduna Mus'ab رضی اللہ عنہ (a tabi'i) son of Sa'd رضی اللہ عنہ narrated that Sayyiduna Sa'd used to consider himself better than t hose who were (weaker and) humble (than him). So, Allah's Messenger صلی اللہ علیہ وسلم said (to correct his impression and let others be correct too), "Are you given help (against enemies) and provision for any reason but only because of the blessings of the weak (and poor) among you?"[2]

COMMENTARY: Sayyiduna Sa'd رضی اللہ عنہ was very brave, generous and noble. Perhaps, he may have imagined that those people who did not possess qualities which he did were not as helpful to the Muslims as he was. Perhaps, he may have given vent to his feelings.

The Prophet صلی اللہ علیہ وسلم corrected him and advised him to respect those who were weaker than him and of a lower rank. He should not look at them with contempt. They have a broken heart but are true and sincere, Allah is merciful to them and their prayer benefit him, defeat the enemies and get blessings for him and others in their provision.

TIDINGS OF PARADISE FOR THE POOR

(٥٢٣٣) وَعَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُمْتُ عَلٰى بَابِ الْجَنَّةِ فَكَانَ عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِيْنَ وَاَصْحَابُ الْجَدِّ مَحْبُوْسُوْنَ غَيْرَ اَنَّ اَصْحَابَ النَّارِ قَدْ اُمِرَ بِهِمْ اِلَى النَّارِ وَقُمْتُ

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[1] Muslim # 138-2622.

[2] Bukhari # 2896, Musnad Ahmad 1-173.

عَلٰى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ۔ (متفق علیه)

5233. Sayyiduna Usamah ibn Zayd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I was standing at the gate of paradise (on the night of miraj or in a dream or through inspiration). The majority of those who had entered it were the poor. The rich were detained (at the gathering place), but those were deserving of hell were sent to it (these being the disbelievers). When I stood at the gate of hell I saw that most of them who went in were women."[1]

COMMENTARY: The rich will be detained till they have gone through the reckoning. They would wish that they had not been given riches in the world.

Those of them who has perpetrated the unlawful will undergo punishment as much as they will be liable for it. As for those rich who had opted to do only the lawful, they will be subjected to reckoning nevertheless. But, the poor will be absolved of that and neither will they have to give reckoning not kept back from paradise for even a short time. Rather, they will go to paradise forty years ahead of the rich in compensation of the bounties of which they had been deprived in the world.

MAJORITY IN PARADISE & HELL

(٥٢٣٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِطَّلَعْتُ فِي الْجَنَّةِ فَرَاَيْتُ اَكْثَرَ اَهْلِهَا الْفُقَرَآءَ وَاطَّلَعْتُ فِي النَّارِ فَرَاَيْتُ اَكْثَرَ اَهْلِهَا النِّسَآءَ۔'' (متفق علیه)

5234. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I glanced into paradise and saw that most of its inmates are the poor. And I glanced into hell to find most of its inmates to be women."[2]

EXCELLENCE OF THE POOR

(٥٢٣٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فُقَرَآءَ الْمُهَاجِرِيْنَ يَسْبِقُوْنَ الْاَغْنِيَآءَ يَوْمَ الْقِيٰمَةِ اِلَى الْجَنَّةِ بِاَرْبَعِيْنَ خَرِيْفًا۔ (رواه مسلم)

5235. Sayyiduna Abdullah ibn Amri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The poor muhajirs (emigrants) (emigrants) shall enter paradise on the day of resurrection forty years ahead of the rich."[3]

COMMENTARY: Forty years mentioned in the hadith (tradition) are according to our reckoning. The poor mentioned in the hadith (tradition) belong to the muhajirs (emigrants) (who had emigrated to Madinah from Makkah). So, the rich too are of the same group. The reason why the qualification muhajir is attached will be clear in the first hadith (tradition) in Section II (# 5243).

As stated in the comments to hadith (tradition) # 5233, the rich will be delayed because of having to account for their deeds in the world while the poor will be absolved of reckoning.

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[1] Bukhari # 6548, Muslim # 93-2736.

[2] Bukhari # 6546, Muslim 94-2737, Tirmidhi # 2602.

[3] Muslm # 37. 2979.

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(٥٢٣٦) وَعَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ مَرَّ رَجُلٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ عِنْدَهٗ جَالِسٌ مَارَأْيُكَ فِيْ هٰذَا فَقَالَ رَجُلٌ مِنْ اَشْرَافِ النَّاسِ هٰذَا وَاللّٰهِ حَرِيٌّ اِنْ خَطَبَ اَنْ يُّنْكَحَ وَاِنْ شَفَعَ اَنْ يُشَفَّعَ قَالَ فَسَكَتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَارَأْيُكَ فِيْ هٰذَا فَقَالَ يَارَسُوْلَ اللّٰهِ هٰذَا رَجُلٌ مِنْ فُقَرَآءِ الْمُسْلِمِيْنَ هٰذَا حَرِيٌّ اَنْ خَطَبَ اَنْ لَايُنْكَحَ وَاِنْ شَفَعَ اَنْ لَايُشَفَّعَ وَاِنْ قَالَ اَنْ لَايُسْمَعَ لِقَوْلِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ مِّنْ مِّلْءِ الْاَرْضِ مِثْلَ هٰذَا۔ (متفق علیه)

5236. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ that a man passed by Allah's Messenger صلی اللہ علیہ وسلم who asked the man sitting beside him, "What is your opinion of this man?" The man submitted, "He is very noble and honourable. By Allah, were he to propose marriage to a woman, they should marry (meaning, she would agree). Where he to make a recommendation, his recommendation should be accepted." Sayyiduna Sahl رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم did not say anything (at the moment). Again, a man passed by and Allah's Messenger صلی اللہ علیہ وسلم asked (the same man next to him). "what is your opinion of this man?" He submitted, "O Messenger of Allah, this man is among the poor Muslims were he to propose marriage to a woman, she would not marry him, were he to make a recommendation, it would not be approved. Were he to speak he would not be heard." Allah's Messenger صلی اللہ علیہ وسلم said, "This man is better than a world-full of men like that one (who whom you had showered with praise.)[1]

COMMENTARY: If the world was filled with the men like the first one whom he had praised, yet the second man who was poor would be more excellent than all of them.

Perhaps the man to whom the Prophet صلی اللہ علیہ وسلم had put the questions was himself a rich man so the Prophet صلی اللہ علیہ وسلم meant to teach him that he should not look down upon poor people. They are more excellent in Allah's sight than the rich are.

Generally the poor have a good heart and accept truth quickly. They are more obedient to Allah. The rich, on the other hand, are hard hearted and rebellious. It is of them that Allah says.

سَاَصْرِفُ عَنْ اٰيٰتِيَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ

{I shall turn away from My signs those who show arrogance in the earth without right....} (7: 146)

This is apparent among students and disciples. The poor among them accept the truth quickly but the wealthy raise objections and put forward arguments.

The first man was a Muslim too as the second, because comparison concerning the hereafter cannot be made between a Muslim and an unbeliever. (That is, who will earn more reward in the hereafter.) Some ulama (Scholars) go so far as to say that if a Muslim says that a Christian is better than a Jew then he will fall into disbelief because he establishes that there exists 'good' among them, but there simply is no 'good' among them.

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[1] Bukhari # 6447, 5049, Ibn Majah # 4120.

But, he cannot be said to be a disbeliever with certainty, because, his words could mean nearer truth' instead of merit of the hereafter and he may have used it in this sense).

LIFE OF THE PROPHET'S صلی اللہ علیہ وسلم FAMILY

(٥٢٣٧) وَعَنْ عَآئِشَةَ قَالَتْ مَاشَبِعَ اٰلُ مُحَمَّدٍ مِنْ خُبْزِ الشَّعِيْرِ يَوْمَيْنِ مُتَتَا بِعَيْنِ حَتّٰى قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق علیه)

5237. Sayyidah Ayshah رضی اللہ عنہا said that the members of the house of Muhammad صلی اللہ علیہ وسلم (his wives and dependents) never had enough barley bread what to say of wheat bread) to eat well for two consecutive days till Allah's Messenger صلی اللہ علیہ وسلم was taken away (from this world).[1]

COMMENTARY: The hadith (tradition) means that the prophet صلی اللہ علیہ وسلم and his family members ate on alternate days because he had preferred a life of poverty to a life of affluence. Even when Allah offered to turn the mountains of Makkah into mounds of gold for him, he choose a poor man's life. He said that he wished to eat one day and thank Allah and go hungry on the next day and show patience.

These words of Sayyidah Ayshah رضی اللہ عنہا prove that the prophet صلی اللہ علیہ وسلم had not become rich during the close of his life. If he had become rich then they would not have eaten barley bread on alternate days. It is correct that Muslims gained much booty in those days through their victories and he got his portion from the booties. But, he never kept anything with himself. He gave away whatever he got, for the sake of Allah. Ibn Abbas رضی اللہ عنہ also testified that the Prophet صلی اللہ علیہ وسلم and his family did not have to eat for many nights at a stretch.

The poor people of our time do not live a life as difficult as the Prophet did, nor can they do so. Besides, he was not compelled to do so. He chose this life of his own free will.

PROPHET'S EXAMPLE EMULATED

(٥٢٣٨) وَعَنْ سَعِيْدِ نِ الْمَقْبُرِيِّ عَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ مَرَّ بِقَوْمٍ بَيْنَ اَيْدِيْهِمْ شَاةٌ مُصْلِيَّةٌ فَدَعُوْهُ فَاَبٰى اَنْ يَّاْكُلَ وَقَالَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيْرِ۔ (رواه البخاری)

5238. Sayyiduna Sa'eed Maqburi رحمہ اللہ reported that Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he passed by some people who had before them a roasted sheep. They invited him to partake, but he declined to eat, saying. "Allah's Messenger صلی اللہ علیہ وسلم departed from this world without ever having eaten barley bread to a full stomach (so how may I eat this luxurious food)."[2]

BURDEN OF DEBT

(٥٢٣٩) عَنْ اَنَسٍ اَنَّهٗ مَشٰى اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِخُبْزِ شَعِيْرٍ وَاِهَالَةٍ سَنِخَةٍ وَلَقَدْ رَهَنَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دِرْعًا لَهٗ بِالْمَدِيْنَةِ عِنْدَ يَهُوْدِيٍّ وَاَخَذَ مِنْهُ شَعِيْرًا لِاَهْلِهٖ وَلَقَدْ سَمِعْتُهٗ يَقُوْلُ مَا اَمْسٰى عِنْدَ اٰلِ مُحَمَّدٍ صَاعُ بُرٍّ وَّلَا صَاعُ حَبٍّ وَاِنَّ عِنْدَهٗ لَتِسْعَ نِسْوَةٍ۔ (رواه البخاری)

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[1] Bukhari # 5416, Muslim # 22-2970.

[2] Bukhari # 5414.

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5239. Sayyiduna Anas رضی اللہ عنہ narrated that he took to the Prophet صلی اللہ علیہ وسلم some barley bread that had stale, melted fat spread on it (It gave out a bad odour because it was stale.) The Prophet صلی اللہ علیہ وسلم had mortgaged a coat of mail in Madinah with a Jew and had received from him some barley for his family.

The sub narrator (who transmitted) from Anas) رضی اللہ عنہ said that he heard Anas رضی اللہ عنہ say, "Muhammad's صلی اللہ علیہ وسلم family did not ever have in the evening a sa' of wheat or a sa' of grain though he had nine wives."[1]

COMMENTARY: If the Prophet صلی اللہ علیہ وسلم had taken a loan from a Muslim then he would have known his condition and might have tried to help him. He did not like that his companion should bear the burden of his needs Besides, the Prophet صلی اللہ علیہ وسلم took the debt from a Jew to be on the safe side. He did not wish to get any benefit from the Muslims in view of Allah's words.

قُلْ لَّا سَـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ

{Say: I ask you for no reward for it} (25: 109 etc)

This example of the Prophet صلی اللہ علیہ وسلم was emulated by Imam Abu Hanifah رحمہ اللہ in a very extraordinary manner. If he had a debt repayable to anyone then he did not even take benefit from the shade of his wall. He based his action on the hadith (tradition) that if any kind of benefit is derived from a loan then it is interest.

A question also arises because of the words of the hadith (tradition) that the Prophet صلی اللہ علیہ وسلم did not have even a sa' of wheat or grain, but according to some sound traditions the Prophet صلی اللہ علیہ وسلم had let his wives رضی اللہ عنہن store certain necessities of life for one year's use. The answer is what in this hadith (tradition) the world (آل) family is superfluous and the meaning is that the Prophet صلی اللہ علیہ وسلم did not have that much provision with him. As for the other traditions about his wives, it was not possible for them to get their provision from other so they did store up what was just sufficient for them for a year.

Thus there is no more explanation required; the doubts are removed.

BELIEVER DOES NOT CRAVE FOR THE TEMPORAL

(٥٢٤٠) وَعَنْ عُمَرَ قَالَ دَخَلْتُ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالِ حَصِيْرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ وَقَدْ اَثَّرَ الرِّمَالُ بِجَنْبِهِ مُتَّكِئًا عَلَى وِسَادَةٍ مِنْ اَدَمٍ حَشْوُهَا لِيْفٌ قُلْتُ يَا رَسُوْلَ اللّٰهِ ادْعُ اللّٰهَ فَلْيُوَسِّعْ عَلَى اُمَّتِكَ فَاِنَّ فَارِسَ وَالرُّوْمَ قَدْ وُسِّعَ عَلَيْهِمْ وَهُمْ لَا يَعْبُدُوْنَ اللّٰهَ فَقَالَ اَوَفِيْ هٰذَا اَنْتَ يَا ابْنَ الْخَطَّابِ اُولٰئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِيْ رِوَايَةٍ اَمَا تَرْضٰى اَنْ تَكُوْنَ لَهُمُ الدُّنْيَا وَلَنَا الْاٰخِرَةُ۔ (متفق علیہ)

5240. Sayyiduna Umar رضی اللہ عنہ narrated, "I went to visit Allah's Messenger صلی اللہ علیہ وسلم. He was lying on a reed mat. There was no sheet (or bedding) between him and it (so that) the marks of the mat were impressed on his side. He had a leather pillow stuffed with palm fibres (under his head). So, I submitted, O Messenger of Allah,

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[1] Bukhari # 2069.

why not supplicate Allah to enrich your *ummah*? How has He enriched the Persians and the Byzantines though they do not worship Allah! He said, "O Ibn Khattab, what is it that you say? They are a people to whom their good things have been given early in the life of this world."
According to another version: "Are you not happy that they have been given this world while we get the hereafter?"[1]

COMMENTARY: some versions have that ropes of reed were tied across a make shift charpoy (on four stands).

Sayyiduna Umar رضی اللہ عنہ had requested the Prophet صلی اللہ علیہ وسلم to pray to Allah for the betterment of the umma otherwise difficulties might deter them from being resolute in religion If they were strong monetarily, they would feel secure and devote more time to religion.

However, Teebi رحمہ اللہ said that the intention of Sayyiduna Umar رضی اللہ عنہ was to see the Prophet صلی اللہ علیہ وسلم free of anxieties in his personal life. He put it pohtely by asking the relief for the *ummah*. This view is supported by another tradition that Sayyiduna Umar رضی اللہ عنہ once went in to meet the Prophetصلی اللہ علیہ وسلم and found him in a cramped warm and dark room, lying on a mat. When he looked round, he could see only a couple of leather pieces, a couple of utensils. On seeing this, he began to weep and the Prophet صلی اللہ علیہ وسلم asked, "O Ibn Khattab why do you weep?" He submitted, "O Messenger of Allah, I weep over this condition that you endure. I wonder that the qaysar and kisra (Caesar and chosroes) live a luxurious life of plenty (though they are rebels against Allah).

However, the words of Umar رضی اللہ عنہ himself that the persians and the Byzantines are enriched lend support to the first interpretation.

POVERTY OF AHL US SUFFAH

(٥٢٤١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ لَقَدْ رَأَيْتُ سَبْعِيْنَ مِنْ اَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ إِمَّا إِزَارٌ وَإِمَّا كِسَآءٌ قَدْ رَبَطُوْا فِيْ اَعْنَاقِهِمْ فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ فَيَجْمَعُهُ بِيَدِهٖ كَرَاهِيَةَ اَنْ تُرٰى عَوْرَتُهٗ۔ (رواه البخاری)

5241. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he had counted seventy members of the ashab us suffah, not one man of them had a cloak (to put over another garment. All of them had just one piece of clothing). They had either the waist wrapper or a small blanket tied at their necks. Some of these came half way down the legs and some up to the ankles. One would need to hold it fast in his hand lest his private parts be visible.[2]

COMPARE YOURSELF WITH ONE POORER THAN YOU

(٥٢٤٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا نَظَرَ اَحَدُكُمْ إِلٰى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلٰى مَنْ هُوَ اَسْفَلَ مِنْهُ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ قَالَ انْظُرُوْا إِلٰى مَنْ هُوَ اَسْفَلُ مِنْكُمْ وَلَا

[1] Bukhari # 4913, Muslim # 30. 1479.

[2] Bukhari # 442.

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تَنْظُرُوْا اِلٰى مَنْ هُوَ فَوْقَكُمْ فَهُوَ اَجْدَرُ اَنْ لَّا تَزْدَرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ۔ (متفق علیه)

5242. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when any of you loaks at someone who is better off than him in property and wealth and in looks (and feels grieved and is envious). Let him also look at one who is of a strata lower than he."

According to another version: "You must look at those who are of a strata lower than you and not look at those who are better off, This will preserve you from looking down on Allah's blessings on you."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم has suggested a formula to prevent people from envying and despising those economically better off than them. This will also prevent an unnecessary race to outclass each other. We must look at those who are of a lower living standard than us. They will have to give a lighter reckoning in the hereafter and so enjoy a higher rank. All people are not of the same standard of life.

If anyone is superior than all other people in all respects - taking it for granted - then he must not look at them because they are worse off than he is, and he might become arrogant. So, he must thank Allah for His favours and adopt humbleness and serve the people.

If anyone is such that no one is poorer and worse off than he is then he must be grateful to Allah for not subjecting him to trial.

It is reported about Mawlana Shibli رحمہ اللہ that whenever he saw a man of the world, he uttered suddenly, "O Allah, I seek from you security from this world and the hereafter!"

Actually, the difficulties of poverty and need are a great blessing of Allah. There is an anecdote about it. A great religious man was speaking to his disciples giving them advice when a very poor man stood up and began to complain, "Mawlana, for a long t ime now I have not eaten anything in anyone's presence or absence. I am enduring the severity of hunger with extreme hardship." The pious man exclaimed, 'O enemy of Allah, how much do you lie! Do know that Allah involves in the hardship of severe hunger only His Messengers, Prophets and walis (friends). If you were one of them, then surely you would not have disclosed this secret. You would have concealed this blessing from Allah's creatures!"

This gist of it is that when a believer has a sound nature, a good disposition and his religion is free of defects, he does not care for property and wealth and does not grieve over lack of distinguished position in life. He bears patiently any hardship and anxiety as a blessing from Allah which will bring him honour and success in the hereafter. He shows patience, willing acceptance, gratitude and satisfaction.

Someone beat and persecuted a student of Imam Ghazzali رحمہ اللہ. He complained to the Imam who said, "My dear boy! Give thanks to Allah. It stopped at that, otherwise trials sometimes are more severe." This disciple of his was persecuted again after some days. He was thrown into a well by some men who surrounded and nabbed him but he managed to escape. Again he complained to the Imam رحمہ اللہ who gave him the same advice as he had given earlier. By a coincidence, he was in trouble a third time too. A Jew put him in fetters and, every now and then, caused him some harm. This time he suffered tremendously and

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[1] Bukhari # 6419, Muslim # 8. 2663, Tirmidhi # 2513.

was heart-broken. Somehow he got deliverance. But, when he complained to the Imam, رحمه الله he gave him the same advice as he had done before. However, this time the suffering was too much and he could not endure more. So, he complained, "Mawlana, does even after what I have suffered, there is anything more?" Imam Ghazzali رحمه الله said, "Yes! There is a greater trial than these! God forbid you may fall into disbelief!"
There is no limit to the trials a man may face, If any one is entangled in a trial, then not only must he show patience, but he must also thank Allah for not causing him to suffer a greater trial.

SECTION II اَلْفَصْلُ الثَّانِي

THE POOR WILL PRECEDE THE RICH TO PARADISE

(٥٢٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْفُقَرَآءُ الْجَنَّةَ قَبْلَ الْاَ غْنِيَاءِ بِخَمْسِ مِائَةَ عَامٍ نِصْفُ يَوْمٍ۔ (رواه البخارى)

5243. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The poor will enter paradise before the rich by five hundred years which is equal to half a day."[1]

COMMENTARY: Half a day means half day of the day of resurrection. So, five hundred years will be half (a day) of the day of resurrection. And, the day of resurrection will be like one thousand years by our computation. It is as Allah says:

وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ

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

But, elsewhere (32: 5) the Quran says:

فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ

{in a day the measure of which is fifty thousand years.} (70: 4)

The first verse has a general application while the second (about fifty thousand years is of a specific application. This means that the day of resurrection will be of one thousand years by our reckoning but it will be so very difficult and severely painful for the disbelievers that it would seem to then to be of fifty thousand years. This is what the second verse implies: though the day will be of one thousand years by our reckoning it will seem to be like fifty thousand years. But, for the believers that day shall be wrapped up so that it will seem to them to be of an hour. This is confirmed by the verse:

فَاِذَا نُقِرَ فِي النَّاقُوْرِ فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ عَلَى الْكَافِرِيْنَ غَيْرُ يَسِيْرٍ

{For when the Trumpet is sounded, That Day shall be a hard day, For the disbelievers not easy.} (74: 8-10)

An earlier hadith (tradition) (# 5235) says that the poor people will enter paradise forty years before the rich, but this hadith (tradition) puts the period at five hundred years. The exponents say that the previous hadith (tradition) speaks of the muhajir poor and the mujahir rich but this hadith (tradition) (under discussion) refers to those who are not muhajirs (emigrants).

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[1] Tirmidhi # 2354.

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This explanation reconciles the two traditions.

Some other exponents say that each of the two traditions mentions the number of years (forty and five hundred) not to specify the limit of years. Rather, it only means to show a time lag between two entries. The poor will precede the rich to paradise. Sometimes it is said by forty years; and sometimes 'by five hundred years' simply to show their sequence of entries not necessarily these many years. Or, the prophet صلى الله عليه وسلم was told by a revelation that the poor would enter paradise forty years earlier. Then through the blessings of the prophet صلى الله عليه وسلم the poor were given more excellence over the rich then heretofore and a fresh revelation informed the Prophet صلى الله عليه وسلم that the poor would enter paradise five hundred years ahead of the rich. In this way the rich, in this way, the poor were given more comfort and satisfaction.

Or, the difference in the two traditions concerns the non conformity of the poor people. Obviously, no two of them are of uniform type, some are extremely patient and grateful, but some are weak in such characteristics. Hence, the different periods of admission to paradise from five hundred to forty years conform to the nature of the poor. This is upheld by the text in Jami ul Usool that the poor who is inclined to worldly pleasure will enter paradise forty years before the greedy rich. And the poor who shuns worldly pleasures will go to paradise five hundred years before the worldly minded rich.

THE EXCELLENCE OF THE POOR

(٥٢٤٤-٥٢٤٥) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَاَمِتْنِيْ مِسْكِيْنًا وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنَ فَقَالَتْ عَآئِشَةُ لِمَ يَارَسُوْلَ اللّٰهِ قَالَ اِنَّهُمْ يَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِيَآءِهِمْ بِاَرْبَعِيْنَ خَرِيْفًا يَا عَآئِشَةُ لَاتُرَدِّى الْمِسْكِيْنَ وَلَوْ بِشِقِّ تَمْرَةٍ يَا عَآئِشَةُ اَحِبِّى الْمَسَاكِيْنَ وَقَرِّبِيْهِمْ فَاِنَّ اللّٰهَ يُقَرِّبُكِ يَوْمَ الْقِيٰمَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَوَاهُ ابْنُ مَاجَةَ عَنْ اَبِيْ سَعِيْدٍ اِلٰى قَوْلِهٖ زُمْرَةَ الْمَسَاكِيْنَ۔

5244. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم prayed;

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَاَمِتْنِيْ مِسْكِيْنًا وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنَ

(O Allah, cause me to live among the poor, cause me to die as a poor man, and gather me among the group of the poor (on the day of resurrection)]

Sayyidah Ayshah رضى الله عنها asked him, 'Why O Messenger of Allah?" He said, "they will enter paradise preceding the rich by forty years. O Ayshah, do not turn away a poor man, even if you give him half a date. O Ayshah, love the poor, draw them near to you. Allah will draw you nearer to Him on the day of resurrection."[1]

5245. Sayyiduna Abu Sa'eed رضى الله عنه narrated that it, but only up to (زمرة المساكين) "group of the poor, (meaning end of the prayer).[2]

COMMENTARY: The words (مسكين) - translated poor) is derived from (مسكنت) which implies. Humility, weakness, destitute.

It is also derived from (سكون) and (سكينة) implying: dignity, satisfaction and willing acceptance of Divine decree.

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[1] Tirmidhi # 2353 (2359).

[2] Ibn Majah # 4126.

Besides, it has been stated previously that in the terminology of Shari'ah (divine law) (مسكين - miskeen) is one who possesses nothing at all, or he does not have enough to fulfil the needs of his family members.

The excellence of the poor must be given due esteem so that their blessings may be available to the Muslims.

The hadith (tradition) also comforts the poor. They should not be dejected because of their poor condition. Rather, they are told of the high ranks awaiting them in the perpetual world.

The Prophet's صلى الله عليه وسلم prayer to Allah to cause him to live and to die and to be raised up among the poor implies a plea for enough provision to keep him alive. Allah may not keep him occupied in worldly pursuits and pleasures. Abundance of wealth is a harsh trial for those who are near to Allah.

A Muslim king came upon an assembly of the poor and righteous men while he was travelling some where. They did not pay any attention to him. He was amazed and asked them. "Who are you?" Their response is what we actually wish to highlight here:

'We are those people who, if you love them, you will have to abandon the world. But, hostility towards them means forsaking the hereafter."

The king heard them and moved ahead without saying anything to them. He said to himself, "Neither can we aspire for love of your not bear a grudge to you."

As for the poor being admitted to paradise before the rich, the question arises whether it means all rich people without exception and even if they are Prophets عليهم السلام, Actually the Prophet صلى الله عليه وسلم mentioned the merit of the poor people and his desire to enter paradise before other Prophets عليهم السلام whether they were rich or poor. He prayed that he might not be admitted to paradise after the Prophets عليه السلام who had spent their lives in poverty and hunger.

The Prophet صلى الله عليه وسلم also instructed Sayyidah Ayshah رضى الله عنها that she should not send away any poor person from her door considering them despicable without giving them something. Kindness should be shown to them and what ever one can one must offer them, howsoever little. If nothing that can be given is available, then one must express regret gracefully and treat them with love and kindness.

Abu Shaykh رحمه الله and Bayhaqi رحمه الله transmitted that Sayyiduna Ata ibn Abu Ribah رحمه الله narrated that he had heard the companion of the Prophet صلى الله عليه وسلم Sayyiduna Abu Sa'eed Khudri رضى الله عنه, say, "O people! Let it not be that you poverty should compel you to search and employ unlawful means of livelihood (instead of showing patience and being grateful): I had heard Allah's Messenger صلى الله عليه وسلم pray for himself, 'O Allah cause me to die as a poor man, not as a rich man. And resurrect me among the poor.' Hence most certainly, he is most wretched who endures poverty in this world and also makes himself liable for punishment in the hereafter."

Mulla Ali Qari رحمه الله said that even if there was no evidence, this hadith (tradition) is enough to prove that a poor man who is patient is better than a rich man who is thankful.

Mulla Ali Qari رحمه الله also mentioned here the two traditions about poverty and need that are very well-known to the common men. They are:

(1) (اَلْفَقْرُ فَخْرِىْ وَبِهِ اَفْتَخِرُ) He said that great scholars of hadith (tradition), like Asqalani رحمه الله, have ruled explicitly that this hadith (tradition) is baseless. It is

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unauthentic.

(2) (کادار لفقران یکون کفرا) which the scholars of hadith (tradition) hold that it is certainly da'if (weak), But, if it is supposed to be correct then it should be about poverty at heart which driver one to object to Allah's decree and to complain and be restless. But, as for economic and monetary poverty, it is the condition of only those of Allah's slaves on whom He wishes to bestow high ranks. Indeed, we find a tradition:

اَلْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ وَزَيْنٌ عِنْدَ اللّٰهِ يَوْمَ الْقِيٰمَةِ

(Poverty is a drawback in the eyes of the people, but on the day of resurrection, it will be in the sight of Allah's that which adorns). Baylami.

BLESSINGS OF THE WEAK TO POOR MUSLIM

(٥٢٤٦) وَعَنْ اَبِي الدَّرْدَآءِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْغُوْنِيْ فِيْ ضُعَفَاءِكُمْ فَاِنَّمَا تُرْزَقُوْنَ اَوْ تُنْصَرُوْنَ بِضُعَفَائِكُمْ۔ (رواه ابوداؤد)

5246. Sayyiduna Abu Darda رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Look for me among you weak people, for, you are provided provision, or given aid, only because of (the blessings of) your weak people."[1]

COMMENTARY: The weak people are the poor and needy. 'To look for me among them means to help them and be kind to them. They could also be the oppressed even if they are rich. They should be helped to get relief from oppression. So, if the pleasure of the prophet صلی اللہ علیہ وسلم is desired, then the weak should be helped.

The presence of the weak is a blessing for the whole world. Helping them and being kind to them is an assurance of the betterment of all people because among them are awtad[2] and awtab[3] who are camouflaged from the people and their blessings are hidden in the working of this world. In fact, in some cases, Allah entrusts to them the administration and correction of some areas in a spiritual manner.

Ibn Maalik رحمہ اللہ said that the weak people have right ever others that must be respected and given. They must be pleased because the Prophet صلی اللہ علیہ وسلم is with them sometimes physically but all the time mentally. If anybody respects them it is a though he respects the Prophet صلی اللہ علیہ وسلم. If anybody is disrespectful to them, then it is as though he disrespects the Prophet صلی اللہ علیہ وسلم. This is supported by a hadith (tradition) Qudsi.

من عادلی ولیا فقد بار زنی بالحرب

He who antagonizes My friend is as one who prepares to fight me.[4]

(٥٢٤٧) وَعَنْ اُمَيَّةَ ابْنِ خَالِدِ بْنِ عَبْدِاللّٰهِ بْنِ اَسِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَسْتَفْتِحُ بِصَعَالِيْكَ الْمُهَاجِرِيْنَ۔ (رواه فی شرح السنة)

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[1] Abu Dawud # 2594, Tirmidhi # 1702.

[2] These are sufi orders of high rank among them.

[3] These are sufi orders of high rank among them.

[4] The words according to Abu Hurayrah hadith (tradition)'s are: (If anyone is aggressive to My friend then I have declared war against him.) (in 400 hadith (tradition) Qasiyah # 81, Darul Isha'at Karachi.

5247. Sayyiduna Umayyah ibn Khalid ibn Abdullah ibn Asid رضی اللہ عنہ narrated about the prophet صلی اللہ علیہ وسلم that when he prayed (to Allah) for victory (against the disbelievers), he prayed by virtue of the poor people of the mihajirs (emigrants to Madinah).[1]

COMMENTARY: The word in the hadith (tradition) for the poor is (صعالیک) plural of (صعلوک).

Mulla Ali Qari رحمہ اللہ has cited Ibn Maalik رحمہ اللہ to say that the Prophet's صلی اللہ علیہ وسلم prayer was:

اَللّٰهُمَّ انْصُرْنَا عَلَى الْاَعْدَاءِ بِعِبَادِكَ الْفُقَرَآءِ الْمُهَاجِرِيْنَ

(O Allah, help us against the enemies by virtue of your poor emigrant slaves).

Shaykh Abdul Haq Dahlawi رحمہ اللہ has added that this hadith (tradition) proves the tremendous merit of the poor. He gave this honour to only the poor among the muhajirs (emigrants).

DO NOT ENVY THE DISBELIEVERS THEIR PROSPERITY

(٥٢٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَغْبِطَنَّ فَاجِرًا بِنِعْمَةٍ فَاِنَّكَ لَا تَدْرِيْ مَا هُوَ لَاقٍ بَعْدَ مَوْتِهٖ اِنَّ لَهٗ عِنْدَ اللّٰهِ قَاتِلًا لَا يَمُوْتُ يَعْنِي النَّارَ۔ (رواه فی شرح السنة)

5248. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not envy a sinner for his prosperity (with wealth, position etc), because you cannot say what he will face after his death (in the grave and on the day of resurrection). For him (the sinner) Allah has a slayer who does not die, meaning" (that the prophet صلی اللہ علیہ وسلم referred to) "hell."[2]

COMMENTARY: The slayer will subject the sinner and disbeliever to severe torture. It will never perish.

The words 'meaning hell,' are of the sub-narrator, Sayyiduna Abdullah ibn Abu Maryam رحمہ اللہ who narrated the hadith (tradition) from Abu Hurayrah رضی اللہ عنہ. The Prophet's صلی اللہ علیہ وسلم words 'the slayer refer to hell.

In short, we must not envy a disbeliever and sinner for his many children, or wealth, or fame. We must not long for those things of his.

WORLD IS A BELIEVER'S PRISON

(٥٢٤٩) عَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَسَنَتُهٗ وَاِذَا فَارَقَ الدُّنْيَا فَارَقَ السِّجْنَ وَالسَّنَةَ۔ (رواه فی شرح السنة)

5249. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The world is a prison for the believer, and is his famine. And, when he parts from the world, he stands released from the prison and the famine. "[3]

COMMENTARY: The hadith (tradition) means that a believer stays in this world in

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4062.

[2] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4103,

[3] Musnad Ahmad 2-197, Bayhaqi in Sharh us Sunnah (Holy Prophet's practice).

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hardship always. If he is prosperous, even then it is nothing compared to what is in store for him in the next world, and this world is nothing more than a prison and famine. Also if he is a sincere believer then he devotes himself to worship all the time and shun every kind of luxury, and this word takes a toll on him. So, in this sense too it is a prison for him, as also a famine.

According to one tradition:

لايخلو المؤمن من قلة اوعلة اوذلة وقد يجتمع للمؤمن الكامل جميع

"No believer there is who is free of worries on account of paucity of money, of illness, of disgrace and of anxiety. Sometimes, a perfect believer is beset with all these worries altogether."

WHEN ALLAH WITHHOLDS WEALTH FROM ANYONE HE LOVES HIM

(٥٢٥٠) عَنْ قَتَادَةَ بْنِ النُّعْمَانِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَحَبَّ اللّٰهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ اَحَدُكُمْ يَحْمِيْ سَقِيْمَهُ الْمَآءَ۔ (رواه احمد والترمذى)

5250. Sayyiduna Qatadah ibn Nu'man رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when Allah love anyone, He keeps him away from the world just as any of you will keep his patient away from water."[1]

COMMENTARY: By denying worldly things to His dear creatures, Allah makes them eligible for high ranks in paradise. These worldly things are harmful to his religion.

Ashraf رحمہ اللہ said the same thing, adding that these worldly things mar their religious life. They make them love the world.

LESS WEALTH IS A BLESSING

(٥٢٥١) وَعَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اثْنَتَانِ يَكْرَهُهُمَا ابْنُ اٰدَمَ يَكْرَهُ الْمَوْتَ وَالْمَوْتُ خَيْرٌ لِّلْمُؤْمِنِيْنَ مِنَ الْفِتْنَةِ وَيَكْرَهُ قِلَّةَ الْمَالِ وَقِلَّةُ الْمَالِ اَقَلُّ لِلْحِسَابِ۔ (رواه احمد)

5251. Sayyiduna Mahmud ibn Labid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Two things are such that the son of Aadam علیہ السلام dislikes. He dislikes death, though death is better for the believer than trail.

- And he dislikes little (wealth and) property, though meager wealth is a means of a lighter reckoning."

COMMENTARY: Trial could mean to be involved in disbelief and polytheism or compelling others to do acts of disbelief, or to face such situations as harm religion. Life and the desire to live are ideal when Allah is obeyed and His Messenger صلی اللہ علیہ وسلم is emulated and one is encouraged to worship Allah, and pursues the straight path. However, the mot significant thing is that he departs from this world as a sincere believer. If those things are lacking and belief is insecure and fragile then life is worthless.

If tyrants compel one and though faith remains strong in the heart yet the tongue utters unseemly words, then this too is a fitnah or a trial. But, if there is some other kind of a trial involving worldly hardships and causing personal difficulties, then it is not correct to latest life and wish for death, because this kind of a trial is an expiation of sins and a means to

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[1] Musnad Ahmad 5-427, Tirmidhi # 2036.

raise ranks in the hereafter.

As for little property, the lesser a believer possesses, the more he is safe from punishment and it is better for him. Hence, if a Muslim is poor, then he must feel pleased because Allah saves him from punishment in the next world. The hard times a poor Muslim goes through in this world are much lighter than he would have to experience in the next world, if he had huge worldly possessions.

Shaykh Abdul Haq Dahlawi رحمه الله has addressed every seeker of truth and said, "My dear friend! These are all branches of faith. He who keeps his faith correct in accordance with the directions of the Prophet صلى الله عليه وسلم knows that whatever he has said is true. If he possesses a sound mind and has good experience then he know that richness and greed for more wealth puts him in trial. Hardship and disgrace are in no way lesser than the severity and tribulations of the poor and needy. Thus, having a pure soul (and preserving oneself from punishment in the next world) depends on keeping oneself free of abundant wealth and property, and being content with just what suffices. One must fellow a life of self respect and a high degree of moral character."

CHOOSE POVERTY IF YOU LOVE THE PROPHET صلى الله عليه وسلم

(٥٢٥٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّيْ اُحِبُّكَ فَقَالَ انْظُرْمَا تَقُوْلُ فَقَالَ وَاللّٰهِ اِنِّيْ لَاُحِبُّكَ ثَلٰثَ مَرَّاتٍ قَالَ اِنْ كُنْتَ صَادِقًا فَاَعِدَّ لِلْفَقْرِ تِجْفَافًا لِلْفَقْرِ اَسْرَعُ اِلٰى مَنْ يُحِبُّنِيْ مِنَ السَّيْلِ اِلٰى مُنْتَهَاهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5252. Sayyiduna Abdulah ibn Mughaffal رضى الله عنه narrated that a man came to the Prophet صلى الله عليه وسلم and submitted, "I love you." He said, "think over what you say." He maintained. By Allah, I do love you," asserting it three times. He said, "If you speak the truth then be prepared with an armour to face poverty for, poverty comes faster to one who loves me than flood that rushes to its outlet."[1]

COMMENTARY: This hadith (tradition) speaks of an armour to call for patience and steadfastness to encounter poverty. He who shows patience when poverty overtakes him will have his ranks raised.

Those who face hardship and trial most are the prophets عليه السلام. then, the severity is experienced by those who follow them according to their love and amulet ion of the prophet صلى الله عليه وسلم. The higher their belief and following, the greater their trial. A person goes through the same experience as the one he loves depending on the degree of his love.

Shaykh Abdul Haq رحمه الله said that patience gives one the strength to bear trails and desist from complaining. He added that without living a life of poverty and emulating the Prophet's صلى الله عليه وسلم example, it is foolish and false to claim to love him, for, these two things (love and emulating him) are inseparable. It must not be merely an outward following but one must also love him emulate him inwardly.

PERSECUTION FACED BY THE PROPHET صلى الله عليه وسلم IN HIS MISSION

(٥٢٥٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ اُخِفْتُ فِي اللّٰهِ وَمَا يُخَافُ اَحَدٌ وَلَقَدْ اُوْذِيْتُ

[1] Tirmidhi # 2350 (2357).

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فِي اللّٰهِ وَمَا يُؤْذٰى اَحَدٌ وَلَقَدْ اَتَتْ عَلَيَّ ثَلٰثُوْنَ مِنْ بَيْنِ لَيْلَةٍ وَيَوْمٍ وَمَالِيْ وَلِبِلَالٍ طَعَامٌ يَا كُلُهُ ذُوْكَبِدٍ اِلَّا شَيْءٌ يُوَارِيْهِ اِبْطُ بِلَالٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ مَعْنٰى هٰذَا الْحَدِيْثِ حِيْنَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَارِبًا مِنْ مَكَّةَ وَمَعَهٗ بِلَالٌ اِنَّمَا كَانَ مَعَ بِلَالٍ مِنَ الطَّعَامِ مَا يَحْمِلُ تَحْتَ اِبِطِهٖ۔

5253. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I was threatened in Allah's path as no one was threatened and I was persecuted in Allah's path as no one was persecuted. There came upon me thirty days and nights when Bilal and I had no food that 'those with a liver' may eat barring what was held under Bilal's armpit."[1]

While transmitting it, Tirmidhi explained the hadith (tradition) to mean that when the Prophet صلی اللہ علیہ وسلم went of Makkah fed up, Bilal accompanied him carrying whatever he could under his armpit.

COMMENTARY: Teebi رحمہ اللہ said that in the beginning, the Prophet صلی اللہ علیہ وسلم was all alone while propagating the religion of Islam. So, he tolerated all kinds of torture in his mission.

For thirty days he and Bilal رضی اللہ عنہ had only what Bilal رضی اللہ عنہ could carry under his armpit. Obviously, he could not carry but very little. And nothing can be more torturous than hunger.

In this hadith (tradition), the ummah is also taught to be resolute and endure hardship willingly.

This hadith (tradition) does not concern the hijrah (or emigration) to Madinah because Tirmidhi makes it clear that Bilal رضی اللہ عنہ was with the Prophet صلی اللہ علیہ وسلم. When he undertook the hijrah, Bilal رضی اللہ عنہ was not with him. Perhaps this happened when the Prophet صلی اللہ علیہ وسلم had gone to Ta'if from Makkah in the tenth year of prophet hood in the month of Shawwal. His paternal uncle Abu Talib had died. Only three or five days, thereafter, the respected mother of the believers, Sayyidah Khadijah رضی اللہ عنہا also died. These two tragedies were very hard on the Prophet صلی اللہ علیہ وسلم and he called this year (عام الحزن- aam ul-huzn) 'year of grief'. The Quraysh of Makkah seized the opportunity and intensified their pressure on the Prophet صلی اللہ علیہ وسلم who became less hopeful of a positive response to his preaching from the Makkans. So, he took Zayd ibn Thabit رضی اللہ عنہ along with him and went to Ta'if on foot. He preached there for one month, but they paid no heed to him and not even one person responded positively. Rather, they instigated their children and vagabonds to harass him. They hurled stones at him wounding him at his feet and he bled profusely soaking his sandals. When he fell down, they would hold him by his arms and raise him up. As we limped forward, they resumed their persecution and clapped heartily at his plight. Zayd رضی اللہ عنہ gave him cover and stood in the trajectory of the stones taking them on his head. He had a deep wound on it. Suddenly, Allah sent a small cloud giving shelter to the Prophet صلی اللہ علیہ وسلم, and Jibril علیہ السلام came down with another angel. He said, "Allah has given us command that if you say, the other angel who is in charge of the mountains would bring both mountains on either side of Ta'if together squeezing all its people as grain is squeezed in a mill." But, how could the Prophet صلی اللہ علیہ

[1] Tirmidhi # 2472(24. 80), Musnad Ahmad # 14057, Ibn Majah # 151

وسلم, who was mercy to the worlds, be expected to seek retaliation. He prayed," ... O Allah if they survive, there might arise among them Your worshippers who will raise the banner of Islam. O Lord, they have not recognized me. Their eyes are blinded and they are foolish. If You give them the sight whereby they know me as Your Messenger, then they will believe!"

The Prophet صلى الله عليه وسلم returned from Ta'if after one month, fatigued, hungry and wounded all over the body. His ankle was bleeding. But, his tongue did not utter a curse. Rather, it had a prayer for guidance.

The entire account of this journey to Ta'if may be seen in the books of history and seerah. Though the hadith (tradition) names Bilal رضى الله عنه with the Prophet صلى الله عليه وسلم, the historical accounts name Zayd ibn Thabit رضى الله عنه only. Perhaps both of them were with him.[1]

PREACHING AT TA'IF

The Prophet صلى الله عليه وسلم found it very difficult to live peacefully in Makkah. So, he went to Ta'if to seek help of the tribe Thaqif, hoping also that they would accept his invitation to Islam. He went there all alone.

He met their nobles. They were three brothers Abd Yalil, Mas'ood and Habib, all so is of Amr ibn Umayr. They were chiefs of the tribe, Thaqif. One of them was married too Quraysh woman of Banu Jumah. He invited them to Islam and to help him against the Quraysh.

One of them remarked that he would tear up the covering of the Ka'bah if God had sent him as His Messenger. Another said, "Did God find no one besides you?" The third put in, "I will never speak to you. If, as you say, you really are a Messenger then it is bad manners to respond to such a great man's speech. But, if you invent a lie against God then you are unworthy of conversation."

That gave no hope to Allah's Messenger صلى الله عليه وسلم of any kind of good from them. He said to them, "If this has been your treatment , keep it to yourself." He feared that if the Quraysh learnt of it, they would become more daring.

SUPPLICATION OF THE WEAK

They did not accede to this request too but set their vagabonds, slaves and fools to revile him. They shouted at him and made fun of him and more people gathered around, compelling him to seek protection in the garden of Utbah and Shaybah sons of Rabi'ah. They were inside, by a coincidence. The miscreants and urchins of Thaqif retreated.

He sat down in the shade of a grape vine. The sons of Rabi'ah had been watching him all through. During the journey he also met the Quraysh woman of Banu Jumah and complained to her of the treatment of her brother-in-law. When he found some peace, he made this supplication:

اللّٰهمَّ اليكَ اشكُوا ضعفَ قُوَّتِى و هوانى على النَّاسِ يا ارحمُ الرَّاحمِيْنَ المُستضعفين و انت ربي الى بعيد

يتجهنى ام الى عدو ملكته امرى ان لم يكن بك غضب علىَّ فلا أُبالى و لكن عافيتك هى اوسع لى اعوذ

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[1] We present here the relative portion (brief) from thelife of Muhammad صلى الله عليه وسلم (Seerah Rasul Allah), Ibn Kathir, p220. Darul Isha'at Karachi

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بنور وجهك الذى اشرقت له الظلمات و صلح عليه امر الدنيا و الآخرة من ان تنزل غضبك او تحل

على سخطك لك العتبى حتى ترضى ولا حول ولا قوة الا بك۔

"O Allah, to you I complain of my weakness, little resource and lowliness before men, O the Most Merciful of those who show mercy. You are the Lord of the weak and You are my Lord. To whom will you entrust me, one who is a far and will harm me? Or to an enemy to whom You have given power over me? If You are not angry at me then that worries me not. But, Your forgiveness and favour are far wide for me. I seek refuge in the Light of Your countenance by which the darkness is illumined and the affairs of this world and the next are set right, lest Your anger come down upon me or Your wrath fall upon me. You have the right to call me to account - till You are pleased. There is no power (to keep away from sin) and no might (to do righteous deeds) save with Your pleasure." See also the ways of the Holy Prophet Muhammad صلى الله عليه وسلم (Dr Abdul Hai Aarifi) p52 (Darul Ishaat, Karachi) and life of Muhammad صلى الله عليه وسلم Dr Haiykal, p136-137, Darul Ishaat Karachi.

POVERTY OF THE PROPHET & HIS SAHABAH (PROPHET'S COMPANIONS) رضى الله عنهم

(٥٢٥٤) وَعَنْ اَبِيْ طَلْحَةَ قَالَ شَكَوْنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجُوْعَ فَرَفَعْنَا عَنْ بُطُوْنِنَا عَنْ حَجَرٍ حَجَرٍ فَرَفَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ بَطْنِهٖ عَنْ حَجَرَيْنِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5254. Sayyiduna Abu Talhah رضى الله عنه said "We complained to Allah's Messenger صلى الله عليه وسلم of hunger (that we had endured). We raised our clothes to show that each of us carried a stone on his belly. But, he raised his clothes to show two stones tied on his belly."[1]

COMMENTARY: When anyone is very hungry with nothing in his belly, it helps somewhat to tie a stone on his belly. He can do some light work and move about a little bit. When that cannot help because of acute hunger, two stones may be tied as the Prophet صلى الله عليه وسلم had done. Besides, he was exceptionally hard working.

(٥٢٥٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّهٗ اَصَابَهُمْ جُوْعٌ فَاَعْطَاهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَمْرَةً تَمْرَةً

(رواه الترمذى)

5255. Sayyiduna Abu Hurayrah رضى الله عنه narrated that they were afflicted with hunger (meaning, the poor sahabah رضى الله عنهم). So, Allah's Messenger صلى الله عليه وسلم gave them one date apiece.[2]

WHO IS PATIENT & GRATEFUL

(٥٢٥٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَصْلَتَانِ مَنْ كَانَتَا فِيْهِ كَتَبَهُ اللّٰهُ شَاكِرًا صَابِرًا مَنْ نَظَرَ فِيْ دِيْنِهٖ اِلٰى مَنْ هُوَ فَوْقَهٗ فَاقْتَدٰى بِهٖ وَنَظَرَ فِيْ دُنْيَاهُ اِلٰى مَنْ هُوَ دُوْنَهٗ

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[1] Tirmidhi # 2371

[2] Tirmidhi # 2474

فَحَمِدَ اللّٰهَ عَلٰى مَا فَضَّلَهُ اللّٰهُ عَلَيْهِ كَتَبَهُ اللّٰهُ شَاكِرًا صَابِرًا وَمَنْ نَظَرَ فِي دِيْنِهٖ اِلٰى مَنْ هُوَ دُوْنَهٗ وَنَظَرَ فِيْ دُنْيَاهُ اِلٰى مَنْ هُوَ فَوْقَهٗ فَاَسِفَ عَلٰى مَافَاتَهٗ مِنْهُ لَمْ يَكْتُبْهُ اللّٰهُ شَاكِرًا وَّلَا صَابِرًا۔ رَوَاهُ التِّرْمِذِيُّ وَذُكِرَ حَدِيْثُ اَبِيْ سَعِيْدٍ اَبْشِرُوْا يَا مَعْشَرَ صَعَالِيْكِ الْمُهَاجِرِيْنَ بِالنُّوْرِ التَّامِّ فِيْ بَابٍ بَعْدَ فَضَائِلِ الْقُرْاٰنِ۔

5256. Sayyiduna Amr ibn Shu'ab رحمه الله reported from his father that his grandfather (Abdullah ibn Amr رضى الله عنه) narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone possesses two characteristics then Allah records him among the grateful and the patient. He who looks at his superior in religion and emulates him, and looks at his inferior in worldly affairs and thanks and praises Allah for giving him excellence over him, then Allah records him as grateful and patient. And, he who looks at his inferior in religion and looks at his superior in worldly affairs and rues over what he (himself) undergoes, Allah does not record him as grateful and patient."[1]

COMMENTARY: The second person not only did not possess either of the two characteristics, he also was rueful!

He whom Allah records as patient and grateful, He also makes him a perfect believer. This is confirmed by the verse:

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ

{Surely in that are signs for every steadfast, grateful one.} (14: 5)

Moreover, according to a hadith (tradition), faith has two portions: patience and gratitude. To abstain from evil is to be patient and to obey with one's limbs is to be grateful. Anyone who has both these portions is a perfect believer.

And the hadith (tradition) of Abu Sa'eed, رضى الله عنه "Rejoice ...poor muhajirs (emigrants)" has been mentioned previously, # 2198.

SECTION III اَلْفَصْلُ الثَّالِثُ

BEING PATIENT WHEN STRIKEN BY POVERTY

(٥٢٥٧) عَنْ اَبِيْ عَبْدِالرَّحْمٰنِ الْجُبُلِيِّ قَالَ سَمِعْتُ عَبْدَاللّٰهِ بْنَ عَمْرٍو وَسَاَلَهٗ رَجُلٌ قَالَ اَلَسْنَا مِنْ فُقَرَآءِ الْمُهَاجِرِيْنَ فَقَالَ لَهٗ عَبْدُاللّٰهِ اَلَكَ امْرَاَةٌ تَاْوِيْ اِلَيْهَا قَالَ نَعَمْ قَالَ اَلَكَ مَسْكَنٌ تَسْكُنُهٗ قَالَ نَعَمْ قَالَ فَاَنْتَ مِنَ الْاَغْنِيَآءِ قَالَ فَاِنَّ لِيْ خَادِمًا قَالَ فَاَنْتَ مِنَ الْمُلُوْكِ قَالَ عَبْدُالرَّحْمٰنِ وَجَآءَ ثَلٰثَةُ نَفَرٍ اِلٰى عَبْدِاللّٰهِ بْنِ عَمْرٍو وَاَنَا عِنْدَهٗ فَقَالُوْا يَا اَبَا مُحَمَّدٍ اِنَّا وَاللّٰهِ مَانَقْدِرُ عَلٰى شَيْءٍ لَا نَفَقَةٍ وَلَا دَابَّةٍ وَلَا مَتَاعٍ فَقَالَ لَهُمْ مَا شِئْتُمْ اِنْ شِئْتُمْ رَجَعْتُمْ اِلَيْنَا فَاَعْطَيْنٰكُمْ مَايَسَّرَ اللّٰهُ لَكُمْ وَاِنْ شِئْتُمْ ذَكَرْنَا اَمْرَكُمْ لِلسُّلْطَانِ وَاِنْ شِئْتُمْ صَبَرْتُمْ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ فُقَرَآءَ الْمُهَاجِرِيْنَ يَسْبِقُوْنَ الْاَغْنِيَاءَ يَوْمَ الْقِيٰمَةِ اِلَى الْجَنَّةِ بِاَرْبَعِيْنَ خَرِيْفًا قَالُوْا فَاِنَّا نَصْبِرُ لَانَسْاَلُ شَيْئًا۔ (رواه مسلم)

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[1] Tirmidhi # 2512(2520), Ibn Majah # 4142, Muslim # 2963

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5257. Sayyiduna Abu Abdur Rahman al-Hably رحمه الله (whose name was Abdullah ibn Zayd Misri رحمه الله and he was trustworthy tabi'i) narrated that he heard Sayyiduna Abdullah ibn Amr ibn Ass رضى الله عنه being asked by a man, "Do we not belong to the poor muhajirs (emigrants) (who would enter paradise ahead of the rich)." So, Abdullah رضى الله عنه asked the man, "Have you a wife from whom you get peace?" He said, "Yes." Then, he asked, "Do you own a house in which you live?" He said, "Yes!" So, he said, "Then you are one of the rich." The man then volunteered. "I have a servant." He said, "In that case, you are one of the kings." (You cannot be called a poor man.)

Sayyiduna (Abu) Abdur Rahman رحمه الله narrated further that three men came to Sayyiduna Abdullah ibn Amr رضى الله عنه in his presence, and said, "O Abu Muhammad, by Allah, we are unable to procure anything, not maintenance, not a beast and not any necessity. (to perform Hajj (pilgrimage), participate in jihad (crusade) or buy anything by selling whatever)." He asked, "What do you like? If you wish, you may come back to us later, so we might give you what Allah makes easy for us to give you. If you wish, I shall mention your problem to the suttan (amir Mu'awiyah). Or, if you wish, you may exercise patience, for, I had heard Allah's Messenger صلى الله عليه وسلم say, 'Surely, the poor muhajirs (emigrants) will overtake the rich to paradise on the day of resurrection by forty years.' They said 'Surely, we shall show patience and not ask for anything (from you and, in future, from others)."

THE EXCELLENCE OF THE POOR AMONG THE MUHAJIRS (EMIGRANTS)

(٥٢٥٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍ وَقَالَ بَيْنَا اَنَا قَاعِدٌ فِيْ الْمَسْجِدِ وَحَلْقَةٌ مِنْ فُقَرَآءِ الْمُهَاجِرِيْنَ قُعُوْدٌ اِذْ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَعَدَ اِلَيْهِمْ فَقُمْتُ اِلَيْهِمْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُبَشِّرْ فُقَرَآءَ الْمُهَاجِرِيْنَ بِمَا يَسُرُّ وُجُوْهَهُمْ فَاِنَّهُمْ يَدْ خُلُوْنَ الْجَنَّةَ قَبْلَ الْاَغْنِيَآءِ بِاَرْبَعِيْنَ عَامًا قَالَ فَلَقَدْ رَأَيْتُ اَلْوَانَهُمْ اَسْفَرَتْ قَالَ عَبْدُاللّٰهِ بْنِ عَمْرٍو حَتّٰى تَمَنَّيْتُ اَنْ اَكُوْنَ مَعَهُمْ اَوْ مِنْهُمْ۔ (رواه الدارمى)

5258. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated, "While I was seated in the mosque (Masjid Nabawi) as also a group of the poor muhajirs (emigrants) were seated there in a circle, the Prophet صلى الله عليه وسلم came in and sat down facing them. So I too got up (and sat down) towards them (emulating the Prophet صلى الله عليه وسلم and to be able to hear his words to them).

The Prophet صلى الله عليه وسلم said, "Glad tidings must be conveyed to the poor emigrants as will make their faces joyful. They will enter paradise forty years before the rich do."

Abdullah ibn Amr رضى الله عنه added, "Indeed, I saw their colour shine till I longed to be among them, or one of them."[1]

COMMENTARY: The word (وجوههم) their faces could also mean their selves or 'delights their hearts.'

Abdullah رضى الله عنه longed to be with them or among them in the hereafter.

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[1] Darimi # 2844

DIVINE TREASURE

(٥٢٥٩) وَعَنْ اَبِيْ ذَرٍّ قَالَ اَمَرَنِيْ خَلِيْلِيْ بِسَبْعٍ اَمَرَنِيْ بِحُبِّ الْمَسَاكِيْنَ وَالدُّنُوِّ مِنْهُمْ وَاَمَرَنِيْ اَنْ اَنْظُرَ اِلٰى مَنْ هُوَ دُوْنِيْ وَلَا اَنْظُرَ اِلٰى مَنْ هُوَ فَوْقِيْ وَاَمَرَنِيْ اَنْ اَصِلَ الرَّحِمَ وَاِنْ اَدْبَرَتْ وَاَمَرَنِيْ اَنْ لَا اَسْئَلَ اَحَدًا شَيْئًا وَاَمَرَنِيْ اَنْ اَقُوْلَ بِالْحَقِّ وَاِنْ كَانَ مُرًّا وَاَمَرَنِيْ اَنْ لَا اَخَافَ فِي اللّٰهِ لَوْمَةَ لَائِمٍ وَاَمَرَنِيْ اَنْ اُكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فَاِنَّهُنَّ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ۔ (رواه احمد)

5259. Sayyiduna Abu Dharr رضی اللہ عنہ narrated, "My friend (the Prophet صلی اللہ علیہ وسلم) commanded me to observe seven things:

(1)He commanded me to love the poor and keep close to them.

(2)He commanded me to look at one who is inferior to me (by worldly standards), and not to look at one who is superior to me (in possessing wealth and power).

(3)He commanded me to join bonds of kinship even if the kins severe (such bonds).

(4)He commanded me not to ask anyone for any thing.

(5)He commanded me to speak the truth (under all circumstances) even if it is bitter (for the listeners).

(6)He commanded me not to fear anyone's reproach in matters for Allah's sake (like enjoining piety and forbidding evil).

(7)He commanded me to chant very often:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(There is no might and power save in Allah).

These (seven things) are part of the treasure under the throne (of Allah and from which blessings descend)."[1]

COMMENTARY: While this translation is as Shaykh Abdul Haq رحمہ اللہ says, Mulla Ali Qari رحمہ اللہ says that only the last injunction concerns the treasures under the throne, meaning (Arabic). He said that these words are part of the treasure under the Divine throne and no one can get to them unless Allah lets him have power and might (ولا حول ولا قوۃ الا باللہ). Or, these words are part of the treasures of paradise which is itself under the Divine throne.

Mulla Ali Qari رحمہ اللہ cites (to prove his contention) the tradition in the books of hadith (tradition) and other authentic books which says that (Arabic) is one of the treasures of paradise.

As for the reason why they are called a treasure of paradise, the ulama (Scholars) offer different explanations.

(i) A treasure is concealed from the sight of the people. These words, too, are safe from people's eyes as far as their intrinsic truth, significance and purity are concerned.

(ii) They are part of the stocks of paradise.

(iii) He who repeats them often will have abundant reward of high degree preserved for him in paradise.

So, they are a treasure of paradise.

Ibn Mas'ud رضی اللہ عنہ said that the Prophet صلی اللہ علیہ وسلم taught him the meaning of these

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[1] Musnad Ahmad # 5-159

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words. "To preserve oneself from disobeying Allah and committing sin is dependent only on Allah's help. And, to be able to obey and worship Allah is possible only on the power and ability granted by Allah."
The Sufis commend their disciples to keep repeating these words (ولا حول ولا قوة الا بالله). They say that nothing else enables one to do good deeds as these words do.

THREE THINGS DEAR TO ALLAH'S MESSENGER صلى الله عليه وسلم

(٥٢٦٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ مِنَ الدُّنْيَا ثَلٰثَةٌ اَلطَّعَامُ وَالنِّسَاءُ وَالطِّيْبُ فَاَصَابَ اثْنَتَيْنِ وَلَمْ يُصِبْ وَاحِدًا اَصَابَ النِّسَاءَ وَالطِّيْبَ وَلَمْ يُصِبِ الطَّعَامَ۔ (رواه احمد)

5260. Sayyidah Ayshah رضى الله عنها narrated that of the worldly things, three things were very dear to Allah's Messenger صلى الله عليه وسلم: food, women and perfume. He did get two (of them) but did not get one (of them). He did get women and perfume but did not get food.[1]

COMMENTARY: The saying that he did not get food implies that he got only little food. His need was not met fully. It was as good as not getting food. Ahadith (tradition) have been narrated about it, previously.

(٥٢٦١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حُبِّبَ اِلَيَّ الطِّيْبُ وَالنِّسَاءُ وَجُعِلَتْ قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ۔ رَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ وَزَادَ ابْنُ الْجَوْزِيْ بَعْدَ قَوْلِهٖ حُبِّبَ اِلَيَّ مِنَ الدُّنْيَا۔

5261. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Perfume and women are made dear to me and coolness of my eyes (meaning, peace of heart) is placed in salah (prayer)."
Ibn Jawzi رحمه الله has added, 'in the world' after 'are made dear to me.'[2]

COMMENTARY: The Prophet صلى الله عليه وسلم said that he got Comfort in salah (prayer) such as he did not get in any other form of worship.
The words (قرة عينى) could mean 'coolness of my eyes' or 'peace and comfort of my mind'.
The words of Ibn Jawzi رحمه الله are not part of the hadith (tradition) as transmitted by Ahmad, Nasa'i, Tabarani, Khatib and Ibn Adi. Haakim has also transmitted it in Mustadrak.
Some ulama (Scholars) say that 'salah (prayer)' in this hadith (tradition) does not stand for 'prayer' but for invocation of blessings on the Prophet صلى الله عليه وسلم.'

NOT FITTING FOR ALLAH'S SLAVES TO LIVE LAVISHLY

(٥٢٦٢) وَعَنْ مُعَاذِ ابْنِ جَبَلٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ بِهٖ اِلَى الْيَمَنِ قَالَ اِيَّاكَ وَالتَّنَعُّمَ فَاِنَّ عِبَادَ اللّٰهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ۔ (رواه احمد)

5262. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated tht when Allah's Messenger صلى الله عليه وسلم sent him to Yemen (as a judge), he advised him, "Do not live a life of comfort

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[1] Musnad Ahmad # 6-72
[2] Musnad Ahmad # 3-128, Nasai # 3939

and luxury because Allah's (exclusive) slaves do not live lavishly."[1]

COMMENTARY: The Arabic word (تنعم) implies living a life of extreme luxury in all its departments. This is the peculiarity of the disbelievers and ignorant people. True believers have nothing to do with it. Allah says:

ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ۔

{Leave them to eat and to enjoy comfort and let hope beguile them. They will soon come to know.} (15 : 3)

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذٰلِكَ مُتْرَفِينَ

{And those whose who disbelieve enjoy comforts and eat as cattle eat and the Fire shall be their abode.} (47: 12)

إِنَّهُمْ كَانُوا قَبْلَ ذٰلِكَ مُتْرَفِينَ

{Surely, they were affluent before that.} (56: 45)

VIRTUE OF CONTENTMENT

(٥٢٦٣) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَضِيَ مِنَ اللّٰهِ بِالْيَسِيرِ مِنَ الرِّزْقِ رَضِيَ اللّٰهُ عَنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ۔

5263. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is pleased with Allah over a little provision (being content with it), (should know that) Allah is pleased with him for his few deeds (in obedience and worship of a supererogatory nature)."[2]

ALLAH'S ASSURANCE TO ONE WHO COMPLAINS NOT TO PEOPLE OF DIFFICULTIES

(٥٢٦٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاءَ أَوِ احْتَاجَ فَكَتَمَهُ النَّاسَ كَانَ حَقًّا عَلَى اللّٰهِ عَزَّوَجَلَّ أَنْ يَرْزُقَهُ رِزْقَ سَنَةٍ مِنْ حَلَالٍ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ۔

5264. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who is hungry or in need (of something) and conceals his hunger and need from the people, has a firm assurance of Allah, Mighty and Glorious, of a year's provision, in a lawful manner."[3]

COMMENTARY: Hunger that is mentioned in this hadith (tradition) is such as can be tolerated, and is not disallowed to conceal from people. It is not permitted to conceal such hunger as is unbearable and likely to cause death. The ulama (Scholars) say that if a person dies without disclosing his alarming hunger and without eating that which will save his life, even carrion or any other thing that is normally unlawful but which Shari'ah (divine law) permits one to consume in such no-alternative situations, then he commits sin.

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[1] Musnad Ahmad # 5-243

[2] Bayhaqi in Shu'ab ul-eeman # 4585

[3] Bayhaqi in Shu'ab ul-eeman # 10054

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THE MUSLIM WHO IS DEAR TO ALLAH

(٥٢٦٥) وعَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ الْفَقِيْرَ الْمُتَعَفِّفَ اَبَا الْعِيَالِ۔ (رواه ابن ماجة)

5265. Sayyiduna Imran ibn Husayn رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely Allah loves His believing slave who is poor and chaste (keeping away from the unlawful) and has dependents (to support)."[1]

COMMENTARY: This man does not beg and he abstains from the unlawful. He is a perfect Muslim.

UMAR'S RIGHTEOUSNESS

(٥٢٦٦) وَعَنْ زَيْدِ ابْنِ اَسْلَمَ قَالَ اسْتَسْقٰى يَوْمًا عُمَرُ فَجِيْءَ بِمَآءٍ قَدْ شِيْبَ بِعَسَلٍ فَقَالَ اِنَّهٗ لَطِيْبٌ لٰكِنِّيْ اَسْمَعُ اللّٰهَ عَزَّوَجَلَّ نَعٰى عَلٰى قَوْمٍ شَهَوَاتِهِمْ فَقَالَ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَاَخَافُ اَنْ تَكُوْنَا حَسَنَاتُنَا عُجِّلَتْ لَنَا فَلَمْ يَشْرَبْهُ۔ (رواه رزين)

5266. Sayyiduna Zayd ibn Aslam رضی اللہ عنہ narrated that one day Umar رضی اللہ عنہ asked for drinking water. He was presented water that was mixed with honey. He said, "It is certainly pure water (lawful and pleasant), but I have heard Allah Mighty and Glorious, say reproaching a people for pursuing desires:

اَذْهَبْتُمْ طَيِّبٰتِكُمْ وَفِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا

{You dissipated your good things in your life of the world and you enjoyed their comfort...} (46: 20)

(Now you do not have anything for you in the hereafter.)

So, I fear that reward for our piety might be given to us in advance (in the world and we might get nothing in the next world)." Therefore, he did not drink it.[2]

COMMENTARY: Sayyiduna Umar رضی اللہ عنہ was apprehensive that if he drank the water in which honey was mixed then he would be submitting to his desires and benefiting from worldly blessings, so this might be counted as his reward for good deeds. Then, he might get nothing in the next world.

He quoted a portion of the verse (46: 20). There is another verse of like meaning:

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَانَشَآءُ (الآية)

{He who desires this hasty world, We hasten to him therein whatsoever We will...} (17: 18)

Though both these verses concern the disbelievers, yet everyone may need them.

POVERTY DURING EARLY ISLAM

(٥٢٦٧) عَنِ ابْنِ عُمَرَ قَالَ مَاشَبِعْنَا مِنْ تَمْرٍ حَتّٰى فَتَحْنَا خَيْبَرَ۔ (رواه البخاری)

5267. Sayyiduna Ibn Umar رضی اللہ عنہ said, "We (the sahabah رضی اللہ عنہم) never had enough

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[1] Ibn Majah # 4121

[2] Razin

dates (too) to eat and be satiated (because of our poverty, we conquered Khaybar."[1]

CHAPTER – III

HOPE & GREED

بَابُ الْاَمَلِ وَالْحِرْص

The word (اصل) is 'to hope' and (حرص) is 'being greedy', 'to covet,' 'to have tall desires.' This can also be for pious intentions. The Qur'an says:

اِنْ تَحْرِصْ عَلٰى هُدٰهُمْ

{If you are solicitous of their guidance}(16: 37)

The word (حرص) is used also for base desires and longing for worldly pleasures too. This is a bad thing.

According to the Qamus, the worst kind of ((حرص) hirs) is to take away one's own portion and crave for the portion of someone else too. In short, if anyone yearns to get ahead in pious deeds like acquiring knowledge, endeavouring to raise Allah's religion high, and doing good deeds, then all the ulama (Scholars) agree that this is a laudable engagement. This is why the Prophet صلى الله عليه وسلم said:

طوبى لمن طال عمره وحسن عمله

"Happy is he whose life is long and whose deeds are good."[2]

Towards the close of his life, the Prophet صلى الله عليه وسلم had wished, "If I am alive next year, I shall fast one the ninth (Muharram) too (with the tenth)."

This is contrary to the avidity and tall wishes for worldly things and base desires, like possessing a large wealth and wielding authority.

As for the first word of the caption (اصل), it refers to involve oneself in hopes of worldly matters, in utopian schemes and in desires for a happy life to such an extent that one is totally neglectful of preparations for death and the hereafter. This may be expected only of those who are not worried about religion and reckoning and who forget Allah.

