MANIFESTATIONS OF TRUTH

Translation And Detailed Explanation of

مظاہر حق شرح مشکوٰۃ المصابیح

ARABIC ENGLISH

Shaykh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

Translation and Commentary
Shaykh Nawab Qutbuddin Khan Dehlavi

DARUL-ISHAAT

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مظاہر الحق جدید شرح مشکوٰۃ المصابیح

Sheikh Waliuddin Abu Abdullah Al-Khateeb Al-Tabrezi

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بسم الله الرحمن الرحيم

AL JANA'IZ الجنائز

FUNERALS

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

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

CHAPTER - I

SICK VISIT AND REWARD FOR SICKNESS بَابُ عِيَادَةِ الْمَرِيْضِ وَثَوَابِ الْمَرَضِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

MUST VISIT THE SICK

(١٥٢٣) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَطْعِمُوا الْجَائِعَ وَعُوْدُوا الْمَرِيْضَ وَفُكُّوا الْعَانِيَ۔ (رواه البخارى)

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

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

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

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

MUTUAL RIGHTS OF MUSLIMS

(١٥٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيْضِ وَاتِّبَاعُ الْجَنَائِزِ وَاِجَابَةُ الدَّعْوَةِ وَتَشْمِيْتُ الْعَاطِسِ (متفق عليه)

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

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

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

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

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

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

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

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

(١٥٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ قِيْلَ مَاهُنَّ يَا رَسُوْلَ اللّٰهِ قَالَ إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ وَ إِذَا عَطَسَ فَحَمِدَ اللّٰهَ فَشَمِّتْهُ وَإِذَا مَرِضَ فَعُدْهُ وَإِذَا مَاتَ فَاتَّبِعْهُ(رواه مسلم)

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

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

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

(١٥٢٦) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اَمَرَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ اَمَرَنَا بِعِيَادَةِ الْمَرِيْضِ وَاتِّبَاعِ الْجَنَائِزِ وَ تَشْمِيْتِ الْعَاطِسِ وَرَدِّ السَّلَامِ وَاِجَابَةِ الدَّاعِيْ وَاِبْرَارِالْمُقْسِمِ وَنَصْرِ الْمَظْلُوْمِ

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

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

وَنَهَانَا عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْحَرِيْرِ وَالْإِسْتَبْرَقِ وَالدِّيْبَاجِ وَالْمِيْثَرَةِ الْحَمْرَاءِ وَالْقَسِّيِّ وَاٰنِيَةِ الْفِضَّةِ وَفِيْ رِوَايَةٍ وَعَنِ الشُّرْبِ فِي الْفِضَّةِ فَإِنَّهُ مَنْ شَرِبَ فِيْهَا فِي الدُّنْيَا لَمْ يَشْرَبْ فِيْهَا فِي الْاٰخِرَةِ (متفق عليه)

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

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

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

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

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

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

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

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

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

REWARD FOR SICK VISIT

(١٥٢٧) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُسْلِمَ إِذَا عَادَ اَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِيْ خُرْفَةِ الْجَنَّةِ حَتّٰى يَرْجِعَ (رواه مسلم)

1527. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim who pays a sick visit to his (sick) brother Muslim continues to draw from (Allah's mercy) the fruit of paradise till he returns (from the sick visit).[2]

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

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

[2] Muslim # 41-2568, Tirmidhi # 969, Ibn Majah # 1442, Musnad Ahmad 5-279.

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IMPORTANCE OF SICK VISIT

(١٥٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ يَوْمَ الْقِيَامَةِ يَا بْنَ اٰدَمَ مَرِضْتُ فَلَمْ تَعُدْنِيْ قَالَ يَا رَبِّ كَيْفَ اَعُوْدُكَ وَاَنْتَ رَبُّ الْعَالَمِيْنَ قَالَ اَمَا عَلِمْتَ اَنَّ عَبْدِيْ فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ اَمَا عَلِمْتَ اَنَّكَ لَوْ عُدْتَّهٗ لَوَجَدْتَّنِيْ عِنْدَهٗ يَا ابْنَ اٰدَمَ اِسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِيْ قَالَ يَا رَبِّ كَيْفَ اُطْعِمُكَ وَاَنْتَ رَبُّ الْعَالَمِيْنَ قَالَ اَمَا عَلِمْتَ اَنَّهٗ اسْتَطْعَمَكَ عَبْدِيْ فُلَانٌ فَلَمْ تُطْعِمْهُ اَمَا عَلِمْتَ اَنَّكَ لَوْ اَطْعَمْتَهٗ لَوَجَدْتَّ ذٰلِكَ عِنْدِيْ يَا ابْنَ اٰدَمَ اِسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِيْ قَالَ يَا رَبِّ كَيْفَ أَسْقِيْكَ وَاَنْتَ رَبُّ الْعَالَمِيْنَ قَالَ اسْتَسْقَاكَ عَبْدِيْ فُلَانٌ فَلَمْ تَسْقِهِ اَمَا عَلِمْتَ اَنَّكَ لَوْ سَقَيْتَهٗ وَجَدْتَّ ذٰلِكَ عِنْدِيْ (رواه مسلم)

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

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

SICK VISIT TO JUNIOR

(١٥٢٩) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى اَعْرَابِيٍّ يَعُوْدُهٗ وَكَانَ اِذَا دَخَلَ عَلٰى مَرِيْضٍ يَعُوْدُهٗ قَالَ لَا بَأْسَ طَهُوْرٌ اِنْ شَآءَ اللّٰهُ فَقَالَ لَهٗ لَا بَأْسَ طَهُوْرٌ اِنْ شَآءَ اللّٰهُ قَالَ كَلَّا بَلْ حُمّٰى تَفُوْرُ عَلٰى شَيْخٍ كَبِيْرٍ تَزِيْرُهُ الْقُبُوْرَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَعَمْ اِذًا (رواه البخاری)

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

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[1] Muslim # 43-5569.

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

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

PROPHET'S صلى الله عليه وسلم PRAYER FOR THE SICK

(١٥٣٠) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَكٰى مِنَّا اِنْسَانٌ مَسَحَهٗ بِيَمِيْنِهٖ ثُمَّ قَالَ اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَائُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا (متفق عليه)

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

اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَائُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

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

(١٥٣١) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ اِذَا اشْتَكَى الْاِنْسَانُ الشَّيْءَ مِنْهُ اَوْ كَانَتْ بِهٖ قُرْحَةٌ اَوْ جُرْحٌ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاِصْبَعِهٖ بِسْمِ اللّٰهِ تُرْبَةُ اَرْضِنَا بِرِيْقَةِ بَعْضِنَا لِيُشْفٰى سَقِيْمُنَا بِاِذْنِ رَبِّنَا۔ (متفق عليه)

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

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

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

Other explanation are given but the correct is that our intelligence is unable to fathom it.

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

RECITING VERSES AND BLOWING ON PATIENT

(١٥٣٢) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَكٰى نَفَثَ عَلٰى نَفْسِهٖ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهٖ

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

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

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فَلَمَّا اشْتَكٰى وَجَعَهُ الَّذِيْ تُوُفِّيَ فِيْهِ كُنْتُ أَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِيْ كَانَ يَنْفُثُ وَ أَمْسَحُ بِيَدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ قَالَتْ كَانَ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ۔

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

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

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

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

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

PRAYER FOR RELIEF FROM PAIN

(١٥٣٣) وَعَنْ عُثْمَانَ ابْنِ أَبِي الْعَاصِ أَنَّهُ شَكٰى إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِيْ جَسَدِهِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَكَ عَلَى الَّذِيْ يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللّٰهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ أَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَ أُحَاذِرُ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللّٰهُ مَا كَانَ بِيْ۔ (رواه مسلم)

1533. Sayyiduna Uthman ibn Abu al-Aas رضی اللہ عنہ narrated that when he complained to the Prophet صلی اللہ علیہ وسلم of a pain he experienced in his body, he instructed him to put his hand where it ached on his body and recite (بسم اللہ) (In the name of Allah) three times, and:

أَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَ أُحَاذِرُ

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

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

JIBRIL'S علیہ السلام PRAYER ON PROPHET صلی اللہ علیہ وسلم ILLNESS

(١٥٣٤) وَعَنْ أَبِيْ سَعِيْدِنِ الْخُدْرِيِّ أَنَّ جِبْرِيْلَ أَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيْتَ فَقَالَ نَعَمْ قَالَ بِسْمِ اللّٰهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اَللّٰهُ

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

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

يَشْفِيْكَ بِسْمِ اللّٰهِ اَرْقِيْكَ (رواه مسلم)

1534. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that (Sayyiduna) Jibril علیہ السلام came to the Prophet صلی اللہ علیہ وسلم and asked, "O Muhammad, do you have a complaint?" He said, "Yes!" He said, "In the name of Allah, I apply a charm to you from whatever harms you, from the evil of every soul, and the eye of t he envious one. May Allah cure you. In the name of Allah I apply a charm to you."[1]

REFUGE IN ALLAH FROM EVIL AND CALAMITY

(١٥٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ اُعِيْذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ وَيَقُوْلُ اِنَّ اَبَا كُمَا يُعَوِّذُ بِهَا اِسْمَاعِيْلَ وَاِسْحَاقَ رَوَاهُ الْبُخَارِيُّ وَفِيْ اَكْثَرِ نُسَخِ الْمَصَابِيْحِ بِهِمَا عَلٰى لَفْظِ التَّثْنِيَةِ

1535. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم prayed to Allah for protection of (Sayyidunas) Hasan and Husayn (in these words:)

اُعِيْذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ

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

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

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

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

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

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

HARDSHIP IS ALLAH'S MERCY

(١٥٣٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يُّرِدِ اللّٰهُ بِهٖ خَيْرًا يُصَبْ مِنْهُ (رواه البخاری)

1536. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'If Allah decided good for anyone then he is involved in some hardship."[3]

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

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

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

[3] Bukhari # 5645.

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

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

SORROW REMOVES SINS

(١٥٣٧) وَعَنْهُ وَعَنْ اَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَايُصِيْبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا اَذًى وَلَا غَمٍّ حَتّٰى الشَّوْكَةِ يُشَاكُهَا اِلَّا كَفَّرَ اللّٰهُ بِهَا مِنْ خَطَايَاهُ (متفق عليه)

1537. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Sayyiduna Abu Sa'eed narrated that the Prophet صلی اللہ علیہ وسلم said, "when a Muslim faces a difficulty, pain, anxiety, sorrow hardship or worry, or is pierced by a thorn, Allah makes that an atonement for his sins."[1]

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

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

PROPHET'S DIFFICULTY AND ILLNESS

(١٥٣٨) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوْعَكُ فَمَسَسْتُهُ بِيَدِيْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّكَ لَتُوْعَكُ وَعْكًا شَدِيْدًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَجَلْ اِنِّيْ اُوْعَكُ كَمَا يُوْعَكُ رَجُلَانِ مِنْكُمْ قَالَ فَقُلْتُ ذٰلِكَ لِاَنَّ لَكَ اَجْرَيْنِ فَقَالَ اَجَلْ ثُمَّ قَالَ مَا مِنْ مُسْلِمٍ يُصِيْبُهُ اَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ اِلَّا حَطَّ اللّٰهُ بِهٖ سَيِّئَاتِهٖ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا (متفق عليه)

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

(١٥٣٩) وَعَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ اَحَدًا اَلْوَجَعُ عَلَيْهِ اَشَدُّ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (متفق عليه)

1539. Sayyidah Ayshah رضی اللہ عنہا narrated that she never found anyone suffering a pain more severe than Allah's Messenger صلی اللہ علیہ وسلم[3]

PANGS OF DEATH ARE SYMBOL OF EXALTED RANKS

(١٥٤٠) وَعَنْهَا قَالَتْ مَاتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ حَاقِنَتِيْ وَ ذَا قِنَتِيْ فَلَا اَكْرَهُ شِدَّةَ الْمَوْتِ لِاَحَدٍ

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

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

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

اَبَدًا بَعْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى)

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

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

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

EXAMPLE OF BELIEVER OF HYPOCRITE

(١٥٤١) وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ تُفِيْئُهَا الرِّيَاحُ تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا اُخْرٰى حَتّٰى يَاْتِيَهُ اَجَلُهُ وَ مَثَلُ الْمُنَافِقِ كَمَثَلِ الْاُرْزَةِ الْمُجْذِيَةِ الَّتِيْ لَا يُصِيْبُهَا شَيْءٌ حَتّٰى يَكُوْنَ انْجِعَافُهَا مَرَّةً وَاحِدَةً (متفق عليه)

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

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

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

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

(١٥٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيْحُ تُمِيْلُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيْبُهُ الْبَلَاءُ وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الْاَرْزَةِ لَا تَهْتَزُّ حَتّٰى تُسْتَحْصَدَ (متفق عليه)

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

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

DO NOT CURSE ILLNESS

(١٥٤٣) وَعَنْ جَابِرٍ قَالَ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اُمِّ السَّائِبِ فَقَالَ مَا لَكِ تُزَفْزِفِيْنَ قَالَتِ

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

[2] Bukhari # 5643, Muslim # 59-2810.

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

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الْحُمّٰى لَا بَارَكَ اللّٰهُ فِيْهَا فَقَالَ لَا تُسَبِّي الْحُمّٰى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِيْ اٰدَمَ كَمَا يُذْهِبُ الْكِيْرُ خَبَثَ الْحَدِيْدِ

(رواه مسلم)

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

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

REWARD ACCRUES FOK PIETY MISSED DURING SICKNESS

(١٥٤٤) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرِضَ الْعَبْدُ اَوْ سَافَرَ كُتِبَ لَهٗ بِمِثْلِ مَا كَانَ يَعْمَلُ مُقِيْمًا صَحِيْحًا۔ (رواه البخاری)

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

DEATH DURING PLAGUE

(١٥٤٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الطَّاعُوْنُ شَهَادَةٌ لِّكُلِّ مُسْلِمٍ (متفق علیه)

1545. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "plague is martyrdom of every Muslim (who dies of it)."[3]

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

REWARD OF MARTYRS

(١٥٤٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُوْنُ وَالْمَبْطُوْنُ وَالْغَرِيْقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيْدُ فِيْ سَبِيْلِ اللّٰهِ (متفق علیه)

1546. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Martyrs are of five kinds: who dies of plague, who dies of stomach trouble, who drowns, who is crushed under falling structure and who is martyred in Allah's path."[4]

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

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

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[1] Muslim # 53-4575.

[2] Bukhari # 2996.

[3] Bukhari # 5732, Muslim # 166-1916.

[4] Bukhari # 5734.

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

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

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

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

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

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

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

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

اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِيْمَا بَعْدَ الْمَوْتِ

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

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

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

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

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

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

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

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

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لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ

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

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

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

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

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

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

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

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

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

If anyone recites every morning and evening (مَقَالِيْدُ السَّمٰوٰتِ وَالْأَرْضِ الخ) (39:63)

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

The martyrs also include:

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

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

WHEN PLAGUE STRIKES

(١٥٤٧) وَعَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُوْنِ فَأَخْبَرَنِيْ أَنَّهُ عَذَابٌ يَبْعَثُهُ اللّٰهُ عَلٰى مَنْ يَشَاءُ وَإِنَّ اللّٰهَ جَعَلَهُ رَحْمَةً لِّلْمُؤْمِنِيْنَ لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُوْنُ فَيَمْكُثُ فِيْ بَلَدِهٖ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيْبُهُ إِلَّا مَا كَتَبَ اللّٰهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيْدٍ (رواه البخاري)

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

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

CLEAR GUIDANCE CONCERNING PLAGUE-HIT AREA

(١٥٤٨) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الطَّاعُوْنُ رِجْزٌ أُرْسِلَ عَلٰى طَائِفَةٍ مِّنْ بَنِيْ إِسْرَائِيْلَ أَوْعَلٰى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهٖ بِأَرْضٍ فَلَا تَقْدَمُوْا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوْا فِرَارًا مِّنْهُ(متفق عليه)

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

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

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

COPING WITH BLINDNESS

(١٥٤٩) وَعَنْ أَنَسٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ سُبْحَانَهٗ وَتَعَالٰى إِذَا ابْتَلَيْتُ عَبْدِيْ بِحَبِيْبَتَيْهِ ثُمَّ صَبَرَ عَوَّضْتُهٗ مِنْهُمَا الْجَنَّةَ يُرِيْدُ عَيْنَيْهِ(رواه البخاری)

1549. Sayyiduna Anas رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say that Allah subhanahu wa ta'ala (Glorious and Exalted) say, "When I afflict a slave of Mine in his two dear ones he braves if calmly, I shall atone for it with paradise."[3]
The Prophet صلی اللہ علیہ وسلم referred to two eyes when he quoted Allah's saying 'two dear ones.'

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

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[1] Bukhari # 5734.

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

[3] Bukhari # 5653, Musnad Ahmad 3-144.

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SECTION II اَلْفَصْلُ الثَّانِيْ

SICK VISIT & REWARD FOR IT

(۱۵۵۰) عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مُسْلِمٍ يَعُوْدُ مُسْلِمًا غُدْوَةً اِلَّا صَلّٰى عَلَيْهِ سَبْعُوْنَ اَلْفَ مَلَكٍ حَتّٰى يُمْسِيَ وَاِنْ عَادَهٗ عَشِيَّةً اِلَّا صَلّٰى عَلَيْهِ سَبْعُوْنَ اَلْفَ مَلَكٍ حَتّٰى يُصْبِحَ وَكَانَ لَهٗ خَرِيْفٌ فِي الْجَنَّةِ (رواه الترمذی و ابوداؤد)

1550. Sayyiduna Ali رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "If a Muslim pays a visit to a sick Muslim in the morning then seventy thousand angels call blessing on him till the evening. If he pays the sick visit in the evening then seventy thousand angels invoke blessing on him till morning. A garden is set aside for him a paradise."[1]

SICK VISIT TO ONE WITH EYE TROUBLE

(۱۵۵۱) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ عَادَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ وَجَعٍ كَانَ بِعَيْنَيَّ (رواه احمد و ابوداؤد)

1551. Sayyiduna Zayd ibn Arqam رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم visited him when his eyes had ached. [2]

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

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

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

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

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

(۱۵۵۲) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاَحْسَنَ الْوُضُوْءَ وَ عَادَ اَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوْعِدَ مِنْ جَهَنَّمَ مَسِيْرَةَ سِتِّيْنَ خَرِيْفًا (رواه ابوداؤد)

1552. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone performs ablution and makes it a perfect ablution and pays a sick visit to his brother Muslim aiming for a reward then he is put away from hell a distance of sixty years."[3]

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

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

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

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

[3] Abu Dawud 3097.

PRAYER FOR SICK

(١٥٥٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَعُوْدُ مُسْلِمًا فَيَقُوْلُ سَبْعَ مَرَّاتٍ اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَشْفِيَكَ اِلَّا شُفِيَ اِلَّا اَنْ يَكُوْنَ قَدْ حَضَرَ اَجَلُهُ

(رواه ابوداؤد والترمذی)

1553. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a Muslim visits another sick Muslim and prays seven times:

اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَشْفِيَكَ

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

PRAYER FOR FEVER AND PAIN

(١٥٥٤) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمّٰى وَمِنَ الْاَوْجَاعِ كُلِّهَا اَنْ يَقُوْلُوْا بِسْمِ اللّٰهِ الْكَبِيْرِ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ اِبْرَاهِيْمَ بْنِ اِسْمَاعِيْلَ وَهُوَ يُضَعَّفُ فِي الْحَدِيْثِ۔

1554. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم used to teach them to pray when afflicted with fever and pain.

بِسْمِ اللّٰهِ الْكَبِيْرِ اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ

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

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

PRAYER IN ILLNESS

(١٥٥٥) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنِ اشْتَكٰى مِنْكُمْ شَيْئًا اَوِ اشْتَكَاهُ اَخٌ لَهُ فَلْيَقُلْ رَبُّنَا اللّٰهُ الَّذِيْ فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ اَمْرُكَ فِي السَّمَاءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْاَرْضِ اِغْفِرْلَنَا ذُنُوْبَنَا وَ خَطَايَا اَنْتَ رَبُّ الطَّيِّبِيْنَ اَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلٰى هٰذَا الْوَجَعِ فَيَبْرَأُ (رواه ابوداؤد)

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

رَبُّنَا اللّٰهُ الَّذِيْ فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ اَمْرُكَ فِي السَّمَاءِ وَالْاَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْاَرْضِ اِغْفِرْلَنَا ذُنُوْبَنَا وَ خَطَايَا اَنْتَ رَبُّ الطَّيِّبِيْنَ اَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ

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

[2] Tirmidhi # 2080, Ibn Majah # 3526.

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شِفَائِكَ عَلٰى هٰذَا الْوَجَعِ فَيَبْرَأُ

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

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

رَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ

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

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

PRAYER DURING SICK VISIT

(١٥٥٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَآءَ الرَّجُلُ يَعُوْدُ مَرِيْضًا فَلْيَقُلْ اَللّٰهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا اَوْ يَمْشِيْ لَكَ اِلٰى جَنَازَةٍ (رواه ابوداؤد)

1556. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a man pays a visit to a sick person, let him pray:

اَللّٰهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا اَوْ يَمْشِيْ لَكَ اِلٰى جَنَازَةٍ

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

EXPIATION OF SINS

(١٥٥٧) وَعَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ اُمَيَّةَ اَنَّهَا سَاَلَتْ عَآئِشَةَ عَنْ قَوْلِ اللّٰهِ عَزَّوَجَلَّ اِنْ تُبْدُوْا مَافِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ وَعَنْ قَوْلِهٖ وَمَنْ يَّعْمَلْ سُوْٓءً يُجْزَبِهٖ فَقَالَتْ مَاسَاَلَنِيْ عَنْهَا اَحَدٌ مُنْذُ سَاَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هٰذِهٖ مُعَاتَبَةُ اللّٰهِ الْعَبْدَ بِمَا يُصِيْبُهٗ مِنَ الْحُمّٰى وَالنَّكْبَةِ حَتّٰى الْبِضَاعَةِ يَضَعُهَا فِيْ يَدِ قَمِيْصِهٖ فَيَفْقِدُهَا فَيَفْزَعُ لَهَا حَتّٰى اِنَّ الْعَبْدَ لَيَخْرُجُ مِنْ ذُنُوْبِهٖ كَمَا يَخْرُجُ الذَّهَبُ الْاَحْمَرُ مِنَ الْكِيْرِ۔ رَوَاهُ التِّرْمِذِيُّ۔

1557. Sayyiduna ali ibn Zayd رحمہ اللہ narrated that Sayyiduna Umayyah رحمہ اللہ reported that he asked Sayyidah Ayshah رضی اللہ عنہا about the words of Allah, Blessed and Exalted:

اِنْ تُبْدُوْا مَافِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ

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

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

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

مَنْ يَّعْمَلْ سُوْءً يُجْزَبِهٖ

{He who does evil shall be recompensed for it} (4:123)
She said, "No one has asked me about them since I had asked Allah's Messenger صلى الله عليه وسلم. He had said, 'This is how Allah afflicts His slaves in difficulties, like fever and misfortune, even loss of something that he places in his shirt pocket and grieves for it. Thus the slave emerges out of his sins as though pure gold is drawn from the bellows."[1]

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

(١٥٥٨) وَعَنْ اَبِيْ مُوْسٰى اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُصِيْبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا اَوْدُوْنَهَا اِلَّا بِذَنْبٍ وَمَا يَعْفُو اللّٰهُ عَنْهُ اَكْثَرُ وَقَرَأَ وَمَا اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَ يَعْفُوْ عَنْ كَثِيْرٍ(رواه الترمذى)

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

مَا اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَ يَعْفُوْ عَنْ كَثِيْرٍ

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

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

DURING INCAPABILITY PIETY CONTINUES TO BE CREDITED

(١٥٥٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا كَانَ عَلٰى طَرِيْقَةٍ حَسَنَةٍ مِنَ الْعِبَادَةِ ثُمَّ مَرِضَ قِيْلَ لِلْمَلَكِ الْمُوَكَّلِ بِهٖ اُكْتُبْ لَهٗ مِثْلَ عَمَلِهٖ اِذَا كَانَ طَلِيْقًا حَتّٰى اُطْلِقَهٗ اَوْاَكْفِتَهٗ اِلَيَّ

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

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[1] Tirmidhi # 3002, Musnad Ahmad 6-218.

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

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

(١٥٦٠) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا بُتُلِيَ الْمُسْلِمُ بِبَلَاءٍ فِيْ جَسَدِهٖ قِيْلَ لِلْمَلَكِ اُكْتُبْ لَهٗ صَالِحَ عَمَلِهِ الَّذِيْ كَانَ يَعْمَلُ فَاِنْ شَفَاهُ غَسَّلَهٗ وَ طَهَّرَهٗ وَاِنْ قَبَضَهٗ غَفَرَلَهٗ وَرَحِمَهٗ۔ رَوَاهُمَا فِيْ شَرْحِ السُّنَّةِ

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

KIND OF MARTYRDOM

(١٥٦١) وَعَنْ جَابِرِ بْنِ عَتِيْكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِيْ سَبِيْلِ اللّٰهِ الْمَطْعُوْنُ شَهِيْدٌ وَالْغَرِيْقُ شَهِيْدٌ وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيْدٌ وَالْمَبْطُوْنُ شَهِيْدٌ وَ صَاحِبُ الْحَرِيْقِ شَهِيْدٌ وَالَّذِيْ يَمُوْتُ تَحْتَ الْهَدَمِ شَهِيْدٌ وَالْمَرْاَةُ تَمُوْتُ بِجُمْعٍ شَهِيْدٌ (رواه مالك وابوداؤد والنساى)

1561. Sayyiduna Jabir ibn Atik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that there are seven kinds of martyrdom apart from the one in Allah's path.

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

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

INVOLVED IN DISTRESS MOST OF ALL

(١٥٦٢) وَعَنْ سَعْدٍ قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النَّاسِ اَشَدُّ بَلَاءً قَالَ الْاَنْبِيَاءُ ثُمَّ الْاَمْثَلُ فَالْاَمْثَلُ يُبْتَلَى الرَّجُلُ عَلٰى حَسَبِ دِيْنِهٖ فَاِنْ كَانَ فِيْ دِيْنِهٖ صُلْبًا اِشْتَدَّ بَلَاؤُهٗ وَاِنْ كَانَ فِيْ دِيْنِهٖ رِقَّةٌ هُوِّنَ عَلَيْهِ فَمَا زَالَ كَذٰلِكَ حَتّٰى يَمْشِيَ عَلَى الْاَرْضِ مَا لَهٗ ذَنْبٌ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ

1562: Sayyiduna Sa'd رضی اللہ عنہ narrated that someone asked the prophet صلی اللہ علیہ وسلم "which kind of people faced trial most?" He said, "The prophet, then their

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

[2] Musnad ahmd 3-148, Sharh *Sunnah*.

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

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

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

SEVENTY OF DEATH SPELLS EASE HEREAFTER

(١٥٦٣) وَعَنْ عَائِشَةَ قَالَتْ مَا اَغْبِطُ اَحَدًا بِهَوْنِ مَوْتٍ بَعْدَ الَّذِيْ رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه الترمذی والنسائی)

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

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

THE PROPHET صلى الله عليه وسلم THROUGH PANGS OF DEATH

(١٥٦٤) وَعَنْهَا قَالَتْ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالْمَوْتِ وَعِنْدَهٗ قَدَحٌ فِيْهِ مَاءٌ وَهُوَ يُدْخِلُ يَدَهٗ فِي الْقَدَحِ ثُمَّ يَمْسَحُ وَجْهَهٗ ثُمَّ يَقُوْلُ اَللّٰهُمَّ اَعِنِّيْ عَلٰى مُنْكَرَاتِ الْمَوْتِ اَوْ سَكَرَاتِ الْمَوْتِ۔ (رواه الترمذی وابن ماجة)

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

اَللّٰهُمَّ اَعِنِّيْ عَلٰى مُنْكَرَاتِ الْمَوْتِ اَوْ سَكَرَاتِ الْمَوْتِ

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

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

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

BETTER TO BE PUNISHED IN THIS WORLD

(١٥٦٥) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَرَادَ اللّٰهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوْبَةَ فِي الدُّنْيَا وَاِذَا اَرَادَ اللّٰهُ بِعَبْدِهِ الشَّرَّ اَمْسَكَ عَنْهُ بِذَنْبِهٖ حَتّٰى يُوَافِيَهٗ بِهٖ يَوْمَ الْقِيَامَةِ (رواه الترمذی)

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

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

[2] Tirmidhi # 981.

[3] Tirmidhi # 980. Ibn Majah # 1623.