Allah says of them

ذَرْهُمْ يَاْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ،

{leave them to eat and to enjoy comfort and let (false) hope beguile them.}(15: 3)

SECTION I — اَلْفَصْلُ الْاَوَّلُ

MAN, HIS HOPES & HIS DEATH

(٥٢٦٨) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ خَطَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ وَخَطَّ خُطُطًا صِغَارًا اِلٰى هٰذَا الَّذِيْ فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِيْ هو فِي الْوَسَطِ فَقَالَ هٰذَا الْاِنْسَانُ وَهٰذَا اَجَلُهُ مُحِيْطٌ بِهٖ وَهٰذَا الَّذِيْ هُوَ خَارِجٌ اَمَلُهُ وَهٰذِهِ الْخُطَطُ الصِّغَارُ الْاَعْرَاضُ فَاِنْ اَخْطَاهُ

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[1] Bukhari # 4243

[2] Tirmidhi # 2336,(similar) Musnad Ahmad # 5-43, Darimi # 2748

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هٰذَا خُطَّتُهُ هٰذَا وَإِنَّ اَخْطَأَهُ هٰذَا خُطَّتُهُ هٰذَا۔ (رواه البخاری۔

5268. Sayyiduna Abdullah (ibn Mas'ud رضی اللہ عنہ) narrated that the Prophet صلی اللہ علیہ وسلم drew a square and a line in its Middle, totting it extend beyond it. He also drew some smaller lines reaching the middle line from both of its sides. Then, he said, "This is man and this is his term, encircling him from all sides. This one that is outside is his hope. These smaller lines are the disasters (that may befall him). If this one misses him that one seizes him. If that one misses him, then this third one seizes him."[1]

COMMENTARY: Man goes on hoping and is confident that his hopes will come true some day. But they keep alluding him while death continues to approach him. So, he dies before he can realize his hopes.

(٥٢٦٩) وَعَنْ اَنَسٍ قَالَ خَطَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُطُوطًا فَقَالَ هٰذَا الْاَ هَلُ وَهٰذَا اَجَلُهُ فَبَيْنَمَا هُوَ كَذٰلِكَ إِذْ جَآءَهُ الْخَطُّ الْاَقْرَبُ۔ (رواه البخاری)

5269. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم drew some lines. Then, he said, "This (middle line) is hope and this (all around) is man's term (of life). While he is in that state (living on hopes), the nearest line (of death) overtakes him."[2]

TWO THINGS ARE YOUNG IN AN OLD MAN TOO

(٥٢٧٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَهْرَمُ ابْنُ اٰدَمَ وَيَشِبُّ مِنْهُ اثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ۔ (متفق علیه)

5270. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The son of Aadam علیہ السلام grows old and infirm, but two things remain young in him: greed for property and greed for life."[3]

COMMENTARY: Man becomes decrepit but these two hopes do not loosen their grip on him. Rather, they tighten their hold as he grows old.

(٥٢٧١) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ قَلْبُ الْكَبِيْرِ شَابًّا فِيْ اِثْنَيْنِ فِيْ حُبِّ الدُّنْيَا وَطُوْلِ الْاَمَلِ۔ (متفق علیه)

5271. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The heart of the old man does not cease to remain youthful in two respects: love of the world and cherishing tall hopes."[4]

ALLAH IS ABSOLVED IF A SIXTY-YEAR OLD WILL NOT REPENT

(٥٢٧٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْذَرَ اللّٰهُ إِلَى امْرِئٍ أَخَّرَ اَجَلَهُ حَتّٰى بَلَّغَهُ سِتِّيْنَ

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[1] Bukhari # 6417

[2] Bukhari # 6418

[3] Bukhari # 6471, Muslim # 115. 1047, Tirmidhi # 2339

[4] Bukhari # 6420, Muslim # 114-1046, Tirmidhi # 2338.

سَنَةً۔ (رواه البخاری)

5272. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah leaves no opportunity for one whose term of life He has delayed to let him reach the age of sixty to present any excuse (if he makes no repentance for his sins)."[1]

Or, "Allah has absolved Himself of being considered as unfair to a man whose life He has extended to permit him to reach sixty years of age (if he fails to repent in spite of the old age)."

COMMENTARY: If Allah gives a man a long life and plenty of opportunity and he not only does not repent for his sins but also persists in his old, disobedient ways, then how can he present any excuse?

A young person fools himself that he will repent when he grows old. If an old man does not repent, when does he think he will repent? He is losing time to perform deeds.

Old people must turn to the Merciful Allah and must mend their ways.

This hadith (tradition) discloses that it is wajib (obligatory) for old people to always make repentance without fail. They must make istighfar continuously and must not be slack on this account.

UNLIMITED GREED OF MAN

(٥٢٧٣) وَعَنْ اَبِیْ عَبَّاسٍ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لَوْ کَانَ لِابْنِ اٰدَمَ وَادِیَانِ مِنْ مَالٍ لَا بْتَغٰی ثَالِثًا وَلَا یَمْلَاءُ جَوْفَ ابْنِ اٰدَمَ اِلَّا التُّرَابُ وَیَتُوْبُ اللّٰهُ عَلٰی مَنْ تَابَ۔ (متفق علیه)

5273. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If the son of Aadam علیہ السلام had two deserts full of wealth and property, he would seek a third. And nothing but dust can fill his belly (when he is placed in the grave. But, there are such who do not care even for their needs.) And Allah accepts the repentance of one who repents to Him."[2]

COMMENTARY: Allah's mercy is all-encompassing. He forgives all sins, apparent or hidden. So, if anyone who is involved in extreme greed, he may hope forgiveness and not despair if he makes a sincere repentance and resolves to mend his ways.

It is niggardliness that makes one greedy. So, one must make it a point to spend and not be selfish.

LIVE LIKE A TRAVELLER

(٥٢٧٤) عَنِ ابْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِبَعْضِ جَسَدِیْ فَقَالَ کُنْ فِی الدُّنْیَا کَاَنَّكَ غَرِیْبٌ اَوْ عَابِرُ سَبِیْلٍ وَعُدَّ نَفْسَكَ فِیْ اَهْلِ الْقُبُوْرِ۔ (رواه البخاری)

5274. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم took hold of him (at the shoulders) and said, "Be in the would as though you are a traveller, or one cutting through the road, and count yourself among the dwellers of

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[1] Bukhari # 6419

[2] Bukhari # 3436, Muslim # 11[illegible] 1049 (Tirmidhi # 2344 similar)

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graves (keeping yourselves aloof from the world)."[1]

COMMENTARY: Mirak رحمه الله said that the words of this hadith (tradition) belong to Tirmidhi, not Bukhari whose words are different.

'Live like a traveller, or...' But, the emphasis is with 'rather' instead of 'or': 'Rather like one cutting through the road.' Unlike a traveller who breaks journey and takes an interest in his surroundings, a person who cuts through the road moves forward non-stop without paying heed to what is around him.

As for the concluding portion of the hadith (tradition), death is when soul separates from body and their relationship snaps. The body no more obeys the soul. The body decays but the soul does not become extinct. It merely moves to a different condition, unable to see, hear, speak and use the limbs. It loses the family relatives, friends and all worldly things, like the house, property, wealth, servants, animals and all other belongings.

This is what it means to count oneself among the dead, occupiers of graves. Man must sever all relationship with his body and these aforementioned things as far as possible which means that he must not let his soul dictate his body. So, he should not perpetrate the unlawful and the disapproved. He must realize that whatever he is able to use, truly belongs to Allah and he owns nothing at all. So, he must not grieve when he loses anything of it and must not rejoice on getting anything. He must sever such ties of relationship as aro use emotions and result in committing the forbidden.

Thus, one who adopts this quality is as one who has no concern with the world and resembles a dead person. He will be counted among the grave dwellers.

(i) He must shun everyone besides Allah.
(ii) He must live as an ascetic.
(iii) He must rely only on Allah and not depend on worldly means.
(iv) He must adopt contentment and not pursue base desires.
(v) He must concentrate on no one but Allah.
(vi) He must exercise patience, severing ties with nafs ammarah (the soul that incites).
(vii) He must pursue what pleases Allah and accept all commands without the least demur and must depend on Divine decree for all his affairs.
(viii) He must not neglect dhikr, remembering and mentioning Allah at all times, casting out thought of everyone else.
(ix) He must think only of the omnipotence of the King of kings and Judge of judges knowing that only His power oversees all this affairs.

When anyone adopts these attributes, he resemblance to the dead is achieved and the rulings apply as count one among the dwellers of the grave. This is what the Prophet's صلى الله عليه وسلم words means and what this hadith (tradition) conveys.

Accordingly, there is the death in which the soul departs from the body. And, there is the other death: What man assumes by following the foregoing steps, and curbs his nafs ammarah, or the soul that incites him to evil. It is the 'assumed death.'

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[1] Tirmidhi #6416, Tirmidhi # 2333(2340), Musnad Ahmad # 4764.

SECTION II اَلْفَصْلُ الثَّانِيْ

WORK TO SET RIGHT YOUR RELIGIOUS LIFE

(٥٢٧٥) عَنْ عَبْدِاللّٰهِ ابْنِ عَمرٍ وقَالَ مَرَّبِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا وَ اُمِّيْ نُطَيِّنُ شَيْئًا فَقَالَ مَاهٰذَا يَا عَبْدَاللّٰهِ قُلْتُ شَيْءٌ نُصْلِحُهٗ قَالَ الْاَمْرُ اَسْرَعُ مِنْ ذٰلِكَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5275. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that while he and his mother were plastering something (like a wall or the roof of their house), Allah's Messenger صلی اللہ علیہ وسلم passed by and asked, "What is this, O Abdullah?" He said, "We are repairing it." He said, "Al-amr (the death) is approaching more quickly than that."[1]

COMMENTARY: Death may come before the house collapses. So, you must first devote yourself to set your religious affairs right. Perhaps, Abdullah's رضی اللہ عنہ house did not need his immediate attention.

REMEMBER DEATH ALWAYS

(٥٢٧٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُهْرِيْقُ الْمَآءَ فَيَتَيَمَّمُ بِالتُّرَابِ فَاَقُوْلُ يَا رَسُوْلَ اللّٰهِ اِنَّ الْمَآءَ مِنْكَ قَرِيْبٌ يَقُوْلُ مَايُدْرِيْنِيْ لَعَلِّيْ لَا اَبْلُغُهٗ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَابْنُ الْجَوْزِيِّ فِيْ كِتَابِ الْوَفَآءِ۔

5276. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that after passing water Allah's Messenger صلی اللہ علیہ وسلم used to perform tayammum with sand (before making ablution) and he would submit, "O Messenger of Allah, water is found close by." He would say, "How can I know I might not make it to it?"[2]

COMMENTARY: Before he made ablution (with water), he made tayammum (dry ablution with sand) to purify himself lest he might not be able to do it at all.

DEATH IS NEARER THAN HOPE

(٥٢٧٧) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هٰذَا ابْنُ اٰدَمَ وَهٰذَا اَجَلُهٗ وَوَضَعَ يَدَهٗ عِنْدَ قَفَاهُ ثُمَّ بَسَطَ فَقَالَ وَثَمَّ اَمَلُهٗ۔ (رواه الترمذی)

5277. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "This is the son of Aadam علیہ السلام and this (here) is his death." Then he put his hand on the back of his neck. Then spreading out his hand (to point to a distance), he said, "And there lies his hope." (He meant that man's death is very near while his hope is at a distance.)[3]

COMMENTARY: Death is nearer to man yet he builds tall hopes which are very far off.

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[1] Tirmidhi # 2375, Musnad Ahmad # 2-161.

[2] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4031, Ibn al-Jawzi in Kitab ul wafa.

[3] Tirmidhi # 2334

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Death may come to him quicker than he expects, leaving hopes unrealized.

(٥٢٧٨) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غَرَزَ عُوْدًا بَيْنَ يَدَيْهِ وَاٰخَرَ اِلٰى جَنْبِهٖ وَاٰخَرَ اَبْعَدَ....فَقَالَ اَتَدْرُوْنَ مَاهٰذَا قَالُوْا اَللّٰهُ وَ رَسُوْلُهٗ اَعْلَمُ قَالَ هٰذَا الْاِنْسَانُ وَهٰذَا الْاَجَلُ اُرَاهُ قَالَ وَهٰذَا الْاَمَلُ فَيَتَعَاطَى الْاَمَلَ فَلَحِقَهُ الْاَجَلُ دُوْنَ الْاَمَلِ۔ (رواه فى شرح السنة)

5278. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ **narrated that the Prophet** صلی اللہ علیہ وسلم **planted a piece of wood in front of him and another at his side. Then he planted yet another farther away. And, he asked, "Can you say what it is?" They submitted, "Allah and His Messenger know best." He said, "This (first piece) is man, and this (Second) is his death (as near him as these two pieces of wood are)." Abu Sa'eed**رضی اللہ عنہ **said that he thought he said, "And this is hope (Pointing to the third). Man longs for (his) hope (to be fulfilled) but death overtakes him before he can have his hope realized."**[1]

AGE OF THE MEMBERS OF THE PROPHET'S UMMAH

(٥٢٧٩) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمُرُ اُمَّتِيْ مِنْ سِتِّيْنَ سَنَةً اِلٰى سَبْعِيْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5279. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that the Prophet** صلی اللہ علیہ وسلم **said, "The age of my people is between sixty and seventy years."**[2]

COMMENTARY: This is as the general trend. Obviously, some die younger and some live longer than seventy.

(٥٢٨٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْمَارُ اُمَّتِيْ مَابَيْنَ السِّتِّيْنَ اِلَى السَّبْعِيْنَ وَاَقَلُّهُمْ مَنْ يَّجُوْزُ ذٰلِكَ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَذُكِرَ حَدِيْثُ عَبْدِ اللّٰهِ ابْنِ الشِّخِّيْرِ فِيْ بَابِ عِيَادَةِ الْمَرِيْضِ۔

5280. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "The age of my people will be between sixty years and seventy years. There will be few of them who will exceed that (age of seventy)."**[3]

COMMENTARY: There always are people who live longer. For instance, Anas ibn Maalik رضی اللہ عنہ died at the age of 103 years. Sayyidah Asma bint Abu Bakr رضی اللہ عنہ lived up to 100 years of age, and her teeth were intact till she died, and her mind was as alert as always. Hassan ibn Thabit رضی اللہ عنہ lived longer than both of them, upto 120 years. He was a disbeliever for sixty years but a Muslim for the next half of his life. Salman Farsi رضی اللہ عنہ lived longer than him. He is reported to have died when he was 250 years old, though another report puts it at 350 years. The first report is more correct.
(Abdullah ibn Ash Shikhkir's رضی اللہ عنہ Hadith (tradition) is found at # 1569.)

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) # 4093

[2] Tirmidhi # 2331

[3] Tirmidhi # 3550, Ibn Majah # 4236

SECTION III اَلْفَصْلُ الثَّالِثُ

MISERLINESS & TALL HOPES CONDEMNED

(٥٢٨١) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَوَّلُ صَلَاحِ هٰذِهِ الْاُمَّةِ الْيَقِيْنُ وَالزُّهْدُ وَاَوَّلُ فَسَادِهَا الْبُخْلُ وَالْاَمَلُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5281. Sayyiduna Amr ibn Shuayb رضی اللہ عنہ narrated from his father who from his grand father that the Prophet صلی اللہ علیہ وسلم said, "The first piety of this ummah is conviction and asceticism. And the first trial of this ummah is niggardliness and tall hopes (of a long life)."[1]

COMMENTARY: Yaqeen is to have a firm conviction that Allah is Ar-Razzaq (The Sustainer) Who has undertaken to provide sustenance. It is as He says:

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا

{And there is not a creature on the earth but upon Allah rests it sustenance.}(11: 6)

Zuhd (abstinence) or ascerticism is to avoid love of this world and disregard its blessings. The good of religion and the hereafter depnds on taqwa (piety)(God-fearing, righteousness) and it is derived through asceticism. But, the root of damage to religion and the hereafter is greed which results from niggardliness and hope for long life.

Therefore, when one has perfect faith that Allah is The Sustainer, he will not be miserly in spending because niggardliness results from uncertainty of getting sustenance. And when one practices asceticism, he will not wish for a long life. The first trial of this ummah is niggardliness and desire for a long life and these characteristis are opposite of conviction and asceticism.

WHAT IS YAQEEN: Shaykh Abdul Wahhab Muttaqi رحمہ اللہ has written in Hablul Mateen Fi tahaseel ul yaqeen that it is: "Belief that is firmly rooted and is very strong through evidence and argument so that is establishes truth." This is yaqeen in the terminology of the wise and the scholastic philosophers. But, it is not yaqeen in the terminology of the Sufis till it is affirmed at heart so that it is ingrained in the heart to dictate all affairs. It directs the heart only to what conforms with Shari'ah (divine law) and takes it away from what is contrary to the commands of Shari'ah (divine law). For instance, everyone believes firmly in death. It is a reality and this is as the wise and the philosophers say. But the Sufis say that it is not yaqeen and one has not really submitted to yaqeen until remembrance of death dominates his heart and he is ever prepared for death through obedience and every kind of occupation and abandoning sin.

While it is necessary to believe and have a firm conviction on everything the Prophet صلی اللہ علیہ وسلم has conveyed to us, there are four things on which every seeker must have faith. They are the base of all things taught by the Prophet صلی اللہ علیہ وسلم. They are:

(i) Tawheed or monotheism. Whatever happens, takes place only because of Allah's power and omnipotence.

(ii) Tawakkal or having perfect conviction that Allah will provide sustenance. He has assured that.

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[1] Bayhaqi in Shu'ab ul-eema[illegible]

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(iii) Belief in reward & punishment. There is a reward or punishment on every deed. It is a necessary postulate for every deed.

(iv) Belief that Allah knows all doings and conditions of His creatures - in fact, everything that concerns them.

As for the benefits that will accrue,

(i) Monotheism will make one independent of the creatures.

(ii) Then, the conviction that Allah is The Sustainer will make one moderate in seeking one's provision and if there is an insufficiency, he will not worry or grieve.

(iii) Belief in reckoning will impel one to do good deeds and endeavour to please Allah and shun a life of sin.

(iv) Conviction that Allah knows and is aware will cause one to set one's affairs right.

This portion is a summary of the definition of Yaqeen as offered by Shaykh Abdul Wahhab رحمه الله.

In conclusion, we deem it necessary to emphasize that to rely and trust Allah is a greater rank of all the spiritual and intrinsic ranks concerning the conviction that Allah is The Sustainer, He gives sustenance and we get it and He has assured us of it. Moreover, the seeker of this sufi path has no option but to attain this high rank. The satisfaction at heart in all forms of worship and obedience depends on attaining this rank. The great imam and the qutub[1] of his times, Shaykh Abul Hasan Shadhli رحمه الله has spoken of it in a very enlightened manner. He has said, There are only two things that intervene as a screen between the creature and the creator (so that the creature fails to attain Divine awareness). They are:

(i) An obsession for (means of) livelihood, and

(ii) Fear of the creatures.

The former is more grim.

AN EXAMPLE: Imam Asma'i رحمه الله said that he recited surah Adh-dhariya (ostentation)t (#55) to a villager. When he came to the verse (22):

وَفِي السَّمَآءِ رِزْقُكُمْ

{And in the heaven is your sustenance and that which you are promised,}(51: 22)

The villager who was listening very intently, blurted out, "Stop!" He went to his she-camel and slaughtered it and distributed its meat to the people who were around. Then he broke his sword and bow and departed without uttering a word.

After a long time Imam Asma'i رحمه الله met him in the Ka'bah while they were performing the tawaf (circuit round the Ka'bah). Asma'i رحمه الله was amazed at his structure. He had gone very lean and pale. He greeted him to recite the same surah again. So, he commenced to recite it and when he came again to that verse (22):

وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

He shrieked and exclaimed (قَدْ وَجَدْنَا مَا وَعَدَ نَا رَبُّنَا حَقًّا) (indeed, we have found what our Lord has promised us to be true). Then he asked, "what more?" So, Asma'i رحمه الله recited the next verse:

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[1] Or, Qutb is a pivot. In Sufi thought, he is it highest degree of anyone in their ranks.

فَوَرَبِّ السَّمَآءِ إِنَّهُ لَحَقٌّ

{So by the Lord of the heaven and the earth, it is surely the truth.}

The villager shrieked once more and exclaimed, "O Allah, You are without blemish! Who is the wretched one who displeased Allah till He had to say it on oath? How will he fare who does not trust Allah when He gives an assurance?" He repeated this sentence three times and at that moment his soul parted from his body.

ASCETICISM IN ITS TRUE SENSE

(٥٢٨٢) وَعَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ لَيْسَ الزُّهْدُ فِي الدُّنْيَا بِلُبْسِ الْغَلِيْظِ وَالْخَشِنِ وَأَكْلِ الْجَشِبِ إِنَّمَا الزُّهْدُ فِي الدُّنْيَا قِصَرُ الْأَمَلِ۔ (رواه فی شرح السنة)

5282. Sayyiduna Sufyan Thawri رحمه الله said that zuhd (abstinence) or asceticism in the world is not that one should wear rough and coarse clothing and eat stale, dry bread. But, asceticism in the world is to have few hopes.[1]

COMMENTARY: Apart from a simple life, one must have fewer desires for worldly things and a long life.

Zuhd (abstinence), according to Sufyan Thawri رحمه الله, is to be disinterested with the world. One's heart should be motivated to the hereafter. It does not matter whether one benefits from the lawful things of the world or not, because both are the same in practice as far as Zuhd (abstinence) is concerned. Thus, a man may be immaculately dressed but his heart is oriented to the hereafter always, while another may have abandoned nice clothing and decent eating but his heart does not remember the hereafter to such an extent. In spite of that, rough clothing and stale food play a mighty role in a person's path to asceticism. What is of importance is to forsake the world and concentrate on the hereafter.

The heart is compared to a boat. If water finds its way into the boat, then not only will the boat sink but its passengers will drawn too. The same water, if it remains outside, lets the boat sail smoothly to its destination. The Prophet صلى الله عليه وسلم said:

نعم المال الصالح للرجل الصالح

What good is the wealth that is with a pious man!

Similarly, a section of the Sufis make it a point to dress according to custom of the times Rather, some of them put on the dress of the rich to conceal their inner condition.

(٥٢٨٣) وَعَنْ زَيْدِ ابْنِ الْحُسَيْنِ قَالَ سَمِعْتُ مَالِكًا وُسُئِلَ أَيُّ شَيْءٍ الزُّهْدُ فِي الدُّنْيَا قَالَ طِيْبُ الْكَسْبِ وَقِصَرُ الْأَمَلِ۔ رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ۔

5283. Sayyiduna Zayd Ibn Husayin رحمه الله (a companion of Imam Maalik رحمه الله) said "I heard Maalik رحمه الله say, on being asked, 'What is it to practice Zuhd (abstinence) in the world?' - 'It is earning a pure livelihood and having few hopes.'"[2]

COMMENTARY: Pure livelihood is have pure, lawful food and drink. Zuhd (abstinence) is not to abstain from the lawful and the pure. If that was so, Allah would not have said to

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[1] Bayhaqi in Sharh us sunnah (Holy Prophet's practice) 14-286

[2] Bayhaqi in Shu'ab ul-eeman #

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His Messengers:

كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

{Eat of the good things and do righteous deeds.}(23: 15)

And, He would not have said to the believers:

يَاأَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنَ الطَّيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

{O you believers, eat of the wholesome things wherewith we have provided you and give thanks to Allah, if alone He it is Whom you worship.} (2: 171)

Zuhd (abstinence) of anyone is that he should profit as much as necessary from the lawful, pure things that he gets from permitted sources. He should abstain totally from the unlawful and impure things.

There is another aspect of zuhd (abstinence). Man must not surrender himself to desires and hopes and become lazy, lethargic and unmindful of the hereafter. Rather, he must be attentive to the hereafter always and occupy himself in doing good deeds as many as possible so that whenever death comes, he should be prepared to depart.

This is the zuhd (abstinence) demanded by Shri'ah. It prepares man for the hereafter and makes him conscious of it.

Imam Maalik رحمه‌الله has rejected the opinion that zuhd (abstinence) (asceticism) is to forsake the world completely, wear rough and coarse garments and eat stale, dry bread. He has made clear that zuhd (abstinence) in reality is to profit from whatever lawful and pure things Allah has given you and be satisfied with the bare necessity. Do not long for what is more than the necessary and do not wish for a longer lifer.

The Prophet صلى‌الله‌عليه‌وسلم said, "To practice zuhd (abstinence) in this world is not to forbid oneself the use of the lawful things, and to throw away one's wealth and property. Rather, zuhd (abstinence) is not to rely on what you possess more than your reliance on what is with Allah."

CHAPTER - IV

SEEKING PROPERTY & LIFE TO BE ABLE TO OBEY ALLAH

بَابُ اِسْتِحْبَابِ الْمَالِ وَالْعُمُرِ لِلطَّاعَةِ

The word (استحباب) in the caption means 'to deem good,' 'to like,' 'to prefer.'

Wealth is that which one likes to possess. The word is (مال) and its plural is (اموال). It is desired from (ميل) which means (مائل) - 'to incline,' 'to lean,' 'to lean.' Therefore, the word (مال)-maal) is applied to wealth, riches, belonging, merchandise property, etc. This is so called because man is naturally inclined towards these things..

The word (عمر) means 'life' and 'the period of life,' or 'life span: '

The ahadith (tradition) in this chapter say that it is permitted to desire wealth and property, and to hope for a long life, to be able to obey and worship Allah, to serve the religion and to work for success in the hereafter.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE DEAR SLAVE OF ALLAH

(٥٢٨٤) عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ۔ رَوَاهُ مُسْلِمٌ وَذُكِرَ حَدِيْثُ ابْنِ عُمَرَ لَا حَسَدَ اِلَّا فِي اثْنَيْنِ فِيْ بَابِ فَضَائِلِ الْقُرْاٰنِ۔

5284. Sayyiduna Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah loves the man who is righteous, rich and incognito."[1]

COMMENTARY: The muttaqi (متقی) or righteous abstains from the forbidden, He does not spend his property in bad things, luxury and entertainment. He is said also to abstain from the doubtful and from desires, even the permitted desires.

The (غنی) ghani or rich is wealthy and rich at heart. He is a grateful rich man. It is deduced from this hadith (tradition) that a grateful rich man is better than a patient poor person. But, this opinion contradicts the more correct and authentic saying that a patient poor person is superior to a grateful rich person.

The word (خفی) khafiy - incognito may also be one who shuns people and prefers solitude to engage in worship of his Lord. Or, he is a philanthropist who works secretly and his aim is to seek Allah's pleasure. Others do not know of his generous deeds. In this case the word (خفی) may also be applied to a poor and needy person.

This word has also been reported as (حفی)-hafiy) who is kind and mild in matters about rights (or truth). But, the correct is as we have presented (خفی)-khafiy).

Some people say that it is better to adopt solitude when mischief and corruption have spread and they might cause harm to religion and faith.

The hadith (tradition) of Ibn Umar رضی اللہ عنہ has been presented previously, # 2113.

SECTION II — اَلْفَصْلُ الثَّانِيْ

LONG LIFE WITH GOOD DEEDS

(٥٢٨٥) عَنْ اَبِيْ بَكْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ النَّاسِ خَيْرٌ قَالَ مَنْ طَالَ عُمُرُهٗ وَحَسُنَ عَمَلُهٗ قَالَ

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[1] Muslim # 2965

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فَاَیُّ النَّاسِ شَرٌّ قَالَ مَنْ طَالَ عُمُرُهٗ وَسَآءَ عَمَلُهٗ۔ (رواہ احمد والترمذی والدارمی)

5285. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that a man asked, "Which of the men is best?" He said, "He whose life is long and he does good deeds." The man asked, "which of the men is worst?" He said, "He who has a long life and does bad deeds."[1]

COMMENTARY: The hadith (tradition) means a person is either best or worst if his good deeds or bad deeds are very many and outweigh each other. If they are equal, then he can be good for some reasons and bad for other reasons, though it is impossible to prove it.

(۵۲۸۶) وَعَنْ عُبَیْدِ ابْنِ خَالِدٍ اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ آخٰی بَیْنَ رَجُلَیْنِ فَقُتِلَ اَحَدُھُمَا فِیْ سَبِیْلِ اللّٰہِ ثُمَّ مَاتَ الْاٰخَرُ بَعْدَہٗ بِجُمُعَۃٍ اَوْنَحْوِھَا فَصَلُّوْا عَلَیْہِ فَقَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَاقُلْتُمْ قَالُوْا دَعَوْنَا اللّٰہَ اَنْ یَّغْفِرَ لَہٗ وَیَرْحَمَہٗ وَیُلْحِقَہٗ بِصَاحِبِہٖ فَقَالَ النَّبِیُّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَاَیْنَ صَلٰوتُہٗ بَعْدَ صَلٰوتِہٖ وَعَمَلُہٗ بَعْدَ عَمَلِہٖ اَوْ قَالَ صِیَامُہٗ بَعْدَ صِیَامِہٖ لَمَا بَیْنَھُمَا اَبْعَدُ مِمَّا بَیْنَ السَّمَآءِ وَالْاَرْضِ۔ (رواہ ابوداؤد والنسائی)

5286. Sayyiduna Ubayd ibn Khalid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم established ties of fraternity between two men. (Both the sahabah رضی اللہ عنہ were declared to be brothers.). One of them was martyred in Allah's path (in jihad (crusade)). Then, the other died (on his bed) after a week or thereabouts. The sahabah (Prophet's Companions) رضی اللہ عنہم offered his funeral salah (prayer) and the Prophet صلی اللہ علیہ وسلم asked them, "what did you pray (in the salah (prayer))?" They submitted, "We prayed to Allah to forgive him, have mercy on him and join him with his (martyred) companion." The Prophet صلی اللہ علیہ وسلم asked, "Then what about the salah (prayer) (that he offered) after the salah (prayer) the other (who died) had offered (before his death), and the good deeds (that he performed) after those performed by the other?" - Or, he asked, "His fasting after the fasting of the other? (How do you put them at par when the second one has offered more salah (prayer) and done more good deeds after the death of the first?) The distance between them (in paradise or near to Allah) is more than the distance between heaven and earth."[2]

COMMENTARY: The second man had lived longer than his companion and had an opportunity to perform more good deeds. So, his rank was higher than the Marty's.
The facts is that the second man did not gain excellence over the first merely because of his more deeds, but he was a guard in the battlefield and also fought in Allah's path. Besides, he had sincere intention to lay down his life in Allah's cause. So, he got a reward for his intention.

FOUR MEN FOR WHOM THE WORLD IS GOOD OR BAD

(۵۲۸۷) وَعَنْ اَبِیْ کَبْشَۃَ الْاَنْمَارِیِّ اَنَّہٗ سَمِعَ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَقُوْلُ ثَلٰثٌ اُقْسِمُ عَلَیْھِنَّ وَاُحَدِّثُکُمْ حَدِیْثًا فَاحْفَظُوْہُ فَاَمَّا الَّذِیْ اُقْسِمُ عَلَیْھِنَّ فَاِنَّہٗ مَانَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَۃٍ وَلَا ظُلِمَ عَبْدٌ

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[1] Tirmidhi # 2331, Musnad Ahmad # 5-10, Darimi # 2742

[2] Abu Dawud # 2524, Nasai # 1985.

مَظْلِمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللّٰهُ بِهَا عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللّٰهُ عَلَيْهِ بَابَ فَقْرٍ وَاَمَّا الَّذِیْ أُحَدِّثُكُمْ فَاحْفَظُوْهُ فَقَالَ إِنَّمَا الدُّنْيَا لِاَرْبَعَةِ نَفَرٍ عَبْدٍ رَزَقَهُ اللّٰهُ مَالًا وَّعِلْمًا فَهُوَ يَتَّقِیْ فِيْهِ رَبَّهٗ وَيَصِلُ رَحِمَهٗ وَيَعْمَلُ لِلّٰهِ فِيْهِ بِحَقِّهٖ فَهٰذَا بِاَفْضَلِ الْمَنَازِلِ وَعَبْدٍ رَزَقَهُ اللّٰهُ عِلْمًا وَّلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُوْلُ لَوْاَنَّ لِیْ مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ فَاَجْرُهُمَا سَوَآءٌ وَعَبْدٍ رَزَقَهُ اللّٰهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَتَخَبَّطُ فِیْ مَالِهٖ بِغَيْرِ عِلْمٍ لَا يَتَّقِیْ فِيْهِ رَبَّهٗ وَلَا يَصِلُ فِيْهِ رَحِمَهٗ وَلَا يَعْمَلُ فِيْهِ بِحَقٍّ فَهٰذَا بِاَخْبَثِ الْمَنَازِلِ وَعَبْدٍ لَمْ يَرْزُقْهُ اللّٰهُ مَالًا وَّلَا عِلْمًا فَهُوَ يَقُوْلُ لَوْ اَنَّ لِیْ مَالًا لَعَمِلْتُ فِيْهِ بِعَمَلِ فُلَانٍ فَهُوَ نِيَّتُهٗ وَوِزْرُهُمَا سَوَآءٌ۔ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

5287. Sayyiduna Abu Kabshah Anmari narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "I swear about three things and I narrate to you a hadith (tradition), so retain it in memory. The three things that I say on oath are true are:

(i) A man's property does not diminish because of any sadaqah (charity) (that he pays) for Allah's sake. (Not only is there blessing for him in this world but also reward accumulates for him in the hereafter).

(ii) When a man is wronged and he bears it patiently, Allah increases him in honour (in both the worlds).

(iii) When a man opens for himself a door to begging, Allah opens for him a door to poverty.

As for what I wish to narrate to you, bear it in mind."

Then, he said, "The world comprises four kinds of people.

(1) A man whom Allah has blessed with wealth and knowledge. So in (using) them, he fears his Lord and joins bonds of kinship and gives the right of Allah. He belongs to the most excellent category.

(2) A man whom Allah has blessed with knowledge, but not with property. He says with true intention, 'If I had wealth, I would do as so-and-so does.' (This being his intention,) their rewards are equal.

(3) A man whom Allah has blessed with wealth, but not knowledge. He tramples with his wealth ignorantly, not fearing his Lord (about it), not joining bonds of kinship and not giving rights of Allah. He belongs to the worst of categories. And,

(4) A man whom Allah has blessed neither with property nor with knowledge. He declares his intention to do, if he had wealth, as so-and-so does (meaning, the third person). This being his intention, their burden is alike (and they bear the same sin as for actually squandering and for intending to squander)."[1]

COMMENTARY: The word intention in hadith (tradition) should be taken to mean resolve. Man is called to account when he resolves to commit wrong, not merely intending to do so, even if he is obstructed from committing it because of external factors.

In short, temptation is from the devil coming to the mind uninvited and then disappearing. This is called hajis(هاجس). There is no reckoning for it.

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[1] Tirmidhi # 2325

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If that temptation makes home in the heart and does not disappear but keeps pestering one's mind, then it is called khatir (خاطر). Even this is forgiven to this ummah, as an exclusive concession for it.

After that, there is hamm (هم). It is that the thought to commit sin turns into an intention. As for good deeds, hamm is considered valid and the mere intention is rewarded, but it is condoned when a bad deed is merely intended.

Next is (عزم) azm or resolve. As stated earlier, it is called to account and is punishable.

In the case of the person fearing Allah, the preposition in (فيه), could revert to wealth or to knowledge that is bestowed on him.

As for the person who is given wealth but possesses no knowledge, Mulla Ali Qari رحمه الله also states that he adopts unfair and all available means to earn wealth. Then, he also spends that indiscreetly. Sometimes, however, he is extremely niggardly and also withholds spending on necessities and on giving of rights.

GOOD DEEDS BEFORE DEATH

(٥٢٨٨) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَعَالٰى اِذَا اَرَادَ بِعَبْدٍ خَيْرًا اِسْتَعْمَلَهٗ فَقِيْلَ وَكَيْفَ يَسْتَعْمِلُهٗ يَارَسُوْلَ اللّٰهِ قَالَ يُوَفِّقُهٗ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ۔ (رواه الترمذى)

5288. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "When Allah, the glorious, decided that a man should have good prospects, He causes him to work pious deeds." Someone asked him, "O Messenger of Allah how does He get him to do that?" He said, "He enables him to do pious work before he dies."[1]

COMMENTARY: When Allah is kind to a slave of His, He inspires him to repent and seek forgiveness and to do pious deeds.

This hadith (tradition), as it were, brings out the merit of life. It is life itself through which a man might earn something for the hereafter.

THE WISE AND THE STUPID

(٥٢٨٩) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهٗ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهٗ هَوَاهَا وَتَمَنّٰى عَلَى اللّٰهِ۔ (رواه الترمذى وابن ماجة)

5289. Sayyiduna Shaddad ibn Aws رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The wise person subdues himself (before the will of Allah) and performs deeds for that which will transpire after death (hoping for reward in the hereafter). But, the foolish and unworthy person surrenders himself to his passion (perpetrating the forbidden and indulging in worldly pleasures as though a prisoner of his desires) yet places his hope in Allah (that He will forgive him and admit him to paradise)."[2]

COMMENTARY: Nawawi رحمه الله said that Tirmidhi رحمه الله and other scholars of hadith (tradition) say that the words (من دان نفسه) (submits himself) imply (حاسبها)(who takes account of himself). If he finds himself doing more pious work, he must thank Allah. But, if finds himself doing bad deeds to a greater extent then he must repent and set himself right and

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[1] Tirmidhi # 2142

[2] Tirmidhi # 2459

he must redeem whatever obligatory duties and good deeds he may have omitted in the past, before he dies and faces severe punishment. It says in a tradition:

حَاسِبُوْا اَنْفُسَكُمْ قَبْلَ اَنْ تُحَاسَبُوْا

"Take account of yourselves, before your account is taken (in the hereafter)."
And Allah says:

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

{And let every soul look to what it sends forward for the morrow.}(59: 18)
The hadith (tradition) describes the sagacious as well as the unwise. The latter deceives himself into believing that Allah will overlook his faults even if he persists in committing sin undauntedly,
Allah says:

مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ

{What has beguiled you concerning your Lord, the Gracious?}(82: 6)
He also says:

نَبِّئْ عِبَادِيْ اَنِّيْ اَنَا الْغَفُوْرُ الرَّحِيْمِ وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ

{Inform My servants that I am the Forgiving, the Merciful, and that My chastisement is the painful chastisement.}(15: 49,50)

اِنَّ رَحْمَةَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

{Surely, the mercy of Allah is nigh to the good-doers.}(7: 56)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَةَ اللّٰهِ

{Surely those who have believed, and those who have emigrated and have struggled hard in Allah's way, those hope for Allah's mercy.}(2: 218)
These verses emphasize that it is futile to hope for the mercy of Allah after neglecting good deeds and persisting in doing evil deeds. The only straight path is to abandon evil deeds and mould our lives to conform to religious teachings, we must not neglect to do pious deeds. Then we may hope for Allah's mercy and fear His punishment. If we observe this, then we shall be eligible for His mercy.
Shaykh Ibn Abbad Shadhli رحمه الله has said that the ulama (Scholars) who possess Divine awareness have explained that if anyone entertains false hope of Allah's mercy and then convinces himself of it and on that account gives up good deeds and worship and commits sin then it is not hope ;in reality but it is deceiving oneself and being misguided by the devil.
Ma'roof Karkhi رحمه الله said, "To ask for paradise without performing deeds is to commit a sin. Without being kind and observing pure deeds it is deception to hope for intercession. And to hope for His mercy Who is not obeyed is a mighty ignorance."
Hasan Busri رحمه الله said, "O servants of Allah! Shun false desires and tall hopes, for, it is an unreal utopia. There are many who have fallen into it. By Allah, Allah has not bestowed on anyone the world merely on his wishes and will not make him eligible for success in the hereafter because of that."
Amr ibn Mansur رحمه الله wrote to one of his disciples, "O foolish one! You wish for a long life

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and you place hope in Allah for His mercy in spite of your bad habits? Come to your senses. You are occupied in trying to achieve the impossible."

SECTION-III اَلْفَصْلُ الثَّالِثُ

WEALTH IS NOT BAD FOR THE GOD-FEARING

(٥٢٩٠) عَنْ رَجُلٍ مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنَّا فِيْ مَجْلِسٍ فَطَلَعَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى رَأْسِهٖ اَثَرُ مَآءٍ فَقُلْنَا يَارَسُوْلَ اللّٰهِ نَرٰكَ طَيِّبَ النَّفْسِ قَالَ اَجَلْ قَالَ ثُمَّ خَاضَ الْقَوْمُ فِيْ ذِكْرِ الْغِنٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا بَاسَ بِالْغِنٰى لِمَنِ اتَّقٰى اللّٰهَ عَزَّوَجَلَّ وَالصِّحَّةُ لِمَنِ اتَّقٰى خَيْرٌ مِّنَ الْغِنٰى وَطِيْبُ النَّفْسِ مِنَ النَّعِيْمِ۔ (رواه احمد)

5290. One of the sahabah (Prophet's Companions) رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم narrated: we were sitting in an assembly when Allah's Messenger صلی اللہ علیہ وسلم came to us. He had on his head some moistness and we said, "O Messenger of Allah, we find you to be in a delighted state." He said, "Indeed!"

The sub narrator continued: Then, the men turned to talk about wealth (whether richness was good or bad). Allah's Messenger صلی اللہ علیہ وسلم said, "There is nothing wrong for a man to possess wealth if he fears Allah, Mighty and Glorious, But, a sound health is better than wealth for him who fears Allah, and cheerfulness is a blessing" (of Allah for which the recipient must thank Allah. The Quran says that you will be asked about it, in its verse 102: 8).[1]

WEALTH IS THE SHIELD OF A BELIEVER

(٥٢٩١) وَعَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ كَانَ الْمَالُ فِيْمَا مَضٰى يُكْرَهُ فَاَمَّا الْيَوْمَ فَهُوَ تُرْسُ الْمُؤْمِنِ وَقَالَ لَوْلَا هٰذِهِ الدَّنَانِيْرُ لَتَمَنْدَلَ بِنَا هٰؤُلَاءِ الْمُلُوْكُ وَقَالَ مَنْ كَانَ فِيْ يَدِهٖ مِنْ هٰذِهِ شَيْءٌ فَلْيُصْلِحْهُ فَاِنَّهٗ زَمَانُ اِحْتِيَاجٍ كَانَ اَوَّلَ مَنْ يَّبْدُلُ دِيْنَهٗ وَقَالَ الْحَلَالُ لَا يَحْتَمِلُ السَّرَفَ۔ (رواه فی شرح السنة)

5291. Sayyiduna Sufyan Thawri رحمہ اللہ said that in the past, property was considered to be distasteful (because people were ascetic and content). To day, however, it is said to be a believer's shield (because needs of people have increased and the State pays no attention to their plight).

He added, "If there were no dinars (with us), these kings would disgrace us."

He said also, "He who does possess some of these, must use them judiciously (and not be wasteful) because we are in times when the first thing he will abandon is his religion."

He said further, "The lawful property does not tolerate extravagance."[2]

COMMENTARY: What one earns through hard work is lawful and should not be spent on unnecessary things. His savings would come to his aid when he faces difficulty. Besides, lawful earnings are never much they are just enough to cover basic needs.

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[1] Musnad Ahmad # 5-382, Ibn Majah # 2141.

[2] Sharh us-sunnah (Holy Prophet's practice) # 4098(Beghawi)

SIXTY YEARS OF AGE IS OLD AGE

(٥٢٩٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُنَادِيْ مُنَادٍ يَوْمَ الْقِيٰمَةِ اَيْنَ اَبْنَآءُ السِّتِّيْنَ وَهُوَ الْعُمُرُ الَّذِيْ قَالَ اللّٰهُ تَعَالٰى اَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَآءَكُمُ النَّذِيْرُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5292. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The one who is deputed to announce will call out on the day of resurrection, "Where are the sixty-year olds?" (Let them step forward to give their reckoning.) It is the age of which Allah, the Glorious, says:

اَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَآءَكُمُ النَّذِيْرُ

{What, did We not grant you a long life enough for one to be admonished who would be admonished? And there came to you the warner...}(35: 37)[1]

COMMENTARY: The 'warner' could refer to the Qur'an or to Allah's Messenger. It could also mean old age and death. One who is given a long life should not miss the opportunity to do something for the next world. He will be subjected to a strict reckoning in the next world.

GOOD DEEDS & LONG LIFE FETCH HIGH RANKS

(٥٢٩٣) وَعَنْ عَبْدِاللّٰهِ ابْنِ شَدَّادٍ قَالَ اِنَّ نَفَرًا مِنْ بَنِيْ عُذْرَةَ ثَلٰثَةً اَتَوُا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْلَمُوْا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَكْفِيْهِمْ قَالَ طَلْحَةُ اَنَا وَكَانُوْا عِنْدَهٗ فَبَعَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعْثًا فَخَرَجَ فِيْهِ اَحَدُهُمْ فَاسْتُشْهِدَ ثُمَّ بَعَثَ بَعْثًا فَخَرَجَ فِيْهِ الْاٰخَرُ فَاسْتُشْهِدَ ثُمَّ مَاتَ الثَّالِثُ عَلٰى فِرَاشِهٖ قَالَ قَالَ طَلْحَةُ فَرَاَيْتُ هٰؤُلَاءِ الثَّلٰثَةَ فِي الْجَنَّةِ وَرَاَيْتُ الْمَيِّتَ عَلٰى فِرَاشِهٖ اَمَامَهُمْ وَالَّذِيْ اسْتُشْهِدَ اٰخِرًا يَلِيْهِ وَاَوَّلُهُمْ يَلِيْهِ فَدَخَلَنِيْ مِنْ ذٰلِكَ فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذٰلِكَ فَقَالَ وَمَا اَنْكَرْتَ مِنْ ذٰلِكَ لَيْسَ اَحَدٌ اَفْضَلَ عِنْدَ اللّٰهِ مِنْ مُؤْمِنٍ يُعَمَّرُ فِي الْاِسْلَامِ لِتَسْبِيْحِهٖ وَتَكْبِيْرِهٖ وَتَهْلِيْلِهٖ۔

5293. Sayyiduna Abdullah ibn Shaddad رضی اللہ عنہ narrated that three men of the Banu Udhra came to the Prophet صلی اللہ علیہ وسلم and embraced Islam. (They stayed on the learn religion, but since were unable to meet their ends,) Allah's Messenger صلی اللہ علیہ وسلم asked, "Who would support them?" Sayyiduna Talhah رضی اللہ عنہ offered, "I." So, they stayed with him. Meanwhile, the Prophet dispatched an army and one of them joined it and (during fighting) he was martyred. Again, he sent an army in which another (of them) enlisted himself. He (too) was martyred. Then, the third man dies on his bed.

The sub narrator said that Talhah رضی اللہ عنہ continued his narration, saying, "I saw them, all three, in paradise. The one who had died on his bed was ahead of them. He who had been martyred second followed him and he who was the first to be

[1] Bayhaqi in Shu'ab ul eeman # 10254.

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martyred was after him. This perplexed me. So, I mentioned it to the Prophet صلى الله عليه وسلم. He asked, 'What worries you in that? In Allah's esteem, no one is more excellent than a believer who is given a long life in Islam so that he glorifies Him, magnifies Him and declares His unity.' (And engages in other forms of worship, getting more opportunity to do that.)"[1]

COMMENTARY: The man who was martyred in the second battle lived longer than the first. So, his deeds exceeded those of the first martyr and he gained more excellence. The third man who died on his bed lived the longest of the three and performed more deeds than the two others. Though the two were martyrs, this third one had more deeds to his credit and so was more excellent. But, we must make the same assumption as we had made in the hadith (tradition) of Ubayd ibn Khalid رضى الله عنه (# 5286) that he too longed to participate in jihad (crusade). Since he had a sincere intention to do that, he had the same rank as a martyr had.

LIFE OF A WORSHIPPER

(٥٢٩٤) وَعَنْ مُحَمَّدِ بْنِ اَبِيْ عُمَيْرَةَ وَكَانَ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ عَبْدًا اَفْنَى عُمُرَهُ فِيْ خَرَّ عَلٰى وَجْهِهٖ مِنْ يَّوْمِ وُلِدَ اِلٰى اَنْ يَّمُوْتَ هَرِمًا فِيْ طَاعَةِ اللّٰهِ لَحَقَّرَهُ فِيْ ذٰلِكَ الْيَوْمِ وَلَوَدَّ اَنَّهُ رُدَّ اِلَى الدُّنْيَا كَيْمَا يَزْدَادَ مِنَ الْاَجْرِ وَالثَّوَابِ۔ رَوَاهُمَا اَحْمَدُ۔

5294: Sayyiduna Muhammad ibn Abu Umayrah (عميرة) or Amirah), who was one of the sahabah (Prophet's Companions) رضى الله عنهم of Allah's Messenger صلى الله عليه وسلم, said, "If a man bows himself in (worship and) obedience to Allah from the time he was born to the day he died of old age, he would deem it negligible on that day (of resurrection) and would long to be sent back to the world to earn more reward and a higher rank."[2]

COMMENTARY: To have a long life is a great blessing of Allah provided it is not wasted. Rather, it should be spent in good work, worship of Allah and obedience to Him. The more the good deeds, the more the reward and that is an asset of the hereafter.

Thus, if someone prostrates himself to Allah all his life - from birth to old age - doing nothing for his world, he would yet yearn on seeing the reward and recompense in the hereafter to have a second chance to amass more good deeds.

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[1] Musnad Ahmad # 1-164.
[2] Musnad Ahmad # 4-185.

CHAPTER - V

AT-TAWAKKUL (TRUST IN ALLAH) & PATIENCE

بَابُ التَّوَكُّلِ وَالصَّبْرِ

The root word is (وکل) wakala) (اوکول)ookoolu). It means to entrust, to hand over, to rely on someone and give up work (be cause of that).
The noun of this word is (وکالت) wakaalat) and (رکالت) rakaalat).
The word (توکل) tawakkul) is derived from it. It means to demonstrate one's helplessness and to trust and rely on another. The noun form of it is (تکلان) tuklaan).
In the terminology of Shari'ah (divine law) tawakkul (trust in God) is that a man should entrust his affairs and work to Allah, surrendering his design and effort. And he depends not on himself, his strength and his ability, relying completely on Divine decree and Allah's will, In other words, he must be convinced that his own design and effort, as well as his personal power and ability cannot alter Allah's will and decree. That which is ordained for him cannot transpire.
As it is tawakkul (trust in God) is observed for all affairs, but it is applied particularly to provision. It is a conviction that Allah is the guaranteed Sustainer of the creatures. While it is not a condition for tawakkul (trust in God) to be perfect to abandon lawful and outward means and sources of livelihood, yet it is necessary not to trust and rely on these means and sources. It is related to the heart and is based there. If one is convinced at heart that Allah has given the assurance then tawakkul (trust in God) is strong and perfect. It means that if the working limbs are suspended and one behaves as if handicapped then that is not a sign of true tawakkul (trust in God). Also, to employ apparent designs and plans to earn a livelihood does not negate tawakkul (trust in God).
As for some Sufis and mystics and seekers of Divine awareness who abandon the apparent means and sources of livelihood, their action is merely an exception. Their objective is to affirm their degree of tawakkul (trust in God) and to employ their soul to the utmost exercise and endeavour and to sever their sight of hopes from the means and sources. Besides, they aim is to have a perfect conviction that the apparent means and sources are not an assurance of receiving the provision.
Some people maintain that a man's belief that Allah is the Sustainer makes him independent of the necessity of the means and sources of livelihood and of the effort to earn and to work for that. But, this is the kind of tawakkul (trust in God) that is adopted in the initial stage. Or, to be independent means that the creature must sever every kind of emotional (and intellectual) relationship and reliance on the means and sources and effort and working, meaning that he should not even imagine that he gets his provision because of these things or that they are effective in this regard.
Accordingly, when anyone attains the final stage of
1. tawakkul (trust in God), it is also the end of it.
2. It is not a negation of tawakkul (trust in God) for him to use the means and sources and efforts to earn and to work for that. Even at this stage, he has perfect belief in Allah as the Sustainer, though he works for his livelihood through the sources and means etc. And, his conviction does not shake in the least even when he abandons these things completely. For example, if he sows the seed for date trees and gets the produce forthwith, contrary to

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custom, or gets the produce after some years, according to custom, then his faith will not waver in the least. There will be no difference to him, either way.

The fact is that when anything becomes apparent or comes into existence in a normal way through its regular means and sources the omnipotence of the creator is more known and it grows a stronger faith, for, the appearance of a thing without any mean and causes, as in contrary to custom, there is only that one thing that accurs while anything that appears in a normal manner it is brought about through many, strong links and firm laws of nature. Besides, to abandon the means and sources is to shut them off and make them meaningless though Allah has created them for man only. To use them is not contrary to the Divine will.

SABR(صبر) OR PATIENCE: The second part of the caption is (صبر)- sabr) or patience. Its dictionary meaning is 'to stop,' 'to prevent,' 'to forbid the soul from something,' In Persian it is (شکیبائی) - shakibayi). In the terminology of Shari'ah (divine law), sabr (patience)is when one is between piety and evil and is pulled either way, one must compel one's soul to opt for piety and shun evil.

Shaykh Najmuddin Kubra رحمه الله said that sabr (patience)means 'to come out of the pleasures of the soul by means of effort and struggle or exercise, and to keep the soul away from things dear to it and attractive and pleasant to it.'

It is written in the Awarif, that the best kind of sabr (patience)is what is exercised for Allah's sake. It should be by turning to Him, truthfully and sincerely. One should be lost in His Being, attributes and perfect power, and be engrossed in them perpetually, severing all desires of the soul and its thoughts.

He also said that sabr (patience)is both kinds fard (compulsory) (obligatory) and supererogatory. The former is exercised when discharging the obligatory duties and abandoning the forbidden things. The supererogatory (or optional) can be of many kinds some of which are mentioned here:

(i) To endure poverty, need, severe conditions, and pain.
(ii) To show patience when grieved or facing hardship.
(iii) To conceal one's difficulties and anxieties.
(iv) To abstain from complaining and grumbling.
(v) To conceal one's internal conditions and excellences.

It must be known that there are many kinds of sabr, both fard (compulsory) and optional (nafl). There are many people who cannot observe all kinds of sabr.

Though there are many kinds of it and the word is applied to different situations, but generally it is applied to hardships, trials and unpleasant affairs. It is like (شکر) shukr) gratitude which is a wide embracing term and has many kinds of applications, but it is applied particularly to receiving blessings, bounties and provision.

MORE ABOUT TAWAKKUL (TRUST IN GOD) & SABR

Of the things that obstruct man from worship of Allah, the greatest obstacle is the quest for economic well-being. It is to earn a livelihood. Clearly, a man is naturally tuned to the things on which depends his survival. He may observe asceticism and righteousness and give up the worldly bounties but how may he cope with such things as are essential for his existence, like food, drink and clothing, etc. He cannot obtain these things without effort. He has to strive, work and mingle with people to earn these things Shari'ah (divine law) has shown him the most assured path to meet his demand and it is called tawakkul (trust

in God). It is the only and strong means by which man will get his necessities from Allah by themselves, if he is sincere and true in observing tawakkul (trust in God). Not only his own anxiety is removed but also he gains perfect faith.

As against this, if anyone does not observe tawakkul (trust in God) then he experiences tremendous anxiety and doubts with the result that he is unable to devote himself peacefully to worship. Moreover, he does not desire the savour of faith or delight in worship. He is so overcome with anxiety to earn a livelihood that he is disturbed and upset and cannot do any pious work with concentration and conviction.

Therefore, everyone must observe tawakkul, for, without it the strength to attain the higher ranks is lacking. This is mentioned in a lengthy hadith (tradition) that shall follow. He who wishes to be stronger than all people must resort to tawakkul, And, tawakkul is to rely on Allah, the Glorious, as the wakil (or Director or Controller) of all one's good and prosperity. One must trust Him alone and believe that whatever He has recorded in one's destiny will never be removed or bypassed and His command can never be changed whether one prays for it or not. One must believe sincerely that Allah has given a firm assurance that He will provide His creatures their sustenance. He has created and will also give provision. Indeed, He says Himself:

وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللّٰهِ رِزْقُهَا

{And there is not a creature on the earth but upon Allah rests its sustenance.} (11: 6)

And Allah also says on oath:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ

{So by the Lord of the heaven and the earth, it is surely the truth}(51: 23)

If anyone believes in Allah and His assurances but does believe that He is The Guarantor and does not rely on His assurance in this regard then where does his faith stand? Does he deserve to be called Allah's slave or creature? Every believer must regard the world and its things as an outward means of sustenance. Only Allah is the real sustainer. The outward and apparent means have no significance, for, He gives those who trust and believe in Him without any outward means and even without their effort. He says:

وَمَنْ يَتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ

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

One must also not rely on the effort and means to earn a livelihood, but consider them merely as a working of the world as determined by Allah. He must trust in Allah and believe that even if he makes no effort, Allah will let him have his provision. This is the lowest degree of tawakkul and it is a necessary part of faith and is common to the general body of the Muslims. It is as Allah says:

وَعَلَى اللّٰهِ فَتَوَكَّلُوْا إِنْ كُنْتُمْ مُّؤْمِنِيْنَ

{.....and put your trust in Allah. If you are believers.}(5: 23)

The degree above that is (تسليم)-Tasleem) which is a man's entrusting his affairs to Allah and sufficing on Allah's knowledge without thinking of any kind of change. This is the rank of the awliya (saints/ friends of Allah) and it is expressed in the words:

وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ

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{And in Allah let the trusting put their trust.}(14: 12)

However, we must not deduce from this discourse that if a person employs the means to earn or works to that end, it is a denial of tawakkul. Rather, these things too are a working of nature and Allah has made responsible over it to a certain extent. That which negates tawakkul is to rely completely on these things and regard them as the real sources of provision and means of getting it, and to suppose that if anyone made no effort then he can never get his provision. This kind of thinking and belief is contrary to faith and is called 'concealed polytheism.'

A person who employs the means and occupies in earning a livelihood but his belief at heart is trust in Allah, then, indeed, he is among those who trust in Allah, though the highest degree of tawakkul is to keep himself away from all means and sources and rely only on Allah in all his affairs. However, in all circumstances of ease and hardship, his faith should be strong and he must have the same perfect trust in Allah. He must not place hope in anyone other than Allah. Whatever grief and hardship he faces in this path, he should face with patience and willingness and occupy himself in worship and religious exercise. If anyone is unable to observe these things completely, then it is better for him to continue to believe in Allah in his 'mind and heart and, at the same time, employ the apparent outward means and sources and engage in earning a livelihood.

At the same time, it is absolutely wrong to sit idle and not work for a living because of lethargy and censure (of people) or because of ostentation. Indeed, most of the Prophets عليه السلام and awliya (saints/ friends of Allah) (friends of Allah) did employ the apparent means to earn a living. They never ceased to work for a living.

If anyone finds that by engaging in work his religious obligations are hampered and his internal feelings are

Weakened, then it is better for him to abandon all things and restrict himself to dhikr (remembrance of Allah) and religious effort.

It is not proper for one who puts his trust in Allah to give up such things without which it is impossible to maintain himself and Allah's sunnah (Holy Prophet's practice) works in that way. In fact, it is forbidden to so. Far instance, if anyone wishes to eat something, then he must use his hand to pick up a morsel and put it in his mouth. If he imagines that, because he places trust in Allah, it is wrong for him to use his hand and the morsel will make its way into the mouth by itself, then it is not tawakkul. It is sheer madness and foolishness. In such affairs, the limit of tawakkul is merely to know that Allah has created food to be eaten. He alone is the Creator and Sustainer of everyone and the hand is the means and source to eat the food that He has provided us. At the same time, he must not believe in it (as indispensible) with his heart and he should tell himself that people who have no hand also manage to accomplish their task. There are times when a hand is used normally but it is not absolutely essential to use it, like holding money or provision during a journey, then, in such cases one may avoid the use of hands because that is possible and done too. Those people who do not carry provision for the journey also make it through. But, to carry the provision and expenses for the journey is never against tawakkul provided trust is put in Allah and not on the provision and expenses. Rather, it is also sunnah (Holy Prophet's practice) to carry enough provision and expenses for the journey. Our predecessors did in fact do so. But, to travel without provision and expenses is a token of the highest degree of those who put trust in Allah.

If a man has a family who are unable to endure hardship and do not permit him to resort to

tawakkul to abstain from seeking a livelihood, then it is not a denial of tawakkul on his part to have necessary provision and necessities stored for them to last one year and for himself to see him through forty days. It he resorts to tawakkul and stores nothing at all in advance and abandons every ploy, provided he has perfect trust in Allah, and faith in Him, then, we may say with certainty that, he is practicing the highest degree of tawakkul. Of course, he needs to use a very strong will and effort. However, if anyone cannot muster as much strength and will-power and it liable to falter in worship if he does not store necessary provision for himself and his family then it is better for him to store it.

COMPLAINING: It is an essential of tawakkul that one should not complain of one's grief and anxiety and illness. If anyone is ill then he may only complain to his physician.

WHO IS QUALIFIED: The ulama (Scholars) say that only he can observe tawakkul who is well conditioned to monotheism and is groomed to asceticism. Monotheism or tawheed is to believe that Allah alone is the 'Creator of the universe and it works according to His plan and direction. There is no one else without whose command nothing can work. It is only with His will that everything moves and works. Whoever is convinced of this will observe tawakkul (trust in allah) involuntarily.

SABR: Patience is a path that every believer has to take. Correct faith and peaceful worship depends only on patience. No one can deny that the world is nothing but a collection of trial, hardships, grief and pain for a believer. In fact, a believer has to face physical or spiritual anxiety almost every moment of his life. So, it is wajib (obligatory) (obligatory) on every believer to choose the path of sabr (patience)(patience), so that his faith remains intact and he is able to worship and obey peacefully and with concentration. If is grieved and restless, sad and burning with desire then he cannot apply himself to worship with a proper mind.

Moreover the person who is patient is assured of uncountable blessings both in this world and the next. For instance he is granted victory against enemies, opponents and in his diverse ventures. It is as Allah says:

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

{So, be patient. Surely, the (happy) end is for the righteous (who fear Allah).} (11: 49)

Secondly, a person attains his desire because of patience. It is as Allah says:

وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا

{And the good word of your Lord was fulfilled for the children of Isra'il, because of what they had endured patiently.}(7: 137)

Thirdly, if one takes the path of patience and steadfastness, he can become a leader and ruler of the people. It is as Allah says:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

{And we appointed from among them leaders to guide by Our command when they had persevered}(32: 24)

Fourth, he who is patient is praised and chosen by Allah, as He says:

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

{Surely, we found him persevering - an excellent servant! Surely, He was ever turning to us.} (38: 44)

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Fifth, The patient are to be given glad tidings:

وَبَشِّرِ الصَّابِرِيْنَ

{And give glad tidings to the persevering.}(2"153)

Sixth, Allah loves those who persevere, as He says:

اِنَّ اللّٰهَ يُحِبُّ الصَّابِرِيْنَ

{And Allah loves the persevering.} (3: 146)

Seventh, those who are patient will attain the highest ranks in paradise. Allah says:

اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا

{Those shall be recompensed with the highest places (in paradise) for that they endured patiently}(25: 75)

Eighth, the patients are honoured by Allah with salaam (greeting). He says:

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

{Peace be on you, for that you persevered...}(13: 24)

Ninth, those who persevere are awarded unlimited reward, as Allays says:

اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ

{Truly the persevering will be paid their reward in full without reckoning.} (39: 10)

Given these merits, every believer must Endeavour to exercise patience. He must regard it as a great blessing if he is able to persevere.

Patience is to prevent oneself from being restless and showing anxiety in the face of difficulty and hardship. One must not weep and complain over one's helplessness.

One must resolve strongly to fight off the anxiety and hardship.

The very proper manner to obtain the ability to persevere in times of hardship, etc. is to tell oneself that whatever is decreed will occur in any case. It is bound to happen, so there is no point in complaining and panicking. Weeping and being restless will bring about no change. It will not put anything forward or push it backward, nor cause an increase or decrease. Moreover, if this attitude is adopted, it will cause withdrawal of the reward for patience, so this will add to the loss.

KINDS OF SABR: There are four kinds of sabr (patience)(or, patience). They are that which:

(i) Enables one to endure with regularity the effort to worship Allah.
(ii) Helps one to abstain from sin and wrong-doing.
(iii) Causes one to avoid excess things of the world as are beyond one's needs.
(iv) Mitigates suffering when faced with trial, hardship or anxiety in religion or any worldly matter.

Hence, he who observes all these four kinds of patience will be firm on the path of obedience and worship with peace. He will be preserved from sin. He will be safe from worldly trails and will be delivered from punishment in the next world. Moreover, he will receive a very heavy reward.

As fro him who will not show patience in any of the foregoing cases and will complain, he will be deprived of the blessings. He will not be able to worship with concentration and if he manages to do so to some extent then the sin because of his impatience will wipe off any reward he earns.

SECTION-I اَلْفَصْلُ الْاَوَّلُ

EXCELLENCE OF THOSE WHO OBSERVE TAWAKKUL

(٥٢٩٥) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْجَنَّةَ مِنْ اُمَّتِيْ سَبْعُوْنَ اَلْفًا بِغَيْرِ حِسَابٍ هُمُ الَّذِيْنَ لَا يَسْتَرْقُوْنَ وَلَا يَتَطَيَّرُوْنَ وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۔ (متفق علیه)

5295. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Seventy thousand members of my ummah will enter paradise without being subjected to reckoning. They are those who do cast spells and do not take (ill) omens, but (in whatever is to be done or not done,)they put their trust in their Lord."[1]

COMMENTARY: Seventy thousand people, who will enter paradise without going through reckoning because of their own entitlement, do not include those who enter as their followers along with them. This conforms to another tradition according to which each of these seventy thousand will have with them as many followers too (meaning, seventy thousand with each).

These people do not resort to spells or incantation and talismans, other than those made up of words of the Qur'an invocation taught by the Prophet صلی اللہ علیہ وسلم or the attributes of Allah.

They do not take ill omens. It is as ancient superstitious people took omens when birds took flight, on hearing certain sounds, and so on. They are described thus:

اَللّٰهُمَّ لَا طَيْرَ اِلَّا طَيْرُكَ وَلَا خَيْرَ اِلَّا خَيْرُكَ وَلَا اِلٰهَ غَيْرُكَ اَللّٰهُمَّ لَا يَأْتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَذْهَبُ بِالسَّيِّئَاتِ اِلَّا اَنْتَ

(O Allah, there is no bad omen except for the omen with You. And there is no good except for the good with You. And there is no God besides You. O Allah, only You bring forth goodness and only You remove bad things.)[2]

The author of Nihayah says that these characteristics belong to the perfect awaliyas. They show unconcern to the working and means of the world and do not incline to anything at all that has something to do with the world. This rank is attained by the chosen ones but the masses cannot reach it though they may employ the lawful means and treat themselves with medicine. However, if anyone is ill or faces anxiety and endures it supplicating Allah and awaiting relief then he certainly is among the chosen awliya (saints/ friends of Allah). If anyone cannot do it then he may make supplication, use talisman and medicine to get relief from his illness or hardship.

The ruling will depend for everyone according to his natural disposition. When Sayyiduna Abu Bakr رضی اللہ عنہ offered all his wealth and property in Allah's path, the Prophet صلی اللہ علیہ وسلم did not turn down his offer because he knew that Abu Bakr رضی اللہ عنہ had perfect faith and was very persevering. However, when another man brought less than a handful of gold offering it in Allah's path and saying, "This is all I have," the Prophet صلی اللہ علیہ وسلم did

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[1] Bukhari # 6472, Muslim # 372-218, Tirmidhi (Similar) # 2437(2445) by Abu Umamah رضی اللہ عنہ.

[2] Hisa Haseen p332, Darul-Isha'at Karachi, Mushad Ahmad, Abu Dawud, Tabarani in Kabir, Ibn Abu Shaybah.

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not accept it and was also displeased with him. (This far is the quotation from Mulla Ali Qari.رضی اللہ عنہ).

Shaykh Abdul Haq Dahlawi رضی اللہ عنہ said about the spells that they are the ones used in the jahiliyah (ignorance period) which had no relation to the teachings of the Qur'an and sunnah (Holy Prophet's practice). Their words smack of polytheism. It was common to the Arabs of the pre-Islamic period to take bad omen. Hence, every Muslim should abstain from these things as he must from their polytheistic customs and habits, but, it is unfortunate that Muslims today persist in taking ill omen. Apart from its roots in the jahiliyah (ignorance period), one must not take ill omen because a person who does not take ill omen is singled out with great excellence and included among those who will enter paradise without any account being taken from him. Besides, this is a characteristic that takes him to the rank of tawakkul.(trust in allah)

Above this rank is the rank of one who shuns every kind of charm, talisman, cure and other means. It is tawakkul in the real sense and it confirms it as defined by the Sufis that tawakkul is to believe in Allah as the sustainer and to abandon all effort to earn and all means and agencies. This is the second rank, or the middle rank. It is the rank of the chosen ones. They qualify for the reward promised in the hadith (tradition). Rather, they are given more good tidings, too:

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ

{For those who do good is the best reward and an increase.}(10: 26)

Next is the third rank that is reserved for the ones near to Allah and it is the limit of this ranking. They reject the means and the agencies outright. It is the same to them if these things exist or not. If they use them to some extent, that is only to demonstrate servitude and to obey Allah's will. In fact, their use of them in this sense is a sign of their resolve. This is the rank of the select of the chosen and they are the Prophets علیہ السلام and the awaliya who are mortal and human in bodies, but immortal with Allah. This is the final rank of tawakkul (trust in allah) and also its true essence. Those people who attain this station are the most excellent and get the greatest reward.

Alamgiri has mentioned a universal rule on this issue. The means and agencies that remove a harm and a hardship are of three kinds.

(i) (یقینی) Whose effectiveness is assured, like water quenching thirst, food relieving hunger.

(ii) The (ظنی) zanni) or probables. Examples of these are to scarify, have incisions, cupping, taking purgatives, using medicines to correct diseases that arise from heat or cold, according to the principles of treatment. These are the outward means of cure.

(iii) The (موہم) unreal means like branding, incantation through prayers, using talismans and so on.

Thus, as for those means that are (real and effective, it is not only not against tawakkul(trust in god) but it is forbidden by shariah to abandon them if that might result in death. As for those that are unreal, it is the spirit of tawakkul that they should be done away with. The Prophet صلی اللہ علیہ وسلم counted those who abandoned such means among the (متوکلین) mutawakkileen) ones who place trust (in Allah).

As for the (ظنی) - probables, and which the physicians regard as apparent means of cure, it

is not a negation of tawkkul to use them as per the principles of medicine.
While the (ظنی) or) probables are not contrary to tawakkul as the (موهم) or) unreal are, yet it is not forbidden to abandon them as it is forbidden to abandon the (یقینی) or) the ones whose effectiveness is assured. In fact, under certain circumstances and for certain people, it is better to abandon them. So, the (ظنی) or) probables are between two other kinds.

(٥٢٩٦) وَعَنْهُ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ عُرِضَتْ عَلَيَّ الْأُمَمُ فَجَعَلَ يَمُرُّ النَّبِيُّ وَمَعَهُ الرَّجُلُ وَالنَّبِيُّ وَمَعَهُ الرَّجُلَانِ وَالنَّبِيُّ وَمَعَهُ الرَّهْطُ وَالنَّبِيُّ وَلَيْسَ مَعَهُ اَحَدٌ فَرَاَيْتُ سَوَادًا كَثِيْرًا سَدَّ الْاُفُقَ فَرَجَوْتُ اَنْ يَّكُوْنَ اُمَّتِيْ فَقِيْلَ لِيْ اَنْظُرْ فَرَاَيْتُ سَوَادًا كَثِيْرًا سَدَّا الْاُفُقَ فَقِيْلَ لِيْ انْظُرْ هٰكَذَا وَهٰكَذَا فَرَاَيْتُ سَوَادًا كَثِيْرًا سَدَّا الْاُفُقَ فَقِيْلَ هٰؤُلَاءِ اُمَّتُكَ وَمَعَ هٰؤُلَاءِ سَبْعُوْنَ اَلْفًا قُدَّامَ يَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ هُمُ الَّذِيْنَ لَا يَتَطَيَّرُوْنَ وَلَا يَسْتَرْقُوْنَ وَلَا يَكْتَوُوْنَ وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ ادْعُ اللّٰهَ اَنْ يَّجْعَلَنِيْ مِنْهُمْ قَالَ اَللّٰهُمَّ اجْعَلْهُ مِنْهُمْ ثُمَّ قَامَ رَجُلٌ اٰخَرُ فَقَالَ اُدْعُ اللّٰهَ اَنْ يَّجْعَلَنِيْ مِنْهُمْ قَالَ سَبَقَكَ بِهَا عُكَّاشَةُ۔ (متفق علیه)

5296. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came out (one day) and said, "The ummahs were shown to me (with their Prophets, in my dream or through inspiration). When the Prophets began to pass, (I saw) a Prophet was accompanied by two men. Another was accompanied by a large group and yet another was accompanied by none. Then, I saw a large number of people who obscured the horizon and I hoped that they were my ummah, but was told This is Musa with his ummah.' I was told to look and I saw a great many people who obscured the horizon, and I was told to look to the right and to the left. I saw very many people who obscured the horizon (to either side). Then, I was told, 'They are your ummah. With them are seventy thousand leading them who would enter paradise without being subjected to reckoning. They are those who do not take (ill) omens, cast spells or cauterize themselves. But, they put trust in their Lord.' "At that, Ukkashah ibn Mihsan رضی اللہ عنہ got up and submitted, "Pray to Allah to place me among them!" So, he prayed "O Allah, let him be among them!" Then, another man got up and submitted, "Pray to Allah that He may place me among them!" But, he said "Ukkashah has overtaken you in that."[1]

COMMENTARY: The word (نبی) nabi) Prophet stands for (رسول)-rasul) Messenger because they were deputed to propagate the religion.
Allamah nawawi رحمہ اللہ said that there would be seventy thousand from the Prophet's صلی اللہ علیہ وسلم ummah apart from those shown. Or, the seventy thousand would be from those very people (who were shown) and this is corroborated by the words of the hadith (tradition):

هٰذِهٖ اُمَّتُكَ وَيَدْخُلُوْنَ الْجَنَّةَ مِنْ هٰؤُلَاءِ سَبْعُوْنَ اَلْفًا

(They are your ummah. And of them seventy thousand will go to paradise.)

[1] Bukhari # 6541, Muslim # 374220, Tirmidhi # 2446

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They do not have themselves branded unnecessarily. When it was very necessary and there was no alternative, even some of the sahabah (Prophet's Companions) رضی اللہ عنہم had themselves branded. Sa'd ibn Abu Waqqas رضی اللہ عنہ was one of them and indeed he is also among the ten who were given glad tidings of paradise. It could also mean that they never resort to branding even if it is very necessary. They submit to fate and believe in Allah and rely on him. Instead of trying to put off any hardship, they feel delight in it. They are deeply convinced that only Allah can cause profit and loss. Nothing and nobody else is able to do that. They are pure souls and in their own eyes they are as though non-existent and as far as delights of the soul are concerned they seem to have perished.

Some scholars explain that they do not brand themselves but if they cannot do without it, their belief is only in Allah as the one who cures, not on branding.

Some others say that the ahadith (tradition) do not permit it unless a reliable physician prescribes it as necessary.

The words that they do not cast spells mean that they do not use such incantation and spells whose words do not comply with the Qur'an or ahadith (tradition), but border on polytheism.

They do not take ill omen from anything like a bird flying or an animal making a sound, etc.

The people who refrain from these things will enter paradise without having to submit to accounting. They have a strong faith and character. Their beliefs have no similarity to those of the jahiliyah (ignorance period).

As for the number seventy thousand, it is not specific. Rather, it signifies very many people.

The Prophet صلی اللہ علیہ وسلم did not pray for the second man after Ukkashah رضی اللہ عنہ. Perhaps, Allah had permitted him to pray for only one man.

Or, the second man did not qualify for that. So, the Prophet صلی اللہ علیہ وسلم did not pray for him, but he did not tell him that he did not deserve it beyond saying that Ukkashah رضی اللہ عنہ preceded him in making the request (for the prayer).

Some scholars say that the second man was a hypocrite. The Prophet صلی اللہ علیہ وسلم had received a silent revelation that he should pray for Ukkashah رضی اللہ عنہ. This is a stronger opinion because the second person who requested for a supplication is named in another tradition as Sa'd ibn 'Jbadah رضی اللہ عنہ a well-known sahabi.

This is evidence that one must try to take precedence on the path of piety. Also, religious elders must be requested to pray for one's success and prosperity.

THE BELIEVER'S DISTINCTION

(٥٢٩٧) وَعَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِاَمْرِ الْمُؤْمِنِ اِنَّ اَمْرَهٗ كُلَّهٗ لَهٗ خَيْرٌ وَلَيْسَ ذٰلِكَ لِاَحَدٍ اِلَّا لِلْمُؤْمِنِ اِنْ اَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهٗ وَاِنْ اَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَّهٗ (رواه مسلم)

5297. Sayyiduna Suhayb رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is indeed amazing with a believer. There is good for him in his affairs each of them! And it is not so for anyone but the believer! If he goes through what is pleasing, he gives thanks and that is good for him. And if he faces hardship, he

endures it patiently and that is good for him."[1]

COMMENTARY: Every human being is either happy or grieved at different times of day or night. A believer responds to them in a right way so that is always good for him. But, this refers to the perfect believer. If he is not perfect, happiness makes him arrogant and grief causes him to grumble and complain. Hence, every believer must take an account of himself and examine himself whether he deserves to be called a perfect believer.

WORDS OF GUIDANCE

(٥٢٩٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَاَحَبُّ اِلَى اللّٰهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ وَفِيْ كُلٍّ خَيْرٌ اَحْرِصْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللّٰهِ وَلَا تَعْجِزْ وَاِنْ اَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ اَنِّيْ فَعَلْتُ كَانَ كَذَا وَكَذَا وَلٰكِنْ قُلْ قَدَّرَ اللّٰهُ وَمَا شَآءَ فَعَلَ فَاِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ۔ (رواه مسلم)

5298. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The strong believer is better and dearer to Allah than the weak (meaning he who has a stronger faith and tawakkul and endures hardship at the hands of others). Every believer (strong or weak) has good characteristics. So, whatever is good (in terms of religion) crave for what benefits you in it. Seek help from Allah (to do good) and do not be lethargic in seeking it.[2]

And, it you are overcome by something, do not lament, 'Had I done this or that, such and such would have occurred,' but say, 'This is as Allah has decreed. (It is what He decided.), what He wishes, He does, because 'if' or 'had I done' (implies reliance on one's own design and) opens the door for the deeds of the devil." (And the mind doubts the working of the decree.)[3]

COMMENTARY: It is not allowed to say 'If I had done this, I would not have suffered' because such a supposition is meaningless. Nothing happens by itself. Everything is decreed by Allah. It is as Allah says:

قُلْ لَّنْ يُّصِيْبَنَا اِلَّا مَا كَتَبَ اللّٰهُ لَنَا

{Say, "Nothing can befall us except that which Allah has prescribed for us.} (9: 51)

So, it is disallowed to say 'if' when it is used in a sentence that negates decree and the speaker does not subscribe to predestination, and imagines that everything occurs because of the working of the law of cause and effect. When he does not hold this belief, there is not harm in using 'if', as indeed the Qur'an says:

لَوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

{Even if you had been in your houses, those for whom slaying was decreed, ...} (3: 154)

Or, it is as the Prophet صلی اللہ علیہ وسلم said (and is quoted in hadith (tradition) # 2555)

لَوْ اَنِّيْ اسْتَقْبَلْتُ مِنْ اَمْرِيْ مَا اسْتَدْبَرْتُ

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[1] Muslim # 64-2999

[2] Or, as some put it, in doing that what you are commanded.

[3] Muslim # 31-2664

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(Had I known before ..... what I learnt later...)

This word (لو) is used in many other traditions in this way. So, this word is not permitted to be used if meant to deny decree. Besides, the prohibition is merely nahi tanzihi (forbidden nearer to lawful) (prohibition that is nearer lawful, but not unlawful).

Besides, if it is used in a sentence regretting the omission of an act of worship, or inability to do it, then there is no harm in it. It is used in ahadith (tradition) in this sense. In fact, it is good to regret oversight or omission of an act of worship. There is a reward for it.

Imam Razi رضی اللہ عنہ has quoted Abu Amir رضی اللہ عنہ in his book Mashikhat:

"If anyone regrets losing something of the world and belonging to him, then he draws nearer to hell by the distance covered in one thousand years. But, if anyone regrets having missed or lost something of religion or concerned with the hereafter then he draws nearer to paradise by a distance covered in one thousand years.'

SECTION II اَلْفَصْلُ الثَّانِيْ

PLACE TRUST IN ALLAH IN A COMPLETE WAY

(٥٢٩٩) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ اَنَّكُمْ تَتَوَكَّلُوْنَ عَلَى اللّٰهِ حَقَّ تَوَكُّلِهٖ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُوْا خِمَاصًا وَتَرُوْحُ بِطَانًا۔ (رواه الترمذی وابن ماجه)

5299. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If you did put trust in Allah, observing a true trust in Allah, observing a true trust in Him, then, indeed, He would give you provision as He provides the birds that emerge hungry in the morning and return with a full belly in the evening."[1]

COMMENTARY: Tawakkul, in its real sense, is to believe firmly that no one but Allah brings everything into existence. He is the Owner of everything that exists whether animate or inanimate, whether provision is to given or not, harmful or profitable, poor or rich, sick or healthy, death or life - whatever it is and whatever condition. Everything is from Him. It is also to believe without any semblance of doubt that He is the Bestower of provision. Then one must engage in earning a livelihood in a reasonable manner without overworking or being greedy and without failing to distinguish the unlawful.

Imam Ghazzali رحمہ اللہ said that if anyone imagines that tawakkul is to abandon all kind of work and sit in expectation then he is stupid.

Imam Qushayri رحمہ اللہ said that the heart is where tawakkul grows and effort is necessary to earn a livelihood and it does not contradict tawakkul provided reliance is placed in Allah not on one's effort. The hadith (tradition) gives the example of the bird that flies out in quest of food but depends on Allah to get it. Hence, while it is not wrong for man to search for a livelihood, yet he must adopt reasonable means and place trust in Allah. It is as Allah says:

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ

{And how many a living creature there is that carries not its own sustenance (but) Allah provides for it and for you!} (29: 60)

The hadith (tradition) says that provision is not received through effort and striving.

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[1] Tirmidhi # 2344(2351), Musnad Ahmad # 205, Ibn Majah # 4164.

Rather, only Allah provides it. At the same time, the hadith (tradition) does not say that one must make no effort at all, because tawakkul and reliance are placed in the heart and this does not prevent working for provision with the limbs. However, sometimes, Allah provides sustenance without effort of any kind whatsoever. It is a blessing of tawakkul that one has to make no effort but others work and bring him his provision, as evidenced in the words of Allah:

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا۔

{And there is not a creature on the earth but upon Allah rests its sustenance.}(11: 6)

When the young of the crow hatch, they are pure white and it deserts them. But, Allah feeds them by sending to them flies and ants that they eat by picking them up one by one. When they grow up, they begin to change colour and become dark black. Their parent visits them after some time and finds them having his own colour, so it takes them and raises them. This demonstrates that Allah provides sustenance to some even without their making any effort.

There are many anecdotes about it. But, the most amazing is that Allah asked the angel Izra'il عليه السلام who is in charge of taking out the souls of the creatures, "Have you ever felt mercy for anyone when extracting the soul of that person?" He said. "Yes" I felt much pity, O my Lord. It was when a boat capsized and many people drowned but some managed to survive. Among them was a woman with her infant. She clung to a plank with him feeding him I got Your command at that instant that I should take out her soul. So I did that but I felt pity on her infant on a broken plank in the sea, all alone." Allah asked, "Do you know how that infant fared? I directed the plank to the banks of an island where a lioness took him and suckled him. When he grew up, I appointed some jinns to teach him human speech and manner of living. He grew up into a young man, well learned. He joined the ulama (Scholars) and became rich and king of a state and then of all lands of earth. Then he forgot himself, and his power turned out to be his worst enemy driving him away from human values and servitude to Me. He forget his position as servant and the rights of the Lord. He did not remember that Allah had brought him out of the sea and had finally made him sovereign of the world. Do you know him? He came to be known as Shaddad![1]

Believers must not forget that Allah is Merciful, kind. When He feeds His enemies, how will He overlook His friends and dear ones?

NEARER PARADISE OR NEARER HELL

(٥٣٠) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّهَا النَّاسُ لَيْسَ مِنْ شَيْءٍ يُقَرِّبُكُمْ اِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ اِلَّا قَدْ اَمَرْتُكُمْ بِهٖ وَلَيْسَ شَيْءٌ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ اِلَّا قَدْ نَهَيْتُكُمْ عَنْهُ وَاِنَّ الرُّوْحَ الْاَمِيْنَ وَفِيْ رِوَايَةٍ وَاِنَّ رُوْحَ الْقُدُسِ نَفَثَ فِيْ رُوْعِيْ اَنَّ نَفْسًا لَنْ تَمُوْتَ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا اَلَا فَاتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمُ اسْتِبْطَاءُ الرِّزْقِ اَنْ تَطْلُبُوْهُ بِمَعَاصِي اللّٰهِ فَاِنَّهٗ لَا يُدْرَكُ مَا عِنْدَ اللّٰهِ اِلَّا بِطَاعَتِهٖ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ اَلَا اَنَّهٗ لَمْ

[1] Shaddad was the tyrant king of the (people of) Ad who founded the earthly paradise, Eram.

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يَذْكُرُوا إِنَّ رُوحَ الْقُدُسِ۔

5300. Sayyiduna Abdullah ibn Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said," O people, nothing there is as may bring you nearer to paradise and as may put you further from hell that I have not commanded you. And nothing ther is as may bring you nearer to hell and away from paradise that I have not forbidden you. And, Ar-Rooh ul-Amin - or, as per a version, the Rooh ul-Quds - (meaning Jibril علیہ السلام) has put into my heart (that is, brought a lighter revelation to me) that a soul does not die till it gets its provision in full. So, fear Allah, adopt moderation in seeking (your provision). And do not be led by delay in receiving your provision to commit acts of disobedience to Allah. For, indeed, that which is with Allah can be had with nothing but obedience to Him."[1]

COMMENTARY: It is only from the Book (or, Qur'an) and the sunnah (Holy Prophet's practice) that all the things that benefit men and that harm him may be learnt. It is a waste of time to look for such things elsewhere.

The word (روح) rooh means 'life' and it is also taken to mean (وحی) wahy) 'revelation,' and Jibril علیہ السلام and Eesa علیہ السلام, too. Here it refers to Sayyiduna Jibril علیہ السلام. His attribute is al-amin, because he conveyed Allah's message to the Messengers faithfully. So, too, he is called Rooh ul-Quds. The words quds is pure and he is pure in a perfect way.

The word (اجملوا) means to exercise moderation in seeking provision. One must not involve oneself too much in working for it because one is not made responsibie to seek provision. It is as Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ۔

**{And I have not created the jinn and mankind but to worship Me.:
I seek of them no sustenance nor do I seek that they should feed Me.
Surely, Allah! He is the Bestower of sustenance, the Lord of Power Ever-steadfast.}
(51: 56-58)**

And Allah also says:

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ط لَا نَسْئَلُكَ رِزْقًا ط نَحْنُ نَرْزُقُكَ ط وَالْعَاقِبَةُ لِلتَّقْوٰى۔

{And enjoin salah (prayer) 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.}(20: 132)

If the word (اجملوا) is taken to mean as stated in the foregoing lines, then it will be said to be a command expressing permission. But, if it were taken to mean get your provision from lawful sources,' then the command will be of the nature of wajib (obligatory) (an obligatory kind). This is supported by the next words that if the provision is delayed, 'do not be upset and do not seek unlawful means to procure it.' Do not steal, appropriate anyone's property, pretend to be highly religious and dupe people to pay homage to you etc.

In fact provision never is delayed. It comes at the appointed time in appointed measure. Sin and disobedience can never bring it earlier. If one grumbles and shows restlessness, he

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[1] Bayhaqi in Shu'ab ul-eeman # 10376

earns nothing but sin. Besides, whatever provision is got through sin is forbidden. So, there is not good in being restless, committing sin or disobeying.

Teebi رحمه الله said that (اجملوا) means to earn in a decent, pious manner. One should never use a method that is contrary to Shari'ah (divine law).

The word (اِسْتَبْطَأَ) is used to signify delay. It is from (ابطاء). It is like (استعفف) from (عف) in the Qur'an. The letter (سين) is for emphasis.

WHAT IS ZUHD (ABSTINENCE)

(٥٣٠١) وَعَنْ اَبِيْ ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيْمِ الْحَلَالِ وَلَا بِإِضَاعَةِ الْمَالِ وَلٰكِنَّ الزَّهَادَةَ فِي الدُّنْيَا اَنْ لَاتَكُوْنَ بِمَا فِيْ يَدَيْكَ اَوْثَقَ بِمَا فِيْ يَدِى اللّٰهِ وَاَنْ تَكُوْنَ فِيْ ثَوَابِ الْمُصِيْبَةِ اِذَا اَنْتَ اُصِبْتَ بِهَا اَرْغَبَ فِيْهَا لَوْ اَنَّهَا اُبْقِيَتْ لَكَ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعَمْرُو بْنُ وَاقِدِ الرَّاوِيْ مُنْكَرُ الْحَدِيْثِ۔

5301. Sayyiduna Abu Dharr رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "To observe Zuhd (abstinence) (abstinence) in this world is not to forbid the lawful to oneself or to squander property. But, zuhd (abstinence) in this world is that you rely more on what is with Allah than on that which you posses, and that you long for reward against hardship which our encounter to such an extent that you wish it to prolong for ever."[1]

COMMENTARY: In the light of this hadith (tradition), abstinence is not to deny oneself the blessings and natural desires of the world when Allah has made them lawful for us. Apart from not being zuhd (abstinence), this thing is also forbidden because Allah says:

لَا تُحَرِّمُوْا طَيِّبَاتِ مَا اَحَلَّ اللّٰهُ لَكُمْ

{Forbid not the wholesome things that Allah has made lawful for you.}(5: 87)

Moreover, it is known definitely that the Prophet صلى الله عليه وسلم never abstained from the desirable pure things and from the worldly blessings of Allah. He benefited from that which he received. Clearly, who can possess more zuhd (abstinence) and taqwa (piety)than the Prophet صلى الله عليه وسلم. So, the so-called Sufis and the ignorant consider the abandoning of pleasures as zuhd (abstinence) and taqwa (piety)and do not eat wholesome food and fruit and do not wear good clothing and they refrain from using other blessings. They say that this is zuhd (abstinence) and taqwa. Indeed, they do not really know what zuhd (abstinence) is and what it means to be a zahid (abstinent).

At the same time, zuhd (abstinence) and taqwa (piety)is not to waste the wealth and property that Allah has given, neither must that be put to unnecessary use. He must not throw it away or distribute it among people.

It is not proper to assume such kind of zuhd (abstinence). It is also not correct to keep oneself free of worldly property and refrain from earning to observe zuhd (abstinence) and taqwa. While some people do it, when they are in dire need they look hopefully at other people, forgetting their zuhd (abstinence). Rather, zuhd (abstinence) really is in the heart. It should be turned only to Allah in every condition and one must not have a soft corner or

[1] Tirmidhi # 2340(2347), Ibn Majah # 4100.

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love for the world and the worldly things.
As for 'things that you possess,' they refer to worldly possessions, planning and skill. And, as for what Allah possesses, they are the things that are in His known and unknown treasures. So, you must have trust and reliance basically on His promise to provide you. He provides you from such places and sources as you could not even think of. Do not suppose that whatever you earn through effort and skill comes to you because of that. Rather, all that comes to you according to His promise to provide you. If He gave you nothing, then all your schemes and efforts would bear you no fruit. Besides, whatever you get and possess cannot last longer than that which lies in Allah's treasures and which you have not yet received. All that you have will perish but Allah's treasures are perpetual and never perishable. He says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

{That which is with you comes to an end and that which is with Allah is lasting.} (16: 96)
The hadith (tradition) concludes with the message that zuhd (abstinence) calls on you not to turn to the worldly comforts and luxuries and not to wish to benefit from worldly blessings. You must realize that they are instrumental in afflicting you with trials and hardships in your life of the next world.
When you suffer from a worldly hardship, instead of being anxious, welcome the difficulty. Seek reward against it and behave as though you are not facing any hardship but awaiting it. You must wish that the hardship must come to you.
The Prophet صلى الله عليه وسلم made clear in this hadith (tradition) that if anyone has the two attributes in him then he observes zuhd (abstinence), He should ignore the world and all its things. And he should aim only for the next world. The Prophet's صلى الله عليه وسلم saying means that zuhd (abstinence) is perfect only when one observes tawakkul and shows patience and desires the hereafter to such an extent that he adores worldly troubles because they will get him reward in the next world. He loves being afflicted with them more than not being afflicted. When this is developed, zuhd (abstinence) is truly accomplished.

PEOPLE CANNOT BENEFIT OR HURT YOU

(٥٣٠٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ اِحْفَظِ اللّٰهَ يَحْفَظْكَ اِحْفَظِ اللّٰهَ تَجِدْهُ تُجَاهَكَ وَاِذَا سَاَلْتَ فَاسْئَلِ اللّٰهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ وَاعْلَمْ اَنَّ الْاُمَّةَ لَوِ اجْتَمَعَتْ عَلٰى اَنْ يَّنْفَعُوْكَ بِشَيْءٍ لَمْ يَنْفَعُوْكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ لَكَ وَلَوِ اجْتَمَعُوْا عَلٰى اَنْ يَّضُرُّوْكَ بِشَيْءٍ لَمْ يَضُرُّوْكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ عَلَيْكَ رُفِعَتِ الْاَقْلَامُ وَجُفَّتِ الصُّحُفُ۔ (رواه احمد والترمذى)

5302. Sayyiduna Ibn Abbas رضى الله عنه narrated that one day he was riding behind Allah's Messenger صلى الله عليه وسلم who said (to him), "Son, be mindful of (the commands of) Allah, Allah will be mindful of you (for, it is as (من كان لله كان الله له) - he who becomes Allah's, Allah too becomes his). If you be mindful of Allah, you will find Him with you (with His bounties for you). When you (wish to) ask for something, ask it from Allah (alone) and when you seek help, seek help (only) from Allah. And, know that if all the creatures were to get together to benefit you to some extent, they will not be able to benefit you except to the extent Allah has decreed for

you. And so, were they to get together to hurt yu to some extent, they will not be able to hurt you, except to the extent Allah has decreed for you. The pens have been raised (and put aside) and the scrolls are dry." (This refers to the record of predestination.)[1]

COMMENTARY: The meaning of 'Allah will be with you' is that:

(i) His mercies and blessings will accrue to you.

(ii) He will protect you, help you and let you get your ambitions.

(iii) Your sight will gain His awareness as though He is before you and you see Him between the place of kindness and perfect faith such that all else is invisible to you.

The next words call for asking Allah alone because everything belongs to Him and is in His power. Every blessing and comfort that you get and every trial and hardship that is averted from you is because of Allah's mercy through which He bestows or withholds. Most of all, His mercy is genuine. There is no selfishness in it at all, nor any excuse. He is Generous, absolutely, and Independent, Rich Who lacks nothing. Never does He need anything. Hence, only He is the One in Whom we may place our hopes. We must fear no one else but only His punishment, and we must depend on Him alone for all our needs.

This is what the Prophet صلى الله عليه وسلم said. If anyone cannot do anything for himself how may he be expected to benefit or harm any other person. We must never cease to ask Allah, for, according to one hadith (tradition), if anyone does not ask Allah for anything then He gets angry at him. Besides, to beseech one's Creator is to demonstrate to Him one's helplessness and need which is the essence of servitude to Him. Someone has said very aptly:

الله يغضب ان تركت سواله وابناء آدم حين تسئال تغضب

(Allah gets displeased when you do not ask Him But the children of Aadam get displeased when they are asked.)

The next words are that 'when the creatures get together to benefit you...' We must ascribe every profit and loss to Allah and we must turn to Him in every condition. He alone gives and He alone withholds. Some books of metaphysics say that Allah declares, "By My might and honour, I sever relations with him who placed hope in someone other than Me. I clothe him with garments of disgrace for others to see. I deprive him of My nearness and cast him away from meeting Me. I let him wander in the dark labyrinth of worries and anxieties. How can he depend on others when I hold these things? I am Al-Hayyi Al-Qayoom (The Ever Living, The Ever-Subsisting). He knocks at doors that are shut but My door is open for one who comes to Me and prays to Me."

The next words say that the pens have been kept aside and the scrolls have dried. Thus, the commands have been given and recorded for everything that will happen till the last Hour. Nothing more will be recorded and nothing will be amended. The scrolls are rolled up for ever.

We have seen a hadith (tradition) (#94) in this book (Mishkat) which tells us that the first thing that Allah created was the pen. "He said to it, 'write down!' So it recorded

[1] Tirmidhi # 2516, Musnad Ahm

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everything that would transpire till eternity.[1]

Here, a question may arise about the words of the Qur'an:

يَمْحُو اللّٰهُ مَا يَشَآءُ

{Allah blots out.... What so ever He will.}(13: 39)

The explanation is that blotting out and retaining are part of what are decreed already and, after recording which, the pen was put aside, and the scrolls dried. There are two kinds of the decree:

(i) The (مبرم) mubarram which are the irrevocable allowing for no alteration. And,

(ii) The (معلق) mu'alliq which are the suspended and are not irrevocable but permit alteration.

Apart from this, the blotting out and retaining (or establishing) are linked to the Preserved Tablet and to Allah's knowledge. It is recorded afore hand in the preserved Tablet that a certain thing would be blotted out in such a manner or retained and this is known to Allah. This is what is described as blotted out or retained. It is that which is decreed, neither will it be called altered nor changed.

Some scholars say that there are two books with Allah:

(i) The Preserved Tablet in which there can be no change, and.

(ii) The book in which the angels write down deeds of the people and betting out or retaining is done in it.

This hadith (tradition) urges us to put trust in Allah. We must be pleased with what pleases Allah. We must not regard our skill, effort and power and strength as truly effective because nothing that happens is outside Allah's domain and will and judgment. It is as written down by the Recorder of destiny fifty thousand years before the creation of earth and heaven.

We have to give thanks in every kind of circumstances. One can hope for Allah's helping trying circumstances only if one exercises patience in grief and difficulty and makes no complain.

Shaykh Abdul Qadir Jilani رحمه الله has written in Futuh -ul-Ghayb that every believer must make this hadith (tradition) a reflection of his heart. He must act and rest in accordance with the teachings of this hadith (tradition). He will be safe in both the worlds if he follows its teachings and he will be raised in honour in both the worlds because of Allah's mercy.

Some versions of this hadith (tradition) have after the words (تجده تجاهك) (will find Him with you) the following passage:

تَعَرَّفْ إِلَى اللّٰهِ فِي الرَّخَآءِ يَعْرِفْكَ فِي الشَّدَائِدِ، فَإِنِ اسْتَطَعْتَ أَنْ تَعْمَلَ لِلّٰهِ بِالرِّضَاءِ فِي الْيَقِيْنِ فَافْعَلْ فَإِنْ لَمْ تَسْتَطِعْ فَإِنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيْرًا وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ وَالْفَرَجَ مَعَ الْكَرْبِ وَإِنَّ مَعَ الْعُسْرِ يُسْرًا وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ۔

"Do not fail to remember Allah (by recognizing Him) in good times. He will remember you in your bad times. It you can do something for Allah with pleasure

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[1] Tirmidhi # 216280, 3330, Abu Dawud # 4700 Musnad Ahmad 5-317 narrated by Ubadah ibn Samit رضي الله عنه.

and a conviction then do it. But, if you cannot, then know that patience in the face of such happenings as you dislike is also very good. And, know that help lies with patience and abundance lies with hardship. And every difficulty is followed be ease and a single difficulty will not suppress two easy circumstances." (One of these is in this world and the other awaits in the hereafter - in the shape of reward and recompense.)

MAN'S HAPPINESS & MISFORTUNE

(٥٣٠٣) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ ابْنِ اٰدَمَ رِضَاهُ بِمَا قَضَى اللّٰهُ لَهٗ وَمِنْ شِقَاوَةِ ابْنِ اٰدَمَ تَرْكُهُ اسْتِخَارَةَ اللّٰهِ وَمِنْ شِقَاوَةِ ابْنِ اٰدَمَ سَخَطُهٗ بِمَا قَضَى اللّٰهُ لَهٗ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5303. Sayyiduna Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The good fortune of the son of Aadam علیہ السلام lies in part in his pleasing acceptance of what Allah has decreed for him. The misfortune of the son of Aadam علیہ السلام lies in part in his neglect of praying for Allah's favours and part of the misfortune of the son of Aadam علیہ السلام lies in his unhappiness with that which Allah has decreed for him.[1]

COMMENTARY: Man's good fortune lies in his asking Allah for good things, his supplication to Allah and his willing acceptance of what is decreed for him.

If he does not supplicate Allah for good, that is his misfortune. So, his good fortune lies in praying to Him for prosperity. He must always ask for the right path and pray to Him to keep him away from evil. This means that it is wrong to imagine that if a person does something contrary to Shari'ah (divine law) then that was predestined and he must accept it willingly. It is certainly not so!

If anyone is pleased with Divine decree then he feels comfortable at heart and gets mental peace so that he can go about his work and his worship with concentration. He who does not accept Divine decree willingly is upset on slight difficulties and problems and does not devote himself to worship with concentration.

When a person is pleased with Divine decree then this preserves him from Allah's wrath and displeasure because he does not express disapproval of it. A man's expression of his disapproval is to speak highly of what Allah has not decreed for him, but definitely what Allah has written for him is better than what the man expects and speaks highly of.

ISTIKHARAH: It is to seek from Allah good in all one's affairs. One should hold that he simply does not know what procedure or action is good for him and what is bad. Only Allah knows that. But, generally, it happens that (on his own) man thinks of something as good for him but it turns out bad. And, it he deems it unfavourable, it turns out to be good for him. It is as Allah say:

عَسٰۤى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ وَعَسٰۤى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ

{...it may be that you abhor a thing, while it is good for you, and it may be that you love a thing, while it is bad for you. Allah knows and you know not.}(2: 216)

When a person is convinced of this in a perfect way, he may move to the next stage. He

[1] Tirmidhi # 2951

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may say that whatever happens in this world takes place in accordance with Allah's will and command. And whatever occurs at His command and will can never be but good and have good results.

Whatever is good is from You, O Allah, but evil is not ascribed to You.

It is mustahab (desirable) to consult knowledgeable and intelligent scholars when an important affair presents itself or something significant is to be under taken. After that, one may make istikharah. It is to turn to Allah, the Real Doer, with sincere heart and to supplicate Him for guidance to what it good and worthy. The briefest istikharah is:

اَللّٰهُمَّ خِرْلِي وَاخْتَرْلِي فَلَا تَكِلْنِي إِلٰى اِخْتِيَارِي۔

"O Allah, decree what is good for me, and select that which is good for me. Do not leave me to myself (to choose for myself)."

The complete supplication of istikharah has been mentioned previously.[1]

(Under optional or supererogatory salah (prayer))

Tabarani رحمه الله has transmitted the marfu hadith (tradition) of Sayyiduna Anas رضى الله عنه in his Awsat:

مَاخَابَ مَنِ اسْتَخَارَ وَلَا نَدِمَ مَنِ اسْتَشَارَ وَلَا عَالَ مَنِ اقْتَصَدَ

(He cannot fail who makes istikharah. He will not repent who consults. And he will not be helpless who observes moderation.)

Some wise men have said that he who has received four things will not be deprived of four things;

(i) He who is grateful (and gives thanks) will not be deprived of increase (in his blessings).

(ii) He who is enabled to make repentance will not be deprived of approval (of it).

(iii) He who makes istikharah will not be deprived of good and prosperity.

(iv) He who consults will not be deprived of getting to the correct decision.

SECTION III اَلْفَصْلُ الثَّالِثُ

PLACING COMPLETE TRUST IN ALLAH

(٥٣٠٤-٥٣٠٥) عَنْ جَابِرٍ اَنَّهٗ غَزَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِبَلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَفَلَ مَعَهٗ فَاَدْرَكَتْهُمُ اَلْقَائِلَةُ فِيْ وَادٍ كَثِيْرِ الْعِضَاةِ فَنَزَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفَرَّقَ النَّاسُ يَسْتَظِلُّوْنَ بِالشَّجَرِ فَنَزَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحْتَ سُمُرَةٍ فَعَلَّقَ بِهَا سَيْفَهٗ وَنِمْنَا نَوْمَةً فَاِذَا رَسُوْلُ لِلّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْنَا وَاِذَا عِنْدَهٗ اَعْرَابِيٌّ فَقَالَ اِنَّ هٰذَا اخْتَرَطَ عَلَى سَيْفِي وَاَنَا نَائِمٌ فَاسْتَيْقَظْتُ وَهُوَفِيْ يَدِهٖ صَلْتًا قَالَ مَنْ يَّمْنَعُكَ مِنِّي فَقُلْتُ اللّٰهُ ثَلٰثًا وَلَمْ يُعَاقِبْهُ وَجَلَسَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ اَبِيْ بَكْرٍ الْاِسْمَاعِيْلِيِّ فِيْ صَحِيْحِهٖ فَقَالَ مَنْ يَمْنَعُكَ مِنِّي قَالَ اللّٰهُ فَسَقَطَ السَّيْفُ مِنْ يَدِهٖ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّيْفَ فَقَالَ مَنْ يَّمْنَعُكَ مِنِّي فَقَالَ كُنْ خَيْرَ اٰخِذٍ فَقَالَ تَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ

[1] See hadith (tradition) # 1323 of this book.

وَاَنِّيْ رَسُوْلُ اللّٰهِ قَالَ لَا وَلٰكِنِّيْ اُعَاهِدُكَ عَلٰى اَنْ لَّا اُقَاتِلَكَ وَلَا اَكُوْنَ مَعَ قَوْمٍ يُقَاتِلُوْنَكَ فَخَلّٰى سَبِيْلَهٗ فَاَتٰى اَصْحَابَهٗ فَقَالَ جِئْتُكُمْ مِنْ عِنْدِ خَيْرِ النَّاسِ هٰكَذَا فِيْ كِتَابِ الْحُمَيْدِيِّ وَفِي الرِّيَاضِ۔

5304. Sayyiduna Jabir رضی اللہ عنہ narrated: I participated in a jihad (crusade) with the Prophet صلی اللہ علیہ وسلم towards Najd. When he returned, I too came back with him. We came to a valley full of thorny trees in the afternoon (and decided to have a nap). Allah's Messenger صلی اللہ علیہ وسلم alighted and the people dispersed (here and there) seeking shade under trees. Allah's Messenger صلی اللہ علیہ وسلم came down under an acacia tree on which he hung his sword. We took a nap. Suddenly, we heard Allah's Messenger صلی اللہ علیہ وسلم call us and we saw an Arab villager with him. He said, "This man had unsheathed my sword against me when I was asleep. When I awoke I saw it so in his hand and he asked me, 'Who will protect you from me?' I said three times, 'Allah,'" He did not punish him, but sat down.[1]

5305. The version of Abu Bakr al-Isma'ili in his sahih:

The man asked, "Who will protect you from me?" He (the Prophet صلی اللہ علیہ وسلم) said, "Allah," and the sword dropped from his hand. Allah's Messenger صلی اللہ علیہ وسلم took the sword and asked, "Who will protect you from me (if I decide to kill you)?" The man pleaded, "Be (as you are) the kindest in awarding punishment. (It is not with you to seek retaliation. Forgive me.)" He said, "Do testify that there is no God but Allah and that I am Allah's Messenger." He said, "No! But, I do pledge to you that I shall not fight with you or be with those people who fight with you."

So he let him go free. When he came to his companions, he said, "I am coming to you from the best of men."[2]

(It is thus transmitted in Humaydi's book and in ar-Riya (ostentation)d of Nawawi.)

COMMENTARY: Najd is the word applied to an elevated land. Also, it is a name of a region in the Arabian peninsula (in its centre and its tribal province). This region is elevated (from 762 m to 1525 m) so it is given the name Najd. In the ancient times, it was a very small area but currently the entire central region of the Arabian peninsula is Najd and covers an area 800 miles by 100 (or 200) miles. It ranges in the north from the southern tips of the deserts of Syria to the valley ad-Dadaris or ar-Rub an Hali in the south, and in width from Ahsa to the Hijaz.

(عضاء) Idah is plural of ((عضه) adah). It is a thorny tree. According to Majm ul-Bihar, it is acacia or gum Arabic. A larger variety of it is samurah (سمرة).

THE VERSE TO GET AMPLE PROVISION

(٥٣٠٦) وَعَنْ اَبِيْ ذَرٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنِّيْ لَاَعْلَمُ اٰيَةً لَوْ اَخَذَ النَّاسُ بِهَا لَكَفَتْهُمْ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ۔ (رواه احمد وابن ماجة والدارمي)

5306. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, I know a verse such that if the people go by it, it would suffice them. (They would not need to observe other invocations. It is:

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[1] Bukhari # 2910, Muslim # 14-843.

[2] Bukhari # 2913, (Muslim # as a

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awi.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ (الاية)

{And whoso fears Allah, He appoints a way out for him. And He provides him sustenance from whence he expects not.}[1]

COMMENTARY: The rest of the verse (3) is included here:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا۔

{And whoso fears Allah, He appoints a way out for him. And He provides him sustenance from whence he expects not. And, whosoever puts his trust in Allah, so He will suffice him. Surely Allah attains His purpose Allah indeed has appointed a measure for everything.}(65: 2-3)

The initial words of the verse as in the hadith (tradition) (from (حيث لايحتسب) to (ومن يتق الله) mean that Allah is sufficient for a person's affairs of this world and the next which he fears and which he does not like. He preserves him from all such things.

The next words are about one who puts his trust in Allah, Allah is sufficient for him for blessings of both the worlds. He lets him have the blessings.

The next words mean that Allah is All-Powerful. He enforces His commands. Once it is known that nothing can be achieved without Allah's will and command, there is no better way but to submit to His will.

ALLAH ALONE PROVIDES SUSTENANCE

(۵۳۰۷) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ اَقْرَاَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

5307. Sayyiduna Ibn Mas'ud رضی الله عنه **narrated that Allah's Messenger** صلی الله علیه وسلم **taught him this verse:**

اِنِّيْ اَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنِ

{Surely, I am the Sustainer, Lord of Power, Ever steadfast.} (51: 58) (a variant reading of (ان الله هو الرزاق ذو القوة المتين)(51: 58) [2]

COMMENTARY: This is a rare recital of the one shown in parenthesis which mean 'Surely, Allah is the sustainer....'

This makes it binding on us not to rely on anyone else for our needs.

EARNINGS ARE NOT THE REAL THING

(۵۳۰۸) وَعَنْ اَنَسٍ قَالَ كَانَ اَخَوَانِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَكَانَ اَحَدُهُمَا يَاْتِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْاٰخِرُ يَحْتَرِفُ فَسَفَكَى الْمُحْتَرِفُ اَخَاهُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَعَلَّكَ تُرْزَقُ بِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ غَرِيْبٌ۔

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[1] The verse is of surah at-Talaq (65: 2-3), Ibn Majah # 4220.

[2] Tirmidhi # 2940(2949).

5308. Sayyiduna Anas رضی اللہ عنہ narrated that there were two brothers in the time of Allah's Messenger صلی اللہ علیہ وسلم. One of them used to remain with the Prophet صلی اللہ علیہ وسلم (because he had no family of his own and so did not have any responsibility). The other engaged in some occupation (and earned a livelihood for both of them). So, the working brother complained to the Prophet صلی اللہ علیہ وسلم of his brother (that he remained idle while he had to earn for both). So, he said, "Perhaps, you get your provision because of him![1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم told him that he should not imagine that he earned provision because of his effort. Rather, because he looked after his brother and shouldered responsibility for him, perhaps Allah provided him sustenance through blessings of that. So, neither should be complain nor consider it as a favour on his brother. It is allowed to abandon worldly occupation in order to attend to religious affairs, learning and practice and to prepare for the next world. Also, if one looks after the poor, particularly one's kin, and provides them their needs, then it is a means to secure additional sustenance for oneself and blessings in it.

TRUST IN ALLAH & HE WILL SUFFICE

(٥٣٠٩) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ قَلْبَ ابْنِ اٰدَمَ بِكُلِّ وَادٍ شُعْبَةٌ فَمَنْ اَتْبَعَ قَلْبُهُ الشُّعَبَ كُلَّهَا لَمْ يُبَالِ اللّٰهُ بِاَيِّ وَادٍ اَهْلَكَهُ وَمَنْ تَوَكَّلَ عَلَى اللّٰهِ كَفَاهُ الشُّعَبَ۔ (رواه ابن ماجه)

5309. Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, the heart of the son of Aadam علیہ السلام has a branch in every desert (meaning, it is in his nature to seek provision from different sources). So, if anyone lets his heart seek all the branches, Allah does not care in which desert He destroys him. But, if anyone trusts in Allah (and depends on Him for all his affairs) then Allah is sufficient for him for all branches (meaning cares)."[2]

MORE ON IT

(٥٣١٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ، قَالَ رَبُّكُمْ عَزَّوَجَلَّ لَوْ اَنَّ عَبِيْدِيْ اَطَاعُوْنِيْ لَاَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ وَاَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ وَلَمْ اُسْمِعْهُمْ صَوْتَ الرَّعْدِ۔ (رواه احمد)

5310. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said that Allah, Mighty and Glorious, says, "Were My slaves to obey Me, I would cause rain to fall on them by night and cause the sun to spread light on them by day (so that they would sleep soundly by night and work undisturbed by day). And, I would not let them hear the sound of thunder (by day or by night that they may not fear)."[3]

AN AMAZING EXAMPLE OF TAWAKKUL

(٥٣١١) وَعَنْهُ قَالَ دَخَلَ رَجُلٌ عَلٰى اَهْلِهٖ فَلَمَّا رَاٰى مَابِهِمْ مِنَ الْحَاجَةِ خَرَجَ اِلَى الْبَرِّيَّةِ فَلَمَّا رَاَتِ امْرَاَتُهٗ قَامَتْ اِلَى الرَّحٰى فَوَضَعَتْهَا وَاِلَى التَّنُّوْرِ فَسَجَّرَتْهُ ثُمَّ قَالَتْ اَللّٰهُمَّ ارْزُقْنَا فَنَظَرَتْ فَاِذَا الْجَفْنَةُ قَدِ امْتَلَاَتْ

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[1] Tirmidhi # 2345.
[2] Ibn Majah # 4166.
[3] Musnad Ahmad # 2-359.

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قَالَ وَذَهَبَتْ إِلَى التَّنُّوْرِ فَوَجَدَتْهُ مُمْتَلِئًا قَالَ فَرَجَعَ الزَّوْجُ قَالَ اَصَبْتُمْ بَعْدِى شَيْئًا قَالَتِ امْرَاتُهُ نَعَمْ مِنْ رَّبِّنَا وَقَامَ إِلَى الرَّحٰى فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَمَا إِنَّهُ لَوْ لَمْ يَرْفَعْهَا لَمْ تَزَلْ تَدُوْرُ إِلَى يَوْمِ الْقِيَمَةِ۔ (رواه احمد)

5311. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man came to his family. When he saw how they were beset with need, he went away to the desert (to meditate and think of Allah). When his wife saw it (and his anxiety for not being able to support the family), she got up, readied the will, lit a fire under the oven and prayed, "O Allah, grant us provision!" (You are the Best of those who provide. We depend on You.) She looked and saw that the platter was full.

The sub narrator added: She went to the oven and found that it was full, too.

The sub narrator went on: The husband came back and asked, "Did you get something after my going?" His wife said, "Yes, from our Lord!" (No one else gave us anything.) He got up and went and raised the mill-stone.

That was mentioned to the Prophet صلی اللہ علیہ وسلم and he said, "If he had not raised it, it would have continued to turn till the Last Day (and would have pured out the flour)."[1]

COMMENTARY: This took place in the time of the Prophet صلی اللہ علیہ وسلم. It was a blessing on the family that showed patience and placed trust in Allah.

PROVISION LOOKS OUT FOR THE PERSON

(٥٣١٢) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرِّزْقَ لَيَطْلُبُ الْعَبْدَ كَمَا يَطْلُبُهُ اَجَلُهُ۔ رَوَاهُ اَبُوْنَعِيْمٍ فِي الْحِلْيَةِ۔

5312. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, provision seeks the person in the same way as his term looks out for him."[2]

COMMENTARY: Both provision and death will catch up with every person. Just as a person is not required to seek his death, so too he may not look out for his provision, for, his full measure will reach him. It does not mean that if anyone looks for his provision, he will not get it. Rather, it is part of Divine decree and natural plan that one should seek means of livelihood, but one need be convinced that not his effort but the Lord provides him. So, man must first put trust in Allah and believe firmly that He has guarteed everyone his provision. If there is some delay or hindrance in receiving it, one should not become restless.

This belief must be accompanied by a reasonable effort to earn a livelihood. While Allah is the One Who provides, yet it is part of servitude to make a reasonable effort to earn it.

Mullah Ali Qari رحمہ اللہ has written that the fact is that provision reaches a person before his death. A person always received his full provision before his death, as much as was allotted to him in his destiny at his birth. This is also established by Allah's words:

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ

{Allah is He Who created you, then provided you sustenance, then He causes you to

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[1] Musnad Ahmad # 2-513

[2] Abu Na'aym in al-Hilyah 6-86.

die, and then He shall give you life.}(30: 40)

Mirak رحمه الله (میرک) has said that Mundhari رحمه الله reported that this hadith (tradition) is transmitted by Ibn Majah رحمه الله in his sahih and by Bazzar رحمه الله. Also, Tabarani has transmitted it through a better line of transmission with the additional words too:

إِنَّ الرِّزْقَ لَيَطْلُبُ الْعَبْدَ أَكْثَرَ مِمَّا يَطْلُبُهُ أَجَلُهُ

(Surely, provision seeks the person with more zeal than death seeks him.)

Mulla Ali Qari رحمه الله has also stated that Abu Nu'aym رحمه الله has mentioned in the Hilyah in a marfu form:

لَوْ أَنَّ ابْنَ آدَمَ هَرَبَ مِنْ رِزْقِهِ كَمَا يَهْرَبُ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ

(Were the son of Aadam to free from his provision as he flees from his death, indeed, his provision would catch up with him as death catches up with him.)

UNMATCHED PATIENCE OF A PROPHET

(٥٣١٣) وَعَنِ ابْنِ مَسْعُودٍ قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ۔ (متفق علیہ)

5313. Sayyiduna Ibn Mas'ud رضی الله عنه narrated, "It is as though I see (even now) Allah's Messenger صلی الله علیه وسلم say of a Prophet, among the Prophets, whose people beat him and caused him to bleed profusely. He wiped blood from his face and kept saying, 'O Allah forgive my people, for, they know not.'"[1]

COMMENTARY: Sayyiduna Ibn Mas'ud رضی الله عنه remembered the Prophet's صلی الله علیه وسلم description of the mistreatment of a Prophet at the hands of his people.

The prayer of that Prophet to Allah to forgive his people pertained to forgiveness in the world, 'Do not eliminate them in this world,' otherwise it is never allowed to pray for anyone being forgiven his polytheism or disbelief. If a person dies a disbeliever or polytheist then his punishment in the next world cannot be waved.

Those people were ignorant about Allah and His Prophet, so that Prophet displayed exemplary patience in asking Allah to overlook their mistreatment of him.

If anyone commits a sin while he is ignorant, then that sin is not as accentuated as one committed knowingly. This is why it is said:

وَيْلٌ لِّلْجَاهِلِ مَرَّةً وَوَيْلٌ لِلْعَالِمِ سَبْعَ مَرَّاتٍ

"For the ignorant is disappointment while for the one who is aware there are seven disappointments."

Hafiz Ibn Hajr Asqalani رحمه الله said that while the Prophet spoken of in the hadith (tradition) cannot be identified, Sayyiduna Nooh علیه السلام was persecuted by his people severely. They would beat him till he fell down and remained on the ground for a considerable time. When he regained some energy, he would resume his mission of propagating religion. Some people say that in this hadith (tradition), the Prophet صلی الله علیه وسلم speaks of himself (alluding to the general practice of the people with their Prophet). This is a more correct opinion because at the Battle of Uhud he had prayed for his enemies in these very words.

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[1] Bukhari # 3477, Muslim, Ibn Majah # 4025, Musnad Ahmad # 1-441.

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CHAPTER - VI

HYPOCRISY, OSTENTATION & FAME

بَابُ الرِّيَاءِ وَالسُّمْعَةِ

DEFINITION OF RIYA (OSTENTATION) (OSTENTATION)

The word(رياء) riya (ostentation))[1] Is derived from (رؤيت) and according to (صرح) Sarah it means to present oneself before people as good.' According to (عين العلم) Ayn ul-Ilm, it is 'to demonstrate one's piety so that people might esteem and give great respect.' Hence, it concerns mainly the outward deeds of worship and piety. Such deeds as are out of the scope of worship or righteousness, like wealth, intelligence, memory, etc, when done to be seen, are not called(رياء). Rather, they are a kind of pride and arrogance. In the same way, if a pious deed is done to demonstrate to others but not to gain fame and esteem - as some teachers do to encourage their disciples to emulate them - then though it looks like (رياء), it is not riya (ostentation). This is why it is said: (رِيَاءُ الصِّدِّيقِينَ خَيْرٌ مِنْ إِخْلَاصِ الْمُرِيدِينَ) 'The riya (ostentation)' of the shaykhs (leading religious scholars) is better than, the sincerity of the disciples.'

It must be known that riya (ostentation) is that a person possesses a laudable trait or characteristic and displays it to other people with the desire that they should know of it and give him distinction and honour. However, if he does not possess anything like that but makes believe that he possesses them, then it is not riya (ostentation), but falsehood and hypocrisy.

On this basis, backbiting is to speak of someone's shortcomings behind his back and which are truly found in him. But, if those things are not truly in him, then one accuses him and what one says of him is slander and calumny, casting aspersion. (In this discourse 'ostentation' is used for riya (ostentation).')

KINDS OF RIYA (OSTENTATION)

There are different kinds and possibilities of riya (ostentation) (ostentation). The worst and most detestable of these is the one in which a person seemingly performs worship but has no intention whatsoever to worship Allah and receive reward, his only aim being to show off to people and to gain honour in their sight. It is like the work of purely ostentatious (and deceiving) persons who offer salah (prayer) in the presence of other people and engage in making invocation and going through various mechanical and routine exercises, but when they are alone, they have nothing to do with these things. What is more unfortunate is that they stand to offer salah (prayer) with people without performing ablution or purifying themselves (when that is necessary). This is the most despicable form of ostentation and it invites Allah's wrath and punishment an all that is done (in the name of religion) is absolutely to no avail. Some scholars maintain that if the deed done in this manner is fard (compulsory), then that too will be rejected and will have to redeemed.

The second kind of ostentation is such that a pious deed is done both to gain some reward and also to show off, the latter motive is more marked. This deed would not have been done in private but even if there was no reward attached to it, the deed would have been done to show off to the people. The same ruling applies to this kind as to the previous.

The third kind is such that a pious deed is done to earn reward as well as to demonstrate and both motives are equally marked. If one of them is lacking then there is no impetus to

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[1] Ostentation and hypocrisy (سمعه) - sum'ah) is fame, repute

do the deed. While it appears that in being driven by such a motive to do the deed, the result is balanced for benefit and harm, yet the ahadith (tradition) and aathar establish that this kind too is condemned. The deed that is performed with this mind is unacceptable.

The fourth kind is such that the dominant motive in doing a pious deed is to please Allah and earn a reward. It seems that this kind is not in vain and there is no harm in pursuing it. Or, we might say that it is eligible both for reward and punishment equally, or that will depend on the degree of sincerity or lack of it. Besides, it will also be seen at what stage the desire to be ostentatious arose (even if it is weaker than the motive to earn a reward). If it was there in the initial stage when the deed was about to be done, then it is more bad. If it arose during the course of action then it is less bad than the first possibility. If it arose after the deed was done then it would be lesser than the second possibility, or the least bad, and the deed performed will not have been in vain.

Another consideration is that if the desire to be ostentatious arises as a strong resolve then that is worse. If it arises only as a thought and remains that and no more then this possibility is not very harmful.

DIFFICULT TO FIGHT OFF: Riya (ostentation) or ostentation is such an evil that it is very difficult for anyone to get rid of it completely. It is not easy to observe sincerity always. This is why the ulama (Scholars) say that if a person is pleased on being praised then that is a sign of riya (ostentation). Even when alone one gets the thought of being ostentatious that is also riya (ostentation). May Allah preserve us and cause us to be sincere. It is impossible to earn this blessing without Allah's help and enablement.

BE PLEASED ON BEING SEEN: The ulama (Scholars) have mentioned another peculiar aspect, condition and possibility. If anyone performs a good deed or pious work and other people see him do it, then he must feel pleased that they are seeing him. He must thank Allah for enabling him to do good work and letting people see him do it and honour him. Indeed, Allah concealed his sins but publicized his piety and good character. Also, he must cherish the desire that with the circulation of his religious attitude people should be encouraged to become religious minded and to do good deeds.

This attitude is not riya (ostentation), or ostentation. Rather, it is praiseworthy and recommended. This is also proved through the ahadith (tradition).

However, this issue is very complex. It is open to debate and allows for conflicting opinions. Anyone who desires to study it in detail must seek guidance from the books and sayings of the men of Allah. The book 'Ahya ul-Uloom' is very excellent on this subject.

WHAT IS (سمعة)(SUMU'AH)

It is what is done for the gallery. It is done that people might hear, and the doer may gain fame. Generally, this word is used with riya (ostentation) as in: 'he did it for riya (ostentation) and sum'ah' (to be seen and heard). So, riya (ostentation) is linked to vision and sumu'ah to hearing.

SECTION I اَلْفَصْلُ الْاَوَّلُ

ALLAH LOOKS AT HEARTS & DEEDS

(٥٣١٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَاَمْوَالِكُمْ وَلٰكِنْ يَّنْظُرُ اِلٰى قُلُوْبِكُمْ وَاَعْمَالِكُمْ۔ (رواه مسلم)

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5314. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah does not look at your appearances and your properties (for, they are of no worth in His esteem to recompense you). But, He looks at your hearts and your deeds." (And rewards or punishes accordingly.)[1]

DEEDS LACKING SINCERITY ARE USELESS

(٥٣١٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَنَا اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا اَشْرَكَ فِيْهِ مَعِيْ غَيْرِيْ تَرَكْتُهُ وَشِرْكَهُ۔ وَفِيْ رِوَايَةٍ فَاَنَا مِنْهُ بَرِيْءٌ هُوَ لِلَّذِيْ عَمِلَهُ۔ (رواه مسلم)

5315. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah, the Glorious, says, 'I am most Independent of all partners concerning their association. (It is not like the creatures who are in need of each other for cooperation and partnership.) If anyone does anything whereby he ascribed another with me then I shall cast him out with his partnership."
According to another version: : 'I am absolved of him. His deed is for him for whom he did it.'[2]
(No deed should be done to please anyone else or to get his nod of approval and praise. Here Allah has mentioned Himself with partners as one partner only from the point of view of the creatures who because of their foolishness ascribe partners to Him.) (فَاَنَا مِنْهُ بَرِيْءٌ هُوَ لِلَّذِيْ عَمِلَهُ)

COMMENTARY: This hadith (tradition) (particularly the second portion) says that any work done ostentatiously is null and void. At the same time, the deed that has some suggestion of it also is rejected. But, the ulama (Scholars) say that this applies to the two kinds of riya (ostentation):

(i) in which there is no intention whatever of earning reward or
(ii) in which the intention to earn reward is there, but the urge to be ostentatious is dominant.

This hadith (tradition) may also be said to mean that every deed done for the sake of Allah should be free of ostentation of every kind. Those who are neglectful in this regard are warned severely.

WARNING TO PERFORMERS OF DEEDS TO BE HEARD & SEEN

(٥٣١٦) وَعَنْ جُنْدُبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهٖ وَمَنْ تُرَائِيْ يُرَائِي اللّٰهُ بِهٖ۔ (متفق عليه)

5316. Sayyiduna Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who performs deeds that people might hear of them (and thus gain fame), Allah will make the people hear of his condition (and make him disgraced and dejected). And he who performs deeds that people might see, Allah will cause him to be seen (being punished for ostentation and tell him to get his reward for whom he did the deed)."[3]

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[1] Muslim # 34-2564
[2] Muslim # 46-2985
[3] Bukhari # 6499, Muslim # 49-2987.

COMMENTARY: Some commentators suggest that if anyone does something pious only to earn a name then Allah will disclose to His creatures this person's defects and bad deeds which he had been doing in private unknown to them. Or, Allah will let the people know in the world this man's evil intention and will also disclose them on the day of resurrection. Some ulama (Scholars) say that on they day of resurrection, Allah will let the man merely know the reward his pious deeds would have fetched him had he not been ostentatious and made others her and see his pious deeds, but Allah will give him no reward will be that people had learnt in the world of his good deeds. So, in the hereafter he will be deprived of his reward.

GAINING FAME WITHOUT DESIRING IT

(٥٣١٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَاَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ وَفِيْ رِوَايَةٍ وَيُحِبُّهُ النَّاسُ عَلَيْهِ قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ۔ (رواه مسلم)

5317. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that someone asked Allah's Messenger صلی اللہ علیہ وسلم, "What do you say of a man who does good deeds and people praise him because of it and," - according to a version: - "he is loved by the people because of it?" (will his reward and deed be in vain?) He said, "That (praise and love) is glad tidings to the believer conveyed to him before-hand."[1]

COMMENTARY: He will get his reward in the hereafter and he gets one in this world ahead of that through praise and love of the people. This is a sign that his deed is approved.

The Prophet صلی اللہ علیہ وسلم made it clear that this man's behaviour is not ostentatious because the people honour him or their own without his craving for fame. His intention in doing the good deed was nothing but to gain Allah's pleasure and reward. This is the favour and blessing of Allah that He granted him reward in the form of people's acclaim.

SECTION II اَلْفَصْلُ الثَّانِيْ

ASSOCIATORS WILL BE PUT AWAY

(٥٣١٨) عَنْ اَبِيْ سَعِيْدِ بْنِ اَبِيْ فُضَالَةَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا جَمَعَ اللّٰهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَارَيْبَ فِيْهِ نَادٰى مُنَادٍ مَنْ كَانَ اَشْرَكَ فِيْ عَمَلٍ عَمِلَهُ لِلّٰهِ اَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللّٰهِ فَاِنَّ اللّٰهَ اَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ۔ (رواه احمد)

5318. Sayyiduna Abu Sa'eed ibn Abu fudalah رضی اللہ عنہ (Ansari) narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah will gather mankind on the day of resurrection - a day of which there is no doubt[2] a crier will proclaim, 'He who had associated something in his deeds that are done for Allah alone, must demand its reward from (that) other than Allah, for Allah is Independent of partners and of association."[3]

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[1] Muslim # 166-2642.

[2] Qur'an, surah Aal-Imran verse 9, 25.

[3] Tirmidhi # 3154(3165), Musnad Ahmad # 3-466, Ibn Majah # 4203, Muslim # 2985

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COMMENTARY: Teebi رحمه الله said that the letter (ل) in the word (ليوم) refers to 'gathering.' It is the day on which Allah will gather mankind whereof is no doubt. He will bring them together to reward and punish them. The words is Isti'ab are explanatory:

إِذَا كَانَ يَوْمَ الْقِيٰمَةِ يَجْمَعُ اللّٰهُ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ لِيَوْمٍ لَا رَيْبَ فِيْهِ۔ الخ

(When the day of resurrection arrives, Allah will gather the first and the last ones - a day whereof is no doubt...)

The word (ليوم), here, gives the meaning:

جَمَعَ اللّٰهُ الْخَلْقَ يَوْمَ الْقِيٰمَةِ لِيَجْزِيَهُمْ فِيْهِ

(Allah will bring together all creatures on the day of resurrection so that He might give them reward and punishment).

SHOWINESS CONDEMNED

(٥٣١٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمَّعَ النَّاسَ بِعَمَلِهٖ سَمَّعَ اللّٰهُ بِهٖ اَسَامِعَ خَلْقِهٖ وَحَقَّرَهٗ وَصَغَّرَهٗ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5319. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "He who publicizes his deed among the people, (should know that Allah will convey his ostentatious behaviour to the ears of the people. (They wll know that his aim was to gain their acclaim.) And (on the day of resurrection), He will disgrace and humiliate him."[1]

(٥٣٢٠-٥٣٢١) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ نِيَّتُهٗ طَلَبَ الْاٰخِرَةِ جَعَلَ اللّٰهُ غِنَاهُ فِيْ قَلْبِهٖ وَجَمَعَ لَهٗ شَمْلَهٗ وَاَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ نِيَّتُهٗ طَلَبَ الدُّنْيَا جَعَلَ اللّٰهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ وَشَتَّتَ عَلَيْهِ اَمْرَهٗ وَلَا يَاْتِيْهِ مِنْهَا اِلَّا مَا كُتِبَ لَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَحْمَدُ وَالدَّارِمِيُّ عَنْ اَبَانٍ عَنْ زَيْدِ بْنِ ثَابِتٍ۔

5320. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "As for him whose concern is the hereafter, Allah grows in his heart contentment, puts his affairs right and the world comes to him in submission. But, as for him whose concern is the world, Allah makes poverty his lot and puts his affairs in disorder and nothing of the world comes to him beyond what is ordained for him."[2]

5321. Sayyiduna Aban رضى الله عنه narrated it from Sayyiduna Zayd ibn Thabit رضى الله عنه.[3]

COMMENTARY: Clearly results of deeds depend on the intention behind them.

WHAT IS NOT RIYA (OSTENTATION)

(٥٣٢٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ بينما اَنَا فِيْ بَيْتِيْ فِيْ مُصَلَّايَ اِذَا دَخَلَ عَلَيَّ رَجُلٌ فَاَعْجَبَنِيْ الْحَالُ الَّتِيْ رَاٰنِيْ عَلَيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَكَ اللّٰهُ يَا اَبَا هُرَيْرَةَ لَكَ اَجْرَانِ اَجْرُ السِّرِّ وَاَجْرُ الْعَلَانِيَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Bayhaqi Shu'ab ul-eeman # 682

[2] Tirmidhi # 2465(2473)

[3] Musnad Ahmad # 5-584, Darimi.

5322. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated, "I submitted, 'O Messenger of Allah, while I was in my house on my prayer rug (offering salah (prayer)), a man came to me. This pleased me for he saw me in that condition (of worship).' So, Allah's Messenger صلی اللہ علیہ وسلم said, 'O Abu Hurayrah, may Allah have mercy on you! You deserve a dual reward - a reward for keeping secret and a reward for it being known.'"[1]

COMMENTARY: Sayyiduna Abu Hurayrah رضی اللہ عنہ felt delighted that his visitor saw him offer salah (prayer) so he might be prompted to follow suit. The man's seeing became a sign of the pious path and a means to it and it falls under the purview of this saying:

من سن سنه حسنة فله اجرها و اجر من عمل بها

(He who revives a sunnah (Holy Prophet's practice) to do good, gets a reward for it and a reward of one who acts on it.)

However, the more correct thing is that Abu Hurayrah رضی اللہ عنہ was delighted because that comes naturally to man and Shari'ah (divine law), too, upholds such reaction. People like to be seen when they are in a good condition. This is not because of ostentation or display but it is the desire of a sound heart and pure thoughts. This is exactly in keeping with the saying of the Prophet صلی اللہ علیہ وسلم:

من سرته حَسَنَتُهٗ وسائته سيئته فهو مؤمن

(He whom good pleases and evil grieves is a believer):

Besides Allah says:

قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ

{Say, "In the bounty of Allah and His mercy - therein let them therefore rejoice, It is far better than that which they amass."}(10: 58)

Therefore, it is a believer's goodness that when he is enabled to do good deeds and live a pious life, he feels delighted. However, a non-Mulsim feels elated at amassing worldly possessions.

DOUBLE-DEALING & OSTENTATION IN RELIGION

(٥٣٢٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ فِيْ اٰخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُوْنَ الدُّنْيَا بِالدِّيْنِ يَلْبَسُوْنَ لِلنَّاسِ جُلُوْدَ الضَّانِ مِنَ اللِّيْنِ اَلْسِنَتُهُمْ اَحْلٰى مِنَ السُّكَّرِ وَقُلُوْبُهُمْ قُلُوْبُ الذِّيَابِ يَقُوْلُ اللّٰهُ اَبِيْ يَغْتَرُّوْنَ اَمْ عَلَيَّ يَجْتَرِئُوْنَ فَبِيْ حَلَفْتُ لَاَبْعَثَنَّ عَلٰى اُولٰئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ فِيْهِمْ حَيْرَانَ۔ (رواه الترمذی)

5323. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "In the final times, there will appear men who would cheat in the garb of religion to further worldly ambitions. They will wear hides of sheep for people to see (them) as meek and their tongues will be sweeter than sugar, but their hearts will be like hearts of wolves. Allah will ask, 'Do they show arrogance to Me, or are they daring against Me? I swear by Myself that I shall send to them a trial that will

[1] Tirmidhi # 2384(2392)

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leave the most forbearing among them non-pulsed.'"[1]
(Leaders will arise among them who will be cruel to them and create problems for them.)

COMMENTARY: The pretenders will use pious deeds to earn the world and will prefer worldly comfort to the comfort in the hereafter. They will put on the garb of religion to deceive the people of the world, pretending to be highly religious. They will behave like religious elders in every field of life but they will lack sincerity. Their only aim being to fool the Muslims and collect as much of the world as possible.

Allah warns such people of His severe wrath. He will punish them by their own kind, their rulers and their divisions. They will not be able to come out of their predicament.

(٥٣٢٤) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى قَالَ لَقَدْ خَلَقْتُ خَلْقًا اَلْسِنَتُهُمْ اَحْلٰى مِنَ السُّكَّرِ وَقُلُوْبُهُمْ اَمَرُّ مِنَ الصَّبِرِ فَبِيْ خَلَفْتُ لَا تِيْحَنَّهُمْ فِتْنَةً تَدَعُ الْحَلِيْمَ فِيْهِمْ حَيْرَانَ فَبِيْ يَغْتَرُّوْنَ اَمْ عَلَيَّ يَجْتَرِئُوْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5324. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Surely, Allah, the Blessed and Exalted says, 'I have created such creatures whose tongues are more sweet than sugar but whose hearts are more bitter than aloes. I swear by Myself that I shall certainly involve them in a trial whereby the for bearing among them will be bewildered. So, are they arrogant before Me? Or (are they) daring against Me?'"[2]

(٥٣٢٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَلِكُلِّ شِرَّةٍ فَتْرَةً فَاِنْ صَاحِبَهَا سَدَّدَ وَقَارَبَ فَارْجُوْهُ وَاِنْ اُشِيْرَ اِلَيْهِ بِالْاَصَابِعِ فَلَا تَعُدُّوْهُ۔ (رواه الترمذی)

5325. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed with everything there is greed, and for every greed there is a weakness. Thus, if the one concerned checks himself (to be moderate) and pursues a middle course, then place hope in him (that he will gain his objective). But, if fingers are pointed at him (as extravagant), do not count him (as a worshipper and righteous, for he is a pretender and a show off).[3]

COMMENTARY: The word (شرة) means zeal, activity, greed, Here, it means 'greed,' and to involve oneself extravagantly. The word (فترة), means 'to be slack,' 'lazy' or 'weak'. When a worshipper is very energetic in the beginning, he goes to extravagance and to limits. Then, he slackens and becomes weak. He commences with a great zeal and overdoes every kind of worship but then he becomes weak. He feels tired. If anyone takes a moderate course, then that is the straight path. It is to be hoped that he will gain his objective perfectly. But, if he overdoes and goes to extremes till people point their fingers toward him (as very pious), then do not turn to him. He must not be considered to be pious and righteous.

It must be understood about the words (فارجوه) 'have hope about him' and the word, (ولاتعدوه) 'do not consider him as a worshipper and an ascetic' that these two words give a faint suggestion to the end of the two men. The reason a definite conclusion is not possible is

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[1] Tirmidhi # 2404(2412)
[2] Tirmidhi # 2405(2413)
[3] Tirmidhi # 2453(2461)

because no one can say for sure how a person will fare in the hereafter. Will he go to paradise or to hell? Only Allah knows and He alone can say. We may only give a hint. This is why the hadith (tradition) merely suggests that we may hope of a person who follows moderate course, does good deeds and does not go astray that his after life stands corrected. He will be delivered and safe. But, if he will not conduct himself in this way and goes to the extremes and seeks recognition in the world, then do not consider him to be successful and do not count him among the sincere religious people.

As for the hereafter, the fate there in either case is uncertain. Only Allah knows best how and in what state each of them dies and what will be done to him in the next world.

However, we must hold the hope that the pious will succeed and that is the general consequence. Allah's mercy will cover him and he will die as a believer. It is rare that the pious fall into error and wrong path. And it is very often that the evildoers are drawn to the right path of the pious.