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

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

SUFFER AFFLICTION GLADLY

(١٥٦٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ عُظْمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَاِنَّ اللّٰهَ عَزَّوَجَلَّ اِذَا اَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَاءُ وَمَنْ سَخِطَ فَلَهُ السَّخَطُ (رواه الترمذی و ابن ماجة)

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

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

FAITHFUL ALWAYS IN TROUBLE

(١٥٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ اَوِالْمُؤْمِنَةِ فِيْ نَفْسِهٖ وَمَا لِهٖ وَوَلَدِهٖ حَتّٰى يَلْقَى اللّٰهَ وَمَا عَلَيْهِ مِنْ خَطِيْئَةٍ رَوَاهُ التِّرْمِذِيُّ وَرَوٰى مَالِكٌ نَحْوَهٗ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

1567. Sayyiduna Abu Hurahrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Trial do not cease to afflict the believing men and believing women in their person their property and their children till they meet Allah and on them is no sin."[3]

(١٥٦٨) وَعَنْ مُحَمَّدِ بْنِ خَالِدِنِ السُّلَمِيِّ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا سَبَقَتْ لَهٗ مِنَ اللّٰهِ مَنْزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهٖ ابْتَلَاهُ اللّٰهُ فِيْ جَسَدِهٖ اَوْفِيْ مَالِهٖ اَوْفِيْ وَلَدِهٖ ثُمَّ صَبَّرَهٗ عَلٰى ذٰلِكَ حَتّٰى يُبَلِّغَهُ الْمَنْزِلَةَ الَّتِيْ سَبَقَتْ لَهٗ مِنَ اللّٰهِ (رواه احمد و ابوداؤد)

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

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[1] Tirmidhi # 2406, Musnad Ahmad 4-87.

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

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

him by Allah earlier."[1]

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

POISON OR FREEDOM

(١٥٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ شِخِّيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُثِّلَ ابْنُ اٰدَمَ وَاِلٰى جَنْبِهٖ تِسْعٌ وَتِسْعُوْنَ مَنِيَّةً اِنْ اَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ حَتّٰى يَمُوْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

1569. Sayyiduna Abdullah ibn Shikhkhir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The son of Aadam علیہ السلام was created with ninety nine trials at his side. If trials do not afflict him then he lands in infirm old age, till he dies."[2]

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

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

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

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

LONGING OF THE COMFORTABLE

(١٥٧٠) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوَدُّ اَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِيْنَ يُعْطٰى اَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ اَنَّ جُلُوْدَهُمْ كَانَتْ قُرِضَتْ فِي الدُّنْيَا بِالْمَقَارِيْضِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

1570. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, when those who had faced trials are given their rewards, the people who were safe will with that their skins had been cut off wish scissors in this world." [3]

(١٥٧١) وَعَنْ عَامِرِ الرَّامِ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاَسْقَامَ فَقَالَ اِنَّ الْمُؤْمِنَ اِذَا اَصَابَهُ السَّقَمُ ثُمَّ عَافَاهُ اللّٰهُ عَزَّ وَجَلَّ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضٰى مِنْ ذُنُوْبِهٖ وَمَوْعِظَةً لَهٗ فِيْمَا يَسْتَقْبِلُ وَاِنَّ الْمُنَافِقَ اِذَا مَرِضَ ثُمَّ اُعْفِيَ كَانَ كَالْبَعِيْرِ عَقَلَهُ اَهْلُهٗ ثُمَّ اَرْسَلُوْهُ فَلَمْ يَدْرِ لِمَ عَقَلُوْهُ وَلِمَ اَرْسَلُوْهُ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ وَمَا الْاَسْقَامُ وَاللّٰهِ مَا مَرِضْتُ قَطُّ فَقَالَ قُمْ عَنَّا فَلَسْتَ مِنَّا۔ (رواہ ابوداؤد)

1571. Sayyiduna Aamir ur Raam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم spoke of illness, saying, "When a believer falls ill and Allah, Mighty and Glorious,

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

[2] Tirmidhi # 2157.

[3] Tirmidhi # 2410.

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

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

CHEER UP THE SICK

(١٥٧٢) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتُمْ عَلَى الْمَرِيْضِ فَنَفِّسُوْا لَهٗ فِيْ اَجَلِهٖ فَاِنَّ ذٰلِكَ لَا يَرُدُّ شَيْئًا وَيَطِيْبُ بِنَفْسِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ

1572. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you visit a patient, cheer him up that he will live long. That will not put off anything (of the decree) but will raise his sprits."[2]

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

SAFE FROM PUNISHMENT IN THE GRAVE

(١٥٧٣) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَهُ بَطْنُهٗ لَمْ يُعَذَّبْ فِيْ قَبْرِهٖ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

1573. Sayyiduna Sulayman ibn Surad رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Person who dies of a stomach ailment will not be punished in the grave."[3]

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

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٥٧٤) عَنْ اَنَسٍ قَالَ كَانَ غُلَامٌ يَهُوْدِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهٗ فَقَعَدَ عِنْدَ رَأْسِهٖ فَقَالَ لَهٗ اَسْلِمْ فَنَظَرَ اِلٰى اَبِيْهِ وَهُوَ عِنْدَهٗ فَقَالَ اَطِعْ اَبَا الْقَاسِمِ فَاَسْلَمَ فَخَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَنْقَذَهٗ مِنَ النَّارِ (رواه البخاری)

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

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[1] Abu Dawud # 3089.

[2] Tirmidhi # 2094, Ibn Majah # 1438.

[3] Tirmidhi # 1068, Musnad Ahmad 4-262.

saying. "Praise belongs to Allah who saved him from the Fire."[1]

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

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

BETTER TO WALK TO PAY SICK VISIT

(١٥٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيْضًا نَادٰى مُنَادٍ مِّنَ السَّمَاءِ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّئْتَ مِنَ الْجَنَّةِ مَنْزِلًا (رواه ابن ماجة)

1575. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When someone visits a sick person, a crier calls from the heaven. "May you be happy. May your walk be good. May you get a high station in paradise."[2]

COMMENTARY: It is better to visit the sick walking.

REPORTING CONDITION OF SICK

(١٥٧٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ عَلِيًّا خَرَجَ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ وَجَعِهِ الَّذِيْ تُوُفِّيَ فِيْهِ فَقَالَ النَّاسُ يَا اَبَا الْحَسَنِ كَيْفَ اَصْبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَصْبَحَ بِحَمْدِ اللّٰهِ بَارِئًا (رواه البخاری)

1576. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that as Sayyiduna Ali رضی اللہ عنہ came out after visiting the Prophet صلی اللہ علیہ وسلم when he suffered the illness that led to his death, the people asked "O Abu Hasan, how is Allah's Messenger صلی اللہ علیہ وسلم this morning?" He said, "Praise belongs to Allah, he is better this morning."[3]

COMMENTARY: Sayyiduna رضی اللہ عنہ Ali's reply meant that he hoped that the Prophet صلی اللہ علیہ وسلم would improve, or he realized the severity of the illness and gave this answer.

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

TREATMENT NOT CONTRARY TO TAWAKKAL

(١٥٧٧) وَعَنْ عَطَاءِ ابْنِ اَبِيْ رَبَاحٍ قَالَ قَالَ لِيْ ابْنُ عَبَّاسٍ اَلَا اُرِيْكَ امْرَأَةً مِنْ اَهْلِ الْجَنَّةِ قُلْتُ بَلٰى قَالَ هٰذِهِ الْمَرْأَةُ السَّوْدَاءُ اَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُصْرَعُ وَاِنِّيْ اَتَكَشَّفُ فَادْعُ اللّٰهَ لِيْ فَقَالَ اِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَاِنْ شِئْتِ دَعَوْتُ اللّٰهَ اَنْ يُعَافِيَكِ فَقَالَتْ اَصْبِرُ فَقَالَتْ اِنِّيْ اَتَكَشَّفُ فَادْعُ اللّٰهَ اَنْ لَّا اَتَكَشَّفَ فَدَعَا لَهَا (متفق علیه)

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

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

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

[3] Bukhari # 6266, Musnad Ahmad 1-325.

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

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

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

BETTER TO DIE AFTER SICKNESS

(١٥٧٨) وَعَنْ يَحْيَى بْنِ سَعِيْدٍ قَالَ اِنَّ رَجُلًا جَاءَهُ الْمَوْتُ فِيْ زَمَنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ هَنِيْئًا لَهُ مَاتَ وَلَمْ يُبْتَلَ بِمَرَضٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْحَكَ مَايُدْرِيْكَ لَوْ اَنَّ اللّٰهَ ابْتَلَاهُ بِمَرَضٍ فَكَفَّرَ عَنْهُ مِنْ سَيِّئَاتِهٖ۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

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

PATIENCE DURING ILLNESS

(١٥٧٩) وَعَنْ شَدَّادِ بْنِ اَوْسٍ وَالصُّنَابِحِيِّ اَنَّهُمَا دَخَلَا عَلٰى رَجُلٍ مَرِيْضٍ يَعُوْدَانِهٖ فَقَالَا لَهٗ كَيْفَ اَصْبَحْتَ قَالَ اَصْبَحْتُ بِنِعْمَةٍ قَالَ شَدَّادٌ اَبْشِرْ بِكَفَّارَاتِ السَّيِّئَاتِ وَ حَطِّ الْخَطَايَا فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ اِذَا اَنَا ابْتَلَيْتُ عَبْدًا مِنْ عِبَادِيْ مُؤْمِنًا فَحَمِدَنِيْ عَلٰى مَا ابْتَلَيْتُهٗ فَاِنَّهٗ يَقُوْمُ

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

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

مِنْ مَضْجَعِهٖ ذٰلِكَ كَيَوْمِ وَلَدَتْهُ اُمُّهٗ مِنَ الْخَطَايَا وَيَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالٰى اَنَا قَيَّدْتُ عَبْدِىْ وَابْتَلَيْتُهٗ فَاْجِرُوْا لَهٗ مَا كُنْتُمْ تَجْرُوْنَ لَهٗ وَهُوَ صَحِيْحٌ(رواه احمد)

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

SORROW ATONE FOR SINS

(١٥٨٠) وَعَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَثُرَتْ ذُنُوْبُ الْعَبْدِ وَلَمْ يَكُنْ لَّهٗ مَا يُكَفِّرُهَا مِنَ الْعَمَلِ ابْتَلَاهُ اللّٰهُ بِالْحُزْنِ لِيُكَفِّرَهَا عَنْهُ(رواه احمد)

1580. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone's sins are very many and he has no good deeds with which they may be offset then Allah afflicts him with sorrow to erase them from him.[2]

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

GREATNESS OF VISITOR TO SICK

(١٥٨١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَ مَرِيْضًا لَمْ يَزَلْ يَخُوْضُ الرَّحْمَةَ حَتّٰى يَجْلِسَ اغْتَمَسَ فِيْهَا(رواه مالك واحمد)

1581. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when anyone pays a sick visit to a person, he does not cease to be within the ambit of mercy till he sits and when he is seated, he is deep down into it."[3]

FEVER & CURE

(١٥٨٢) وَعَنْ ثَوْبَانَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَصَابَ اَحَدَكُمُ الْحُمّٰى فَاِنَّ الْحُمّٰى قِطْعَةٌ مِنَ النَّارِ فَلْيُطْفِئْهَا عَنْهُ بِالْمَاءِ فَلْيَسْتَنْقِعْ فِىْ نَهْرٍ جَارٍ وَلْيَسْتَقْبِلْ جِرْيَتَهٗ فَيَقُوْلُ بِسْمِ اللّٰهِ اَللّٰهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُوْلَكَ بَعْدَ صَلٰوةِ الصُّبْحِ قَبْلَ طُلُوْعِ الشَّمْسِ وَلْيَنْغَمِسْ فِيْهِ ثَلَاثَ غَمَسَاتٍ ثَلَاثَةَ اَيَّامٍ فَاِنْ لَّمْ يَبْرَأْ فِىْ ثَلَاثٍ فَخَمْسٌ فَاِنْ لَّمْ يَبْرَأْ فِىْ خَمْسٍ فَسَبْعٌ فَاِنْ لَّمْ يَبْرَأْ فِىْ سَبْعٍ فَتِسْعٌ فَاِنَّهَا لَا تَكَادُ

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[1] Musnad Ahmad # 4-123,

[2] Musnad Ahmad 6-157.

[3] Muwatta Maalik # 507-13, Musnad Ahmad.

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تُجَاوِزُ تِسْعًا بِإِذْنِ اللّٰهِ عَزَّوَجَلَّ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

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

بِسْمِ اللّٰهِ اَللّٰهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُوْلَكَ

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

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

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

DO NOT REVILE FEVER

(١٥٨٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ ذُكِرَتِ الْحُمّٰى عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَبَّهَا رَجُلٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبَّهَا فَاِنَّهَا تَنْفِي الذُّنُوْبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيْدِ(رواه ابن ماجة)

1583. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that fever was mentioned in the presence of Allah's Messenger صلی اللہ علیہ وسلم and a man reviled it. The Prophet صلی اللہ علیہ وسلم said, "Do not revile it. It removes sins as fire removes the dress of iron."[2]

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

WHY FEVER

(١٥٨٤) وَعَنْهُ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَادَ مَرِيْضًا فَقَالَ اَبْشِرْ فَاِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ هِيَ نَارِيْ اُسَلِّطُهَا عَلٰى عَبْدِيَ الْمُؤْمِنِ فِي الدُّنْيَا لِتَكُوْنَ حَظَّهٗ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ(رواه احمد و ابن ماجة والبيهقي في شعب الايمان)

1584. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited a sick man and said, "Greetings to you! Allah, the Exalted says, 'It is My fire

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[1] Tirmidhi # 2091, Musnad Ahmad 5-281.

[2] Ibn Majah # 3469.

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

COMMENTARY: The Quran says:

وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا

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

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

POVERTY & ILLNESS SECURE FORGIVENESS

(١٥٨٥) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الرَّبَّ سُبْحَانَهٗ وَتَعَالٰى يَقُوْلُ وَعِزَّتِيْ وَجَلَالِيْ لَا اُخْرِجُ اَحَدًا مِنَ الدُّنْيَا اُرِيْدُ اَغْفِرُ لَهٗ حَتّٰى اَسْتَوْفِيَ كُلَّ خَطِيْئَةٍ فِيْ عُنُقِهٖ بِسَقَمٍ فِيْ بَدَنِهٖ وَاِقْتَارٍ فِيْ رِزْقِهٖ۔ (رواه رزين)

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

AN INCIDENT IN THE LIFE OF IBN MAS'UD رضی اللہ عنہ

(١٥٨٦) وَعَنْ شَقِيْقٍ قَالَ مَرِضَ عَبْدُاللّٰهِ ابْنُ مَسْعُوْدٍ فَعُدْنَاهُ فَجَعَلَ يَبْكِيْ فَعُوْتِبَ فَقَالَ اِنِّيْ لَا اَبْكِيْ لِاَجْلِ الْمَرَضِ لِاَنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمَرَضُ كَفَّارَةٌ وَاِنَّمَا اَبْكِيْ اَنَّهٗ اَصَابَنِيْ عَلٰى حَالِ فَتْرَةٍ وَلَمْ يُصِبْنِيْ فِيْ حَالِ اجْتِهَادٍ لِاَنَّهٗ يُكْتَبُ لِلْعَبْدِ مِنَ الْاَجْرِ اِذَا مَرِضَ مَاكَانَ يُكْتَبُ لَهٗ قَبْلَ اَنْ يَمْرَضَ فَمَنَعَهٗ مِنْهُ الْمَرَضُ (رواه رزين)

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

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

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

[2] Razin.

[3] Razin.

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

WHEN MUST ONE PAY THE SICK VISIT

(۱۵۸۷) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَعُوْدُ مَرِيْضًا اِلَّا بَعْدَ ثَلَاثٍ(رواه ابن ماجة والبيهقي في شعب الايمان)

1587. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم did not visit the sick until after three days.[1]

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

REQUEST PATIENT TO PRAY FOR YOU

(۱۵۸۸) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتَ عَلٰى مَرِيْضٍ فَمُرْهُ يَدْعُ لَكَ فَاِنَّ دُعَائَهُ كَدُعَاءِ الْمَلَائِكَةِ(رواه ابن ماجة)

1588. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when you visit a sick person, request him to pray for you, because his prayer is like the prayer for the angels."[2]

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

BE NOT NOISY BEFORE THE SICK

(۱۵۸۹) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مِنَ السُّنَّةِ تَخْفِيْفُ الْجُلُوْسِ وَقِلَّةُ الصَّخَبِ فِي الْعِيَادَةِ عِنْدَ الْمَرِيْضِ قَالَ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا كَثُرَ لَغَطُهُمْ وَاخْتِلَافُهُمْ قُوْمُوْا عَنِّيْ(رواه رزين)

1589. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that it is from the *sunnah (Practice of Holy Prophet)* to stay a short time and not make a noise when visiting a sick person. He also narrated that when the sahabah (companions) رضی اللہ عنہم became noisy and argued much with each other, Allah's Messenger said, "Go away from me."[3]

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

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

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

[2] Ibn Majah # 1441.

[3] Razin.

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

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

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

لَا يَخَافُوْنَ لَوْمَةَ لَائِمٍ

{Fearing not the reproach of any reproacher...} (5:54)"

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

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

SHORT VISIT

(١٥٩٠-١٥٩١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعِيَادَةُ فَوَاقُ نَاقَةٍ وَفِي رِوَايَةِ سَعِيْدِ بْنِ الْمُسَيَّبِ مُرْسَلًا اَفْضَلُ الْعِيَادَةِ سُرْعَةُ الْقِيَامِ (رواه البيهقي في شعب الايمان)

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

Another version:

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

[1] Bayhaqi in Sha'b ul Eeman # 9222.

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

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

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

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

FEED THE SICK WHAT THE WISHES TO EAT

(١٥٩٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا فَقَالَ لَهُ مَا تَشْتَهِيْ قَالَ اَشْتَهِيْ خُبْزَ بُرٍّ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ فَلْيَبْعَثْ اِلٰى اَخِيْهِ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اِشْتَهٰى مَرِيْضُ اَحَدِكُمْ شَيْئًا فَلْيُطْعِمْهُ (رواه ابن ماجة)

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

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

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

DEATH WHILE ON A JOURNEY

(١٥٩٣) وَعَنْ عَبْدِاللّٰهِ ابْنِ عَمْرٍو قَالَ تُوُفِّيَ رَجُلٌ بِالْمَدِيْنَةِ مِمَّنْ وُلِدَ بِهَا فَصَلّٰى عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهٖ قَالُوْا وَلِمَ ذَاكَ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ الرَّجُلَ اِذَا مَاتَ بِغَيْرِ مَوْلِدِهٖ قِيْسَ لَهُ مِنْ مَوْلِدِهٖ اِلٰى مُنْقَطَعِ اَثَرِهٖ فِي الْجَنَّةِ (رواه النسائى و ابن ماجة)

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

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[1] Bayhaqi in Sha'b ul Eeman # 9221.

[2] Ibn Majah # 1439.

[3] Nasa'i # 1832, Ibn Majah # 1614.

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

(١٥٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْتُ غُرْبَةٍ شَهَادَةٌ (رواه ابن ماجة)

1594. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger said, "Death in an alien land is martyrdom."[1]

(١٥٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ مَرِيْضًا مَاتَ شَهِيْدًا وَوُقِيَ فِتْنَةَ الْقَبْرِ وَغُدِيَ وَ رِيْحَ عَلَيْهِ بِرِزْقِهٖ مِنَ الْجَنَّةِ (رواه ابن ماجة والبيهقي في شعب الايمان)

1595. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who dies of an illness dies a martyr. He is preserved from the trial in the gr4ave and will be served provision morning and evening from paradise."[2]

COMMENTARY: Though this word is (مریضا) in the correct copies of Mishkat, sunan Ibn Majah itself has (مرابطا) (guarding the frontiers).
(This is as in the Urdu text but the translation of Ibn Majah published by Kazi Publications has (مریضا) (sick) with comments that it could be (مرابطا) - guarding frontiers).

DEATH IN PLAGUE

(١٥٩٦) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَخْتَصِمُ الشُّهَدَاءُ وَالْمُتَوَفَّوْنَ عَلٰى فُرُشِهِمْ اِلٰى رَبِّنَا عَزَّ وَجَلَّ فِي الَّذِيْنَ يُتَوَفَّوْنَ مِنَ الطَّاعُوْنِ فَيَقُوْلُ الشُّهَدَاءُ اِخْوَانُنَا قُتِلُوْا كَمَا قُتِلْنَا وَيَقُوْلُ الْمُتَوَفَّوْنَ اِخْوَانُنَا مَاتُوْا عَلٰى فُرُشِهِمْ كَمَا مُتْنَا فَيَقُوْلُ رَبُّنَا انْظُرُوْا اِلٰى جَرَاحَتِهِمْ فَاِنْ اَشْبَهَتْ جِرَاحُهُمْ جِرَاحَ الْمَقْتُوْلِيْنَ فَاِنَّهُمْ مِنْهُمْ وَمَعَهُمْ فَاِذَا جِرَاحُهُمْ قَدْ اَشْبَهَتْ جِرَاحَهُمْ (رواه احمد والنسائي)

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

COMMENTARY: The word for plague is (طاعون) (Ta'un) derived from (طعن) (ta'n) which mean 'to strike spears.' Those who die of plague feel as if they are being struck by spears. Thus, the jinns hit them with spears and give them the wounds.
The hadith classifies death of plague as martyrdom. On the day of resurrection, these people will be with the martyrs.

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[1] Ibn Majah # 1613,

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

[3] Nasa'i # 3164, Musnad Ahmad 4-128.

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DO NOT FLEE FROM PLAGUE INFESTED AREA

(۱۵۹۷) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفَارُّ مِنَ الطَّاعُوْنِ كَالْفَارِّ مِنَ الزَّحْفِ وَالصَّابِرُ فِيْهِ لَهٗ اَجْرُ شَهِيْدٍ (رواه احمد)

1597. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who flees from plague (when it strikes the land where he resides) is like one who flees from battle (meaning, jihad) but one who shows patience during plague will earn the reward of a martyr."[1]

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

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

CHAPTER - II

WISHING FOR DEATH & REMEMBERING IT بَابُ تَمَنِّى الْمَوْتِ وَذِكْرِهٖ

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

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

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

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

SECTION I اَلْفَصْلُ الْاَوَّلُ

DO NOT WISH FOR DEATH

(۱۵۹۸) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ اِمَّا مُحْسِنًا فَلَعَلَّهٗ اَنْ يَّزْدَادَ خَيْرًا وَاِمَّا مُسِيْئًا فَلَعَلَّهٗ اَنْ يَسْتَعْتِبَ (رواه البخاری)

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

(۱۵۹۹) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ وَلَا يَدْعُ بِهٖ مِنْ

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[1] Musnad Ahmad 3-324.

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

قَبْلِ اَنْ يَأْتِيَهُ اِنَّهُ اِذَا مَاتَ اِنْقَطَعَ اَمَلُهُ وَاِنَّهُ لَا يَزِيْدُ الْمُؤْمِنَ عُمُرُهُ اِلَّا خَيْرًا (رواه مسلم)

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

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

(١٦٠٠) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّيَنَّ اَحَدُكُمُ الْمَوْتَ مِنْ ضُرٍّ اَصَابَهُ فَاِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلِ اللّٰهُمَّ اَحْيِنِيْ مَا كَانَتِ الْحَيَاةُ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ (متفق علیہ)

1600. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let no one of you wish for death because of suffering (of any kind). But, if he must do it, then he must pray:

اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَتِ الْحَيَاةُ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ

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

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

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

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

It is mustahab (desirable) to pray for death in Madinah. According to a hadith in Bukhari. Umar رضی اللہ عنہ had prayed for it:

اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ بِبَلَدِ رَسُوْلِكَ

"O Allah grant me martyrdom in your path and cause me to die in the city of Your Messenger. صلی اللہ علیہ وسلم

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

MEETING THE GREATER

(١٦٠١-١٦٠٢) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ لِقَاءَ اللّٰهِ اَحَبَّ اللّٰهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللّٰهِ كَرِهَ اللّٰهُ لِقَاءَهُ فَقَالَتْ عَائِشَةُ اَوْ بَعْضُ اَزْوَاجِهِ اِنَّا لَنَكْرَهُ الْمَوْتَ قَالَ لَيْسَ

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[1] Muslim # 13-2682.

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

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ذٰلِكَ وَلٰكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللّٰهِ وَكَرَامَتِهٖ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهٗ فَأَحَبَّ لِقَاءَ اللّٰهِ وَأَحَبَّ اللّٰهُ لِقَائَهٗ وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللّٰهِ وَعُقُوبَتِهٖ فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهٗ فَكَرِهَ لِقَاءَ اللّٰهِ وَكَرِهَ اللّٰهُ لِقَائَهٗ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ عَائِشَةَ وَالْمَوْتُ قَبْلَ لِقَاءِ اللّٰهِ

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

1602. Sayyidah Ayshah 's رضی اللہ عنہا hadith has: 'death comes before the meeting with Allah.[2]

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

The Prophet صلی اللہ علیہ وسلم answer to Sayyidah Ayshah رضی اللہ عنہا meant that death should be held dear as a means to the love of Allah and the meeting with him.

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

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

(١٦٠٣) وَعَنْ أَبِيْ قَتَادَةَ أَنَّهٗ كَانَ يُحَدِّثُ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ مُسْتَرِيْحٌ أَوْ مُسْتَرَاحٌ مِنْهُ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ مَا الْمُسْتَرِيْحُ وَالْمُسْتَرَاحُ مِنْهُ فَقَالَ الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيْحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلٰى رَحْمَةِ اللّٰهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيْحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ (متفق علیہ)

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

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

[2] Muslim # 16.2684.

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

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

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

LIVE LIKE A TRAVELER

(١٦٠٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْعَابِرُ سَبِيْلٍ وَكَانَ ابْنُ عُمَرَ يَقُوْلُ اِذَا اَمْسَيْتَ فَلَا تَنْتَظِرِ الصَبَاحَ وَاِذَا اَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ (رواه البخارى)

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

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

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

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

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

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

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

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[1] Bukhari # 6414, Tirmdhi # 2333, Ibn Majah # 4114, Musnad Ahmad 2-24.

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PLACE GOOD HOPE IN ALLAH

(١٦٠٥) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَوْتِهٖ بِثَلَاثَةِ اَيَّامٍ يَقُوْلُ لَا يَمُوْتَنَّ اَحَدُكُمْ اِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللّٰهِ (رواه مسلم)

1605. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say three days before his death, "Let not anyone of you die without placing good hopes in Allah."[1]

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

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

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

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

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

SECTION II اَلْفَصْلُ الثَّانِيْ

THE FIRST QUESTION ON THE DAY OF RESURRECTION

(١٦٠٦) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ شِئْتُمْ اَنْبَأْتُكُمْ مَّا اَوَّلُ مَا يَقُوْلُ اللّٰهُ لِلْمُؤْمِنِيْنَ يَوْمَ الْقِيَامَةِ وَمَا اَوَّلُ مَا يَقُوْلُوْنَ لَهٗ قُلْنَا نَعَمْ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ اللّٰهَ يَقُوْلُ لِلْمُؤْمِنِيْنَ هَلْ اَحْبَبْتُمْ لِقَائِيْ فَيَقُوْلُوْنَ نَعَمْ يَا رَبَّنَا فَيَقُوْلُ لِمَ فَيَقُوْلُوْنَ رَجَوْنَا عَفْوَكَ وَمَغْفِرَتَكَ فَيَقُوْلُ قَدْ وَجَبَتْ لَكُمْ مَغْفِرَتِيْ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَاَبُوْ نُعَيْمٍ فِي الْحِلْيَةِ

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

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

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

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

REMEMBER DEATH OFTEN

(١٦٠٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْثِرُوْا ذِكْرَ هَاذِمِ اللَّذَّاتِ الْمَوْتِ

(رواه الترمذى والنسائى وابن ماجة)

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

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

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

MODESTY BEFORE ALLAH

(١٦٠٨) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ نَبِيَّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَاتَ يَوْمٍ لِاَصْحَابِهِ اسْتَحْيُوْا مِنَ اللّٰهِ حَقَّ الْحَيَاءِ قَالُوْا اِنَّا نَسْتَحْيِيْ مِنَ اللّٰهِ يَا نَبِيَّ اللّٰهِ وَالْحَمْدُ لِلّٰهِ قَالَ لَيْسَ ذٰلِكَ وَلٰكِنْ مَنِ اسْتَحْيٰى مِنَ اللّٰهِ حَقَّ الْحَيَاءِ فَلْيَحْفَظِ الرَّاْسَ وَمَا وَعٰى وَلْيَحْفَظِ الْبَطْنَ وَمَا حَوٰى وَلْيَذْكُرِ الْمَوْتَ وَالْبِلٰى وَمَنْ اَرَادَ الْاٰخِرَةَ تَرَكَ زِيْنَةَ الدُّنْيَا فَمَنْ فَعَلَ ذٰلِكَ فَقَدِ اسْتَحْيٰى مِنَ اللّٰهِ حَقَّ الْحَيَاءِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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

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

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

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

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

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

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

[2] Tirmidhi # 2457, Musnad Ahmad 1-387.

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

DEATH IS THE GIFT OF A BELIEVER

(١٦٠٩) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

1609. Sayyiduna Abdullah ibn Amir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The gift for a believer is death."[1]

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

DEATH WITH PERSPIRATION ON FOREHEAD

(١٦١٠) وَعَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُؤْمِنُ يَمُوْتُ بِعَرَقِ الْجَبِيْنِ(رواه الترمذی والنسائی وابن ماجة)

1610. Sayyiduna Buraydah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "The believer dies while he perspires on the forehead."[2]

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

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

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

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

SUDDEN DEATH

(١٦١١) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَوْتُ الْفُجَاءَةِ اَخْذَةُ الْاَسَفِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَاَزَادَ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَرَزِيْنٌ فِيْ كِتَابِهٖ اَخْذَةُ الْاَسَفِ لِلْكَافِرِ وَرَحْمَةٌ لِلْمُؤْمِنِ۔

1611. Sayyiduna Ubaydullah ibn Khalid رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Sudden death is the seizing in anger."[3]

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

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

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[1] Bayhaqi # 9884.