FAME SINKS TO NOTHINGNESS

(٥٣٢٦) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بِحَسْبِ اَمْرِىءٍ مِنَ الشَّرِّ اَنْ يُشَارَ اِلَيْهِ بِالْاَصَابِعِ فِيْ دِيْنٍ اَوْ دُنْيَا اِلَّا مَنْ عَصَمَهُ اللّٰهُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

5326. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "It is enough evil for a man that fingers are pointed at him for religious or worldly reasons, unless Allah preserves him."[1]

COMMENTARY: If a man becomes famous for some worldly achievement, he could involve himself in trials and mischief, and distance himself from faith. If anyone becomes famous because of his life and living then that too is not devoid of risk, for, he might ask for leadership and high office and wish to be respected and honoured by the masses. This might cause him to fall pray to the devil's promptings and begin to perpetrate evil and indecency which becomes easy for a person who enjoys authority.

There are very few creatures of Allah who gain authority over people but do not misuse it and remain safe from temptation and bad-doing. Those chosen slaves of Allah, whom He makes His near and dear ones and raises them to the rank of siddiq, keep safe from all kinds of evil in spite of being famous all over and wielding strong authority. The reason for this is that they only obtain the authority after their outer and inner character has purified of all wicked things and their soul is pure in all respects. The masha'ikh say of them:

آخر مايخرج من رأس الصديقين حب الجاه

(The last thing that the siddiqs think of is authority.)

Therefore, the good of man and the safety of his faith and character are possible mostly when they seclude themselves and live a life of the unknown in preference to a life of fame and acclaim.

They are the ones mentioned in the hadith (tradition) as those preserved by Allah. Authority and fame are not bad things unless misused. In fact, they are a blessing of Allah that He grants to the pure, pious slaves of His. Instead of being a means to evil they lead them to elevated degrees and ranks. It is as Allah says:

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[1] Bayhaqi in Sau'ab ul-eeman # 6978

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وَاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا

{and make us leaders for the God-fearing.}(25: 75)

Someone said to Sayyiduna Hasan Busri رحمه الله, "You have become famous while the Prophet صلى الله عليه وسلم has said: (he quoted this very hadith (tradition): .... (بحسب امرى من الشر الخ.....))." Hasan Busri رحمه الله said that this refers to one who is an innovator in religion and a sinner in the world. (he meant that this does not apply to a rich man who is not involved in sin but abides by the Book and Sunnah (Holy Prophet's practice).)

SECTION III اَلْفَصْلُ الثَّالِثُ

SUMAH CONDEMNED

(٥٣٢٧) عَنْ اَبِي تَمِيْمَةَ قَالَ شَهِدْتُ صَفْوَانَ وَاَصْحَابَهٗ وَجُنْدُبٌ يُوْصِيْهِمْ فَقَالُوْا هَلْ سَمِعْتَ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ سَمَّعَ سَمَّعَ اللّٰهُ بِهٖ يَوْمَ الْقِيَامَةِ وَمَنْ شَاقَّ شَقَّ اللّٰهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ قَالُوْا اَوْصِنَا فَقَالَ اِنَّ اَوَّلَ مَا يُنْتِنُ مِنَ الْاِنْسَانِ بَطْنُهٗ فَمَنِ اسْتَطَاعَ اَنْ لَا يَاْكُلَ اِلَّا طَيِّبًا فَلْيَفْعَلْ وَمَنِ اسْتَطَاعَ اَنْ لَا يَحُوْلَ بَيْنَهٗ وَبَيْنَ الْجَنَّةِ مِلْءُ كَفٍّ مِنْ دَمٍ اَهْرَاقَهٗ فَلْيَفْعَلْ۔ (رواه البخارى)

5327. Sayyiduna Abu Tamimah رحمه الله said, "I came (one day to Safwan رحمه الله and his companions رحمه الله at a time when (the well-known companion) Jundub رضى الله عنه (son of Abdullah ibn Sufyan Bajali) was giving them advice (on worship, being moderate, avoiding ostentation, and so on). They asked him, 'Have you heard anything from Allah's Messenger صلى الله عليه وسلم?' He said, 'I had heard Allah's Messenger صلى الله عليه وسلم say, 'If anyone does anything that people might hear (and thereby think high of him) then Allah will cause him to despair on the day of resurrection. And, if anyone burdens himself or anyone else beyond capacity, then Allah will lay on him a burden for which he has not strength to bear, on the day of resurrection.'

They asked him (meaning, either the sahabah (Prophet's Companions) رضى الله عنهم asked the Prophet صلى الله عليه وسلم or Safwan رحمه الله and his colleagues رحمه الله asked Jundub رحمه الله), 'Give us more advice.' He said, 'The first thing that turns bad in man is his belly. So, if anyone can eat nothing but what is pure (and lawful), let him do it. And if anyone is able to prevent even a handful of blood obstruct him from paradise by not shedding it, let him do so.[1]

COMMENTARY: The concluding portion of the hadith (tradition) means that shedding blood unjustly is a crime known to all but shedding even a handful blood of someone is what will prevent one's admittance to paradise. So, is it beyond one's comprehension that a person should do something that would deprive him of entry into paradise.

It seems that the Safwan رحمه الله whom Abu Tamimah رحمه الله had met was Safwan ibn sulaym Zuri رحمه الله, a promimcant tabi'i of Madinah. He was an exemplary person: learned, good-character, ascetic, God-fearing, and a great worshipper. For forty years he did not touch

[1] Bukhari # 7152

his side to the ground. He performed so many sajdah (prostrations) that there was a hole in his forehead because of that. He never accepted any kind of gift or honour from the amirs or kings. Many more merits are described of him.

OSTENTATION IS TANTAMOUNT TO POLYTHEISM

(٥٣٢٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِي قَالَ مَا يُبْكِيْكَ قَالَ يُبْكِيْنِيْ شَيْءٌ سَمِعْتُهُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ يَسِيْرًا الرِّيَآءِ شِرْكٌ وَمَنْ عَادٰى لِلّٰهِ وَلِيًّا فَقَدْ بَارَزَ اللّٰهُ بِالْمُحَارَبَةِ إِنَّ اللّٰهَ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَآءَ الْأَخْفِيَآءَ الَّذِيْنَ إِذَا غَابُوْا لَمْ يُتَفَقَّدُوْا وَإِنْ حَضَرُوْا لَمْ يُدْعَوْا وَلَمْ يُقَرَّبُوْا قُلُوْبُهُمْ مَصَابِيْحُ الْهُدٰى يَخْرُجُوْنَ مِنْ كُلِّ غَبْرَآءَ مُظْلِمَةٍ۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5328. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that one day he went to the mosque of Allah's Messenger صلی اللہ علیہ وسلم. There, he found Sayyiduna Mu'adh sitting by the Prophet's صلی اللہ علیہ وسلم grave weeping. So, he asked him, "What makes you weep.'" He said, "One thing that I had heard from Allah's Messenger makes me weep. He said, 'A slight showing off is polytheism. And he who is hostile to a friend of Allah (and comes him inconvenience in any way) is as though he prepares to fight with Allah. (One who fights with Allah is doomed.) Surely, Allah loves (the righteous) the pious, the abstinent and the quiet ones. They are such as are not missed when they are absent. They are not invited and not brought nearer when they are present. Their hearts are lamps of guidance (in their internal and spiritual ways). They emerge from every dark place.'"[1]

COMMENTARY: Ostentation of an ordinary kind is a great polytheism. Or, a slight ostentation is one kind of polytheism. It is ingrained in men undetected even by people of a strong faith. They cannot see it in their deeds and very few people are immune from it. So, Sayyiduna Mu'adh رضی اللہ عنہ was apprehensive that this thing might have encroached in his doings. This was one reason why he wept and the other was that most of the awaliya are not easily recognized by men and he might have unknowingly hurt any of them. According to a hadith (tradition) qudsi.

اَوْلِيَاءِ تَحْتَ قَبَائِيْ لَا يَعْرِفُهُمْ غَيْرُهُمْ

(My awliya (saints/ friends of Allah) are under My cloak. None but their own kind recognize them). This is the meaning of the words of the hadith (tradition): (وَمَنْ عَادٰى لِيْ وَلِيًّا) being hostile to friend of Allah).

'Allah loves the... pious....' Some scholars say that religion is based on realizing that the commands of Allah are the most significant and respectable and is based on being kind and loving to the creatures.

The abstinent keep away from every kind of polytheism, both visible and invisible. They abstain from every thing that Allah and His Messenger صلی اللہ علیہ وسلم have forbidden or which is disliked by Shari'ah (divine law).

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[1] Ibn Majah # 3989, Bayhaqi in S... رضی اللہ عنہ.

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The quiet ones are the undetected, concealed. They live in a miserable condition. They are written off by society, but are elevated and strong in character, internal and spiritual life. The words could also refer to the men of Allah who are secluded from the people of the world.

The words begining: 'Surely, Allah...' form a fresh sentence. They define a wali (friend of Allah). Allah's friends are incognito, ignored and unrecognized. They are kept at a distance. It is like the tradition:

رب اشعث اغبر لا يعبا به لو اقسم على الله لابره

[There are such people in unkempt state who are not given any importance...but, in Allah's sight, they are such that if they take an oath on Allah, relying on him, he will make their oath good.]

The hearts of such people are lights of guidance. They are capable of leading people. To follow them is to follow the right path. So, they must be respected and followed.

They live a life of the very poor and simple folk. Their homes are dark and dilapidated. They cannot afford even a lamp and ordinary necessities in their homes.

Therefore, if a scholar, righteous and God-fearing is in a ragged state, we must not be deceived by his condition. Rather, we must respect him, for; an outward appearance often belies the inner nature.

However, mere poverty and need are not standards of judgement if taqwa, abstinence and inner light are lacking.

To conclude, we must stress that a wali (ولی) is a God-fearing, righteous abstinent men. It is as Allah says:

إِنْ أَوْلِيَآءُهُ إِلَّا الْمُتَّقُوْنَ

{Surely the awliya (saints/ friends of Allah) of Allah are only the God-fearing.}

It is stated in Sharh aqaid nasfi: "Wali is one who possesses awareness of Allah's Being and attributes to his full ability. He is regular in obeying and in worship, abstains from sin and does not indulge in base desires."

SINCERE SLAVE OF ALLAH

(٥٣٢٩) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ لِلّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلَانِيَّةِ فَأَحْسَنَ وَصَلَّى فِي السِّرِّ فَأَحْسَنَ قَالَ اللّٰهُ تَعَالَى هٰذَا عَبْدِيْ حَقًّا۔ (رواه ابن ماجة)

5329. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when anyone offers salah (prayer) in public [where people see him] and makes it perfect [as he does other forms of worship] and when he offers it in private and makes it perfect, Allah the Great says, 'This My slave is true and sincere!'"[1]

HYPOCRITES BEFORE LAST DAY

(٥٣٣٠) وَعَنْ مُعَاذِ ابْنِ جَبَلٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُوْنُ فِيْ آخِرِ الزَّمَانِ أَقْوَامٌ إِخْوَانٌ الْعَلَانِيَّةِ أَعْدَاءُ السَّرِيْرَةِ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يَكُوْنُ ذٰلِكَ قَالَ ذٰلِكَ بِرَغْبَةِ بَعْضِهِمْ إِلَى

[1] Ibn Majah # 4200

بَعْضٍ وَرَهْبَةٍ بَعْضِهِمْ مِنْ بَعْضٍ۔

5330. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "There will be people in the last days who will profess brotherhood outwardly, but will hold animosity inwardly." Someone asked, "O Messenger of Allah, how will that be?" He said, "That will be because some of them will exploit some others, but they will fear each other."[1]

COMMENTARY: There will be in the last days, hypocrites among the Muslims, too. They will be driven by worldly motives in befriending anyone or antagonizing him. They will lack sincerity and truth fullness, If they have nothing to get from someone, they will ignore him, or antagonize him.

They will not abide by the command of Shari'ah (divine law) to make friends and enemies only for the sake of Allah. Hence, they will not be reliable as friends or enemies because, in either case, they will not be sincere.

SHOWING OFF IS POLYTHEISM

(۵۳۳۱) وَعَنْ شَدَّادِ ابْنِ اَوْسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى يُرَائِى فَقَدْ اَشْرَكَ وَمَنْ صَامَ يُرَائِىْ فَقَدْ اَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِىْ فَقَدْ اَشْرَكَ۔ (رواہ ما احمد)

5331. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "He who offers salah (prayer) to show off has committed polytheism. He who fasts to show off has committed polytheism. He who gives charity to show off has committed polytheism."[2]

COMMENTARY: In short, whatever pious deed one does to show off is polytheism. Of course, that would be light and invisible polytheism, otherwise visible polytheism is done openly and boldly and idol-worship is part of it.

As for the reason ostentation is called light and invisible polytheism, whatever an ostentatious person does, is not sincerely for Allah. He does it for others than Allah and this is tantamount to idol-worship but not open idol-worship. It is as the words:

كل ماصدك عن الله فهو صنمك

(Whatever turns you away from Allah, it is your idol).

Mull Ali Qar رحمہ اللہ points out that according to this hadith (tradition) even fasting can be ostentatious. So, it contradicts the people who say that there cannot be pretence in fasting, because it depends on the resolve. If anyone's intention is faulty then his abstinence from food and drink is meaningless. How then can pretence affect an intention?

We do say that a person may intend to do a pious work to please Allah but, at the same time, he may hope to achieve fame or some other objective not connected with Allah's pleasure. Both these objectives may be of equal nature or one may dominate the other. We have spoken on this in the beginning of this chapter (VI).

This establishes that ostentation may find its place in fasting too.

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[1] Musnad Ahmed 5-235

[2] Musnad Ahmad 4-126

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(٥٣٣٢) وَعَنْهُ أَنَّهُ بَكَى فَقِيْلَ لَهُ مَا يُبْكِيْكَ قَالَ شَيْءٌ سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فَذَكَرْتُهُ فَأَبْكَانِيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ أَتَخَوَّفُ عَلٰى أُمَّتِيْ الشِّرْكَ وَالشَّهْوَةَ الْخَفِيَّةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ أَيُشْرِكُ أُمَّتُكَ مِنْ بَعْدِكَ قَالَ نَعَمْ أَمَا إِنَّهُمْ لَا يَعْبُدُوْنَ شَمْسًا وَلَا قَمَرًا وَلَا حَجَرًا وَلَا وَثَنًا وَلٰكِنْ يُرَائُوْنَ بِأَعْمَالِهِمْ وَالشَّهْوَةُ الْخَفِيَّةُ أَنْ يُصْبِحَ أَحَدُهُمْ صَائِمًا فَتَعْرِضُ لَهُ شَهْوَةٌ مِنْ شَهَوَاتِهِ فَيَتْرُكُ صَوْمَهُ۔ رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ۔

5332. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ is reported to have wept (once). So, he was asked, "What makes you weep?" He said, "Something that I had heard from Allah's Messenger صلی اللہ علیہ وسلم. I remembered it and it made me weep. I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'I fear for my ummah (light) polytheism and concealed passion.'"

He added, "I asked, 'O Messenger of Allah, will your ummah resort to polytheism after your death?' He said, 'Yes! Know, they will not worship the sun, not the moon, not a stone and not an idol. But, they will show off their (pious) deeds and indulge in unseen passion in that one of them might begin the morning with a fast but, when a passion of various kinds of passions overcomes him, he gives up fasting.'"[1]

COMMENTARY: The passion is described as unseen because when the person formed an intention to fast it was concealed in his mind. He had decided that he would abandon his fast if he was overcome by a desire.

Teebi رحمہ اللہ has said that the passion that might overtake the man would be for food, etc. However, the more correct opinion is that it could be a sexual desire that arises seldom. When it arises, it dominates naturally and even fear of contravening a command of Shari'ah (divine law) does not suppress it. It is as the example of fasting of which Allah says:

وَلَا تُبْطِلُوْا أَعْمَالَكُمْ

{And do not make your deeds vain.}(47: 33)

It must be known that whatever worship is begun becomes necessary to be completed. It is wajib (obligatory) in Shari'ah (divine law) to complete it.

OSTENTATION IS WORSE THAN MISCHIEF OF THE DAJJAL (THE GREAT DECEIVER)

(٥٣٣٣) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَذَاكَرُ الْمَسِيْحَ الدَّجَّالَ فَقَالَ أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِيْ مِنَ الْمَسِيْحِ الدَّجَّالِ فَقُلْنَا بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ الشِّرْكُ الْخَفِيُّ أَنْ يَّقُوْمَ الرَّجُلُ فَيُصَلِّيْ فَيَزِيْدُ صَلَاتُهُ لِمَا يَرٰى مِنْ نَظَرِ رَجُلٍ۔ (رواه ابن ماجة)

5333. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated: "Allah's Messenger صلی اللہ علیہ وسلم came out to us while we were speaking about al-masih ad-dajjal (the great deceiver). He asked, 'Shall I not inform you of what causes me more concern about you than al-

[1] Musnad Ahmad 4-126, Ibn Majah # 4205, Bayhaqi in Shu'ab ul-eeman # 6830.

masih ad-dajjal (the great deceiver)?' We submitted, 'Of course, O Messenger of Allah!' He said, 'It is concealed polytheism in that a man stands up in salah (prayer) and stretches his salah (prayer) because someone sees him (offering salah (prayer)).'"[1]

COMMENTARY: The symbols and signs of the mischief of the dajjal (the great deceiver) are commonly known. A faithful person may preserve himself from him by these signs. As for, ostentation, it is disguised in every kind of deed and at different times. It cannot be detected so, many people, even scholars, get entangled in its net.'

MORE ABOUT OSTENTATION BEING POLYTHEISM

(٥٣٣٤) وَعَنْ مَحْمُوْدِ بْنِ لَبِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اِخْوَفَ مَا اَخَافُ عَلَيْكُمُ الشِّرْكُ الْاَصْغَرُ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا الشِّرْكُ الْاَصْغَرُ قَالَ الرِّيَآءُ۔ رَوَاهُ اَحْمَدُ وَزَادَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ يَقُوْلُ اللّٰهُ لَهُمْ يَوْمَ يُجَازِيَ الْعِبَادَ بِاَعْمَالِهِمْ اِذْهَبُوْا اِلَى الَّذِيْنَ كُنْتُمْ تَرَائُوْنَ فِي الدُّنْيَا فَانْظُرُوْا هَلْ تَجِدُوْنَ عِنْدَهُمْ جَزَآءً اَوْ خَيْرًا۔

5334. Sayyiduna Mahmud ibn Labid رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Surely, the most fearful thing which I ask you to fear (O Muslims) is polytheism of the lesser degree." They (the sahabah رضی اللہ عنہ) asked him, "O Messenger of Allah, what is the polytheism of the lesser degree?" He said, "Riya (ostentation)' (or, ostentation)."(1)

According to Bayhaqi's addition: "Allah will say to them on the day when the creatures will be recompensed for their deeds, 'Go to those before whom you were ostentatious in the world. Then, see: do you find with them reward or any good (for you)."[2]

DEED DONE IN SECRET

(٥٣٣٥) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ رَجُلًا عَمِلَ عَمَلًا فِيْ صَخْرَةٍ لَا بَابَ لَهَا وَلَا كُوَّةَ خَرَجَ عَمَلُهُ اِلَى النَّاسِ كَائِنًا مَا كَانَ۔

5335. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Were a man to do a deed within a rock that had not door or opening, his deed whatever it be would emerge to mankind (and become known to them)."[3]

COMMENTARY: The word [صخرة] is actually a rock. Here, however, it means 'a cave' though it may also be used here in its real sense to lay stress on the message.

The word [كوة] is a small opening [like a ventilator].

The hadith (tradition) means that a man may perform a good deed in secret and ensure that no one should know of it, yet people will learn of the deed. Thus, when Allah wills that people should learn of good deeds and emulate them, why should we be ostentatious and

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[1] Ibn Majah # 4204.

[2] (The addition included) Bayhaqi Shu'ab ul-eeman # 1831 and (without the addition) Musnad Ahmad

[3] Bayhaqi in Shu'ab ul eeman # 6940

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deprive ourselves of the reward?
The hadith (tradition) could also mean that we must conceal our good deeds and try our best to be sincere.

(٥٣٣٦) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهٗ سَرِيْرَةٌ صَالِحَةٌ اَوْسَيِّئَةٌ اَظْهَرَ اللّٰهُ مِنْهَا رِدَاءً يُعْرَفُ بِهٖ۔

5336. Sayyiduna uthman ibn affan رضی اللہ عنہ narrated that Allah's messenger said, "He who has a concealed good or bad characteristic, Allah bring out some such thing of it as makes him known with that characteristic.[1]

HYPOCRISY IS VERY HARMFUL

(٥٣٣٧) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا اَخَافُ عَلٰى هٰذِهِ الْاُمَّةِ كُلَّ مُنَافِقٍ يَتَكَلَّمُ بِالْحِكْمَةِ وَيَعْمَلُ بِالْجَوْرِ۔ رَوَاهُ الْبَيْهَقِيُّ اِلَّا حَادِيْثُ الثَّلٰثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

5337. Sayyiduna umar ibn khattab رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I fear for this ummah every hypocrite who talks (words) of (knowledge and) wisdom but acts oppressively."[2]

COMMENTARY: These people talk of pious things but do not act on what they say. The Prophet صلی اللہ علیہ وسلم said that he did not like this bad habit to come up in his ummah and then involve them in mischief and difficulties.

VIRTUE OF GOOD INTENTION

(٥٣٣٨) وَعَنِ الْمُهَاجِرِ بْنِ حَبِيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اِنِّيْ لَسْتُ كُلَّ كَلَامِ الْحَكِيْمِ اَتَقَبَّلُ وَلٰكِنِّيْ اَتَقَبَّلُ هَمَّهٗ وَهَوَاهُ فَاِنْ كَانَ هَمُّهٗ وَهَوَاهُ فِيْ طَاعَتِيْ جَعَلْتُ صَمْتَهٗ حَمْدًا لِيْ وَ وَقَارًا وَاِنْ لَمْ يَتَكَلَّمْ۔ (رواه الدارمی)

5338. Sayyiduna Muhajir ibn Habib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the Glorious says, "I do not accept all that a wise person says. But, I do accept his resolve and aim (of whatever he says). If his resolve and aim are to abey Me, then I make his silence tantamount to My praise dignity even if he does not speak."[3]

COMMENTARY: An orator has no esteem in Allah's sight. It is not words of wisdom (out the intention that counts. How sincere is the intention of the person? If his intention is to obey and he loves and values the commands of Allah then his silence too is praiseworthy. He may utter no word, but he is considered to be one who praises and glorifies Allah.
If his intention is wicked and not to obey and he does not love Allah's commands then whatever he utters is considered to be vain and unacceptable howsoever wise his words. It will be presumed that he is ostentatious and he wishes to impress people and earn fame.

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[1] Bayhaqi in Shuab ul-eeman # 6942
[2] Bayhaqi in Shuab ul-eeman # 1777
[3] Darimi # 252

CHAPTER - VII

WEEPING & FEAR

بَابُ الْبُكَاءِ وَالْخَوْفِ

The word (بکاء) means to weep, shed tears. It is buka. But ((بکا) buka, without the (ء)) is to shed tears because of grief. If it prolonged (بکاء)-buka) then it is to sob and to shed tears, and this is the most common form.

The caption uses this word in its common meaning, to weep either silently with tears of loudly which is to sob.

Tabaki(تباکی) is derived from it to mean: 'appear to weep' 'make as though weeping.' It is to remember or mention such things as make one weep, and to force oneself to weep.

(ابکاء)(abka) is also derived from it, to mean: 'make someone weep.'

The next word (خوف)- khawf) is 'to fear,' 'to be terrified.' The words (اخافت) and (تخویف) are derived from it. They mean: 'to instill fear in someone.' Fear is a peculiar condition that overtakes one.

In short, to weep and fear is to tear the punishment of the hereafter and Allah's wrath and retribution. Then, it is to weep and beseech because of that fear.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

LAUGHTER IS A SIGN OF DISREGARD OF THE HEREAFTER

(۵۳۳۹) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ اَبُوالْقَاسِمِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَالَّذِیْ نَفْسِیْ بِیَدِهٖ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَبَکَیْتُمْ کَثِیْرًا وَلَضَحِکْتُمْ قَلِیْلًا۔ (رواه البخاری)

5339. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Abu Al-Qasim (Prophet Muhammad صلی اللہ علیہ وسلم) said, "By Him in Whose hand my soul is, were you to know that which I know, you would surely weep much and laugh little."[1]

COMMENTARY: This hadith (tradition) cautions the ummah to always keep in mind fear of Allah, His Majesty and such things as make one weep. They must abstain from too much laughter and comfort. Of course, there is scope to some extent to have some comfort relying on Allah's mercy and pardon.

WHAT LIES IN STORE FOR US

(۵۳۴۰) وَعَنْ اُمِّ عَلَاءِ الْاَنْصَارِیَّةِ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاللّٰهِ لَا اَدْرِیْ وَاَنَا رَسُوْلُ اللّٰهِ مَایُفْعَلُ بِیْ وَلَا بِکُمْ۔ (رواه البخاری)

5340. Sayyidah Umm Ala رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Allah, I do not know,[2] though I am Allah's Messenger, what He will do with me and with you."[3]

COMMENTARY: This hadith (tradition) means that the fate of every person that he will

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[1] Bukhari # 6485, Tirmidhi # 2313

[2] In the original واللہ لا ادری 'By Allah, I do not know' is repeated twice. The Urdu book and its Arabic have it as here, only once.

[3] Bukhari # 1243, 2018. Musnad Ahmad

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fare in the next world is unknown. No one knows what a person will do and what will be his final condition. However, the, same thing cannot be said of the Prophet صلى الله عليه وسلم particularly of the Prophet صلى الله عليه وسلم. There are clear evidences that their end is very good, for certain. As for the Prophet's صلى الله عليه وسلم words in this hadith (tradition) about not knowing his own fate, we must look at it in the background of this hadith (tradition). Sayyiduna uthman ibn mazun was a glorious sahabi. He was a muhajir and the first of the muhajirs (emigrants) to die in Madinah. The Prophet صلى الله عليه وسلم supervised his burial and the preparations for it. He walked with his funeral and kissed his forehead and stood while he was being buried in the Baqi. A woman who was there remarked, "Uthman, you are blessed with paradise! "The Prophet صلى الله عليه وسلم checked her and spoke the words mentioned in the hadith (tradition). He scolded the women for daring to speak improper words.

Another explanation is that the Prophet صلى الله عليه وسلم spoke these words by way of example. No one can be sure how he would fare because this concerns knowledge of the unseen. He meant that by way of good manners and respect, he could not say more on this subject.

Mulla Ali Qari has explained that the Prophet صلى الله عليه وسلم meant to say that even though he was Allah's Messenger he could not say for certain what would become of any one. Only Allah is the knower of the unknown. However, it was known overall that the end of the Prophets صلى الله عليه وسلم is good.

Another possible meaning of the Prophet's صلى الله عليه وسلم words is: I do not know in what manner I shall depart from this world. Will I die a natural death or will I be slain? And, I do not know what will become of you be punished as the past ummahs were punished, or will you be spared?

The more correct thing is that this saying relates to the time before these words of surah al-fath were revealed:

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.} (48: 2)

Hence, in the beginning, there was uncertainly about the end. Nothing could be said definitely. But, after the revelation of this verse, the doubt was removed and it was known for sure that the Prophet's صلى الله عليه وسلم end and next life is very good.

A PEEP INTO HELL

(٥٣٤١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُرِضَتْ عَلَيَّ النَّارُ فَرَأَيْتُ فِيْهَا امْرَأَةً مِنْ بَنِيْ إِسْرَائِيْلَ تُعَذَّبُ فِيْ هِرَّةٍ لَهَا رَبَطَتْهَا فَلَمْ تُطْعِمْهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ حَشَاشِ الْأَرْضِ حَتّٰى مَاتَتْ جُوْعًا وَرَأَيْتُ عَمْرَو ابْنَ عَامِرٍ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ۔ (رواه مسلم)

5341. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Hell was brought before me (to be shown). I saw in it, a woman of the Banu Isra'il. She was being punished because of a cat belonging to her. She had tied it up and did not feed it herself or permit it to eat the worms or insects of the earth. So it died of hunger. I also saw (in it) Amr ibn aamir Khuza'i. He was dragging his intestines in hell. He was the first person to let a she-camel pasture at will (and so introduced

the practice)."[1]

COMMENTARY: Sawa'ib is the plural of Sa'ibah. It is a she-camel that was left to itself during the jahiliyah (ignorance period) to make good a vow, or for some other purpose. (Or, she was set free after having delivered her tenth young one.) The Arabs vowed to do it if she had all male offspring, or some traveller returned from a far off land, or a sick person got well. When they left the she-camel to herself (after any of these things), they did neither ride her nor drink her milk. She could pasture wherever she liked. No one prevented her from eating or drinking, considering it as worship and a means to please their idols.

Amr ibn Khuza'i was the man to introduce this practice. The ulama (Scholars) say that he was also the first to worship an idol. Some versions give his name as Amr ibn Luhayy. Aamir and luhayy were names of his father and grandfather.

Kirmani deduces from this hadith (tradition) that people have been sent to hell already. But, it is suggested also that the Prophet صلى الله عليه وسلم was shown afore hand what will happen in hell.

RESULT OR RAMPANT EVIL-DOING

(٥٣٤٢) وَعَنْ زَيْنَبَ بِنْتِ جَحْشٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا يَوْمًا فَزِعًا يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَاجُوْجَ وَمَاجُوْجَ مِثْلُ هٰذِهٖ وَحَلَّقَ بِاِصْبَعَيْهِ الْاِبْهَامِ وَالَّتِيْ تَلِيْهَا قَالَتْ زَيْنَبُ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَفَنَهْلِكُ وَفِيْنَا الصَّالِحُوْنَ قَالَ نَعَمْ اِذَا كَثُرَ الْخُبْثُ۔ (متفق علیه)

5342. Sayyidah Zaynab bint Jahsh رضی الله عنه narrated that one day Allah's Messenger صلی الله علیه وسلم visited her and seemed to be worried. He was saying: "(لا اله الا الله) (There is no God but Allah). Woe to the Arabs because of the mischief that approaches. Today, the wall keeping away Yajuj and Majuj has been opened this much", indicating with his thumb and forefinger and forming a circle.

Sayyidah Zaynab رضی الله عنه added that she asked, "O Messenger of Allah, shall we perish while there are among us the righteous people." He said, 'Yes, if evil overwhelms."[2]

COMMENTARY: Evil that may overwhelm is a spate of killing, fighting and mischief. This was to begin in the future and the Arabs were to be the first targets. It began with the tragic killing of the third Khalifah (caliph) Sayyiduna Uthman ibn Affan رضی الله عنه and continues to-date.

The hadith (tradition) is interpreted to mean also that with the spread of Islam and the conquests, the Arabs will become richer. The result will be that they will become weaker Muslims in faith. They will love power and wealth love of the world will cause dissension among them and they would be disunited.

The tiny opening in the wall that hinders the passage of Yajuj and Majuj was the sign of the Last Day. The rise of dissension among the Arabs was also one of the portents of the Last

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[1] Bukhari # 3482, Muslim # 9-904

[2] Bukhari # 3346, Muslim # 2-2810, Tirmidhi # 2187(2194)

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Day.[1]

Some scholars say that the Prophet صلى الله عليه وسلم pointed out in these words an impending severe loss to the Muslims at large. The historians know the trouble brought about by Chengiz Khan causing damage to several Islamic states. Halaku Khan led a wave of the Tartars to eliminate the Islamic caliphate. They killed khalifah Mu'taim Billah and plundered Baghdad, killing hundreds of thousands of Muslims and involving the entire Muslim ummah in great jihad (crusade)s.

The final word (خبيث) khabeth means evil, sin and indecency. It is also said to mean adultery. When fire erupts, it burns everything in its wake irrespective of dry or moist, lawful or unlawful, pure or impure. It spares not believer and infidel, friend and foe. The same applies to Divine punishment. When it descends, it makes no distinction between pious and impious, but of course when all the creatures will be resurrected in the hereafter then everyone will be treated according to his deeds.

In another version (of Mishkat), the final word (خبث) is Khubth. The meaning, however, is identical.

SWALLOWING & METAMORPHOSIS OF THIS UMMAH

(٥٣٤٣) وَعَنْ اَبِيْ عَامِرٍ اَوْاَبِيْ مَالِكٍ الْاَشْعَرِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيَكُوْنَنَّ مِنْ اُمَّتِيْ اَقْوَامٌ يَسْتَحِلُّوْنَ الْخَزَّ وَالْحَرِيْرَ وَالْخَمْرَ وَالْمَعَازِفَ وَلَيَنْزِلَنَّ اَقْوَامٌ اِلٰى جَنْبِ عَلَمٍ يَرُوْحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيْهِمْ رَجُلٌ لِحَاجَةٍ فَيَقُوْلُوْنَ اِرْجِعْ اِلَيْنَا غَدًا فَيُبَيِّتُهُمُ اللّٰهُ وَيَضَعُ الْعَلَمَ وَيَمْسَخُ اٰخَرِيْنَ قِرَدَةً وَخَنَازِيْرَ اِلٰى يَوْمِ الْقِيَامَةِ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ بَعْضِ نُسَخِ الْمَصَابِيْحِ الْحِرَ بِالْحَاءِ وَالرَّاءِ الْمُهْمَلَتَيْنِ وَهُوَ تَصْحِيْفٌ وَاِنَّمَا هُوَ بِالْحَاءِ وَالزَّاءِ الْمُعْجَمَتَيْنِ نَصَّ عَلَيْهِ الْحُمَيْدِيُّ وَابْنُ الْاَثِيْرِ فِيْ هٰذَا الْحَدِيْثِ وَفِيْ كِتَابِ الْحُمَيْدِيِّ عَنِ الْبُخَارِيِّ وَكَذَا فِيْ شَرْحِ الْخِطَابِيِّ تَرُوْحُ عَلَيْهِمْ سَارِحَةٌ لَهُمْ يَاْتِيْهِمْ لِحَاجَةٍ۔ (رواه البخارى)

5343. Sayyiduna Abu Aamir رضى الله عنه or Sayyiduna Abu Maalik Ash'ary رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Surely, there will arise among my ummah, some people who will regard as lawful his (illegal sexual intercourse) or Khazz (- a particular kind of silk),[2]

Silk, wine and stringed instruments. Some of them will reside beside a (high) mountain (which means that they will build their homes at elevated places to be distinguished). Their pasturing animals will come to them in the evening. But, when anyone comes to them with his need (say, asking for some milk, etc), they will (send him away and) direct him to come back on the morrow. However, Allah will send to them His punishment during the night, throwing down the mountain on some of them (to crush them underneath it), metamorphosing some others into apes and wines (and they will retain that form) till the day of resurrection."[3]

(Or, this punishment will be awarded to the evil-doers till the day of resurrection.)

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[1] See: Before & After the Last Hour, Ibn Kathir (English tr), for signs of the Last Hour. Darul-Ishaat, Karachi.

[2] Bukhari # 5590 has 'illegal sexual intercourse' her but the Urdu comments say 'a kind of silk', the word being (khazz) - see also concluding portion of hadith (tradition).

[3] Bukhari # 5590, Abu Dawud # 4039, Humaydi

Some copies of the Masabih have hir instead of Khazz. **This means the vagina to mean illegal sex. But Humaydi and Ibn Athir have Khazz as specifically confirmed by them.**

Moreover, Hamaydi has said on the authority of **Bukhari as also Khattabi in his** commentary on Bukhari.

'the pasturing animals will come to them in the evening, **and someone in need will** come to them.'

COMMENTARY: Bukhari says that the narrator is Abu Aamir رضی اللہ عنہ or Abu Maalik Ash'ari رضی اللہ عنہ. This does not cast doubt on the hadith (tradition) because each of them is a sahabi and they are all reliable. So, the hadith (tradition) will be sound whichever sahabi may have narrated it.

Khazz is a kind of cloth that was produced from silk and wool in earlier days and was very common. Even the sahabah (Prophet's Companions) رضی اللہ عنہم and the tabi'un رحمہ اللہ sometimes wore it. The ulama (Scholars) say that khazz is disallowed because it will mean resemblance to the irreligious and luxurious people. Besides, it was very expensive and only the rich and the squandering people wore it.

Or, we may say that it is the khazz that had not been introduced in the Prophet's صلی اللہ علیہ وسلم times. It is pure silk. So, we may say that the Prophet's صلی اللہ علیہ وسلم words were a miracle and he gave news of the unseen times. In this case khazz was used in the hadith (tradition) as a general statement and hanr [silk] as a specific reference.

Muazif are musical instruments. It is the plural of [عزف]; and [عزیف] azeef is the voice of the jinn. It is also applied to the whistle of the wind in the deserts at night.

The hadith (tradition) foresees some members of the ummah going to any lengths to prove that the unlawful is lawful for example, silk is disallowed to men. Some ulama (Scholars) say that if there is an: inner garment on which a silken garment is worn that does not touch the body then, silk may be allowed to men. While this opinion is not unanimous, it cannot be cited to permit men to wear silk garments outright. Indeed, men have begun to wear silk and argue that certain ulama (Scholars) have said so and some religious elders have worn it. They are involved in regarding an unlawful evil as lawful in Shari'ah (divine law), and are committing a sin.

Similarly, some ulama (Scholars) and shaykhs (leading religious scholars) have used mazamir (stringed instruments). This is subject to a lengthy debate but what must be seen is in what conditions and with what restrictions they use mazamir. What is wrong is that people have made their sayings and doings a base on which they have spread much wrong and have termed musical gatherings as sama and do misguided things under the misnomer to justify them as Shari'ah (divine law) compliant. They not only say that these things are lawful but also assert that they fetch reward. We seek forgiveness of Allah and seek refuge in Him from such thought.

Ibn Abu ad-Dunya has transmitted a similar tradition from Sayyiduna Anas رضی اللہ عنہ in these words:

يكونن في هذه الامة خسف وقذف ومسخ وذلك اوا شربوا الخمرد اتخذت القينات وضربوا بالمعازف

This too means that when people use such things considering them to be lawful then they will be smitten by Divine punishments of swallowing and metamorphosis.

The compiler of Mishkat has concluded by citing Humaydi رحمہ اللہ and Ibn Athir رحمہ اللہ to

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prove that the word (الحر) is a scribe's error and the correct word is(الخز) meaning, not al-hir but al-khazz. Hence, it is not correct to presume that this word is (ح) and (ر) (حر) - hir. However, the compiler has made it clear with the words (فی هذا الحدیث) 'in this hadith (tradition)' that this discussion applies only to this hadith (tradition) reproduced here from Bukhari, for otherwise the word (الحر) is found in another hadith (tradition) which is transmitted by Abu Dawud and others. While Teebi رحمه الله has mentioned this hadith (tradition) in his Sharh, the well-known exponent of Bukhari Allamah Ibn Hajr رحمه الله has said something that contradicts the compiler of Mishkah. He says that most versions of Bukhari have (ح) and (ر) - hirr). In this case, both versions will be said to be correct.

In the words (تروح علیهم بسارحة), (سارحة) is the subject of (تروح). This means that (ب) in (بسارحة) in the first version of Mishkah is superfluous.

Besides, the two books kitab Humaydi and Bukhari's Sharh Khattabi have (یاتیهم لحاجة) without the word (رجل) - 'some in need will come to them' (not 'a man in need...'). Or, they also have the word (رجل) but, we learn from this hadith (tradition) after (لحاجة) that even the people of this ummah will face the punishment of swallowing and metamorphosis as the ummahs of the past had suffered for their bad deeds. Therefore, we may say of the ahadith (tradition) that say that this ummah will not be subjected to this kind of punishment that

(i) Or, they refer to the initial period of this ummah and not the final period,

(ii) Or, they speak of the entire ummah not of individual, here and there, who may be subjected to this punishment.

WHEN PUNISHMENT COMES DOWN

(٥٣٤٤) وَعَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَنْزَلَ اللّٰهُ بِقَوْمٍ عَذَابًا اَصَابَ الْعَذَابُ مَنْ كَانَ فِيْهِمْ ثُمَّ بُعِثُوْا عَلٰى اَعْمَالِهِمْ۔ (متفق علیه)

5344. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "When Allah sends down punishment on a people, it takes in its wake all those who are among them. Then, they will be resurrected (in the hereafter) according to their deeds."[1]

COMMENTARY: When any people rebel and become hardened sinners, they invite Allah's wrath. Allah sends down His punishment and it does not differentiate between the righteous and the wrong-doers. However, sometimes Allah preserves His righteous slaves from this punishment.

In spite of that, all people being subject to the punishment does not imply that all of them are of the same kinds, as far as their fate in the hereafter is concerned. There, everyone will be treated according to his deeds. The pious will be treated well while the wrong-doer will be punished.

WHAT MATTERS IS HOW ONE DIES

(٥٣٤٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُبْعَثُ كُلُّ عَبْدٍ عَلٰى مَا مَاتَ عَلَيْهِ۔ (رواه مسلم)

5345. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "(On the day of resurrection,) everyone will be resurrected in the condition in which he

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[1] Bukhari # 7108, Muslim # 84-2879, Musnad Ahmad 2-40

died."[1]

COMMENTARY: The very condition in which a person departs from this world, he will arise in it on the day of resurrection and his fate will be in accordance with that. If he dies as a faith full, then he will arise as such. If he dies an unbeliever, then he will be resurrected as an infidel. Thus if he dies worshipping, he was committing sin, he will be raised in that state. Success or failure in the hereafter depends on the condition in which one dies. Nothing can be said of a person in what state he will die.

Some scholars say about one who is engrossed in remembrance of Allah always, and Allah's mention makes home in his heart, then if at the time of death there is some lessening of this condition because of restlessness or severity of illness, that will not cause any harm to him Rather, after soul and body separate, his normal condition will come back to him.

Hence, the real thing is to gain proficiency in remembrance of Allah and in closeness to Him. It is alv·ays a plus point and an asset.

SECTION II اَلْفَصْلُ الثَّانِيْ

MAN'S FOOLISHNESS

(٥٣٤٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَارَاَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا۔(رواه الترمذی)

5346. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have not seen anything being neglected like hell by one who should flee from it (yet he sleeps unconcerned), and not anything like paradise whose seeker sleeps unconcerned (and neglectfully)."[2]

COMMENTARY: If anyone faces an enemy who could hurt him then he would not be neglectful and sleep unconcerned, peacefully. He remains alert and keeps ready and maintains a distance. But, how surprising that people neglect hell-fire which is very destructive and terrifying. They do nothing to skirt it, But, they should be obedient to Allah and avoid being sinful. They should worship Allah and obey Him.

In the same way, it is surprising that one who should yearn for paradise and try his utmost to get to it, is unmindful and takes it easy doing nothing to achieve his goal. It is a place of comfort and peace yet he neglects it, sleeping unconcerned instead of doing something towards it.

It can be done by abiding by Allah's commands and seeking His and His Prophet's صلی اللہ علیہ وسلم pleasure. He should not be lethargic in obeying and worshipping Him.

LAUGH LITTLE WEEP MUCH

(٥٣٤٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اَرٰى مَالَا تَرَوْنَ وَاَسْمَعُ مَالَا تَسْمَعُوْنَ اَطَّتِ السَّمَآءُ وَحَقَّ لَهَا اَنْ تَاَطَّ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَافِيْهَا مَوْضِعُ اَرْبَعَ اَصَابِعَ اِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهٗ سَاجِدٌ لِلّٰهِ وَاللّٰهِ لَوْتَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَّلَبَكَيْتُمْ كَثِيْرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ

[1] Muslim # 83-2878, Musnad Ahmad 3-331.

[2] Tirmidhi # 2601

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وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُوْنَ إِلَى اللّٰهِ قَالَ اَبُوْذَرٍ يٰلَيْتَنِيْ كُنْتُ شَجَرَةً تُعْضَدُ۔(رواه احمد والترمذی وابن ماجة)

5347. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "I do see that which you do not see and I do hear that which you do not hear. (They are the portents of the Last Day and Allah's Majesty.) The heaven laments and it has a right to lament. By Him in Whose hand is my soul, there is not in it so much as the space of four fingers without an angel who has put his forehead in it to prostrate before Allah. By Allah, were you to know what I know, you would laugh little and weep much, and would not enjoy women in beds, but would go out to the plains calling Allah for help."

Abu Dharr رضی اللہ عنہ cried out, "How I wish I were a tree chopped into pieces!"[1]

COMMENTARY: The word (اطت) is derived from (اط). It means to emit a sound, to groan, to squeak,.

The heaven emits a sound because of the load of the angels on it in the same way as a beast does when a rider mounts it, or a bed squeaks.

Or, the heaven laments from fear of Allah. This calls on mankind who are living beings to fear Allah more because they commit sin and disobedience while the heaven is lifeless. This meaning is nearer to the words of the hadith (tradition).

The angels are occupied in worship of Allah continuously (in the seven heavens). Each angel is engaged in some form of worship or other. Perhaps, the Prophet صلی اللہ علیہ وسلم spoke of a heaven where all angels are bowing in prostration. They worship Allah in this way.

The word (ضغدات) is the (double) plural of (ضغد) which itself is the plural of (ضِغيد). It means dust, sand, path, elevated portion of land. In this hadith (tradition) it means 'a desert.'

Sayyiduna Abu Dharr رضی اللہ عنہ expressed the wish that he was a tree because it is very difficult for man to avoid sin and evil. The devil is always on the look out to mislead him, so he may arouse Allah's wrath and deserve punishment. If Abu Dharr رضی اللہ عنہ was a tree, it would be uprooted, chopped and discarded. He would then face no punishment in the hereafter.

This kind of wish has been made by other sahabah (Prophet's Companions) رضی اللہ عنہم too. One of them wished he was goat, slaughtered and consumed.

Another wished that he was a bird. It could then fly and rest at will and have no worries.

They were all-pious and had been given tidings of paradise in their lifetime. In spite of that, they were worried about their prospects in the hereafter. Then, what may we say of ourselves? Of course, the Prophet صلی اللہ علیہ وسلم has held out good hope for the believer, but we must be fearful of Allah.

THE DESTINATION

(٥٣٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَدْلَجَ وَمَنْ اَدْلَجَ بَلَغَ الْمَنْزِلَ اَلَا

اِنَّ سِلْعَةَ اللّٰهِ غَالِيَةٌ اَلَا اِنَّ سِلْعَةَ اللّٰهِ الْجَنَّةُ۔ (رواه الترمذی)

5348. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who fears (an enemy attack late in the night) sets out in the first part of the night. He who begins to set out in the first part of the night gets to the

[1] Tirmidhi # 2313(2319), Musnad Ahmad 5-173, Ibn Majah # 4190.

destination. Know that the merchandise of Allah is invaluable. Know that the merchandise of Allah is paradise."[1]

COMMENTARY: The destination is to attain the objective. The Prophet صلى الله عليه وسلم alluded to the devil who looks for an opportunity to use man's base soul and desires. But, if man pursues the path of guidance in the very beginning with a sincere resolve then he will be safe from the evil designs and cunning of the devil. If not, then the devil is a very sly enemy who misses not an opportunity to ruin his victim.

Next, the Prophet صلى الله عليه وسلم emphasized that much effort should be made to walk on the path to paradise. This he expressed in the words 'the merchandise of Allah is invaluable.' There is no price for paradise. Only worship of Allah and pious deeds can get it for the one who tries. He must also keep away from sin and disobedience. The Qur'an says:

وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا

{....but the ever-abiding righteous deeds are better with your Lord in respect of reward and better in respect of hope.}(18: 46)

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ

{Surely Allah has bought from the believers their lives and their riches - for theirs shall be the Garden (in return)}(9: 111)

MERIT OF DHIKR (REMEMBRANCE OF ALLAH)

(٥٣٤٩) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللّٰهُ جَلَّ ذِكْرُهٗ اَخْرِجُوْا مِنَ النَّارِ مَنْ ذَكَرَنِيْ يَوْمًا اَوْخَافَنِيْ فِيْ مَقَامٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

5349. Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said that Allah Whose remembrance is great will say (on the day of resurrection to the angels deputed over hell), "Take out from hell whose remembered Me any time or feared Me on any occasion."[2]

COMMENTARY: This is about the believer who maintained faith sincerely till he died, but was sent to hell because of his sins. He feared Allah sometime when he may have stopped himself from committing a sin. The Quran says:

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى۔

{But as for him who feared the standing before his Lord and restrained (his) soul from caprices. Surely, the Garden shall be his abode.}(79: 40-41)

Teebi said that dhikr is to remember Allah with the tongue and the heart. It is a sincere effort, for, without involving the heart, even the infidels remember Allah. But they do not believe in His unity. This is confirmed by the saying of the Prophet صلى الله عليه وسلم:

مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ خَالِصًا مِنْ قَلْبِهٖ دَخَلَ الْجَنَّةَ۔

(He who say, (لا اله الا الله) - there is no God but Allah - sincerely from his heart will enter paradise)

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[1] Tirmidhi # 2450

[2] Tirmidhi # 2594 (2603), Bayhaq

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Fear of Allah is such that one restrains himself from sin and occupies in worship because of it. If that does not happen then mere fear is of no consequence.

Shaykh Fadil رحمه الله said, "If you are asked. "Do you fear Allah,' then give no answer, for if you say 'No' then you will become an infidel. If you say, 'Yes,' you will be lying." Clearly, he meant that one must refrain from sin.

This hadith (tradition) assures that if anyone remembers Allah sincerely even only once and fears Him on one occasion then he will enter paradise after undergoing punishment. But, Allah may also admit him to paradise without any punishment in hell, He is (يغفر لمن يشاء ويعذب من يشاء)

(He forgives whom He wishes and He punishes whom He wishes.)

WHO VIE EACH OTHER TO DO GOOD DEEDS

(٥٣٥٠) وَعَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ هٰذِهِ الْاٰيَةِ وَالَّذِيْنَ يُؤْتُوْنَ مَا اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَهُمُ الَّذِيْنَ يَشْرَبُوْنَ الْخَمْرَ وَيَسْرِقُوْنَ قَالَ لَا يَا ابْنَتَ الصِّدِّيْقِ وَلٰكِنَّهُمُ الَّذِيْنَ يَصُوْمُوْنَ وَيُصَلُّوْنَ وَيَتَصَدَّقُوْنَ وَهُمْ يَخَافُوْنَ اَنْ لَّا يُقْبَلَ مِنْهُمْ اُولٰٓئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْخَيْرَاتِ۔ (رواه الترمذى وابن ماجة)

5350. Sayyidah Ayshah رضى الله عنها narrated that she asked Allah's Messenger صلى الله عليه وسلم about this verse:

وَالَّذِيْنَ يُؤْتُوْنَ مَا اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ

{And those who give whatever they give, while their hearts are full of fear.}(23: 60) (She asked:) "Are they who consume wine and steal?" He said, "No, O daughter of siddiq! Rather, they are who fast, offer salah (prayer), give sadaqah (charity) (charity) and fear lest this is not accepted from them. [It is as the concluding words of this verse:)

اُولٰٓئِكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْخَيْرَاتِ

{Those who hasten to do good things [and they are fore most there in].}[1] (23: 61)

COMMENTARY: Sayyidah Ayshah رضى الله عنها presumed that only those people must fear Allah who commit wrong. But, the Prophet صلى الله عليه وسلم corrected her that they were those who did good deeds and in spite of that were fearful that Allah might not accept their deeds. This is confirmed in the verse itself.

It must be borne in mind that the verse quoted in this hadith (tradition) is recited in two ways. One of which is translated in the hadith (tradition) and also reproduced in the translation. The second one is rare (شاذة), and this reading is :

وَالَّذِيْنَ يَاْتُوْنَ

{they do whatever they do.}

The word is derived from (ايتانى). It means 'to work', 'to do some work'. Their hearts are fearful.

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[1] Tirmidhi # 3175(3186), Ibn Majah # 4198, Musnad Ahmad # 2538

The question of Sayyidah Ayshah رضی اللہ عنہا is more in keeping with the second recital. But, both Mishkah and Masabih have put the question according to the first recital, though it is more correct with the second reading.

This portion was the gist of the explanation offered by Teebi رضی اللہ عنہ which. He has extracted from Tafsir Zajaj and Kashaf.

Mulla Ali Qari رضی اللہ عنہ said that if we ascribe to the Prophet صلی اللہ علیہ وسلم the word as per the rare recital, then it would refer to the people who do some deed by way of worship.' It would not imply what Sayyidah Ayshah رضی اللہ عنہا had presumed,: those who commit sin.' It also does not refer to any general deed-either of the 'kind of worship' or of the 'kind of disobedience,' because the concluding words of the verse are

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ

{Those who hasten to do good deeds}.

The Prophet صلی اللہ علیہ وسلم recited: {اَلَّذِيْنَ يَصُوْمُوْنَ الخ} {who fast...} to elucidate the first words {وَالَّذِيْنَ يَأْتُوْنَ مَا اٰتَوْا} {who give what they give}.

Moreover, this applies to each of the two recitals. At the most we may say that the usual reading refers to monetary worship while the rare reading refers to physical worship.

There is yet another interpretation that accommodates both views, meaning both kinds of worship, in the usual reading. Thus both physical worship which people give (by exerting themselves and fasting, offering salah (prayer), etc) and monetary worship (by giving zakah (Annual due charity), etc] are included in the usual reading [which is the one given in the hadith (tradition)).

TRUMPET, FIRST AND SECOND

(٥٣٥١) وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ قَامَ فَقَالَ يَاأَيُّهَا النَّاسُ اذْكُرُوا اللّٰهَ اُذْكُرُوا اللّٰهَ جَاءَتِ الرَّجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيْهِ جَاءَ الْمَوْتُ بِمَا فِيْهِ۔ (رواه الترمذی)

5351. Sayyiduna ubayy ibn ka'b رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to get up, after two-thirds of the night had passed (to offer the salah (prayer) of taHajj (pilgrimage)ud (super erogatory prayer)), and say. "O people, remember Allah (as The One with all His attributes). Remember Allah [for His punishment and reward). The rajifah is approaching! And, the radifah is on its heels! (They are the first and the second trumpets on which all living beings will die and be resurrected, respectively.) Death is coming with all that it contains (everything connected with it). Death is upon you with all that it contains."[1]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم addressed the people who were asleep while they could have got up and offered the salah (prayer) of taHajj (pilgrimage)ud (super erogatory prayer) and remembered Allah through dhikr. It is emphasized mustahab (desirable) to get up in the last portion of the night to engage in this form of worship.

In one version (اُذْكُرُوا اللّٰهَ) is mentioned thrice. The third time, these words call upon the people to remember Allah's blessings. His bounties and hardships that He sends down.

'The rajifah approaches' means 'the earthquake strikes.' It refers to the verse:

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[1] Tirmidhi # 2457

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يَوْمَ تَرْجُفُ الرَّاجِفَةُ الخ

{on the day when the quaking one quakes}(29: 6)

These words alert the people to be ready and do whatever good they can in the time available to them. They may thus find it easy to face it. It has a fine allusion to death which is symbolized in sleep which will result after the first trumpet. Running away will follow the second trumpet blowing. Both these things are reminders of the day of resurrection.

THINK OF DEATH & THE GRAVE

(٥٣٥٢) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِصَلٰوةٍ فَرَاَى النَّاسَ كَاَنَّهُمْ يَكْتَشِرُوْنَ قَالَ اَمَا اِنَّكُمْ لَوْ اَكْثَرْتُمْ ذِكْرَهَا ذِمِ اللَّذَّاتِ لَشَغَلَكُمْ عَمَّا اَرَى الْمَوْت فَاَكْثِرُوْا ذِكْرَهَا ذِمَ اللَّذَّاتِ الْمَوْتِ فَاِنَّهُ لَمْ يَاْتِ عَلَى الْقَبْرِ يَوْمٌ اِلَّا تَكَلَّمَ فَيَقُوْلُ اَنَا بَيْتُ الْغُرْبَةِ وَاَنَا بَيْتُ الْوَحْدَةِ وَاَنَا بَيْتُ التُّرَابِ وَاَنَا بَيْتُ الدُّوْدِ وَاِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَّاَهْلًا اَمَا اِنْ كُنْتَ لَاَحَبَّ مَنْ يَمْشِيْ عَلٰى ظَهْرِيْ اِلَيَّ فَاِذَا وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ اِلَيَّ فَسَتَرٰى صَنِيْعِيْ بِكَ قَالَ فَيَتَّسِعُ لَهُ مَدَّ بَصَرِهٖ وَيُفْتَحُ لَهُ بَابٌ اِلَى الْجَنَّةِ وَاِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ اَوِ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا لَهُ وَلَا اَهْلًا اَمَا اِنْ كُنْتَ لَاَبْغَضَ مَنْ يَّمْشِيْ عَلٰى ظَهْرِيْ اِلَيَّ فَاِذْ وُلِّيْتُكَ الْيَوْمَ وَصِرْتَ اِلَيَّ فَسَتَرٰى صَنِيْعِيْ بِكَ قَالَ فَيَلْتَئِمُ عَلَيْهِ حَتّٰى تَخْتَلِفُ اَضْلَاعُهٗ قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاَصَابِعِهٖ فَاَدْخَلَ بَعْضَهَا فِيْ جَوْفِ بَعْضٍ قَالَ وَيُقَيَّضُ لَهُ سَبْعُوْنَ تِنِّيْنًا لَوْ اَنَّ وَاحِدًا مِّنْهَا نَفَخَ فِي الْاَرْضِ مَا اَنْبَتَتْ شَيْئًا مَا بَقِيَتِ الدُّنْيَا فَيَنْهَسْنَهٗ وَيَخْرِشْنَهٗ حَتّٰى يُفْضٰى بِهٖ اِلَى الْحِسَابِ قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا الْقَبْرُ رَوْضَةٌ مِّنْ رِيَاضِ الْجَنَّةِ اَوْ حُفْرَةٌ مِّنْ حُفَرِ النَّارِ۔ (رواه الترمذى)

5352. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم came out for the salah (prayer). He observed some men showing their teeth (as though grinning). He said, "If you devote much (time) to remember the destroyer of tastes, it would prevent you from what I see (now). So, remember often death, the destroyer of tastes, for there does not come a day to any grave when it does not call out, 'I am the home of the strange. I am the home of solitude. I am the home of dust. I am the home of worms.' (A far off place, deserted, dust from what you were created, infested with creeping creatures.) When a believer is buried, the grave says to him, 'welcome! Of all those who walk on my back, you are the dearest to me. Today, you have been entrusted to me, and you shall see how I treat you (kindly).' It will then expand for him to the limit of his sight and a gate to paradise will be opened for him.

However, when a sinner or a disbeliever is buried, the grave says to him, 'You are unwelcome! You are, indeed, the most despised to me of those who walk on my back. You are entrusted to me today and you have come to me. You shall see how I treat you (badly).' It will then squeeze him so hard that his ribs would overlap (on one another.)"

The narrator said that Allah's Messenger صلى الله عليه وسلم showed this with his fingers intertwined, and he said further," Seventy dragons will be set upon him, such that if one of them were to exhale on earth, it would not produce any crop till the end of the world. They will sting and scratch him till he is resurrected to give reckoning." The narrator also said that Allah's Messenger صلى الله عليه وسلم said, "The grave is, indeed, a garden of the gardens of paradise, or a pit of the pits of hell."[1]

COMMENTARY: Remembering death gives life to the heart of the negligent. Shaykh Noorud din Ali Mutlaqi used to carry with him a sort of bag on which was inscribed (موت) 'death!' whenever anyone enrolled as his disciple, he put that bag round his neck so that he might realize that death was near at hand. His wish was that they should not be neglectful at any stage but should be awake to obey and worship Allah and engage in remembrance of Him.

It is reported of a pious king that he had one of his attendants stand behind him to repeat (الموت، الموت) – 'the death, the death!' so that he might never be unmindful of Allah, and his spiritual illnesses may continue to be cured.

Death should never be forgotten knowing also that the grave proclaims daily that it is the home away from home...

The grave is a home where the dweller is food for worms. So, O man! How can you desire to eat sumptuous food and develop your body knowing that, after all, it will be nourishment for the worms of the earth.

What will profit you are only good deeds. If you amass them and go to the grave, you will be successful. This is why the grave is called a 'chest of deeds.' Some people say that when a body decays and stinks, worms arise and survive on the body till only the skeleton remains. Then the worms devour each other and perish.

The ulama (Scholars) say that the Prophets صلى الله عليه وسلم, martyrs and the awliya (saints/ friends of Allah) are preserved in the grave from worms and decay. Their bodies remain intact. The Prophet صلى الله عليه وسلم said:

إِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَنْ تَاْكُلَ اَجْسَادَ الْاَنْبِيَآءِ

(Allah has forbidden the earth to eat the bodies of the Prophets عليهم السلام

And, Allah says about the martyrs:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ

{Think not of those who were slain in Allah's way as dead. Nay they are alive [and are provided with sustenance] from their Lord.} [3: 169]

As for the practicing ulama (Scholars) who are bracketed with the awliya (saints/ friends of Allah) (Allah's friends), if the martyrs are given great merit then these ulama (Scholars) should receive more merit than them because a drop of the ulama (Scholars)'s (pen's) ink is more excellent than the blood of the martyrs.

When a believer was spoken of as being buried, it follows naturally that when the sinner (فاسق) is said to be buried, it means the disbeliever. Besides, the grave also describes him as the worst of those who walked on the earth. This is confirmed by the words of the Quran:

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[1] Tirmidhi # 2460(2468)

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اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا

{Is he, then, who is a believer, like him who is a transgressor?} [32: 18]

Here, (فاسق)- transgressor refers to a disbeliever.'

Moreover, it is the style of the Quran and hadith (tradition) that when a command or decision is given about the burzakh [intermediary period between death and resurrection], there are only two different kinds of people: (i) believers and (i) disbelievers. As for the fasiq [transgressing] believer, nothing is declared about him either because his fault is concealed, or that he may be kept between fear and hope. It is not that he is classified as a third kind (between disbeliever and believer), as the misguided mu'tazillah hold.[1]

As for seventy dragons being set against the infidel, either the number is specific, or it means many. This second opinion is upheld by another tradition which says:

'One less than one hundred dragons are set against the disbeliever in his grave.'

FEAR OF THE HEREAFTER MADE THE PROPHET صلى الله عليه وسلم GREY-HAIRED

(٥٣٥٣) وَعَنْ اَبِيْ جحيفة قَالَ قَالُوْا يَارَسُوْلَ اللّٰهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِيْ سُوْرَةُ هُوْدُ وَاَخَوَاتُهَا (رواه الترمذى)

5353. Sayyiduna Abu Juhayfah رضى الله عنه narrated that some of the Sahabah (Prophet's Companions) رضى الله عنهم submitted, "O Messenger of Allah, you have become grey-haired (prematurely)." He said, "Surah Hud and its sisters (mening surahs like it) have turned my hair grey."[2]

COMMENTARY: Surah Hud and others like it mention the day of resurrection very often. The thought of the ummah worried the Prophet صلى الله عليه وسلم. How would they fare? This worry turned his hair grey.

(٥٣٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ اَبُوْبَكْرٍ يَارَسُوْلَ اللّٰهِ قَدْ شِبْتَ قَالَ شَيَّبَتْنِيْ هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلٰتِ وَعَمَّ يَتَسَآلُوْنَ وَاِذَا الشَّمْسُ كُوِّرَتْ۔ رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ لَا يَلِجُ النَّارُ فِيْ كِتَابِ الْجِهَادِ۔

5354. Sayyiduna Ibn Abbas رضى الله عنه narrated that Abu Bakr رضى الله عنه submitted (one day), "O Messenger of Allah صلى الله عليه وسلم, you have grey hair (before time). He said, "(Surah) Hud, al-Waqiah, al-Mursalat, amma yatasa aloon and izash shamsu kuwirat[3] have turned my hair grey."[4]

The haidth of Abu Hurayrah رضى الله عنه about one who weeps from tear of Allah is at # 3828.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE SAHABAH'S RIGHTEOUSNESS

(٥٣٥٥) وَعَنْ اَنَسٍ قَالَ اِنَّكُمْ لَتَعْمَلُوْنَ اَعْمَالًا هِيَ اَدَقُّ فِيْ اَعْيُنِكُمْ مِّنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُوْبِقَاتِ يَعْنِي الْمُهْلِكَاتِ۔ (رواه البخارى)

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[1] The separatists: a sect founded by Wasil ibn Ata who separated from the school of Hasan Busri رحمه الله. They have other such views, live: the Qur'an is created not eternal.

[2] 3297(3808) in the chapter. (Hud is Surah # 11)

[3] Respectively, # 11, 56, 77, 78 (an-Naba) and 81 (at-Takweer).

[4] Tirmidhi # 3297(3808)

5355. Sayyiduna Anas رضی اللہ عنہ said, "You do such things as seem to you in your eyes to be finer than hair but in the time of Allah's Messenger صلی اللہ علیہ وسلم, we regarded them to be among the mubiqat, meaning that which destroy."[1]

COMMENTARY: That which you regard as un-harmful, or at most as undesirables, are truly very harmful. In the days of the Prophet صلی اللہ علیہ وسلم we counted them among such things as would impair consequences in the hereafter.

MORE ABOUT THAT

(٥٣٥٦) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَآئِشَةُ اِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوْبِ فَاِنَّ لَهَا مِنَ اللّٰهِ طَالِبًا۔ (رواه ابن ماجة والدارمي والبيهقي في شعب الايمان)

5356. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O Ayshah, beware of sins that are considered insignificant, for , there is the one demanding (meaning, the punishment) pursuing them, from Allah."[2]

COMMENTARY: The 'One demanding' is the punishment for the sins that demands that such people should be handed over to them. Allah does not turn down its demand.

Hence, it is not proper to be negligent in this regard. Many people imagine that minor sins may be condoned and will not be subject to reckoning. As a result, and have no tear at all. They do not realize that persisting in committing minor sins amounts to perpetrating a major sin.

Allah does not forgive a major sin and punishes the doer of a minor sin. He says:

وَيَغْفِرُ مَادُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{and He shall forgive all besides that to whom He will.}(4: 48)

There also is the verse of the Qur'an:

اِنْ تَجْتَنِبُوْا كَبَآئِرَ مَاتُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ

{If you shun major sins that you are forbidden, We shall acquit you of your evil deeds....}(4: 31)

This means: 'We shall erase your minor sins with such of your worship as erase sins, provided you shun sins altogether, whether minor or major.' Thus, this verse stipulates that you should refrain from committing every kind of sin, not merely major as the mu'tazillah say. Rather, the stipulation includes all kinds of sin absolutely.

According to another tradition transmitted by Ahmad and Tabarani:

"Preserve yourselves from minor sins too, because the minor sins may be compared to some people who get down in a lowland and gather logs of wood, one by one, to kindle a fire and bake bread. In the same way, the perpetrator of minor sins, commits little sins and gathers so much burden that his boat becomes over-loaded. The result is that he drowns. And there is no doubt in it that if Allah catches the perpetrator of minor sins then He destroys him.

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[1] Bukhari # 6492

[2] Ibn Majah # 4243, Darimi # 2726, Musnad Ahmad # 402, Bayhaqi in Shu'ab ul-eeman.

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ABOUT UMAR رضی اللہ عنہ & ABU MUSA رضی اللہ عنہ

(٥٣٥٧) وَعَنْ اَبِيْ بُرْدَةَ بْنِ اَبِيْ مُوْسٰى قَالَ قَالَ لِيْ عَبْدُاللّٰهِ بْنُ عُمَرَ هَلْ تَدْرِيْ مَاقَالَ اَبِيْ لِاَبِيْكَ قَالَ قُلْتُ لَا قَالَ فَاِنَّ اَبِيْ قَالَ لِاَبِيْكَ يَا اَبَا مُوْسٰى هَلْ يَسُرُّكَ اَنَّ اِسْلَامَنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهِجْرَتَنَا مَعَهٗ وَجِهَادَنَا مَعَهٗ وَعَمَلَنَا كُلَّهٗ مَعَهٗ بَرَدَ لَنَا وَاَنَّ كُلَّ عَمَلٍ عَمِلْنَا بَعْدَهٗ نَجَوْنَا مِنْهُ كِفَافًا رَأْسًا بِرَأْسٍ فَقَالَ اَبُوْكَ لِاَبِيْ لَا وَاللّٰهِ قَدْجَاهَدْنَا بَعْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَلَّيْنَا وَصُمْنَا وَعَمِلْنَا خَيْرًا كَثِيْرًا وَاَسْلَمَ عَلٰى اَيْدِيْنَا بَشَرٌ كَثِيْرٌ وَّاِنَّا لَنَرْجُوْا ذَاكَ قَالَ اَبِيْ لٰكِنِّيْ اَنَا وَالَّذِيْ نَفْسُ عُمَرَ بِيَدِهٖ لَوَدِدْتُ اَنَّ ذٰلِكَ بَرَدَ لَنَا وَاَنَّ كُلَّ شَيْءٍ عَمِلْنَا بَعْدَهٗ نَجَوْنَا مِنْهُ كِفَافًا رَأْسًا بِرَأْسٍ فَقُلْتُ اِنَّ اَبَاكَ وَاللّٰهِ كَانَ خَيْرًا مِّنْ اَبِيْ۔ (رواه البخارى)

5357. Sayyiduna Abu Burdah رحمہ اللہ son of Abu Musa رضی اللہ عنہ(Ash'ari) narrated: Abdullah ibn Umar رضی اللہ عنہ said to me, "Do you know what my father said to your father?" I said, "No." He said, "My father said to your father, 'O Abu Musa, are you not pleased that our Islam with Allah's Messenger صلی اللہ علیہ وسلم (we embraced at his hands), our hijrah along with him, our jihad (crusade) (in which we participated with him, and all our deeds (like salah (prayer) and so on) that we performed along with him - are all (as obligatory on us and) permanent[1] for us. And the deeds that we did after his death, if they offset (the bad ones) are enough to get us deliverance?'

Your father said to my father, 'No, by Allah, it is not so. We took part in jihad (crusade) after the death of Allah's Messenger صلی اللہ علیہ وسلم, offered salah (prayer), fasted and did many pious deeds (like charity), and many people embraced Islam at our hands certainly, therefore, we expect reward for these things.' My father (Umar رضی اللہ عنہ) said (to you father), 'By Him in Whose hand is the soul of Umar, I do wish that they (the deeds we did along with Allah's Messenger صلی اللہ علیہ وسلم should be made permanent (and perpetually rewarding) and what we have done after his death should be enough to get us deliverance offsetting one another (good deeds atoning for bad).'"

Sayyiduna Abu Burdah رضی اللہ عنہ then said, "By Allah, your father was better than my father."[2]

COMMENTARY: As for the deeds done by the sahabah (Prophet's Companions) رضی اللہ عنہم after the Prophet's صلی اللہ علیہ وسلم death, Umar رضی اللہ عنہ wished that they were approved and wished that, at least, their reward offset the punishment against them. If they earned no reward from them then the deeds should not bring them punishment too.

However, they had firm hope that the deeds they did along with Allah's Messenger صلی اللہ علیہ وسلم are accepted. And, the deeds that they did after his death could not be without shortcomings, so it would be safe for them if they have those deeds balanced. While there

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[1] Perpetually rewarding.