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

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

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

(١٦١٢) وَعَنْ اَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ اَرْجُو اللّٰهَ يَا رَسُوْلَ اللّٰهِ وَاِنِّي اَخَافُ ذُنُوْبِي فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِيْ قَلْبِ عَبْدٍ فِيْ مِثْلِ هٰذَا الْمَوْطِنِ اِلَّا اَعْطَاهُ اللّٰهُ مَايَرْجُو وَاٰمَنَهٗ مِمَّا يَخَافُ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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

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

SECTION III اَلْفَصْلُ الثَّالِثُ

LONG LIFE IDEAL TO PERFORM MORE PIOUS DEEDS

(١٦١٣) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمَنَّوُا الْمَوْتَ فَاِنَّ هَوْلَ الْمُطَّلَعِ شَدِيْدٌ وَاِنَّ مِنَ السَّعَادَةِ اَنْ يَطُوْلَ عُمُرُ الْعَبْدِ وَيَرْزُقُهُ اللّٰهُ عَزَّ وَجَلَّ الْاِنَابَةَ (رواه احمد)

1613. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not wish for death, for the fear of the pangs of death is very strong. It is fortunate that a man's life should be prolonged and Allah, Mighty and Glorious, should lead him to obedience."[2]

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

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

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

(١٦١٤) وَعَنْ اَبِيْ اُمَامَةَ قَالَ جَلَسْنَا اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَّرَنَا وَرَقَّقَنَا فَبَكٰى سَعْدُ بْنُ اَبِيْ وَقَّاصٍ فَاَكْثَرَ الْبُكَاءَ فَقَالَ يَا لَيْتَنِيْ مِتُّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا سَعْدُ اَعِنْدِيْ تَتَمَنَّى الْمَوْتَ فَرَدَّدَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ يَا سَعْدُ اِنْ كُنْتَ خُلِقْتَ لِلْجَنَّةِ فَمَا طَالَ عُمُرُكَ وَحَسُنَ مِنْ عَمَلِكَ فَهُوَ خَيْرٌ لَّكَ (رواه احمد)

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[1] Tirmidhi # 985, Ibn Majah # 4261.

[2] Musnad Ahmad 3-332.

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

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

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

THE EXAMPLE OF KHABBAB رضی اللہ عنہ

(١٦١٥) وَعَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ دَخَلْتُ عَلَى خَبَّابٍ وَقَدِ اكْتَوَى سَبْعًا فَقَالَ لَوْ لَا إِنِّي سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَتَمَنَّ أَحَدُكُمُ الْمَوْتَ لَتَمَنَّيْتُهُ وَلَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا أَمْلِكُ دِرْهَمًا وَإِنَّ فِي جَانِبِ بَيْتِي الْآنَ لَأَرْبَعِينَ أَلْفَ دِرْهَمٍ قَالَ ثُمَّ أُتِيَ بِكَفَنِهِ فَلَمَّا رَآهُ بَكَى وَقَالَ لٰكِنْ حَمْزَةُ لَمْ يُوجَدْ لَهُ كَفَنٌ إِلَّا بُرْدَةٌ مُلْحَاءُ إِذَا جُعِلَتْ عَلَى رَأْسِهِ قَلَصَتْ عَنْ قَدَمَيْهِ وَإِذَا جُعِلَتْ عَلَى قَدَمَيْهِ قَلَصَتْ عَنْ رَأْسِهِ حَتّٰى مُدَّتْ عَلَى رَأْسِهِ وَجُعِلَ عَلَى قَدَمَيْهِ الْإِذْخِرُ۔ رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ إِلَّا أَنَّهُ لَمْ يَذْكُرْ ثُمَّ أُتِيَ بِكَفَنِهِ إِلَى آخِرِهِ۔

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

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

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

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[1] Musnad Ahmad 5-267.

[2] Musnad Ahmad 5-111.

disallowed but some ulama (Scholars) say that the prohibition is only when people believe that only this things cures. If they are convinced that cure lies only in Allah's hands then it is not wrong to resort to it. Also, when there is no need for it, even then it is disallowed.
Sayyiduna Khabbab رضی اللہ عنہ wished for death because of the unbearable nature of his illness. It could also be because he had become affluent and was afraid that he would have to suffer punishment for misuse of wealth.
Sayyiduna Hamzah ibn Abdul Muttalibn رضی اللہ عنہ was the Prophet's صلی اللہ علیہ وسلم paternal uncle. He was martyred in the Battle of Uhud. He is known as Sayyid ush Shuhada (chief of the martyrs).
Idhkar (اذخر) is sweet rush (juncuos adoratus). It is a sweet smelling grass. It is spread on the planks of the ceiling and it has many other uses.
According to this hadith, a poor hard-pressed person who is patient is better than a rich person who is grateful. Sayyiduna Khabbab رضی اللہ عنہ, the great glorious sahabi who was rich and there is no doubt that he was grateful, felt sorry for his affluent condition.

CHAPTER - III

THAT WHICH IS RECITED BEFORE ONE WHO IS DYING — بَابُ مَا يُقَالُ عِنْدَ مَنْ حَضَرَهُ الْمَوْتُ

He who is dying is the patient on whom the signs of death are apparent. The ulama (Scholars) describe these signs as numbness of the feet that will not stand up, the nostril bend, the temple sinks and the skin of the testicles hangs.
That which is recited in front of the dying is the kalimah tayyibah (لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ), surah Yasin and the istarja (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ). Supplication is made seeking forgiveness, and so on.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

PROMPT TO THE DYING

(١٦١٦) عَنْ اَبِي سَعِيْدٍ وَاَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ (رواه مسلم)

1616. Sayyiduna Abu Sa'eed رضی اللہ عنہ and Sayyiduna Abu H urayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Recite to the dying among you

لَا اِلٰهَ اِلَّا اللّٰهُ

(There is no God but Allah)."[1]

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

ONLY PIOUS WORDS

(١٦١٧) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا حَضَرْتُمُ الْمَرِيْضَ اَوِ الْمَيِّتَ فَقُوْلُوْا

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

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خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُوْنَ عَلٰى مَاتَقُوْلُوْنَ۔ (رواه مسلم)

1617. Sayyidah Umm Salamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you visit a sick or a dying person speak only good words, for the angels say 'aameen' to whatever you say."[1]

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

PATIENCE & SUBMISSION

(١٦١٨) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مُسْلِمٍ تُصِيْبُهٗ مُصِيْبَةٌ فَيَقُوْلُ مَا اَمَرَهُ اللّٰهُ بِهٖ اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِنْهَا اِلَّا اَخْلَفَ اللّٰهُ لَهٗ خَيْرًا مِنْهَا فَلَمَّا مَاتَ اَبُوسَلَمَةَ قُلْتُ اَيُّ الْمُسْلِمِيْنَ خَيْرٌ مِنْ اَبِيْ سَلَمَةَ اَوَّلُ بَيْتٍ هَاجَرَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اِنِّيْ قُلْتُهَا فَاَخْلَفَ اللّٰهُ لِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

1618. Sayyidah Umm Salamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any Muslim faces an affliction and says what Allah had commanded him:

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِنْهَا

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

Surely, Allah will grant him what is better in replacement." When (Sayyiduna) Abu Salamah رضی اللہ عنہ died, she thought, "What Muslim could be better than Abu Sulama (Scholars)n رضی اللہ عنہ who and his family were the first to emigrate to Allah's Messenger صلی اللہ علیہ وسلم?" Then she repeated the (foregoing Messenger in his place.[3]

(They were married to one another.)

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

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

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

Sayyiduna Abu Salamah رضی اللہ عنہ was the first emigrant and also the Prophet's صلی اللہ علیہ وسلم cousin and faster brother.

THE PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR THE DEAD

(١٦١٩) وَعَنْهَا قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِيْ سَلَمَةَ وَقَدْ شَقَّ بَصَرُهٗ فَاَغْمَضَهٗ ثُمَّ قَالَ

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

[2] Muslim # 3.918, Abu Dawud # 3119.

[3] Muslim # 3-918, Abu Dawud # 3119.

إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ (رواه مسلم)

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

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

SHROUD OF THE PROPHET صلی اللہ علیہ وسلم

(١٦٢٠) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ۔ (متفق علیہ)

1620. Sayyidah Ayshah رضی اللہ عنہا narrated that when Allah's Messenger صلی اللہ علیہ وسلم died, a stripped Yemen garment was placed over his body.[2]

SECTION II اَلْفَصْلُ الثَّانِيْ

KALIMAH AS LAST WORDS

(١٦٢١) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ۔ (رواه ابوداؤد)

1621. Sayyiduna Mu'dh ibn Jabal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He whose last words are (لَا اِلٰهَ اِلَّا اللّٰهُ) – 'There is no God but Allah. Will enter paradise."[3]

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

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهِ

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

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

RECITING SURAH YASIN

(١٦٢٢) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَءُوا سُورَةَ يٰسٓ عَلَى مَوْتَاكُمْ۔

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

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

[3] Abu Dawud # 3116.

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(رواه احمد و ابوداؤد وابن ماجة)

1622. Sayyiduna Ma'qil ibn Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Recite surah Yasin before your dead" (meaning, the dying). [1]

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

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

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

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

ALLOWED TO KISS A MUSLIM'S CORPSE

(١٦٢٣) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبَّلَ عُثْمَانَ بْنَ مَظْعُوْنٍ وَهُوَ مَيِّتٌ وَهُوَ يَبْكِي حَتّٰى سَالَ دُمُوْعُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى وَجْهِ عُثْمَانَ (رواه ابوداؤد والترمذی وابن ماجة)

1623. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم kissed (Sayyiduna) uthman ibn Maz'un when he died. He wept till his tears flowed over Uthman's رضی اللہ عنہ face. [2]

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

(١٦٢٤) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ اَبَابَكْرٍ قَبَّلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مَيِّتٌ (رواه الترمذی وابن ماجة)

1624. Sayyidah Ayshah رضی اللہ عنہا narrated that (Sayyiduna) Abu Bakr رضی اللہ عنہ kissed the Prophet صلی اللہ علیہ وسلم when he had died.[3]

BURIAL SHOULD BE HASTENED

(١٦٢٥) وَعَنْ حُصَيْنِ بْنِ وَحْوَحٍ اَنَّ طَلْحَةَ بْنِ الْبَرَاءِ مَرِضَ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ فَقَالَ اِنِّي لَاَرٰى طَلْحَةَ اِلَّا قَدْ حَدَثَ بِهِ الْمَوْتُ فَآذِنُوْنِيْ بِهِ وَعَجِّلُوْا فَاِنَّهُ لَا يَنْبَغِيْ لِجِيْفَةِ مُسْلِمٍ اَنْ تُحْبَسَ بَيْنَ ظَهْرَانَيْ اَهْلِهٖ (رواه ابوداؤد)

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

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

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

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

(unattended) among his family."[1]

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

SECTION III اَلْفَصْلُ الثَّالِثُ

RECITE BEFORE THE DYING

(١٦٢٦) عَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوْا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ قَالُوْا يَا رَسُوْلَ اللّٰهِ كَيْفَ لِلْاَحْيَاءِ قَالَ اَجْوَدُوَاَجْوَدُ۔ (رواه ابن ماجة)

1626. Sayyiduna Abdullah ibn Ja'far رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Recite to those of you who are dying.

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

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

The sahabah (companions) رضی اللہ عنہم asked, "O Messenger of Allah, how is this (expression) for the living?" He said, "Very good! Very good!"[2]

COMMENTARY: Ibn Asakir رحمہ اللہ reported that Sayyiduna رضی اللہ عنہ Ali narrated. "I have learnt some words from Allah's Messenger صلی اللہ علیہ وسلم which if a dying person recites, he will be admitted to paradise." These word are:

1. (لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ) three times
2. (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) three times
3. (تَبَارَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ يُحْيِىْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ) three time

SOULS OF BELIEVERS & INFIDELS

(١٦٢٧) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ فَاِذَا كَانَ الرَّجُلُ صَالِحًا قَالُوْا اُخْرُجِىْ اَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِى الْجَسَدِ الطَّيِّبِ اُخْرُجِىْ حَمِيْدَةً وَاَبْشِرِىْ بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَخْرُجَ ثُمَّ يُعْرَجُ بِهَا اِلَى السَّمَاءِ فَيُفْتَحُ لَهَا فَيُقَالُ مَنْ هٰذَا فَيَقُوْلُوْنَ فُلَانٌ فَيُقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِى الْجَسَدِ الطَّيِّبِ اُدْخُلِىْ حَمِيْدَةً وَاَبْشِرِىْ بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَلَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَنْتَهِىَ اِلَى السَّمَاءِ الَّتِىْ فِيْهَا اللّٰهُ فَاِذَا كَانَ الرَّجُلُ السُّوْءَ قَالَ اُخْرُجِىْ اَيَّتُهَا النَّفْسُ الْخَبِيْثَةُ كَانَتْ فِى الْجَسَدِ الْخَبِيْثِ اُخْرُجِىْ ذَمِيْمَةً وَاَبْشِرِىْ بِحَمِيْمٍ وَغَسَّاقٍ وَاٰخَرَ مِنْ شَكْلِهٖ اَزْوَاجٍ فَمَا تَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَخْرُجَ ثُمَّ يُعْرَجُ اِلَى السَّمَاءِ فَيُفْتَحُ لَهَا

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[1] Abu Dawud # 3159.

[2] Ibn Majah # 1446.n

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فَيُقَالُ مَنْ هٰذَا فَيُقَالُ فُلَانٌ فَيُقَالُ لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيْثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيْثِ اِرْجِعِيْ ذَمِيْمَةً فَاِنَّهَا لَا تُفْتَحُ لَكِ اَبْوَابُ السَّمَاءِ فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تَصِيْرُ اِلَى الْقَبْرِ۔ (رواه ابن ماجة)

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

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

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

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

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

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

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

(١٦٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا خَرَجَتْ رُوْحُ الْمُؤْمِنِ تَلَقَّاهَا مَلَكَانِ يُصْعِدَانِهَا قَالَ حَمَّادٌ فَذَكَرَ مِنْ طِيْبِ رِيْحِهَا وَذَكَرَ الْمِسْكَ قَالَ وَ يَقُوْلُ اَهْلُ السَّمَآءِ رُوْحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْاَرْضِ صَلَّى اللّٰهُ عَلَيْكِ وَعَلٰى جَسَدٍ كُنْتِ تَعْمُرِيْنَهٗ فَيُنْطَلَقُ بِهٖ اِلٰى رَبِّهٖ ثُمَّ يَقُوْلُ انْطَلِقُوْا بِهٖ اِلٰى اٰخِرِ الْاَجَلِ قَالَ وَاِنَّ الْكَافِرَ اِذَا خَرَجَتْ رُوْحُهٗ قَالَ حَمَّادٌ وَذَكَرَ مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا وَيَقُوْلُ اَهْلُ

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

السَّمَاءِ رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ فَيُقَالُ انْطَلِقُوْا بِهٖ إِلٰى اٰخِرِ الْاَجَلِ قَالَ اَبُوْهُرَيْرَةَ فَرَدَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَيْطَةً كَانَتْ عَلَيْهِ عَلٰى اَنْفِهٖ هٰكَذَا۔ (رواه مسلم)

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

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

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

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

(١٦٢٩) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا حُضِرَ الْمُؤْمِنُ اَتَتْ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيْرَةٍ بَيْضَاءَ فَيَقُوْلُوْنَ اُخْرُجِيْ رَاضِيَةً مَرْضِيًّا عَنْكِ إِلٰى رَوْحِ اللّٰهِ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ فَتَخْرُجُ كَأَطْيَبِ رِيْحِ الْمِسْكِ حَتّٰى أَنَّهٗ لَيُنَاوِلُهٗ بَعْضُهُمْ بَعْضًا حَتّٰى يَأْتُوْا بِهٖ اَبْوَابَ السَّمَاءِ فَيَقُوْلُوْنَ مَا اَطْيَبَ هٰذِهِ الرِّيْحُ الَّتِيْ جَاءَتْكُمْ مِنَ الْأَرْضِ فَيَأْتُوْنَ بِهٖ اَرْوَاحَ الْمُؤْمِنِيْنَ فَلَهُمْ اَشَدُّ فَرَحًا بِهٖ مِنْ اَحَدِكُمْ بِغَائِبِهٖ يَقْدُمُ عَلَيْهِ فَيَسْأَلُوْنَهٗ مَاذَا فَعَلَ فُلَانٌ مَاذَا فَعَلَ فُلَانٌ فَيَقُوْلُوْنَ دَعُوْهُ فَإِنَّهٗ كَانَ فِيْ غَمِّ الدُّنْيَا فَيَقُوْلُ قَدْ مَاتَ اَمَا أَتَاكُمْ فَيَقُوْلُوْنَ قَدْ ذُهِبَ بِهٖ إِلٰى أُمِّهِ الْهَاوِيَةِ فَإِنَّ الْكَافِرَ إِذَا احْتُضِرَ اَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِمِسْحٍ فَيَقُوْلُوْنَ اخْرُجِيْ سَاخِطَةً مَسْخُوْطًا عَلَيْكِ إِلٰى عَذَابِ اللّٰهِ عَزَّ وَ جَلَّ فَتَخْرُجُ كَأَنْتَنِ رِيْحٍ جِيْفَةٍ حَتّٰى يَأْتُوْنَ بِهٖ إِلٰى بَابِ الْأَرْضِ فَيَقُوْلُوْنَ مَا اَنْتَنَ هٰذِهِ الرِّيْحُ حَتّٰى يَا تُوْنَ بِهٖ اَرْوَاحَ الْكُفَّارِ۔

(رواه احمد و النسائی)

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

[1] Muslim # 75-2872.

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

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

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

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

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

(١٦٣٠) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ جَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى رُءُوْسِنَا الطَّيْرَ وَفِيْ يَدِهِ عُوْدٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ فَقَالَ اسْتَعِيْذُوْا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْثَلَاثًا ثُمَّ قَالَ إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيْضُ الْوُجُوْهِ كَأَنَّ وُجُوْهَهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوْطٌ مِنْ حَنُوْطِ الْجَنَّةِ حَتّٰى يَجْلِسُوْا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيْءُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَامُ حَتّٰى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُوْلُ أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ أُخْرُجِيْ إِلَى مَغْفِرَةٍ مِنَ اللّٰهِ وَ رِضْوَانٍ قَالَ فَتَخْرُجُ تَسِيْلُ كَمَا تَسِيْلُ الْقَطْرَةُ مِنَ السِّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَ هَا لَمْ يَدَعُوْهَا فِيْ يَدِهِ طَرْفَةَ عَيْنٍ حَتّٰى يَا خُذُوْهَا فَيَجْعَلُوْهَا فِيْ ذٰلِكَ الْكَفَنِ وَفِيْ ذٰلِكَ الْحَنُوْطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ قَالَ فَيَصْعَدُوْنَ بِهَا فَلَا يَمُرُّوْنَ يَعْنِيْ بِهَا عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوْا مَاهٰذَا الرُّوْحُ الطَّيِّبُ فَيَقُوْلُوْنَ فُلَانُ بْنُ فُلَانٍ بِأَحْسَنَ أَسْمَائِهِ الَّتِيْ كَانُوْا يُسَمُّوْنَهُ بِهَا فِي الدُّنْيَا حَتّٰى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُوْنَ لَهُ فَيُفْتَحُ لَهُمْ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوْهَا إِلَى السَّمَاءِ الَّتِيْ تَلِيْهَا حَتّٰى يُنْتَهٰى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُوْلُ اللّٰهُ عَزَّ وَ جَلَّ أُكْتُبُوْا كِتَابَ

[1] Nasa'i # 1833, Musnad Ahmad.

عَبْدِیْ فِیْ عِلِّیِّیْنَ وَاَعِیْدُوْهُ اِلَی الْاَرْضِ فَاِنِّیْ مِنْهَا خَلَقْتُهُمْ وَفِیْهَا اُعِیْدُهُمْ وَمِنْهَا اُخْرِجُهُمْ تَارَةً اُخْرٰی قَالَ فَتُعَادُ رُوْحُهٗ فِیْ جَسَدِهٖ فَیَأْتِیْهِ مَلَکَانِ فَیُجْلِسَانِهٖ فَیَقُوْلَانِ لَهٗ مَنْ رَّبُّکَ فَیَقُوْلُ رَبِّیَ اللّٰهُ فَیَقُوْلَانِ لَهٗ مَادِیْنُکَ فَیَقُوْلُ دِیْنِیَ الْاِسْلَامُ فَیَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِیْ بُعِثَ فِیْکُمْ فَیَقُوْلُ هُوَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَیَقُوْلَانِ لَهٗ وَمَا عِلْمُکَ فَیَقُوْلُ قَرَأْتُ کِتَابَ اللّٰهِ فَآمَنْتُ بِهٖ وَصَدَّقْتُ فَیُنَادِیْ مُنَادٍ مِنَ السَّمَاءِ اَنْ صَدَقَ عَبْدِیْ فَاَفْرِشُوْهُ مِنَ الْجَنَّةِ وَاَلْبِسُوْهُ مِنَ الْجَنَّةِ وَافْتَحُوْا لَهٗ بَابًا اِلَی الْجَنَّةِ قَالَ فَیَأْتِیْهِ مِنْ رَوْحِهَا وَطِیْبِهَا فَیُفْسَحُ لَهٗ فِیْ قَبْرِهٖ مَدَّ بَصَرِهٖ قَالَ وَیَأْتِیْهِ رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ الثِّیَابِ طَیِّبُ الرِّیْحِ فَیَقُوْلُ اَبْشِرْ بِالَّذِیْ یَسُرُّکَ هٰذَا یَوْمُکَ الَّذِیْ کُنْتَ تُوْعَدُ فَیَقُوْلُ لَهٗ مَنْ اَنْتَ فَوَجْهُکَ الْوَجْهُ یَجِیْئُ بِالْخَیْرِ فَیَقُوْلُ اَنَا عَمَلُکَ الصَّالِحُ فَیَقُوْلُ رَبِّ اَقِمِ السَّاعَةَ رَبِّ اَقِمِ السَّاعَةَ حَتّٰی اَرْجِعَ اِلٰی اَهْلِیْ وَمَالِیْ قَالَ وَاِنَّ الْعَبْدَ الْکَافِرَ اِذَا کَانَ فِیْ اِنْقِطَاعٍ مِنَ الدُّنْیَا وَاِقْبَالٍ مِنَ الْاٰخِرَةِ نَزَلَ اِلَیْهِ مِنَ السَّمَاءِ مَلَائِکَةٌ سُوْدُ الْوُجُوْهِ مَعَهُمُ الْمُسُوْحُ فَیَجْلِسُوْنَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ یَجِیْئُ مَلَکُ الْمَوْتِ حَتّٰی یَجْلِسَ عِنْدَ رَأْسِهٖ فَیَقُوْلُ اَیَّتُهَا النَّفْسُ الْخَبِیْثَةُ اُخْرُجِیْ اِلٰی سَخَطٍ مِنَ اللّٰهِ قَالَ فَتَفَرَّقُ فِیْ جَسَدِهٖ فَیَنْتَزِعُهَا کَمَا یُنْزَعُ السَّفُّوْدُ مِنَ الصُّوْفِ الْمَبْلُوْلِ فَیَأْخُذُهَا فَاِذَا اَخَذَهَا لَمْ یَدَعُوْهَا فِیْ یَدِهٖ طَرْفَةَ عَیْنٍ حَتّٰی یَجْعَلُوْهَا فِیْ تِلْکَ الْمُسُوْحِ وَتَخْرُجُ مِنْهَا کَاَنْتَنِ رِیْحِ جِیْفَةٍ وُجِدَتْ عَلَی وَجْهِ الْاَرْضِ فَیَصْعَدُوْنَ بِهَا فَلَا یَمُرُّوْنَ بِهَا عَلٰی مَلَإٍ مِنَ الْمَلَائِکَةِ اِلَّا قَالُوْا مَاهٰذَا الرُّوْحُ الْخَبِیْثُ فَیَقُوْلُوْنَ فُلَانُ بْنُ فُلَانٍ بِاَقْبَحِ اَسْمَائِهِ الَّتِیْ کَانَ یُسَمّٰی بِهَا فِی الدُّنْیَا حَتّٰی یَنْتَهِیَ بِهٖ اِلَی السَّمَاءِ الدُّنْیَا فَیُسْتَفْتَحُ لَهٗ فَلَا یُفْتَحُ لَهٗ ثُمَّ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَاءِ وَلَا یَدْخُلُوْنَ الْجَنَّةَ حَتّٰی یَلِجَ الْجَمَلُ فِیْ سَمِّ الْخِیَاطِ فَیَقُوْلُ اللّٰهُ عَزَّ وَجَلَّ اُکْتُبُوْا کِتَابَهٗ فِیْ سِجِّیْنٍ فِی الْاَرْضِ السُّفْلٰی فَتُطْرَحُ رُوْحُهٗ طَرْحًا ثُمَّ قَرَأَ وَمَنْ یُّشْرِکْ بِاللّٰهِ فَکَاَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّیْرُ اَوْ تَهْوِیْ بِهِ الرِّیْحُ فِیْ مَکَانٍ سَحِیْقٍ فَتُعَادُ رُوْحُهٗ فِیْ جَسَدِهٖ وَیَاْتِیْهِ مَلَکَانِ فَیُجْلِسَانِهٖ فَیَقُوْلَانِ لَهٗ مَنْ رَّبُّکَ فَیَقُوْلُ هَاهْ هَاهْ لَا اَدْرِیْ فَیَقُوْلَانِ لَهٗ مَادِیْنُکَ فَیَقُوْلُ هَاهْ هَاهْ لَا اَدْرِیْ فَیَقُوْلَانِ لَهٗ مَاهٰذَا الرَّجُلُ الَّذِیْ بُعِثَ فِیْکُمْ فَیَقُوْلُ هَاهْ هَاهْ لَا اَدْرِیْ فَیُنَادِیْ مُنَادٍ مِنَ السَّمَاءِ اَنْ کَذَبَ فَاَفْرِشُوْهُ مِنَ النَّارِ وَافْتَحُوْا لَهٗ بَابًا اِلَی النَّارِ فَیَأْتِیْهِ مِنْ حَرِّهَا وَسَمُوْمِهَا وَیُضَیَّقُ عَلَیْهِ قَبْرُهٗ حَتّٰی تَخْتَلِفَ فِیْهِ اَضْلَاعُهٗ وَیَاْتِیْهِ رَجُلٌ قَبِیْحُ الْوَجْهِ قَبِیْحُ الثِّیَابِ مُنْتِنُ الرِّیْحِ فَیَقُوْلُ اَبْشِرْ بِالَّذِیْ یَسُوْئُکَ هٰذَا یَوْمُکَ الَّذِیْ کُنْتَ تُوْعَدُ فَیَقُوْلُ مَنْ اَنْتَ فَوَجْهُکَ الْوَجْهُ یَجِیْئُ بِالشَّرِّ فَیَقُوْلُ اَنَا عَمَلُکَ الْخَبِیْثُ فَیَقُوْلُ رَبِّ لَا تُقِمِ السَّاعَةَ وَفِیْ رِوَایَةٍ نَحْوَهٗ

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وَزَادَفِيْهِ إِذَا اخْرَجَ رُوْحُهُ صَلّٰى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْاَرْضِ وَ كُلُّ مَلَكٍ فِي السَّمَاءِ وَفُتِحَتْ لَهُ اَبْوَابُ السَّمَاءِ لَيْسَ مِنْ اَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُوْنَ اللّٰهَ اَنْ يُعْرَجَ بِرُوْحِهٖ مِنْ قِبَلِهِمْ وَ تُنْزَعُ نَفْسُهُ يَعْنِي الْكَافِرَ مَعَ الْعُرُوْقِ فَيَلْعَنُهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْاَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَتُغْلَقُ اَبْوَابُ السَّمَاءِ لَيْسَ مِنْ اَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُوْنَ اللّٰهَ اَنْ لَّا يُعْرَجَ رُوْحُهُ مِنْ قِبَلِهِمْ (رواه احمد)

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

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

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

لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ

{the gates of heaven shall not be opened for them, nor shall they enter the garden until the camel passes through the eye of the needle.} (7:40) (and he said,)
"Allah Mighty and Glorious, say 'place his record in sijjin in the lowest earth,' His soul is thrown down." Then he recited:

وَمَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ

{And whosoever associates anything with Allah, it is as through he had fallen from heaven and the birds snatch him away. Or the wind sweeps him to a remote place} (22:31)
His soul is restored to his body and two angels come to him and make him sit up. They ask him, 'who is your Lord?" but, he is unable to answer. They ask him about his religion, but he cannot answer. They ask him about the man sent to them, but he cannot say anything. So, a crier calls from the heaven, 'He lies. Stretch a carpet from hell for him and open for him a gate to hell.' So, the heat of hell and hot air come to him and his grave is narrowed over him till his ribs are pressed on one another. A man of an ugly appearance and ugly dress with a repulsive odour appears before him and say, 'Grieve with that which hurts you! This is the day of your that was promises to you.' He asks, 'who are you? Your face is the ugliest and brings evil.' He says, 'I am your evil deeds.' He prays, 'My Lord, put off the Last Hour.'
According to another version that is very much like it and has this much more; 'When a believer's soul comes out (of his body), every angel between heaven and earth and every angel in heaven prays for mercy on him. The gates of heaven are opened for him and the keeper of every gate to Allah that his soul may be taken up from front of t hem.
The soul of the disbeliever is extracted with his reins. All the angels between heaven and earth and all the angels in heaven curse him. The gates of heaven are locked on him and all the keepers of the gates pray to Allah that his soul should not be taken up past them."[1]

COMMENTARY: According to another tradition, even a believer undergoes severe pangs to death while this hadith say that his soul comes out as easily as a drop of water comes out of a water skin. The fact is that he does suffer pangs of death but then his soul comes out it is very easy on him.
A believer's soul is taken up to the seventh heaven and some ahadith say that it is taken up to the throne. Thus, some believers may be taken up to the throne and some to the seventh heaven.
Illiyun is a place on the seventh heaven where the pious people's records are stored.

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

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

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

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

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

BELIEVER IN BARZAKH

(١٦٣١) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ كَعْبٍ عَنْ اَبِيْهِ قَالَ لَمَّا حَضَرَتْ كَعْبًا الْوَفَاةُ اَتَتْهُ اُمُّ بِشْرٍ بِنْتُ الْبَرَاءِ ابْنِ مَعْرُوْرٍ فَقَالَتْ يَا اَبَا عَبْدِالرَّحْمٰنِ اِنْ لَقِيْتَ فُلَانًا وَاقْرَأْ عَلَيْهِ مِنِّي السَّلَامَ فَقَالَ غَفَرَ اللّٰهُ لَكِ يَا اُمَّ بِشْرٍ نَحْنُ اَشْغَلُ مِنْ ذٰلِكَ فَقَالَتْ يَا اَبَا عَبْدِالرَّحْمٰنِ اَمَا سَمِعْتَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَرْوَاحَ الْمُؤْمِنِيْنَ فِيْ طَيْرٍ خُضْرٍ تَعْلُقُ بِشَجَرِ الْجَنَّةِ قَالَ بَلٰى قَالَتْ فَهُوَ ذَاكَ (رواه ابن ماجة والبيهقي في كتاب البعث والنشور)

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

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

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

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

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

(١٦٣٢) وَعَنْهُ عَنْ اَبِيْهِ اَنَّهُ كَانَ يُحَدِّثُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَيْرٌ تَعْلُقُ فِيْ شَجَرِ الْجَنَّةِ حَتّٰى يُرْجِعَهُ اللّٰهُ فِيْ جَسَدِهٖ يَوْمَ يَبْعَثُهٗ (رواه مالك والنسائي والبيهقي في كتاب البعث والنشور)

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[1] Ibn Majah # 1449.

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

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

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

(١٦٣٣) وَعَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِاللّٰهِ وَهُوَ يَمُوْتُ فَقُلْتُ اِقْرَأْ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ (رواه ابن ماجة)

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

CHAPTER - IV

WASHING (BATHING) AND SHROUDING THE DEAD

بَابُ غُسْلِ الْمَيِّتِ وَتَكْفِيْنِهٖ

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

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

SECTION I — اَلْفَصْلُ الْاَوَّلُ

WASHING THE DEAD

(١٦٣٤) عَنْ اُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ نَحْنُ نَغْسِلُ ابْنَتَهٗ فَقَالَ اغْسِلْنَهَا ثَلَاثًا اَوْخَمْسًا اَوْاَكْثَرَ مِنْ ذٰلِكَ اِنْ رَاَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْاٰخِرَةِ كَافُوْرًا اَوْشَيْئًا مِنْ كَافُوْرٍ فَاِذَا فَرَغْتُنَّ فَاٰذِنَّنِي فَلَمَّا فَرَغْنَا اٰذَنَّاهُ فَاَلْقٰى اِلَيْنَا حِقْوَهٗ فَقَالَ اَشْعِرْنَهَا اِيَّاهُ وَفِيْ رِوَايَةٍ اِغْسِلْنَهَا وِتْرًا ثَلَاثًا اَوْخَمْسًا اَوْسَبْعًا وَابْدَاْنَ بِمَيَامِنِهَا وَ مَوَاضِعِ الْوُضُوْءِ مِنْهَا وَقَالَتْ فَضَفَرْنَا شَعْرَهَا ثَلَاثَةَ قُرُوْنٍ فَاَلْقَيْنَاهَا خَلْفَهَا۔ (متفق عليه)

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

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

[2] Ibn Majah # 1450.

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him know. So, they informed him on finishing the bath. The threw in to them his lower garment and asked them to put it on her body.
According to another version: He instructed them to bath her an odd number of times, three, five or seven and to begin with the right side, from the limbs of ablution. She said, "We braided her hair in three plaits and placed them behind her back."[1]

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

LOTUS LEAVES AND CAMPHOR

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

WATER OR PERFUME

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

PROPERTIES OF LOTUS LEAVES AND CAMPHOR

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

GARMENT OF A RIGHTEOUS PERSON

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

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

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

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

THE PROPHET'S صلى الله عليه وسلم SHROUD

(١٦٣٥) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ فِيْ ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ بِيْضٍ

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

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

سُحُوْلِيَّةٍ مِنْ كُرْسُفٍ لَيْسَ فِيْهَا قَمِيْصٌ وَلَا عِمَامَةٌ (متفق عليه)

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

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

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

The Hanafis say that the shroud had three garments:

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

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

SHROUD SHOULD BE OF GOOD QUALITY

(١٦٣٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَفَّنَ اَحَدُكُمْ اَخَاهُ فَلْيُحْسِنْ كَفَنَهُ (رواه مسلم)

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

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

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

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

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

THE SHROUD OF THE MUHRIM

(١٦٣٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ اِنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِغْسِلُوْهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوْهُ فِيْ ثَوْبَيْهِ وَلَا تَمَسُّوْهُ، بِطِيْبٍ وَلَا تُخَمِّرُوْا رَأْسَهُ فَاِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا۔

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

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

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

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

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

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

وَسَنَذْكُرُ حَدِيْثَ خَبَّابٍ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ فِيْ بَابِ جَامِعِ الْمَنَاقِبِ اِنْ شَاءَ اللّٰهُ تَعَالٰى

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

SECTION II اَلْفَصْلُ الثَّانِيْ

WHITE SHROUD

(١٦٣٨) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلْبَسُوْا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَاِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيْهَا مَوْتَاكُمْ وَمِنْ خَيْرِ اَكْحَالِكُمُ الْاِثْمِدُ فَاِنَّهُ يُنْبِتُ الشَّعْرَ وَيَجْلُوا الْبَصَرَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَرَوَى ابْنُ مَاجَةَ اِلٰى مَوْتَاكُمْ۔

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

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

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

NOT EXPENSIVE SHROUD

(١٦٣٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُغَالُوا فِي الْكَفَنِ فَاِنَّهُ يَسْلُبُ سَلْبًا سَرِيْعًا (رواه ابوداؤد)

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

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

HOW WILL THE DEAD BE RESURRECTED

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

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

[3] Abu Dawud # 3154.

(١٦٤٠) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّهٗ لَمَّا حَضَرَهُ الْمَوْتُ دَعَا بِثِيَابٍ جُدُدٍ فَلَبِسَهَا ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلْمَيِّتُ يُبْعَثُ فِيْ ثِيَابِهِ الَّتِيْ يَمُوْتُ فِيْهَا (رواه ابوداؤد)

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

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

وَثِيَابَكَ فَطَهِّرْ

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

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

THE BEST SHROUD

(١٦٤١-١٦٤٢) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الْكَفَنِ الْحُلَّةُ وَخَيْرُ الْاُضْحِيَّةِ الْكَبْشُ الْاَقْرَنُ (رواه ابوداؤد ورواه الترمذی وابن ماجة عن ابی امامة)

1641. Sayyiduna Ubadah ibn Samit رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The best shroud is al-hullah and the best sacrifice is a horned ram."[2]
(Hullah is made up of a waist wrapper and an overall cloak).
1642. Sayyiduna Abu Umamah رضی اللہ عنہ narrated this hadith.[3]

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

SHROUD OF THE MARTYRS

(١٦٤٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَتْلٰى اُحُدٍ اَنْ يُنْزَعَ عَنْهُمُ الْحَدِيْدُ وَالْجُلُوْدُ وَاَنْ يُدْفَنُوْا بِدِمَائِهِمْ وَثِيَابِهِمْ (رواه ابوداؤد و ابن ماجة)

1643. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم commanded them to remove the iron (weapons and armour) and the leather or fur (coats) from the martyrs of (the battle of) Uhud and to bury them in their (blood

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[1] Abu Dawud # 3114.
[2] Abu Dawud # 3156.
[3] Tirmidhi # 1572, Ibn Majah # 1473.

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soaked) garments and blood.[1]

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

SECTION III اَلْفَصْلُ الثَّالِثُ

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

(١٦٤٤) عَنْ سَعْدِ بْنِ اِبْرَاهِيْمَ عَنْ اَبِيْهِ اَنَّ عَبْدَالرَّحْمٰنِ بْنِ عَوْفٍ اُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ قُتِلَ مُصْعَبُ بْنُ عُمَيْرٍ فَهُوَ خَيْرٌ مِنِّي كُفِّنَ فِيْ بُرْدَةٍ اِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلَاهُ وَاِنْ غُطِّيَ رِجْلَاهُ بِدَا رَأْسُهُ وَاُرَاهُ قَالَ وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِّنِّي ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ اَوْقَالَ اُعْطِيْنَا مِنَ الدُّنْيَا مَا اُعْطِيْنَا وَلَقَدْ خَشِيْنَا اَنْ تَكُوْنَ حَسَنَاتُنَا عُجِّلَتْ لَنَا ثُمَّ جَعَلَ يَبْكِيْ حَتّٰى تَرَكَ الطَّعَامَ (رواه البخارى)

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

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

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

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

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

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

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

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[1] Abu Dawud # 3134, Ibn Majah # 1515.

[2] Bukhari # 4045.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ يَصْلٰهَا مَذْمُوْمًا مَّدْحُوْرًا

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

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

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

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

PROPHET'S TREATMENT OF THE CHIEF OF HYPOCRITES

(١٦٤٥) وَعَنْ جَابِرٍ قَالَ اَتٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَبْدَاللّٰهِ بْنَ اُبَيٍّ بَعْدَ مَا اُدْخِلَ حُفْرَتَهٗ فَاَمَرَ بِهٖ فَاُخْرِجَ فَوَضَعَهٗ عَلٰى رُكْبَتَيْهِ فَنَفَثَ فِيْهِ مِنْ رِيْقِهٖ وَاَلْبَسَهٗ قَمِيْصَهٗ قَالَ وَكَانَ كَسَا عَبَّاسًا قَمِيْصًا (متفق علیہ)

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

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

The second group was exactly its opposite. They opposed Allah's Messenger صلی اللہ علیہ وسلم openly. As a result, they were the most debased and v retched of the human race as disbelievers and polytheists.

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

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

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

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

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

وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ

{And pray you never over any one of them that may die, nor stand over his grave} (9:84)

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

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

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

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

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

(I bear witness the there is no God but Alah and I bear witness that Muhammad is Allah's Messenger صلی اللہ علیہ وسلم)

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

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

METHOD OF BATH

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

death, then it is obligatory to insert water in the mouth and nostrils in this manner.
Cotton wool must be put in the dead person nostrils, mouth and ears so that water does not enter them during ablution and bath.
After the ablution ,marsh mellow must be applied to the head and beard; or something else like soap must be applied to them and they should be washed. Then the body should be turned on its right side and water with lotus leaves, slightly warm, should be poured from head to feet three times so that the water reaches the other side that lies on the plank. Then the body should be turned on the left side and the process should be repeated till water reaches the side that rests on the plank.
Then the body must be made to sit resting on the person giving bath and its belly should be massaged slowly and pressed slightly. If there is an excretion, that should be wiped off and washed. However, it is not necessary to go through ablution or bath again.
Then the body should be turned on its right side and water treated with camphor should be poured from head to feet three times.
If lotus leaves and camphor, etc. are not available then ordinary warm water should be enough. It should be poured over him three times.
After bath, the entire body should be wiped with a piece of cloth. Perfume should be applied to his head and beard. Camphor should be rubbed on the head, nose, palms, knees and feet. The hair should not be combed. Nails should not be pared and heir should not be cut. If he is not circumcised, then that should not be done.
Afterwards, the body should be enshrouded.

THE MASNUN SHROUD

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

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

The izar (or waist wrapper) extends from head to feet and the cloak is larger than it by one cubit. This is the masnun shroud for men and the bare minimum is of two garments, namely, izar and overall wrapper.
It is *sunnah (Practice of Holy Prophet)* to use five pieces of garments for woman.

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

The scarf should be three cubits long. The chest covering should be from armpits to knees in length and enough in breadth to be fixed easily. The other three garments should be of identical size as for men.
It is wrong to increase or decrease this masnun shroud.
The bare minimum shroud for women is three garment:

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

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

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THE METHOD OF SHROUDING

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

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

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

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

CHAPTER - V

GOING ALONGWITH THE FUNERAL & THE FUNERAL *SALAH (PRAYER)*

بَابُ عِيَادَةِ الْمَرِيْضِ وَ ثَوَابِ الْمَرَضِ

BETTER TO WALK

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

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

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

PREREQUISITE OF SOUNDNESS OF FUNERAL *SALAH (PRAYER)*

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

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

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

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

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

SECTION I اَلْفَصْلُ الْاَوَّلُ

WALKING QUICKLY

(١٦٤٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْرِعُوْا بِالْجَنَازَةِ فَاِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُوْنَهَا اِلَيْهِ وَاِنْ تَكُ سِوٰى ذٰلِكَ فَشَرٌّ تَضَعُوْنَهٗ عَنْ رِقَابِكُمْ (متفق عليه)

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

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

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

FUNERAL OF PIOUS & OF WICKED

(١٦٤٧) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلٰى اَعْنَاقِهِمْ فَاِنْ كَانَتْ صَالِحَةً قَالَتْ قَدِّمُوْنِيْ وَاِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ لِاَهْلِهَا يَا وَيْلَهَآ اَيْنَ تَذْهَبُوْنَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ اِلَّا الْاِنْسَانَ وَلَوْ سَمِعَ الْاِنْسَانُ لَصَعِقَ (رواه البخارى)

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

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

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

STAND UP ON SEEING A FUNERAL

(١٦٤٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمُ الْجَنَازَةَ فَقُوْمُوْا فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتّٰى تُوْضَعَ۔ (متفق عليه)

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

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

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

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

[3] Bukhari # 131o, Muslim # 77-969, Abu Dawud # 3173, Tirmidhi # 1043, Ibn Majah # 1572.

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accompany it to carry it for some steps.
Some Hanafi scholars say that if one does not intend to accompany it then one must not stand up and they call it *makruh (unbecoming)*. Others say that it is up to one to stand up or remain seated, and some say that it is mustahab (desirable) either way.
Most of the ulama (Scholars) hold that this hadith and the one following are both abrogated by the hadith of Sayyiduna Ali رضی اللہ عنہ (# 1682)

(١٦٤٩) وَعَنْ جَابِرٍ قَالَ مَرَّتْ جَنَازَةٌ فَقَامَ لَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا مَعَهُ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ إِنَّهَا يَهُوْدِيَّةٌ فَقَالَ إِنَّ الْمَوْتَ فَزَعٌ فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُوْمُوْا (متفق عليه)

1649. Sayyiduna Jabir رضی اللہ عنہ narrated that a funeral passed by and Allah's Messenger صلی اللہ علیہ وسلم stood up. They too stood up alongwith him. Then, they pointed out, "O Messenger of Allah, this (funeral) was of a Jew." He said, "Death is something fearful. So when you see funeral, stand up."[1]

(١٦٥٠) وَعَنْ عَلِيٍّ قَالَ رَأَيْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ فَقُمْنَا وَقَعَدَ فَقَعَدْنَا يَعْنِيْ فِي الْجَنَازَةِ۔ رَوَاهُ مُسْلِمٌ. وَفِيْ رِوَايَةِ مَالِكٍ وَّأَبِيْ دَاوٗدَ قَامَ فِي الْجَنَازَةِ ثُمَّ قَعَدَ بَعْدُ۔

1650. Sayyiduna Ali رضی اللہ عنہ narrated, "We saw Allah's Messenger صلی اللہ علیہ وسلم stand up. So, we stood up too, And, he sat down, so we sat down. That was on seeing a funeral."[2] According to another version: "He stood up for the funeral and then sat down afterwards."[3]

COMMENTARY: The first version could mean that the prophet صلی اللہ علیہ وسلم and the others get up on seeing funeral and sat down when it had gone away.
It could also mean that this continued to be his practice for some period of time and he stood up, but later on he did not stand up on seeing a funeral; rather remained seated.
The second version too can have two meanings. The second meaning is more correct.

REWARD FOR PARTICIPATION

(١٦٥١) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَّ إِحْتِسَابًا وَّكَانَ مَعَهُ حَتّٰى يُصَلّٰى عَلَيْهَا وَيَفْرُغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاطَيْنِ كُلُّ قِيْرَاطٍ مِّثْلُ أُحُدٍ وَّ مَنْ صَلّٰى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيْرَاطٍ (متفق عليه)

1651. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone follows the funeral of a Muslim as a believer expecting reward and remains with it till the *salah* (prayer) is offered over him and ends up with the burial, then he returns with a reward of two qirat, each qirat being equal to (Mount) *Uhud*. And if any one offers the *salah* (prayer) over him and returns before the *salah* over him and returns before the burial is over then he comes back with (a reward of) one qirat."[4]

COMMENTARY: One qirat is a carat or four grains, or 1/24 mithkal or dinar (Wartabret,

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[1] Bukhari # 1311, Muslim # 78-960, Abu Dawud # 3174, Nasa'i # 1922, Ibn Majah # 1543, Musnad Ahmad 3-319.
[2] Muslim # 84.962.
[3] Abu Dawud # 3175, Tirmidhi # 1044, Ibn Majah # 1544, Muwatta Maalik # 33 (Jana'iz).
[4] Bukhari # 1325, Muslim # 52-445, Abu Dawud # 3168, Nasa'i # 1940, Musnad Ahmad 2-2.

Arabic English Dictionary). Here, it means a 'mighty portion' or a very large mound. It is compared to Mount *Uhud*.

FUNERAL *SALAH (PRAYER)* OF THE NEGUS IN ABSENTIA

(١٦٥٢) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعٰى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِيْ مَاتَ فِيْهِ وَخَرَجَ بِهِمْ اِلَى الْمُصَلّٰى فَصَفَّ بِهِمْ وَكَبَّرَ اَرْبَعَ تَكْبِيْرَاتٍ (متفق عليه)

1652. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم conveyed to the people news of the death of the Negus on the day on which he died. He went out with them to the place of *salah (prayer)* (of eed). He got them to form the rows and called four *takbirs* (for the funeral *salah (prayer)*).[1]

COMMENTARY: Negus or Najashi was the title of the emperor of Ethiopia. The name of this particular Negus was Ashamah. He had been a Christian who then confirmed the messenger ship of Prophet Muhammad صلى الله عليه وسلم. When the idolaters of Makkah persecuted the Muslims, the Prophet صلى الله عليه وسلم instructed them to emigrate from Makkah and they went to Ethiopia where this Negus Ashamah ruled. He received the *sahabah (companions)* رضى الله عنهم warmly and was delighted at their arrival.

When he died, the Prophet صلى الله عليه وسلم was grieved heavily and took his shabah رضى الله عنه for the funeral *salah (prayer)* over t he Negus (in absentia).

FUNERAL *SALAH (PRAYER)* IN THE MOSQUE

It is stated in the Hidayah that the funeral *salah (prayer)* should not be offered in a mosque where five times *salah (prayer)* are offered. The Prophet صلى الله عليه وسلم. said. "If anyone offers the funeral *salah (prayer)* in a mosque, then he will get no reward for it."

Ibn Hammam رضى الله عنه said that it is written in the Khulasah that it is *makruh (unbecoming)* to offer the funeral *salah (prayer)* in a mosque whether both the funeral and the worshippers and within the mosque or the funeral is in the mosque and all, or some, worshippers outside the mosque. Some scholars say that it is not *makruh (unbecoming)* if the funeral is placed outside the mosque.

As for the classification of *makruh (unbecoming)*, some say that it is *makruh tahrimi (disapproved to forbidden)* while other say that it is *makruh (unbecoming)* tanzihi(unbecoming for purigation).

DEDUCTION OF THE SHAFI'IS

The Shafi'is رحمه الله cite this hadith to assert that funeral *salah (prayer)* in absentia is permitted. The Hanafis say that it is not allowed. They say that perhaps the funeral of the Negus was placed in front of the Prophet صلى الله عليه وسلم and he might be seeing it as Allah is able to remove the intervening geographical features or barriers (for anyone to see directly). So, this was exclusive for the Prophet صلى الله عليه وسلم and it is not allowed to anyone else to offer the funeral *salah (prayer)* in absentia.

Sayyiduna Ibn Abbas رضى الله عنه is reported to have said, but the line of transmission for the report is not given. "The funeral of the Negus was uncovered and the Prophet صلى الله عليه وسلم saw him and offered the funeral *salah (prayer)* over him."

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[1] Bukhari # 3204, Muslim # 62.951, Abu Dawud # 3204, Tirmidhi # 1022, Nasa'i # 1980, Ibn Majah # 1534, Muwatta Maalik # 14 (Jana'iz) Musnad Ahmad 2-281.

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THE TAKBIRS

(١٦٥٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ لَيْلٰى قَالَ كَانَ زَيْدُ بْنُ اَرْقَمَ يُكَبِّرُ عَلٰى جَنَآئِزِنَا اَرْبَعًا وَّاَنَّهٗ كَبَّرَ عَلٰى جَنَازَةٍ خَمْسًا فَسَاَلْنَاهُ فَقَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُهَا (رواه مسلم)

1653. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله reported that (Sayyiduna) Zayd ibn Arqam رضى الله عنه used to call four *takbirs* in their funeral (*salah (prayer)*). Once, he called five, so they asked him about it and he said, "Allah's Messenger صلى الله عليه وسلم had called them."[1]

COMMENTARY: Perhaps the Prophet صلى الله عليه وسلم called five *takbirs* in the early days, or he did that off and on.

The *ulama (Scholars)* agree that only four *takbirs* are called in the funeral *salah (prayer)* though the Prophet صلى الله عليه وسلم and the *sahabah (companions)* رضى الله عنهم are known to have called more than four *takbirs* too. However, the *ulama (Scholars)* absert that finally only four *takbirs* are known from the Prophet صلى الله عليه وسلم. Hence, the traditions that mention more than four *takbirs* are abrogated. If Sayyiduna Zayd رضى الله عنه does not agree that these traditions are abrogated then that does not dater from the unanimous decision.

THE QUESTION OF RECITING SURAH AL-FATIHAH

(١٦٥٤) وَعَنْ طَلْحَةَ بْنِ عَبْدِاللّٰهِ بْنِ عَوْفٍ قَالَ صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلٰى جَنَازَةٍ فَقَرَاَ فَاتِحَةَ الْكِتَابِ فَقَالَ لِتَعْلَمُوْآ اَنَّهَا سُنَّةٌ (رواه البخارى)

1654. Sayyiduna Talhah ibn Abdullah ibn Awf رحمه الله narrated that he offered *salah (prayer)* of funeral behind (Sayyiduna) Ibn Abbas رضى الله عنه. He recited surah al-Fatihah and said, "that you may know it is a *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم)."[2]

COMMENTARY: Imam Abu Hanifah رحمه الله said that it is not *wajib (expedient)* to recite Surah al-Fatihah in the funeral *salah (prayer)*. If after the first *takbir*, surah al-Fatihah is recited instead of the thana (سبحنک اللهم) then it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم). It replaces the thana.

Ibn Hammam رحمه الله said that surah al-Fatihah must not be recited in the funeral *salah (prayer)* but it may be recited as thana (praise of Allah). It is not known that the Prophet صلى الله عليه وسلم ever recited surah al-Fatihah in the funeral *salah (prayer)*. It is stated in Muwatta that Ibn Umar رضى الله عنه did not recite al-Fatihah in the funeral *salah (prayer)*.

PRAYER FOR THE DEAD

(١٦٥٥) وَعَنْ عَوْفِ بْنِ مَالِكٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَآئِهٖ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ وَعَافِهٖ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهٗ وَوَسِّعْ مَدْخَلَهٗ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ

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[1] Muslm # 72-957, Abu Dawud # 3197, Tirmidhi # 1023, Nasa'i # 1982 Ibn Majah # 1505, Musnad Ahmad 4-367.

[2] Bukhari # 1335, Abu Dawud # 3198, Tirmidhi # 1026, Nasa'i # 1988, Ibn Majah # 1495.

وَالْبَرَدِ وَ نَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهِ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ۔ وَفِيْ رِوَايَةٍ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابِ النَّارِ قَالَ حَتّٰى تَمَنَّيْتُ اَنْ اَكُوْنَ اَنَا ذٰلِكَ الْمَيِّتَ (رواه مسلم)

1655. Sayyiduna Awf ibn Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم led a funeral *salah (prayer)* and he memorized the Prophet's صلی اللہ علیہ وسلم prayer in that *salah (prayer)*. He had prayed:

اَللّٰهُمَّ اغْفِرْلَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَآءِ وَالثَّلْجِ وَالْبَرَدِ وَ نَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَاَهْلًا خَيْرًا مِّنْ اَهْلِهِ وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ

"O Allah, forgive him and have mercy on him. Grant him security and forgiveness. Provide him a bountiful provision and a wide room (in his grave). Wash him with water, show and ice. Cleanse him of sins as white garment is cleansed of dirt. Let him have a better abode than his house (in this world). Better servants than his (present) servants and a better wife than his wife (in this world). Admit him a paradise (directly without punishment. And, preserve him from the punishment in the grave and punishment in the fire." Another version from him is; "And preserve him from the trial in the grave and punishment in the fire."

On that Awf رضی اللہ عنہ said, "So that I yearned that I should be that dead man."[1]

COMMENTARY: Better wife is the maiden of paradise as also the woman of this world. The pious women of this world will be superior to the maidens of paradise in paradise.

The fiqh says that it is mustahub to make this supplication silently. The Prophet صلی اللہ علیہ وسلم made it aloud to enable others to listen to it and memorise it. Bukhari has termed this supplication eh most sound of all prayers for the dead as handed down through traditions.

(١٦٥٦) وَعَنْ اَبِيْ سَلَمَةَ بْنِ عَبْدِالرَّحْمٰنِ اَنَّ عَآئِشَةَ لَمَّا تُوُفِّيَ سَعْدُ بْنُ اَبِيْ وَقَّاصٍ قَالَتِ ادْخُلُوْا بِهِ الْمَسْجِدَ حَتّٰى اُصَلِّيَ عَلَيْهِ فَاُنْكِرَ ذٰلِكَ عَلَيْهَا فَقَالَتْ وَاللّٰهِ لَقَدْ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى ابْنَيْ بَيْضَآءَ فِي الْمَسْجِدِ سُهَيْلٍ وَّاَخِيْهِ۔ (رواه مسلم)

1656. Sayyiduna Abu Salamah ibn Abdur Rahman رحمہ اللہ narrated that when (Sayyiduna) Sa'd ibn Abu Waqqas رضی اللہ عنہ died, (Sayyidah) Ayshah رضی اللہ عنہ said, "Bring the funeral into the mosque so that I too may offer the (funeral) *salah (prayer)* over him." But, this was rejected to her (that funeral *salah (prayer)* cannot be offered in the mosque). So, she said, "By Allah, indeed, Allah's Messenger صلی اللہ علیہ وسلم had offered the (funeral) *salah (prayer)* over the two sons of Bayda, Suhayl and his brother, in the mosque."[2]

COMMENTARY: Suhayl's brother was sahl. Their mother was Bayda.

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[1] Muslim # 15.953, Nasa'i # 1983, Ibn Majah # 1500.

[2] Muslim # 101-973, Abu Dawud # 3190.

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Imam Shafi'I رضی اللہ عنہ relies on this hadith to say that the funeral *salah (prayer)* may be offered in the mosque. Imam Abu Hanifah رحمہ اللہ says that it is *makruh (unbecoming)* to offer the funeral *salah (prayer)* in t he mosque. He also cites this very hadith that the *sahabah (companions)* رضی اللہ عنہم rejected the idea of Sayyidah Ayshah رضی اللہ عنہ and the saying of the Prophet صلی اللہ علیہ وسلم (in the commentary of hadith #1652) that if anyone offers the funeral *salah (prayer)* in a mosque then he will get no reward. Rather, a separate place was set aside near the mosque for the funeral *salah (prayer)*.

As for the funeral *salah (prayer)* of the two brothers in the mosque, that had been done for some reason. Either it was raining or the Prophet صلی اللہ علیہ وسلم was observing the I'takaf (seclusion). This is corroborated in a hadith.

IMAM'S PLACE

(١٦٥٧) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ صَلَّيْتُ وَرَآءَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ مَّاتَتْ فِيْ نِفَاسِهَا فَقَامَ وَسْطَهَا (متفق علیہ)

1657. Sayyiduna Sumurah ibn Jundub رضی اللہ عنہ said, "I offered the funeral *salah (prayer)* behind Allah's Messenger صلی اللہ علیہ وسلم over a woman who had died of post childbirth bleeding. He stood against the centre of the funeral (or, against her waist)."[1]

COMMENTARY: Imam Shafi'i's رحمہ اللہ view is that the imam stands opposite a woman's hips when leading her funeral *salah (prayer)* and a man's head for his funeral *salah (prayer)*.