[2] Bukhari # 3915

could be no question about their deeds done under the Prophet's صلی اللہ علیہ وسلم lead, what they did after he died depended on their intentions and the situation around them. Indeed, the sahabah (Prophet's Companions) رضی اللہ عنہم themselves conceded that they had not yet finished burying the Prophet صلی اللہ علیہ وسلم, when they sensed a change taking over their hearts. In other words, the darkness that spread after the setting of the sun of prophet hood also had its effect on the hearts of the Sahabah (Prophet's Companions) رضی اللہ عنہم. They realized that they had come down of the previous state.

This means that Umar's رضی اللہ عنہ words were wise when he hoped that their deeds after the Prophet صلی اللہ علیہ وسلم should make up for each other. If this is feared of those great, pure men, what may be said of the people who succeeded them in time? Their worship is incomplete, not without arrogance. Their hope lies in Allah's mercy and His forgiveness by virtue of the pious people. Of course, some mystics do say that the sins and disobedience as create repentance and shame excel such obedience and worship as cause one to be proud and egoist.

In conclusion, Abu Burdah رضی اللہ عنہ acknowledged that the father of Ibn Umar رضی اللہ عنہ was better than his own father yet was fearful of his fate. He had great merits yet he was very mindful of the hereafter.

NINE COMMANDS

(٥٣٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَنِيْ رَبِّيْ بِتِسْعٍ خَشْيَةَ اللّٰهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَكَلِمَةُ الْعَدْلِ فِي الْغَضَبِ وَالرِّضَا وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَا وَاَنْ اَصِلَ مَنْ قَطَعَنِيْ وَاُعْطِيَ مَنْ حَرَمَنِيْ وَاعْفُوَ عَمَّنْ ظَلَمَنِيْ وَاَنْ يَّكُوْنَ صَمْتِيْ فِكْرًا وَنُطْقِيْ ذِكْرًا وَنَظَرِيْ عِبْرَةً وَاْمُرَ بِالْعُرْفِ وَقِيْلَ بِالْمَعْرُوْفِ۔ (رواه رزين)

5358. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "My Lord has given me nine commands;

(1) I should fear Allah in private and in public in every situation whatsoever so that I am prevented from doing wrong).

(2) I must speak the truth whether I am angry or pleased (and must exercise moderation in every condition and only utter what is just).

(3) I must exercise moderation both in poverty and richness.

(4) I must join bonds of relationship with whose who sever it with me. (This those who sever it with me. (This was a very prominent attribute of the Prophet صلی اللہ علیہ وسلم.

(5) I must continue to give (liberally) even to him who denies me (and keeps me out of his dealings).

(6) I must forgive him who does wrong to me (though I possess ability to retaliate and suppress him).

(7) I must let my silence be occupied with worship (like making mention of Allah in my mind)

(8) I must let my speech be mention of Allah (and His praise and His message).

(9) I must cause my looking to be to heed and take a lesson (attentively, not with inattention and neglect).

My Lord also commanded me that I should enjoin that which is pious and righteous

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(or the reputable).

The word is urf or ma'ruf (s in another version). Both signify 'the reputable.[1]

COMMENTARY: While (امر بالمعروف) - 'command the righteous; is mentioned 'forbid evil' is not mentioned. Actually, when one enjoins piety, he naturally forbids evil.

Moreover, this command is over and above the nine commands. It is comprehensive and all-embracing command. All good things come under its purview. The Prophet صلى الله عليه وسلم mentioned it finally to sum up all the commands.

WEEPING FOR FEAR OF ALLAH

(٥٣٥٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوْعٌ وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ مِنْ خَشْيَةِ اللّٰهِ ثُمَّ يُصِيْبُ شَيْئًا مِنْ حُرِّوَجْهِهٖ إِلَّاحَرَّمَهُ اللّٰهُ عَلَى النَّارِ۔ (رواه ابن ماجة)

5359. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "No believing person's eyes shed tears - even so much as a fly's head - and they drop on some portion of his beauty (cheek), out of fear of Allah, but Allah forbids the fire of hell to touch him."[2]

CHAPTER - VIII

CHANGE OF THE PEOPLE FOR THE WORSE

بَابُ تَغَيُّرِ النَّاس

The Arabic word in the caption is (تغير). It means 'to change from one condition to another' The state of the Muslims has altered from what it was in the time of the Prophet صلى الله عليه وسلم. The believers were then strictly on the path of religion. They respected the commands of sunnah (Holy Prophet's practice) and stood for truth and justice. They were not lured by the world's glitter, wealth, position, retinue, etc. They were neither greedy nor arrogant.

It was their second nature to abide by the deeds approved by Shari'ah (divine law) to maintain a dignified character and to possess a good nature. They were strong supporters on the path of truth and justice.

Their hearts were radiant and their inner nature was pure and bright.

However, after the death of the Prophet صلى الله عليه وسلم, a gradual change began to take over them. With time, were complete transformed for the worst.

SECTION I — اَلْفَصْلُ الْاَوَّل

SCARCITY OF MEN

(٥٣٦٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِائَةِ لَا تَكَادُ تَجِدُ فِيْهَا رَاحِلَةً۔ (متفق عليه)

5360. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said,

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[1] Razin

[2] Ibn Majah # 4197.

"People are only like one (worthy) hundred camel among which you might find with difficulty one riding beast."[1]

COMMENTARY: The word (راحلة) is a camel that is sound and healthy very capable as a riding beast or a beast of burden. It is much desired. The feminine prefix is only for emphasis. The hadith (tradition) means that while there are innumerable people in this world. Very few are worthy of being companions of the Prophet صلى الله عليه وسلم and of giving all rights of the companionship, and of being helpful to him in his mission.

The time of the Prophet صلى الله عليه وسلم was better in this sense because there were many such people then. Thereafter though their number decreased, yet they were certainly more numerous than those who followed them. In this way, they continued to decrease generation after generation.

The figure 'one hundred' Is used to denote 'many' so, in the world of human beings such men as may be called sincere practicing scholars are a rarity. This is why people who matter say in every generation, 'there is a famine of men.'

Sahl Tustari رحمه الله saw a mosque packed to capacity and there was no space to put down a foot. He remarked, "There are, indeed, many who recite the Kalimah, but the number of, sincere ones among them are scarce.'

The Quran has also treated this subject often

MUSLIMS WILL IMITATE JEWS & CHRISTIANS

(٥٣٦١) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَتَتَّبِعُنَّ سُنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتّٰى لَوْ دَخَلُوْا جُحْرَ ضَبٍّ تَبِعْتُمُوْهُمْ قِيْلَ يَارَسُوْلَ اللّٰهِ اَلْيَهُوْدَ وَالنَّصَارٰى قَالَ فَمَنْ۔ (متفق عليه)

5361. Sayyiduna Abu Sa'eed رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, you will pursue the practices of your predecessors, span by span and cubit by cubit so much so that if they entered a lizard's hole you would imitate them." He was asked, "O Messenger of Allah (are they) the Jews and the Christian (who have preceded us)? He asked, "(If not they,) then who else (will you imitate)?"[2]

COMMENTARY: The practices of the predecessors could be pious or evil, but here they are a people who changed the sunnah (Holy Prophet's practice) of their Prophet عليه السلام They incorporated in them their own whims and base desired, and even changed the base of their religion. The original commands and rules were annulled.

As for span by span and cubit by cubit, it means they imitated them completely, all of their practices.

PIOUS PEOPLE DISAPPEAR GRADUALLY

(٥٣٦٢) وَعَنْ مِرْدَاسٍ نِ الْاَسْلَمِيِّ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَذْهَبُوْنَ الصَّالِحُوْنَ الْاَوَّلُ وَالْاَوَّلُ وَيَبْقٰى حُفَالَةٌ كَحُفَالَةِ الشَّعِيْرِ اَوِالتَّمْرِ لَايُبَالِيْهِمُ اللّٰهُ بَالَةً۔ (رواه البخارى)

5362. Sayyiduna Mirdas Aslami رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said. "The righteous will continue to depart (from this world) generation by generation

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[1] Bukhari # 6498, Muslim 232. 2547, Tirmidhi # 2881/81.

[2] Bukhari # 3456, Muslim # 6.

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and (the evil people resembling) the dregs of barley or dates will remains, for whom Allah will not have any esteem (they being of no consideration)."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

THE WORST WILL TAKE OVER

(٥٣٦٣) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَشَتْ اُمَّتِيْ الْمَطَيْطَاءُ وَخَدَمَتْهُمْ اَبْنَاءُ الْمُلُوْكِ اَبْنَاءُ فَارِسَ وَالرُّوْمَ سَلَّطَ اللّٰهُ شَرَارَهَا عَلَى خِيَارِهَا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5363. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the members of ummah walk with conceit and the children of kings serve them - sons of the kings of Persia and Byzantine, Allah will cause the worst of them to rule over the best of them."[2]

COMMENTARY: This hadith (tradition) is one of the evidenced of the Prophet's صلی اللہ علیہ وسلم truth. He foretold that which was to happen in future and it transpired exactly as he did say. The Muslims did conquer Persia and Byzantine and acquired their wealth. They took their inhabitants as captives among whom were children of their emperors too. But when they become arrogant and conceited, Allah empowered those people over them. They killed Sayyiduna Uthman Ibn رضی اللہ عنہ Affan. And, the Banu Hashim lost power to the Banu Umayyah. The way they behave is a bitter experience in Islamic history which it is better not to recount here:

The word (مططاء) is to strut, walk in a conceited manner. It is also spelt by some (مطیطی).

THE LAST HOUR

(٥٣٦٤) وَعَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَقْتُلُوْا اِمَامَكُمْ وَتَجْتَلِدُوْا بِاَسْيَافِكُمْ وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ۔ (رواه الترمذی)

5364. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The last hour will not come before you kill your imam (leader), kill each other to you with your swords and the worst of you inherit your world (to become your leaders).[3]

(٥٣٦٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَكُوْنَ اَسْعَدَ النَّاسِ بِالدُّنْيَا لُكَعُ بْنُ لُكَعَ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

5365. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come till the stupid son of the stupid becomes the most fortunate of all men" (in terms of worldly possessions and they will be the wicked bad characte:-d).[4]

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[1] Bukhari # 6434.

[2] Tirmidhi # 2261 (2268)

[3] Tirmidhi # 2170 (2172), Ibn Majah # 4043.

[4] Tirmidhi # 2209 (2216), Musnad Ahmad # 22363.

COMFORTABLE LIFE HINDERS RELIGIOUS OBLIGATIONS

(٥٣٦٦) وَعَنْ مُحَمَّدِ بْنِ كَعْبٍ نِ الْقُرَظِيِّ قَالَ حَدَّثَنِيْ مَنْ سَمِعَ عَلِيَّ بْنَ اَبِيْ طَالِبٍ قَالَ اِنَّا لَجُلُوْسٌ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَاَطَّلَعَ عَلَيْنَا مُصْعَبِ ابْنُ عُمَيْرٍ مَا عَلَيْهِ اِلَّا بُرْدَةٌ لَهٗ مَرْفُوْعَةٌ بِفَرْوٍ فَلَمَّا رَاٰهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكٰى لِلَّذِيْ كَانَ فِيْهِ مِنَ النِّعْمَةِ وَالَّذِيْ هُوَ فِيْهِ الْيَوْمَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ اِذَا غَدَا اَحَدُكُمْ فِيْ حُلَّةٍ وَرَاحَ فِيْ حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ اُخْرٰى وَسَتَرْتُمْ بُيُوْتَكُمْ كَمَا تَسْتُرُ الْكَعْبَةُ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِّنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤْنَةَ قَالَ لَا اَنْتُمُ الْيَوْمَ خَيْرٌ مِّنْكُمْ يَوْمَئِذٍ (رواه الترمذى)

5366. Sayyiduna Muhammad ibn Kab al Qurazi رضى الله عنه said that he was told of this hadith (tradition) by a man who had heard if from Sayyiduna Ali ibn Abu Talib رضى الله عنه who narrated that they were sitting in the mosque (Masjid Nabawi or Masjid Quba) with Allah's Messenger صلى الله عليه وسلم when Mus'ab ibn Umayr رضى الله عنه came to them. He had no him a cloak of his patched with for. On seeing him, Allah's Messenger صلى الله عليه وسلم wept recalling how he had lived in blessing (riches and comfort) and what had become of him after that. Then, Allah's Messenger صلى الله عليه وسلم said, : How will it be with you when one of you goes out in the morning in a mantle and returns in the evening wearing another mantle, and a dish is brought to him as another is removed, and you cloth your homes as the Ka'bah is covered?" They said, "O Messenger of Allah, on that day, we shall be better off than we are today, having enough time to worship and sufficient for our needs." He said, "No you are better today than you would be then."[1]

COMMENTARY: Suyuti رحمه الله has transmitted in Jama'ul Jawami a tradition of Umar رضى الله عنه came to the Prophet صلى الله عليه وسلم having round his back a belt of the hide of sheep. The Prophet صلى الله عليه وسلم said to those around. "Look at him. Allah has made his heart radiant. His parents used to give him the best of feed and the best of clothing. I have seen him wear garments worth too hundred dirhams."

May Allah's mercy descend on him! He was one of the great sahabah (Prophet's Companions) رضى الله عنهم. He emigrated from Makkah, forsaking his home and all possessions, and came to Madinah to the Prophet صلى الله عليه وسلم. He adopted a simple life of abstinence and was lost in the love of the Prophet صلى الله عليه وسلم. Finally, he was martyred in the Battle of Uhud at the age of forty or thereabouts.

While this hadith (tradition) tells us that the Prophet صلى الله عليه وسلم wept on seeing Mus'ab's changed state, we have read previously that Umar صلى الله عليه وسلم saw the Prophet صلى الله عليه وسلم lying on a rickety bad whose strings left impressions on his body. He remarked that the monarchs of Persia and Byzantine lived in luxury though they were infidels and rebels against Allah. The Prophet صلى الله عليه وسلم said to him, "You have still gone further than the stage of pondering and wondering. O slave of Allah! Are you not pleased that though they

[1] Tirmidhi # 2476 (2284)

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enjoy the bounties of this world, we get the blessings and bounties of the hereafter?" (See Bukhari # 89, Muslim # 1479, Tirmidhi # 3329, Nasa'i # 3128, Musnad Ahmad # 322)

We might say that the tears in the eyes of the Prophet صلى الله عليه وسلم on seeing Mus'ab رضى الله عنه were tears of joy because his ummah abstained from the world and shoes the hereafter. But if his tears were tears of grief then he might have thought that his ummah lacked the basic needs of life that were necessary for discharging religious duties. Indeed, his next words about their luxurious living in future lend support to this opinion. A poor man who owns the bare necessities of life is better than the rich man who is constantly engaged in earning more worldly possessions and so neglects his religious duties to some extent.

In this sense, this hadith (tradition) says that a patient and forbearing poor man is better than a thankful wealth man. If this concerns the sahabah (Prophet's Companions) رضى الله عنهم who had the strongest faith among the ummah then what may be said of other people who are weaker than them in faith. There is a hadith (tradition) transmitted by Teebi رحمه الله in Firdaws from Ibn Umar رضى الله عنه in a marfu manner. (The Prophet صلى الله عليه وسلم said:)

مَارُوِيَتِ الدُّنْيَا عَنْ اَحَدٍ اِلَّا كَانَتْ خَيْرَةٌ لَّهُ

(The world is not denied to anyone without that being good for him).

Mulla Ali Qari رحمه الله said that (عن احد) 'anyone' is a general word that includes an infidel too with a believer. As the punishment in hell to a poor disbeliever will be lighter than to a rich disbeliever. It makes clear that if poverty gets an infidel preference in that temporal world then why will it not get it to a poor believer in the hereafter? This because he exercised patience in the world.

STICKING TO RELIGION WHEN SIN IN RAMPANT

(٥٣٦٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْتِيْ عَلَى النَّاسِ زَمَانٌ اَلصَّابِرُ فِيْهِمْ عَلٰى دِيْنِهٖ كَالْقَابِضِ عَلَى الْجَمْرِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ اِسْنَادًا۔

5367. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said "A time will come to the people when the patient among them on his religion will be like one who holds live coal (in his hand)."[1]

COMMENTARY: In the last days when indecency is rampant, there will be a large number of evil men in the society, and they will dominate it to such an extent that religious people will find it almost impossible to find supporters. At that time it will be difficult to stick to religion and abide by its duties in the same way as it is unthinkable to take a live burning coal in one's hand and endure the hardship.

WHEN LIFE IS BETTER & WHEN DEATH

(٥٣٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ اُمَرَآئُكُمْ خِيَارَكُمْ وَاَغْنِيَآؤُكُمْ سُمَحَآئَكُمْ وَاُمُوْرُكُمْ شُوْرٰى بَيْنَكُمْ فَظَهْرُ الْاَرْضِ خَيْرٌ لَّكُمْ مِنْ بَطْنِهَا وَاِذَا كَانَ اُمَرَآئُكُمْ شِرَارَكُمْ وَاَغْنِيَآئُكُمْ بُخَلَآئَكُمْ وَاُمُوْرُكُمْ اِلٰى نِسَآءِكُمْ فَبَطْنُ الْاَرْضِ خَيْرٌ لَّكُمْ مِنْ ظَهْرِهَا۔ (رواه الترمذى وقال

[1] Tirmidhi # 2260 (2267)

هذا حديث غريب)

5368. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When your rulers are the best of you and your rich are the most generous of you and your affairs are decided by mutual consultation among you then the surface of the earth is better for you than its belly. When your rulers the worst of you, and your rich are the most niggardly of you, and your affairs are in the hands of your women then the belly of the earth is better for you than its surface."[1]

COMMENTARY: The people who entrust their affairs to women are unfortunate. As it is women are weaker than men in both intelligence and religion. So, they are incapable of bearing responsibilities of this kind. This is why, he said:

شاوروا هُنَّ وَخالِفُوا هن

(consult them but act against what they say).

In the same way, the men who are like them are also subject to this command, they are those who love wealth and position and do not know what causes damage to religion and is against it.

The second portion of the hadith (tradition) seemingly does not concur with the first which calls for concluding affair through mutual consultation. According the second portion ought to have said: Your affairs fall into disagreement' so, this means that generally dissension occurs because of obeying women.

LOVE OF WORLD & FEAR OF DEATH ARE USES OF WEAKNESS

(٥٣٦٩) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْأُمَمُ اَنْ تَدَاعٰى عَلَيْكُمْ كَمَا تَدَعٰى الْاَكِلَةُ اِلٰى قَصْعَتِهَا فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ بَلْ اَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ وَلٰكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللّٰهُ مِنْ صُدُوْرِ عَدُوِّكُمُ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ فِيْ قُلُوْبِكُمُ الْوَهْنَ قَالَ قَائِلٌ يَارَسُوْلَ اللّٰهِ وَمَا الْوَهْنُ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ۔ (رواه ابوداؤد والبيهقي في دلائل النبوة)

5369. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Very shortly, (disbelieving and misled) people will invite each other to attack you (and eliminate you) in the same way as those eating together invite each other to partake from their dish." One of the sahabah (Prophet's Companions) رضی اللہ عنہم asked, "Will that be because of our being few in numbers?" He said," No, you will be very many at that time. But you will be dross and dregs such as are carried down by water (and are found at the banks). Allah will remove from the hearts of your enemy awe of you but create in your hearts weakness and lethargy (so that courage and power will be lacking in you). Someone asked "What is the reason for the creation of weakness and a lethargy (and deprivation of strengthy)?" He enlightened them, "Love of the world and hatred of death."[2]

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[1] Tirmidhi # 2266.

[2] Abu Dawud # 4297, Bayhaqi in Dalail [illegible] Nubuwwah

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SECTION III اَلْفَصْلُ الثَّالِثُ

SOME EVILS & THEIR REPERCUSSIONS

(٥٣٧٠) عَنِ ابْنِ عَبَّاسٍ قَالَ مَا ظَهَرَ الْغُلُوْلُ فِيْ قَوْمٍ اِلَّا اَلْقَى اللّٰهُ فِيْ قُلُوْبِهِمُ الرُّعْبَ وَلَا فَشَا الزِّنَا فِيْ قَوْمٍ اِلَّا كَثُرَ فِيْهِمُ الْمَوْتُ وَلَا نَقَصَ قَوْمُ الْمِكْيَالَ وَالْمِيْزَانَ اِلَّا قُطِعَ عَنْهُمُ الرِّزْقُ وَلَا حَكَمَ قَوْمٌ بِغَيْرِ حَقٍّ اِلَّا فَشَا فِيْهِمُ الدَّمُ وَلَا خَتَرَ قَوْمٌ بِالْعَهْدِ اِلَّا سُلِّطَ عَلَيْهِمُ الْعَدُوُّ۔ (رواه مالك)

5370. Sayyiduna Ibn Abbas رضى الله عنه said, "when a people begin to steal from the spoils, Allah casts terror into their hearts (and they fear their enemy).
When fornication spreads among a people, death becomes widespread among them (There may be plague on other disseses overtake them).
When a people resort to giving short measure and weight, their provision is withdrawn from them.
When a people judge unjustly blood is shed extensively among them.
When a people betray a pledge, their enemy is made to subjugate them."[1]

CHAPTER - IX

WARNING & ADMONITION بَابُ فِيْ ذِكْرِ الْاِنْذَارِ وَالتَّحْذِيْرِ

In the authentic copies of Mishkah and the original texts there is no chapter heading. Simply the word (باب) or 'chapter' is written. This means that this chapter is a continuation of the previous chapter. But, Ibn Maalik رحمه الله has given it the caption and we have reproduced it here.

SECTION I اَلْفَصْلُ الْاَوَّلُ

SOME DIVINE COMMANDS

(٥٣٧١) عَنْ عِيَاضِ بْنِ حِمَارٍ نِ الْمُجَاشِعِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ فِيْ خُطْبَتِهٖ اَلَا اِنَّ رَبِّيْ اَمَرَنِيْ اَنْ اُعَلِّمَكُمْ مَاجَهِلْتُمْ مِمَّا عَلَّمَنِيْ يَوْمِيْ هٰذَا كُلُّ مَالٍ نَحَلْتُهٗ عَبْدًا حَلَالٌ وَاِنِّيْ خَلَقْتُ عِبَادِيْ حُنَفَاءَ كُلَّهُمْ وَاِنَّهُمْ اَتَتْهُمُ الشَّيٰطِيْنُ فَاجْتَالَتْهُمْ عَنْ دِيْنِهِمْ وَحَرَّمَتْ عَلَيْهِمْ مَا اَحْلَلْتُ لَهُمْ وَاَمَرَتْهُمْ اَنْ يُّشْرِكُوْا بِيْ مَالَمْ اُنْزِلْ بِهٖ سُلْطَانًا وَاِنَّ اللّٰهَ نَظَرَ اِلٰى اَهْلِ الْاَرْضِ فَمَقَتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ اِلَّا بَقَايَا مِنْ اَهْلِ الْكِتَابِ وَقَالَ اِنَّمَا بَعَثْتُكَ لِاَبْتَلِيَكَ وَابْتَلِيْ بِكَ وَاَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ وَتَقْرَئُهٗ نَائِمًا وَيَقْظَانَ وَاِنَّ اللّٰهَ اَمَرَنِيْ اَنْ اُحَرِّقَ قُرَيْشًا فَقُلْتُ رَبِّ اِذًا يَثْلَغُوْا رَاْسِيْ فَيَدَعُوْهُ خُبْزَةً قَالَ اسْتَخْرِجْهُمْ كَمَا اَخْرَجُوْكَ وَاغْزُ هُمْ نُغْزِكَ وَاَنْفِقْ فَسَنُنْفِقُ عَلَيْكَ وَابْعَثْ جَيْشًا

[1] Muwatta Maalik # 21. 12-26.

نَبْعَثُ خَمْسَةً مِثْلَهُ وَقَاتِلْ بِمَنْ أَطَاعَكَ مَنْ عَصَاكَ۔ (رواه مسلم)

5371. Sayyiduna Iyad ibn Himar Mujashi'I رضی اللہ عنہ narrated that one day while delivering a sermon, Allah's Messenger صلی اللہ علیہ وسلم said, "Know! My Lord has commanded me that I should teach you that which you do not know and what He has taught me this my day. (Allah says) 'Every property that I have given man is lawful (and people unjustly term then as unlawful). I have created all my slaves as hanifs (upright, on the true path) but the devils came to them and turned them away from their religion and made unlawful for them that which I have declared lawful and they commanded them to associate with Me others for which no authority has been sent down.'

(He added), "Then Allah looked at the inhabitants of the earth and disliked them (for their disbelief and sin) – the Arabs among them and the non-Arabs among them, except the surviving among the people of the Book. He said, 'I have sent you (O Muhammad that I may try you and try other through you (whether you bear their persecution patiently and they believe in you or not). I have revealed to you a Book such that water cannot wash it off (it cannot manipulated by anyone). You recite it while sleeping and when awake."

(He said also.) "Allah has commanded me to eliminate the Quraysh. I submitted, 'My Lord, then they will break my Head and pulverize it like a tiny loaf.' He said, 'Exile them as they have exiled you. Fight them. We shall equip you (with arms and weapons and unseen help). If you dispatch an army, we shall dispatch five to match it (as was evidenced in the Battle of Badr). Get those who obey you and along with them fight those who disobey you."[1]

COMMENTARY: Allah has created all slaves as hanif meaning enabled them to accept the truth and to obey. It refers to the innate nature of man as in the words:

كل مولود يولد على فطرة الاسلام

(Every child is born with ability and competence to follow Islam).

Hence, the sentence under discussion, does not imply that all those people (slaves of Allah) are really born (practically) as believers and Muslims and then become disbelievers on the instigation of the devil. Or, this sentence refers to the mithaq or pledge of Allah's Lordship taken from the souls and they had confirms that truly they believed in Him as their Lord. These souls also included the souls of those who betrayed their pledge coming to the world at the instigation of the devil and instead of continuing as believers and Muslims chose disbelief and polytheism.

As for the Prophet صلی اللہ علیہ وسلم reciting the Quran while sleeping or awake, it means that he had attained such a proficiency that he had it in his mind always. Most of the time, his pure self had it on his lips and mind. So he was never neglectful of it. Besides, this is also an idiomatic expression to say that someone is always engrossed in what he does.

However, Mulla Ali Qari رحمہ اللہ said that it is certainly unnecessary to attribute this things to the Prophet صلی اللہ علیہ وسلم because his heart was always awake. During sleep, only his eyes were shut but the heart was never neglectful. In othef words, while he slept, his heart continued its connexion with the Quran, and during a wakefulness his tongue and heart

[1] Muslim # 113-2865, Musnad Ahmad 4. 266.

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both recited the Quran.
In fact, it is the miracle of the Quran that the pure, sincere people who have a deep relationship with the Quran, find their tongues recite it even when they are asleep. This is known from experience that many religious elders seem to be asleep but their tongues recite the Quran.
Indeed, there is one amazing event of a person. He used to recite ten verses of the Quran to his shaykh (leader/teacher) every day before dawn. When the mentor died, he went to his grave before down and recited ten verses. Then just as he finished and was quiet, he heart his shaykh's voice reciting as was his practice in life, ten verses. Then he returned to his condition of death. Therefore, this man made it his habit to visit to grave every dawn and recite ten verses. He then heard ten verses in the voice of his shaykh from the grave, and returned home. This continued for quite some time till one day he mentioned it to a friend. That proved to be one undoing of the miracle and no more was the shaykh's voice heart from the grave.

THE QURYSH INVITED TO ISLAM

(٥٣٧٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ ''وَاَنْذِرْ عَشِيْرَتَكَ الْاَ قْرَبِيْنَ فَصَعِدَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّفَا فَجَعَلَ يُنَادِيْ يَابَنِيْ فَهْرٍ يَابَنِيْ عَدِيٍّ لِبُطُوْنِ قُرَيْشٍ حَتّٰى اجْتَمَعُوْا فَقَالَ اَرَأَيْتَكُمْ لَوْ اَخْبَرْتُكُمْ اَنَّ خَيْلًا بِالْوَادِيْ تُرِيْدُ اَنْ تُغِيْرَ عَلَيْكُمْ اَكُنْتُمْ مُصَدِّقِيَّ قَالُوْا نَعَمْ مَاجَرَّبْنَا عَلَيْكَ اِلَّا صِدْقًا قَالَ فَاِنِّيْ نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ فَقَالَ اَبُوْلَهَبٍ تَبًّا لَكَ سَائِرَ الْيَوْمِ اَلِهٰذَا جَمَعْتَنَا فَنَزَلَتْ تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رَوَايَةٍ وَنَادٰى يَا بَنِيْ عَبْدِمَنَافٍ اِنَّمَا مَثَلِيْ وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ رَاَى الْعَدُوَّ فَانْطَلَقَ يَرْبَأُ اَهْلَهٗ فَخَشِيَ اَنْ يَسْبِقُوْهُ فَجَعَلَ يَهْتِفُ يَا صَبَاحَاهُ۔

5372. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated about the revelation of the verse:

وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ

{And warn your clan, the nearest kin.} (26: 214)

When it was revealed, the Prophet صلی اللہ علیہ وسلم climbed (the Mount) as-Safa and called all the clans of Quraysh (by name). When they had assembled, he said, "What do you say: were I to inform you that there are horsemen in the desert aiming to attack you, would you believe me?" they said, spoken the truth always." He said, "I am a Warner to you ahead of a severe punishment from Allah on you)." Abu Lahab (the Prophet's صلی اللہ علیہ وسلم uncle) interjected, "May ruin come to you all the rest of the day! Did you get us here to get her for this reason?" Then, (the surah) was revealed:

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ

{Perished are the hands of Abu Luhab and perished is he.....} (111: 1-5)
(And, he did perish, indeed!)[1]
According to another version: The Prophet صلی اللہ علیہ وسلم called out (having assembled the Quraysh), "O Banu Abd Manaf, my links to you are like that of a man who

[1] Bu khari # 4770, Muslim # 208. 255.

detected on enemy and stood to protect his people. But, he was apprehensive that they might overtake him there. So, he shouted (from the mountain itself), "Alert! Be Alert!"[1]

COMMENTARY: There are three divisions in Arabia of tribe in order of sequence: (قبيلة) - (بطن) - (فخذ) qiblah, batan, fakhadh. Thus, Quraysh is the qabilah whose chief founder was Nadr ibn Kinanah. The branches after him are called batan (plural (بطون) - butun). After them are Fakadh (plural (افخاذ) (afkhadh). So, it would be in terminology: jins (kind (جنس) or qiblah, naw (type (نوع) for batan, and fasal (section (فصل) for fakhadh.

The wadi (or desert) is the particular area of Hijaz to the north of Makkah about one hundred mils from it. It is called wadi Fatimah. It is palm grave whose land is fertile. It was formerly known as Maruz zuhran. The ancient road to Madinah went through it.

As for the words of the Quran Quoted in this hadith (tradition): {Perish the hands of Abu Lahab}, this means 'may be ruin.' It is as the Quran says elsewhere:

وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ

{And cast not yourselves by your own Lands into ruin} (2: 195)

This means that in Arabic idiom destruction of hands means destruction of person.

However, some scholars say that (تبت يدا) is may his both hands perish!) refers to both his worlds this present and the next. This too is a fact that both his world are ruined. He is nowhere.

Some other scholars say that his hands are mentioned specifically because Abu Lahab did not only speak the worlds mentioned in the hadith (tradition), but he also picked up stones with his hands and made as if to cast them at the Prophet صلى الله عليه وسلم.

Abd Manaf is the name of the ancestor of the two branches of the Quraysh. They were the most known, leading and dominant branches at the time of the Prophet صلى الله عليه وسلم was commissioned. Abd Manaf had two sons, Hashim and Abd shams. The Progeny of Hashim. The Prophet صلى الله عليه وسلم belonged to this clan. Besides him Sayyiduna Ali رضى الله عنه and the Prophet's صلى الله عليه وسلم uncle Sayyiduna Abbas رضى الله عنه also belonged to this clan. The lines of descent from these two great men are known as Alawi and Abbasi.

As for Abd shams the other son of Abd Manaf, his branch is t raced to his son Umayyah and his clan is known as Banu Umayyah. Among their notable members are Sayyiduna Uthman ibn Affan. رضى الله عنه

The last word in the hadith (tradition) is (صباحاه) translated 'Be alert!' It is called out to warn of impending danger. It is derived from (صباح) morning. Generally, the enemy attacks in the morning. So, the guards call this word when an attack is launched by the enemy. Hence the Prophet صلى الله عليه وسلم used this word before the Quraysh to alert them

(٥٣٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ لَمَّا نَزَلَتْ وَاَنْذِرْ عَشِيْرَتَكَ الْاَ قْرَبِيْنَ دَعَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا فَاجْتَمَعُوْا فَعَمَّ وَخَصَّ فَقَالَ يَا بَنِيْ كَعْبِ بْنِ لُؤَيٍّ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ مُرَّةَ بْنِ كَعْبٍ اَنْقِذُوا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ عَبْدِشَمْسٍ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ عَبْدِ مَنَافٍ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ

[1] ibid, Tirmidhi # 3363 (3374).

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يَا بَنِيْ هَاشِمٍ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِيْ عَبْدِالْمُطَّلِبِ اَنْقِذُوْا اَنْفُسَكُمْ مِنَ النَّارِ يَا فَاطِمَةُ اَنْقِذِيْ نَفْسَكِ مِنَ النَّارِ فَاِنِّيْ لَا اَمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْئًا غَيْرَ اَنَّ لَكُمْ رَحِمًا سَاَبُلُّهَا بِبَلَالِهَا۔ رَوَاهُ مُسْلِمٌ وَفِي الْمُتَّفَقِ عَلَيْهِ قَالَ يَا مَعْشَرَ قُرَيْشٍ اِشْتَرُوْا اَنْفُسَكُمْ لَا اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ شَيْئًا يَا بَنِيْ عَبْدِ مَنَافٍ لَا اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ شَيْئًا يَا عَبَّاسُ بْنُ عَبْدِالْمُطَّلِبِ لَا اُغْنِيْ عَنْكَ مِنَ اللّٰهِ شَيْئًا وَيَا صَفِيَّةُ عَمَّةُ رَسُوْلِ اللّٰهِ لَا اُغْنِيْ عَنْكِ مِنَ اللّٰهِ شَيْئًا وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِيْنِيْ مَاشِئْتِ مِنْ مَّالِيْ لَا اُغْنِيْ عَنْكِ مِنَ اللّٰهِ شَيْئًا۔

5373. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when the verse (وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ) (26: 214)

Was revealed, the Prophet صلی اللہ علیہ وسلم invited the Quraysh. They assembled and he addressed them all together as well as specifically. He said, 'O Banu ka'b ibn lu'ayy, protect yourselves from hell! O Banu Murrah ibn Ka'b protect yourselves from hell! O Banu Abd shams protect yourselves from hell! O Banu Abd Manaf protect yourselves from hell! O Banu Abdul Muttalib protect yourselves from hell! O Fatimah (my daughter) protect yourself from hell, for I own nothing that may help you against Allah's chastisement, though you own bonds of kinship that I shall retain fresh with sincere freshness."[1]

According to another version: He said, "O company of the Quraysh, buy your own selves. I cannot help you in any way against Allah (to avert His punishment). O Banu Abd Manaf. I cannot help you against the punishment of) Allah. O Abbas ibn Abdul Muttalib, I cannot help you against (the punishment of) Allah, O Safiyah, paternal aunt of Allah's Messenger. I cannot help you against the punishment of Allah. And O Fatimah bint Muhammad you may ask one for whatever you like of my property, but I cannot help you against (the punishment of) Allah!"[2]

COMMENTARY: The name lu'ayy spelt variously. He was an ancestor of the Quraysh, a son of Ghalib ibn Fihr of whom some say that he, not Nadr ibn Kinanah, was called Quraysh, in which case the Quraysh will be regarded to have their roots in him.

The words Quraysh is derived from (القرش) which means 'trading.' But, some people say that it is derived from (قرش) which is a very dangerous fish, called (كلب البحر) (shark).

Though in the table of genealogy, Abd Manaf precedes Abd shams being his father, here he is mentioned after Abd Shams. Abd Manaf was also the father of Hashim., the ancestor of the Prophet صلی اللہ علیہ وسلم.

The Prophet صلی اللہ علیہ وسلم made the invitation exhaustive and included his uncles, their children and his own children in charging Sayyidah Fatimah رضی اللہ عنہا, his dear daughter. He warned all of them of the punishment of Allah though the fire of hell is forbidden to touch her!

He said to them that he owned nothing that might be of help to them. He had no power to avert the punishment. His words are in conformity with Allah's directive:

قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْئًا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا

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[1] Muslim # 348. 204.

[2] Bukhari # 2253, Muslim # 351-204, Tirmidhi # 3185.

{Say, "then who can avail you in anything against Allah, if He intends to do you harm or He intends to do you good?"} (48: 11)

In fact, Allah also says:

قُلْ لَّا اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ

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

The Prophet صلى الله عليه وسلم also said that he keeps bonds of kinship fresh. He is kind to them and cooperates with them. He preserves them from oppression. The Arabs use the word (بلال) – (بل) 'freshness' at such times to denote kindness and good relations. And, they use (يبس) 'dryness' to denote severing of ties of kinship, rudeness. They argue that freshness or moisture keeps things together while dryness separates them. So, they used them allegorically and it became an idiomatic expression.

The Prophet صلى الله عليه وسلم obeyed the command of Allah and warned all the Quraysh after bringing them together without distinction. There were otherwise those among them possession great excellence and their admittance to paradise is affirmed in many tradition. Besides, it is known that this intercession will be accepted for members of his ummah. On this basis, this will be more certain for his own family and other relatives. However, the obligation to warn is more significant and fear of Allah must remain always, so he included everyone in his address. Also, we may presume that this event took place before the tiding were given of the excellence of his near relatives and of his intercession being accepted.

As for the prophet's صلى الله عليه وسلم words, 'you may ask me for anything you like of my property. Some people wonder how could he have said so considering that he had no property. In fact, in Makkah he experienced much hardship. If we look at it deeply there can be no doubt about it. First, the Quran says:

وَوَجَدَكَ عَآئِلًا فَاَغْنٰى

{And he found you destitute, so He enriched you.} (93: 8)

According to exegetes, it refers to the property of Sayyidah Khadijah رضى الله عنها to which he had access after their marriage. Could use it at his discretion. Hence, he was not absolutely without property at that time.

Besides, his reference to his property does not mean merely 'large property. It can also refer to little property. NO one can say that the prophet صلى الله عليه وسلم had no property at all.

Thirdly, it does not necessarily mean that he had any property. His words merely mean if Allah gives me something, you may ask whatever you like from it. I should give it to you. But, as far as the hereafter is concerned, I have no power and own no authority to save you. I am unable to give you this thing.

SECTION II اَلْفَصْلُ الثَّانِيْ

EXCELLENCE OF THIS UMMAH OF MUHAMMAD صلى الله عليه وسلم

(٥٣٧٤) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمَّتِيْ هٰذِهٖ اُمَّةٌ مَرْحُوْمَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِي الْاٰخِرَةِ عَذَابُهَا فِي الدُّنْيَا اَلْفِتَنُ وَالزَّلَازِلُ وَالْقَتْلُ۔ (رواه ابوداؤد)

5374. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'This ummah of mine is shown mercy. (relative to others they will be shown more

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mercy because their prophet is (رحمة للعلمين) - mercy for the world). This ummah will not be subject to punishment in the hereafter. But, in this world, their punishment will be trials, earthquakes and (unjust) killing."[1]

COMMENTARY: They will not be subject to punishment in the hereafter in the sense that there will be no perpetual punishment, and not the severe punishment reserved for the infidels. Their punishment for their bad deeds will be in the form of trials, tribulations, diseases and distress and hardships. This things is upheld by the meaning of the verse we have read previously (hadith (tradition)# 1557):

مَنْ يَّعْمَلْ مِنْكُمْ سُوْٓءًا يُّجْزَ بِهٖ

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

It is also confirmed by the words of this hadith (tradition) (عذابها فى الدنيا) - But in this world, their punishment....'

Some people say that the hadith (tradition) speaks of those people who do not perpetrate major sins. Or, it refers only to the sahabah (Prophet's Companions) رضى الله عنهم.

Mazhar says that this hadith (tradition) carries a very difficult meaning because one is led to understand from it that no member of the Prophet's صلى الله عليه وسلم ummah will be punished in the next world. No matter what he does. We may only say that it applies to one who obeys the commands of Allah and the Prophet صلى الله عليه وسلم perfectly and abstains from those things which the prophet صلى الله عليه وسلم has forbidden.

As for punishment in this very world, the prophet صلى الله عليه وسلم meant that the calamities that men of his ummah face in every era and suffer loss of life and property through earthquakes, floods, plundering and so on are all expiations of their sins, bad deeds and indecencies. But, they are also means of raising their ranks in the hereafter. Also if Muslims are killed at the hands of infidels, enemies of religion like the innovators then they attain martyrdom. This is a mighty honour for them, However, if there is infighting among Muslims and they kill each other and it cannot be ascertained what their position is in Shari'ah (divine law) and both may be described by supposition to be justified on their grounds then they will both be considered to be safe. None of them has transgressed. On the other hand if one section of them acts unjustly and that is very obvious then the other will be considered to have been wronged.

Some authorities have said that the punishment in the grave is peculiar only to this ummah that is shown mercy and is forgiven. They hold that Muslims are punished in the grave so that the filth of sin that has found its way in their record of deeds may be washed away in this intervening world (known as barzakh). They will be purified of sins through punishment in the grave before coming to the next world where they may face no punishment.

(٥٣٧٥-٥٣٧٦) وَعَنْ اَبِيْ عُبَيْدَةَ وَمُعَاذِ بْنِ جَبَلٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ هٰذَا الْاَمْرَ بَدَءَ نُبُوَّةً وَرَحْمَةً ثُمَّ يَكُوْنُ خِلَافَةً وَّرَحْمَةً ثُمَّ مُلْكًا عَضُوْضًا ثُمَّ كَائِنٌ جَبْرِيَّةً وَعُتُوًّا وَفَسَادًا فِي الْاَرْضِ يَسْتَحِلُّوْنَ الْحَرِيْرَ وَالْفُرُوْجَ وَالْخُمُوْرَ يُرْزَقُوْنَ عَلٰى ذٰلِكَ وَيُبْصَرُوْنَ حَتّٰى يَلْقُوا اللّٰهَ۔

[1] Abu Dawud # 4278.

(رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ)۔

5375 & 5376 Sayyiduna Abu Ubaydah رضی اللہ عنہ and Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "this affair (meaning the religion of Islam) showed up (or began) as prophethood and mercy. Then it will be followed by caliphate and mercy. Then it will be followed by an oppressive monarchy. Then, there will be unprecedented oppression, arrogance and mischief on the earth. People will consider as lawful silk (and wear it without compunction), the vagina (meaning fornication) and wine (of all kinds). In spite of that, they will be given provision and help (against their enemies) till they meet their Lord (on the day of requital)."[1]

COMMENTARY: The word (بدا) or (بدا) is (بدا) appeared or showed itself, or, (بدأ) began.

In this saying, the prophet صلی اللہ علیہ وسلم spoke of the age that Islam will see. The first began with revelation and ended with the death of the prophet صلی اللہ علیہ وسلم. This was the best and most perfect of all phases.

The next was the era of the caliphs and mercy. The caliphs were blessed with the Prophet's صلی اللہ علیہ وسلم company. They were the best of his companions رضی اللہ عنہم. They were responsible for administration and governing the affairs of the Muslims after him. They shouldered the responsibility one after the other and they were known as the kulafa rashideen (the righteous caliphs). Allah showered His mercy, and theirs were days when piety was at its peak. There was peace in the land generally. This period was spread over thirty years. Of these twenty-nine and a half years saw the first four caliphs. The remaining six months were the days of Sayyiduna Hasan رضی اللہ عنہ and caliphs. The whole may be seen here:

(i) Abu Bakr رضی اللہ عنہ became caliph after the death of the prophet صلی اللہ علیہ وسلم in Rabi ul Awwal, 11 AH. While he was on his death bed, he consulted the other senior sahabah (Prophet's Companions) رضی اللہ عنہم and named Umar رضی اللہ عنہ as his successor.

(ii) Umar رضی اللہ عنہ became caliphs in Jumadi ul Thani, 13AH and continued till the end of Dhul HIjjah 23 AH. On the 27th of that month of Christian slave, Abu Lulu (whose name was Firoz) stabbed him while he was leading (as imam) the congregational salah (prayer) of fajr. He was wounded seriously and died of it on 1st Muharram 24AH. He was buried on the same day. Before he died he named (five)[2] distinguished sahabah (Prophet's Companions) رضی اللہ عنہم to consult among themselves and appoint a caliph. They were:

(i) Abdur Rahman ibn Awf رضی اللہ عنہ
(ii) Sa'd ibn Waqqas رضی اللہ عنہ.
(iii) Zubayr ibn Awwam رضی اللہ عنہ
(iv) Talhah رضی اللہ عنہ
(v) Ali رضی اللہ عنہ
(vi) Uthman ibn Affan رضی اللہ عنہ

They chose Uthman as their amir and the third caliphs. His caliphate ended in Dhul Hijjah,

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[1] Bayhaqi in Shu'ab ul eeman # 5616, Darami # 2101.

[2] Lives of caliphs, Ibn Kathir, 233 says six men. (Darul Isha'at Karachi)

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30 AH. ON the 18th of this month numerous rebels and insurgents surrounded his house and martyred him very mercilessly.

One week thereafter, on 25th Dhul Hijjah, 35th AH, the Madinahs pledged allegiance to Sayyiduna Ali ibn Abu Talib رضی اللہ عنہ He was the fourth caliphs. His caliphate ended in Ramadan 40 AH. When Abdur Rahman ibn Muljam wounded him and he died.

Then people pledged allegiance to his elder son Imam hasan رضی اللہ عنہ and he became the Khalifah. However, Amir Mu'awiyah رضی اللہ عنہ, who had maintained opposition to Sayyiduna Ali رضی اللہ عنہ intensified his opposition. When dissension and disunity among muslims grew severe and it was likely that they would shed blood, Imam Hasan رضی اللہ عنہ faded authority and caliphate in favour of Mu'awiyah. رضی اللہ عنہ. This was in Rabi ul Awwal 41 AH.

Thus, caliphate and mercy lasted for thirty years. The righteous caliphs discharged their duties honestly and diligently. They were just and emulated the prophet's صلی اللہ علیہ وسلم example in governing the affair of the state, of religion and of politics. They kept the banner of Islam aloft.

Clearly the merit of the caliphate mentioned in this hadith (tradition) is of the successors of the Prophet صلی اللہ علیہ وسلم Mu'awiyah رضی اللہ عنہ has no part in it at all. His rule is apart from these thirty years that are termed caliphate and mercy (خلافۃورحمۃ)

This caliphate will be succeeded by oppressive monarchy as foretold in the hadith (tradition). Actually the Arabic word (عضی) means 'biting' and it is translated here as oppressive. According to another version this word has different diametrical marks and means 'evil, mischievous, bad mannered.' In this case, the caliphate and mercy will be followed by monarchy. These monarchs will neither fear Allah nor be afraid of reckoning in the hereafter. They will neither sympathize for Allah's creatures nor dispense justice, but will be cruel and give punishment unjustly.

However, this does not mean that there will not be good rulers. There will be exceptions. It is like: (النار کالمعدوم) (the exception is like non-existent) and the picture depicts the overall structure. The hadith (tradition) speaks of the general practice and does not rule out exceptions. For example Umar ibn Abdul Aziz رحمہ اللہ was a just king and his rule was very good for the Muslims. There were others like him.

During the last days, there will be tyranny all round people will be oppressed and there will be unrest. Unworthy people would occupy throne. Life and property will be unsafe and every kind of evil will spread on the land. Indeed, this is what we see today. The plight of the Muslims is miserable. The ulama (Scholars) who ought to be respected are thrown into prisons.

Nearly all Muslims rulers have abandoned jihad (crusade) against enemies of Islam, but do not hesitate to kill their own Muslim subjects to preserve their rule. Some ulama (Scholars) had to declare that whoever call these rulers just will become a disbeliever.

The awliya (saints/ friends of Allah), the righteous and the shaykhs (leading religious scholars), the weak man, women and children are eliminated in the name of religion.

As for killing, the ulama (Scholars) go so far as to say that if Muslims seize a fort of an enemy occupied by thousands of the enemies and there is jut one poor dhimmi among them, then it is absolutely wrong to resort to their killing so that the dhimmi may be spared. This being true. How will those Muslim kings and rulers fare on the day of

reckoning who resort to rampant killing of Muslims simply that they may preserve their rule?

We must realize that this state of affairs (of trials and corruption) is all because of our incompetent rulers. They have shed blood shamelessly. In fact, even the two Haram were not spared and the sacred cities also went through harassing, terrifying experiences.

Allah is the Best Guardian of His creatures and He help the ummah of His Prophet صلى الله عليه وسلم. As for ourselves, we have become neglectful. Every year, every day and, in fact, every moment is worse than the previous one!

WINE BY OTHER NAME

(٥٣٧٧) وَعَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ أَوَّلَ مَا يُكْفَأُ قَالَ زَيْدُ بْنُ يَحْيَى الرَّاوِيْ يَعْنِي الْإِسْلَامَ كَمَا يَكْفَأُ الْإِنَاءُ يَعْنِي الْخَمْرَ قِيْلَ فَكَيْفَ يَا رَسُوْلَ اللّٰهِ وَقَدْ بَيَّنَ اللّٰهُ فِيْهَا مَا بَيَّنَ قَالَ يُسَمُّوْنَهَا بِغَيْرِ اِسْمِهَا فَيَسْتَحِلُّوْنَهَا۔ (رواه الدارمي)

5377. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say "The first thing that will be overturned" - the sub-narrator, Zayd ibn Yahya رحمه الله explained in Islam, "will be as a vessel is overturned, meaning, wine." Someone asked, "O Messenger of Allah, how will that be after Allah has given explicit command about it?" He said, "They will give it a name other than its name and consider it to be lawful."[1]

COMMENTARY: The words 'meaning in Islam. Are interposed by Zayd رضى الله عنه one of the narrators. The word (في) - in) was there but the transmitter missed it. The Prophet صلى الله عليه وسلم was speaking about wine during a sermon or a speech to a gathering. During his discourse, he said, 'the first thing that will be overturned.' (obviously, the subject was wine but since the hadith (tradition) is an extract of the discourse is not mentioned in it, so) the sub-narrator interjected 'wine'

The hadith (tradition) means that in the final days the religious life of the Muslims will be manipulated terribly and their link with religion will become very weak. At that time, he first of the unlawful things that will be used publicly without remorse will be wine. It will be the first of the commands of Islam to be violated. Not only will people consume it, they will give it new names and present various excuses and arguments to make lawful. They will also replace wine and use honey and rice, etc as its ingredients, and say that the wine that Islam has forbidden is made from grapes and vine, and it intoxicates while they use wine made of honey. They will forget that even their contraption intoxicates and attracts the same command as only intoxicant.

(i) If they truly call it lawful then they will become disbelievers because Shari'ah (divine law) had declared it as unlawful in clear words. So, it is disbelief to consider it lawful.

(ii) If they do not truly regard it to be lawful but consume it publicly as if they were drinking what is lawful, then they will not be described as disbeliever but as sinners of gravity).

[1] Darimi # 2100.

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SECTION III اَلْفَصْلُ الثَّالِثُ

STATE OF MUSLIMS IN FUTURE

(٥٣٧٨) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَكُوْنُ النُّبُوَّةُ فِيْكُمْ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ ـ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ خِلَافَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ مَاشَاءَ اللّٰهُ اَنْ تَكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ مُلْكًا عَاضًا فَيَكُوْنُ مَاشَآءَ اللّٰهُ اَنْ يَّكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ يَكُوْنُ مُلْكًا جَبْرِيَّةً فَيَكُوْنُ مَاشَآءَ اللّٰهُ اَنْ يَّكُوْنَ ثُمَّ يَرْفَعُهَا اللّٰهُ تَعَالٰى ثُمَّ تَكُوْنُ خِلَافَةٌ عَلٰى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ قَالَ حَبِيْبٌ فَلَمَّا قَامَ عُمَرُ بْنُ عَبْدِالْعَزِيْزِ كَتَبْتُ اِلَيْهِ بِهٰذَا الْحَدِيْثِ اَذَكِّرُهٗ اِيَّاهُ وَقُلْتُ اَرْجُوْا اَنْ تَكُوْنَ اَمِيْرَالْمُؤْمِنِيْنَ بَعْدَ الْمُلْكِ الْعَاضِّ وَالْجَبْرِيَّةِ فَسَرَّبِهٖ وَاَعْجَبَهٗ يَعْنِيْ عُمَرَبْنَ عَبْدِالْعَزِيْزِ ـ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ ـ

5378. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated on the authority of Sayyiduna Hudhayfah رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said. "Prophethood will remain among you (with its light) as long as Allah wills it to remain. Then, Allah, the exalted. Will take it away and there will be caliphate on the pattern of prophethood as long as Allah wills it is subsist (which is thirty years). Then, Allah the Glorious, will take it away and there will be biting monarchy. It will subsist as long as Allah wills it to remain. Then, Allah the Glorious, will take it away. Then here will be a tyrannical arrogant kingdom that will remain as long as Allah wills it to remain. Then, Allah, the Glorious will take it away. Then there will be caliphate on the pattern of prophethood. (This caliphate refers to prophet Easa علیہ السلام and Mahdi علیہ السلام in the last days.)" Then he did not say anything more.

Habib (ibn Saalim رحمہ اللہ a sub-narrator of this hadith (tradition) - and freedman of Nu'man ibn Bashir) said that when Umar ibn Abdul Aziz رحمہ اللہ became caliph (and he worked on the pattern of prophethood), he wrote to him referring to this hadith (tradition), saying, "I hope you are the amir ul mumineen after the biting monarchy and arrogant kingdom."

This pleased him and he was much delighted - meaning, umar ibn Abdul Aziz رحمہ اللہ (He hoped that the caliphate mentioned in the hadith (tradition) pertained to his caliphate.)[1]

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[1] Musnad Ahmad 4-273, Bayhaqi in Dalail un Nabawi.

بسم الله الرحمن الرحيم

BOOK - XXVI

FITNAH كتاب الفتن

The word (فتن) (fitan) is the plural of (فتنة) fitnah). It is like (محن) (mihan) for (محنة) (mihnah). The word (فتنة) fitnah has many meaning: trial, test, temptation, disgrace, punishment wealth and property children, disease insanity. Labour, lesson, to mislead or to be misled, to like something and to be mad about it, discord. (Also: commotion, disbelief.)
The portion of mishkah beginning from here till the end has been placed by the compiler in the Book Fitan and he has created many chapters in it. We do not understand why he had done it, particularly his inclusion of fadail and Manaqib (merits and excellences or virtues). The merits also contain merit of the righteous caliphs and great sahabah (Prophet's Companions) رضی الله عنهم. If this is done to show that we are there by made to emulate them and are so put though a test , then we might argue that the same thing may be said of the entire book of Mishkah. There is no point in making the book of Fitan specific (from here) Only Allah knows what had driven the compiler of mishkah to do this. What reasons did he have to name the rest of Mishkah from here as Kitab fitan (Book Fitan)?

CHAPTER - I

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET صلی الله علیه وسلم MENTIONED ALL THAT WOULD TRANSPIRE TILL THE LAST HOUR

(٥٣٧٩) عَنْ حُذَيْفَةَ قَالَ قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَامًا مَاتَرَكَ شَيْئًا يَكُوْنُ فِيْ مَقَامِهٖ ذٰلِكَ اِلٰى قِيَامِ السَّاعَةِ اِلَّا حَدَّثَ بِهٖ حَفِظَهٗ مَنْ حَفِظَهٗ وَنَسِيَهٗ مَنْ نَسِيَهٗ قَدْ عَلِمَهٗ اَصْحَابِيْ هٰؤُلَاءِ وَاِنَّهٗ لَيَكُوْنُ مِنْهُ الشَّيْءُ قَدْ نَسِيْتُهٗ فَاَرَاهُ فَاَذْكُرُوْهُ كَمَا يَذْكُرُ الرَّجُلُ اِذَا غَابَ عَنْهُ ثُمَّ اِذَا رَاٰهُ عَرَفَهٗ (متفق علیه)

5379. Sayyiduna Hudhayfah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم stood up among them to deliver an address. While doing it he did not omit anything that had to occur till the last hour. He did not leave at a single thing. Those who did remember, preserved (what he said) and those who could not forgot it. He said, "These companions of Mine (meaning, the sahabah) رضی الله عنهم are aware of it. I have forgotten some of it, but when I see it (happening), I recall it, just as one recalls a face of a person who is away and recognizes him on seeing him."[1]

[1] Bukhari # 6614, Muslim # 23. 2891. Tirmidhi

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TEMPTATIONS UNLIMITED

(٥٣٨٠) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوْبِ كَا لْحَصِيْرِ عُوْدًا عُوْدًا فَاَيُّ قَلْبٍ اُشْرِبَهَا نُكِتَتْ فِيْهِ نُكْتَةٌ سَوْدَاءُ وَاَيُّ قَلْبٍ اَنْكَرَهَا نُكِتَتْ فِيْهِ نُكْتَةٌ بَيْضَآءُ حَتّٰى يَصِيْرُ عَلٰى قَلْبَيْنِ اَبْيَضَ مِثْلُ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَادَامَتِ السَّمٰوٰتُ وَالْاَرْضُ وَالْاٰخَرُ اَسْوَدُ مُرْبَادًّا كَالْكُوْزِ مُجَخِّيًا لَا يَعْرِفُ مَعْرُوْفًا وَلَا يُنْكِرُ مُنْكَرًا اِلَّا مَا اُشْرِبَ مِنْ هَوَاهُ۔ (رواه مسلم)

5380. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Fitnah (or trials) will be cast on the hearts of man as reed mat is woven, stick by stick. (Just as stick follow stick in reed mats so too trials will come to hearts in quick successions). The heart that accepts them has a black dot inserted in it. The heart that rejects them has a white dot inserted in it. So, men will be of two kinds (or their hearts will be white like (white) marble such that trials will not harm them as long as heavens and earth last, and the other will be black and ashy like an upturned vessel that will not recognize what is pious and righteous and not reject that which is evil. But is intoxicated with its passion."[1]

COMMENTARY: Fitnah or trials are what put one's mind and heart and body to worry, grief, toil, fatique and damage. However, others say that they mean wrong and misleading opinions, false ideas, passions and indecent desires. These enter hearts in quick succession or they influence hearts in rapid succession.

According to another version, one seeks refuge in Allah from these trials. It is as one may say while seeking refuge from disbelief and sin (نعوذباللہ) or (معاذاللہ) (we seek refuge in Allah!).

According to a third version, it is repetition or returning of the trials again and again to the heart.

He who is perverse, his heart will accept the trial and temptation. He will be inclined to evil and the trial will fill his heart and accept it as a white cloth accepts any colour.

The mark is like a dot or a blot. It is also said to mean a mark on an opposite colour, like white on black, or black on white.

The word (تصیر) is also read (یصیر) so that in the latter case it will revert to man: men will be of two kinds and in the former case, it reverts to hearts: hearts will be of two kinds.

The heart that accepts temptations will be black and ashy or dust coloured.

FAITH WILL BE REMOVED FROM HEARTS

(٥٣٨١) وَعَنْهُ قَالَ حَدَّثَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدِيْثَيْنِ رَاَيْتُ اَحَدَهُمَا وَاَنَا اَنْتَظِرُ الْاٰخَرَ حَدَّثَنَا اَنَّ الْاَمَانَةَ نَزَلَتْ فِيْ جَذْرِ قُلُوْبِ الرِّجَالِ ثُمَّ عَلِمُوْا مِنَ الْقُرْاٰنِ ثُمَّ عَلِمُوْا مِنَ السُّنَّةِ وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْاَمَانَةُ مِنْ قَلْبِهٖ فَيَظَلُّ اَثَرُهَا مِثْلَ اَثَرِ الْوَكْتِ ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقٰى اَثَرُهَا مِثْلَ اَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهٗ عَلٰى رِجْلِكَ فَنَقِطَ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيْهِ شَيْءٌ وَيُصْبِحُ النَّاسُ يَتَبَايَعُوْنَ وَلَا يَكَادُ اَحَدٌ يُؤَدِّي الْاَمَانَةَ فَيُقَالُ اِنَّ فِيْ بَنِيْ فُلَانٍ رَجُلًا اَمِيْنًا وَيُقَالُ لِلرَّجُلِ مَا

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[1] Muslim # 231-144.

اَعْقَلَهٗ وَمَا اَطْرَفَهٗ وَمَا اَجْلَدَهٗ وَمَا فِيْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ اِيْمَانٍ۔ (متفق عليه)

5381. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم told them two things (about trust[1] and events during the time of fitnah). He had seen one of these happen and awaited the other. He said that faith (or trust) had penetrated deep into the roots of man's hearts. Then (with its light) they gained knowledge of the Quran. Then, they gained knowledge of the sunnah (Holy Prophet's practice). Then he told them about the taking away of trust (meaning, the withdrawal of the fruit and blessing of faith and there being damage in it). And, he said to them, "A man will sleep (as he does or is neglectful) and trust will be withdrawn from his heart, but its mark (which is the fruit of faith) will become like a spot. When he sleep again, it will be withdrawn and its trace will become like a blister similar to what happens when you drop live coals on your foot and a water blister grows and you observe it swollen but nothing is inside (other than noxious pus). People will arise in the morning and engage in mutual buying and selling contracts but scarcely any will honour his trust. It will be said (because of the very deterioration), 'There is a trustworthy man among such and such a tribe!' Or, it will be remarked by them. "How intelligent, wise, excellent, soft spoken a man he is!' But, he will not have in his heart so much faith as a grain of mustard seed."[2]

COMMENTARY: The word (امانة) – trust is either what is generally understood by it which is not to betray anyone, or it is the responsibilities imposed by Shari'ah (divine law) on everyone which are commands, duties, and teachings of Islam that must be obeyed and practiced. This meaning of amanah (trust) (امانه) is as in the verse of the noble Quran:

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ الخ

{We did offer the trust to the heavens and the earth....} (33: 72)

Nevertheless, in both these meanings, the essence is (ایمان) eeman (faith). So, we might say to make it clear that the word (امانة) – (trust) means (ایمان) faith in this discourse. Indeed, this is what the concluding words of the hadith (tradition) bring out 'will not have in his heart so much faith as a mustard seed.' This is also clear in the words of hadith (tradition); 'but scarcely any will honour his trust! Here too the same explanation holds good.

The two things or traditions that the Prophet صلی اللہ علیہ وسلم mentioned include the first: Allah sent down faith and trust for the guidance of mankind and made the heart its receptacle. The light and jewel of faith descended first in man's heart and made itself firm and strong there. It made the path to act on the Quran and sunnah (Holy Prophet's practice) bright and clear. Man learnt the commands and rulings from the Quran. These are fard (compulsory) (absolute obligatory), wajib (obligatory) (obligatory), masnun and mubah (conceded) (according to Prophet's صلی اللہ علیہ وسلم practice and the permitted), or the forbidden or the disliked.

Then, the same light brightened the reality of the Prophet's صلی اللہ علیہ وسلم sunnah (Holy Prophet's practice) and its truth fullness. Thus, whatever the words and deeds of the Prophet صلی اللہ علیہ وسلم explained and made clear of the teachings of Allah's Book should be accepted without demur and abided by to put them into practice. It is clear from this that

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[1] See commentary: trust refer to faith.

[2] Bukhari # 6497, Muslim # 23. 2891.

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Allah created the light of guidance and decided to bestow it on mankind even before He revealed His book and sent His Messengers. He first created the light of guidance and decided to let His creatures attain the high stations of honour and goodness though this light of guidance. After that, He sent down (revealed) His Book to the world, and sent His Messengers and Prophets عليهم السلام. those of mankind who were destined to be guided and blessed by Allah and were enabled to accept the truth, they were fortunate to benefit from the Book and the sunnah (Holy Prophet's practice).

Then they knew the Quran and then the sunnah (Holy Prophet's practice). This was meant also to declare the glory and might of faith and trust. Though Allah had sent down light of guidance (which is faith and put it into the hearts of men) yet He then sent down His book and sent His Messengers to make it more emphatic and perfect.

Anyway, this far is the first of the two traditions that the Prophet صلى الله عليه وسلم related to his sahabah (Prophet's Companions) رضى الله عنهم. And, Hudhayfah رضى الله عنه said that he observed its proof with his own eyes. In the time of the Prophet صلى الله عليه وسلم and during his companionship, the sahabah (Prophet's Companions) رضى الله عنهم were true practical evidences of this saying.

The second hadith (tradition) about the coming down of trust and its being withdrawn turned out to be true after the blessed time of the Prophet صلى الله عليه وسلم.

The words about a man sleeping mean his normal sleep of his neglect. He may neglect the Quran, remembrance of Allah or abiding by the sunnah (Holy Prophet's practice).

A mark may be a speck or a spot, left by anything that disappears. It might be of a tinge different from the original colour. When anyone neglects some radiance (of faith). The neglectful person will feel that nothing but a speak of faith remains in his heart.

When he is again neglectful and commits more sin, the remaining light of faith will disappear from his heart. Then only a tiny speck will remain there, like a blister or corn (that grows on the skin of hand from overwork). Thus, the tiny speck may remain but, like a blister or corn, it will have nothing inside. It will have no faith at all. The person may appear good and useful but will have no goodness and piety in him, nothing that might improve his next life.

The example shows that the claimants to Islam in the time foreseen will have very week faith but the light of faith and trust will remain in their hearts so some extent at least, even like a blister (or corn). As for the mark described in the hadith (tradition) as (الوكت) and (المجل). The latter may be larger than the former but it has nothing inside but filth. This is why it has been mentioned the second time though it is large than (مجل) which is mentioned after the first sleep.

According to another explanation, when anyone is neglectful, some faith goes out of his heart leaving (الوكت) a speck, when he is neglectful a second time, a larger portion of the heart loses faith, so (المجل) a blister (or corn) grows and it represents a larger loss.

Another explanation is that the first neglect does not lose all of faith or trust or only a speck or (الوكت) appears. The second neglect washes off the remaining faith and the space so created is filed by (المجل) or a blister. It is (larger but) of a lesser degree than (الوكت) or speck which indicates that some faith does remains in the heart.

The concluding words that he will not have in his heart faith so much as a grain of mustard seed; could mean one of two things:

(i) He has no faith at all.

(ii) He lack perfect faith. People will laud him a intelligent and wise but will not praise one who is very knowledgeable and excellent and is righteous in his deeds.

Hence, the real thing is faith and purity of thought and deeds. Without these things a person's other worldly capability are meaningless, no matter much he is praised.

RETIRE AWAY FROM PEOPLE DURING FITNAH

(٥٣٨٢) وَعَنْهُ قَالَ كَانَ النَّاسُ يَسْأَلُوْنَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ وَكُنْتُ اَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ اَنْ يُدْرِكَنِيْ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّا كُنَّا فِيْ جَاهِلِيَّةٍ وَشَرٍّ فَجَائَنَا اللّٰهُ بِهٰذَا الْخَيْرِ فَهَلْ بَعْدَ هٰذَا الْخَيْرِ مِنْ شَرٍ قَالَ نَعَمْ قُلْتُ وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ نَعَمْ فِيْهِ دَخَنٌ قُلْتُ وَمَا دَخَنُهُ قَالَ قَوْمٌ يَسْتَنُّوْنَ بِغَيْرِ سُنَّتِيْ وَيَعْدُوْنَ بِغَيْرِ هَدْيِيْ تَعْرِفُ مِنْهُمْ وَتُنْكِرُ قُلْتُ فَهَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ دُعَاةٌ عَلٰى اَبْوَابِ جَهَنَّمَ مَنْ اَجَابَهُمْ اِلَيْهَا قَذَفُوْهُ فِيْهَا قُلْتُ يَا رَسُوْلَ اللّٰهِ صِفْهُمْ لَنَا قَالَ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُوْنَ بِاَلْسِنَتِنَا قُلْتُ فَمَا تَأْمُرُنِيْ اِنْ اَدْرَكَنِيْ ذٰلِكَ قَالَ تَلْزَمُ جَمَاعَةَ الْمُسْلِمِيْنَ وَاِمَامَهُمْ قُلْتُ فَاِنْ لَمْ يَكُنْ لَّهُمْ جَمَاعَةٌ وَلَا اِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْاَنْ تَعَضَّ بِاَصْلِ شَجَرَةٍ حَتّٰى يُدْرِكَكَ الْمَوْتُ وَاَنْتَ عَلٰى ذٰلِكَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ قَالَ يَكُوْنُ بَعْدِيْ اُمَرَاءُ لَا يَهْتَدُوْنَ بِهُدَايَ وَلَا يَسْتَنُّوْنَ بِسُنَّتِيْ وَسَيَقُوْمُ فِيْهِمْ رِجَالٌ قُلُوْبُهُمْ قُلُوْبُ الشَّيَاطِيْنِ فِيْ جُثْمَانِ اِنْسٍ قَالَ حُذَيْفَةُ قُلْتُ كَيْفَ اَصْنَعُ يَا رَسُوْلَ اللّٰهِ اِنْ اَدْرَكْتُ ذٰلِكَ قَالَ تَسْمَعُ وَتُطِيْعُ الْاَمِيْرَ وَاِنْ ضُرِبَ ظَهْرُكَ وَاُخِذَ مَالُكَ فَاسْمَعْ وَاَطِعْ۔

5382. Sayyiduna Hudhayfah رضی اللہ عنہ narrated: people used to ask Allah's Messenger صلی اللہ علیہ وسلم about good but I kept asking him about evil lest it may overtake me (How may I recognize them and preserve myself?) So, I submitted, "O Messenger of Allah, we were through the jahiliyah (ignorance period) and evildoing, but Allah brought to us (through you) this good (guidance and light of Islam). Is any evil likely to recur after this good? He said, "yes," So, I asked 'will after that evil there would be any good?" He said, "Yes, but that would be feeble." I asked, 'And what is the feebleness" He said, "There will be people who will pursue a practice other than mine (sunnah (Holy Prophet's practice)) and guide other on a path other than the own shown by me. (They will adopt a character and life other than mine.) You wil find among them the religious as well as the irreligious." I asked, "Will this good be followed by any evil?" He said, "Yes! There would arise people who would stand at the gates of hell and invite the other creatures (to themselves). And those who respond to them, they will cast them into hell." I submitted, "O Messenger of Allah, describe them to us." (will they be Muslim or non Muslim) He said, "They will be our people (like us and of our community) and will speak in our tongue (or, as we do and will know the Quran and hadith (tradition) but will be bereft or piety

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and goodness)." I asked "then, What do you command me if I find that time? He said, "Stick to the community of the Muslims and their imams (and obey the Book and the sunnah (Holy Prophet's practice))." I asked, "what should I do if they have no community and no imam (but they are divided into different sects and have separate imams for each)?' He said, "(You must ignore all of them and) withdraw from all those sects even if that compels you to cleave to the root of a tree (and seclude yourself in a desert and endure severe hardship eating grass and leaves) till death comes to you while you are in that state."