Imam Abu Hanifah's رحمہ اللہ contention is that the imam must stand opposite to the chest of the dead person whether man or woman.

Ibn Hammam رحمہ اللہ said that this hadith does not reject the imam's standing against the chest of the dead person because of the limbs of a human being, his chest itself is the centre, for, above it are the head and the h ands. Below it are the belly and very near to one another, so the narrator may have seen him opposite to the waist.

However, Thamim رحمہ اللہ has said that Imam Abu Hanifah رضی اللہ عنہ and Imam Abu Yusuf رحمہ اللہ also said that the imam stands opposite to the woman's hips when offering her funeral *salah (prayer)*. Allah knows best.

FUNERAL SALAH (PRAYER) AFTER BURIAL

(١٦٥٨) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرٍ دُفِنَ لَيْلًا فَقَالَ مَتٰى دُفِنَ هٰذَا قَالُوْا الْبَارِحَةَ قَالَ اَفَلَا اٰذَنْتُمُوْنِيْ قَالُوْا دَفَنَّاهُ فِيْ ظُلْمَةِ اللَّيْلِ فَكَرِهْنَا اَنْ نُّوْقِظَكَ فَقَامَ فَصَفَفْنَا خَلْفَهٗ فَصَلّٰى عَلَيْهِ (متفق علیہ)

1658. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم come by a grave in which the dead person was buried at night. He asked, "when was this one buried?" the *sahabah (companions)* رضی اللہ عنہم said, "Last night." He said, "Why did you not inform me?" they said, "We buried him late in the night and disliked to awaken you." So, he stood and they formed a row behind him and he led the

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[1] Bukhari # 1331, Muslim # 87-964, Abu Dawud # 3195, Tirmidhi # 1035, Nasa'i # 1976, Ibn Majah # 1493, Musnad Ahmad 5.14.

funeral *salah (prayer)* over him.[1]

(١٦٥٩) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ امْرَأَةً سَوْدَآءَ كَانَتْ تَقُمُّ الْمَسْجِدَ اَوْشَابًّ فَفَقَدَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَنْهَا اَوْ عَنْهُ فَقَالُوْا مَاتَ قَالَ اَفَلَا كُنْتُمْ اٰذَنْتُمُوْنِيْ قَالَ فَكَاَنَّهُمْ صَغَّرُوْا اَمْرَهَا اَوْاَمْرَهُ فَقَالَ دُلُّوْنِيْ عَلٰى قَبْرِهٖ فَدَلُّوْهُ فَصَلّٰى عَلَيْهَا ثُمَّ قَالَ اِنَّ هٰذِهِ الْقُبُوْرَ مَمْلُوَّةٌ ظُلْمَةً عَلٰى اَهْلِهَا وَاِنَّ اللّٰهَ يُنَوِّرُهَا لَهُمْ بِصَلَاتِيْ عَلَيْهِمْ ـ مُتَّفَقٌ عَلَيْهِ وَلَفْظُهٗ لِمُسْلِمٍ

1659. Sayyiduna Abu Hurayrah narrated that a black woman or a young man used a sweep the mosque. Allah's Messenger صلى الله عليه وسلم did not find her. So he asked about her, or him. They said, "He (or she) has died." He asked, "Why did you not inform me?" They seemed to have thought of her (or him) as of no consequence. So, he said, "Take me t his grave." There, he offered the (funeral) *salah (prayer)* over her. Then he said, "Surely, these graves are packed with darkness over their graves for them because of my *salah (prayer)* over them."[2]

COMMENTARY: Only those graves are full of darkness for their inmates on which it was possible for the Prophet صلى الله عليه وسلم to offer the funeral *salah (prayer)*.

The majority of the *ulama (Scholars)* hold that it is legal to offer the funeral *salah (prayer)* at anyone's grave whether the inmate's funeral *salah (prayer)* was offered previously or not. However, Ibrahim Nakha'I رحمه الله Imam Abu Hanifah رحمه الله and Imam Maalik hold that if a funeral *salah (prayer)* had been offered over a person then it is not proper to offer another funeral *salah (prayer)* at his grave, otherwise it is allowed to offer it at his grave. But, Imam Abu Hanifah رحمه الله has laid the proviso that the dead body should not have burst in the grave. If the body has burst then the funeral *salah (prayer)* is not allowed. In terms of days, a body is likely to burst open in three days. If three days have not passed after burial then it will be presumed that the body is intact. If three days and more have passed then the body will be said to have burst open.

Imam Abu Hanifah رحمه الله said that it was exclusive for the Prophet صلى الله عليه وسلم to offer *salah (prayer)* of the funeral over a grave to make it bright and illuminated. It is absolutely disallowed to anyone else to do it.

FORTY MEN IN FUNERAL SALAH (PRAYER)

(١٦٦٠) وَعَنْ كُرَيْبٍ مَّوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ اَنَّهٗ مَاتَ لَهٗ ابْنٌ بِقُدَيْدٍ اَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ اُنْظُرْمَا اجْتَمَعَ لَهٗ مِنَ النَّاسِ قَالَ فَخَرَجْتُ فَاِذَا نَاسٌ قَدِ اجْتَمَعُوْا لَهٗ فَاَخْبَرْتُهٗ فَقَالَ تَقُوْلُ هُمْ اَرْبَعُوْنَ قَالَ نَعَمْ قَالَ اَخْرِجُوْهُ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَّمُوْتُ فَيَقُوْمُ عَلٰى جَنَازَتِهٖ اَرْبَعُوْنَ رَجُلًا لَّا يُشْرِكُوْنَ بِاللّٰهِ شَيْئًا اِلَّا شَفَّعَهُمُ اللّٰهُ فِيْهِ (رواه مسلم)

1660. Sayyiduna Kirayb رحمه الله the freedman of Sayyiduna Ibn Abbas رضى الله عنه narrated about Sayyiduna Abdullah ibn Abbas رضى الله عنه that his son died in Qudayd

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[1] Bukhari # 1247, Muslim # 69-954, Ibn Majah # 1530.

[2] Bukhari # 1337, Muslim # 31-956, Ibn Majah # 1533, Musnad Ahmad 2-388.

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or Usfan. He commanded him to go and find out how many people had assembled for the funeral *salah (prayer)*. So, he went out and found that people were there and reported to Ibn Abbas رضی اللہ عنہ of that. He asked him if he thought that there were forty. He said, "Yes!" He said, "Bring him out, I had heard Allah's Messenger صلی اللہ علیہ وسلم say. "If a Muslim man dies and forty men who do not associate anything with Allah stand for his funeral *salah (prayer)*, then Allah will approve their intercession for the dead person."[1]

ONE HUNDRED MEN

(١٦٦١) وَعَنْ عَآئِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيْ عَلَيْهِ أُمَّةٌ مِّنَ الْمُسْلِمِيْنَ يَبْلُغُوْنَ مِائَةً كُلُّهُمْ يَشْفَعُوْنَ لَهُ إِلَّا شُفِّعُوْا فِيْهِ (رواه مسلم)

1661. Sayyiduna ayshah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "If for a dead person, a section of the Muslims whose number reaches one hundred intercede -everyone of them, then their intercession is approved."[2]
(He will be forgiven)

COMMENTARY: The second hadith may have declared first the merit of one hundred men. Later the same merit may have been attributed to forty men. Or, these number merely denote a large gathering and do not mean an exact count.

WITNESSES ON EARTH

(١٦٦٢) وَعَنْ اَنَسٍ قَالَ مَرُّوْا بِجَنَازَةٍ فَاَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجَبَتْ ثُمَّ مَرُّوْا بِأُخْرٰى فَاَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ وَجَبَتْ فَقَالَ عُمَرُ مَا وَجَبَتْ فَقَالَ هٰذَا اَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ وَهٰذَا اَثْنَيْتُمْ عَلَيْهِ شَرًّا فَوَجَبَتْ لَهُ النَّارُ اَنْتُمْ شُهَدَآءُ لِلّٰهِ فِي الْاَرْضِ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ اَلْمُؤْمِنُوْنَ شُهَدَآءُ اللّٰهِ فِي الْاَرْضِ۔

1662. Sayyiduna Anas رضی اللہ عنہ narrated that the *sahabah (companions)* رضی اللہ عنہم passed a funeral and praise him (as a pious one). The Prophet صلی اللہ علیہ وسلم said, "It becomes liable." They passed another and described him as evil. The Prophet صلی اللہ علیہ وسلم said, "It becomes liable." Sayyiduna Umar رضی اللہ عنہ reminded (them). "You praised one highly, so paradise becomes certain for him. You described the other as evil, so hell is certain for him. You are the witnesses of Allah in the earth." Another version has; "The believers are the witnesses of Allah in the earth.

COMMENTARY: This is not a universal command if anyone is praised paradise becomes certain for him. Rather, these are high hopes of his being admitted to it. Similarly, if anyone is described as wicked, he might indeed be consigned to hell. As for the Prophet's صلی اللہ علیہ وسلم edict, Allah had disclosed to him the fate of each of the two men.

Zayn said that mentioning anyone as praiseworthy or blameworthy does not entitle him to paradise or hell, but becomes a mere sign of either of the two places.

Moreover, the testimony ought to come from reliable and God-fearing people voluntarily

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[1] Muslim # 59-948, Ibn Majah # 1489, Musnad Ahmad 1-277.

[2] Bukhari # 1367, Muslim # 60-949, Tirmidhi # 1059, Nasa'i # 1932, Musnad Ahmad 3-281.

without compulsion. If a man of the world praises or criticizes anyone that will not be deemed to be reliable He may have personal motives in praising or blaming someone. The Prophet's صلى الله عليه وسلم words, 'You are witnesses of Allah' concerns most people. This means that often Allah causes His creatures to describe someone as he really is.

(١٦٦٣) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا مُسْلِمٍ شَهِدَ لَهُ اَرْبَعَةٌ بِخَيْرٍ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ قُلْنَا وَثَلَاثَةٌ قَالَ وَثَلَاثَةٌ قُلْنَا وَاثْنَانِ قَالَ وَاثْنَانِ ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ (رواه البخارى)

1663. Sayyiduna Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If four people testify to the piety of a Muslim. Allah will admit him to paradise." They asked. "And if three?" He confirmed, "And, three!" They asked, "And, if two (testify)?" He confirmed, 'And two." They did not ask him about one.[1]

DO NOT REVILE THE DEAD

(١٦٦٤) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْاَمْوَاتَ فَاِنَّهُمْ قَدْ اَفْضَوْا اِلٰى مَاقَدَّمُوْا۔ (رواه البخارى)

1664. Sayyidah Ayshah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not vilify the dead, for, they have come to that which they have forwarded ahead of them."[2]

BURIAL OF MARTYRS OF UHUD

(١٦٦٥) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلٰى اُحُدٍ فِيْ ثَوْبٍ وَّاحِدٍ ثُمَّ يَقُوْلُ اَيُّهُمْ اَكْثَرُ اَخْذًا لِلْقُرْاٰنِ فَاِذَا اُشِيْرَ لَهُ اِلٰى اَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ اَنَا شَهِيْدٌ عَلٰى هٰؤُلَاءِ يَوْمَ الْقِيٰمَةِ وَاَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوْا (رواه البخارى)

1665. Sayyiduna Jabir رضى الله عنه narrated that of the martyrs of *Uhud*, the Prophet صلى الله عليه وسلم had two man enshrouded together in one garment. Then he asked, "Which of them knew more of the Quran?" When one of them was pointed out of him, he had him placed first in the side of the grave, saying, "I will be a witness over them on the day of resurrection." He commanded that they should be buried with their blood (stains). And he did not offer the funeral *salah (prayer)* over them and they were not given a bath.[3]

RETURNING ON CONVEYANCE

(١٦٦٦) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِفَرَسٍ مَّعْرُوْرٍ فَرَكِبَهُ حِيْنَ انْصَرَفَ مِنْ جَنَازَةِ ابْنِ الدَّحْدَاحِ وَنَحْنُ نَمْشِيْ حَوْلَهُ (رواه مسلم)

1666. Sayyiduna Jabir ibn Samurrah رضى الله عنه narrated that a horse without saddle was brought for the Prophet صلى الله عليه وسلم. He rode it while departing after the funeral

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[1] Bukhari # 1368, Nasa'i # 1934, Musnad Ahmad 1-22.

[2] Bukhari # 1393, Nasa'i # 1936, Darimi # 2511, Musnad Ahmad 6-180.

[3] Bukhari # 1347, Tirmidhi # 1036, Nasa'i # 1955, Ibn Majah # 1036

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of Ibn ad-Dahdah رضی اللہ عنہ and they walked out around him.[1]

SECTION II اَلْفَصْلُ الثَّانِیْ

HOW TO WALK WITH THE FUNERAL

(١٦٦٧) وَعَنِ الْمُغِيْرَةِ ابْنِ شُعْبَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاكِبُ يَسِيْرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي خَلْفَهَا وَاَمَامَهَا وَعَنْ يَّمِيْنِهَا وَعَنْ يَّسَارِهَا قَرِيْبًا مِنْهَا وَالسَّقْطُ يُصَلّٰى عَلَيْهِ وَيُدْعٰى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ۔ رَوَاهُ اَبُوْدَاوٗدَ فِيْ رِوَايَةٍ اَحْمَدَ وَ التِّرْمِذِيِّ وَالنِّسَائِيِّ وَابْنِ مَاجَةَ قَالَ الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِيْ حَيْثُ شَآءَ مِنْهَا وَالطِّفْلُ يُصَلّٰى عَلَيْهِ وَفِي الْمَصَابِيْحِ عَنِ الْمُغِيْرَةِ بْنِ زِيَادٍ۔

1667. Sayyiduna Mughirah ibn Shu'bah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, "The rider should keep behind the funeral. Those walking on foot should keep behind it, in front of it, to its right and to its left but should remain nearer to it. Funeral *salah (prayer)* should be offered over an aborted child and invocation for forgiveness and mercy should to made for its parents."[2]
Another version has: The rider should keep behind the funeral and those on foot should walk wherever they like around it. Funeral *salah (prayer)* should be offered over an infant.[3]

ABOUT WALKING IN FRONT

(١٦٦٨) وَعَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ اَبِيْهِ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبَا بَكْرٍ وَّعُمَرَ يَمْشُوْنَ اَمَامَ الْجَنَازَةِ۔ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ وَاَهْلُ الْحَدِيْثِ كَاَنَّهُمْ يَرَوْنَهٗ مُرْسَلًا۔

1668. Zuhri reported that Soalim رحمہ اللہ narrated from his father that he observed Allah's Messenger صلی اللہ علیہ وسلم, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ walk in front of the funeral.[4] Tirmidhi said that the scholars of hadith regard it as mursal.

BETTER TO WALK BEHIND

(١٦٦٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجَنَازَةُ مَتْبُوْعَةٌ وَّلَا تُتْبَعُ لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ قَالَ التِّرْمِذِيُّ وَ اَبُوْمَاجِدِ الرَّاوِيْ رَجُلٌ مَّجْهُوْلٌ۔

1669. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The funeral is followed but does not follow. They who go ahead of it are not accompanying it."[5]

CARRYING THE FUNERAL IS TO GIVE IT ITS RIGHT

(١٦٧٠-١٦٧١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَبِعَ جَنَازَةً وَحَمَلَهَا ثَلَاثَ

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[1] Muslim # 89-965, Abu Dawud # 3178, Tirmidhi # 1013.

[2] Abu Dawud # 3180.

[3] Tirmidhi # 1031, Nasa'i # 1442, Ibn Majah # 1481, Musnad Ahmad 4-247.

[4] Abu Dawud # 3179. Tirmidhi # 1007, Nasa'i # 1944, Ibn Majah # 1482, Muwatta Maalik # 8 (Jar ـز) Musnad Ahmad 2-8.

[5] Abu Dawud # 3184, Tirmidhi # 1011, Ibn Majah # 1484, Musnad Ahmad 1-415.

مِرَارٍ فَقَدْ قَضٰى مَا عَلَيْهِ مِنْ حَقِّهَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَ قَدْرُوِىَ فِيْ شَرْحِ السُّنَّةِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَمَلَ جَنَازَةَ سَعْدِ بْنِ مُعَاذٍ بَيْنَ الْعَمُوْدَيْنِ۔

1670. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who follows the funeral and carries it three times gives its right due on him."[1]

1671. The Sharh us Sunah has: "The Prophet صلی اللہ علیہ وسلم carried the funeral of (Sayyiduna) Sa'd ibn Mu'adh رضی اللہ عنہ between the two pillars."[2]

RIDER ACCOMPANYING FUNERAL ADMONISHED

(١٦٧٢) وَعَنْ ثَوْبَانَ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةٍ فَرَاٰى نَاسًا رُكْبَانًا فَقَالَ اَلَا تَسْتَحْيُوْنَ اَنَّ مَلٰئِكَةَ اللّٰهِ عَلٰى اَقْدَامِهِمْ وَاَنْتُمْ عَلٰى ظُهُوْرِ الدَّوَابِّ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَرَوٰى اَبُوْدَاوٗدَ نَحْوَهٗ وَقَالَ التِّرْمِذِيُّ وَ قَدْرُوِىَ عَنْ ثَوْبَانَ مَوْقُوْفًا۔

1672. Sayyiduna Thawban رضی اللہ عنہ narrated that they were out with the Prophet صلی اللہ علیہ وسلم following a funeral when he observed some people riding. He said, "Do you not hesitate?" Allah's angels are on their feet while you ride on the backs of animals.[3]

RECITING SURAH AL-FATIHAH

(١٦٧٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَاَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ۔

1673. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that that the Prophet صلی اللہ علیہ وسلم recited surah al-Fatihah on the dead (or the bier).[4]

SUPPLICATE SINCERELY

(١٦٧٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاَخْلِصُوْا لَهُ الدُّعَاءَ۔ (رواه ابوداؤد وابن ماجة)

1674. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you offer *salah (prayer)* over the dead, make your supplication for him sincere."[5]

SUPPLICATION IN THE FUNERAL SALAH (PRAYER)

(١٦٧٥-١٦٧٦) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى عَلَى الْجَنَازَةِ قَالَ اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا

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[1] Tirmidhi # 1041.

[2] Abu Dawud # 3177, Tirmidhi # 1012, Ibn Majah # 1480.

[3] Abu Dawud # 3177, Tirmidhi # 1012, Ibn Majah # 1480.

[4] Tirmidhi # 1026, Ibn Majah # 1495.

[5] Abu Dawud # 3199, Ibn Majah # 1497.

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وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَ اُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تُحَرِّمْنَا اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ۔ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ رَوَاهُ النَّسَائِيُّ عَنْ اَبِيْ اِبْرَاهِيْمَ الْاَشْهَلِيِّ عَنْ اَبِيْهِ وَانْتَهَتْ رِوَايَتُهٗ عِنْدَ قَوْلِهٖ وَاُنْثَانَا وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ فَاَحْيِهٖ عَلَى الْاِيْمَانِ وَتَوَفَّهٗ عَلَى الْاِسْلَامِ وَفِيْ اٰخِرِهٖ وَلَا تُضِلَّنَا بَعْدَهٗ

1675. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم offered *salah (prayer)* over a funeral, he prayed:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَ اُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تُحَرِّمْنَا اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ۔ رَوَاهُ اَحْمَدُ وَ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَ رَوَاهُ النَّسَائِيُّ عَنْ اَبِيْ اِبْرَاهِيْمَ الْاَشْهَلِيِّ عَنْ اَبِيْهِ وَانْتَهَتْ رِوَايَتُهٗ عِنْدَ قَوْلِهٖ وَاُنْثَانَا وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ فَاَحْيِهٖ عَلَى الْاِيْمَانِ وَتَوَفَّهٗ عَلَى الْاِسْلَامِ وَفِيْ اٰخِرِهٖ وَلَا تُضِلَّنَا بَعْدَهٗ

"O Allah, forgive the living among us and those of us who have died, those of us who are present and those of us who are absent, those of us who are young and those of us who are old, and the males among us and the females among us. O Allah, to whomsoever of us you give life, cause him to live as an adherent of Islam. And whomsoever of us you cause to die, make him die as a believer. O Allah, deprive us not of his reward and put us not to trial after him."[1]

1676. Abu Ibrahim al-Ash-hahi رحمه الله narrated from his father this hadith concluding at 'and the females among us.'

The version of Abu Dawud has:

".....cause him to live as a believer and make him die as an adherent of Islam." It concludes with the words: 'and do not cause us to stray after him.'[2]

PROPHET'S صلى الله عليه وسلم PRAYER FOR A DEAD PERSON

(١٦٧٧) وَعَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رَجُلٍ مِّنَ الْمُسْلِمِيْنَ فَسَمِعْتُهٗ يَقُوْلُ اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جَوَارِكَ فَقِهٖ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ (رواه ابوداؤد و ابن ماجة)

1677. Sayyiduna Wathilah ibn Asqa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم led them in a funeral *salah (prayer)* over a Muslim man. He heard him pray:

اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جَوَارِكَ فَقِهٖ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْلَهٗ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

"O Allah so-and-so son of so-and-so is in your protection and safe-keeping. So

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[1] Tirmidhi # 1024, Ibn majah # 1498, Musnad Ahmad 2-368.

[2] Abu Dawud # 3201, Tirmidhi # 1986.

guard him from the trial in the grave and punishment in hell. You are who reimburses and you are the true. O Allah, do forgive him and have mercy on him. Surely, you are the forgiving the Merciful."[1]

COMMENTARY: Mulla Ali Qari رحمه الله has suggested many meaning of the word (حبل). He concludes with what he says to be the best meaning: 'He was attached to the Qur'an and had grasped it firmly. Hence (حبل) refer to the Quran as in he Qural itself:

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعاً

{And hold you fast, all of you together, to the cord (Quran) of Allah....} (3:103)

The word (جرار) mean protection. So, this sentence implies: 'He had grasped the Quran firmly which is an assurance of protection, peace, faith, Islam and awareness, and means to them.'

DO NOT RECALL BAD THINGS OF THE DEAD

(١٦٧٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُذْكُرُوْا مَحَاسِنَ مَوْتَا كُمْ وَكُفُّوْا عَنْ مُسَاوِيْهِمْ۔ (رواه ابوداؤد و الترمذی)

1678. Sayyiduna Ibn Umar رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Recall the good attributes of your dead people but abstain from referring to their bad side."[2]

COMMENTARY: When pious work and goodness of anyone who is dead are recalled, Allah's mercy descends.

The command to mention their good qualities is of the nature of *mustahab (desirable)* while the command to abstain from remembering their weak side is of the kind of *wajib (obligatory)*. Hujjatul Islam has written that backbiting the dead is worse than backbiting the living. The *ulama (Scholars)* say that for one who gives bath to the dead, person, it is *mustahab (desirable)* to tell the people of any good sign he sees in the dead, like bright face, sweet smell, etc. But, he must not disclose to anyone any defect or deformation he sees in him, for that is haraam (forbidden).

IMAM'S PLACE IN THE FUNERAL SALAH (PRAYER)

(١٦٧٩) وَعَنْ نَافِعٍ اَبِيْ غَالِبٍ قَالَ صَلَّيْتُ مَعَ اَنَسِ بْنِ مَالِكٍ عَلَى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهٖ ثُمَّ جَاءُوْا بِجَنَازَةِ امْرَأَةٍ مِنْ قُرَيْشٍ فَقَالُوْا يَا اَبَاحَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالَ وَسْطِ السَّرِيْرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ هٰكَذَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْجَنَازَةِ مَقَامَكَ مِنْهَا وَمِنَ الرَّجُلِ مَقَامَكَ مِنْهُ قَالَ نَعَمْ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ نَحْوَهٗ مَعَ زِيَادَةٍ فَقَامَ عِنْدَ عَجِيْزَةِ الْمَرْأَةِ۔

1679. Sayyiduna Nafi Abu Ghalib رحمه الله narrated that he offered the funeral *salah (prayer)* of a man with (Sayyiduna) Anas ibn Maalik رضی الله عنه. (The m an was Abdullah ibn Umar رضی الله عنه. He stood opposite his head. Then they came with the funeral of a Qurayshi woman and requested, 'Abu Hamzah, do offer her funeral *salah (prayer)*." He stood opposite to the centre of the bier. Al-ala ibn Ziyad asked

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[1] Abu Dawud # 3202, Ibn Majah # 1499.

[2] Abu Dawud # 4900, Tirmidhi # 1019.

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him, "Did you see Allah's Messenger صلى الله عليه وسلم stand at the place as you did against the bier for the woman, and at the place as you did against bier for the man?" He said, "Yes!"
According to the version in Abu Dawud the addition is; 'He stood against the hips of the woman."[1]

COMMENTARY: The question where the imam must stand while leading the funeral *salah (prayer)* has been discussed threadbare in section I (hadith # 1657). The difference of opinion and the verdicts of the imam have been mentioned in the commentary there.
Sayyiduna Nafi's رحمه الله kunyah was Abu Ghalib and of Sayyiduna Anas رضى الله عنه Abu Hamzah.

SECTION III اَلْفَصْلُ الثَّالِثُ

ABOUT STAND UP ON SEEING THE FUNERAL

(١٦٨٠) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ لَيْلٰى قَالَ كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ فَمُرَّ عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَقِيْلَ لَهُمَا اِنَّهَا مِنْ اَهْلِ الْاَرْضِ اَيْ مِنْ اَهْلِ الذِّمَّةِ فَقَالَا اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهٖ جَنَازَةٌ فَقَامَ فَقِيْلَ لَهٗ اِنَّهَا جَنَازَةُ يَهُوْدِيٍّ فَقَالَ اَلَيْسَتْ نَفْسًا (متفق عليه)

1680. Sayyiduna Abdur Rahman ibn Abu Layla رحمه الله narrated that (Sayyiduna) Sahl ibn Hunayf رحمه الله and (Sayyiduna) Qays ibn Sa'd رضى الله عنه were sitting (somewhere) in Qadsiyah. A funeral passed by them and they stood up. They were told, "He was one of the ahlulard (resident of the land) or dhimmi and he cited Allah's Messenger's صلى الله عليه وسلم standing when a bier come along. When he was told that it belonged to a Jew the Prophet صلى الله عليه وسلم asked them, "Is that not a soul?" [2]

COMMENTARY: Qadsiyah is fifteen leagues from Kufah.
The dhimmis are called ahlulard either because they belonged to the lower strata in society or because the Muslim had allotted to them land for cultivation against kharaj.
The Prophet صلى الله عليه وسلم had asked if that was not a soul, meaning, "Should we not take a lesson? Does one not feel fearful on seeing a funeral?"
Perhaps both these *sahabah (companions)* رضى الله عنهم had not known that the command to stand on seeing a funeral was abrogated. (see hadith # 1650 and 1682)

PROPHET'S صلى الله عليه وسلم PRACTICE & ITS ABROGATION

(١٦٨١) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَبِعَ جَنَازَةً لَّمْ يَقْعُدْ حَتّٰى تُوْضَعَ فِي اللَّحْدِ فَعَرَضَ لَهٗ حِبْرٌ مِنَ الْيَهُوْدِ فَقَالَ لَهٗ اِنَّا هٰكَذَا نَصْنَعُ يَا مُحَمَّدُ قَالَ فَجَلَسَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ خَالِفُوْهُمْ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَبِشْرُ بْنُ رَافِعٍ الرَّاوِيْ لَيْسَ بِالْقَوِيِّ۔

1681. Sayyiduna Ubadah ibn Samit رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم walked behind a funeral and did not sit down till the corpse was lowered in the

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[1] Abu Dawud # 3194, Tirmidhi # 1034, Ibn majah # 1494.
[2] Bukhari # 1312, Muslim # 81-961.

grave. Once, a Jew scholar was presented to him and he said, "This is how we do it, O Muhammad." So, Allah's Messenger صلى الله عليه وسلم sat down and said, "Be different from them."[1]
Tirmidhi classifies it as a weak tradition and questions the standing of a sub narrator Bishr ibn Rafi.'

DO NOT STAND UP

(١٦٨٢) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَنَا بِالْقِيَامِ فِي الْجَنَازَةِ ثُمَّ جَلَسَ بَعْدُ ذٰلِكَ وَاَمَرَنَا بِالْجُلُوْسِ (رواه احمد)

1682. Sayyiduna Ail رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to command them to stand up on seeing a funeral. Later, however, he sat and commanded them to remain seated.[2]

COMMENTARY: It is obvious from this hadith that the first command to stand up on seeing a funeral is rescinded. On lookers may not now stand up for a funeral.

(١٦٨٣) وَعَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ قَالَ اِنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ فَقَالَ الْحَسَنُ اَلَيْسَ قَدْ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِجَنَازَةِ يَهُوْدِيٍّ قَالَ نَعَمْ ثُمَّ جَلَسَ (رواه النسائى)

1683. Sayyiduna Muhammad ibn Sirin رحمه الله narrated that a funeral passed by Sayyiduna Hasan ibn Ali رضى الله عنه and Sayyiduna Ibn Abbas رضى الله عنه. Hasan رضى الله عنه stood up but not Ibn Abbas رضى الله عنه. So, Hasan رضى الله عنه asked, "Had not Allah's Messenger صلى الله عليه وسلم stood up for the funeral of a Jew?" He said, "Yes, but after that he (always) remained seated."[3]

COMMENTARY: Sayyiduna Ibn Abbas رضى الله عنه enlightened Sayyiduna Hasan رضى الله عنه that the practice of standing up for the funeral was withdrawn by the Prophet صلى الله عليه وسلم.
The *ulama (Scholars)* say that perhaps Sayyiduna Hasan رضى الله عنه had not learnt of the Prophet's صلى الله عليه وسلم command to remain seated.

WHY HAD THE PROPHET صلى الله عليه وسلم STOOD FOR THE JEW'S FUNERAL

(١٦٨٤) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ اَنَّ الْحَسَنَ بْنَ عَلِيٍّ كَانَ جَالِسًا فَمُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَامَ النَّاسُ حَتّٰى جَاوَزَتِ الْجَنَازَةُ فَقَالَ الْحَسَنُ اِنَّمَا مُرَّ بِجَنَازَةِ يَهُوْدِيٍّ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى طَرِيْقِهَا جَالِسًا وَكَرِهَ اَنْ تَعْلُوَ رَأْسَهُ جَنَازَةُ يَهُوْدِيٍّ فَقَامَ (رواه النسائى)

1684. Sayyiduna Ja'far ibn Muhammad رحمه الله (who was Ja'far Sadiq) narrated on the authority of his father (Muhammad Baqir) رحمه الله that Hasan ibn Ali رضى الله عنه was sitting (somewhere) when a funeral was carried past him. The people (around)

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[1] Abu Dawud # 3176, Tirmidhi # 1020, Ibn Majah # 1545.
[2] Musnad Ahmad 1-82.
[3] Nasa'i # 1924.

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stood up till it had passed them (Sayyiduna) Hasan رضی اللہ عنہ said to them, "In fact, when a Jew's funeral was being carried, Allah's Messenger صلی اللہ علیہ وسلم was sitting along its route and he did not like that a Jew's bier should be higher than his head, so he stood up."[1]

COMMENTARY: The hadith (# 1683) preceding this concerned an early period of time and this hadith is of a later time when Sayyiduna Hasan رضی اللہ عنہ had learnt of the abrogation of the practice to stand up for the funeral.

There are many reasons apart from the one suggested in this hadith for standing on observing a funeral; for fear and taking warning, to honour the angels accompanying a funeral, and so on.

Shaykh Abdul Haq Muhaddith Dahlawi رحمہ اللہ has said that this hadith is manqata (cut off) because Imam Baqi رحمہ اللہ had not found the times of Sayyiduna Hasan رضی اللہ عنہ.

(١٦٨٥) وَعَنْ اَبِيْ مُوْسٰى اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا مَرَّتْ بِكَ جَنَازَةُ يَهُوْدِيٍّ اَوْنَصْرَانِيٍّ اَوْمُسْلِمٍ فَقُوْمُوْا لَهَا فَلَسْتُمْ لَهَا تَقُوْمُوْنَ اِنَّمَا تَقُوْمُوْنَ لِمَنْ مَّعَهَا مِنَ الْمَلَائِكَةِ (رواه احمد)

1685. Sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Stand up for the coffin of a Jew, a Christian or a Muslim as it passes you. You will not be standing for it, but you will only stand for the angels who accompany it."[2]

COMMENTARY: As stated previously, there could be many reasons for standing on seeing the funeral. Moreover, this command to stand is withdrawn.

(١٦٨٦) وَعَنْ اَنَسٍ اَنَّ جَنَازَةً مَرَّتْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ فَقِيْلَ اِنَّهَا جَنَازَةُ يَهُوْدِيٍّ فَقَالَ اِنَّمَا قُمْتُ لِلْمَلَائِكَةِ (رواه النسائى)

1686. Sayyiduna Anas رضی اللہ عنہ narrated that a funeral (passed by Allah's Messenger صلی اللہ علیہ وسلم so he stood up. He was told that the funeral was of a Jew and he said, "I stood up only for the angels."[3]

THREE ROWS NECESSARY FOR THE FUNERAL SALAH (PRAYER)

(١٦٨٧) وَعَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مُسْلِمٍ يَمُوْتُ فَيُصَلِّيْ عَلَيْهِ ثَلَاثَةُ صُفُوْفٍ مِنَ الْمُسْلِمِيْنَ اِلَّا اَوْجَبَ فَكَانَ مَالِكٌ اِذَا اسْتَقَلَّ اَهْلُ الْجَنَازَةِ جَزَّاهُمْ ثَلَاثَةَ صُفُوْفٍ لِهٰذَا الْحَدِيْثِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ كَانَ مَالِكُ ابْنُ هُبَيْرَةَ اِذَا صَلّٰى عَلٰى جَنَازَةٍ فَتَقَالَّ النَّاسُ عَلَيْهَا جَزَّاهُمْ ثَلَاثَةَ اَجْزَاءٍ ثُمَّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيْهِ ثَلَاثَةُ صُفُوْفٍ اَوْجَبَ وَرَوَى ابْنُ مَاجَةَ نَحْوَهٗ۔ (رواه الترمذى)

1687. Sayyiduna Maalik ibn Hubayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "when a Muslim dies and three rows of Muslims offer

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[1] Nasa'i # 1927.

[2] Musnad Ahmad 4-391.

[3] Nasa'i 1028.

***salah (prayer)* over him, he is assured of admittance (to paradise)." Hence, when Maalik رضی اللہ عنہ considered those who had accompanied the funeral to be few, he divided them into three rows in the light of this hadith.**

The version in Tirmidhi is:

Marthad ibn Abdullah رحمہ اللہ narrated that when Maalik ibn Hubayrah رضی اللہ عنہ led a funeral *salah (prayer)* and there were few people, he arranged them into three rows. He said that Allah's Messenger صلی اللہ علیہ وسلم had said, "He over whom three rows (of Muslims) offer the funeral *salah (prayer)*, is assured (of paradise)."[1]

COMMENTARY: It is very clear that we must believe firmly that nothing is *wajib (expedient)* or binding on Allah. This hadith says that it is *wajib (expedient)* on Allah or the man is assured of admittance to paradise. This is according to Allah's promise and His favour. His promise is never defaulted and He makes it binding on Himself without any compulsion.

In a funeral *salah (prayer)*, the most excellent row is the last one as against the regular *salah (prayer)* in which the front rows are the most excellent.

The *ulama (Scholars)* say that after the funeral *salah (prayer)*, prayers should not be made for the dead person because that might suggest an extension of the funeral *salah (prayer)*.

THE PROPHET'S PRAYER IN THE FUNERAL *SALAH (PRAYER)*

(١٦٨٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا اِلَى الْاِسْلَامِ وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْلَهٗ (رواہ ابوداؤد)

1688. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم prayed during the funeral *salah (prayer)*:

اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا اِلَى الْاِسْلَامِ وَاَنْتَ قَبَضْتَ رُوْحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْلَهٗ

"O Allah, you are its Lord. You created it. You guided it to Islam and you have taken its soul. You are more aware of its secrets and its apparent (conduct). We have come as intercessors, so do forgive him."[2]

ABU HURAYRAH'S رضی اللہ عنہ PRAYER OVER A CHILD

(١٦٨٩) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ قَالَ صَلَّيْتُ وَرَآءَ اَبِيْ هُرَيْرَةَ عَلٰى صَبِيٍّ لَمْ يَعْمَلْ خَطِيْئَةً قَطُّ فَسَمِعْتُهٗ يَقُوْلُ اَللّٰهُمَّ اَعِذْهُ مِنْ عَذَابِ الْقَبْرِ (رواہ مالك)

1689. Sayyiduna Sa'eed ibn al Musayyab رحمہ اللہ narrated that he offered *salah (prayer)* over a child, who had never done any wrong, behind (Sayyiduna) Abu Hurayrah رضی اللہ عنہ. He heard him pray, "O Allah, protect him from the punishment in the grave."[3]

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[1] Abu Dawud # 3166, Tirmidhi # 1028, Ibn Majah # 1490.

[2] Abu Dawud # 3200, Musnad Ahmad 2-458.

[3] Muwatta Maalik # 18(Jana'iz).

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COMMENTARY: This prayer does not mean chastisement and questioning in the grave. Rather, it is a plea to Allah to save the child from sorrow and terror in the grave and the squeezing which will afflict everyone minor or adult.

WILL CHILDREN BE QUESTIONED: Though the *ulama (Scholars)* differ on this question, the correct thing is that children will not be subjected to reckoning. It is against the principles of Shri'ah that a non-responsible person should be punished.

PRAYER OVER A CHILD

(١٦٩٠) وَعَنِ الْبُخَارِيِّ تَعْلِيقًا قَالَ يَقْرَأُ الْحَسَنُ عَلَى الطِّفْلِ فَاتِحَةَ الْكِتَابِ وَيَقُوْلُ اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّفَرَطًا وَذُخْرًا وَّاَجْرًا۔

1690. Imam Bukhari رحمه الله has reported as part of caption of a chapter that رحمه الله when he offered *salah (prayer)* over a child, Hasan Busri رحمه الله recited (after the first *takbir*) surah al-Fatihah and prayed:

اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَّفَرَطًا وَذُخْرًا وَّاَجْرًا

"O Allah let him be for us a forerunner, an augury, a store and a reward."[1]

COMMENTARY: The prayer means 'let this child be a means to our advantage, goodness and profit on the day of resurrection, so that it intercedes for us before our Lord!

NO FUNERAL *SALAH (PRAYER)* OVER INFANT

(١٦٩١) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطِّفْلُ لَا يُصَلّٰى عَلَيْهِ وَلَا يَرِثُ وَلَا يُوْرَثُ حَتّٰى يَسْتَهِلَّ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ اِلَّا اَنَّهُ لَمْ يَذْكُرْ وَلَا يُوْرَثُ۔

1691. Sayyiduna Jabir رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, "Funeral *salah (prayer)* should not be offered over an infant who has uttered no sound (or cried at the time of birth), neither does he inheritance)." (meaning that he leaves on inheritance)(He is one on whom no sign of life is apparent,)[2]
Ibn Majah does not mention 'nor is he inherited.'

IMAM SHOULD NOT STAND ON A RAISED PLACE

(١٦٩٢) وَعَنْ اَبِيْ مَسْعُوْدِ الْاَنْصَارِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّقُوْمَ الْاِمَامُ فَوْقَ شَيْءٍ وَّالنَّاسُ خَلْفَهٗ يَعْنِيْ اَسْفَلَ مِنْهُ۔ رَوَاهُ الدَّارُقُطْنِيُّ فِي الْمُجْتَبٰى فِيْ كِتَابِ الْجَنَائِزِ۔

1692. Sayyiduna Abu Mas'ud Ansari رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that the imam should stand above something and the people behind him, meaning on a level lower than him.[3]

COMMENTARY: In the funeral *salah (prayer)*, it is disallowed that the imam should stand on a raised place and his followers on a lower level. This means that the converse would be more disallowed; the imam lower than his followers. This applies to every *salah (prayer)*,

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[1] Bukhari chapter heading: recitation of al-Fatihah, Book of Funerals.

[2] Tirmidhi # 1049, Ibn Majah # 1508.

[3] Abu Dawud # 597, Daraqutni # I nth chapter Prophet صلى الله عليه وسلم forbade the imam standing on a raised place (above followers).

not merely the funeral *salah (prayer)*. This is why the words of hadith do not specify the *salah (prayer)*, but the compiler of Mishkat presumed this hadith to pertain to the funeral *salah (prayer)* so put it down in this chapter, so it is clear that this hadith belongs here too. Moreover, people may have been doing this thing. Hence, they were forbidden to do this.

CHAPTER - VI

BURYING THE DEAD

بَابُ دَفْنِ الْمَيِّتِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

MUSTAHAB (DESIRABLE) TO BUILD GRAVE WITH NICHE

(١٦٩٣) عَنْ عَامِرِ بْنِ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ اَنَّ سَعْدَ بْنَ اَبِيْ وَقَّاصٍ قَالَ فِيْ مَرَضِهِ الَّذِيْ هَلَكَ فِيْهِ الْحَدُوْا لِيْ لَحْداً وَانْصِبُوْا عَلَيَّ اللَّبِنَ نَصْبًا كَمَا صُنِعَ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

1693. Sayyiduna Aamir ibn Sa'd ibn Abu Waqqas رحمہ اللہ narrated that (Sayyiduna) Sa'd ibn Abu Waqqas رضی اللہ عنہ Said, during his illness that led to his death, "Make for me a lahd (lateral niche) in my grave and place over me unbaked bricks as was done for Allah's Messenger صلی اللہ علیہ وسلم."[1]

COMMENTARY: Lahd is the riche within the grave oriented to the qiblah in which the corpse is lowered. It is *mustahab (desirable)* to make this kind of grave.

Ibn Hammam, however, said that it is *sunnah (Practice of Holy Prophet صلی اللہ علیہ وسلم)* unless one cannot do it, like the soil might be soft.

Sayyiduna Sa'd رضی اللہ عنہ instructed that unbaked bricks must be placed over him, meaning the grave should be covered with them.

The *ulama (Scholars)* say that the Prophet's صلی اللہ علیہ وسلم grave's lahd was covered with nine bricks.

PLACING CLOTH IN THE GRAVE

(١٦٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جُعِلَ فِيْ قَبْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَطِيْفَةٌ حَمْرَآءُ (رواه مسلم)

1694. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a piece of red cloth was put in the grave of Allah's Messenger صلی اللہ علیہ وسلم.[2]

COMMENTARY: Sha'ran رضی اللہ عنہ (شعران) was a servant of the Prophet صلی اللہ علیہ وسلم. He had placed this red cloth in the Prophet's صلی اللہ علیہ وسلم grave on his own without asking permission of the *sahabah (companions)* رضی اللہ عنہم. He explained his doing that he did not like anyone else to make use of a sheet of cloth that the Prophet صلی اللہ علیہ وسلم had used.[3]

Some *ulama (Scholars)* hold that placing a cloth or anything like it in a grave was exclusive to the Prophet صلی اللہ علیہ وسلم (and no one else is allowed it). The *sahabah (companions)* رضی اللہ عنہم were not agreeable to the cloth being placed in the Prophet's صلی اللہ علیہ وسلم grave. Sayyiduna Ali رضی اللہ عنہ and Sayyiduna Abbas رضی اللہ عنہ reprimanded Sha'ran رضی اللہ عنہ for doing it. Rather, Ibn Abdul Bar رحمہ اللہ has written in Isti''ab that the piece of red cloth was removed from the grave before it was closed.

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[1] Muslim # 90.966, Nasa'i # 2007, Ibn Majah # 1556.

[2] Muslim # 91-967, Tirmidhi # 1048, Nasa'i # 2012, Musnad Ahmad 1-355.

[3] Ibn Kathir gives the name a shaqran. See life of Prophet صلی اللہ علیہ وسلم (P 722) Darul Isha'at, Karachi.

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The *ulama (Scholars)* hold that it is *makruh (unbecoming)* to place a piece of cloth it is *makruh (unbecoming)* to place a piece of cloth in the grave because it is a waste of money.

LIKE CAMEL'S HUMP

(١٦٩٥) وَعَنْ سُفْيَانَ التَّمَّارِ اَنَّهٗ رَاٰى قَبْرَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسَنَّمًا (رواه البخارى)

1695. Sayyiduna Sufyan al-Tammar رضى الله عنه narrated that he saw the grave of the Prophet صلى الله عليه وسلم humped (like camel's hump). [1]

COMMENTARY: Imam Maalik رحمه الله Imam Ahmad رحمه الله and Imam Abu Hanifah رحمه الله go by this hadith. They say that it is *mustahab (desirable)* to have the grave humped. Imam Shafi'I رحمه الله said that the grave should be levelled with the surface.

GRAVE SHOULD NOT BE RAISED

(١٦٩٦) وَعَنْ اَبِي الْهَيَّاجِ الْاَسَدِيِّ قَالَ قَالَ لِيْ عَلِيٌّ اَلَا اَبْعَثُكَ عَلٰى مَا بَعَثَنِيْ عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ لَّا تَدَعَ تِمْثَالًا اِلَّا طَمَسْتَهٗ وَلَا قَبْرًا مُشْرِفًا اِلَّا سَوَّيْتَهٗ (رواه مسلم)

1696. Sayyiduna Abu Al-Hayyaj Al-Asadi رحمه الله said that (Sayyiduna) Ali رضى الله عنه said to him, "Indeed, I send you to accomplish what Allah's Messenger صلى الله عليه وسلم had sent me to do. Do not leave a picture without obliterating it, and a raised grave without levelling it." [2]

COMMENTARY: The *ulama (Scholars)* say that it is forbidden to keep a picture and *wajib (expedient)* to erase it. It is disallowed to sit before it. If a grave is very high then it must be levelled to near the surface of the ground, leaving only its indication which is about a span because only this much is mansun, or *mustahab (desirable)*. More than that is *makruh (unbecoming)*. If a grave is more than one span high then it is *mustahab (desirable)* to demolish the portion above one span.

FORBIDDEN THINGS

(١٦٩٧) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّجَصَّصَ الْقَبْرُ وَاَنْ يُّبْنٰى عَلَيْهِ وَاَنْ يُّقْعَدَ عَلَيْهِ (رواه مسلم)

1697. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that graves should be plastered with cement, that a structure should be built over it and that anyone should sit on it. [3]

COMMENTARY: The disallowance to plaster the graves is of the kind of *makruh (unbecoming)* whatever way it is done.

It is not proper to erect any kind of a structure over a grave, like a dome, etc. If it is raised then it must be demolished, this being *wajib (expedient)* even if it is a mosque. Erecting a structure on a grave is forbidden whether it is built with stones and bricks, or a mere canopy is raised. This is disallowed because it resembles the infidels who put up a shade over graves for ten days.

Sitting on graves is disallowed because it belittles a believer and stains his honour and

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[1] Bukhari # 1390.

[2] Muslim # 93-969, Abu Dawud # 3218, Tirmidhi # 1051, Musnad Ahmad 1-96.

[3] Muslim # 94-970, Tirmidhi # 1054, Nasa'i # 2027, Ibn Majah # 1562, Musnad Ahmad 6-299.

nobility. Sitting on graves degrades the grave dweller.
Some people say that it is not allowed to sit on graves if anyone sit to express sorrow and grief and continues to sit because some people abandon the world and retreat to a grave of their well wisher or relative.

SOME RULES ABOUT GRAVES

(١٦٩٨) وَعَنْ اَبِيْ مَرْثَدِنِ الْغَنَوِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوْا عَلَى الْقُبُوْرِ وَلَا تُصَلُّوْا اِلَيْهَا۔ (رواه مسلم)

1698. Sayyiduna Abu Marthad al-Ghanawi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not sit on graves and do not offer *salah (prayer)* facing them."[1]

COMMENTARY: Ibn Hammam said that it is *makruh (unbecoming)* to sit on graves and to walk over them. However, it is becomes necessary to step on graves in order to be able to dig a grave or Cary a bier up to it or bury a dead, then one may walk on them.
It is *mustahab (desirable)* to walk bare fasted in a graveyard but *makruh (unbecoming)* to sleep near a grave or to sleep by reclining on it. It is extremely disliked to relieve oneself near graves. Besides everything is *makruh (unbecoming)* at a graveyard that is not established by *sunnah (Practice of Holy Prophet صلی اللہ علیہ وسلم)*. The only thing know from *sunnah (Practice of Holy Prophet صلی اللہ علیہ وسلم)* is to go to the graves and make supplication while standing there. The Prophet صلی اللہ علیہ وسلم visited the graveyard Jannatul Baqi and said there;

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ وَ اَسْأَلُ اللّٰهَ لِيْ وَلَكُمُ الْعَافِيَةَ

'Peace be on you, O you t he believing people! And, we – if Allah wills – shall meet you. I pray to Allah, for safety for myself and for you."

This should not cause anyone to doubt that the Quran cannot be recited there because recitation of the Quran is part of supplication. So, it is not *makruh (unbecoming)* to recite the Quran at the graveyard.
The *ulama (Scholars)* say that if anyone offers *salah (prayer)* in the direction of a grave intending thereby to respect the grave or honour its dweller then it is clearly an act of disbelief. Even if he has no such intention in offering *salah (prayer)* in the direction of a grave, it is *makruh tahrimi (disapproved to forbidden)*. It is same if a bier is placed in front of one who offer *salah (prayer)*. Rather, the dislike in this case is more accentuated.
No one may have a grave or a bier in front of him when he offers a *salah (prayer)*.

(١٦٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّجْلِسَ اَحَدُكُمْ عَلٰى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهٗ فَتَخْلُصَ اِلٰى جِلْدِهٖ خَيْرٌ لَّهٗ مِنْ اَنْ يَّجْلِسَ عَلٰى قَبْرٍ (رواه مسلم)

1699. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That one of you should sit on burning coals and scorch his clothing and warm his skin is better than that he should sit on a grave."[2]

COMMENTARY: Live coals will not cause as much harm as sitting on graves would.

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[1] Muslim # 97-972, Abu Dawud # 3229, Tirmidhi # 1052, Nasa'i # 760.
[2] Muslim # 96-971, Abu Dawud # 3228, Nasai # 2044, Ibn Majah # 1566.

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SECTION II اَلْفَصْلُ الثَّانِي

SPLIT GRAVE TOO

(١٧٠٠) وَعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ كَانَ بِالْمَدِيْنَةِ رَجُلَانِ اَحَدُهُمَا يَلْحَدُ وَالْاٰخَرُ لَا يَلْحَدُ فَقَالُوْا اَيُّهُمَا جَاءَ اَوَّلًا عَمِلَ عَمَلَهُ فَجَآءَ الَّذِيْ يَلْحَدُ فَلَحَدَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه فى شرح السنة)

1700. Sayyiduna Urwah ibn Zubayr narrated that there were in Madinah two men, one of whom dug graves with niches and the other did not dig riches (in graves but dug split graves). So, the *sahabah (companions)* رضی اللہ عنہم decided that whichever of them came first would carry out work that he had been doing. So, he who made riches come and dug (the grave with) a riche for Allah's Messenger صلی اللہ علیہ وسلم. [1]

COMMENTARY: Sayyiduna Abu Ubaydah ibn al-Jarrah رضی اللہ عنہ was a great sahabi. He was one of the ten who were given glad tidings of paradise by the Prophet صلی اللہ علیہ وسلم. He used to dig split graves and though the riche was better, the split was permitted too. Sayyiduna Abu Tahah رضی اللہ عنہ Ansari used to make niche in the grave he dug.

EXCELLENCE OF NICHE IN THE GRAVE

(١٧٠١-١٧٠٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ۔

1701. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "The lahd (niche) is for us and shaqq (split) is for others than us." [2]

1702. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated it too. [3]

COMMENTARY: The *ulama (Scholars)* give several meanings of this hadith. The most correct is that the grave with the lateral niche is for the Prophets. علیہ السلام The grave with split or excavation in the middle is for other than the Prophet صلی اللہ علیہ وسلم.

WIDE, DEEP & BEAUTIFUL GRAVES

(١٧٠٣) وَعَنْ هِشَامِ بْنِ عَامِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ اُحُدٍ احْفِرُوْا وَاَوْسِعُوْا وَاَعْمِقُوْا وَاَحْسِنُوْا وَادْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِيْ قَبْرٍ وَّاحِدٍ وَقَدِّمُوْا اَكْثَرَهُمْ قُرْاٰنًا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَرَوَى ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ وَاَحْسِنُوْا۔

1703. Sayyiduna Hisham ibn Aamir رضی اللہ عنہ narrated that on the day of *Uhud*, the Prophet صلی اللہ علیہ وسلم said, "Dig (graves) and make them spacious, deep and beautiful. And, bury two or three together in one grave. Put him first who knew the Quran most of others." [4]

COMMENTARY: To dig a grave deep is *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)*. The corpse is safe in a deep grave from animals. It should be so deep that if a man stand inside

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[1] Baygawi in Sharh us *Sunnah* # 1510.

[2] Abu Dawud # 3208, Tirmidhi # 1045, Nasa'I # 2009, Ibn Majah # 1554.

[3] Ibn Majah # 1555, Musnad Ahmad 4-357.

[4] Abu Dawud # 321, Tirmidhi # 1713.

and raises aloft his hands, the tip of his fingers would touch the edge of the grave.
It is allowed to bury two or three men in a grave at times of necessity but when there is no compulsion, it is not allowed.
A practicing scholar is honoured in this world. So, he is honoured too after death by putting the most learned in the Quran in the front (towards the qiblah) in the grave when more than one are buried inside.

ONE FUNERAL *SALAH (PRAYER)* FOR MORE THEN ONE DEAD PERSON

It is allowed to offer a single funeral *salah (prayer)* over more than one dead person when more than one funeral are brought together. But, it is also allowed to offer a separate funeral *salah (prayer)* for each of them. The biers may be placed one behind the other towards the qiblah, or in a straight line lengthwise. The imam, in the latter case, must stand against the most superior of them.

SHIFTING THE DEAD TO ANOTHER PLACE

(١٧٠٤) وَعَنْ جَابِرٍ قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ جَاءَتْ عَمَّتِيْ بِأَبِيْ لِتَدْفِنَهُ فِيْ مَقَابِرِنَا فَنَادَى مُنَادِيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُدُّوا الْقَتْلٰى إِلٰى مَضَاجِعِهِمْ۔ رَوَاهُ أَحْمَدُ وَ التِّرْمِذِيُّ وَ أَبُوْدَاوٗدَ وَ النَّسَائِيُّ وَالدَّارِمِيُّ وَ لَفْظُهٗ لِلتِّرْمِذِيِّ۔

1704. Sayyiduna Jabir رضی اللہ عنہ narrated that on the day of *Uhud* his paternal aunt brought his father (her brother) to bury him in their graveyard. However, a crier from Allah's Messenger صلی اللہ علیہ وسلم called out, "Return the martyrs to the places where they fell (in martyrdom)."[1]

COMMENTARY: The father of Sayyiduna Jabir رضی اللہ عنہ was among the martyrs of the Battle of *Uhud*. His paternal aunt took her brother to the Baqir graveyard for burial However, the Prophet's صلی اللہ علیہ وسلم message was conveyed to her that the martyrs were to buried where they had died.
The ruling is deduced by some scholars that a person must be buried in the city in which he dies. His body must not be shifted to another city.
The correct thing is that this hadith concerns the martyrs. Moreover, once a body is buried then it must not be taken out to move to another city without a valid reason. If there is a sound reason then the body may be moved to another place.
Ibn Hammam رحمہ اللہ said that before burial and preparation of the grave, there is no harm in moving the body to up to two leagues because graveyards can be at such distances. But, it is *mustahab (desirable)* to bury distances. But, it is *mustahab (desirable)* to bury the body in the same city where the person had died. The brother of Sayyidah Ayshah رضی اللہ عنہ, Abdur Rahman ibn Abu Bakr رضی اللہ عنہ died away from Makkah at the distance of one manzil. The people brought him to Makkah and buried him. When she visited his grave later, she said, "If I was there when you died, I would not have brought you here but buried you where you had died."

RE-DIGGING AFTER BURIAL

It is not allowed to dig a grave after burying the dead and closing the grave (for any reason

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[1] Abu Dawud # 3165, Tirmidhi # 1717, Nasa'i # 2004, Ibn Majah # 1516, Darimi # 45, Musnad Ahmad 3-297.

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whatsoever), even if only a little time has elapsed after burial, or if very much time has passed. However, it is allowed if there is a valid, sound reason, like the land of burial was usurped from someone, or someone having exercised his right has transferred the land to his name, and demands that the grave must be evacuated.

The *ulama (Scholars)* write that otherwise many *sahaba*h are buried in cities of the infidels. They have not been moved from their graves.

The owner of the land where the grave lies has a right to level his land and use it for cultivation. Another reason for re-digging a grave is that someone may have left his property of any kind in the grave. He may dig it and recover his belonging.

Ibn Hammam رحمه الله said that if a woman's son dies somewhere and is buried there, it is not allowed to move his body his native land where the mother resides even if she becomes restless for him. Some later day *ulama (Scholars)* have allowed the transfer of the body in this case, but their ruling is not valid the compiler of the Hidayah has written in one of his other books, "If anyone dies in an alien city, it is *makruh (unbecoming)* to move his body because it is a meaningless and useless exercise. It is a waste of time, too. Also, it causes a delay in burying the dead.

Moreover, the *ulama (Scholars)* have given a unanimous verdict that even if a body is buried without offering the funeral *salah (prayer)*, it is not allowed to bring it out of its grave.

No one should be buried in the house where he used to reside. This is the privilege only of the Prophet صلى الله عليه وسلم. It is not permitted to anyone else to do so.

LOWERING THE BODY IN THE GRAVE

(١٧٠٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سُلَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قِبَلِ رَأْسِهٖ۔ (رواه الشافعی)

1705. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was lowered into the grave from the side of his head. [1]

COMMENTARY: Imam Shafi'I رحمه الله has followed this hadith and his prescribed that the corpse must be lowered into the grave head first.

The Hanafi place the corpse by the side of the grave towards the qiblah and pick it up and lower it into the grave. This is how the Prophet صلى الله عليه وسلم used to do as clear from the next hadith.

As for this hadith, the room of the Prophet صلى الله عليه وسلم was not very spacious and the side of the grave was along the wall of the room.

Moreover, another hadith (in Abu Dawud) contradicts this hadith saying that the Prophet صلى الله عليه وسلم was lowered from the side of the qiblah. (Ibn Majah too has transmitted a similar hadith).

In the light of the contradiction, both these traditions are dropped.