According to the version by Muslim: He (the Prophet صلى الله عليه وسلم said, "After my death, there will arise leaders (kings rulers, etc) who will not follow my (right) guidance and not my sunnah (Holy Prophet's practice) (and will not abide by the Book and sunnah (Holy Prophet's practice)). Also, such men will appear whose hearts will be the hearts of devils though they have human bodies." (Their appearances would be like human beings but their deeds and character will be devilish)

Sayyiduna Hudhayfah رضى الله عنه said that he asked, "How may I conduct myself if I find myself in that situation. O Messenger of Allah?" He said, "Listen to the amir (whoever is the ruler) and obey him (unless you are commanded to disobey the Shari'ah (divine law)). Even if he beats your back and confiscates your property, you must continue to listen and obey."[1]

COMMENTARY: The word (شر) evil encompasses fitnah (trails, temptations, corruptions), lethargy in worship. Spread of evil and innovation And the word (خير) good is the opposite of it.

In the words 'jahiliyah (ignorance period) and evil doing the latter is appended as an explanatory word. Hudhayfah رضى الله عنه recalled the age of ignorance and showed apprehension lest they revert to those days.

The word feeble is used for (دفن) which is smoky, dusky, Good after evil will not be clear but hazy to he eyes and so feeble in appearance. People's hearts will not be clear and sincere as they were in early Islam. Their beliefs will be obscure and impaired and their deeds will not be righteous. The rulers will be unjust, not as the earlier rulers were, and they will not be sincere and servants of Islam. Bad deeds and wickedness will be rife and bid'ah (innovation) will be common. Wicked people will infiltrate among the pious and the innovators with the abiders by the sunnah (Holy Prophet's practice).

Those people will mingle their deeds, bad with good and they will have differing traits. Their lives will be made up of bad deeds as well as good deeds.

THE FIRST EVIL: Some authorities suggest that the first evil to crop up after Islam is the fitnah and civil strife that resulted in the martyrdom of Uthman ibn Affan رضى الله عنه. Then, the good that followed is the time of Uamr ibn Abdul Aziz رحمه الله. The words 'you would find among them the religious and the irreligious refer to the rulers and kings after Umar ibn Abdul Aziz رحمه الله. There were some who abided by the Book and the sunnah (Holy Prophet's practice) in their private lives as well as while managing the state. Some there were who did good work sometimes but succumbed to passion at other times and their objective was to retain their power over the state.

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[1] Bukhari # 3606, Muslim # 51. 1848, Ibn Majah # 3978.

Some other authorities suggest that while the first evil that cropped up was indeed the rebellion against Uthman رضی اللہ عنہ and the unrest after his martydram, the second good was the peace concluded between Mu'awiyah رضی اللہ عنہ and Imam Hasan رضی اللہ عنہ. The (دخن) or feebleness or the hazy period is the bad things that arose in the ties of Mu'awiyah رضی اللہ عنہ through some amirs, like Ziyad's mischief in Iraq.

The people who will stand at the gates of hell are those who will tempt others and deceive them into wrong-doing. The Prophet صلی اللہ علیہ وسلم said that one who invites to evil and one who responds to the invitation will both be cast into hell. Every kinds of temptation is like one standing at the gate of hell inviting others to it. Every kind of deception is said to represent the gate of hell.

Some authorities say that the people who will invite others to sin are they who seek power and authorities over the state. To achieve that, they will create dissension and deceive people to support them. In this way they will become powerful enough to seize the reins of the state. The Khawarij and the Rawafid were created towards this end. These people will possess no qualification to rule over the state.

As for their standing at the gate of hell to invite people to it, this is an allusion to the consequence. They will invite to sin and disobedience and those who responds will go to hell with them. It is in this sense that they are standing at the gate of hell and inviting others to it. This manner of speaking follows the style of the Quran in its verse:

إِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا

{Surely those who devour the possessions of the orphan wrongfully, devour fire in their bellies...} (4: 10)

OBEY RULER: The meaning of the concluding words of the version of Muslim is that if you live in a country that is ruled by Muslims and their ruler or amir is in authority, then however much you are persecuted and your property is confiscated, you must (continue to obey) and not rebel against the ruler. You must not open the gate to mischief and corruption. Rather, you must endure and show patience. You must never disobey the imam and never disrupt the working of the state. However, one must not perpetrate anything that Shari'ah (divine law) disallow unless one is compelled. But, evening this case if one disobeys at the risk of one's life and does not what Shari'ah (divine law) does not permit, then that is a very good things on his part.

The final words emphasise that the imam(leader) must be heard and obeyed.

TAKE PRECAUTIONARY MEASURE THROUGH GOOD DEEDS BEFORE FITNAH ARISES

(۵۳۸۳) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالْاَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِيْ كَافِرًا وَ يُمْسِيْ مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيْعُ دِيْنَهٗ بِعَرَضٍ مِّنَ الدُّنْيَا (رواه مسلم)

5383. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Hasten to perform good deeds before trails arise like bits of a dark night. (their result will be that) a man will arise in the morning as a believer but will turn a disbeliever in the evening. He will be a believer in the evening only to awake in the morning as a disbeliever. He will sell away his religion for a paltry sum of

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worldly property."[1]

COMMENTARY: We must hasten to doing good deeds because the situation in the world is never static. Conditions keep changing and there might arise obstructions. So we must seize every opportunity to do good deeds and very many of them.

The fitnah are compared to bits of a dark night to say that they will arise undetected. No one will know why and how they arise and how they will be averted. So, before they come, we must strengthen our religious life with good deeds.

That a believer in the morning will become a disbeliever in the evening and the believer in the evening will become a disbeliever in the evening could refer to a real disbeliever or one resembling a disbeliever in the way he conducts himself. Or, it could refer to one who is ungrateful for the blessings he receives. (Arabic Kafara also means ungrateful as it implies a disbeliever).

Some scholars have interpreted it to mean that some people will wake up and believe in the lawful and unlawful as declared by Allah, but as the day wears out they will begin to waver and by evening reverse their belief and the lawful will become unlawful and the unlawful will become lawful. The same may be presumed of the second phrase: 'will be a believer in the evening but wake up in the morning in disbelief.'

The message of the hadith (tradition) is that the masses will be hesitant in matters of religion and Shari'ah (divine law), being misled by the so-called intelligentsia and self-styled scholars and worldly leaders. Mazhar said that it will be because of division among Muslims ethnicity, hatred and bloodshed. They will consider these things lawful if perpetrated on their opponents. Besides, their rulers will be tyrannical and kill their subjects, impound their properties and rape their woman. They will consume wine and commit unlawful act... The ulama (Scholars) soo (علماء سوء) or the evil scholars will give a clean chit to the tyrannical rulers. Furthermore, the ignorance among the common man about religious laws will aggravate the situation for they will not know the permitted and forbidden in day to day affairs in commerce and in mutual dealings.

Shaykh Abdul Haq رحمه الله has said that such a situation will arise because people will associate themselves with worldly minded rulers and rich people in order to achieve their selfish ends. They will be proud of their association with them as their stooges. Because of this, they will be compelled to support them even against religious laws.

In the same way, a person may regard another life and property as sacred in the morning but by evening he may change his views to consider them as lawful. This about turn of his belief pushes him into unbelief. But, this interpretation is not strong.

WITH DRAW INTO SECLUSION WHEN TRIALS & MISCHIEF SPREAD

(٥٣٨٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَكُوْنُ فِتَنٌ اَلْقَاعِدُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ وَالْقَائِمُ فِيْهَا خَيْرٌ مِّنَ الْمَاشِيْ وَالْمَاشِيْ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ فَمَنْ وَجَدَ مَلْجَأً اَوْ مَعَاذًا فَلْيَعُذْ بِهٖ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَ يَكُوْنُ فِتْنَةٌ اَلنَّائِمُ فِيْهَا خَيْرٌ مِّنَ الْيَقْظَانِ وَالْيَقْظَانُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ وَالْقَائِمُ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ مَنْ وَجَدَ مَلْجَأً اَوْ مَعَاذًا فَلْيَسْتَعِذْ بِهٖ۔

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[1] Muslim # 186-118.

5384. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There will come a series of trial during which the sitter will be better than the standing person. He who keeps standing will be better than he who walks while he who is walking will be better than he who runs (or rides). He who glances at them (the trails) will be attracted to them. So, he who finds a refuge or a place of deliverance from them should retire to it (or, if anyone offers him protection then he must avail of it)."[1]

According to another version: He said, "There will arise a commotion during which one who is sleeping will be better than one who is awake. And one who keeps awake will be better than who is standing. And one who is standing will be better than one who is running. So, he who finds a refuge or a means of deliverance from it (the trial) should retire to it (the refuge)."[2]

COMMENTARY: The person who sits is farther from the trial than one who is standing and who can observe it and hear it. Or, he who sits has no part to play in the mischief going around while he who is standing might have some vague inclination to it.

As for one who glances at the trial, he pays attention to it and approaches it, so he will be attracted to it and tempted to join. So, one must keep away from it as far as possible.

(٥٣٨٥) وَعَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهَا سَتَكُوْنُ فِتَنٌ اَلَا ثُمَّ تَكُوْنُ فِتْنَةٌ اَلَا ثُمَّ تَكُوْنُ فِتْنَةٌ اَلْقَاعِدُ خَيْرٌ مِّنَ الْمَاشِيْ فِيْهَا وَالْمَاشِيْ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ اِلَيْهَا اَلَا فَاِذَا وَقَعَتْ فَمَنْ كَانَ لَهٗ اِبِلٌ فَلْيَلْحَقْ بِاِبِلِهٖ وَمَنْ كَانَ لَهٗ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهٖ وَمَنْ كَانَتْ لَهٗ اَرْضٌ فَلْيَلْحَقْ بِاَرْضِهٖ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ مَنْ لَّمْ تَكُنْ لَّهٗ اِبِلٌ وَلَا غَنَمٌ وَلَا اَرْضٌ قَالَ يَعْمِدُ اِلٰى سَيْفِهٖ فَيَدُقُّ عَلٰى حَدِّهٖ بِحَجَرٍ ثُمَّ لِيَنْجُ اِنِ اسْتَطَاعَ النَّجَاءَ اَللّٰهُمَّ هَلْ بَلَّغْتُ ثَلٰثًا فَقَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ اُكْرِهْتُ حَتّٰى يُنْطَلَقَ بِيْ اِلٰى اَحَدِ الصَّفَّيْنِ فَضَرَبَنِيْ رَجُلٌ بِسَيْفِهٖ اَوْ يَجِيْءُ سَهْمٌ فَيَقْتُلُنِيْ قَالَ يَبُوْءُ بِاِثْمِهٖ وَاِثْمِكَ وَيَكُوْنُ مِنْ اَصْحَابِ النَّارِ۔ (رواہ مسلم)

5385. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Soon, there would arise a turmoil. Behold! A turmoil would arise - a great one! (Muslim would be involved in in-fighting). During it, one who sits will be better than one who walks. And one who walks will be better than one who runs. Know! When it happens, he who has camels, must remain with his camels. He who has sheep, must remain with his sheep. And, he who has land, must stay at his land." A man asked, "O Messenger of Allah, do tell us what if one has no camels, no sheep and no land?" He said, "He should take hold of his sword and strike its edge on a stone (and thus destroy his weapons so that he does not take part in the killing). Then, if he can, he must get away (from the turmoil so that he takes no part in it). O Allah, I have conveyed (Your commands to your creatures)! O Allah, I have

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[1] Bukhari # 3601, Muslim # 10-2886, Tirmidhi # 2894, (2201) Abu Dawud # 4259, Musnad Ahmad # 20434.

[2] Muslim # 13-2886, 12-2886, 2887

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conveyed! O Allah, I have conveyed!" A man submitted, "Tell me, O Messenger of Allah, I am compelled to join one of the (warning) parties and someone strikes me with his sword, or an arrow darts at me and kills me?" He said, "He will suffer the punishment of his sin and yours and be among the inmates of hell."[1]

COMMENTARY: The ulama (Scholars) have different opinions on what the rest of the Muslims must do when same of them divide into two factions and engage in killing each other. Some of them assert that is not allowed to any one them to join either of the factions to kill and to fight. Rather it is wajib (obligatory) to keep away and be unbiased. They cite this hadith (tradition) and other ahadith (tradition) of the same purport. Sayyiduna Abu Bakr رضی اللہ عنہ and some other sahabah (Prophet's Companions) رضی اللہ عنہم held the same opinion.

Sayyiduna Ibn Umar رضی اللہ عنہ maintained that one must not begin massacre but if others resort to it then it is necessary to defend oneself.

A majority of the sahabah (Prophet's Companions) رضی اللہ عنہم and tabi'un contend that if dissension arises among Muslims and they have recourse to shedding blood of each other, then they should support the faction that is just and on the right course. They should fight the transgressor or the rebel against the imam. If this is not done, trouble will spread and the wrong doer gets bold. This is as the Quran says:

وَإِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا الخ

{And if two parties of the believers fight...} (49: 9)

This verse says explicitly that if two sections of Muslim contend against each other, effort must be made to reconcile them and they should be made to cease fighting. But, if one of the parties persists in fighting and transgresses, then force should be used against it to make it see reason and stop. It should be compelled to return to the right course.

As for the words about the sin being on the wrong doer, two interpretations are suggested for those words.

(i) That person will bear two sins, one for killing you and if you had killed him the sin for that too because you were compelled to fight.

(ii) That person will bear two sins: one for his hatred of the Muslim and because of which he kills you, and for killing you.

After saying, That man will join the inmates of hell." the prophet صلی اللہ علیہ وسلم did not say, "You will enter paradise." He let that be understood as a foregone conclusion.

(٥٣٨٦) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ أَنْ يَّكُوْنَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِيْنِهٖ مِنَ الْفِتَنِ۔ (رواه البخاری)

5386. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Soon (a time will come when) a Muslims will drive to the tops of the mountains and such places where rain pours, fleeing with his religion from turmoil."[2]

COMMENTARY: This hadith (tradition) also advises the Muslims to get away from people

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[1] Muslim # 12-2886.

[2] Bukhari # 19.

when dissension spreads and it becomes difficult to preserve ones religion. One must keep apart from the people as far as possible. And entire with one's sheep, away from them where water is available and must subsist on the milk of the sheep.

TURMOIL LIKE DOWN POUR

(٥٣٨٧) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ اَشْرَفَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اُطُمٍ مِنْ اٰطَامِ الْمَدِيْنَةِ فَقَالَ هَلْ تَرَوْنَ مَا اَرٰى قَالُوْا لَا قَالَ فَاِنِّيْ لَاَرَى الْفِتَنَ تَقَعُ خِلَالَ بُيُوْتِكُمْ كَوَقْعِ الْمَطَرِ۔ (متفق علیه)

5387. Sayyiduna Usmah ibn Zayd رضی اللہ عنہ narrated that (one day) the Prophet صلی اللہ علیہ وسلم went up (to the roof of) an elevated house and asked (his sahabah) رضی اللہ عنہم, "Do you see that which I see?" They submitted, "No (we do not see)." He said, "I see the strife (and unrest) dropping on your house just as rain falls."[1]

COMMENTARY: The words in the hadith (tradition) (اطم) means peak of a mountain, a fortress or an elevated house, a lofty home. Here, the plural from refers to the high houses and fortresses in the outskirts of Madinah where the Jews lives. One day, he went up the roof of one of these buildings. There he asked the question and spoke the words mentioned in the hadith (tradition).

Allah revealed to him then that the fitnah (trials, commotion) were very near. According, the people might take precautionary measures to save themselves.

This should be counted among the miracles of the prophet صلی اللہ علیہ وسلم whatever he said came out to be true.

DESTRUCTION OF THE UMMAH AT HANDS OF QURAYSH YOUTH

(٥٣٨٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلَكَةُ اُمَّتِيْ عَلٰى يَدَيْ غِلْمَةٍ مِّنْ قُرَيْشٍ۔

(رواه البخاری)

5388. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, The destruction of my ummah will take place at the hands of some young man of the Quraysh."[2]

COMMENTARY: The words, 'ummah' in this hadith (tradition) refers to the sahabah (Prophet's Companions) رضی اللہ عنہم and the ahl ul bayt رضی اللہ عنہ (meaning, the people of the Prophet's صلی اللہ علیہ وسلم household). They were the best members of this ummah.

The word (علمة) ghilimah) is the plural of (غلام) – ghulam).It means young people' But, Sarah (صراح) defines it as a boy. The world (غلام) is derived from (علم) and (اغتلام) which mean 'passion,' 'sexual desire.' However, in this hadith (tradition) (علمة) means youth of young age. They are not serious but are wayward. They do not respect their elders, learned man and the wise and dignified people. The Prophet صلی اللہ علیہ وسلم referred to these young men of the Quraysh when he said that destruction of his ummah will come at their hands. They martyred Sayyiduna Uthman رضی اللہ عنہ Sayyiduna Hasan رضی اللہ عنہ and Sayyiduna Husayn رضی اللہ عنہ. They were the means of their destruction. They created mischief in the ummah, divided its members and oppressed them.

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[1] Bukhari # 6378, Muslim # 9-2885.

[2] Bukhari # 3605.

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It is stated in Majma ul Bihar that Sayyiduna Abu hurayrah رضی اللہ عنہ recognizes these men specifically to whom the Prophet صلی اللہ علیہ وسلم had referred in this saying of his, but he did not name them so that mischief might not arise. They were the youth of Banu Umayyah like Abdullah ibn Ziyad, Hajj (pilgrimage)aj ibn Yusuf who was the chief of the amirs (governors) of Abdul Malik ibn Marwan, Sulayman ibn Abdul Malik and his offspring. They were so much cruel that they resorted to unlimited persecution of the members of the Prophet's صلی اللہ علیہ وسلم household, some of whom were martyred. Many senior and high ranking sahabah (Prophet's Companions) رضی اللہ عنہم were slain mercilessly. There was so much bloodshed and loss of property that the earth and the heavens trembled.
The nefarious and evil deeds of these people are recounted in history in detail.

(٥٣٨٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ قَالُوْا وَمَا الْهَرْجُ قَالَ الْقَتْلُ۔ (متفق علیہ)

5389. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Soon time will become short (coming rapidly one after the other). Knowledge will be removed. Turmoil will spread. Niggardliness will be put (in hearts) and harj will become common (all over). They (the sahabah) رضی اللہ عنہم asked, "And what is harj?" He said, killing (each other)."[1]

COMMENTARY: That time will become short implies that the last Hours will be very near and the earth's life would be over. Or it implies that people of different times would be close to each other as far their bad habits, evil ways and sins are concerned. The bad people of every time will be close to each other in their wickedness. Times will be close to each others and will resemble each other, so that the one following will repeat the evils of the past time. It could also means that a time will come when rulers will not retain their rule for long. They will replace each other in quick succession though revolutions or other factors. Some scholars say that during the last era people will have short lives. It is also possible that the words are figure of speech for blessing being removed from time because of many sins being committed. If people neglect religion, do not fear Allah and do not care about the hereafter, then blessings are removed from time. Days and night will pass swiftly and year will be rolled up into short durations. People will complain always of little time on hand. This interpretation is supported also by the hadith (tradition). 'During the last days time will pass rapidly so that a year will be like a month, a month like a week and a week like a day;
Knowledge will be withdrawn by taking away sincere, righteous scholars who possess true knowledge. In this way, true knowledge will not be available to anyone. Beside there will be much confusion in this field so that it will be difficult to distinguish the false evil scholars. It will seen all round that the light of knowledge has been extinguished and darkness of ignorance and foolishness will replace it.
In the final times, miserliness will become very common, like a catching malady. It will reach such heights that industrialists and traders will heard their products and merchandise. The words about niggardliness being put do not speak about this trait being in the nature of man. In fact, in every era man has had this weakness in him but this does

[1] Bukhari # 85, Muslim # 11-157.

not imply that no one can suppress this characteristic. This is also supported by this verse of the Quran:

وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

{And whosoever is saved from the avarice of his own soul, so these they are the prospers} (59: 9)

This makes it clear that pure soul did exist in the past. They exist now, and they will exist in the future, too. It is a different thing that their numbers keep decreasing in every age.

Harj is to get involved in fitnah and evil. The saying (هرج الناس) means that people have fallen into turmoil and strife. They are also lost into the labyrinth of killing and mischief and have fallen into the trial of not being able to pick out the good from the bad.

Therefore, in this saying harj means particularly manslaughter because of dissension among the Muslims. It is the muual distrust and dislike of the Muslims for each other and their inability to distinguish good bad deeds because of which the killing spreads wildly.

LIMITLESS TURMOIL & KILLING

(٥٣٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ لَا يَدْرِي الْقَاتِلُ فِيْمَ قَتَلَ وَلَا الْمَقْتُوْلُ فِيْمَ قُتِلَ فَقِيْلَ كَيْفَ يَكُوْنُ ذٰلِكَ قَالَ الْهَرْجُ الْقَاتِلُ وَالْمَقْتُوْلُ فِي النَّارِ۔ (رواه مسلم)

5390. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, By him in whose Hand is my soul! The world will not end till there comes a day to mankind when the killer does not know why he killed (his victim) and the slain one does not know (or his heirs do not know) why he was slain." He was asked, "How can that be? He said, "Al-Harj (or turmoil will arise). The slayer and the slain will (both) go to hell."[1]

COMMENTARY: People of that time (to come) will have no fear at all of the gravity of mischief, civil strife, killing and evil. The killer will have no reason for killing anyone and the person killed and his heirs will not know why he was killed. Blood would be shed profusely for not a just cause... If we ponder, has not this savagery begun to be practiced? This will happen because of harj. It means ignorance, unrest, rule of the mischievous and disrespect for law.

Both killers and the killed will go to hell because both of them will have common intention: to kill. The slain will not be innocent but he will have missed his chance kill and may have erred in his moves into falling prey to the killer. So, each of them would be motivated to kill the other and will be equally guilty. However, if the victim has no foolish reasons to kill and does not ignore the difference between truth and falsehood but commits an error of judgment in deciding to kill then the foregoing statement does not include him. Thus if the slain person had decided to kill the other for religious and valid reasons though he had erred in his judgement than he will not be liable to punishment merely because of his resolve to kill. Any one who errs in making a decision is not held responsible. If a person resolves to commit sin and sticks to his resolve then he is a sinner though he may not have committed it physically.

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[1] Muslim # 56. 2908.

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KEEPING TO RELIGION DURING TURMOIL

(٥٣٩١) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِبَادَةُ فِي الْهَرْجِ كَهِجْرَةٍ إِلَيَّ۔

(رواه مسلم)

5391. Sayyiduna Maqil ibn Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To engage in worship during turmoil and period of unrest among Muslims) is like emigrating to me (in terms of reward)."[1]

COMMENTARY: The person who preserves himself from fitnah, its ignorance and darkness and devotes himself to worship of Allah will get the same reward as to Madinah from Makkah to join the Prophet صلی اللہ علیہ وسلم before the liberation of Makkah.

ENSURING OPPRESSION KNOWING THE FUTURE WILL BE WORSE THAN THE PRESENT

(٥٣٩٢) وَعَنِ الزُّبَيْرِ بْنِ عَدِيٍّ اَتَيْنَا اَنَسَ بْنَ مَالِكٍ فَشَكَوْنَا إِلَيْهِ مَانَلْقٰى مِنَ الْحَجَّاجِ فَقَالَ اصْبِرُوْا فَإِنَّهٗ لَايَاْتِيْ عَلَيْكُمْ زَمَانٌ إِلَّا الَّذِيْ بَعْدَهٗ اَشَرُّ مِنْهُ حَتّٰى تَلْقَوْا رَبَّكُمْ سَمِعْتُهٗ مِنْ نَّبِيِّكُمْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه البخاری)

5392. Sayyiduna Zubayr ibn Adiy رحمہ اللہ narrated that they went to Sayyiduna Anas ibn Maalik رضی اللہ عنہ and complained to him of the cruelty and injustice of Hajj (pilgrimage)aj (ibn Yusuf). He said, "Be patient, because whatever time follows will be worse than the time that has come to you. (So, the next rulers may be worse than Hajj (pilgrimage)aj. Endure) till you meet your Lord. (He will punish the oppressors.) I had heard this from your prophet صلی اللہ علیہ وسلم."[2]

COMMENTARY: The saying that the 'time to follow will be worse' may be interpreted to mean 'mostly the time to follow will be worse than the present.' This is because there are exceptions to the axiom, for instance after Hajj (pilgrimage)aj, Umar ibn Abdul Aziz رحمہ اللہ was one of the rulers. His time was very good, and Sayyiduna Eesa علیہ السلام will come later as will Sayyiduna Mahdi رضی اللہ عنہ. Further, 'time to follow...' refers to the time between Hajj (pilgrimage)aj and the dajjal (the great deceiver), excluding the days of Sayyiduna Easa علیہ السلام and Sayyiduna Mahdi. رضی اللہ عنہ

Moreover, this hadith (tradition) means to comfort the ummah and to encourage them to show patience. They must consider what is available as a blessing and seize the opportunity to do good for the next world. They may not get even this much opportunity in future.

Some scholars say that the hadith (tradition) speaks of every time that will follow its preceding time, as being worse except the time of Sayyiduna Eesa علیہ السلام, because every other time has been, or will be, worse, in some way or other or in one or the other place through weakness in knowledge or performance, or lack of sincerity of steadfastness.

The time after the death of the Prophet صلی اللہ علیہ وسلم began to get worse than the previous

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[1] Musnad Ahmad 5-25, Muslim # 13. 2948, Tirmidhi # 2201 (2208), Ibn Majah # 3985

[2] Bukhari # 7068.

and even the pure and sincere sahabah (Prophet's Companions) رضی اللہ عنہم sensed a change in their hearts after the burial of the Prophet صلی اللہ علیہ وسلم.

Some of the religious elders recounted their experiences. Sometimes they got an inclination to commit a sin which they dismissed. When they experienced the same inclination much later, they could not get it out of their minds as easily as they had done previously. If we think of the reason for it, one only thing is that this happens because of our being very far away from the radiance of the time of the Prophet صلی اللہ علیہ وسلم. The more the time passes away from it, the more the darkness of sin that covers us.

SECTION II اَلْفَصْلُ الثَّانِیْ

THE PROPHET صلی اللہ علیہ وسلم NAMED THE MISCHIEF MANAGERS TILL THE LAST HOURS

(٥٣٩٣) عَنْ حُذَيْفَةَ قَالَ وَاللّٰهِ مَا اَدْرِیْ اَنَسِیَ اَصْحَابِیْ اَمْ تَنَاسَوْا وَاللّٰهِ مَاتَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قَائِدِ فِتْنَةٍ اِلٰى اَنْ تَنْقَضِیَ الدُّنْيَا يَبْلُغُ مَنْ مَّعَهٗ ثَلٰثَمِائَةٍ فَصَاعِدًا لَا قَدْ سَمَّاهُ لَنَا بِاِسْمِهٖ وَاِسْمِ اَبِيْهِ وَاِسْمِ قَبِيْلَتِهٖ۔ (رواہ ابوداؤد)

5393. Sayyiduna Hudhayfah رضی اللہ عنہ said, "By Allah, I cannot say whether my companions (the noble sahabah) رضی اللہ عنہم have forgotten or (for some wise reason) make believe that they have forgotten. By Allah, Allah's Messenger صلی اللہ علیہ وسلم did not omit (to name) a leader of a fitnah (turmoil, trial, mischief who will arise) till the end of the world whose followers will number three hundred or more than that. He gave us his name, his father's name and the name of the tribe to which he belonged."[1]

COMMENTARY: The leader of a fitnah is one who leads people to rebel against religion, cause mischief and shed blood. For instance, he is a scholar who introduces new things in religion, who creates dissension among Muslims in the name of religion and who confuses the ummah, thereby damaging the glory of Islam. Or, he may be a tyrannical king or ruler who is responsible for bloodshed among Muslims.

The number of three hundred is given because it is the minimum number of supporters any leader might need to further his evil designs. Though he might create some stir with a lesser number yet he would not be effective.

LEADER WHO MISLEAD

(٥٣٩٤) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا اَخَافُ عَلٰى اُمَّتِیَ الْاَئِمَّةَ الْمُضِلِّيْنَ وَاِذَا وُضِعَ السَّيْفُ فِیْ اُمَّتِیْ لَمْ يُرْفَعْ عَنْهُمْ اِلٰى يَوْمِ الْقِيٰمَةِ۔ (رواہ ابوداؤد والترمذی)

5394. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The only thing that I fear for my ummah are the rulers who mislead men. When the sword begin to be used among my ummah it shall not be put away till the day of resurrection."[2]

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[1] Abu Dawud # 4243.

[2] Abu Dawud # 4252, Tirmidhi # 2229

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COMMENTARY: If the imams - meaning. Rulers leaders or chiefs of people - stray then they are the most destructive single factor for theirs subjects on the whole. If anyone else is astray then its effects are localized but when a leader falls into error he takes along a whole lot of others.

Once the ummah cease to decide their affairs by consult action and reconcile their difference through peaceful parlays but unsheathe their sword to settle a score than it will not return to its sheathe till the last Day. Muslims will continue to fight each other at some place or other.

The infighting about which the Prophet صلى الله عليه وسلم had expressed fear was first observed with the martyrdom of Uthman ibn Affan رضى الله عنه. That was the first time Muslims used their swords against each other. Since then Muslim continue to shed blood of each other and this goes on even today. Unfortunately, it will not stop till the last day.

THE KHILAFAH (CALIPHATE) WILL LAST FOR THIRTY YEARS

(٥٣٩٥) وَعَنْ سَفِيْنَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلْخِلَافَةُ ثَلٰثُوْنَ سَنَةً ثُمَّ تَكُوْنُ مُلْكًا ثُمَّ يَقُوْلُ سَفِيْنَةُ اَمْسِكْ خِلَافَةَ اَبِيْ بَكْرٍ سَنَتَيْنِ وَخِلَافَةَ عُمَرَ عَشْرَةً وَعُثْمَانَ اِثْنَتَيْ عَشْرَةَ وَعَلِيٍّ سِتَّةً۔

(رواه احمد والترمذى وابوداؤد)

5395. Sayyiduna Safinah رضى الله عنه the freedman of the Prophet صلى الله عليه وسلم said that he heard the Prophet صلى الله عليه وسلم say, "The Khilafah will last for thirty years. There will be a kingdom after that." Then, Sayyiduna Safinah رضى الله عنه said, "Reckon it: The Khalifah of Abu Bakr رضى الله عنه was two years, the khalifah of Umar رضى الله عنه was ten years, of Uthman was twelve years and of Ali was six years."[1]

(Fractions are rounded of by him. The fifth caliphs was Imam Hasan رضى الله عنه for 5 Months see lst para of comments)[2]

COMMENTARY: The Khilafah mentioned in the hadith (tradition) is the true caliphate that is dear to Allah and His Messenger صلى الله عليه وسلم based on the Quran and sunnah (Holy Prophet's practice) and recognizing the rule of religion and Shari'ah (divine law). The really deserving ones of this Khilafah were the first caliphs whose khilafah is called khilafat ur rashideen (caliphate of the righteous). It lasted for thirty years.

Shaykh Abdul Haq Dahlawi رحمه الله has in his sharh of MIshkah added after (ملكا) (kingdom) the word (عضضا) 'biting' harsh.' This means that the Khilafah will give way to an unpleasant the virulent monarchy. When the era of the Khalifah (caliphs) ends, kingdom will replace it. But, it will be a hostile, tyrannical monarchy. People will find no peace or justice, and they will long for a religious surrounding. However, the kings will claim to be the successors of the past caliphs and call their monarchy a caliphate so that they could be called *Amir ul mu'minin* (Commander of the faithful) because in apparent terms they will be the amirs of the Muslims. However, the true Khilafah to which the hadith (tradition) refers will last only thirty years. That indeed was the period of the Khilafatur Rashideen.

Sharh Aqaid has cited a question about the Khulafa Abbasiyah after the time of the Khilafatur Rashideeen, and about the caliphs of the Banu Umayyah like Umar ibn Abdul

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[1] Musnad Ahmad 5-220, Tirmidhi # 2216, Abu Dawud # 4646.

[2] See after comments.

Aziz رحمه الله. All the ulama (Scholars) are nearly unanimous on their caliphate. So, will their rule not be described as (caliphate or) Khilafah? The answer is that the caliphate to whicl the Prophet صلى الله عليه وسلم had referred was a perfect caliphate in which religion and la[illegible] are not violated in the least, and would last thirty years. Thereafter, the caliphate wi'l change in form with, of course, a few exceptions, and it will be a caliphate only i[illegible] name. It working will be like a monarchy.

After the Khilafat ur Rashideen, the Banu Umayyah became rulers and though they continued to call it khilafah, yet in reality it was a misnomer for monarchy. Amir Mu'awiyah رضى الله عنه was their first ruler. Though his period was not a replica of the Khilafah, yet there were not the drawbacks of monarchy too, but they did crop up in the time of his successors. He himself tried his best to emulate the Khilafatur Rashideen. After him, the Banu Umayyah collapsed into bloodshed and conspiracies. Shari'ah (divine law) was openly in fringed and grossly (disregarded and) disrespected. This began with Yazid ibn Mu'awiyah. رضى الله عنه His son Mu'awiyah ibn Yazid succeeded him. Followed by:

Walid ibn Abdul Malik,
Sulayman ibn Abdul Malik.
Umar ibn Abdul Aziz رحمه الله,
Yazid ibn Abdul Malik,
Hisham ibn Abdul Malik,
Walid ibnYazid ibn Abdul Malik,
Ibrahim ibn Walid ibn Abdul Malik,

and Marwan ibn Muhammad ibn Marwan. He was the last caliph of Banu Umayyah.
Then the caliphate of Banu Abbas began.

ABOUT THE 30 YEARS: The reckoning of the thirty years (of the Khilafatur Rashideen) by the narrator of the hadith (tradition), Sayyiduna Safinah رضى الله عنه is an approximate division, for, he has rounded off the fractions. According to sound traditions and authentic sources, the thirty yhears of the Khilafatur Rashideen are made up in this manner:

Abu Bakr's رضى الله عنه caliphate was two years and four months.
Umar's رضى الله عنه was ten years, six month.
Uthman's رضى الله عنه twelve years minus a few days.
Ali's رضى الله عنه four years and nine months.
This adds up to twenty nine years and seven months. Then:
Imam Hasan رضى الله عنه was Khalifah for the remaining five months.
He too is among the Khulafa ur Rashideen (the righteous caliphs).[1]
[Note: Khalifah is caliph.
Khilafah: caliphate, Khilafatur Rashideen caliphate of the righteous caliphs.
Khulafa ur Rashideen: the righteous caliphs Banu Children, off spring]

TIME TO COME

(٥٣٩٦) وَعَنْ حُذَيْفَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَيَكُوْنُ بَعْدَ هٰذَا الْخَيْرِ شَرٌّ كَمَا كَانَ قَبْلَهُ شَرٌّ قَالَ نَعَمْ

[1] See: 'The lives of the Noble Caliphs – Ibn Kathir, رحمه الله pp 480-483, DArul Isha'at Karachi. Also Ma'ariful Hadith (tradition) v4 p 274/3, Darul Isha'at Also History of Islam by Najeeba badi v1 p 445 (Darul Isha'at Karachi). Al Bidayyah wa al Nihayah , ibn Kathir (Eng Tr) Darul Isha'at.

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قُلْتُ فَمَا الْعِصْمَةُ قَالَ السَّيْفُ قُلْتُ وَهَلْ بَعْدَ السَّيْفِ بَقِيَّةٌ قَالَ نَعَمْ تَكُوْنُ اِمَارَةٌ عَلَى اِقْذَاءٍ وَهُدْنَةٌ عَلَى دَخَنٍ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَنْشَاءُ دُعَاةُ الضَّلَالِ فَاِنْ كَانَ لِلّٰهِ فِي الْاَرْضِ خَلِيْفَةٌ جَلَدَ ظَهْرَكَ وَاَخَذَ مَالَكَ فَاَطِعْهُ وَاِلَّا فَمُتْ وَاَنْتَ عَاضٌّ عَلَى جَذْلِ شَجَرَةٍ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يَخْرُجُ الدَّجَّالُ بَعْدَ ذٰلِكَ مَعَهٗ نَهْرٌ وَنَارٌ فَمَنْ وَقَعَ فِيْ نَهْرِهٖ وَجَبَ اَجْرُهٗ وَحُطَّ وِزْرُهٗ وَمَنْ وَقَعَ فِيْ نَارِهٖ وَجَبَ وِزْرُهٗ وَحُطَّ اَجْرُهٗ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ يُنْتَجُ الْمُهْرُ فَلَا يُرْكَبُ حَتّٰى تَقُوْمَ السَّاعَةُ وَفِيْ رِوَايَةٍ قَالَ هُدْنَةٌ عَلَى دَخَنٍ وَجَمَاعَةٌ عَلَى اَقْذَاءٍ قُلْتُ يَارَسُوْلَ اللّٰهِ الْهُدْنَةُ عَلَى الدَّخَنِ مَاهِيَ قَالَ لَاتَرْجِعُ قُلُوْبُ اَقْوَامٍ عَلَى الَّذِيْ كَانَتْ عَلَيْهِ قُلْتُ هَلْ بَعْدَ هٰذَا الْخَيْرِ شَرٌّ قَالَ فِتْنَةٌ عَمْيَاءُ صَمَّاءُ عَلَيْهَا دُعَاةٌ عَلَى اَبْوَابِ النَّارِ فَاِنْ مُتَّ يَاحُذَيْفَةُ وَاَنْتَ عَاضٌّ عَلَى جَذْلٍ خَيْرٌ لَّكَ مِنْ اَنْ تَتَّبِعَ اَحَدًا مِّنْهُمْ۔ (رواه ابوداؤد)

5396. Sayyiduna Hudhayfah رضی اللہ عنہ narrated: I asked, "O Messenger of Allah, will there be evil after this good just as there was evil before it.?" He said, "Yes!" So, I asked, "What measures may be adopted for protection?" He said, "The sword!" (Use it in self defence or sever the heads of the mischief-mongers.) I asked, "Will there remain the adherents of Islam after that?" He said, "Yes, there will be an imarah (a government or a kingdom) but it will be based on turmoil (meaning, it will suffer from mote and be reduced to powder - the word being (اقذاء) and a hazy peace (that will be shayky and uncertain)." I asked, "What after that?" He said, "people will arise who invite to wrongdoing. If there is Allah's caliphs on earth (meaning, a ruler or a king) and even if he beats you on your back and he usurps your property (being unjust to you in any way), you must obey him (unless he commands you to disobey Allah and His Messenger. This guidance is given to you so that mischief may not spread on earth because of your resistance to him),. Otherwise (it there is no ruler or king from Allah on earth) you must die while taking refuge at the root a tree." I asked, "What (will happen) next (O Messenger of Allah)?" He said, "Then the dajjal (the great deceiver) will appear (and complete disorder will spread and Muslims will be on the point of elimination). He will be accompanied by a river and a fire (trench). He who falls into his (trench of) fire will get his reward definitely and his burden (of sins omitted previously) will be removed from him. He who falls in his river will have his burden retained and his reward (for the good deeds he may have done) will be scored out." I asked, "Then what will happen?" He said, "Then a fool will be bred but before it can be ridden, the Last Hour will strike."

According to another version: He (the Prophet صلی اللہ علیہ وسلم said, "(Yes, there will be an imarah but it will be based on) an uneasy peace and a people involved in turmoil (not in worldly honest to the peace)." I asked, "O Messenger of Allah, what does an uneasy peace mean?" He said, 'The hearts of the people shall not (reconcile and) return to their former condition." (This is a reference to the state during early Islam. They will not be truthful and sincere.) I asked, "Will there be evil again after the good?" He said, (Yes) turmoil causing blindness and deafness to the truth (and

people will become extremely evil and sinful). There will arise those who invite at the gate of hell. So, if you can, O Hudhayfah, die at the root (of a tree), it will be better for you than that you fellow any of them."[1]

COMMENTARY: Qatadah رحمه الله said about the mischief that the Prophet صلى الله عليه وسلم said should be curbed with the sword was the one that arose after his death in the form of apostasy. Abu Bakr رضى الله عنه put it down shrewdly and with force.

The word (اقذاء) is the plural of (قذى) and of (قذاة) which means: 'swampy land, 'rubbish,' 'mote or foreign body in an eye, water or any drink. The Prophet صلى الله عليه وسلم said that the subjects will not be faithful to the amir. They will harbour spite for him. This compares with an eye that looks very good from outside but is painful because of a foreign body inside. Thus, the people present a faithful submission outwardly but are filled with malice and opposition in their hearts.

Qadi رحمه الله has said that though the imarah (or government) will rule over the Muslim, yet it will be detrimental because of its innovation and irreligious actions.

As for the words about an uneasy peace, it means that if any people have concluded a peace then they would not be sincere. Deceptive designs may be behind it. The exponents of hadith (tradition) have stated that this saying of the Prophet صلى الله عليه وسلم is a fore telling of the agreement which Imam Hasan had made with Amir Mu'awiyah رضى الله عنه who thereby strengthened his hold over the Khilafah. This gives the lie to the view of some historians who have derived the conclusion that Amir Mu'awiyah رضى الله عنه became caliph after making peace with Imam Hasan رضى الله عنه. It is not correct that Imam Hasan رضى الله عنه truly thought of Amir Mu'awiyah to be more deserving of the caliphate so withdrew himself as a contender in his favour. Rather, a very difficult climate was created against Imam Hasan رضى الله عنه by some people and a terrible distrust could have resulted between the two avert which Imam Hasan رضى الله عنه surrendered his right to the caliphate. He preferred that the state and religion should not be beset with intrigues so he put aside his own interests for the sake of religion and the good of the Muslims.

Another of the Prophet's صلى الله عليه وسلم warnings is that such rulers and dignitaries of state will arise who will invite their subjects to innovative practices and sin. Thus they are said to be standing at the gate of hell.

The words about sticking to the roots of tree to die there call upon the addressee to retire into seclusion away from public life when strife and commotion are very common. One may thus preserve oneself from fitnah (trial/ commotion) and spend the rest of one's lie away from mischief, even if that requires unusual endurance and subsistence on grass and leaves.

Some people say that the words can also be construed to mean: 'no matter how much you are persecuted by the ruler, you must not stop obeying him otherwise persecution will increase till you die.'

Some others say that a slight change in the construction of the words gives it a different meaning. "If you cannot obey the ruler in spite of severe persecution at his hands then stand up and go away seeking refuge at the roots of a tree. Meaning 'to some other place, outside, the domain of this ruler.'

As for the dajjal (the great deceiver) having with him a river and a pit of fire, some

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[1] Abu Dawud # 5244.

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authorities say that these things will only be unreal, a wizardry on his part. It will be hypnoticism. This is clear from the next words about the fate of one falling into his trench of fire.

Some authorities say that the river that he has with him will be fire and the fire that is with him will be a river in terms of their effects and results.

Shaykh Abdul Haq رحمه الله has written in explanation of this particular portion that there really will be with him a river and a pit of fire, but it is also possible that they are figurative expressions for kindness, wrath, promise and warning. The river represents tremendous encouragement for his henchmen and sympathizers, as well as comfort for them. Fire represents fear which he will instill in the hearts of those who disagree with him, and punishment for them.

Thus, he who does not concur with the dajjal (the great deceiver) and does not obey him, will be cast him into the fire and it will cause him much pain and hardship. And, this person who is cast into his fire will qualify for reward from Allah because he is steadfast in Allah's religion and endures for the pleasure of Allah. His past sins will be forgiven.

As for the person who concurs with the dajjal (the great deceiver) and obeys him, he will immerse him in the water (which means that he will let him have great worldly benefits and comforts). This person being worldly-oriented and because of his love for the world will suffer severe punishment and the good deeds that he may have done would be negated. He will not get any reward for them.

As for a foal being bred, it will be raised up after it is born to a mare that was mated to a horse in a breeding house. People will have it bred and will raise it, but before it reaches the age when it can be ridden, or is capable of being ridden, the last hour will come. This means the coming of Prophet Eesa(jesus) عليه السلام because from the moment of his descent up to the striking of the Last Hour, people will not get an opportunity to ride a horse. There will not be any disbelievers at that time and no need to ride a horse to fight anyone. However, this is not the real reason. Actually, after the coming of the dajjal (the great deceiver), the days to the Last Hour will not be many. It will be a very short period enough for a foal to be born and be capable of being ridden. This explanation is in keeping with the meaning of the other ahadith (tradition) on the subject.

FRIGHTENING EVENTS AFTER THE KHUFA RASHIDAH (RIGHTEOUS CALIPHS)

(٥٣٩٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ كُنْتُ رَدِيْفًا خَلْفَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا عَلٰى حِمَارٍ فَلَمَّا جَاوَزْنَا بُيُوْتَ الْمَدِيْنَةِ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ اِذَا كَانَ بِالْمَدِيْنَةِ جُوْعٌ تَقُوْمُ عَنْ فِرَاشِكَ وَلَا تَبْلُغُ مَسْجِدَكَ حَتّٰى يُجْهِدَكَ الْجُوْعُ قَالَ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَعَفَّفْ يَا اَبَا ذَرٍّ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ اِذَا كَانَ بِالْمَدِيْنَةِ مَوْتٌ يَبْلُغُ الْبَيْتُ الْعَبْدَ حَتّٰى اِنَّهٗ يُبَاعُ الْقَبْرُ بِالْعَبْدِ قَالَ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَصَبَّرْ يَا اَبَا ذَرٍّ قَالَ كَيْفَ بِكَ يَا اَبَا ذَرٍّ اِذَا كَانَ بِالْمَدِيْنَةِ قَتْلٌ تَغْمُرُ الدِّمَاءُ اَحْجَارَ الزَّيْتِ قَالَ قُلْتُ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ تَأْتِيْ مَنْ اَنْتَ مِنْهُ قَالَ قُلْتُ وَالْبَسُ السِّلَاحَ قَالَ شَارَكْتَ الْقَوْمَ اِذًا قُلْتُ فَكَيْفَ اَصْنَعُ يَا رَسُوْلَ اللّٰهِ قَالَ اِنْ خَشِيْتَ اَنْ يَّبْهَرَكَ شُعَاعُ السَّيْفِ فَاَلْقِ نَاحِيَةَ ثَوْبِكَ عَلٰى وَجْهِكَ لِيَبُوْءَ بِاِثْمِكَ وَاِثْمِهٖ۔ (رواه ابوداؤد)

5397. Sayyiduna Abu Dhur رضی اللہ عنہ narrated that one day he was a co-rider on a donkey behind Allah's Messenger صلی اللہ علیہ وسلم. (This show how kind the Prophet صلی اللہ علیہ وسلم was to his sahabah (Prophet's Companions) رضی اللہ عنہم and Abu Dharr رضی اللہ عنہ listened to his sayings very attentively). When they were beyond at the houses of Madinah, he asked, "How will it be with you, O Abu Dharr, when there is famine in Madinah and you arise from your bed but do not make it to the mosque before you are overcome by hunger?" He said, "I submitted, 'Allah and His Messenger know best." He said, "Show patience, O Abu Dharr." Then, he asked, How will it be with you. O Abu Dharr, when there will be (widespread) death in Madinah and a house meaning, a grave) will cost as much as a slave so that a grave will be disposed of against a slave?" He said, "I submitted, Allah and His Messenger know best." He said, "You must exercise patience." Then, he asked, "How will it be with you, O Abu Dharr, when there is bloodshed in Madinah and Ahjar uz Zayt will be covered with blood?" He again replied that Allah and His Messenger know best. So, he said, "You must go to those with whom you are associated." He asked, "Shall I equip myself (with arms and fight the mischief-mongers)?' He said, "In that case, you will become a partner of (those) people." So, he asked, "Then, how may I act, O Messenger of Allah?" He said, "If you are afraid that the spark of the sword will alarm you, then put the hem of your garment over your face so that he (who kills you) may shoulder the punishment of your sin and his own."[1]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم command to Abu Dhar رضی اللہ عنہ to show patience on facing the difficult times meant that he should not complain but be pleased with Divine decree and not try to free from Madinah.

Ahjaz uz Zayt is a place to the west of Madinah. It is covered with black stones that shine as though zayt (olive oil) was applied over them. Hence, the name Ahjaz uz Zayt the killing of which the Prophet صلی اللہ علیہ وسلم warned Abu Dharr رضی اللہ عنہ Took place in Madinah and is known as Harrah. Authentic books recount its terrifying account so much so that not only is it impossible to pick up a pen and write about it, but also it is nerve-racking to read it or hear it being recounted. However, we might present a brief account of it. The army of the wretched Yazid ibn Mu'awiyah martyred (Sayyiduna) Imam Husayn رضی اللہ عنہ mercilessly in Karbala. The entire Islamic world shuddered because of that. The general body of the Muslim expressed immense hatred of Yazid. They were already disgusted with him because of his evil ways, unjust rule and an easy- going life. So, the people of Madinah disowned him unanimously, and declared jihad (crusade) against him. On his part, Yazid dispatched a huge army to crush the Madinah, under the command of Muslim ibn Uqbah. He attacked Madinah from the western side of Harrah (or Harat ul Wabrah). The people of Madinah put up a stiff resistance but were no match for the well-equipped and trained army of yazid under their experienced commander Muslim ibn Uqbah. They were routed and the enemy invaded Madinah and shed blood mercilessly, plundered property for many days together. Thousands of Muslims were slain savagely, many of them were the noble sahabah (Prophet's Companions) رضی اللہ عنہم and the tabi'un رحمہ اللہ. The sacred city and the Masjid Nabawi صلی اللہ علیہ وسلم were desecrated and there was undesirable destruction everywhere. They were not satisfied with crating havoc only in Madinah, so the army of

[1] Abu Dawud # 4261.

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yazid marched to Makkah whose people had nominated (Sayyiduna) Abdullah ibn Zubayr رضی اللہ عنہ as their caliph. The army of Yazid repeated their evil and cruel brutality in Makkah too and they did not hesitate to damage the Kabah and its precincts. Later, Yazid died this same year.[1]

Hadith (tradition): The Prophet صلی اللہ علیہ وسلم next command to Abu Dhar رضی اللہ عنہ was to go to those who follow the same religion as he does and are of the same mind as he is. But, Qadi رحمہ اللہ reads it to mean that he should go to his family and relatives and confine himself to his home. Teebi رحمہ اللہ takes it as a command to turn to his ruler whom he obeys, and this is a more correct meaning in the light of Abu Dharr's رضی اللہ عنہ question, shall I take up weapons?"

The Prophet صلی اللہ علیہ وسلم disallowance to this question of Abu Dhar رضی اللہ عنہ was to prevent him from being like the murders and joining them to shed blood. He would then have stood with the sinners. However, to obey the ruler who himself sheds blood and not to participate in shedding blood are two different things and cannot be reconciled. The explanation is that if the enemy who invades and sheds blood are Muslims then it is allowed to resist them provided there is no risk of aggravating the turmoil and mischief. But, if the enemy or not Muslims, then they should be resisted and fought in every possible way.

He was also told to put the hem of his garment on his face when attacked and no fight them. He must assume unconcern and feign negligence to suppress fear. Clearly, this command forbade him to fight the attackers even when they are after his life. He should submit and let them martyr him, because they will be Muslims and it is disallowed to unsheathe a sword against any Muslim. "If they kill you, they, will be answerable to Allah," he said.

Some exponents say that in these words the Prophet صلی اللہ علیہ وسلم showed that it is very evil for Muslims to fight and kill each other and it is very excellent to avoid it. But, the ruling has been given previously that it is permitted to crush fitnah (mischief) and to fight in self-defence even against a Muslim.

HARRAH: The tragedy of Harrah took place in 63 AH while Sayyiduna Abu Dharr رضی اللہ عنہ had died in 32 AH toward the end of the caliphate of Uthman رضی اللہ عنہ. Thus, it had been revealed to the Prophet صلی اللہ علیہ وسلم that this thing would occur in Madinah. But, he was not told when it would happen. As for famine and free blood shedding, they may have taken place in the life time of Abu Dharr رضی اللہ عنہ. This is confirmed from the situation that is described under (عام الرماد) the *aam ur rimad*.[2]

It is also possible that these two things may have occurred after the death of Abu Dharr رضی اللہ عنہ.

HOW TO ACT DURING TURMOIL

(٥٣٩٨) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو ابْنِ الْعَاصِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَيْفَ بِكَ إِذَا أُبْقِيْتَ فِيْ

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[1] See History of Islam, Najeebadadi vol 2 p 49 etc. (Dar ul Ish'at Karachi) Al Bidayah wa An NIhayah, ibn Kathir (Darul Isha'at Karachi).

[2] It is recalled because due to famine faces had turned ash coloured and ramad is ash, aam ul rawad is Year of asles. This year Umar رضی اللہ عنہ had postponed collection of zakah (Annual due charity) for one year. (Lughatul Hadith (tradition) v2 p 152. Mir Muhammad Kutub Khana, Karachi.

حُثَالَةٍ مِنَ النَّاسِ مَرِجَتْ عُهُوْدُهُمْ وَاَمَانَتُهُمْ وَاخْتَلَفُوْا فَكَانُوْا هٰكَذَا وَشَبَّكَ بَيْنَ اَصَابِعَهُ قَالَ فَبِمَ تَأْمُرُنِيْ قَالَ عَلَيْكَ بِمَا تَعْرِفُ وَدَعْ مَاتُنْكِرُ وَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَاِيَّاكَ وَعَوَامَّهُمْ وَفِيْ رِوَايَةٍ اِلْزَمْ بَيْتَكَ وَاَمْلِكْ عَلَيْكَ لِسَانَكَ وَخُذْ مَاتَعْرِفُ وَدَعْ مَاتُنْكِرُ وَعَلَيْكَ بِاَمْرِ خَاصَّةٍ نَفْسَكَ وَدَعْ اَمْرَ الْعَامَّةِ۔ (رواه الترمذی وصححه)

5398. Sayyiduna Abdullah ibn Amr ibn Aas رضی اللہ عنہ narrated that the prophet صلی اللہ علیہ وسلم asked. "How will you act when you find yourself among the trash of mankind whose pledges and assurances are broken and who disagree among themselves and have become like this....? And he intertwined his finger. He asked, "Then, what do you command me to do?" He said, "You must adhere to what you know as correct (in the light of religion and honesty) and keep away (and detest) that which you know as bad and disliked. Restrict yourself to your own affairs and have no concern with the affairs of the common body of the people."

According to another version: He said, "Remain in your home. Keep your tongue in check, take what is correct, cast out what you know as bad, stick to your own affairs and have no concern with the affairs of the general masses."[1]

COMMENTARY: The truth of the mankind are the worthless people. They are morally bankrupt.

They are unreliable and untrustworthy. Their affairs and dealings were unsound and their judgements and promises keep changing. They betray their trusts.

The Prophet صلی اللہ علیہ وسلم intertwined his finger to show how they would be prepared to destroy each other. They would be so mingled together that it would not be possible to know the betrayer from the trustworthy.

However, fingers are intertwined also to show mutual cooperation and unanimity. We have seen previously in two traditions about the disbursement of the booty. The Banu Hashim and the Banu Abdul Muttalib were united in the division of the one fifth of the booty and were closely related to one another. Hence, this practical demonstration of intertwining the fingers is valid in both conditions.

The Prophet صلی اللہ علیہ وسلم advised him to mind his own affairs during turmoil. He should mend himself and keep right and preserve his religion and character. He must not worry about others. This command allows to a certain degree not discharging the duty of enjoining piety and forbidding evil, when the mischievous people are dominant and the righteous are weak,

At such times, it is also risky to utter a good word with the tongue. So, Abu Dharr رضی اللہ عنہ was told to adopt silence concerning other people's affairs. He was told not to speak anything about other people so that they may not bother him.

We may point out here that a previous hadith (tradition) (# 5396) of Hudhayfah رضی اللہ عنہ seem to contradict this hadith (tradition) of Abdullah ibn Amr رضی اللہ عنہ. The fact is that the Prophet صلی اللہ علیہ وسلم prescribed a course of action to each of them keeping their temperament and capabilities in view.

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[1] Abu Dawud # 4342.

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Abdullah ibn Amr رضی اللہ عنہ was a glorious sahabi and very meritorious. As a young man he devoted himself to worship very strictly. He used to fast without having the iftar which means that he fasted continuously for many days together without having any food. And he did not sleep all through the night, but stood in worship. His father, Amr ibn Aas رضی اللہ عنہ, took him to the Prophet صلی اللہ علیہ وسلم and informed him of his son's form of worship. The prophet صلی اللہ علیہ وسلم instructed him not to engage in such vigorous worship. He instructed him not to fast for more than three days continuously without iftar and to spend only one third of the night in worship, or one sixth of it. He also commanded him to request his father's wishes.

Therefore, even when the Muslims were involved in the severest possible turmoil and division, he did not separate from his father who was the chief advisor of Amr Mu'awiyah رضی اللہ عنہ. He obeyed the Prophet's صلی اللہ علیہ وسلم command and had no concern with the affairs of the people in general and continued to correct himself and to pay attention to his own firmness on religion. When his father Amr رضی اللہ عنہ pointed out to him that he did not take part in their affairs, he would say, "I am with you in your good works but I cannot join you in such works as I know are contrary to the wishes of Allah and His Messenger صلی اللہ علیہ وسلم and the ummah." Moreover, even during severe strife, his love and respect for the Prophet's صلی اللہ علیہ وسلم household رضی اللہ عنہ never decreased. His heart was always radiant with love for the Prophet صلی اللہ علیہ وسلم and his household رضی اللہ عنہ.

TRIALS BEFORE THE LAST HOUR

(٥٣٩٩) وَعَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ قَالَ اِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيْهَا مُؤْمِنًا وَيُمْسِيْ كَافِرًا وَيُمْسِيْ مُؤْمِنًا وَيُصْبِحُ كَافِرًا اَلْقَاعِدُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ وَالْمَاشِيْ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ فَكَسِّرُوْا فِيْهَا قِسِيَّكُمْ وَقَطِّعُوْا فِيْهَا اَوْتَارَكُمْ وَاضْرِبُوْ سُيُوْفَكُمْ بِالْحِجَارَةِ فَاِنْ دُخِلَ عَلٰى اَحَدٍ مِّنْكُمْ فَلْيَكُنْ كَخَيْرِ ابْنَيْ اٰدَمَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رَوَايَةٍ لَّهٗ ذُكِرَالِيٰ قَوْلِهٖ خَيْرٌ مِّنَ السَّاعِيْ ثُمَّ قَالُوْا فَمَاتَاْمُرُنَا قَالَ كُوْنُوْا اَحْلَاسَ بُيُوْتِكُمْ وَفِيْ رَوَايَةِ التِّرْمِذِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْفِتْنَةِ كَسِّرُوْا فِيْهَا قِسِيَّكُمْ وَقَطِّعُوْا فِيْهَا اَوْ تَارَكُمْ وَالْزَمُوْا فِيْهَا اَجْوَافَ بُيُوْتِكُمْ وَكُوْنُوْا كَابْنِ اٰدَمَ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ غَرِيْبٌ۔

5399. Sayyiduna Abu Musa رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "Before the Last Hour comes, commotions will be widespread like portions of a dark night. During then (commotions) a man will wake up in the morning as a believer but become an infidel in the evening, or (he will be) a believer in the evening but arise as an infidel in the morning. He who sits during them will be better than he who stands up and he who walks during them will be better than he who runs. So, break your bows during them, cut your bowstrings during them and strike your swords on stones. If anyone comes to any of you (to kill him), he must be like the better of the two sons of Aadam علیہ السلام."

According to another version of Abu Dawud; after the words 'better than he who runs," the rest of hadith (tradition) is: they (the sahabah) رضی اللہ عنہم asked, "Then

what do you command us to do?" He said, "Remain in your homes."[1]
According to a version of Tirmidhi; Allah's Messenger صلى الله عليه وسلم said: "Break you bows during them the commotions), cut your bowstrings during them and remain within your homes during them, being like the son of Aadam عليه السلام.[2]

COMMENTARY: The commotion is described as portions of darkness because rampant killings of Muslims by Muslims will be so terrible that the future will look very dark. It will become as difficult to sift the pious from the evil as to identify anyone in a dark night.
People will not stick to belief and honesty. They will waver between belief and disbelief, honesty and betrayal, moment from moment.
The hadith (tradition) (# 5384, 5385) are similar and the portion about one sitting being better than one standing up... has been explained there.
The command to cut the bowstrings in to emphasise the previous about breaking the bows otherwise obviously one is of on use without the other.
To behave like the better of the two sons of Aadam عليه السلام is to be like Habil who chose to die an innocent death rather than be a partner in spreading strife and commotion. He remained silent rather than confront his brother, Qabil the other son of Sayyiduna Aadam عليه السلام.[3]
This is how you must behave during a fitnah (great mischief/turmoil). Even it anyone tries to kill you, do not stand up against him but submit to die at his hands patiently. It is much better than to add fuel to the fire.
Another command is that you must become like *ahlas* (احلاس) the underlay of a carpet that is constantly in its place and is never replaced. So, you must not go here and there lest you indulge in the fitnah (great mischief/turmoil). You must care for you religion. This is the best way to save oneself.

THE BEST MAN DURING TURMOIL

(٥٤٠٠) وَعَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ قَالَتْ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَرَّبَهَا قُلْتُ يَارَسُوْلَ اللّٰهِ مَنْ خَيْرُ النَّاسِ فِيْهَا قَالَ رَجُلٌ فِيْ مَاشِيَتِهٖ يُؤَدِّيْ حَقَّهَا وَيَعْبُدُ رَبَّهٗ وَرَجُلٌ اٰخِذٌ بِرَاسِ فَرَسِهٖ يُخِيْفُ الْعَدُوَّ وَيُخِيْفُوْنَهٗ۔ (رواه الترمذى)

5400. Sayyidah Umm Maalik Bahziyah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم spoke of the fitnah (trial, commotion) and of its nearness (to them). So, she asked, "O Messenger of Allah, who would be the best of them during it?" He said, "A man who is with his farm animals (and looks after them) and gives their rights (which is the zakah (Annual due charity) and other dues) and worships his Lord. And, a man who holds his horse's head (sitting on its back and) stirring fear in the enemy and they (too) stir fear in him."[4]

COMMENTARY: Bahziyah is ascribed to Ibn Umra al Qays. Sayyidah Umm Maalik رضى الله عنه

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[1] Abu Dawud # 4259.
[2] Tirmidhi # 2202.
[3] See the stories of the Prophet Ibn Kathir p 38 (English Tr) Darul Isha'at Karachi and Stories from the Quran v1 p 57 f. Darul Isha'at Karachi.
[4] Tirmidhi # 2177 (2184)

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was a sahabiyah and is called Hijaziyah.
The Prophet صلى الله عليه وسلم said of the fitnah (trial/ commotion) that it is very near. Teebi رحمه الله said that he described the fitnah (trial/ commotion) in such detail as though it was around.
The best man during the fitnah (trial/ commotion) will stay aloof from the strife and mischief. Making and go into seclusion attending to his lawful pursuits. He will devote himself to rectifying and setting right his personal life. He will give whatever is due on him concerning his businesses prescribed by Shari'ah (divine law). And, he will turn to His Lord and worship him sincerely. This saying of the Prophet صلى الله عليه وسلم reflects these verses of the noble Quran:

فَفِرُّوْا اِلَى اللّٰهِ

(1){So hasten you to Allah!} (51: 50)

وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا

(2){...and devote yourself to Him very devoutly.} (73: 8)

وَاِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ

(3){....and to Him the whole affair shall be returned worship Him and put you trust in Him, And you Lord is not unaware of what you do} 11: 123)

As for the man holding his horses head, instead of getting involved in the turmoil, he uses his energy and prowess against the real enemies of Islam. In this way, not only will he earn reward for his service to Islam, but also he will preserve himself from the fitnah (trial/ commotion) in the best possible way.

MORE ABOUT THE FITNAH (TRIAL/ COMMOTION)

(٥٤٠١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَكُوْنُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ قَتْلَاهَا فِي النَّارِ اللِّسَانُ فِيْهَا اَشَدُّ مِنْ وَقْعِ السَّيْفِ۔ (رواه الترمذى وابن ماجة)

5401. Sayyiduna Abdullah ibn Amr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Soon a severe turmoil will take place that will engulf the Arabs too in its stride. Those of their killed will go to hell (Like others). During it using the tongue (to speak ill of someone) will mean being more severe than he striking of the sword,"[1]

COMMENTARY: This severe turmoil refers to killing each other and plundering with the objective of acquiring leadership. Earning wealth and rule of kingdom. It is actually a civil strife when people do not fight for a just cause but have selfish end to grind.
This is the reason why everyone who is killed in his mischief will go to hell. Clearly one who is killed during plundering and killing is not a martyr. He dies while trying to kill others unjustly, so he deserves to go to heil.

(٥٤٠٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَتَكُوْنُ فِتْنَةٌ صَمَّاءُ بُكْمَاءُ وَعُمْيَاءُ مَنْ اَشْرَفَ لَهَا اِسْتَشْرَفَتْ لَهٗ وَاِشْرَافُ اللِّسَانِ فِيْهَا كَوَقْوَعِ السَّيْفِ۔ (رواه ابوداؤد)

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[1] Tirmidhi # 2178 (2184) Ibn Majah # 3867, Abu DAwud $ 4465, Musnad Ahmad 2-26.

5402. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "soon there will be a turmoil (that will rendered people) deaf, dumb and blind.? whoso sees
It (thinking of it and draws near to it. the turmoil sees him (and pulls him to it), coming near to him. During it, using the tongue (freely is like striking with the sword."[1]

COMMENTARY: The turmoil is described as deaf, dumb and blind in the sense that it will render people so because of its severity. There will be no help to ward it off, no escape from it, and no one to hear a complaint. It cold also imply that during it, the people will grape for the right way but will not be able to distinguish it from the wrong they will not bother to listen to admonition, advice and sermons. They will not be impressed by preaching the right course and forbidding the evil ways. They will rather persecute the preacher.

As for anyone who sees it, this means anyone who heeds whatever is being said during the turmoil about it. He drawn nearer to the people in it. So, it will not be possible for him to get out of it. But he who keeps to a distance from it and from the evil people involved in it, will be prosperous.

People will be involved in it to such an extent that they will not like to hear anything that is against their wishes. So he who uses his tongue during the turmoil is like one inviting bloodshed. And it is true, that sometimes, the tongue can hurt more than the edge of the sword.

جراحات السنان لها التئام ولا يلتام ماجرح اللسان

He wound from the blade of the spear is healed.
But nothing can heal the insult of the tongue.

SOME MORE COMMOTIONS

(٥٤٠٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كُنَّا قُعُوْدًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْفِتَنَ فَاَكْثَرَ فِيْ ذِكْرِهَا حَتّٰى ذَكَرَ فِتْنَةَ الْاَحْلَاسِ فَقَالَ قَائِلٌ وَمَا فِتْنَةُ الْاَحْلَاسِ قَالَ هِيَ هَرَبٌ وَحَرَبٌ ثُمَّ فِتْنَةُ السَّرَّاءِ دَخَنُهَا مِنْ تَحْتِ قَدَمِيْ رَجُلٌ مِنْ اَهْلِ بَيْتِيْ يَزْعَمُ اَنَّهٗ مِنِّيْ وَلَيْسَ مِنِّيْ اِنَّمَا اَوْلِيَائِيَ الْمُتَّقُوْنَ ثُمَّ يَصْطَلِحُ النَّاسُ عَلٰى رَجُلٍ كَوَرِكٍ عَلٰى ضِلَعٍ ثُمَّ فِتْنَةُ الدُّهَيْمَاءِ لَا تَدَعُ اَحَدًا مِنْ هٰذِهِ الْاُمَّةِ اِلَّا لَطَمَتْهُ لَطْمَةً فَاِذَا قِيْلَ انْقَضَتْ تَمَادَتْ يُصْبِحُ الرَّجُلُ فِيْهَا مُؤْمِنًا وَيُمْسِيْ كَافِرًا حَتّٰى يَصِيْرُ النَّاسُ اِلٰى فُسْطَاطَيْنِ فُسْطَاطِ اِيْمَانٍ لَا نِفَاقَ فِيْهِ وَفُسْطَاطِ نِفَاقٍ لَا اِيْمَانَ فِيْهِ فَاِذَا كَانَ ذٰلِكَ فَانْتَظِرُوا الدَّجَّالَ مِنْ يَوْمِهٖ اَوْ مِنْ غَدِهٖ۔ (رواہ ابوداؤد)

5403. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that they were seated with the Prophet. He mentioned periods of commotion, several of them, till he named fitnat ul ahlas (فتنة الاحلاس) someone asked, "And what is fitnatul ahlas?" He said, "It will be flight and plunder (in which people will flee from each other and rob each other). Then there will come the fitnah us sarra (فتنة السراء). Its darkness and destruction will rise from under the feet of a person from among the people of my house who will claim that he belongs tome but he will not claim that he belongs tome but he will

[1] Abu Dawud # 4264.

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not be of mine (in terms of his deeds and character), for, my friends are only (they who are righteous and) God-fearing.
Thereafter, the people will agree to pledge allegiance to a man who will be like a hip-bone on a rib.
Then there will arise the fitnat ul dahayma (فتنة الدهيمة). It will spare no one of this ummah but give him a slap, a strong slap, (Every Muslim will be effected by it). Then, it will be said, 'It is over, (but) it will be prolonged. During it, a man will arise in the morning as a believer but become a disbeliever in the evening (changing his conviction of the lawful and the unlawful suddenly). This will divide the people into two camps. One of the camps will have faith and no hypocrisy. The other will have hypocrisy but no faith.
When that happens, await the dajjal (the great deceiver) that very day or on the day following."[1]

COMMENTARY: Fitnat ul Ahlas will last long and its effects will be felt over a long period of time. There will be different trails, troubles and worries. The word ahlas had been explained against hadith (tradition) (# 5399) as an underlay of carpet that remains in its place for long. If the word is from (حلس) hils then it is the saddle on the camel's back. So, this commotion ahlas will not spare the people but stick with them. And, also it will be darkness and evil Therefore, people must stay in their homes while it lasts.
The fitnat us sarra will be concealed and hurt Islam, unseen from outside. Some people will claim to be Muslims but will work privately to harm the Muslim and destroy them. They will conspire and involve the Muslims in fitnah. According to Nihayah, sarra is a pebbled plain so perhaps it might refer to the event of Harra that occurred in the time of Yazid. There was a killing spree of the people of Madinah in which hundreds of he sahabah (Prophet's Companions) رضی اللہ عنہم and the tabi'un رحمہم اللہ were martyred and the Haram was severely damaged. This meaning will apply if sarra is taken to mean 'concealed.' If the word is taken in the sense of (سرور) suroor then the fitnah will cause a life of ease and luxury and an abundance of means to that end. People will be extravagant and luxurious and will have no fear of Allah and the hereafter. In the sense of suroor (which is happiness), the fitnah may also mean that the loss that the fitnah will cause to the Muslims will delight their enemies and they will be happy.
The Prophet صلی اللہ علیہ وسلم also said of such a one as professes to be descended from him that because of his ways of living, he will not belong to the Prophet صلی اللہ علیہ وسلم. If he was really so, then he would not have caused harm to the Prophet's صلی اللہ علیہ وسلم ummah by indulging in mischief on earth. This sating is in line with Allah's words:

إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

{Surely he is not of your family}[2] (11: 46)

The Prophet صلی اللہ علیہ وسلم said, "My friend and dear one will never do such a thing. He can only be a Muslim and righteous. He can never hurt other Muslims."
This is confirmed by the next words of the hadith (tradition).
The words 'a man like a hip-bone on a rib' imply that he is of an unsteady mind. So the

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[1] Abu Dawud # 4242.