(١٧٠٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ قَبْرًا لَيْلًا فَاُسْرِجَ لَهٗ بِسِرَاجٍ فَاَخَذَ مِنْ قِبَلِ الْقِبْلَةِ وَقَالَ رَحِمَكَ اللّٰهُ اِنْ كُنْتَ لَاَوَّاهًا تَلَّاءً لِّلْقُرْاٰنِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِيْ شَرْحِ السُّنَّةِ اِسْنَادُهٗ ضَعِيْفٌ۔

1706. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم entered a grave (to lower a corpse) in the night. A lamp was lit for him and he faced the qiblah, (He lowered the corpse and) he said, "May Allah have mercy on you. You

[1] Bayhaqi in sunan, Shafi'I in Musnad p 360.

wept much (for fear of Allah) and you recited the Quran very often. (Because of these two things you deserve mercy of Allah.)"[1]

COMMENTARY: Tirmidhi rates this hadith as hasan sahih. Jabir رضی اللہ عنہ and Yazid ibn Thabit رضی اللہ عنہ also narrated ahadith in this chapter.

This hadith asserts that it is not *makruh (unbecoming)* to bury the dead in the night as some *ulama (Scholars)* say. The Hanafis follow this hadith and lower the body from the direction of the qiblah, as a *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)*.

RECITATION WHILE LOWERING THE BODY

(۱۷۰۷) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ کَانَ اِذَا اُدْخِلَ الْمَیِّتُ الْقَبْرَ قَالَ بِسْمِ اللّٰہِ وَبِاللّٰہِ وَعَلٰی مِلَّۃِ رَسُوْلِ اللّٰہِ وَفِیْ رِوَایَۃٍ وَعَلٰی سُنَّۃِ رَسُوْلِ اللّٰہِ۔ رَوَاہُ اَحْمَدُ وَالتِّرْمِذِیُّ وَابْنُ مَاجَۃَ وَرَوٰی اَبُوْدَاوٗدَ الثَّانِیَۃَ۔

1707. Sayyiduna Ibn Umar رضی اللہ عنہ **narrated that the Prophet** صلی اللہ علیہ وسلم **recited when he lowered the dead person in the grave:**

بِسْمِ اللّٰہِ وَبِاللّٰہِ وَعَلٰی مِلَّۃِ رَسُوْلِ اللّٰہِ

"In the name of Allah, at His command and on the Shari'ah (divine law) of Allah's Messenger صلی اللہ علیہ وسلم**"**

According to another version, he recited:

وَعَلٰی سُنَّۃِ رَسُوْلِ اللّٰہِ

"....and on the *sunnah (Practice of Holy Prophet* صلی اللہ علیہ وسلم*)* of Allah's Messenger صلی اللہ علیہ وسلم**"[2]**

(instead of 'Shari'ah (divine law) of ...')

DUST & WATER

(۱۷۰۸) وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِیْہِ مُرْسَلًا اَنَّ النَّبِیَّ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ حَثٰی عَلَی الْمَیِّتِ ثَلَاثَ حَثَیَاتٍ بِیَدَیْہِ جَمِیْعًا وَّاَنَّہٗ رَشَّ عَلٰی قَبْرِ ابْنِہٖ اِبْرَاھِیْمَ وَوَضَعَ عَلَیْہِ حَصْبَآءَ۔ رَوَاہُ فِیْ شَرْحِ السُّنَّۃِ وَرَوٰی الشَّافِعِیُّ مِنْ قَوْلِہٖ رَشَّ

1708. Sayyiduna Jafar ibn Muhammad narrated in a mursal form from his father (Imam Baqir) that the Prophet صلی اللہ علیہ وسلم **scattered three handfuls of earth on the dead (on his grave) with both hands, and that he sprinkled water on his son Ibrahim's grave and (to mark it) he put some pebbles on it.[3]**

COMMENTARY: Imam Ahmad رحمہ اللہ has reported it with a weak line of transmission that the Prophet صلی اللہ علیہ وسلم threw the first handful of earth and said: (مِنْهَا خَلَقْنٰكُمْ) (from it we created you). At the second, he said: (وَفِيْهَا نُعِيْدُكُمْ) (And into it we shall restore you). When he scattered the third handful, he said. (وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى) (and from it we shall bring you forth). (Surah Taha, 20:55)

Ibn Maalik رحمہ اللہ said that those people who go with the funeral procession, it is *sunnah*

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[1] Tirmidhi # 1059, Baghawi Sharh as *Sunnah* # 1514.

[2] Tirmidhi # 1048, Abu Dawud # 3213 (2nd versioin), Ibn Majah # 1550, Musnad Ahmad 2-27.

[3] Baghawi # 1515.

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(Practice of Holy Prophet صلى الله عليه وسلم*)* for them to cast dust into the grave by the handful when the lahd or Shiqq is closed. When it is full and levelled, it is *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* for them to sprinkle water over it.

A DIDACTIC EXAMPLE

Some dreamt that a man who had died related that when his deeds were weighed, his evil deeds outweighed the pious landed in the pan of pieties and outweighed the evil deeds. He learnt that it had the handful of earth that he had cast on a Muslim's grave.

NO INSCRIPTION ON GRAVES & NO TRAMPLING

(١٧٠٩) وَعَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّجَصَّصَ الْقُبُوْرُ وَاَنْ يُّكْتَبَ عَلَيْهَا وَاَنْ تُوْطَأَ۔ (رواه الترمذى)

1709. Sayyiduna Jabir رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **forbade them that graves should be plastered with cement, have inscriptions on them or be trampled.**[1]

COMMENTARY: If graves are plastered that is a kind of adornment and an unnecessary effort. Some people, however, allow that wet mud should be smeared over a grave.

It is *makruh (unbecoming)* to write on graves the name of Allah or His Messenger صلى الله عليه وسلم or verses of the Quran lest they come under feet of pedestrians or animals pass urine over them. Some Hanafi *ulama (Scholars)* hold that it is also forbidden to inscribe the sacred name of Allah and of His Messenger صلى الله عليه وسلم and verses of the Quran. It is also *makruh (unbecoming)* to write down the name epithet, etc. of the dead person on a tablet or a gravestone. Some *ulama (Scholars)*, however, maintain that it is allowed to mount an epitaph on the grave with he name of the dead, particularly the righteous men, so that their graves may be recognized even after passage of time.

WATER WAS SPRINKLED ON PROPHET'S صلى الله عليه وسلم GRAVE

(١٧١٠) وَعَنْهُ قَالَ رُشَّ قَبْرُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَكَانَ الَّذِيْ رَشَّ الْمَآءَ عَلٰى قَبْرِهٖ بِلَالُ بْنُ رَبَاحٍ بِقِرْبَةٍ بَدَأَ مِنْ قِبَلِ رَأْسِهٖ حَتّٰى انْتَهٰى اِلٰى رِجْلَيْهِ (رواه البيهقى فى دلائل النبوة)

1710. Sayyiduna Jabir رضى الله عنه **narrated that water was sprinkled at the Prophet's** صلى الله عليه وسلم **grave. It was (Sayyiduna) Bilal ibn Rabah** رضى الله عنه **who had sprinkled the water on his grave from a waterskin, having begun from the side of the head to end it up at his feet.**[2]

SLAB ON GRAVE

(١٧١١) وَعَنِ الْمُطَّلِبِ بْنِ اَبِيْ وَدَاعَةَ قَالَ لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُوْنٍ اُخْرِجَ بِجَنَازَتِهٖ فَدُفِنَ اَمَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا اَنْ يَّأْتِيَهٗ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهَا فَقَامَ اِلَيْهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَحَسَرَ عَنْ ذِرَاعَيْهِ قَالَ الْمُطَّلِبُ قَالَ الَّذِيْ يُخْبِرُنِيْ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَاَنِّيْ اَنْظُرُ اِلٰى بَيَاضِ

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[1] Tirmidhi # 1054.

[2] Bayhaqi in Datil Nabuwah.

ذِرَاعَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهٖ وَقَالَ اَعْلَمُ بِهَا قَبْرَ اَخِيْ وَاَدْفِنُ اِلَيْهِ مَنْ مَّاتَ مِنْ اَهْلِيْ (رواه ابوداؤد)

1711. Sayyiduna Al-Muttalib ibn Abu Wada'ah رضی اللہ عنہ narrated that when Uthman ibn Ma'zun رضی اللہ عنہ died, his funeral was brought and he was buried. The Prophet صلی اللہ علیہ وسلم instructed a man to fetch a stone, but he was unable to carry it. So, Allah's Messenger صلی اللہ علیہ وسلم stood up, went up to it and rolled his sleeves. Al Muttalib interjected that he who narrated to him this hadith about Allah's Messenger صلی اللہ علیہ وسلم said, "It is as though I still see whiteness of the forearms of Allah's Messenger صلی اللہ علیہ وسلم as he had rolled up his sleeves." Then, he carried the stone and placed it at the head of the grave, and said, "In this way, I post a marking at my brother's grave. Now, I shall bury near him those of my family who die."[1]

COMMENTARY: Sayyiduna Muttalib in Abu Wada'ah رضی اللہ عنہ was a sahabi (Prophet's companion) who embraced Islam on the day of the conquest of Makkah. He had narrated this hadith from another sahabi رضی اللہ عنہ because he was not himself present on this occasion. Sayyiduna Uthman ibn Maz'un رضی اللہ عنہ was the Prophet's صلی اللہ علیہ وسلم foster brother. He had embraced Islam in its earliest stage and only thirteen people had preceded him in Islam. He had participated in the Battle of Badr and was t he first of the muhajirs (emigrants) to die in Madinah. The first to be buried near his grave was Ibrahim, رضی اللہ عنہ the Prophet's صلی اللہ علیہ وسلم infant son.

It is *mustahab (desirable)* to place a marking on the grave to be able to recognize it. It is also *mustahab (desirable)* to bury one's family members and relatives at one place.

GRAVE OF THE PROPHET صلی اللہ علیہ وسلم SAYYIDUNA ABN BAKR رضی اللہ عنہ AND UMAR رضی اللہ عنہ

(۱۷۱۲) وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ دَخَلْتُ عَلٰى عَآئِشَةَ فَقُلْتُ يَا اُمَّاهْ اِكْشِفِيْ لِيْ عَنْ قَبْرِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَصَاحِبَيْهِ فَكَشَفَتْ لِيْ عَنْ ثَلَاثَةِ قُبُوْرٍ لَّا مُشْرِفَةٍ وَّلَا لَاطِئَةٍ مَبْطُوْحَةٍ بِبَطْحَآءِ الْعَرْصَةِ الْحَمْرَآءِ

(رواه ابوداؤد)

1712. Sayyiduna at-Qasim ibn Muhammad رحمہ اللہ narrated that he went to Sayyidah Ayshah رضی اللہ عنہا and requested her to let him see the graves of the Prophet صلی اللہ علیہ وسلم and his two companions, رضی اللہ عنہ addressing her as mother. She let him see the three graves. They were neither high nor level with the ground (but about one span higher than the surface of the earth). Red pebbles of the open spaces around were laid on them.[2]

COMMENTARY: These graves were in the room of Sayyidah Ayshah رضی اللہ عنہا. As long as the door was open a curtain was hung on it. Anyone who wished to visit the graves could go in by raising the curtain.

(۱۷۱۳) وَعَنِ الْبَرَآءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةِ رَجُلٍ مِّنَ الْاَنْصَارِ

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[1] Abu Dawud # 3206.

[2] Abu Dawud # 3220.

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فَانْتَهَيْنَآ اِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ بَعْدُ فَجَلَسَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُسْتَقْبِلَ الْقِبْلَةِ وَ جَلَسْنَا مَعَهٗ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَآئِيُّ وَ ابْنُ مَاجَةَ وَزَادَ فِيْ اٰخِرِهٖ كَاَنَّ عَلٰى رُؤُسِنَا الطَّيْرَ۔

1713. Sayyiduna Al-Bara ibn Aazib رضی اللہ عنہ narrated that they went out with Allah's Messenger صلی اللہ علیہ وسلم to the funeral of a man of the Ansar. The lahd was being prepared, so the Prophet صلی اللہ علیہ وسلم sat down facing the qiblah and they too sat around him. [1]

COMMENTARY: This hadith has been narrated that in detail previously. See hadith # 1630.

MUTILATING THE DEAD

(١٧١٤) وَعَنْ عَآئِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهٖ حَيًّا(رواه مالك و ابوداؤد و ابن ماجة)

1714. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To break the bones of a dead person is like breaking his bones when he was alive." [2]

COMMENTARY: Just as it is disallowed to disgrace a living person, so too it is disallowed to disgrace a dead person.

SECTION III اَلْفَصْلُ الثَّالِثُ

TEARS ON DEATH OF PROPHET'S صلی اللہ علیہ وسلم DAUGHTER

(١٧١٥) وَعَنْ اَنَسٍ قَالَ شَهِدْنَا بِنْتَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُدْفَنُ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى الْقَبْرِ فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ فَقَالَ هَلْ فِيْكُمْ مِّنْ اَحَدٍ لَّمْ يُقَارِفِ اللَّيْلَةَ فَقَالَ اَبُوْطَلْحَةَ اَنَا قَالَ فَانْزِلْ فِيْ قَبْرِهَا فَنَزَلَ فِيْ قَبْرِهَا(رواه البخارى)

1715. Sayyiduna Anas رضی اللہ عنہ narrated that he was present when the daughter of Allah's Messenger صلی اللہ علیہ وسلم was being buried. He was sitting beside the grave and Anas رضی اللہ عنہ could see that his eyes shed tears. He said, "Is there among you one who has not had sexual intercourse in the night (gone by)?" Abu Tahah رضی اللہ عنہ said, "I", So, he said, "Get down ino her grave." Thus he went down into her grave.' [3]

COMMENTARY: While it is not disallowed to have sexual intercourse with one's wife, yet obstaining from it gives a resemblance to the angels. So, he wished that such a man should lower his daughter, Sayyidah Umm Kulthum رضی اللہ عنہا wife of Sayyiduna Uthman رضی اللہ عنہ. Abu Talhah رضی اللہ عنہ was not her mahram. So, we might say that the Prophet صلی اللہ علیہ وسلم asked him as an exclusive case. Or he wished others to know that it was permissible.

MEN WILL LOWER WOMEN

Ibn Hamman رحمہ اللہ said that only men will lower a dead women in her grave, or take her out. In life, it is allowed to a stranger man to touch a woman during exigencies provided a piece of cloth or something lies in between. Similarly when necessary a stranger man may

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[1] Abu Dawud # 3212, Nasa'i # 2001, Ibn Majah # 1549, Musnad Ahmad 40287.

[2] Abu Dawud # 3207, Ibn Majah # 1616, Muwatta Maalik # 40 (Jana'iz), Musnad Ahmad 6-168.

[3] Bukhari # 1285, Musnad Ahmad 3-126.

touch a dead woman. So, when a woman dies and she has no mahramn to place her in the grave, her pious and righteous neighbours may do it. If her mahram are there, then they will undertake the task whether they are blood-relations or relatives through marriage.
As for her husband and mahram being the best people to lower Sayyidah Umm Kulthum رضی اللہ عنہ in the grave, both of them, Sayyiduna Uthman رضی اللہ عنہ and the Prophet صلی اللہ علیہ وسلم, may have been precluded from doing so for some reason. Tht is why the Prophet صلی اللہ علیہ وسلم, her father, and Sayyiduna Uthman, رضی اللہ عنہ her husband, did not get down the grave to do lower her.

THE WILL OF SAYYIDUNA AMR IBN AL-AAS رضی اللہ عنہ

(١٧١٦) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ لِابْنِهِ وَهُوَ فِيْ سِيَاقِ الْمَوْتِ إِذَا أَنَا مِتُّ فَلَا تَصْحَبْنِيْ نَائِحَةٌ وَّلَا نَارٌ فَإِذَا دَفَنْتُمُوْنِيْ فَشُنُّوْا عَلَيَّ التُّرَابَ شَنًّا ثُمَّ أَقِيْمُوْا حَوْلَ قَبْرِيْ قَدْرَ مَا يُنْحَرُ جَزُوْرٌ وَّيُقْسَمُ لَحْمُهَا حَتّٰى أَسْتَأْنِسَ بِكُمْ وَأَعْلَمَ مَاذَا أُرَاجِعُ بِهٖ رُسُلَ رَبِّيْ (رواه مسلم)

1716. Sayyiduna Amr ibn al-Aas رضی اللہ عنہ is reported to have instructed his son while he was grappling with death, "When I die, do not let any wailing woman or fire accompany me. When you have buried me scatter earth gently over me. Then (after burial) stand around my grave (making supplication) for the time it takes to sacrifice an animal and to distribute its flesh that I might sense your presence and know what answers to give to the messengers of my Lord."[1]

COMMENTARY: During the Jahiliyah (ignorance period), it was a symbol of greatness and a matter of pride to carry fire with the funeral. They used it to burn fragrance and for other purposes. Islam forbade this thing. Hence. Sayyiduna Amr ibn Aas رضی اللہ عنہ told his son not to carry fire or allow wailing women with his funeral. Thus it is also disallowed to carry aloe stick or the fire of the hookah (a tobacco pipe with tube).
According to a hadith in Abu Dawud the Prophet صلی اللہ علیہ وسلم used to stand at the grave after burial and say (to the *sahaba*h) رضی اللہ عنہ, "More istighfar and prayer for your brother to be steadfast because the reckoning is on."

HASTEN WITH BURIAL PREPARATIONS

(١٧١٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْبِسُوْهُ وَأَسْرِعُوْا بِهٖ إِلٰى قَبْرِهٖ وَلْيُقْرَأْ عِنْدَ رَأْسِهٖ فَاتِحَةُ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقَرَةِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ وَالصَّحِيْحُ أَنَّهٗ مَوْقُوْفٌ عَلَيْهِ۔

1717. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that he heard the Prophet صلی اللہ علیہ وسلم say. "When any one among you dies, do not detain him but take him to his grave quickly. And (at the grave) recite at his head the initial verses of surah al Baqarah and, at his feet, the concluding verses of al-Baqarah."[2]
(The initial five verses and the concluding two verses.)

COMMENTARY: Do not detain the dead means do not delay burial for no reason at all. It is

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[1] Muslm # 192-121.

[2] Bayhaqi In Shab'ul Eeman # 9294. The hadith in Mawquf.

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mustahab (desirable) to hasten with burial preparations. It is also a *sunnah (Practice of Holy Prophet* صلى الله عليه وسلم*)* to walk rapidly when carrying the funeral, which is neither running nor too slow.

MERIT OF CONSIGNING REWARD

Imran Ahmad ibn Hanbal رحمه الله said that at the graveyard one should recite surah al-Fatihah. Surah al-Ikhlas, al-Falaq and an-Naas and consign the reward thereof to the inmates of the graveyard. It is accepted and consigned.

Visited the graveyard has two. Fold benefits. The grave-dwellers earn the reward and the visitor takes head.

Sayyiduna Ali رضى الله عنه narrated that in a marfu manner. "If anyone visits the graveyard and recites surah al-Ikhlas eleven times and consigns its reward to the dwellers of the graves, then he earns a reward equivalent to the number of those buried there.

Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone goes to the graveyard and recites surah al-Fatihah, al-Ikhlas and at-Takathur and prays to Allah, 'Do consign the reward of whatever I have recited from your Quan to the believing men and women buried in this graveyard,' then those who are buried there become intercessors for him."

Hammad Makki رحمه الله related an experience of his. He went to a graveyard one night and putting his head on a grave went to sleep. He dreamt that the dead buried there sat around in small groups. He wondered if the day of resurrection had come because the head were out of their graves They explained, "No! Rather, someone among our brothers had recited al-Ikhlas and consigned its reward to us. So, we are distributing that reward among ourselves for the past one year."

Sayyiduna Anas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم said, 'If anyone visits the graveyard and recites surah Yasin, Allah reduces or softens the punishment on t he grave dwellers and rewards this man with pieties equivalent to the number of those buried in the graveyard."

IMAM SHAFI'I'S رحمه الله OPINION

Suyuti رحمه الله who was a follower of Imam Shafi'I رحمه الله wrote in Sharh Sudur that it is a disputed proposition that reward consigned after reciting the Quran is conveyed or not to the dead. "The predecessors including the *sahabah (companions)* رضى الله عنهم and the tabi'un رحمه الله and the earlier *ulama (Scholars)* as well as the three imams confirmed that the reward is consigned to the dead but our Imam Shafi'I رحمه الله disagreed with them."

Then Sujuti رحمه الله has given rejoinder to the arguments of Imam Shafi' رحمه الله and confirmed that whatever reward anyone consigned of one's worship or deeds t hen the reward is received by the dead person.

(See Sharh us-Sudur and Mirqat.)

SAYYIDAH AYSHAH رضى الله عنها AT HER BROTHER'S GRAVE

(١٧١٨) وَعَنِ ابْنِ اَبِيْ مُلَيْكَةَ قَالَ لَمَّا تُوُفِّيَ عَبْدُالرَّحْمٰنِ بْنُ اَبِيْ بَكْرٍ بِالْحُبْشِيِّ وَهُوَ مَوْضِعٌ فَحُمِلَ اِلٰى مَكَّةَ فَدُفِنَ بِهَا فَلَمَّا قَدِمَتْ عَآئِشَةُ اَتَتْ قَبْرَ عَبْدِالرَّحْمٰنِ بْنِ اَبِيْ بَكْرٍ فَقَالَتْ:

وَكُنَّا كَنَدْمَانَيْ جُذَيْمَةَ حِقْبَةً مِنَ الدَّهْرِ حَتّٰى قِيْلَ لَنْ يَّتَصَدَّعَا

فَلَمَّا تَفَرَّقْنَا كَأَنِّيْ وَ مَالِكًا لِطُوْلِ اجْتِمَاعٍ لَمْ نَبِتْ لَيْلَةً مَعَا

ثُمَّ قَالَتْ وَاللّٰهِ لَوْ حَضَرْتُكَ مَادُفِنْتَ اِلَّا حَيْثُ مُتَّ وَلَوْ شَهِدْتُّكَ مَازُرْتُكَ (رواه الترمذی)

1718. Sayyiduna Ibn Abu Malaykah رحمه الله narrated that when (Sayyiduna) Abdur Rahman ibn Abu Bakr رضی الله عنه died in al-Hubshiy, which is a place, he was brought to Makkah and buried there. When (Sayyidah) Ayshah رضی الله عنها came (to Makkah to perform the pilgrimage), she visited the grave of (her brother) Abdur Rahman ibn Abu Bakr رضی الله عنه and recited (the couplets)

وَكُنَّا كَنَدْمَانَيْ جُذَيْمَةَ حِقْبَةً مِنَ الدَّهْرِ حَتّٰى قِيْلَ لَنْ يَّتَصَدَّعَا

فَلَمَّا تَفَرَّقْنَا كَأَنِّيْ وَ مَالِكًا لِطُوْلِ اجْتِمَاعٍ لَمْ نَبِتْ لَيْلَةً مَعَا

"The two of us were like friends of Judhaymah together for an age, so that it was thought that we were inseparable.
When we are apart, though we had been together for a long time, it seems that we had never been together."
Then she said, 'By Allah, were I there, I would have buried you not save where you had died. And had I seen you (before your death), I would not have visited you (to day)."[1]

COMMENTARY: Hubshiy[2] is a place one stage of journey away from Makkah.

The couplet that Sayyidah Ayshah رضی الله عنها recited at her brother's grave were recited by Tamim ibn Nuwayrah as part of an elegy he composed on his brother's (Maalik's) death when Sayyiduna Khalid ibn Walid رضی الله عنه had killed him in the time of Sayyiduna Abu Bakr. رضی الله عنه

Tamim has compared himself and his brother Maalik to the two companions of Judhaymah. The story goes back in time to Iraq when a king Judhayman ruled over it. He empire extended to the Arabian peninsula He had two companions, both brother, Maalik and Aqil (or Uqayl). Their companionship with the king extended over forty years. Both of them were killed by Nu'man. The story of their killing is also amazing. It is recounted in full in Muqamat Hurayri

Tamim composed the elegy and lamented the death of his brother Maalik. "The companionship," he lamented, "was broken in a few moments as though it was a dream." (In the Arabic, Sayyidah Ayshah رضی الله عنها reproduced the original words of Tamim 'it seemed I and Maalik, in spite of being together for a long time, had never been together." The translation follows the Urdu rendering and drops the word Maalik).

Sayyidah Ayshah رضی الله عنها also said that if she had met her brother at the time of his death, she would not have visited his grave. She had in mind the Prophet's words in which he cursed women who go to the graves. So, she hoped that her visit would stand for their farewell meeting. (Elsewhere Judhaymah is Jadhimah and Tamim is Mutammim.)

LOWERING FROM SIDE OF HEAD

(۱۷۱۹) وَعَنْ اَبِيْ رَافِعٍ قَالَ سَلَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَعْدًا وَّرَشَّ عَلٰى قَبْرِهٖ مَآءً (رواه ابن ماجة)

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[1] Tirmidhi # 1057. In the original it is Maalik and I, see commentary.

[2] Mu'jan Bldan says a mountain (ous area) six mile from Makkah.

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1719. Sayyiduna Abu Rafi narrated that Allah's Messenger صلى الله عليه وسلم brought Sa'd رضى الله عنه out of the funeral from the head (and lowered him head first) and sprinkled water on his grave. [1]

COMMENTARY: Please use the commentary against hadith # 1705. This hadith is evidence of the verdict of Imam Shafi'I رحمه الله

COST DUST FROM THE SIDE OF HEAD

(۱۷۲۰) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى عَلٰى جَنَازَةٍ ثُمَّ اَتَى الْقَبْرَ فَحَثٰى عَلَيْهِ مِنْ قِبَلِ رَأْسِهٖ ثَلَاثًا۔ (رواه ابن ماجة)

1720. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم offered the (funeral) *salah (prayer)* over a dead person. Then, he came to the grave and scattered three handfuls of earth from the side of the head of the buried person. [2]

LEANING ON GRAVES

(۱۷۲۱) وَعَنْ عَمْرِو بْنِ حَزْمٍ قَالَ رَاٰنِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلٰى قَبْرٍ فَقَالَ لَا تُؤْذِ صَاحِبَ هٰذَا الْقَبْرِ اَوْلَا تُؤْذِهٖ۔ (رواه احمد)

1721. Sayyiduna Amr ibn Hazm رضى الله عنه narrated that the Prophet صلى الله عليه وسلم saw him leaning on a grave. So, he said (to him). "Do not torment the dweller of this grave." Or, he said, "Do not torment him (or, it)." [3]

COMMENTARY: Perhaps tormenting the grave dweller means that reclining on the grave to lie down or to sit might displease the spirit of the grave dweller. It belittles the soul.

CHAPTER - VII

WEEPING FOR THE DEAD بَابُ الْبُكَآءِ عَلَى الْمَيِّتِ

It is natural to feel grieved over the permanent loss of a dear one. The grief is commensurate with the relationship of the dead person, the nearer he was the greater the grief. It is far-fetched to expect anyone not to grieve over the death of a relative or friend, to expect the eyes not to shed tears, to expect the face not to reflect sorrow and then the other side of this affliction is the expression of the sorrow. Tears do express the heart's sentiments.

Islam has guided Muslim in every department of life to observe moderation and the Messenger صلى الله عليه وسلم has maintained the standard of human dignity both in happiness and in sorrow. So, it is impossible that guidance should have been neglected in this emotional and delicate phase of life.

The Prophet's صلى الله عليه وسلم teaching on this department of life are carried in the ahadith in this chapter.

COMMANDS & RULINGS

It is not *makruh (unbecoming)* to weep on someone's death without wailing and shrieking. However, it is *makruh (unbecoming)* to shriek and wail and to eulogize the dead in an

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[1] Ibn Majah # 1551.

[2] Ibn Majah # 1565.

[3] Musnad Ahmad (The hadith could not be traced in the Musnad).

exaggerated way as was done in the pre-Islamic days. But, it is not *makruh (unbecoming)* to mention the true and correct praiseworthy attributes of the dead person.

It is *mustahab (desirable)* to condole with the aggrieved when someone dies. They must be encourages to observe patience and they must be comforted. Condolence must be offered only once. It is a bid'ah and is forbidden to assemble at the house of the dead person on the third day of his death. This is not recognized by Shari'ah (divine law) and it is absolutely disallowed to spend from the wealth of a dead person without his (or her) permission and deprive the orphans and the hairs of their share.

The writer of the Qamus, Majd ud-din رحمه الله has written in safar us Sa'adah that formerly people assembled only for the funeral *salah (prayer)*. Now-a-day, it has become a custom which is uncessary and merely ceremonious that days and nights are determined for reciting the Quran and other rituals and together at graves or any other place. It is abid'ah (or an innovations).

It is allowed to sit in the house or mosque to receive condolences. When Sayyiduna Jafar رضى الله عنه. Sayyiduna Zayd رضى الله عنه and Sayyiduna Ibn Rawwahah رضى الله عنه were martyred in succession in the Battle of Mutah, the Prophet صلى الله عليه وسلم was very grieved. He sat in the Masjid Nabawi where people came to him and condoled with him. The latter day custom to appoint day s or dates to offer condolences was not known earlier.

Many *ulama (Scholars)* of later days hold that it is *makruh (unbecoming)* to gather at the house of t he dead person to condole. And, it is more emphatically *makruh (unbecoming)* that the family members of the person sit at the doors of their house only that visitors might come and offer condolences because it smacks of the Jahiliyah (ignorance period). The correct procedure is for people to disburse after burial to attend to their individual work and the family of the dead must also occupy themselves in their duties.

It is also *makruh (unbecoming)* to gather round the grave and recite the Quran.

Condolences may be offered within three days after death. It is *makruh (unbecoming)* to offer condolence after three days However, if either of the two is not present then it is not wrong to condole when they meet.