[2] Addressed to Prophet Nuh علیہ السلام about his son who was unrighteous.

man to whom the people will give allegiance will not be worthy because he will lack knowledge and intelligence and ability to decide and to advise. Thus, the affairs of the State under him will be confusing and lead to dissension.

The hadith (tradition) next mentions the fitnah of ad-duhayma. This word in its root form refers to blackness and darkness and here it implies a condemnation and an evil. Because of widespread killing it is described as a dark night causing everyone to be in darkness which will have a painful influence on everyone's mind, blunting his faculties of mind and forbearance.

The hadith (tradition) also says that the people will be divided into two camps (groups): believers and infidels. The word actually is 'tents' but some people translate it as 'city' The people will be divided in two cities or two countries, one of which will house the believers only the other will have only the infidels. The Arabic word is (فسطاط) for tent but is also used for a city. The hadith (tradition) uses it in the sense of two groups or sections: of believers and of infidels wherever they reside in the world.

That there will be only hypocrites in one of the groups means that

(i) There will be no believers among them, at all, or

(ii) There will be some believers but their belief will not be perfect. Some will profess faith but they will do deeds of the hypocrites. They will lie, betray and be unfaithful to thier promises, and so on.

The next words say that they should await the dajjal (the great deceiver) immediately after the turmoil. At that time, Sayyiduna Mahdi رحمه الله will be in Damascus. The dajjal (the great deceiver) will lay a siege on Damascus. The Prophet Easa عليه السلام will descend from the heaven and the dajjal (the great deceiver) will dissolve against him as salt dissolves in water. Prophet Easa عليه السلام will kill him with his spear and his death will make him very happy.

Teebi said that (فسطاط) is a city or a tent. People will assemble in it and will live in it. It is clear from the last portion of this hadith (tradition) that this fitnah will arise during the last days. But, the ulama (Scholars) say nothing about the turmoil and civil strife (fitnah) mentioned earlier in this hadith (tradition) when they will came, and what events will result through them. In particular, nothing at all has been said about the fitnatus sarra. "Besides, fitnatus nothing has been said about the person from the prophet's صلى الله عليه وسلم household who is said to be behind this fitnah.

MARTYRDOM OF ABDULLAH IBN ZUBAIR رضى الله عنه

The foregoing is as Teebi رحمه الله wrote. However, Shah Waliullah Dahlawi رحمه الله among he scholars following him has determined the evens that cropped up during the fitnahs mentioned in this hadith (tradition). He has pinpointed the fitnah to which the Prophet صلى الله عليه وسلم had referred, through fitnatulahlas, as the martyrdom of Sayyiduna Abdulah ibn zubayr رضى الله عنه. When the khilafah (caliphate) of Yazid ibn Mu'awiyah was announced, he refused to pledge allegiance to him. He moved with his family from Madinah toMakkah.

In 62 AH, Yazid sent to Madinah a huge army of warriors of Shaam (syria) under the command of Muslim ibn Uqbah to crush their revolt. He wreaked immense destruction and massacred he inhabitants of Madinah. This event is known as Harrah. Then he set out to Makkah but, he died on the way, and Husayn ibn Numayr took the army to Makkah. He fought for one day and besieged Makkah and erected catapults on the mount Ibn Qays and

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shot continuously at the Ka'bah for more than one month. During this period, the Makkans went through terrible inconvenience and hardship. Meanwhile as Divine decree ordained, Yazid died in Damascus. On hearning of this, Ibn Numayr lifted the siege and took back his army to Damascus.

Then, the caliphate of Abdullah ibn Zubayr رحمه الله was established in the Hijjaz and was acknowledge also by the Iraqis and the Egyptians. Indeed, two months after the Khilafah (caliphate) of Yazid's successor, Mu'awiyah ibn Zubayr رضی الله عنه was accepted as Khalifah over he entire Islamic world.

However, after about six months or slightly more, Marwan ibn Hakam conspired to seize Shaam (syria) and proclaimed himself as Khalifah in Damascus. Then, Egypt and Iraq too renounced Abdullah ibn Zubayr رضی الله عنه. Meanwhile, Marawn ibn Hakam died and his son Abdul Malik succeeded him. He used an extraordinary force to snatch the Khalifah from Adullah ibn Zubayr from nearly all the places. Then he sent Hajj (pilgrimage)aj ibn Yusuf with very strong warriors to Makkah. In Ramadan of 72 AH, he besieged Makkah and placed his catapults on the Mount Abu Qays and continued shooting and the siege till Dhul Hijjah. The people of Makkah underwent great hardship and were through immense trial. There was too much destruction all round Makkah. The shooting was paused for some days during Hajj (pilgrimage) but was resumed immediately after Hajj (pilgrimage) and the Ka'bah was targeted directly. Abdullah ibn Zubayr رضی الله عنه was confined inside it. Towards, the final stage, Abdullah ibn Zubayr رضی الله عنه emerged from the ka'bah and with a mere handful of companions attacked the huge army of the shaam (syria)i warriors. Soon, his companions collapsed one after the other and the enemy began to shoot stones and arrows at him from all four sides. This great glorious man of the world, brave and righteous was martyred in Jumadiuth. Thani 73 AH. There was no one to grieve over his blessed corpse.

This was the account of the martyrdom of Abdullah ibn Zubayr رضی الله عنه Shah waliullah Dahlawi رحمه الله has said that this fitnah is what is called fitnatul ahlas.

ABOUT FITNAH MUKHTAR

Shah Waliullah Dahlawi رحمه الله said about that fitnat us sarra that even this fitnah has taken place in the form of the fitnah and strife of Mukhtar. He was the one who began by resorting to deception and fraudulent ways to gain power over the people of Iraq and then finally subdued them. He undertook this work by claiming to have the support and help of Muhammd Ibn al Hanafiyah رحمه الله [1] and the people of the house of the Prophet صلی الله علیه وسلم. let us see this account in some detail.

This man was Mukhtar ibn Ubaydah ibn Mas'ud Thaqafi. He resided in Kufah, Iraq. He was one of the Shi'ah of Ali رضی الله عنه when Imam Husayn رضی الله عنه was invited to Kufah before going there he first sent his paternal cousin, Muslim ibn Aqil رضی الله عنه, to get people to pledge allegiance to him secretly. On coming to Kufah, Muslim ibn Aqil رحمه الله resided at the house of Mukhtar ibn Ubaydah. Thereafter, Whatever happened and the tragedy of Karbala are well known happenings.

After the tragedy of karbala and martyrdom of Imam Husayn رحمه الله, a group of people came into existence by the name of tawwabeen (patents) under the leadership of sulayman

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[1] Son of Sayyiduna Ali رضی الله عنه but known after his mother.

ibn sard. They used to say that it was their unfaithfulness that brought about the martyrdom of Imam Husayni رضی اللہ عنہ. They confessed to their fault and declared that they repented and resolved to retaliate and avenge the blood of Imam Husayn رضی اللہ عنہ. They vowed to kill every one who had even the slightest part in the killing of Imam Husayn رضی اللہ عنہ Mukhtar in Ubaydah who was already conspiring to take over Iraq found in it an opportunity to incite the people against the killers of Sayyiduna Husayn رضی اللہ عنہ. He instigated the tawwabeen against their leader Sulayman partying him as a weak man unwilling to fight and presented himself as the deputy of Muhammad ibn al-Hanafiyah رحمہ اللہ the brother of Imam Husayn رضی اللہ عنہ and regarded as Imam Mahdi: Hence all hose people of Kufah who were known as Shia of Husayn pledged allegiance to him. The caliphate over Iraq was in the hands of Abdullah ibn Zubayr رضی اللہ عنہ and his governor in Kufah was Abdullah ibn Ziyad. When he learnt of Mukhtar nefarious designs, he put him behind the bars. But, sulayman ibn Sard, the chief of the tawwabeen, continued his anti-state activities. He led an army of seventeen thousand armed men to fight Abdullah ibn Ziyad who was chiefly responsible for martyring Imam Husayn رضی اللہ عنہ in Karbala when he was the governor of Mosul on behalf of Marwan ibn Hakam.

Abdullah ibn Ziyad dispatched his army to check the insurgents and they met at ayn ul wardah. They engaged one another for some days before Sulayman ibn sard and all other leaders of the tawwabeen were killed. The surviving men of the army fled to kufah. Mukhtar sent to them a message of Sympathy from the prison and assured them that he would avenge the blood of Sayyiduna Husayn رضی اللہ عنہ and theirs too. Besides, he somehow sent a letter to Sayyiduna Abdullah ibn Umar رضی اللہ عنہ in Madinah soliciting his intercession for his release. So, he wrote to Abdullah ibn Ziyad recommending him to set Mukhtar free. He respected the request of Ibn Umar رضی اللہ عنہ and set Mukhtar free on condition that he would not spread mischief in kufah and remain in his house.

However, this deceitful man made the people of Kufah, particularly the Shi'a of Husayn رضی اللہ عنہ believe that his spiritual powers got the gates of the prison opened for him, and he came out of it. Meanwhile, Abdullah ibn Ziyad was replaced by Abdullah ibn Muti, as governor of Kufah. Mukhtar presented this change too as the result of his spiritual powers. He violated all the restrictions that had been imposed on him by the previous ruler and resumed his wicked activities undeterred. He managed to impress upon the people that he had uncanny spiritual powers, so a great multitude of them became his disciples. Soon he had an invincible backing. The chief police officer informed the governor of his great notoriety and anti-state activities and steps were being taken to thwart him but it was too late and he was beyond their grasp. He went underground and clandestinely turned his supporters into a strong army His ambition was to take over kufah.

He had already succeeded in wining over the sympathies of Muhammad ibn al Hanafiyah رحمہ اللہ. Then he began to enlist other notables of Kufah on the understanding that he was acting on behalf of Muhammad ibn al-Hanafiyah رحمہ اللہ. When they contacted him for his confirmation, he affirmed that he had permitted mukhtar to seize revenge for blood of Sayyiduna Husayn رضی اللہ عنہ. This confirmation gave Mukhtar extraordinary support.

Finally, one might be brought his armed men to the streets of Kufah and fighting erupted in every nook and corner of the city. They routed the regular army and besieged the governor's house Abdullah ibn Muti being the governor. He managed to get away after

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three days. Mukhtar seized control of all government offices and the stat e Treasury and sought from the people pledge of allegiance for Muhammad ibn al-Hanafiyah رحمه الله. He was undisputed ruler over Kufah. However, just after a few days, the people began to oppose him but Mukhtar was too cunning for them. He unleashed a spree of killing whereby there was not even a single house in Kufah that did not mourn over one or two of its members. He also seized vengeance from the killers of Husayn رضی الله عنه. He had everyone who had some part to play in the battle field of karbala executed. He also occupied himself to annexe other regions around kufah and in convincing the people of his supernatural powers by raising the chair of Sayyiduna Ali رضی الله عنه. Gradually, he began to lay claim on prophethood.

Abdullah ibn Zubayr رضی الله عنه took notice of his wide intrusion not only in the political field but also in the religious sphere. He had begun to say that Jibril (gabriel) علیه السلام come to him with revelation from Allah and that he declared, "I am sent as a prophet." So, After all, Abdullah ibn Zubayr رضی الله عنه decided to take action. He appointed his brother mus'ab ibn Zubayr رضی الله عنه as governor of Busrah and entrusted him with the task of crushing the fitnah of Mukhtar.

Mus'ab رضی الله عنه took his army to kufah to put an end to Mukhtar's mischief. He too learnt of Mus'ab's intentions, so he advanced out of Kufah to fight Mus'ab. The two armies faced one another at a village, Madar. After a fierce fighting, Mukhtar was defeated and he fled to Kufah and fortified himself in the governor's house. Mus'ab رضی الله عنه pursued him and surrounded the governor's house. When his provision was exhausted, Mukhtar came out of the house and made a last attempt to fight but it was not long before he was put to death. This fitnah was thus stamped out from the face of the earth.

THE STORY ABOUT MARWAN

Shah Waliullah رحمه الله Dahlwi says about the man described in the hadith (tradition) as:

'a hip bone on a rib'

that he was Marwah ibn Hakam. His story pertains to before the fitnah of Makhtar. By the time he was killed by Mus'ab ibn رضی الله عنه Zubayr in Kufah, Marwan ibn Hakam had died. The seceding Khalifah of Banu Umayyah was Abdul Malik ibn Marwan. In spite of this disorder of sequence, the conclusion of Shah Waliullah رحمه الله is not out of place. It was very man Marwan ibn Hakam who had challenged Abdullah ibn Zubayr رحمه الله who had become the caliph of the entire Islamic world after the death of Mu'awiyah ibn Yazid ibn Mu'awiyah. Marwan had compelled the people of Damascus to swear allegiance to him as caliph after assuring caliphate there through intrigues. Therefore apart from Banu Umayyah, Other tribes of Shaam (syria) like Banu Kalb, Inan (عنان), Tayy (طی), etc. gave him their pledge, and submitted to his caliphate. That was the beginning of turmoil and civil strife and it caused much damage to Islam and the Muslims. Their strength was sapped. The power that ought to have been used against the enemy was wasted in shedding blood of their own brothers.

Marwan ibn Hakam was cunning and deceitful but was not far-sighted and strong wiled, qualities that are essential for administration of the State. This is evident from the fact that Marwan observed, on the death of Mu'awiyah ibn yazid, that there were some differences among the tribes on the issue of caliphate but Iraq and much of sham had accepted Abdullah ibn zubayr رضی الله عنه as caliph. So he decided to go to Abdullah ibn Zubayr رضی الله عنه

and pledge allegiance to him and be faithful to him. He was ready to go when Abdullah ibn Ziyad came to Damascus and persuaded him to declare himself as a caliph and invite people to give him their pledge. So, his caliphate was truly because of Ibn Ziyad's conspiracy. If Marwan had possessed acumen and intelligence then he would not have been deputed by Ibn ziyad. He would have went to Abdullah ibn Zubayr رضی اللہ عنہ and perhaps the civil strife would have been averted.

FITNAH AD-DAHAYMA

Shah Waliullah (RH said about the fitnah ad-dahayma that by this the Prophet صلی اللہ علیہ وسلم referred to the Tartar invasion and devastation of Muslim lands. They ceased the heaviest loss to Muslims and cities of Islamic states. Those people who supported them were hypocrites. This even took place in the middle of the seventh century of hijrah calendar when the last of the Abbaside caliphs Musta'sim Billah ibn Mustansar ullah was the most cowardly and weakling of the caliphs. He had as his minister Mu'adiuddin Alqami who was extremely partial and an evil Shi'a. He used his skill and shrewdness to make the caliphs a mere figure head and appropriated all authority to himself . It had been his intention all through to oust the Abbasides and install the Alawis as caliphs. To achieve that he compacted with the tartars and invited the grandson of chengiz Khan, Halaku Khan to invade Baghdad. He promised to install him as caliphs over Baghdad and its adjoining areas and possessions. At first, Halaku was hesitant because he was aware of the courage of the people of Baghdad but when Alqami contrived to disburse a large chunk of the army of Baghdad to distant places and cities and used the remaining men to plunder the city, Halaku Khan realized that the caliph was impotent. Alqami also got the Shi'as of Baghdad to write to Halaku that they were confident that he was the one of whom their elders had predicted would relieve them of their plight in such and such a year and he fitted that description. Beside Alqami also conspired with a Sh'ia in Halaku's court, Nasiruddin Toosi. He to disliked the Abbasis (Abbasides) and was trying to end their caliphate. He too concur vaged Halaku Khan to go ahead with his desigus.

Accordingly, Halaku Khan dispatched a strong advance unit to Baghdad. Initially, the Khalifah's weak army seemed to gain an upper hand but soon they suffered reverses and the advance unit of the tarter emerged victorious Then Halaku Khan brought his main collossal army to Baghdad. He besieged the city. The citizens resisted them preventing their entry into the city for fifty days. However, the Shi'as of Baghdad had obtained from Halaku Khan an assurance of protection and they also passed on to him reports of tactical moves and manoeuvred of the caliph's army and men. To add this, Alqami played another trick with caliph. He told him that he should accompany him to Halaku Khan who had promised security, will received him well and retain him as ruler of Baghdad and Iraq. The caliph was deceived and took his son along with him to the army to Halaku Khan outside the city. He said to the caliphs, "Call the members of your government, the ulama (Scholars) of your city and the jurists here to us." He summoned them there. When they were all there, Halaku Khan killed of them one by one in the presence of the caliph. Then Halako Khan directed him to instruct everyone in the city to lay down their arms and come out of the city. He did that too and the people abided by his command. The Tartars pounced on them forthwith and all of them were cut off as pieces of vegetable. They were hundreds of thousands - the footmen, the riders and the nobles. The trench of the city was filled with their corpse. There was so much blood that the river Dajlah (Tigris) turned red.

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The Tartars went into the city where women and children carried the Quran on their heads and poured out into the open but the Tartars spared no one. Only a few people who managed to conceal themselves in wells and other secret places in wells and other secret places could survive.

Halaku Khan then on the next day took the caliph to the caliph's house in Baghdad and get from him the keys to all his treasures and everything that he had buried or concealed. This was the day following the killings - 9th Safar 65 AH. After that, he put him in confinement denying him water and food, and asked advice of his advisors about the fate of the caliph Musta'sim. They said unanimously that he should be killed but the wicked Alqami suggested that the sword should not be polluted with his blood but he should be wrapped in saddle- cloth and kicked and crushed. The wretched Toosi seconded his suggestion. So, Alqami was entrusted this task. He wrapped his master, Mustas'im Billah in saddle cloth and put him against a pillar and had the others kick him till he breathed his last. Then he had the body put on the ground and instructed the Tartar soldiers to trample it so that it broke into pieces. All the while he rejoiced at the man's fate from whom he thought he was seizing revenge for the Alawis. The unfortunate caliph was deprived of proper burial too.[1]

This is how the Abbasi dynasty came to an end.

After that, Halaku Khan did not even spare the main - royal - library housing innumerable books. These books were thrown into the river Tigris creating in it a sort of barrier or dam and, gradually. The water took them away. Previously it had become reddish because of the blood of those who had been slain in Baghdad and its adjoining lands. Now, the ink on the book gave it a black tinge which it retained for quite some time. All the palaces were ransacked and stripped of their valuables and flattened.

The historians put the number of those slain in Baghdad and its surroundings at sixteen million (16,0000,00 - one crore and six lacs) Muslims. It was an appalling and harrowing bloodshed and destruction, the like of which cannot be traced in the history of the world. Islam went through a gruesome, fearful tragedy which some called a minor last day.

The must didactic part of the entire sad story is that Alqami got nothing out of it. Halaku Khan did not let only Hashm or Alawi take over the caliphate but placed his own men as rulers over Iraq. Alqami tried his cunning with Halaku, implore with him, wept and sobbed, but Halaku shooed him as one drives away a dog. For some days thereafter, Alqami was treated as a slave cleaning and polishing their shoes but could not endure the instructive fate of his hypocrisy and died of deep grief not long after that.

Baghdad was no longer the capital city. Besides, there was no Khalifah (caliph) any where in the world for three years after the death of Khalifah Musta'sim.

EVIL DRAWS NEAR THE ARABS

(٥٤٠٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَيْلٌ لِّلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ اَفْلَحَ مَنْ كَفَّ يَدَهٗ۔ (رواه ابوداؤد)

5404. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "How unfortunate for the Arabs that the evil (trials or strife) draws nearer (to them)!

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[1] See also hadith (tradition) 5432.

He (alone) will be safe who restrains his hand."[1]

COMMENTARY: According to Teebi رحمه الله the Prophet's صلى الله عليه وسلم saying refers to the fitnah that took place in the time of Sayyiduna Uthman ibn Affan رضى الله عنه. During it the Muslims were torn apart into opposing groups and parties and were locked in civil strive. Not only was Sayyiduna Uthman martyred as a result, but also afterwards there arose a long drawn enmity between Sayyiduna Ali رضى الله عنه and Amir Mu'awiyah رضى الله عنه. Islam and Muslims suffered a great loss.

However, Mulla Ali Qari differs. According to him, this hadith (tradition) refers to the action taken by Yazid ibn Mu'awiyah against the great imam, imam Husayn رضى الله عنه which culminated in the martyrdom of Imam Husayn رضى الله عنه at Karbala. In terms of meaning, this opinion is more correct and more in keeping with the hadith (tradition) because the tragedy of Sayyiduna Imam Husayn's رضى الله عنه martyrdom was such a fitnah about whose evil nature there are no two opinion among the Arabs and non Arabs.

HE WHO KEEPS AWAY FROM FITNAH IS FORTUNATE

(٥٤٠٥) وَعَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ اِنَّ السَّعِيْدَ لَمَنْ جُنِّبَ الْفِتَنَ وَلَمَنِ ابْتُلِيَ فَصَبَرَ فَوَاهًا (رواه ابوداؤد)

5405. Sayyiduna Miqdad ibn Aswad رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, he is fortunate who is preserved from fitnah (turmoil). Indeed, he is fortunate who is reserved from fitnah. Now excellent is he who is involved (in a fitnah) but bears it patiently. (But, how pitiful is he who is neither preserved from a fitnah nor bears it with patience.)"[2]

COMMENTARY: The word (واها) waha means 'pity,' 'regrettable, 'alas.' But, it is also used to mean happiness to say 'lucky,' 'excellent.' In the former sense, it would not be part of the preceding sentence but would be an independent part of a sentence that is understood but not expressed. It would be: 'How pitiful is he who is neither preserved from a fitnah nor bears it with patience!'

In the latter sense, it would mean: 'How excellent is he who is involved in a fitnah) but bears it patiently!' Some scholars of hadith (tradition) take it in this sense.

REVERTING TO IDOL WORSHIP

(٥٤٠٦) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ السَّيْفُ فِيْ اُمَّتِيْ لَمْ يُرْفَعْ عَنْهَا اِلٰى يَوْمِ الْقِيٰمَةِ وَلَا تَقُوْمُ السَّاعَةُ حَتّٰى تَلْحَقَ قَبَائِلُ مِنْ اُمَّتِيْ بِالْمُشْرِكِيْنَ وَحَتّٰى تَعْبُدَ قَبَائِلُ مِنْ اُمَّتِيْ الْاَوْثَانَ وَاَنَّهٗ سَيَكُوْنُ فِيْ اُمَّتِيْ كَذَّابُوْنَ ثَلٰثُوْنَ كُلُّهُمْ يَزْعُمُ اَنَّهٗ نَبِيُّ اللّٰهِ وَاَنَا خَاتَمُ النَّبِيِّيْنَ لَانَبِيَّ بَعْدِيْ وَلَا تَزَالُ طَائِفَةٌ مِّنْ اُمَّتِيْ عَلَى الْحَقِّ ظَاهِرِيْنَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتّٰى يَاْتِيَ اَمْرُ اللّٰهِ

(رواه ابوداؤد والترمذى)

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[1] Abu Dawud # 4249, (Bukhari, Muslim).

[2] Abu Dawud # 4263. According to the Urdu the words if parenthesis would be part of the hadith (tradition) of (واها) is read to mean 'pity' though it also means 'lucky' excellent.

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5406. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Once the sword is used in my ummah (against each other of them), it will not cease to kill them till the day of resurrection And the last Hour will not take place before some of the tribes of my ummah join the polytheists, and (the Last Hour will come) before some tribes of my ummah began to worship idol. And, indeed, there will be among my ummah thirty great liars, each of whom will assert that he is Allah's Prophet, but I am Khatam un nabiyeen (the seal of the prophets and the last Prohets). There will be no prophet after me. And a section of my ummah will not cease to be on the truth. They will prevail (over the enemy) and those who oppose them will not hurt them - till the command of Allah comes."[1]

COMMENTARY: The hadith (tradition) begins by the words of the Prophet صلی اللہ علیہ وسلم that if his ummah resorts to killing each other then Muslim will continue to kill each other. They will shed blood of fellow Muslims and use force against their brothers. This in fighting will not stop till the Last Day. Muslims will be engaged in fighting their own fellow religionist somewhere or the other. These words of the Prophet صلی اللہ علیہ وسلم came out to be true. The mutual fighting of the Muslims has been continuing till to day from the time of Mu'awiyah. رضی اللہ عنہ

Something of the Prophet's صلی اللہ علیہ وسلم saying was realized w hen, after his death, some Arab tribes apostate and thus joined the disbelievers and two polytheists. Abu Bakr رضی اللہ عنہ sowed resoluteness and task them to task.

As for the next words of the Prophet صلی اللہ علیہ وسلم about some of his ummah reverting to idol-worship, if this is stated in the literal sense of the words then perhaps it will occur in future. Some people calling themselves as Muslims and adherents of Islam will really worship the idols. As it is, even today there are Muslims who worship graves and the taziyah.[2]

They bow down their foreheads in prostration to others than Allah.

If these words are used allegorically than there are many examples of it and they are found in every era. Wealth and property are adored. Partition and high rank are like gods. People make them their real objective and their only concern. Another example is of those of whom it is said:

تعس عبد الدينار و عبد الدرهم

"May the slave of dinar and the slaves of dirhams perish."[3]

(The next words are the slave of Khamisah which is money and luxurious cloths or worldly possessions)

The word (خاتم) is either with (ت) Khatam or with (ت) (khatim) (I am the seal of the prophet علیہ السلام). The words 'There is no prophet after me" elaborate them.

The final words 'till the command of Allah comes refer to the Last Hour or the supremacy of religion leaving no sign of disbelief on earth.

THE PERIOD OF ISLAM

(٥٤٠٧) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ تَدُوْرُ رَحَى الْإِسْلَامِ لِخَمْسٍ وَّ ثَلٰثِيْنَ

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[1] Abu Dawud # 4252, Tirmidhi # 3202, Musnad Ahmad.

[2] Certain representations of wombs taken out of Muharram.

[3] Bukhari # 2886, Ibn Majah # 4135.

أَوْ سِتٍّ ثَلٰثِيْنَ أَوْ سَبْعٍ وَّثَلٰثِيْنَ فَإِنْ يُّهْلِكُوْا فَسَبِيْلُ مَنْ هَلَكَ وَإِنْ يَّقُمْ لَهُمْ دِيْنُهُمْ يَقُمْ لَهُمْ سَبْعِيْنَ عَامًا قُلْتُ أَمِمَّا بَقِيَ أَوْ مِمَّا مَضٰى قَالَ مِمَّا مَضٰى۔ (رواه ابوداؤد)

5407. Sayyiduna Abdullah ibn Mas'ud narrated that the prophet صلى الله عليه وسلم said, "The mill of Islam will go round for thirty five, thirty six or thirty seven years. Then if they perish, they will perish because of following this path on which they who walked before perished. But, if their religion outlook is maintained for them, then it will be preserved so for seventy years for them." He (Ibn Mas'ud) رضى الله عنه asked, "(Seventy years) of that which will follow of (seventy years) inclusive of that which has passed?' He said (Seventy years) inclusive of what he passed."[1]

COMMENTARY: The Prophet صلى الله عليه وسلم said that the period during which the working of the religion will be regular and steady - or maintained - the commands of Shari'ah (divine law) will be well observed the perfectly abided by. The affairs of the Muslims will be accomplished according to the Quran and the sunnah (Holy Prophet's practice). Their life will be well observed the perfectly abided by. The affairs of the Muslims will be accomplished according to the Quran and the sunnah (Holy Prophet's practice). Their life will be preserved from fitnah and mischief. This period will last for thirty-five , thirty six or thirty seven years. It will begin with the year of hijrah (emigration) where all Islamic state and politics and conquests commence. The tragedy of the martyrdom of Sayyiduna Uthman رضى الله عنه is the first fitnah (commotion) in the history of Islam that caused a severe dent in the lives of the Muslims on their religious and political side and Islam military strength weakened tremendously because of the internal dissension and hostility. This turmoil (or fitnah) erupted in 35 AH.

Then, in 36 AH, the Battle of Jamal was fought. Again, in 37AH, the unrest was seen leading to the Battle of siffeen. These weakened the Muslims on their religious, political fronts and their state became unstable. The consequences were very damaging for the ummah.

The word (او) - or) between the years 35, 36, 37 is either to introduce another years, or to mean (بل) 'rather.'

As for these years, they could be interpreted as stated in the foregoing lines that they commence with the hijrah or emigration and the year 1 AH. In this case, they occurred in sequence in 35AH, 36AH and 37AH with the martyrdom of Uthman رضى الله عنه and Battle of Jamal and the Battle of Siffeen. However, these years could also be counted from the time the Prophet صلى الله عليه وسلم spoke these words when he had only a few more years to live. If these years are taken wit h the period of the caliphate of the four caliphs, their total period is exactly the same as he had mentioned in this saying. In other words the count will begin when the Prophet صلى الله عليه وسلم spoke these words and the last of these years will be taken as the last years of Sayyiduna Ali's caliphate. We may say, therefore, that religion was to be observed perfectly and was to be safe from innovation and straying of thoughts and ideas which things could not make inroads in religion, and nothing would happen against the Prophet's صلى الله عليه وسلم directives. If the initial words of these comments are gone by then this forgoing explanation is most appropriate; the working of religion will be regular and

[1] Abu Dawud # 4254.

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steady...the commands will be observed...'
If the meaning of 'religious outlook is maintained' is said to mean that religion will be free of all kinds of turmoil and strife, the question of caliphate would be settled amicably and Muslims would not fight each other, than the initial explanation about the years (beginning with hijrah) will be appropriate.
There is yet another possibility. The years may be said to begin from the time of the first revelation the prophet صلى الله عليه وسلم received which is the first years of his prophethood. In this case. Thirty five years will end with the close of the caliphate of Umar رضى الله عنه. This explanation seems suitable in the sense that, after the Prophet's صلى الله عليه وسلم death, security of religion and faith, abiding by the sunnah (Holy Prophet's practice), unity and corporation mutual love among the Muslims and the stability of the state were seen at their best in the times of Abu Bakr رضى الله عنه and Umar رضى الله عنه. Then, during the caliphate of Uthman رضى الله عنه, things began to deteriorate within two years. Such things transpired as led to these turmoils and unrest. They are a blot in the history of Islam and Muslim.
If after the peaceful and perfect observation of religion in the aforementioned years, people full into disagreement and division in their religions and state affairs and became slack in religion and in preparation for the hereafter and commit sin then they have fallen into the dangerous path of the previous ummahs that had led them to ruin. The people of the previous ummah were destroyed because they Let strayed off the true path, forsaken Truth and were divided on the interpretation of the commands of Shari'ah (divine law) and affairs of the state. They were disinclined to abide by their religion and to obey their Messenger. They did not refrain from committing sin and disobedience. In this hadith (tradition) 'destructions' cover everything that is a means of man's destruction and he destroys himself by pursuing it.
The next words about their religious outlook being maintained mean that if Muslims continue to obey their amir and caliph, retain the working of them and occupy themselves in keeping alive the glory of Islam through unity, then that peace and perfect working could carry on for seventy years. But, the question arises about the specification ot seventy years. What does it mean? Its true sense is not before us in detail. However, we may revert to the explanation about the stability of religion, state, and moral and political affairs (meaning, for 35, 36, 37 years). It is on the same pattern that these things will be better for the Muslims and get them proper consequence for seventy years relative to the times to follow.
As it is, the scholars have dwelt at length in explaining this hadith (tradition) from different angles. However, in the light of reliable conviction and belief and allowing for the text of the hadith (tradition), we have presented here as much of a brief explanation as we could provide. Insha Allah, this would be enough, however, if we also reproduce here the explanation of this hadith (tradition) by Shah Waliullah Dahlawi رحمه الله then that would throw more light on the meaning and message of this hadith (tradition), as well as its application.
Hence according to Shah Waliullah رحمه الله the gist of the ahadith (tradition) and its evidence may be explained in these words. The Prophet صلى الله عليه وسلم said that after the days of hijrah (emigration), the progress of Islam and the strength and stability of the Muslims that they have gone through will continue in the same way for thirty five, thirty six years. All affairs of religion and state will be concluded in a good, happy manner. Thereafter some confusion will be created in the sphere of Islam and discord will grow of worsening of the

religious and state affairs of the Muslim. Indeed, this worsening did set in with the beginning of 35AH with the tragedy of the martyrdom of Uthman رحمه الله. There was further worsening in 36 AH with the battle of Jamal between the mother of the faithful, Sayyidah Ayshah رضی الله عنها and Sayyiduna Ali رضی الله عنه. Thereafter, in 37 AH, the situation was totally out of control. Islam and Muslims suffered tremendous loss and destruction with the very frightening war between Sayyiduna Ali رضی الله عنه and Amir Mu'awiyah رضی الله عنه, the Battle of siffeen. Then, the prophet صلی الله علیه وسلم said that if after the worsening of the affairs of the Muslims and the dominance of the rebels over their affairs and the ouster of the rightful caliph, the people adopt the deeds and character that ruin their general situation, then they will cause their own destruction: This will be repeat of the doings of the past ummahs and of their fate. Indeed, this is what did take place after the martyrdom of Sayyiduna Ali رضی الله عنه. Imam Hasan رضی الله عنه had to surrender his right to the caliphate under compulsion and in a very helpless manner. He had to give in. The results were discord and dissension within the ranks of the Muslim. Killing and in fighting resulted for the sake of (gaining) authority and leadership. But, (the prophet's صلی الله علیه وسلم words meant) if the caliph retains his leadership and the rebels are not allowed to dominate, then the working of the religious and state affairs of the Muslims would continue to be excellent and better than times to come. This would carry on for seventy years. Along the path of prosperity.

THE MARTYRDOM OF SAYYIDUNA UTHMAN رضی الله عنه

The comments of this hadith (tradition) mentions three such events of Islamic history one's souls is irritated whenever one recalls them. The Prophet صلی الله علیه وسلم had foretold them indirectly. They are:

(i) the martyrdom of Uthman, رضی الله عنه
(ii) the Battle of Jamal, and
(iii) the Battle of Siffin.

Sayyiduna Uthman رضی الله عنه was the third caliph of Islam. Before him, Umar رضی الله عنه was the caliph in whose times every thing was normal and stable. Even the first half of Uthman's رضی الله عنه caliphate was smooth and followed the same pattern. Then there was some internal strife as well as there were some external conspiracies causing his caliphate instability. His hold on the government and became weak. Of his several good qualities, his outstanding quality was kindness and politeness, a forgiving nature and treating others particularly relatives very well. He was sincere in appointing to high offices those of hiskin who were deserving and qualified and honest. Since he was very wealthy, he generously helped his relatives with his wealth. At the same time, with the passage of time and intermingling with other people the mindset of the Muslims also underwent a transformation. Thus, they particularly the ones who had embraced Islam recently and had not completely freed their minds of racial prejudices, imagined that he was bias to his tribe and was supporting them through the state funds. Though they were scanty and most people had no doubts about Uthman's رضی الله عنه sincerity, yet Addullah ibn Saba, resident of San'a began to spread mischief. He was a Jew. He observed the prosperity of the Muslims as the richest of all people in the world during the caliphate of Uthman رضی الله عنه, so he came to Madinah and began to live as a Muslim. His aim was not only to acquire wealthy and possessions but he also hoped to weaken the Muslims and bring them down the ladder of glory. However, he gained noting in Madinah, so he moved to Busrah.

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In Busrah, he won over many people to his side with his cunning and shrewdness. When the governor of Busrah checked him, he left his sympathizers there and moved to Kufah. There already existed some people hostile to Sayyiduna Uthman رضی اللہ عنہ, so, Abdullah ibn Saba found move opportunity there to spread his mischief. ON the one hand, he was averse to Islam and also had some person grudge against Uthman رضی اللہ عنہ and he mished to avenge him. However, after a few days, he had to get out of Kufah, too. So, he come to Damascus but there he could not do anything and was exiled from Damascus. Then he came to Egypt where he was more careful. He set up a clandestine, well organized party. Since he also claimed to have love for the people of the Prophet صلی اللہ علیہ وسلم household and for Sayyiduna Ali رضی اللہ عنہ, he managed to gain success in Egypt and duped its people to get a sizeable following. From here, he got in touch with all regions of the Islamic dominion. As we stated previously, he had left behind some of his followers wherever he had been. Though them, he sent complaint to Madinah's inhabitants that Uthman's رضی اللہ عنہ governors were oppressive and cruel to their subjects. There were faked up. He also incited the people with the supposed partiality of Uthman رضی اللہ عنہ to his relatives and governors. In this way, he created discontent and an ill-will against Uthman رضی اللہ عنہ among the people. Uthman رضی اللہ عنہ gathered his governors and advisers to suggest proper course of action to put down the rebellion. There were suggestions that the mischief makers must be traced and put to death and no mercy should be shown to them but Uthman رضی اللہ عنہ was too kind and gentle for that. He rejected this suggestion. He said, "According to the Quran and hadith (tradition), no one may be executed unless he apostates publicly and his guilt is established." Thus apart from superficial contrivances, no strong measures were taken against the conspirators. They were thus encouraged to make more mischief. They began to clam our and came out openly. In Egypt nada other regions many rebellious groups were created and trained to invade Madinah and to kill Uthman رضی اللہ عنہ.

As for the false complaints sent by the men the Abdullah ibn Saba against various governors and other officers, the Maidnas took them seriously as genuine. So they demanded that Uthman رضی اللہ عنہ should dismiss then but he had investigated the complaints made earlier and had learnt that they were unfounded. So he took no steps against the governors and others officers. The result was that madinah itself turned against Uthman رضی اللہ عنہ and everywhere people turned against him. There was a spate of ramous and the common man lent ears them. The agents of Abdullah ibn Saba reaped harvest in every nook and corner of the entire dominion. Their sympathizers were multiplying day by day and getting stronger. When he found himself strong and his men were well spread in every region, he dispatched to Madinah small, unnoticeable groups of armed man from every area making up a frightening sizeable army. The people of Madinah saw after a few days a large army enter Madinah, calling out the takbir; 'Allahu Akbar' (Allah is the Greatest!'

Abdullah ibn Saba had claimed to love Sayyiduna Ali رضی اللہ عنہ and to work to install him as caliph. He also circulated a fake letter from him purporting to support the movement. But When the rebels who had encroached into Madinah contacted him and asked for his help, he declined flatly. He denied having sent any letter or having offered assistance. And support. He tried his best to keep them away from mischief. Other sahabah (Prophet's Companions) رضی اللہ عنہم also tried to instill sense in the rebels and bring the situation under control Uthman رضی اللہ عنہ also acceded to the demand of the rebels to depose the governor of

Egypt, but their real objective was to create disorder. So their leaders did not see reason and refused to make peace.

Uthman رضی اللہ عنہ wrote to his governors calling on them to dispatch help and reinforcements. They sent their armies to Madinah to crush the rebels but they had forestalled the armies and surrounded Uthman house.

It need be stated here that Marwan ibn Hakam had a great part in adding fuel to fire and making thing worse for Uthman رضی اللہ عنہ and the Islamic order. He was Uthman رضی اللہ عنہ paternal cousin and chief officer and minister. He took undue advantage of Uthman رضی اللہ عنہ silence and kindness and he created too much unrest in Madinah through his bad conduct, conspiracies and anti-state activities to torment and confuse the Muslims, particularly the Madinans. The people of Madinah did intend to seize this opportunity to oust Marwan but their demand was only that he should be handed over to the people and no more. If Uthman رضی اللہ عنہ had conceded to their demand (to oust Marwan) then perhaps the rebels would not have succeeded much. This is because the people of Madinah would not have supported the rebels but would have resisted hem with force. But, Uthman رضی اللہ عنہ was too kind to hand Marwan over to his subjects and let them kill him.

To resume the account, the rebels stiffened their siege of Uthman's رضی اللہ عنہ house and denied him water even. When Sayyiduna Ali رضی اللہ عنہ and other sahabah (Prophet's Companions) رضی اللہ عنہم realized that the rebels were pulling down the door of Uthman's رضی اللہ عنہ house and aimed to slay him, they sent their sons and many other men to protect him. They resisted the rebels dauntlessly and stood as a barrier at the door. Some of them stood guard on the roof of his house. The rebels encroached into the house of a neighbour of Uthman رضی اللہ عنہ quietly and jumped over the wall into Uthman's رضی اللہ عنہ house since all his guard were posted at the door or on the roof, there was no one with him besides his wife, Sayyidah Na'ilah رضی اللہ عنہا. As soon as the rebels were inside the house, the pounced on Uthman رضی اللہ عنہ and struck him with their sword. He was reciting the Quran. His wife put out her hand to thwart their attack but her fingers were cut off and separated. Then a second strike martyred Uthman رضی اللہ عنہ. One of them kicked him and broke his ribs. Then, the rebels plundered the house and created commotion.

This happened on Friday, 18th Dhul Hijjah,. 35 AH. His body lay unattended for three days. The rebels enjoyed a free hand over the city. Finally. Some people managed to bury him after three days in the darkness of the night, without giving him a bath in his own garments Sayyiduna Jubayr ibn Mut'im رضی اللہ عنہ led the funeral salah (prayer).

This terrifying and painful martyrdom of Sayyiduna Uthman رضی اللہ عنہ put an end to his caliphate. The wretched Jews succeeded in achieving their destructive conspiracy.[1]

THE BATTLE OF JAMAL

After the martyrdom of Sayyiduna Uthman رضی اللہ عنہ his killers and the rebels ruled the roost in Madinah. The first thing that they did was to terrify the people of Madinah to make them submit to the selection of a new caliph. Since Abdullah ibn Saba had triggered this movement and conspiracy on the ground of supporting Sayyiduna Ali رضی اللہ عنہ and to install him as caliph, so a majority of the rebels were in favour of Ali رضی اللہ عنہ as caliph. However,

[1] See 'The lives of the Noble caliphs, Ibn Kathir (English translation) pp 263, to 287. And 'the various caliphate, Athar Husain pp 93-

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as we have read, Ali رضی اللہ عنہ had dissociated himself with the rebels of the caliphate even before the martyrdom of Uthman رضی اللہ عنہ and had refused to help them when they had sought his help. But, on their insistence and on realizing that a majority of the Maidnahs were on his side, he agreed to shoulder the responsibility. In spite of that, when the people presented themselves to pledge allegiance to him, he made it very clear that he would accept their pledge only after the participants of the battle of badr agreed to make him caliph. Therefore those people brought to him as many of the participants of the Battle of Badr as they could. In this way, pledge of allegiance was given to Sayyiduna Ali رضی اللہ عنہ for his caliphate.

As caliph, the first things that was demanded of him was to seek qisas (retaliation) from the killers of Uthman رضی اللہ عنہ. He asked the wife of Uthman رضی اللہ عنہ about the killers. She described to him only two men but could not give their name. Clearly Sayyiduna Ali رضی اللہ عنہ could not bring to book anyone for killing Sayyiduna Uthman رضی اللہ عنہ without proper identification. Hence the demand to seek qisas could not be met when the people particularly Talhah رضی اللہ عنہ and zubayr رضی اللہ عنہ insisted that Ali رضی اللہ عنہ must meet their demand, he explained to them that he would surely extract retaliation and dispense justice, saying, "So for the rebels have a hold while the caliphate is in the nascent stage. So, for new, I cannot do anything. The first thing that I shall do after we are strong enough, is that I shall tackle this case." This is how misgivings arose against Sayyiduna Ali رضی اللہ عنہ. The Muslims, in particular Banu Umayyah, were convinced that the killing of Uthman رضی اللہ عنہ will not be avenged, and his killers will go Scot free.

The saba'is were terrified lest Ali رضی اللہ عنہ implicate them in the killing of Uthman and punish them. Therefore, they did not cease to conspire and make mischief and tried to destabilize the caliphate. They created disquiet and distrust among Muslims for each other. Sayyidah Ayshah رضی اللہ عنہا had gone to Makkah to perform Hajj (pilgrimage). During her return Journey. She was told of the martyrdom of Uthman رضی اللہ عنہ, so she went back to Makkah. She also learnt of Sayyiduna Ali رضی اللہ عنہ becoming caliph and that he was hesitant to punish he killers of Uthman رضی اللہ عنہ. The Makkans were surprised at her return and the surrounded her riding best. She addressed them and announced to them that she would avenge the blood of Uthman. The Banu Umayyah and the Uthmani governor of Makkah assured her of their full fledged support. Talhah رضی اللہ عنہ and Zubayr رضی اللہ عنہ came to Makkah from Madinah and joined forced with her. She took her supporters and went to Busrah to get its armed support. Moreover, on the way some men opted to separate from her and, indeed, she herself had second thoughts about her motive and decided to retract her steps[1] but the agents of the conspirators whose mission was to divide the Muslims created a situation compelling her to again reverse her decision and to advance forward. At Busrah she encamped. The amir of Busrah declined to give her armed support, but the inhabitants of Busrah joined her army. When she was at Amarbad, the amir of Busrah also brought his army there and a confrontation took place between them but the amir; army was defeat ed and forced to retreat. Busrah fell to Sayyidah Ayshah رضی اللہ عنہا and her army. To counter this. Sayyiduna Ali رضی اللہ عنہ led a huge army to Busrah. Meanwhile some man of foresight began to try to reconcile the two sides. Since there hearts were clear and without

[1] See 'the lives of the Noble caliphs Ibn Kathir p 333 (Darul Isha'at Karachi).

malice and both of them mere loath to engage in battle, they agreed to reconcile. The document for reconciliation was to be signed. But, Abdullah ibn Saba who was in the army of Sayyiduna Ali رضی اللہ عنہ with many of his men did not forget his mischief. That some morning when the document was to be signed, before down. He attacked the army of Sayyidah Ayshah رضی اللہ عنہا, Suddenly. In this way, both sides were wary of each other. But; Sayyidah Ayshah رضی اللہ عنہا tried to prevent fighting. She came on her camel in the howdah (hawdaj) but emotions were so high that her presence let to intensified fighting instead of cooling tempers. Most of the fighting was around her camel. This is why this battle is called the Battle of Jamal because jamal is a camel. The conspirators had a field day. The conspirators had a field day. They incited the Muslims and the sword of a Muslim was used to sever the throat of his own brother Muslim ruthlessly.

Sayyidah Ayshah رضی اللہ عنہا once again attempted to get a cease fire, but Abdullah ibn Saba did not let her do that. Her camel was the centre of fighting and massacre. Arrows were shot from all round at her howdah. The people of Busrah bravely intercepted the arrows on their bodies and corpses were piled up on all four sides of the camel. Finally, the army of Sayyiduna Ali رضی اللہ عنہ bore hard upon the army of Busrah and one of them knocked out a leg of the camel. It gave out on ear piercing growl and dropped on its chest. The army of Busrah dispersed and the battle came to an end. The army of Sayyidah Ayshah رضی اللہ عنہا comprised of thirty thousand men, nine thousand of them died on the battlefield. Then, Sayyiduna Ali رضی اللہ عنہ entered Busrah on the next day and all its citizen pledged allegiance to him. After that, he sent the mother of the believers , Sayyidah Ayshah رضی اللہ عنہا from Busrah with due respect and honour.

Both sides were reconciled in a perfect way. This took place in mid 36 AH. It was the second offensive by the Jews with their cunning conspiracy. It caused a grave damage to the Muslims who had to bear a heavy loss through it.[1]

THE BATTLE OF SIFFIN[2]

Sayyiduna Uthman رضی اللہ عنہ had appointed Sayyiduna Amir Mu'awiyah رضی اللہ عنہ as governor of Shaam (syria).[3]

They were related to one another when Sayyiduna Ali رضی اللہ عنہ became caliph, he deposed all governors and senior officers throughout the caliphate who had been placed at their offices by Uthman رضی اللہ عنہ and replaced them with his own reliable men. Hence, he also issue a decree removing Mu'awiyah رضی اللہ عنہ and appointing Sahl ibn Hunayf رضی اللہ عنہ as new governor of Shaam (syria). However, Sahl رضی اللہ عنہ had to turn back before taking up his assignment and this meant that Mu'awiyah رضی اللہ عنہ had not recognized the caliphate of Sayyiduna Ali رضی اللہ عنہ and that as a member of Banu Umayyah he was insistent on seeking retaliation for the murder of Sayyiduna Uthman رضی اللہ عنہ and that he disagreed with Sayyiduna Ali رضی اللہ عنہ. Once again, the Jews jumped in as Saba'is to spread confusion and

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[1] See; Sirat un Nabi-Miracles, 'Allamah Shibli Nomani al Syed Suleman Nadvi - vol 3 p 499. 'The Battle of Jamal Foretold.' The Prophet صلی اللہ علیہ وسلم once said to his wives, 'The dogs of Huw'ab will book at one of your.' Of Heavab during this battle of Jamal, dog began o book. And, 'the lives of the Notle Caliphs Ibn Kathir, pp 332f. (Both books: Darul Isha'at Karachi)

[2] The lives of the Noble Caliphs, Ibn Kathir pp 359 to398 (Darul Isha;'at Karachi).

[3] Sham covers Syria, Palestine, Le

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they engaged themselves in widening the difference between these two men so that Sayyiduna Ali رضی اللہ عنہ resolved to take an armed action against Mu'awiyah رضی اللہ عنہ. This had to be put off because of the Battle of Jamal. After getting over with this battle, the main issue before him was to bring sham under his control and authority and to secure a pledge of allegiance from Mu'awiyah. رضی اللہ عنہ Therefore, his alerted his army to prepare for an offensive on Shaam (syria) and moved his capital of Kufah. On getting wind of these intentions, Mu'awiyah رضی اللہ عنہ to made preparation for an assault Sayyiduna Ali's army advanced part the Euphrates where they pitched tents. Mu'awiyah's army too advanced. Their forward forces first fought one another. Then some people tried to strike a rapprochement but the conspirators had infiltrated both sides to block any move of compromise. For about one month there were skirmishes and both sides avoided a full scale battle than there was a cease fire for one month to allow peace negotiations to work, but this time too the effort failed.

Finally, the battle ensured on 1st Safar 37 AH. They fought a fierce battle for more than one week. Sayyiduna Ali رضی اللہ عنہ army had the upper hand and Mu'awiyah رضی اللہ عنہ very nearly suffered an outright defeat, but, just at the deciding moment, his chief adviser, Amr ibn Aas رضی اللہ عنہ used his wisdom to work out a sudden cease fire. The two parties agreed to appoint an arbitrator each to decide between them in the light of the noble Quran.

They agreed to appoint Amr ibn Aas رضی اللہ عنہ on behalf of Mu'awiyah رضی اللہ عنہ and Abu Musa Ash'ary رضی اللہ عنہ on behalf of Ali رضی اللہ عنہ as their arbitrators However, this effort too failed, but it is a long drawn story. The differences between the two men continued after that.'

However, the terrible battle which is known as the Battle of siffin was toped without further bloodshed. Nevertheless, it harmed the Muslims very much and tainted the glory of Islam. It is said that during this battle nearly seventy thousand Muslims were slain.

SECTION III اَلْفَصْلُ الثَّالِثُ

DHAT UL ANWAT & GOD FOR PEOPLE

(٥٤٠٨) عَنْ اَبِيْ وَاقِدٍ اللَّيْثِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَرَجَ اِلٰى غَزْوَةِ حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِيْنَ كَانُوْا يُعَلِّقُوْنَ عَلَيْهَا اَسْلِحَتَهُمْ يُقَالُ لَهَا ذَاتُ اَنْوَاطٍ فَقَالُوْا يَارَسُوْلَ اللّٰهِ اجْعَلْ لَّنَا ذَاتَ اَنْوَاطٍ كَمَا لَهُمْ ذَاتُ اَنْوَاطٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ هٰذَا كَمَا قَالَ قَوْمُ مُوْسٰى اجْعَلْ لَّنَا اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ۔ (رواه الترمذی)

5408. Sayyiduna Abu waqid Laythi رضی اللہ عنہ narrated that (after the conquest of Makkah) Allah's Messenger صلی اللہ علیہ وسلم set out for the Battle of Hunayn On the way, he passed a tree belonging to the polytheists on which they hung their weapons (and worshipped it). It was called dhat ul anwat. The (fresh Muslims among the) sahabah (Prophet's Companions) رضی اللہ عنہم (who were not yet well versed in the teachings of Islam) submitted. "O Messenger of Allah. Let us have a dhat ul anwat as there is for them a dhat ul anwat." So, Allah's Messenger صلی اللہ علیہ وسلم said, "Subhan Allah (Allah is without blemish)! This is as what the people (Jews) of Musa علیہ السلام had said, "Let us have a god as there is for them a good (meaning, an idol). By Him who has my soul in His hand, you will perpetrate that which those

preceding you perpetrated."[1]

COMMENTARY: The word (انواط anwat) is the plural of (نوط). It means to hang. Since weapons were hung on this tree, it came to be called dhat ul anwat. This name was applied to this particular tree.

As for the words 'those preceding you,' they refer to the past ummahs like the Jews and Christians. As it were the Prophet صلى الله عليه وسلم expressed displeasure at such thinking of these people, for, it could lead to the wrong path on which the members of the previous u mmahs walked and could invite Allah's wrath.

SOME FITNAH & THEREAFTER

(٥٤٠٩) وَعَنِ ابْنِ الْمُسَيِّبِ قَالَ وَقَعَتِ الْفِتْنَةُ الْأُوْلَى يَعْنِيْ مَقْتَلَ عُثْمَانَ فَلَمْ يَبْقَ مِنْ اَصْحَابِ بَدْرٍ اَحَدٌ ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَةُ يَعْنِي الْحَرَّةَ فَلَمْ يَبْقَ مِنْ اَصْحَابِ الْحُدَيْبِيَّةِ اَحَدٌ ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّالِثَةُ فَلَمْ تَرْتَفِعْ وَبِالنَّاسِ طَبَاخٌ۔ (رواه البخارى)

5409. Sayyiduna Ibn Musayib رحمه الله (a glorious tabi'I and one who saw all the four caliphs) said, "The first fitrah (turmoil, commotion, eivil strife) occurred, being the tragedy of a martyrdom of Uthman (as, indeed, there had been no fitnah before that in Islam). None of those who had participated in the Battle of Badr survived. Then, the second fitnah occurred being the (strife of) Harrah. None of those who had been at Hudaybiyah survived. (This was the peace treaty and the ba'it ridwan or the pledge of allegiance). Then, the third fitnah occurred and was not removed without strength and intelligence being taken away from the people."[2]

COMMENTARY: The sub-narrator of this hadith (tradition) had included this comments in this hadith (tradition) after Ibn Musayyib's رحمه الله report of the three fitnah. The first fitnah took place in 35 AH. The second in 36 AH. It does not mean that they (the sahabah) رضى الله عنه were killed during the fitnah. They died a natural death and the participant of badr all died before the second fitnah. The last of them to die was Sa'd ibn Abu Waqqas who died a few years before the turmoil of Harrah.

Harrah is the name of a suburb of Madinah. Its land was a stony tract. It was rugged and blackish. The army of Yazid ibn Mu'awiyah that has invaded Madinah came to it from this place. This has been reported in detain in the previous pages.

The word (طباخ) - tabakh) means 'strength' powerful 'thick' or 'fat', and 'intelligence.' It is also used to denote the opposite meaning. The last sentence of the hadith (tradition) means that there survived no sahabi رضى الله عنه (companion) among the tabi'un (epigones or successors of the sahabah). Some commentaries say that the third fitnah mentioned by Musayyib رحمه الله refers to be fitnah Khurooj of Ibn Hamzah Khariji. It had occurred in the time of Harwan ibn Muhammad ibn Marwan ibn Hakam. However, Kirmani رحمه الله has said that the third fitnah refers to the battle of Hajj (pilgrimage)aj ibn Yusuf against Abdullah ibn zubayr رضى الله عنه and the people of Makkah in the time of Abdul Maalik ibn Marwan in 74 AH, in which even the ka'bah was damaged. But, this interpretation cannot be correct if the last sentence of the hadith (tradition) implies that none of the sahabah (Prophet's

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[1] Tirmidhi 2180 (2187), Musnad Ahmad # 21936.

[2] Bukhari # 4024.

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Companions) رضی اللہ عنہم survived at the time of this fitnah while in the battle waged by the Hajj (pilgrimage)aj quite a few sahabah (Prophet's Companions) رضی اللہ عنہم were alive so, the first interpretation only is correct.

CHAPTER - II

AL-MULAHIM (BATTLES)

باب الملاحم

The word (ملاحم) malahim) is the plural of (mulhamah (ملحمة) meaning. 'fighting' 'battle' and moment of fierce battle.' The word is derived from (لحم) lahm, meaning 'meat', (لحمة) means 'woof', 'skin,' 'car uncle.' On the battle-field, flesh of those killed is seen all over it. Also, the warriors are so engaged on eh battlefield that they are one upon the other like woven cloth, so it is (ملحمة). This word is also used for war. Sarah writes that this word means 'fitnah.' 'war.'

In this chapter, those particular battles are mentioned that had taken between specific parties because of their mutual discord and at specific places and specific cities. This is why a separate chapter has been created for it. Previously, in the chapter al fitan, fighting and battles of a general nature have been treated.

SECTION I

اَلْفَصْلُ الْاَوَّلُ

THOSE THINGS THAT WILL NECESSARILY HAPPEN BEFORE THE LAST HOUR

(٥٤١٠) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تَقْتَتِلُ فِئَتَانِ عَظِيْمَتَانِ تَكُوْنُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيْمَةٌ دَعْوَاهُمَا وَاحِدَةٌ وَحَتّٰى يُبْعَثَ دَجَّالُوْنَ كَذَّابُوْنَ قَرِيْبٌ مِّنْ ثَلٰثِيْنَ كُلُّهُمْ يَزْعَمُ اَنَّهٗ رَسُوْلُ اللّٰهِ وَحَتّٰى يُقْبَضَ الْعِلْمُ وَيُكْثُرَ الزَّلَازِلُ وَيَتَقَارَبَ الزَّمَانُ وَيَظْهَرَ الْفِتَنُ وَيَكْثُرَ الْهَرَجُ هُوَ الْقَتْلُ وَحَتّٰى يَكْثُرَ فِيْكُمُ الْمَالُ فَيَفِيْضَ حَتّٰى يُهِمَّ رَبَّ الْمَالِ مَنْ يَّقْبَلُ صَدَقَتَهٗ وَحَتّٰى يَعْرِضَهٗ فَيَقُوْلَ الَّذِيْ يَعْرِضُهٗ عَلَيْهِ لَا اَرَبَ لِيْ بِهٖ وَحَتّٰى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ وَحَتّٰى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُوْلُ يَالَيْتَنِيْ مَكَانَهٗ وَحَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَاِذَا طَلَعَتْ وَرَاٰهَا النَّاسُ اٰمَنُوْا اَجْمَعُوْنَ فَذٰلِكَ حِيْنَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْكَسَبَتْ فِيْ اِيْمَانِهَا وَلَتَقُوْمَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهٖ وَلَا يَطْوِيَانِهٖ وَلَتَقُوْمَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهٖ فَلَا يَطْعَمُهٗ وَلَتَقُوْمَنَّ السَّاعَةُ وَهُوَ يَلِيْطُ حَوْضَهٗ فَلَا يَسْقِيْ فِيْهِ وَلَتَقُوْمَنَّ السَّاعَةُ وَقَدْ رَفَعَ اُكْلَتَهٗ اِلٰى فِيْهِ فَلَا يَطْعَمُهَا۔ (متفق علیہ)

5410. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come: - before two great parties fight one another (there being a fierce fighting) causing much killing. Both will lay the same claim (and it will not come:) - before (great deceivers and fraudulent people numbering) about thirty lying dajjal (the great deceiver)s are born, each of them claiming to be Allah's Messenger. (And, it will not come) - before knowledge is removed.. (And, it

will not come:) - before earthquakes are many, time files soon (and is short), (many) dissensions appear and there is hajr (meaning, fighting and killing plunder and robbery. (And, it will not come:)
- before you have plenty of wealth uncountable, so that one who has much (wealth and) property seeks to find someone who will receive his charity, but no one will need it (either because he himself is wealthy or is content. And, it will not come:)
- before people take pride in constructing large and palatial building. (And, it will not come:) - before one who passes someone else's grave expresses the desire that he were there instead of him. (And, it will not come:) - before the sun rises in the place of its setting. Then when it rises and people see it (actually rising there they will be amazed and) they will all believe (that it is a portent of the Last Day). But that will be a time 'when to believe them shall not benefit a soul that never believed (them) before, or had not earned any good by its belief.'[1]
And indeed, the last hour will come just when two men have barely spread out their garment between them but will not have completed their transaction of folded up the garment (when the first trumpet will be blown). - And, indeed the Last Hour will come just as a man has milked his milch camel (and brought it home) but will not have sipped it.
And, indeed, the Last Hour will come as a man repairs his tank but will not have watered his camels from it.
And, indeed, the Last Hour will come as a person picks up a morsel of his food to his mouth but will not have placed it (in his mouth)."[2]

COMMENTARY: The first words about both parties lying the same claim in their assertion that they are Muslims and that they are on the right course. Each will be convinced of that. The ulama (Scholars) say that the Prophet's صلى الله عليه وسلم words referred to the supporters of Sayyiduna Ali رضى الله عنه and of Mu'awiyah رضى الله عنه. The former had said about the supporters of the latter:

اخواننا بغوا علينا

"Our brothers, they are! They have rebelled against us."

It is also reported in a tradition: when the armies of Sayyiduna Ali رضى الله عنه and Mu'awiyah رضى الله عنه were confronting one another and one of the former brought one of the latter as captive to Ali رضى الله عنه, a man said on seeing the captive regretting at his condition, "I know well that he was a perfect adherent of Islam. "Sayyiduna Ali رضى الله عنه admonished him, "What is it that you say? He still is a Muslim." These words reject the opinion of the Khawarij who maintain that both the groups (ancening the supporters of Ali رضى الله عنه and of Mu'awiyah) رضى الله عنه were disbelievers. It also belies the contention of the rewafid that the opponents of Ali رضى الله عنه were disbelievers.

We have seen a hadith (tradition) in the previous chapter that the number of lying dajjal (the great deceiver) will be thirty.[3]

Here, the hadith (tradition) says they will be thirty obviously. The Prophet صلى الله عليه وسلم may

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[1] The noble Quran, 6: 158.

[2] Bukhari # 7121, Muslim # 248-157, Musnad Ahmad 2. 313.

[3] Hadith (tradition) # 5406.

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have meant nearly thirty in the previous hadith (tradition) too. Or this hadith (tradition) may have been narrated earlier and later the exact number of liars may have been revealed to him so he gave the exact figure in that hadith (tradition) though in this book that hadith (tradition) recedes this one.

Moreover, this hadith (tradition) giving their number as thirty does not contradict the hadith (tradition) of Ibn Amr رضی اللہ عنہ in Tabarani saying (لاتقوم الساعة حتی یخرجون)

(The Hour will not come till there arise seventy liars), because here it only means to emphasize the great number of the liars, or thirty of them would claim to be Allah's Messengers. The rest will be liars any way and of a great degree. Or, the seventy could be other than these thirty, making the total one hundred.

In the words 'before knowledge is removed or taken away, knowledge is the specific one that is beneficial in Shari'ah (divine law). It is the knowledge of the Quran and hadith (tradition) and of related subject. It may also be called knowledge of religion. It will be taken away by the departure of the ulama (Scholars) of the ahlus sunnah (Holy Prophet's practice) was al-jama'ah. When there are no scholars, there will be no knowledge. It is a portent of the Last Hours that true, sincere scholars will depart from the earth but the vacuum so created will be filed by the ignorant, unlearned innovators who will be abundant in number. This is why it is said, 'The death of an aalim (scholar) is like the death of the aalam (world).

The words time flies soon refer to the days for Imam Mahdi رضی اللہ عنہ, when he comes there will be peace everywhere on earth and people will be happy. Whenever this happens, time seems to fly fast but whenever one is in trouble and unhappy, time seems to crawl slowly and the hardship looks as if prolonging.

"Earth quakes do not mean only the natural disasters but also refer to trial and strife. Loss and damage will be caused to men in different ways suddenly.

The word (حرج harj) is defined by a sub narrator as fighting and killing. This will happen because of fitnah (commotion).

As for wealth being aplenty the rich will not find anyone to accept sadaqah (charity) (charity). Everyone will be rich. The poor and needy will not be found. It could also mean that the rich man will resolve to trace out and search much one who may take his sadaqah (charity). A third meaning is that tracing out a poor and needy person who way accept charity will grieve and tire the rich.

As for raising high rises tall building, people will not do it for residential purposes or pious ends. Rather, they will do it to vie with each other and to take pride in their achievement. This is what is happening now a day. People do not hesitate to demolish places of worship places of public welfare, graveyard and the like to build their luxurious houses gardens and parks.

People will hope to be in the grave either because of their anxiety for their religious affairs or because of facing too many trial and strife when they see the graves, people who have a feeling in their hearts and who believe in the hereafter began to say. "would that we were not in this would but were in these graves so that might not have seen these trials and strife!"

As for the sun rising in the west, we shall explain it later when we come across this subject in the chapter: (العلامات بین یدی الساعة) (portents of the Last Hour). Here, it is enough to say that wheat this happens, the avenues of repentance will no more be available to anyone. This is

stated in the hadith (tradition) itself.
The words 'shall not then benefit a soul (to believe)...are interpreted by some to mean that when the sun rises from the west, the avenues of repentance will be shut. So, to believe at that moment, or after, it, if that person was not already a believer, and to do pious work by one who had not done pious work before will be of no use to him. We must bear in mind here that in this case piety means repentance. Thus just as it will not benefit him to believe on that day, so too it will not profit him make a repentance that day. This means that the word (او) - or) in the phase (او کسبت فی ایمانها خیرا) - or earned...' really stands or and. This mean that the Prophet صلی اللہ علیہ وسلم said, "That day repentance will benefit neither one who had associated with Allah and been polytheistic nor one who comits sin and repents."
As for two people spreading their garment, one of them will be a seller and owner of the garment. The other will be its buyer and one who demands it.
The final portion of the hadith (tradition) means to impress that the last Day will come suddenly. People will be occupied in their work and lost in it when all at one the Last Hour will take them in its grasp. They shall not get enough time to put the morsel of food they hold into their month. The first trumpet will be sounded and its sound will be enough to consign all of them to death. However, they will have seen all the parents of the last Hour before that.

BATTLE WILL BE FOUGHT WITH SOME NATIONS

(٥٤١١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا قَوْمًا نِعَالُهُمُ الشَّعْرُ وَ حَتّٰى تُقَاتِلُوْا التُّرْكَ صِغَارَ الْاَعْيُنِ حُمْرَ الْوُجُوْهِ ذُلْفَ الْاُنُوْفِ كَاَنَّ وُجُوْهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ۔

(متفق علیہ)

5411. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come till you fight with a people whose shoes are made of hair, and till you fight with the Turks having small eyes, red face, short nose and whose faces look like shields coated with hide."[1]

COMMENTARY: The Turks mentioned in this hadith (tradition) are the descendants for Yafith ibn Nuh. Their forefather was named Turk, so his progeny got this name but they are also called Mughals[2] and tartars.
Their faces are wide and round, and are fleshy. Hence, they are like shields.

(٥٤١٢-٥٤١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا خُوْزًا وَكِرْمَانَ مِنَ الْاَعَاجِمِ حُمْرَ الْوُجُوْهِ فُطْسَ الْاُنُوْفِ صِغَارَ الْاَعْيُنِ وُجُوْهُهُمُ الْمَجَانُّ الْمُطْرَقَةُ نِعَالُهُمُ الشَّعْرُ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ لَهُ عَنْ عُمَرَ وِ ابْنِ تَغْلِبَ عِرَاضِ الْوُجُوْهِ۔

5412. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come till you fight with Khuz and (the people of) Kirman both among the non Arabs (of Iran). They are red faced, snub nosed and

[1] Bukhari # 2927, Muslim # 11-2912, Tirmidhi # 222.
[2] Also Mongoloids, Mangolians.

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small-eyes. Their faces look like shields coated with hide and their shoes are made of hair."[1]

5413. Sayyiduna Amr ibn Taghlib رضی اللہ عنہ narrated (this hadith (tradition)) with the words: broad faced." (instead of red faced).[2]

COMMENTARY: The Khuz reside in Khuzistan. Kirman is a famous city of Iran.

A DECISIVE BATTLE WITH JEWS IN FUTURE

(٥٤١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يُقَاتِلَ الْمُسْلِمُوْنَ الْيَهُوْدَ فَيَقْتُلُهُمُ الْمُسْلِمُوْنَ حَتّٰى يَخْتَبِيَ الْيَهُوْدِيُّ مِنْ وَّرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُوْلُ الْحَجَرُ وَالشَّجَرُ يَا مُسْلِمُ يَا عَبْدَاللّٰهِ هٰذَا يَهُوْدِيٌّ خَلْفِيْ فَتَعَالَ فَاقْتُلْهُ اِلَّا الْغَرْقَدَ فَاِنَّهُ مِنْ شَجَرِ الْيَهُوْدِ۔ (رواه مسلم)

5414. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come before the Muslims fight with the Jews and the Muslims will kill them. Then, the Jews will conceal themselves behind stones and trees, but the stone and the tree will call out. 'O Muslim! O slave of Allah! Here is a Jew behind me. Come kill him!' But, the gharqad (a thorny tree called box thorn) will not disclose them because it is among the trees of the Jews."[3]

COMMENTARY: Gharqad is not only a thorny tree, the cemetery of Madinah was also called baqi ul gharqad, though now it is jannat ul baqi; because there were gharqad trees in this area. This tree with not disclose to the Muslims that a Jew is behind it. Rather, it will give him shelter. Only Allah and His Messenger صلی اللہ علیہ وسلم Know why the gharqad will do this thing.

Some authorities say that the Muslim will defeat the Jews overwhelmingly after the appearance of the dajjal (the great deceiver). The Jews will take the side of the dajjal (the great deceiver) and fight the Muslims. However, the Muslim will put an end to their mischief for ever.

COMING OF A MAN FROM QAHTAN

(٥٤١٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَخْرُجَ رَجُلٌ مِّنْ قَحْطَانَ يَسُوْقُ النَّاسَ بِعَصَاهُ۔ (متفق علیہ)

5415. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come before a man of Qahtan emerges and shoves people with his stick."[4]

COMMENTARY: Qahtan were a tribe who resided in those days in the tract of land between Yeman and Uman (عمان) also spelt Oman). They were the descendants of Arfahshad ibn Saam ibn Nuh علیہ السلام. Qahtan was down the line and this tribe are his progeny and got their name from him. The people of Yemen are his progeny too.

He will be authoritarian. People will obey him and not dare to disobey him.

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[1] Bukhari # 3590.

[2] Bukhari # 2927, Muslim # 25-2912, Tirmidhi # 2722.

[3] Bukhari # 2926, Muslim # 82-2922.

[4] Bukhari # 3517, Muslim 6. 2910.

Some authorities say that he would truly shave them with his stick, as animals are shaved. Moreover, it is also suggested that he is the same al-jahjah who is mentioned in the next hadith (tradition).

(٥٤١٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الْاَيَّامُ وَاللَّيَالِيْ حَتّٰى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ وَفِيْ رِوَايَةٍ حَتّٰى يَمْلِكُ رَجُلٌ مِنَ الْمَوَالِيْ يُقَالُ لَهُ الْجَهْجَاهُ۔ (رواه مسلم)

5416. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Days and nights will not come to an end (so that time terminates and the Last Hour strikes) till a man becomes master (and rules everyone). He will be called al-jahjah."
According to another version." ...till one of the slaves called al-jahjah becomes the ruler."[1]

COMMENTARY: The words in the text (موالی) mawali) is the plural of (مولی) mawla) meaning slave.
The name al-Jahjah is also spelt jahja in some versions.

KISRA'S TREASURES

(٥٤١٧) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَتَفْتَحَنَّ عِصَابَةٌ مِّنَ الْمُسْلِمِيْنَ كُنُوْزَ اٰلِ كِسْرٰى الَّذِيْ فِي الْاَبْيَضِ۔ (رواه مسلم)

5417. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "without doubt a group of Muslims will seize the treasure of the family of kisra (choroes) that lies in al-Abyad (the white palace)."[2]

COMMENTARY: The word 'family' in the family of kisra is superfluous. Or it means his dependants and subjects. "Kisra is the Abscised form of Khusraw (choroes). It was the title of a Persian monarch as Qaysar (caser) who the emperor of Byzantine, Khaman of China, Fir'awn (pharoa) of Egypt, Qayl of Yemen, Najashi (Negus) of Ethiopia.
Abyad was a palace in Mada'in. When the Muslims conquered this city, they built a mosque after demolishing the place Abyad (or white palace) this mosque exists to this day. The prophet's words came true in the time of Umar when Muslims got possession of the treasure of the kisra (chosroes).

CONQUEST OF THE BYZANTINE & PERSIA

(٥٤١٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلَكَ كِسْرٰى فَلَا يَكُوْنُ كِسْرٰى بَعْدَهُ وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لَا يَكُوْنُ قَيْصَرُ بَعْدَهُ وَلَتُقْسَمَنَّ كُنُوْزُهُمَا فِيْ سَبِيْلِ اللّٰهِ وَسَمَّى الْحَرْبَ خُدْعَةً۔ (متفق علیہ)

5418. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The kisra (Chosroes) has perished. There will not be a Kisra after him. And Qaysar (Caesar of Byzantine)! Surely he will Perish. Then, there will not be qaysar, after him. And, indeed, their treasures will be disbursed in Allah's path." And, he called war (a form of deception.[3]

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[1] Muslim # 69. 2911.
[2] Muslim # 8. 2919.
[3] Bukhari # 3027, Muslim # 76.

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COMMENTARY: The past tense is used to say that Kisra has perished to denote that there is no doubt about it whatsoever. He will be destroyed very soon. Then, that kisra will not be succeeded by another kisra. He said this after the kisra had torn the Prophet صلى الله عليه وسلم letter to him, inviting him to Islam.

The Prophet (E0 termed war a deception. The treasures could not have been acquired without war and some deceiving is permitted in war. It is part of maneuves which is necessary to adopt to win against the enemy. However, it is never permitted to go back on a promise or to break a covenant. What is allowed is to pretend to retreat or to pretend to have more manpower and weapons than actually possessed or t pretend that reinforcements are on the are on the way.

The word (خدعة) is spelt with demmah or fathah of (خ) and sukun of (د) or dammah of (د). But it is more correct with fathah of (خ) and sukun of (د) (خدعة) Khad'ah.

(٥٤١٩) وَعَنْ نَافِعِ ابْنِ عُتْبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَغْزُوْنَ جَزِيْرَةَ الْعَرَبِ فَيَفْتَحُهَا اللّٰهُ ثُمَّ فَارِسَ فَيَفْتَحُهَا اللّٰهُ ثُمَّ تَغْزُوْنَ الرُّوْمَ فَيَفْتَحُهَا اللّٰهُ ثُمَّ تَغْزُوْنَ الدَّجَّالَ فَيَفْتَحُهُ اللّٰهُ۔

(رواه مسلم)

5419. Sayyiduna Nafi ibn Utbah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, You will invade the Arabian peninsula (after me) and Allah will (get you to) conquer it. Then (you will invade) Persia and Allah will (get you to) conquer it. Then you will invade the Byzantines and Allah will (get you to) conquer them. Then (in the final times), you will fight the dajjal (the great deceiver) and Allah will (get you to)defeat him."[1]

COMMENTARY: The ancient geographers say that the Arabian peninsula was made of Najd, Hijaz (with its two sacred cities Makkah and Madinah). Yamamah, Yemen and Arood (عروض). To the south of this region is the Arabian sea. To he eats is the Gulf of Arabia and Golf of Umman (Oman) and to the west is the Red sea. To the north is the River Euphrates flowing in such a way that it cuts off the dry northern edge to a great extend and because of that this region is called figuratively the Arabian peninsula. Actually, otherwise this region is called the resembling island of Arabia. However, the Arabs do call even what resembles an island as an island.

The part of the Arabian peninsula that were out of the folds of Islam during the Prophet صلى الله عليه وسلم lifetime would be brought to submission later on by his ummah's propagation of religion. The others they would fight and overwhelm. In this way, with Allah's help, the banner of Islam would be raised in all its four corners. There would therefore be no infidel in the entire Arabian peninsula.

When the dajjal (the great deceiver) comes, he will hold sway in most places but when you contend against him, Allah will cause you to dominate and you will liberate and extricate from him he places he had conquered. The dajjal (the great deceiver) will be killed by Sayyiduna Easa عليه السلام who will descent and be sent by Allah to help the Muslim.

While the Prophet صلى الله عليه وسلم spoke to the sahabah (Prophet's Companions) رضى الله عنهم, his address is directed to all Muslim.

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[1] Muslim # 38. 2900.

SIX THINGS BEFORE THE LAST DAY

(٥٤٢٠) وَعَنْ عَوْفِ ابْنِ مَالِكٍ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ غَزْوَةِ تَبُوْكَ وَهُوَ فِيْ قُبَّةٍ مِنْ اَدَمٍ فَقَالَ اَعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ مَوْتِيْ ثُمَّ فَتْحُ بَيْتِ الْمُقَدَّسِ ثُمَّ مَوْتَانٌ يَأْخُذُ فِيْكُمْ كَقُعَاصِ الْغَنَمِ ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتّٰى يُعْطَى الرَّجُلُ مِائَةَ دِيْنَارٍ فَيَظَلُّ سَاخِطًا ثُمَّ فِتْنَةٌ لَا يَبْقٰى بَيْتٌ مِّنَ الْعَرَبِ اِلَّا دَخَلَتْهُ ثُمَّ هُدْنَةٌ تَكُوْنُ بَيْنَكُمْ وَبَيْنَ بَنِي الْاَصْفَرِ فَيَغْدِرُوْنَ فَيَأْتُوْنَكُمْ تَحْتَ ثَمَانِيْنَ غَايَةً تَحْتَ كُلِّ غَايَةٍ اِثْنَا عَشَرَ اَلْفًا۔ (رواه البخاری)

5420. Sayyiduna Awf ibn Maalik رضی اللہ عنہ narrated that he came to the prophet صلی اللہ علیہ وسلم during the Battle of Tabuk when he was in a tent of leather. He said, "Count six things (as portents of it) before the Last Hours comes: My death; then the conquest of Bayt ul Muqaddas[1] (Jerusalem); then a contagious a contagious disease (pestilence) that will overtake you like the disease affecting sheep; then a great deal of wealth so that when anyone is offered even one hundred dinars, he will (regard that as insignificant and) remain displeased (and this was witnessed in the time of Uthman's رضی اللہ عنہ caliphate); then a civil strife (and fighting each other) that will spare no house of the Arabs without affecting it (badly like the martyrdom of Uthman رضی اللہ عنہ or every commotion taking place other after); and, then a truce between you and the banu al-asfar (the Byzantines or the Greek) that they will betray and come against you under eighty banners under each of which will be twelve thousand (warriors)."[2]

COMMENTARY: The word bayt ul muqaddus is actually bayt ul maqdas (مقدس) but one version of the Mishkah has it bayt ul muqaddas.

The Arabic word (قصاص) qisas) in the hadith (tradition) is a disease that affects the livestock in their chest and causes instant death. The disease that the prophet صلی اللہ علیہ وسلم compared to the qisas in plague. It had spread in the time of Umar رضی اللہ عنہ. In three days, seventy thousand people had died. At that time, the cantonment of the Muslim army was at Amwas, near Bayt ul Maqdas, so the plague is known as ta'un amwas. This was the first of its kind to spread in Islamic history.

Banu al asfar are children of (Rome) room ibn Ays ibn Yaqub علیہ السلام ibn Ishaq علیہ السلام ibn Ibrahim علیہ السلام. His complexion was pale whitish. Almost the entire community had the same complexion. (According to Lane's Lexicon the Banu al asfar are the Greeks or their kings because the sons of Al-Asfar, the son of Room, the son of Eesa (or Eysoon or Esau) the son of Ishak علیہ السلام (Ishaq is Isaac), the son of Ibraheem علیہ السلام (or Abraham). Or, Al Asfar was a surname of Room. Or, they were so called because their first ancestor, room the son of "Eysoon, was of a yellow complexion. O, they were conquered by an army of Abyssinians by whom their women had yellow children. They are h modern Muscovites) (V4 p 699)

The word (عالة) - or as in some version (عالة)) is a flag, standard or banner carried by

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[1] Generally, Baytul Maqdas.

[2] Bukhari # 3176.

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detachments or units leg by their commanders (عالة) refers to a cluster of trees, so in this case their numbers were like a cluster of trees.

BYZANTINES & THE DAJJAL (THE GREAT DECEIVER) AGAINST MUSLIMS

(٥٤٢١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَنْزِلَ الرُّوْمُ بِالْاَعْمَاقِ اَوْ بِدَابِقٍ فَيَخْرُجُ اِلَيْهِمْ جَيْشٌ مِّنَ الْمَدِيْنَةِ مِنْ خِيَارِ اَهْلِ الْاَرْضِ يَوْمَئِذٍ فَاِذَا تَصَافُّوْا قَالَتِ الرُّوْمُ خَلُّوْا بَيْنَنَا وَبَيْنَ الَّذِيْنَ سَبَوْا مِنَّا نُقَاتِلُهُمْ فَيَقُوْلُ الْمُسْلِمُوْنَ لَا وَاللّٰهِ لَانُخَلِّيْ بَيْنَكُمْ وَبَيْنَ اِخْوَانِنَا فَيُقَاتِلُوْنَهُمْ فَيَنْهَزِمُ ثُلُثٌ لَا يَتُوْبُ اللّٰهُ عَلَيْهِمْ اَبَدًا وَيُقْتَلُ ثُلُثُهُمْ اَفْضَلُ الشُّهَدَآءِ عِنْدَ اللّٰهِ وَيَفْتَتِحُ الثُّلُثُ لَايُفْتَنُوْنَ اَبَدًا فَيَفْتَتِحُوْنَ قُسْطُنْطِيْنِيَّةَ فَبَيْنَمَاهُمْ يَقْتَسِمُوْنَ الْغَنَآئِمَ قَدْعَلَّقُوْا سُيُوْفَهُمْ بِالزَّيْتُوْنِ اِذْ صَاحَ فِيْهِمُ الشَّيْطَانُ اِنَّ الْمَسِيْحَ قَدْخَلَفَكُمْ فِيْ اَهْلِيْكُمْ فَيَخْرُجُوْنَ وَذٰلِكَ بَاطِلٌ فَاِذَا جَاؤُا الشَّامَ خَرَجَ فَبَيْنَاهُمْ يُعِدُّوْنَ لِلْقِتَالِ يُسَوُّوْنَ الصُّفُوْفَ اِذَا اُقِيْمَتِ الصَّلٰوةُ فَيَنْزِلُ عِيْسَى بْنُ مَرْيَمَ فَاَمَّهُمْ فَاِذَا رَاٰهُ عَدُوُّ اللّٰهِ ذَابَ كَمَا يَذُوْبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لَانْذَابَ حَتّٰى يَهْلِكَ وَلٰكِنْ يَقْتُلُهُ اللّٰهُ بِيَدِهٖ فَيُرِيْهِمْ دَمَهٗ فِيْ حَرْبَتِهٖ. (رواه مسلم)

5421. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Last Hour will not come before the Byzantines advance up to A'maq or Dabiq. Then an army will come out from Madinah against them with the best men on earth at that time. When the rows are arranged against each other, the Byzantines will say, 'Let us face those who had taken captives from us and fight them.' (We do not have any grudge against you. We only wish to retaliate against them. IN this way they will mean to divide the Muslims into groups). But the Muslims will assert 'No! By Allah! We shall not allow you passage between you and our brothers. (We shall all fight together against you). Then all of them will fight. (of the Muslims) one times will be defeated (and desert) and Allah will never forgive them. One third (of them) will be the most excellent of those martyrs in Allah's sight who will be slain. And (another) one third (of them) will be victorious and Allah will never subject them to trials (and He will get them to conquer the land of the Byzantines). Then, they will conquer Constantinople while they are engaged in dividing the spoils after hanging their swords on olive trees, the devil will call out to them, 'surely almasih al dajjal (the great deceiver) has come to your homes in your absence. So, they will go out (from there) but that news will be false. Then (after that when they (the Muslim) come to shaam (syria) (al-Quds) he the dajjal (the great deceiver)) will appear. As they begin preparations for the battle, drawing up rows, the hour for the salah (prayer) will be on them and Easa ibn Maryam علیہ السلام will descend (from heaven on the minar of the Jami Masjid (mosque) of Damascus while the iqamah is about to be called) and lead them in the congregational) salah (prayer).

As the enemy of Allah (the dajjal (the great deceiver) who will be pitted against the Muslim) sees him, he will dissolve like salt (dissolves) in water. And, were he

(Easa) عليه السلام to spare him, he would dissolve completely. But Allah will kill him at the hands of Easa عليه السلام and he will show them his blood on his spear."[1]

COMMENTARY: A'maq was a place around Madinah. Dabiq was a market place in Madinah. However, according to one opinion that seems to be more correct, this hadith (tradition) was the word madinah for the city halb in sham (Syria), and A'maq and Dabiq are two places between Halb (Aleppo) and Anta kiya (Antioch).

It is stated in Azhar that it is incorrect to take Madinah to refer to Madinat ul Nabi صلى الله عليه وسلم (that, is Madinat ul Munawwarah) because the time to which it refers will be one when Madinah will be safe. Some people say that the word madinah refers to Damascus.

As for the people of whom the hadith (tradition) say that Allah will never forgive them, they will die as disbelievers. They will never be relieved of punishment.

As for the Muslims whom Allah will never subject to punishment, they will have strong faith and will be resolute, brave and courageous. Allah will preserve them from every kind of trial. In other words, this is tidings for them that they will die as perfect believers.

The word Constantinople is spelled in different ways in Arabic. It is an ancient city and had been the capital city of the Roman province Numidia. It is ascribed to their kind Constantine who built it in 330CE. It is situated at the banks of the Bosporus (and sea of Marmara). It is now called Istanbul and is a city of Turkey. Trimidhi رحمه الله has said that it was conquered in the time of the sahabah (Prophet's Companions) رضى الله عنهم. Historical accounts say that it was re-conquered in 1453CE by the uthmani Turks and continues to this day to be a Muslim city. But, this hadith (tradition) reveals that it will slip out of Muslim hands once again. When the Last Day approaches, the Muslim will once again conquer it. The dajjal (the great deceiver) will appear in that period.

In the words 'when the Muslim come to shaam (syria), Shaam (syria) refer to al Quds which is Bayt ul Maqdas. Some versions do explain it. At that time, it was within the limits of Shaam (syria) while now it is within Palestine which is an independent country.

'Sayyiduna Easa عليه السلام will lead the Muslim in salah (prayer) which will be about to be offered. Imam Mahdi رحمه الله will be among those Muslims in the congregation. But, according to one tradition Sayyiduna Easa عليه السلام will ask Imam Mahdi رحمه الله to lead the congregational salah (prayer), saying, "since the iqamah of this salah (prayer) was called for you so you should lead the salah (prayer)." In this way, he will mean to say, "Since you are now the imam and amir(ruler) of the Muslim so I too must follow you. I am not sent as an imam(leader) and Amir forever but I have been sent only to help and support you." So, Imam Mahdi رحمه الله will lead that salah (prayer). Thereafter Easa عليه السلام will lead in the salah (prayer) always. Thus the words of the hadith (tradition) do not speak of that particular salah (prayer) but of the salah (prayer) always following that salah (prayer). He would lead the Muslim in salah (prayer) thereafter. Nevertheless, Sayyiduna Easa عليه السلام will be the imam who will ask Imam Mahdi (RH0 to lead that particular salah (prayer).

(٥٤٢٢) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ اِنَّ السَّاعَةَ لَا تَقُوْمُ حَتّٰى لَا يُقْسَمَ مِيْرَاثٌ وَلَا يُفْرَحَ بِغَنِيْمَةٍ ثُمَّ قَالَ عَدُوٌّ يَجْمَعُوْنَ لِاَهْلِ الشَّامِ وَيَجْمَعُ لَهُمْ لِاَهْلِ الْاِسْلَامِ يَعْنِي الرُّوْمَ فَيَتَشَرَّطُ الْمُسْلِمُوْنَ شُرْطَةً

[1] Muslim # 34-2897.

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لِلْمَوْتِ لَاتَرْجِعُ اِلَّاغَالِبَةً فَيَقْتَتِلُوْنَ حَتّٰى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيْءُ هٰؤُلَآءِ وَهٰؤُلَآءِ وَكُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ يَتَشَرَّطُ الْمُسْلِمُوْنَ شُرْطَةً لِّلْمَوْتِ لَاتَرْجِعُ اِلَّاغَالِبَةً فَيَقْتَتِلُوْنَ حَتّٰى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيْءُ هٰؤُلَاءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطُ ثُمَّ يَتَشَرَّطُ الْمُسْلِمُوْنَ شُرْطَةً لِلْمَوْتِ لَا تَرْجِعُ اِلَّا غَالِبَةً فَيَقْتَتِلُوْنَ حَتّٰى يُمْسُوْا فَيَفِيْءُ هٰؤُلَآءِ وَهٰؤُلَآءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ فَاِذَا كَانَ يَوْمُ الرَّابِعِ نَهَدَ اِلَيْهِمْ بَقِيَّةُ اَهْلِ الْاِسْلَامِ فَيَجْعَلُ اللّٰهُ الدَّبْرَةَ عَلَيْهِمْ فَيَقْتَتِلُوْنَ مَقْتَلَةً لَمْ يُرَ مِثْلُهَا حَتّٰى اِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ فَلَا يُخَلِّفُهُمْ حَتّٰى يَخِرَّ مَيِّتًا فَيُتَعَادُّ بَنُو الْاَبِ كَانُوْا مِائَةً فَلَا يَجِدُوْنَهٗ بَقِيَ مِنْهُمْ اِلَّا الرَّجُلُ الْوَاحِدُ فَبِاَيِّ عَنِيْمَةٍ يُفْرَحُ اَوْاَيُّ مِيْرَاثٍ يُقْسَمُ فَبَيْنَاهُمْ كَذٰلِكَ اِذْ سَمِعُوْا بِبَاْسٍ هُوَ اَكْبَرُ مِنْ ذٰلِكَ فَجَاءَهُمُ الصَّرِيْخُ اِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِيْ ذَرَارِيِّهِمْ فَيَرْفُضُوْنَ مَافِيْ اَيْدِيْهِمْ وَيُقْتِلُوْنَ فَيَبْعَثُوْنَ عَشَرَ فَوَارِسَ طَلِيْعَةً قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَعْرِفُ اَسْمَاءَ هُمْ وَاَسْمَاءَ اٰبَائِهِمْ وَاَلْوَانَ خُيُوْلِهِمْ هُمْ خَيْرُ فَوَارِسَ اَوْ مِنْ خَيْرِ فَوَارِسَ عَلٰى ظَهْرِ الْاَرْضِ يَوْمَئِذٍ۔ (رواه مسلم)

5422. Sayyiduna Abudullah ibn Mas'ud رضی اللہ عنہ said, "The Last Hour will not come before the division of inheritance is suspended (either because of a heavy death toll of Muslims or because of their used being under a large burden of debt) and war booty does not rejoice the Muslims. This may be because they do not receive any booty at all or that those responsible to distribute the booty commit treachery).

Then (Ibn Mas'ud said to bring out the fact of both these things) the enemy (disbelievers) will equip themselves against the people of Syria and the Muslims, too, will equip themselves against the disbelievers, meaning the Byzantines. The Muslims will then select squad charged to fight to death or return only if victorious. (So) they will fight fiercely till night intervenes. Both sides will retire without being victorious, but the squad will be eliminated. Again the Muslims will selected a squad charged to fight death or return only if victorious (this being the second day). They will fight fiercely till night intervenes when both sides will retire with neither being victorious, the squad will be eliminated (on this day too). Again (on the third day), the Muslims will select a squad charged to fight to death or return only if victorious and they will fight fiercely till night intervenes and both sides have to retire without either being victorious. The squad will be eliminated (this being the third one). Then, on the fourth day, the rest of the army of Islam will advance against the disbelievers and Allah will get them to rout the enemy. The Muslims will fight with rage - tooth and nail - such a battle as has not been seen before so that if a bird were to fly over their rows, it would fall down dead unable to make it to the last of them (in the row). When men who are related and whose number is one hundred are counted (to know the surviving ones), only one will be found to have survived. (The death tall will be exorbitantly high) Thus for what booty may there be rejoicing and what inheritance may be apportioned?

While this is the situation (for Muslim), they will hear about a war greater than that. They will hear a cry (as though someone proclaims), 'The dajjal (the great deceiver)

has reached your offspring during your absence. So, the Muslims will cast away that which is in their hands and (heading for the dajjal (the great deceiver)) they will send ahead, while advancing, ten horsemen as a reconnoitering team.
Allah's Messenger صلى الله عليه وسلم said, "I know their names, the names of their fathers and the colour of their horses. They will be the best of horsemen, or among the best of horsemen on the surface of the earth at that time.'[1]

COMMENTARY: The Arabic word (شرطة) - shurtah) is applied to the forward unit of an army that bear brunt of the enemy attack and fights ferociously, prepared to die. It will nor retreat.

The word (دبرة) in Allah will get them to rout the enemy is also spelt (دابرء) in some versions. The meaning is identical.

Teebi رحمه الله said that the initial words that the Last Day will not come til distribution of inheritance is suspended are explained further down in the hadith (tradition) 'the enemy will equip themselves. This also explains that acquiring booty will not rejoice them. Both distribution of inheritance and joy at receiving booty will be missing because Muslim will suffer a heavy death toll.

Ten horsemen will go ahead of the rest of the Muslims to investigate the facts of the dajjal (the great deceiver).

As for the Prophet صلى الله عليه وسلم knowing their names and parentage etc. this is a sign of prophethood. It is his miracle that he know these things hundreds of years before they will take place. This is evidence that Allah's knowledge encompasses the detail of everything. He bestowed that much knowledge to the Prophet صلى الله عليه وسلم as He deemed proper for him to know.

WILL BE CONQUERED WITHOUT FIGHTING BUT WITH DECLARATION OF ALLAH'S UNITY & GREATNESS

(٥٤٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ سَمِعْتُمْ بِمَدِيْنَةٍ جَانِبٌ مِّنْهَا فِي الْبَرِّ وَجَانِبٌ مِّنْهَا فِي الْبَحْرِ قَالُوْا نَعَمْ يَارَسُوْلَ اللّٰهِ قَالَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى يَغْزُوَهَا سَبْعُوْنَ اَلْفًا مِّنْ بَنِيْ اِسْحٰقَ فَاِذَا جَآءُوْهَا نَزَلُوْا فَلَمْ يُقَاتِلُوْا بِسِلَاحٍ وَلَمْ يَرْمُوْا بِسَهْمٍ قَالُوْا لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ فَيَسْقُطُ اَحَدُ جَانِبَيْهَا قَالَ ثَوْرُ بْنُ يَزِيْدَ الرَّاوِيْ لَا اَعْلَمُهُ اِلَّا قَالَ الَّذِيْ فِي الْبَحْرِ ثُمَّ يَقُوْلُوْنَ الثَّانِيَةَ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ فَيَسْقُطُ جَانِبَهَا الْاٰخَرُ ثُمَّ يَقُوْلُوْنَ الثَّالِثَةَ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ فَيُفَرَّجُ لَهُمْ فَيَدْخُلُوْنَهَا فَيَغْنَمُوْنَ فَبَيْنَمَا هُمْ يَقْتَسِمُوْنَ الْمَغَانِمَ اِذَا جَآءَهُمُ الصَّرِيْخُ فَقَالَ اِنَّ الدَّجَّالَ قَدْ خَرَجَ فَيَتْرُكُوْنَ كُلَّ شَيْءٍ وَيَرْجِعُوْنَ۔ (رواه مسلم)

5423. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم asked (his sahabah), "Have you heard of a city, one side of which is on dry land and another side of it in the sea?" They submitted, "Yes, O Messenger of Allah! He said, "the Last Hour will not come before seventy thousand of the descendents of Ishaq

[1] Muslim # 37. 2899.

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عليه السلام attack it when they come to its they will alight (at its outskirts) but will alight (at its outskirt) but will not fight them with weapons and will not shoot arrow. Rather, they will proclaim (لا اله الا الله والله اكبر) (There is no God but Allah, and Allah is the Greatest). So, (of the two walls of the city) one of its walls will tumble down."

Hence the sub-narrator, Thawr ibn Yazid رحمه الله said, "I suppose that he -Abu Hurayrah رضى الله عنه - said that it was the one towards the sea."

(Resuming the Prophet's صلى الله عليه وسلم words:) "Then, they will proclaim a second time: (لا اله الا الله والله اكبر) (There is no God but Allah, and Allah is the Greatest), So, the other side will tumble down. Then, they will proclaim a third time: (لا اله الا الله والله اكبر) (There is no god but Allah, and Allah is the Greatest). This will cause a wide opening for them to enter it and take the spoils. However while they will be dividing the spoils, they will hear a cry, calling out, indeed, the dajjal (the great deceiver) has appeared!' So, they will leave everything asi e and return."[1]

COMMENTARY: One of the scholars said that the city of whic this hadith (tradition) speaks is in Byzantines. Other take the words to refer to Constantinople. It is one of the portents of the Last Hour that this city will fall to a Msulim army. But, it seems that the hadith (tradition) speaks of some other city because Constantinople will be annexed by force.

Mazhar رحمه الله has explained that the descendants of Prophet صلى الله عليه وسلم Ishaq عليه السلام are the people of Syria. Their lineage is traced to Sayyiduna Ishaq عليه السلام the second son of Sayyiduna Ibrahim عليه السلام. They will be Muslims. It is also possible that besides the descendents of Prophet Ishaq عليه السلام, there would also be with them the offspring of the second son of Prophet Ibrhim عليه السلام, Prophet Ismail عليه السلام. They will be Arabs residents of the Hijaz. Or, other Muslims will also join them. So, only the sons of Sayyiduna Ishaq عليه السلام are mentioned for the sake of brevity and their superiority over the others. However, it is also possible that the conquerors of this city will be only the offspring of Sayyiduna Ishaq عليه السلام.

They will not fight with weapons. Their abstaining from shooting arrow is mentioned to specify the first general statement. It is laying stress o the declaration that weapons will not be used.

SECTION II اَلْفَصْلُ الثَّانِيْ

SEQUENCE OF EVENTS BEFORE THE LAST HOURS

(٥٤٢٤) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُمْرَانُ بَيْتِ الْمُقَدَّسِ خَرَابُ يَثْرِبَ وَخَرَابُ يَثْرِبَ خُرُوْجُ الْمَلْحَمَةِ وَخُرُوْجُ الْمَلْحَمَةِ فَتْحُ قُسْطُنْطِيْنِيَّةَ وَفَتْحُ قُسْطُنْطِيْنِيَّةَ خُرُوْجُ الدَّجَّالِ۔

(رواه ابوداؤد)

5424. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "the complete settlement (peopling) of bayt ul Maqdas (Jerusalem, with dense population) will result in the ruin of Yathrib (Madinah). The ruin of Madinah will cause the great war (and fitnah) to be fought. The outbreak of the great war will result in the conquest of Constantinople. The conquest of Constantinople will be a

[1] Muslim # 78. 2920.

forerunner of the coming of the dajjal (the great deceiver)."[1]

COMMENTARY: When Bayt ul Maqdas is densely populated, it will be dominated by the non- Muslim. Their eyes will then be on Madinah and they will conspire to ruin Madinah. To check them, the people of Madinah will come out of the city to engage them in battle.

The hadith (tradition) mentions this city by its ancient name, Yathrib. This word Yathrib is derived from tharab (ثرب) which means destruction. Or, Yathrib was a village of Madinah that was settled by a man named Yathrib. His name was given to the entire village. This city was known as Yathrib till the Prophet صلى الله عليه وسلم emigrated from Makkah to it. On coming here, he gave it a new name and it come to be called Madinahtur Rasul (meaning, the city of Allah's Messenger صلى الله عليه وسلم using simply 'Madinah' is enough, too

A question does arise: when we are disallowed to call it Yathrib, why does the Prophet صلى الله عليه وسلم use the word in this hadith (tradition)? The answer is that this hadith (tradition) dates before it was disallowed to call it Yathrib.

The hadith (tradition) mentions these happenings in the sequence in which they will occur as the Last Day draws nearer. Each will be a herald of the next even if it will take place after some time.

Teebi رحمه الله said that this hadith (tradition) does not contradict a previous hadith (tradition) which says that the devil will proclaim 'the dajjal (the great deceiver) is in your names' when they have conquered Constantinople and apportion its booty but the news will turn out to be false. He fact is that the Prophet صلى الله عليه وسلم merely discloses that the conquest of Constantinople is a sign of he coming of the last day and he appearance of the dajjal (the great deceiver) before it. The false news by the devil does not concern the coming of the dajjal (the great deceiver) but he wished to confuse the Muslims and move then away from the spoils.

GREAT WAR, CONQUEST OF CONSTANTINOPLE & COMING OF THE DAJJAL (THE GREAT DECEIVER)

(٥٤٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَلْحَمَةُ الْعُظْمٰى وَفَتْحُ قُسْطُنْطِيْنِيَّةَ وَخُرُوْجُ الدَّجَّالِ فِيْ سَبْعَةِ اَشْهُرٍ۔ (رواه الترمذى وابوداؤد)

5425. Sayyiduna Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The great war, the conquest of Constantinople and the emergence of the dajjal (the great deceiver) will occur (in succession) within a period of seven months."[2]

COMMENTARY: The great war could be the one in which death will be huge and out of one hundred relatives only one will survive (hadith (tradition) # 5422). The more correct is that it is the battle which will result in the conquest of a city by the virtue of Allah name (لا اله الا الله والله اكبر) - (hadith (tradition) # 5423)

There three things are to follow each other within seven months. However, the great war and the conquest of Constantinople will follow each other in rapid succession. The dajjal (the great deceiver) will emerge after both these battles are fought.

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[1] Abu Dawud # 3294.

[2] Tirmidhi # 2238, Abu Dawud

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(٥٤٢٦) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَ الْمَلْحَمَةِ وَفَتْحُ الْمَدِيْنَةِ سِتُّ سِنِيْنَ وَيَخْرُجُ الدَّجَّالُ فِي السَّابِعَةِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ هٰذَا اَصَحُّ۔

5426. Sayyiduna Abdullah ibn Basr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Between the great war and the conquest of the city (of Constantinople) there will be six years. The dajjal (the great deceiver) will then, emerge in the seventh (year)."[1]

COMMENTARY: The previous hadith (tradition) (# 54326) says that the three things will occur within a period of seven months but this gives the period as seven years. The previous hadith (tradition) is unsound because of its week narrators, but this hadith (tradition) is more sounds so, these things mentioned in the two hadith (tradition) will transpire in seven years.

(٥٤٢٧) وَعَنِ ابْنِ عُمَرَ قَالَ يُوْشِكُ الْمُسْلِمُوْنَ اَنْ يُّحَاصَرُوْا اِلَى الْمَدِيْنَةِ حَتّٰى يَكُوْنَ اَبْعَدَ مَسَالِحِهِمْ سَلَاحٌ وَسَلَاحٌ قَرِيْبٌ مِّنْ خَيْبَرَ۔ (رواه ابوداؤد)

5427. Sayyiduna Ibn Umar رضی اللہ عنہ said, "The time is coming when the Muslims will be besieged in madinah so much so that their most distant camp will be at salah (prayer) (سلاح). And, salah (prayer), is situated near to Khaybar."[2]

COMMENTARY: Salah (prayer) is also spelt sulah. It is a place near khaybar which is about sixty miles from Madinah.

Before the last period, the Muslims will be divided. So, their enemies will take advantage of their weakness and will be bold enough to try to surrounds Madinah and eh Muslims. They will come up to Khaybar.

It could also mean that when the Muslims flee from their native lands and come to seek protection in Madinah, they will assemble between Madinah and salah (prayer).

Another meaning is that when the Muslims flee from their native lands, some will come to Madinah while some others will set up check posts around it to protect it. They will not budge from these check posts the furthest of which will be at salah (prayer).

PEACE TREATY WITH THE BYZANTINES WILL BE VIOLATED

(٥٤٢٨) وَعَنْ ذِيْ مِخْبَرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ سَتُصَالِحُوْنَ الرُّوْمَ صُلْحًا اٰمِنًا فَتَغْزُوْنَ اَنْتُمْ وَهُمْ عَدُوًّا مِّنْ وَّرَاءِ كُمْ فَتَنْصُرُوْنَ وَتَغْنِمُوْنَ وَتَسْلَمُوْنَ ثُمَّ تَرْجِعُوْنَ حَتّٰى تَنْزِلُوْا بِمَرْجٍ ذِيْ تُلُوْلٍ فَيَرْفَعُ رَجُلٌ مِّنْ اَهْلِ النَّصْرَانِيَّةِ الصَّلِيْبَ فَيَقُوْلُ غَلَبَ الصَّلِيْبُ فَيَغْضَبُ رَجُلٌ مِّنَ الْمُسْلِمِيْنَ فَيَدُقُّهٗ فَعِنْدَ ذٰلِكَ تَغْدِرُ الرُّوْمُ وَتَجْمَعُ لِلْمَلْحَمَةِ وَزَادَ بَعْضُهُمْ فَيَثُوْرُ الْمُسْلِمُوْنَ اِلٰى اَسْلِحَتِهِمْ فَيَقْتَتِلُوْنَ فَيُكْرِمُ اللّٰهُ تِلْكَ الْعِصَابَةَ بِالشَّهَادَةِ۔ (رواه ابوداؤد)

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[1] Abu Dawud # 4296.

[2] Abu Dawud # 4299.

5428. Sayyiduna Dhu Mikhbar رضی اللہ عنہ [1] narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "You (O Muslims) will conclude a peace with the Byzantines that will be a strong covenant. Then, together with them you will fight an enemy behind you. You will be victorious (with Allah's help) and get the booty and be safe. Then, as you return, you will alight at a green, productive land with mounds. There, one of the Christians will raise the cross and say, 'The cross has conquered!' One of the Muslims will fly into a rage and break the cross. The Byzantines will (revoke and treaty and) violate the pact and get ready to fight."
Some versions have added from the narrators "The muslims will then turn to their weapons and fight. And, Allah will honour them with martyrdom."[2]

LEAVE THE ETHIOPIAN ALONE

(٥٤٢٩) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اتْرُكُوا الْحَبْشَةَ مَا تَرَكُوكُمْ فَإِنَّهُ لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا ذُوالسُّوَيْقَتَيْنِ مِنَ الْحَبْشَةِ۔ (رواہ ابوداؤد)

5429. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, leave alone the Ethiopian (and do not disturb them) so that they do not say anything to you (and do not interfere with you). Certainly, none but an Ethiopian with short legs will take out the treasure of the Ka'bah."[3]

COMMENTARY: When the Last Hour is very near, the Abyssinians (or, Ethiopians) will dominate. Their Negus (king) will invade Makkah and demolish the Ka'bah and take out its treasure that is buried under it. The hadith (tradition) either refers to the king himself or to the entire army. So, also the reassure means all that is buried underground the ka'bah. Some people say that it is what the treasurer hold as a trust of the ka'bah and what the people present there by way of offerings.
We must clarify that the saying of this hadith (tradition) about an Ethiopian taking out the treasure of the kabah, or of another hadith (tradition) about an Ethiopian demolishing the ka'bah does not in anyway reject Allah's words in the Quran:

وَحَرَمًا اٰمِنًا

{A sanctuary secure} (29: 67)

because this destruction of the Ka'bah at the hands of the Ethiopians will occur before the last Day when there is no one to take the name of Allah. The word (امنا) means that the sanctuary of sacred kabah) is safe and secure till the Last Day. Hence, when there is no one on earth to remember Allah and when the Last Day comes, then why should the Ka'bah remain? Some people offer another explanation that is more correct. They say that Allah has declared the Ka'bah as a safe (sacred) sanctuary by way of its overall nature. Thus, it will remain a secure sanctuary in essence. It will be preserve always from every kind of destruction and disrespect, but sometimes, incidentally, it might be destroyed. Accordingly similar incident have taken place in the history of the kabah. They have cause damage to it. For instance, in the time of Sayyiduna Ibn Zubayr رضی اللہ عنہ Hajj (pilgrimage)aj ibn Yusuf

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[1] He was the Prophet's صلی اللہ علیہ وسلم serveant and the nephew of the Negus.

[2] Abu Dawud # 4292.

[3] Abu Dawud # 4309. (Or, "Lea

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acting for Abdul Malik ibn Marwan caused extensive damage to the Ka'bah when he acted oppressively against the Makkah, Therefore, if any such thing happens in future, it will not contradict Allah's words.

Or, it could also mean that by these words Allah commands the people of Makkah to give security to those who visit Makkah and the sacred Haram and not to dispute with anyone to them.

It is reported that the chief of the zindeeq faction Qaramtah created much mischief in Makkah, massacred its inhabitants and resorted to large scale plundering. Then one day he mocked and asked), "Where is Allah's declaration?" He quoted the verse of the Quran;

وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا

{...and whosoever enters it, is secure.} (3: 97)

So, Allah enabled one man to give him a befitting response. He said, "These words of the Quran do not mean that no one will ever succeed in causing harm to the ka'bah, or to the inhabitants of makkah, or to Makkah, but he can succeed in doing that. Besides these Divine words give command t grant peace and security to anyone who comes to the sacred city, and not to rob and plunder in this city.

(٥٤٣٠) وَعَنْ رَجُلٍ مِّنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعُوا الْحَبَشَةَ مَادَعُوْكُمْ وَ وَاتْرُكُوا التُّرْكَ مَاتَرَكُوْكُمْ۔ (رواه ابوداؤد والنسائی)

5430. One of the sahabah (Prophet's Companions) رضی اللہ عنہم of the prophet صلی اللہ علیہ وسلم said, "Leave alone the Ethiopians as long as they leave you along. And, leave alone the Turks as long as they leave you alone."[1]

COMMENTARY: This hadith (tradition) of the Prophet صلی اللہ علیہ وسلم does not disregard the words of Allah:

قَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً

{And fight the associators all together.} (9: 36)

The reason is that Ethiopia and Turkey are outside the purview of this verse. Geographically, both these countries were very distant from the centre of Islam Power, A very unfriendly and forbidding wilderness separated them.

Besides, this command of the Prophet صلی اللہ علیہ وسلم was applicable in early Islam when Muslim were not strong. Later, this command was withdrawn.

TURKS WILL BE DRIVEN OFF

(٥٤٣١) وَعَنْ بُرَيْدَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَدِيْثٍ يُقَاتِلُكُمْ قَوْمٌ صِغَارُ الْاَعْيُنِ يَعْنِي التُّرْكَ قَالَ تَسُوْقُوْنَهُمْ ثَلٰثَ مَرَّاتٍ حَتّٰى تَلْحَقُوْهُمْ بِجَزِيْرَةِ الْعَرَبِ فَاَمَّا فِي السِّيَاقَةِ الْاُوْلٰى فَيَنْجُوْا مَنْ هَرَبَ مِنْهُمْ وَ اَمَّا فِي الثَّانِيَةِ فَيَنْجُوْا بَعْضٌ وَيُهْلِكَ بَعْضٌ وَاَمَّا فِي الثَّالِثَةِ فَيُصْطَلَمُوْنَ اَوْ كَمَا قَالَ۔ (رواه ابوداؤد)

5431. Sayyiduna Buraydah رضی اللہ عنہ (Aslami) narrated about the hadith (tradition) beginning; 'people with small eyes, meaning the Turks would fight with you.' That

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[1] Abu Dawud # 4302, Nasa'i # 3177. (Or: leave along...that they say nothing to you...")

the Prophet صلى الله عليه وسلم also said, "you will drive them out three times seven as far as out of (the borders of) the peninsula of Arabia when you push them out the first time, they who flee (after defeat) will be safe. As for the second time, some will be safe while some will die. And, as for the third time, they will be exterminated." Or, just as he said,[1]

COMMENTARY: The words 'meaning, the Turks are spoken by the narrator or a sub narrator.

The peninsula of Arabia has been defined in an earlier commentary to include the Hijaz. Yamamah and Yemen (at that time). It is surrounded almost entirely by water: to the south by the Arabian sea, to its west by the Gulf of Arabia and Gulf of Oman, to its west by the Red Sea and to its north by the Emphrates (farat).

The words 'or just as he said, are spoken by a narrator of the hadith (tradition) after narrating it. He concedes thereby that though he has conveyed the true sense which he remembers well, he does not remember the exact word of the hadith (tradition). This phrase speaks high of the narrator's sincerity and caution.

FUTURE OF BUSRAH

(٥٤٣٢) وَعَنْ اَبِيْ بَكْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ اُنَاسٌ مِّنْ اُمَّتِيْ بِغَائِطٍ يُسَمُّوْنَهُ الْبَصْرَةَ عِنْدَ نَهْرٍ يُقَالُ لَهُ دَجْلَةُ يَكُوْنُ عَلَيْهِ جِسْرٌ يَكْثُرُ اَهْلُهَا وَيَكُوْنُ مِنْ اَخْصَارِ الْمُسْلِمِيْنَ وَاِذَا كَانَ فِيْ اٰخِرِ الزَّمَانِ جَآءَ بَنُوْ قَنْطُوْرَآءَ عِرَاضُ الْوُجُوْهِ صِغَارُ الْاَعْيُنِ حَتّٰى يَنْزِلُوْا عَلٰى شَطِّ النَّهْرِ فَيَتَفَرَّقُ اَهْلُهَا ثَلٰثَ فِرَقٍ فِرْقَةٌ يَّاْخُذُوْنَ فِيْ اَذْنَابِ الْبَقَرِ وَالْبَرِيَّةِ وَهَلَكُوْا وَفِرْقَةٌ يَّاْخُذُوْنَ لِاَنْفُسِهِمْ وَهَلَكُوْا وَفِرْقَةٌ يَّجْعَلُوْنَ ذَرَارِيَّهُمْ خَلْفَ ظُهُوْرِهِمْ وَيُقَاتِلُوْنَهُمْ وَهُمْ شُهَدَآءُ۔ (رواه ابوداؤد)

5432. Sayyiduna Abu Bakrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Some members of my ummah will (come and) stay in a low living ground that they will call Basrah. It will be by a river calls the Tigris (dajlah) that will have a bridge over it. Its population will grow large and it will be counted as one of the (main) cities of the Muslim. During the last period, the Banu (children of) Qantura will come (as invaders). They will have broad faces and small eyes and will halt at the bank of the river. The residents of the city will (see them and) from themselves into three section. One of these will take the tails of their cattle and seek shelter in the desert, but they will perish. (Their design will be to escape from the invaders) The other of these will ask for protection for themselves (from the Banu Qantura) but they (too) will perish. The third of they (too) will perish. The third of their section will put their children (and womenfolk) behind them (either leave them behind at home or let them follow them) and (go forth) fight with the invaders. They (or most of them) will become martyrs."[2]

COMMENTARY: Busrah is also spelt Bisrah, and also with an 'a' or 'i'; after 's' Basarah of Basirah.

Dajlah is spelt Dijlah, to. Baghdad lies at the banks of this river.

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[1] Abu Dawud # 4305.

[2] Abu Dawud # 4306.

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Helbi رحمه الله has written in the marginal notes of Shifa that Basrah may be spelt Bisrah as well as Busrah. It is the city that was founded during the caliphate of (Sayyiduna) Utbah ibn Ghazwah رحمه الله. There never has been idol worship in this city.

BASRAH IN THIS HADITH (TRADITION) MEANS BAGHDAD

The ulama (Scholars) say that though this hadith (tradition) mentions 'Busrah' explicitly, it refers to Baghdad. Their argument is that the Dajlah (Tigris) does not flow through basrah but in its trajectory lies Baghdad and even the bridge mentioned in the hadith (tradition) as over the Dajlah is in Baghdad. Besides, in the time of the Prophet صلى الله عليه وسلم, Baghdad was not a proper city as it is in our time. Rather, there were, at this place, some scattered villages that were reckoned on the outskirts of Busrah and were ascribed of Basrah.

The Prophet صلى الله عليه وسلم foretold the formation of these villages into a large city of Islam with a huge populace. This is one of the Prophet's صلى الله عليه وسلم miracles that he disclosed the creation of a city. What we have said here is note a mere deduction. There is a historical background for it. We do not find anywhere in the historical accounts that Turks invaded Basrah and fought the Muslims there in a way this hadith (tradition) port6rays. However the Turks (meaning, the Tartars) did invade Baghdad. This was during the time of the last Abbasid caliph. Musta'sim Billah and we have reproduced some of its account reproduced some of its account from books of history in this book Mazahir Haq, previously.[1]

It is clearly, therefore that the hadith (tradition) mentions Basrah because it is a more ancient city than Baghdad, and the villages and habitation where Baghdad was build "were ascribed to Busrah. This was the very Basrah that continued to be a small extention of Baghdad outside it. The gate of this city on this side was called Baab ul Basrah (Gate of Basrah) because of this very reason. Therefore, the Prophet صلى الله عليه وسلم found it sufficient to use its partial name. Or, here reference was to Baghdad ul Basrah, but the governed noun is dropped retaining only the genitive, Basrah, This may be compared to the words of the Quran: (واسئل القرية) {And you may enquire (from the people) of the town} (12: 82). The words in the parenthesis are dropped and (اهل) (people) is understood, the whole being (اهل القرية)

Given this introduction, the hadith (tradition) begin "Some people of my ummah will pitch their camps at the banks of the Tigris and make it as their central or native city. Soon that small settlement will grow into a city that will stand out among the large cities of the Muslims and the contres of Islam." It is the city that is called Baghdad.

Here, we must bear in mind that to bring out the greatness and importance of Baghdad the Prophet صلى الله عليه وسلم used the word (امصار) It is the plural of مصر misr and is used for a large city or metropolis. Smaller cities then that are called madinah (مدينة), baldah(city) (بلدة) and Qaryah (قرية) - respectively, city, town, village. [plural (مدن) (mudan(cities)), (بلاد) (baldah(city), (قرى) (Qura(villages/towns))]

The Banu Qantura and the Turks. Their ancestor was Qantura, so they are all called his children, Banu Qantura.

About the second section seeking protection, they may be said to be the caliph Mustasim Billah and his henchmen. We have spoken on it at length in the preceding pages of this book (hadith (tradition) # 54030) When Halaku Khan invaded Baghdad, Must'sim Billah met him and sought protection for himself, his countries and the citizens, but he spared

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[1] See Hadith (tradition) # 5403.

none of them. All, including the caliph were put to death, one by one.

One of the exponent commented that if it is correct that the hadith (tradition) mentions Basrah for Baghdad and the Prophet صلى الله عليه وسلم had sufficed to use a portion of the genitive construction. 'Baghdad al Basrah' and mentioned only Basrah, then we might assert that the words of the Prophet صلى الله عليه وسلم have been established. The Muslim had settled the city of Baghdad at the banks of the Tigris and developed it so that it grew prosperous and a large central city of the Muslims. Then, the Turks attached it and turned it into utter ruin, eliminating nearly its total population.

However, if we do not agree that Basrah in this hadith (tradition) is Baghdad, but the present city of Basrah then this information of Basrah then this information of the Prophet صلى الله عليه وسلم is yet to see light of day. In future, the Muslims of this city might have to endure the oppression of an enemy of Islam, because we find no such invasion of Basrah in the past and no bloodshed of the kind described in the hadith (tradition).

The third section of the citizens will be ghazis (warriors) in the path of Allah. They will arise boldly to counter the strong invading forced and will face the dauntlessly. Then will fight the enemy before they can dominate the adherents of Islam, and they will attain martyrdom, and this rank will be of perfect martyrs. A very few of them will remain safe, however.

Another of the exponents has said that this hadith (tradition) is one of the miracles of the Prophet صلى الله عليه وسلم because everything took place exactly as he had foretold. His words about the attack on Baghdad by the Turks came true in Safar 656 AH. The Tartar Turks under Halaku Khan razed Baghdad to the ground, massacred the Muslims mercilessly. They spared nothing, not even the libraries and educational centers without burning them down. The flames of the fire had a very harmful effect on all of Islam. Words and pen cannot describe the havoc they created in the Islamic world.

MORE ABOUT BASRAH

(٥٤٣٣) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَااَنَسُ اِنَّ النَّاسَ يُمَصِّرُوْنَ اَمْصَارًا وَاِنَّ مِصْرًا مِّنْهَا يُقَالُ لَهُ الْبَصْرَةُ فَاِنْ اَنْتَ مَرَرْتَ بِهَا اَوْ دَخَلْتَهَا فَاِيَّاكَ وَسِبَاخَهَا وَكَلَّائَهَا وَنَخِيْلَهَا وَسُوْقَهَا وَبَابَ اُمَرَآئِهَا وَعَلَيْكَ بِضَوَاحِيْهَا فَاِنَّهُ يَكُوْنُ بِهَا خَسْفٌ وَقَذْفٌ وَرَجْفٌ وَقَوْمٌ يَبِيْتُوْنَ وَيُصْبِحُوْنَ قِرَدَةً وَخَنَازِيْرَ۔ (رواه)

5433. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "O Anas, the people will inhabit new cities. One of those cities shall be called Basrah. If you happen to pass by it or to go into it, beware of going near to its salt marshes, not near to its kala (which is one of its places or river front) not near to its palm-trees, not near to its market, not near to the gates of their kings and chiefs, but you must keep only to its surrounding. Indeed, there will come to pass swallowing into the earth, pelting stones (from the sky) and severe earthquakes in these places. (In these places) there will be people who will sleep through the night only to get up in the morning as apes and swine."[1]

[1] Abu Dawud # 4307.

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COMMENTARY: The word (سباخ) sibakh) is the plural of (سبخة) sabhkah) a salt marshy infertile land. Sibakh is such a region in Basrah.
Kala too is the name of an area of Basrah.
The word (ضواحی) dawahi) is the plural of (ضاحت) dahiyah) the borders of the city and its suburbs. There also is a place by the name Dihiyat ul Basrah in the surrounding of Basrah. Some authorities say that Dawahi are the mountains of Basrah.
Therefore, the Prophet صلی اللہ علیہ وسلم command to Anas رضی اللہ عنہ to stay within the dawahi of Basrah (its surroundings) was actually to keep away from the people, if he went to Basrah. Those of its people who commit sin and transgression will be subjected to a punishment whereby their youth will turn into apes and their older people into swine's.
This hadith (tradition) is evidence that metamorphosis and swallowing are such form of punishment that will be meted out to this ummah to. This is why this hadith (tradition) warns us of hem. The ahadith (tradition) do give warning of this kind of punishment for the qadariya (ostentation)h sect. This is why some exponent say hat the places of which the Prophet صلی اللہ علیہ وسلم disallowed Anas رضی اللہ عنہ to go may be the haunts of the Qadiriya (ostentation)h sect. The reason is that the punishment of metamorphosis and swallowing that will befalls this ummah will actually take in its stride those who reject and deny Divine decree.
The word 'kala is also spelt kalla. It is a place in Basrah. One of the exponent has said that it is the river front in Basrah where ships and boats are anchored. Some other scholars say that kala is the grazing ground of animals, in Basrah. This is confirmed by the word in some versions spelt in a different from (کلا) kala) to mean hay and greenery.
One of the scholars has written that the reason why punishment will be given to people at these places in the form of metamorphosis and swallowing is that they would be very wicked and rebellious.
The reason why it is disallowed to approach their palm trees is actually to keep away from gardens. Perhaps, the surrounding and situation in those gardens will be harmful and damaging to religion and faith and respect and honour.
The markets might be places where religious injunctions will be disobeyed and vain pursuits might be commonly followed. Buying and selling will perhaps be transacted dishonestly.
The gates of the kings and rulers are disallowed because injustice and wrong doing might be perpetrated there. So. Anas رضی اللہ عنہ was advised to stay away from those gates.
In the original copy of the Mishkah, blank space follows the word (روی) - transmitted by..) which means that the compiler of MIshkah did not know he source. However, Jazri رحمہ اللہ. Has mentioned the transmitters in these words.

رواہ ابوداؤد ومن طریق لم یجزم بہا الراوی بل قال لا اعلم الا عن موسی ابن انس عن انس ابن مالك

(Abu Dawud has transmitted it from a line of transmission but has doubt about one of the narrator in its chain, saying, "I do not know him." But, he has named a narrator Musa ibn Anas رضی اللہ عنہ who has transmitted it from Sayyiduna Anas ibn Maalik رضی اللہ عنہ
This kind of statement raised doubt. Musa ibn Anas Ansari رضی اللہ عنہ was a judge of Basrah and a tabi (who is a successor of the sahabah) رضی اللہ عنہ.

EXCELLENCE OF A MOSQUE IN A VILLAGE OF BASRAH

(٥٤٣٤) وَعَنْ صَالِحِ بْنِ دِرْهَمٍ يَقُوْلُ انْطَلَقْنَا حَاجِّيْنَ فَإِذَا رَجُلٌ فَقَالَ لَنَا إِلٰى جَنْبِكُمْ قَرْيَةٌ يُقَالُ لَهَا الْأُبُلَّةُ قُلْنَا نَعَمْ قَالَ مَنْ يَضْمَنُ لِيْ مِنْكُمْ إِنْ يُصَلِّيَ بِيْ فِيْ مَسْجِدِ الْعَشَّارِ رَكْعَتَيْنِ أَوْ أَرْبَعًا وَيَقُوْلُ هٰذِهٖ لِأَبِيْ هُرَيْرَةَ سَمِعْتُ خَلِيْلِيْ أَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ عَزَّ وَجَلَّ يَبْعَثُ مِنْ مَسْجِدِ الْعَشَّارِ يَوْمَ الْقِيٰمَةِ شُهَدَاءَ لَا يَقُوْمُ مَعَ شُهَدَآءِ بَدْرٍ غَيْرُهُمْ۔ رَوَاهُ أَبُوْدَاوٗدَ وَقَالَ هٰذَا الْمَسْجِدُ مِمَّا يَلِي النَّهْرَ وَسَنَذْكُرُ حَدِيْثَ أَبِي الدَّرْدَاءِ إِنَّ فُسْطَاطَ الْمُسْلِمِيْنَ فِيْ بَابِ ذِكْرِ الْيَمَنِ وَالشَّامِ إِنْشَآءَ اللّٰهُ تَعَالٰى۔

5434. Sayyiduna Salih ibn Dirham رحمه الله narrated: "We set out (from Basrah to Makkah) to perform Hajj (pilgrimage). There we come across a man (who was Abu Hurahrah رضى الله عنه. He asked us, 'Is there towards your place on the outskirts a village called ubullah?' We said, "yes' He asked 'which of you would agree to offer on my behalf two raka'at of four raka'at in the mosque al-Ashshar (forming the intention and) saying that this salah (prayer) is on behalf of Abu Hurayrah? I had heard my friend Abu Al-Qasim رضى الله عنه (Muhammad) رضى الله عنه say that on the day of resurrection. Allah, Mighty and Glorious, will raise martyrs form the mosque al-Ashhsar such that other than them no one will rise along with the martyrs of Badr." (this means that the martyrs who rise from their graves on the day of resurrection alongwith the martyrs of Badr will be he martyrs of this mosque. Or, on the days of resurrection, no but the martys of this mosque will be of the same rank as the martyrs of Badr).[1]

Abu Dawud who has transmitted this hadith (tradition) has stated that the mosque al-Ashshar is near the river Tigris in the neighbourhood of Basrah.

COMMENTARY: Ubullah is a well-known village near Basrah. Al-Ashshar is a mosque situated in it. People do come here to offer salah (prayer) to earn blessings.

As for the martyrs of the mosque Ashshar, it is not clear whether they belonged to a previous ummah or they are of this ummah.

Nevertheless, this hadith (tradition) speaks of their greatness and excellence. They are at par with and of the same rank as the martyrs of Badr. If the mosque itself possesses this much excellence, then clearly a salah (prayer) offered in it is very rewarding and of a great merit. This hadith (tradition) is evidence that it is very excellent and reward-earning to offer salah (prayer) and to worship in such places and houses or building that are auspicious and meritorious. It is also evidence that reward of physical worship, like salah (prayer), may be consigned to another person and these worship may be offered on behalf of other people, who may have died or are alive. The reward is conveyed to them. Most of the ulama (Scholars) concur with this view. As for worship that involves a monetary contribution, like sadaqah (charity), all the ulama (Scholars) agree that its reward may be consigned to anyone else.

وسنذكر حديث ان شاء الله تعالىWe shall mention the hadith (tradition) of Abu Darda رضى الله عنه (ان فسطاط المسلمين) in the chapter on Yeman and shaam (syria) (# 6281), insha Allah, Taala.

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[1] Abu Dawud # 4308.

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SECTION III اَلْفَصْلُ الثَّالِثُ

UMAR رضی اللہ عنہ KEPT FITNAH AWAY

(٥٤٣٥) عَنْ شَقِيْقٍ عَنْ حُذَيْفَةَ قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ اَيُّكُمْ يَحْفَظُ حَدِيْثَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ فَقُلْتُ اَنَا اَحْفَظُ كَمَا قَالَ قَالَ هَاتِ اِنَّكَ لَجَرِئٌ وَكَيْفَ قَالَ قُلْتُ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِتْنَةُ الرَّجُلِ فِيْ اَهْلِهٖ وَمَالِهٖ وَنَفْسِهٖ وَوَلَدِهٖ وَجَارِهٖ يُكَفِّرُهَا الصِّيَامُ وَالصَّلٰوةُ وَالصَّدَقَةُ وَالْاَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ فَقَالَ عُمَرُ لَيْسَ هٰذَا اُرِيْدُ اِنَّمَا اُرِيْدُ الَّتِيْ تَمُوْجُ كَمَوْجِ الْبَحْرِ قَالَ قُلْتُ مَالَكَ وَلَهَا يَا اَمِيْرَ الْمُؤْمِنِيْنَ اِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا قَالَ وَيُكْسَرُ الْبَابُ اَوْيُفْتَحُ قَالَ قُلْتُ لَا بَلْ يُكْسَرُ قَالَ ذٰلِكَ اَحْرٰى اَنْ لَّا يُغْلَقَ اَبَدًا قَالَ فَقُلْنَا لِحُذَيْفَةَ هَلْ كَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ قَالَ نَعَمْ كَمَا يَعْلَمُ اَنَّ دُوْنَ غَدٍ لَيْلَةً اِنِّيْ حَدَّثْتُهٗ حَدِيْثًا لَيْسَ بِالْاَغَالِيْطِ قَالَ فَهِبْنَا اَنْ نَسْاَلَ حُذَيْفَةَ مِنَ الْبَابِ فَقُلْنَا لِمَسْرُوْقٍ سَلْهُ فَسَاَلَهٗ فَقَالَ عُمَرُ۔ (متفق علیہ)

5435. Sayyiduna Shaqiq رحمہ اللہ reported that Sayyiduna Hudhayfah رضی اللہ عنہ narrated that, "We were together with Umar رضی اللہ عنہ (one day). He asked, "which of you remembers the hadith (tradition) of Allah's Messenger صلی اللہ علیہ وسلم about the fitnah?' I said, "I remember it just as he had spoken it.' He said, 'Let us have it. Indeed, you are bold. How did he say? I said that I had heard Allah's Messenger صلی اللہ علیہ وسلم say 'A man's fitnah (which is a trial and a test for him) lies in his family, his property, his own self his children and his neighbour. Expiation for it (and for a sin that might be committed because of it) may be made by fasting offering salah (prayer). Sadaqah (charity), enjoining piety (or what is reputable) and forbidding evil (or that which is disreputable)

But, Umar رضی اللہ عنہ said, 'I did not mean this. I meant the one that would rise like the turbulent waves of the sea."

Sayyiduna Hudayfah رضی اللہ عنہ added, 'I said, why do you worry about it, O Amir ul mumineen (Commander of the faithful)? Surely, between you and it is a closed door. He asked will the door be broken down, or opened?' I said, 'It would be broken down. So, he said, 'then, it is most probable that it would never again be closed."

Shaqiq رحمہ اللہ said, "We asked Hudhayfah رضی اللہ عنہ "Did Umar رضی اللہ عنہ know who the door was?' He said, "Yes! (He know it0 as he knew that a night precedes the next day. Indeed, I narrated to him a hadith (tradition) that was without any mistake."

Shaqiq رحمہ اللہ said, "We were hesitant to ask Hudhayfah رضی اللہ عنہ who was meant by the door. So we requested Masruq رحمہ اللہ to ask him and he did ask him. He said, 'Umar' (He was an obstacle to any fitnah intruding into and troubling Islam and the lives of Muslims)."[1]

COMMENTARY: Umar's رضی اللہ عنہ words to Hudhayfah رضی اللہ عنہ 'you are bold' (in narrating

[1] Bukhari # 7096, Muslim # 26. 144, Tirmidhi # 2258.

hadith (tradition)) could be an expression of dislike or a nod of approval. Umar صلى الله عليه وسلم could have been surprised at his over confidence in the presence of other sahabah (Prophet's Companions) رضى الله عنهم and himself, for none of them could be so sure of his memory. Then he asked him to narrate the hadith (tradition).

If he lauded Hudhayfah's رضى الله عنه memory than his word meant that he approved his claim that he remembered the hadith (tradition). He knew that Hudhayfah رضى الله عنه used to ask the Prophet صلى الله عليه وسلم many questions about the fitnah and evil that could engulf the ummah. Therefore, he should know more about the fitnah and the Prophet's صلى الله عليه وسلم saying about them.

As for a man's fitnah lying in his family. Allah created man and attached him to different things and people, like family property etc. Then he made him responsible to know their right and to give them to their owners. So, this is a kind of trial for him. But, man is negligent and foolish is not fulfilling his responsibilities and not giving the rights to the right owners. He disobeys Allah's commands in this regard. Thereby, he not only perpetrates sin but also puts himself to grief and unnecessary fatigue. Hence, it become obligatory to atone for his shortcoming by doing some pious work, like offering salah (prayer), fasting, giving charity, and so on, because Allah says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{Surely good deeds carry away the evil...} (11: 114)

When Sayyiduna Umar رضى الله عنه asked the people if anyone knew of any saying of the Prophet about the fitnah (trial strife, turmoil's commotions, subterfuges etc), he could have had one of two things in mind:

(i) The trials concerning man's rights and obligations to the other people. It is as the Quran says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ الخ

{And we will discipline you with something of fear and hunger...} (2: 155)

(ii) The infighting, killing and dissension within the ummah.

It transpired that he had asked about the second things. But, Sayyiduna Hudhayfah رضى الله عنه had presumed that he had enquired about the first thing so he enlightened him on that subject. Then, on knowing the correct meaning of Umar's رضى الله عنه question, he narrated the Prophet's صلى الله عليه وسلم hadith (tradition) on that kind of fitnah, too.

When he said that a closed door kept the fitnah (trial) at bay, he meant the presence of Umar رضى الله عنه himself. Hudhayfah رضى الله عنه meant to say, "As long as you are alive, that fitnah (trial) will not appear. But, when you die, it will take everyone in its stride."

As for the door being broken, some doors cannot allow free passage without being broken. Such doors will not then be closed at all. But, if a door is opened easily then it may be re-closed too. For instance, there are two adjoining house having a common wall with a closed door separating them. One of the house is packed with fitnah (trial) and mischief while the other is full of peace and security. The fitnah (trial) cannot seep through to the other house and disturb its peace. Thus, Umar's رضى الله عنه life was like a closed door barring fitnah (trial) from showing itself, but his death meant that the door was opened. The Door was broken when he was killed. If he had died a natural death then the door would have been deemed to have been opened easily.

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CONQUEST OF CONSTANTINOPLE WILL BE NEAR THE LAST HOUR

(٥٤٣٦) وَعَنْ اَنَسٍ قَالَ فَتْحُ الْقُسْطُنْطِيْنِيَّةِ مَعَ قِيَامِ السَّاعَةِ۔ رَوَاهُ التِّرْمِذِيُّ وقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

5436. Sayyiduna Anas رضی الله عنه said, "The conquest of Constantinople will be forerunner of the Last Hours."[1]

WELL COMPLETED

Praise belongs to Allah that this portion of Mazahir Haq is complete from the book of (كتاب الصيد والذبائح) to (باب الملاحم) chapter.

The next (5th) volume will began, insha Allah, from the chapter (باب اشراط الساعة).

وَصَلَّى اللهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

[1] Tirmidhi # 2399 (2246), Muslim # 2937, Abu Dawud # 4321, Ibn Majah # 4075, Musnad Ahmad # 17646 (5-232).

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.

Atirah: a pre Islamic practice or offering made to idols in Rayab's first ten days.

Bayt Allah: House of Allah

Bid'ah: innovation

Bid'ati: innovator.

Barzakh: the intervening period between this world and the next.

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: indi[illegible]

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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 صلی اللہ علیہ وسلم.
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 صلی اللہ علیہ وسلم): what is not stressed by the Prophet صلی اللہ علیہ وسلم.
Hantam: greenish glazed pitcher formerly used to prepare and store wine.
Haram: sacred mosque of Makkah or of Madinah.
Hijab: veil.
Hafiz: one who has committed to memory the Qur'an (or the hadith).
Huffaz: (pl of hafiz).
Hajis: (kind of donuri temptation)
Hamm: (kind of ikhtiyari temptation)

Jalsah istirahat: sitting before *qiyam* (standing) in the first and third raka'ah after the second prostration.
Istikharah: The Prophet 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: dress, excrement, ordure, Ka'th.
Kahin: soothsayer
Khamisah: a sheet of cloth of silk cum wool or wool, of black clour and with stripes on it. Or, a square garment with marking (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

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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 صلى‌الله‌عليه‌وسلم 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 صلى‌الله‌عليه‌وسلم practice.
Muhkamat: perspicuous, of established meaning (verses of the Quran) (3:7)
Mutashabihat: allegorical verses of the Quran (3:7)
Mu'ahid: a disbeliever who enters into a covenant with Muslims; anyone who covenant with another.
Mushabbihah: one of the sects in Islam, the Assimilators.
Muhajir: emigrant, one who abandons that which is dis-allowed.
Mujahid: one who strives, a warrior.

Murji'ah: a sect who believe that men are not doers or what they do just as inanimate objects are not perpetrators of their actions, so they cannot abstain from whatever they do It has three groups.
Mustahab: recommended, desirable.
Makruh (unbecoming): disliked, disapproved, undesirable.
Muwakkadah, sunnah (practice of Holy Prophet صلى الله عليه وسلم): emphatically enjoined by the Prophet صلى الله عليه وسلم.
Muzaffat al: a receptacle for wine smeared with pitch or tar.
Mu'tazillah: Wasil ibn 'Ata had separated from Hasan Busri and founded the sect by this name.
Nafs ammarah: the soul that incites.
Niyah: intention.
Nisab: the minimum wealth that makes its owner liable to pay the zakah.
Naqqr'an: a hollowed stump of a palm tree in which wine and nabidh were stored.
Nawruz: the Persian new year.
Najiyah: a sect in Islam, the ahl us sunnah (practice of Holy Prophet صلى الله عليه وسلم) wa al-jama'ah, the one destined for paradise, the 'saved.'
Najasah: impurity.
Najasah imkmiyah: legal ceremonial impurity najasah haqiqah: real, material substantial impurities.
Najasah mukhaffafah: smaller impurities.
Najasah mughallazah: greater impurities.
Nahi 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.'

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Shi'ah: they hold that Sayyiduna Ali رضی 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 صلی اللہ علیہ 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 صلی اللہ علیہ وسلم): whatever is said and done by the Prophet صلی اللہ علیہ وسلم; path or way or custom.
Sahih: authentic, sound.
Sunnah (practice of Holy Prophet صلی اللہ علیہ 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 (لاالهالاالله) three is no god but Allah.
Umrah: the lesser pilgrimage, optional.
Tayammum: dry ablution which is done when (normal) ablution cannot be done.
Ushri (land): are lands whose owners become Muslim or those which the state disburses among its army. A tenth or a tithe is paid to the Muslim state.
Ulama (Scholars) (pl of aalim): scholars.
Taqdir: predestination.
Tabi'i: an epigone, successor of the sahabah (companions).
Tabi'un: the generation succeeding the sahabah (companions).
Taslim: to offer salaam (the greeting), the salah is concluded with it.
Uqbatish shaytan: devils manner of sitting on the heels.
Tawrak: sitting posture in the second qa'dah of salah.
Ummi: One who does not 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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