It is better to condole after burial. If the aggrieved are likely to go to extremes in mourning after burial, then it is batter to condole before burial.

It is msutahab to condole with all relatives of the dead person, young and old, men and women. If a woman is youthful then condolence must not be offered to her. Her mahrom, however, may condole with her.

WORDS OF CONDOLENCE

It is *mustahab (desirable)* to condole with the family of the dead in words like these; "May Allah forgive and have mercy on the dead! May He overlook his lapses! May he cause you all to endure the severe tragedy patiently and may He reward you all against this grief and affliction." The best words of condolence are that which the Prophet صلى الله عليه وسلم spoke:

إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى۔

"To Allah belongs what He has takan away and that which He has given is also His. And for everything a time is determined with him."

If a non-Muslim dies and his relative is a Muslim, then this is how condolence may be made with him; 'May Allah grant you much reward and enable you to endure patiently and in peace."

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If the dead person was a Muslim but the relatives are non-Muslims then one may say. "May Allah forgive the dead and give you patience."
If both the dead and the relatives are non-Muslims, then these like words are spoken, "May Allah recompense you and may He not reduce your family."
Though it is allowed to stay home and abstain from one's occupation for three days because of the grief, yet it is better not to do so. It is forbidden to men to display grief be donning black garments, tearing their clothes ripping their clothes the collar. Woman may wear black garments.
When any one dies, it is very wrong and sinful, smacking of the pre-Islamic customs, to exaggerate mourning by creating a scene, beating oneself, upsetting one's hair, throwing dust on oneself, beating one's chest and burning fire at the graves.
There is nothing wrong in sending meal to the house where anyone has died but it is extremely wrong to borrow money for it and to suppose that it is very necessary. Similarly. It is very bad and wasteful to invite people to a meal on the third day.
Those people who indulge in excessively meaningless deeds are very much misguided. They invite people as if to a wedding party. They must refrain from such things.
Those men who apply perfume on the third day, imitate women because it is women who end their mourning on the third day and apply perfume. So, this too must be avoided. It is not forbidden because of the perfume but because it amounts to resemblance to women. Shari'ah (divine law) has disallowed any kind of resemblance to women.
The etiquette of condolence is to offer salaam to the members of the house when one goes there to condole. He must shake hands and speak very humbly and mildly. He must refrain from fruitless and too much conversation. He must only comfort them, call upon them to be patient and peaceful. He must not laugh or smile.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S SORROW ON SON'S DEATH

(١٧٢٢) وَعَنْ اَنَسٍ قَالَ دَخَلْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِيْ سَيْفٍ الْقَيْنِ وَكَانَ ظِئْرًا لِاِبْرَاهِيْمَ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِبْرَاهِيْمَ فَقَبَّلَهٗ وَشَمَّهٗ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذٰلِكَ وَاِبْرَاهِيْمُ يَجُوْدُ بِنَفْسِهٖ فَجَعَلَتْ عَيْنَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ فَقَالَ لَهٗ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَّاَنْتَ يَا رَسُوْلَ اللّٰهِ فَقَالَ يَا ابْنَ عَوْفٍ اِنَّهَا رَحْمَةٌ ثُمَّ اَتْبَعَهَا بِاُخْرٰى فَقَالَ اِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُوْلُ اِلَّا مَا يَرْضٰى رَبُّنَا وَاِنَّا بِفِرَاقِكَ يَا اِبْرَاهِيْمُ لَمَحْزُوْنُوْنَ (متفق عليه)

1722. Sayyiduna Anas رضی اللہ عنہ narrated that they went with Allah's Messenger and visited Abu Sayf, the smith, who was the husband of the wet-nurse of Ibrahim (the son of the Prophet صلی اللہ علیہ وسلم) Allah's Messenger صلی اللہ علیہ وسلم took Ibrahim, kissed him and smelt him. Again, later they went in to visit him when Ibrahim was dying. The eyes of Allah's Messenger صلی اللہ علیہ وسلم shed tears. So, Abdur Rahman ibn Awf رضی اللہ عنہ asked, "And you, too, O Messenger of Allah?" He said, "O Ibn Awf, it is mercy." His eyes shed more tear and he said, "The eye weeps and the heart grieves. We speak only what pleases our Lord. And, we are grieved

at partying with you, O Ibrahim."[1]

COMMENTARY: The name of Abu Sayf was Bara. His wife was Khawlah Mundhir. She was from the Ansar, and the wet nurse of the Prophet's صلى الله عليه وسلم son, Ibrahim. He was a smith by profession. Ibrahim رضى الله عنه died when he was sixteen or seventeen months old. The Prophet صلى الله عليه وسلم had gone to the house of Ibrahim's wet nurse, took him in his lap and kissed him. The Prophet صلى الله عليه وسلم wept when he was dying and said that he was not weeping because of impatience but out of mercy for the child who was suffering. Anyone who has a heart will feel sympathy at such times.

DEATH OF GRANDSON

(١٧٢٣) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ اَرْسَلَتِ ابْنَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْهِ اَنَّ ابْنًا لِيْ قُبِضَ فَأْتِنَا فَاَرْسَلَ يُقْرَأُ السَّلَامَ وَ يَقُوْلُ اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهُ مَا اَعْطٰى وَكُلٌّ عِنْدَهُ بِاَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَاَرْسَلَتْ اِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَاُبَيُّ بْنُ كَعْبٍ وَّزَيْدُ بْنُ ثَابِتٍ وَّرِجَالٌ فَرُفِعَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ فَقَالَ سَعْدٌ يَّا رَسُوْلَ اللّٰهِ مَاهٰذَا فَقَالَ هٰذِهٖ رَحْمَةٌ جَعَلَهَا اللّٰهُ فِيْ قُلُوْبِ عِبَادِهٖ فَاِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَآءَ (متفق عليه)

1723. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that the Prophet's صلى الله عليه وسلم daughter (Sayyidah Zaynab رضى الله عنه sent message to him that her son was dying and he must come to her. He sent his salaam to her, saying. "What Allah takes belongs to him and what He gives belongs to Him and there is with Him a time appointed for everything. So, be patient and seek reward from Allah." Again, she sent for him adjuring him to come to her. So, he got up and with him were Sa'd ibn Ubadah رضى الله عنه Mu'adh ibn Jamal رضى الله عنه. Ubayy ibn Ka'b رضى الله عنه Zayd ibn Thabit رضى الله عنه and some others. The child was lifted up to Allah's Messenger صلى الله عليه وسلم, being on the point of death and panting. His eyes became moist with tears. So Sa'd رضى الله عنه submitted, "O Messenger of Allah, why this?" He said, "This is mercy that Allah has placed in the hearts of His slaves. Indeed, Allah has mercy only on those of His slaves who are merciful."[2]

COMMENTARY: Sayyiduna Sa'd رضى الله عنه had presumed that weeping is disallowed in every form. He thought that the Prophet صلى الله عليه وسلم had forgotten and wept. The Messenger صلى الله عليه وسلم of Allah enlightened him that his weeping was from compassion for the child. It was different from wailing and beating oneself.

CRYING LOUDLY

(١٧٢٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ اشْتَكٰى سَعْدُ بْنُ عُبَادَةَ شَكْوٰى لَّهُ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ مَعَ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ وَّ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ وَّ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِيْ غَاشِيَةٍ فَقَالَ قَدْ قُضِيَ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ فَبَكَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَاَى الْقَوْمُ بُكَآءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ

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[1] Bukhari # 1303, Muslim # 26-2315, Abu Dawud # 3126, Ibn Majah # 1589, Musnad Ahmad 3-194.

[2] Bukhari # 1284, Muslim # 11-923, Abu Dawud # 3125, Nasa'i # 1868, Musnad Ahmad 5-204.

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وَسَلَّمَ بَكَوْا فَقَالَ اَلَا تَسْمَعُوْنَ اِنَّ اللّٰهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلٰكِنْ يُعَذِّبُ بِهٰذَا وَاَشَارَ اِلٰى لِسَانِهٖ اَوْ يَرْحَمُ وَاِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَآءِ اَهْلِهٖ عَلَيْهِ(متفق عليه)

1724. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that (Sayyiduna) Sa'd ibn Ubadah رضى الله عنه complained of sickness. So, the Prophet صلى الله عليه وسلم visited him alongwith Abdur Rahman ibn Awf. Sa'd ibn Abu Waqqas رضى الله عنه and Abdullah ibn Mas'ud رضى الله عنه when they come to him he was unconscious. The Prophet صلى الله عليه وسلم asked. Has he died?" they said, "No O Messenger of Allah." He wept (on seeing his condition).The other also wept on seeing him weep. He said, "Pay heed! Allah does not punish for the tear that the eye sheds and the grief that the heart harbours. But, he punishes for this" and he pointed to his tongue. "Or, He has mercy. Indeed the dead is punished for the weeping of his family over him."[1]

COMMENTARY: The concluding words of the hadith imply that if the dead person's family wail over him and shriek, the dead person is punished.
This question will be discussed in the section III, In-sha-Allah.

(١٧٢٥) وَعَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُوْدَ وَشَقَّ الْجُيُوْبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ(متفق عليه)

1725. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He is not one of us who beats the cheeks, tears the garments at the front and shrieks as the shriek of the Jahiliyah (ignorance period)."[2]

COMMENTARY: The same warning applies to those who throw away their turban and cap or pull hair on their head or beard.

(١٧٢٦) وَعَنْ اَبِيْ بُرْدَةَ قَالَ اُغْمِيَ عَلٰى اَبِيْ مُوْسٰى الْاَشْعَرِيِّ فَاَقْبَلَتِ امْرَأَتُهٗ اُمُّ عَبْدِاللّٰهِ تَصِيْحُ بِرَنَّةٍ ثُمَّ اَفَاقَ فَقَالَ اَلَمْ تَعْلَمِيْ وَكَانَ يُحَدِّثُهَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنَا بَرِيْءٌ مِّمَّنْ حَلَقَ وَصَلَقَ وَخَرَقَ(متفق عليه و لفظه لمسلم)

1726. Sayyiduna Abu Burdah رضى الله عنه narrated that (once) Abu Musa al-Ash'ari رضى الله عنه fell unconscious. So, his wife (Sayyidah) Umm Abdullah رضى الله عنه began to shriek in a terrifying voice. When he regained consciousness, he asked her, "do you not know?" And he narrated to her that Allah's Messenger صلى الله عليه وسلم had said, "I am absolved of anyone and rips clothing."[3]

COMMENTARY: Muslims must desist from doing such things as were customs of the jihiliyah. Allah's Messenger صلى الله عليه وسلم has said that he had nothing to do with people who perpetrate such things.

WAILING IS BAD

(١٧٢٧) وَعَنْ اَبِيْ مَالِكٍ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ فِيْ اُمَّتِيْ مِنْ اَمْرِ الْجَاهِلِيَّةِ

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[1] Bukhari # 1304, Muslim # 12-924.

[2] Bukhari # 1294, Muslim # 165-103, Tirmidhi # 999, Nasa'i # 1862, Ibn Majah # 1584, Ibn Majah # 1584, Musnad Ahmad 1-432.

[3] Bukhari # 1296, Muslim # 167-104, Nasa'i # 1863, Ibn Majah # 1586.

لَا يَتْرُكُوْنَهُنَّ الْفَخْرُ فِي الْاَحْسَابِ وَ الطَّعْنُ فِي الْاَنْسَابِ وَالْاِسْتِسْقَاءُ بِالنُّجُوْمِ وَالنِّيَاحَةُ وَقَالَ النَّائِحَةُ اِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِّنْ قَطِرَانٍ وَّدِرْعٌ مِّنْ جَرَبٍ (رواه مسلم)

1727. Sayyiduna Abu Maalik al-Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Four things in my *ummah* are from the traits of the Jahiliyah (ignorance period) and they will not give them up. They are: boasting on singular trait, insulting others on their genealogy, seeking rain with the stars (astrology) and wailing." He added. "If a wailing woman does not repent before her death, then she will be made to stand on the day of resurrection having on herself clothing of pitch and a chemise of (itching) ménage."[1]

COMMENTARY: The first is such a characteristic in a person as makes him regard himself to be superior, like bravery or courage or eloquence. The second is to find defects in another person's ancestors. There is no harm in bath of them if Islam is at the base of them. A Muslim may boast because of his Islam and another's disbelief.

To seek rain with the stars is to subscribe to the belief that stars have an influence on weather and rain. It is forbidden to believe that stars in different houses in a horoscope spell rain and showers. Rather, when it rains, we must say that Allah has sent down rain as His favour.

Wailing is to cry loudly and describe the dead with superb and imagined good qualities.

This clothing of pitch will be like coulter and will emit a bad odour. A woman who wails and does not repent before death will have itching on the day of resurrection and that will be augmented with the chemise of mange.

(۱۷۲۸) وَعَنْ اَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِيْ عِنْدَ قَبْرٍ فَقَالَ اتَّقِي اللّٰهَ وَاصْبِرِيْ قَالَتْ اِلَيْكَ عَنِّيْ فَاِنَّكَ لَمْ تُصَبْ بِمُصِيْبَتِيْ وَلَمْ تَعْرِفْهُ فَقِيْلَ لَهَا اِنَّهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَتْ بَابَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِيْنَ فَقَالَتْ لَمْ اَعْرِفْكَ فَقَالَ اِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْاُوْلٰى (متفق علیہ)

1728. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم came by a woman weeping at a grave. He said. "Fear Allah (and do not wail). Show patience." She retorted, "Go away from me! You are not beset with my affliction," for, she did not know him. Then she was told. "He is the prophet علیہ السلام!" (That was enough for her!) she went to his door but there was no doorkeeper. She said, 'I had not recognized you." He said, "Patience is (correct) only at the first strike."[2]

COMMENTARY: How true it is that one must heed what is spoken! It is not necessary to see who is speaking. The woman should have weighed in the words without considering who is speaker was. She would not have had to repent.

The preferred patience which earns reward is one that is shown at the time of affliction. Later, a person learns to endure, after all and it makes no difference then.

FORBIDDEN TO WAIL

The forgoing ahadith make it amply clear that it is forbidden to wail, describe lofty

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[1] Muslim # 29, 434, Musnad Ahmad 5-342.

[2] Bukhari # 1283, Muslim # 15.926, Abu Dawud # 3124, Nasa'i # 1869, Tirmidhi # 987, Ibn Majah # 1596, Musnad Ahmad 3-140.

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attributes of the dead while wailing shrieking the while, beating the cheeks, ripping the clothing from the front, pulling the hair, shaving them, blackening the face, pouring dust over the head and doing all such things as are signs of lack of endurance.

DEATH OF THREE CHILDREN OF MUSLIM

(١٧٢٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَمُوْتُ لِمُسْلِمٍ ثَلَاثَةٌ مِّنَ الْوَلَدِ فَيَلِجُ النَّارَ اِلَّا تَحِلَّةَ الْقَسَمِ (متفق عليه)

1729. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim whose three children die will not go to hell except to expiate the oath."[1]

COMMENTARY: The expiation of the oath refers to the Quran:

وَاِنْ مِّنْكُمْ وَالَّا وَارِدُهَا الآية

{And there is not one of you, but shall come to it....} (19:71)

It is as though the words 'By Allah' are understood in the verse: 'there is no one who shall not enter hell,' though he may go in for a moment like lightening or breeze. The fact is that a bridge, called sirat, will be raised over hell. Everyone - Muslim or otherwise - will go over it. He may be pious or evil. The only difference is that the pious will pass over it smoothly into paradise but the evil will suffer harm and fall down into hell.

The Muslim who loses three children will enter hell for only this moment to expiate the oath. Actually, he will not go into hell but go over the sirat which is the bridge over hell. He will not suffer any kind of punishment.

This kind of expiation of oath is often heard in the conversation of the linguists.

(١٧٣٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِنِسْوَةٍ مِّنَ الْاَنْصَارِ لَا يَمُوْتُ لِإِحْدَاكُنَّ ثَلَاثَةٌ مِّنَ الْوَلَدِ فَتَحْتَسِبُهُ اِلَّا دَخَلَتِ الْجَنَّةَ فَقَالَتِ امْرَأَةٌ مِّنْهُنَّ اَوِاثْنَانِ يَا رَسُوْلَ اللّٰهِ قَالَ اَوِاثْنَانِ۔ رَوَاهُ مُسْلِمٌ وَفِيْ رِوَايَةٍ اَلَّهُمَا ثَلَاثَةٌ لَّمْ يَبْلُغُوا الْحِنْثَ۔

1730. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to some women of the Ansars, "If three children of anyone of you die and she hopes for reward from Allah then she will enter paradise." So, one of them submitted, "Or two, O Messenger of Allah?" He agreed, "Or two."

According to another version: "There who had not attained puberty."[2]

COMMENTARY: The woman who loses three children does not wail but endures her loss, saying:

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ

(To Allah we belong and to Him is our return). She will enter paradise.

She may go to paradise directly, or, after the intercession of her children.

When a woman enquired about death of two children, The prophet صلی اللہ علیہ وسلم received a

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[1] Bukhari # 6656, Muslim # 150-2632, Tirmidhi # 1060, Nasa'i # 1856, Ibn Majah # 1603, Muwatta Maalik # 38 (Jana'iz) Musnad Ahmad 2-239.

[2] Bukhari # 1381, Muslim # 151-2632, Tirmidhi # 1059, Nasa'i # 1873, Ibn Majah # 1604, Muwatta Maalik # 39, (Janai'z), Musnad Ahmad 2-510.

Diving revelation that accepted the woman's plea. Or, he prayed to Allah for that and his prayer was granted.
The stipulation that the children should be minor respects a woman's love for her young children more than for the grown ups.

REWARD FOR PATIENCE

(١٧٣١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ مَا لِعَبْدِيَ الْمُؤْمِنِ عِنْدِيْ جَزَآءٌ إِذَا قَبَضْتُ صَفِيَّهٗ مِنْ اَهْلِ الدُّنْيَا ثُمَّ اَحْتَسَبَهٗ إِلَّا الْجَنَّةَ (رواه البخاری)

1731. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah says, "when I take away from My believing slave his dear friend from among the worldly people and he hopes for reward from me, then I have for him nothing better than paradise as a reward."[1]

COMMENTARY: The dear friend could be children, parents, or such others.
The hadith is about worldly people. If anyone devoted to the hereafter dies and this person shows patience then he earns much good fortune and honour. Allah will be please with him and Allah's pleasure is a great blessing.

SECTION II اَلْفَصْلُ الثَّانِيْ

CURSE ON ONE WHO WAILS & WHO LISTEN TO IT

(١٧٣٢) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النَّآئِحَةَ وَالْمُسْتَمِعَةَ (رواه ابوداؤد)

1732. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم cursed the woman who wai'ls and who listen to her.[2]

COMMENTARY: The wailing woman is one who describes the good qualities of the dead while crying aloud. Or, she is one who cries over the dead shrieking.
The woman who listens to her is one who lends on ear to the wailing woman and likes her act.

BELIEVER IS PATIENT AND GRATEFUL AT ALL TIMES

(١٧٣٣) وَعَنْ سَعِيْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَبٌ لِّلْمُؤْمِنِ إِنَّ اَصَابَهٗ خَيْرٌ فَحَمِدَ اللّٰهَ وَشَكَرَ وَإِنْ اَصَابَتْهُ مُصِيْبَةٌ حَمِدَ اللّٰهَ وَصَبَرَ فَالْمُؤْمِنُ يُؤْجَرُ فِيْ كُلِّ اَمْرِهٖ حَتّٰى فِي اللُّقْمَةِ يَرْفَعُهَا إِلٰى فِيْ امْرَأَتِهٖ۔ (رواه البیهقی فی شعب الایمان)

1733. Sayyiduna Sa'd ibn Abu waqqas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is amazing with the believer. When good comes his way, he praises Allah and thanks Him. When distress afflicts him, he praises Allah and bears it patiently. So, the believer is rewarded in each of his affairs, even for the morsel that he raises to his wife's mouth."[3]

COMMENTARY: This hadith brings out the merit of the believer and his distinction which is a pride.
He is ever grateful to Allah whatever overtakes him. And, he always praises Allah. Hence,

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[1] Bukhari # 6422, Nasa'i # 1871, Musnad Ahmad 2-417.
[2] Abu Dawud # 3128, Musnad Ahmad 3-165.
[3] Musnad Ahmad 10182, Bayahqi Shab ul-Eeeman # 9951.

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Allah rewards him for all his acts that are permissible. Of course, the things that he does must be dictated with honest and good intentions and hope to earn reward. For instance, the morsel he feeds his wife must be prompted with an intention to give her the right for which Allah has made him responsible and he desires to please Allah is this way. This seemingly simple permissible act will fetch him a mighty reward and blessing.

EARTH & HEAVEN WEEP WHEN A BELIEVER DIES

(١٧٣٤) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مُّؤْمِنٍ اِلَّا وَلَهٗ بَابَانِ بَابٌ يَّصْعَدُ مِنْهُ عَمَلُهٗ وَبَابٌ يَّنْزِلُ مِنْهُ رِزْقُهٗ فَاِذَا مَاتَ بَكَيَا عَلَيْهِ فَذٰلِكَ قَوْلُهٗ تَعَالٰى فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ (رواه الترمذى)

1734. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is not a believer but there are two gates for him. By one his deeds ascend and by the other his provision descends. When he dies, both (the gates) weep for him. That is according to the words of Allah, the Exalted;

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ

{So the heaven and the earth wept not for them, nor were they respited} (44:29)

COMMENTARY: None of the two weeps for the disbeliever. But, heaven and earth, both, weep for the believer.

TREASURE OF THE HEREAFTER

(١٧٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهٗ فَرَطَانِ مِنْ اُمَّتِيْ اَدْخَلَهُ اللّٰهُ بِهِمَا الْجَنَّةَ فَقَالَتْ عَآئِشَةُ فَمَنْ كَانَ لَهٗ فَرَطٌ مِنْ اُمَّتِكَ قَالَ وَمَنْ كَانَ لَهٗ فَرَطٌ يَا مُوَفَّقَةُ فَقَالَتْ فَمَنْ لَّمْ يَكُنْ لَّهٗ فَرَطٌ مِّنْ اُمَّتِكَ قَالَ فَاَنَا فَرَطُ اُمَّتِيْ لَنْ يُّصَابُوْا بِمِثْلِيْ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1735. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone of my *ummah* has two children who precede him (in death) then Allah will admit him to paradise because of them." Sayyidah Ayshah رضى الله عنها asked, "What, if one of your *ummah* have one child who precedes him?' He said, "And, he whose one child precedes him, O Muwaffaqah (fortunate one)!" She asked. "What of one who has no child precedes him?" He said, "I am the farat of my *ummah* who have never been afflicted by a loss to compare with (suffering) less of me."[1]

COMMENTARY: Farat is the man who precedes the caravan to their destination and makes arrangement for the members of the caravan for their provision, etc. In this hadith farat is the child who dies before attaining puberty. This child is called farat because he (or she) precedes its parents to paradise and arranges for them the bounties of paradise. It will intercede with Allah for its parents and take them to paradise. However. The farat in t he concluding sentence of the hadith 'I am farat.' Does not refer to their minor child.

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[1] Tirmidhi # 1064, Musnad Ahmad # 3098.

The Prophet صلى الله عليه وسلم described Sayyidah Ayshah (r0 as 'muwaffaqah' for her exceptional relationship, qualities and merits. It embraces all excellences for Allah caused her to ask about the good things.

He said of himself that he was the intercessor for his *ummah* whom he would take to paradise. Reward is in proportion to affliction and hardship. The Prophet's صلى الله عليه وسلم departure from this world is an incomparable hardship and affliction. Every member of his *ummah* is hurt by his departure and this loss is enough treasure for them in the hereafter.

REWARD FOR PATIENCE ON LOSS OF CHILDREN

(١٧٣٦) وَعَنْ اَبِيْ مُوْسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللّٰهُ تَعَالٰى لِمَلَآئِكَتِهٖ قَبَضْتُمْ وَلَدَ عَبْدِيْ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهٖ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ مَاذَا قَالَ عَبْدِيْ فَيَقُوْلُوْنَ حَمِدَكَ وَاسْتَرْجَعَ فَيَقُوْلُ اللّٰهُ ابْنُوْا لِعَبْدِيْ بَيْتًا فِي الْجَنَّةِ وَ سَمُّوْهُ بَيْتَ الْحَمْدِ (رواه احمد و الترمذى)

1736. Sayyiduna Abu Musa Al-Ash'ary رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When someone's child dies, Allah asks the angels, 'Did you take away the child of My slave?' They answer. 'Yes.' He asks, 'Did you taka away the fruit of his heart?' T hey say, 'Yes' He ask 'what did My slave say? 'They say, 'He praised you and said (انا لله وانا اليه راجعون) (we belong to Allah and to Him is our return). Then Allah say, 'Build for My slave a house in paradise and name it Bayt ul Hamd.'[1]

COMMENTARY: Bayt ul Hamd (House of Praise) is the name given because the man displayed exemplary servitude and even in times of tragedy, he showed patience and expressed gratitude.

COMFORTING THE DISTRESSED

(١٧٣٧) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزّٰى مُصَابًا فَلَهٗ مِثْلُ اَجْرِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهٗ مَرْفُوْعًا اِلَّا مِنْ حَدِيْثِ عَلِيِّ ابْنِ عَاصِمٍ الرَّاوِيْ وَقَالَ وَرَوَاهُ بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ بِهٰذَا الْاِسْنَادِ مَوْقُوْفًا۔

1737. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who comforts one who is distressed will get a reward like the reward of the distressed."[2]

COMMENTARY: Here, the word 'distressed' covers affliction of different kinds through death, etc. Anyone who comforts such a distressed person is a means to get sting him to be patient and earning reward. So, he too gets that reward. For (Arabic) (one who guides to what is good is as the doer). This hadith is backed by:

مَا مِنْ مُسْلِمٍ يُعَزِّيْ اَخَاهُ بِمُصِيْبَةٍ اِلَّا كَسَاهُ اللّٰهُ مِنْ حُلَلِ الْكَرَامَةِ يَوْمَ الْقِيَامَةِ

"If any believer exhorts his brother to be patient against, then Allah, the Glorious,

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[1] Tirmidhi # 1023, Musnad Ahmad 4-415.

[2] Tirmidhi # 1078, Ibn Majah # 1602.

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will attire him with a garment of excellence." (Ibn Majah # 1601)

(١٧٣٨) وَعَنْ اَبِيْ بَرْزَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزّٰى ثَكْلٰى كُسِيَ بُرْدًا فِي الْجَنَّةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1738. Sayyiduna Abu Barzah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who comforts a woman who has lost a child will be given to wear a striped cloak in paradise."[1]

ARRANGING MEAL FOR THE BEREAVED

(١٧٣٩) وَعَنْ عَبْدِاللّٰهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَآءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِصْنَعُوْا لِاٰلِ جَعْفَرٍ طَعَامًا فَقَدْ اَتَاهُمْ مَّا يُشْغِلُهُمْ (رواه الترمذی و ابوداؤد و ابن ماجة)

1739. Sayyiduna Abdullah ibn Ja'far رضی اللہ عنہ narrated that when news of death of (Sayyiduna) Ja'far رضی اللہ عنہ arrived, the Prophet صلی اللہ علیہ وسلم said, (to the people of the house), "Prepare food for the family of Jafar, for, there has come to them what keeps them occupied."[2]

COMMENTARY: It is *mustahab (desirable)* for the relatives and neighbours to send to the bereaved family meal enough for all of them for one day and one night to satiating point. Some authorities say that they must send the meal for three days.

MAY OTHER PEOPLE EAT

The *ulama (Scholars)* differ on this question. Some say that others at their home must not eat, but some others say that there is no harm if any visitor shares the meal with the bereaved.

The *ulama (Scholars)* also say that those who send the meal must ensure that the family of the dead have eaten the food. In their occupation, they might overlook the meal or not like to eat.

It is *makruh (unbecoming)* to prepare food for the wailing women, Sayyiduna Jabir رضی اللہ عنہ said, "We regard this (serving food to wailing women) as a kind of wailing." Thus, it is clearly forbidden to prepare food for the wailing woman.

Imam Ghazali رحمہ اللہ said that it is *makruh (unbecoming)* to join in preparing the meal for this purpose for the bereaved.

Mulla Ali Qari رحمہ اللہ said that this thing is *makruh (unbecoming)* if the meal is not prepared from the property of the orphans or of anyone who is away. But, if it is prepared from the property of any one of them then it is forbidden.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE DEAD IS PUNISHED IF ANYONE WAILS OVER HIM

(١٧٤٠) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ نِيْحَ عَلَيْهِ فَاِنَّهُ يُعَذَّبُ بِمَا نِيْحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ (متفق علیه)

1740. Sayyiduna Al-Mughirah ibn Shu'bah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say. "He over whom any one wails will be punished on the

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[1] Tirmidhi # 1078.

[2] Abu Dawud # 3132, Tirmidhi # 998, Ibn Majah # 1610, Musnad Ahmad # 1751.

day of resurrection for the waling over him."[1]

(١٧٤١) وَعَنْ عَمْرَةَ بِنْتِ عَبْدِالرَّحْمٰنِ اَنَّهَا قَالَتْ سَمِعْتُ عَآئِشَةَ وَذُكِرَ لَهَا اَنَّ عَبْدَاللّٰهِ بْنَ عُمَرَ يَقُوْلُ اِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَآءِ الْحَيِّ عَلَيْهِ تَقُوْلُ يَغْفِرُ اللّٰهُ لِاَبِيْ عَبْدِالرَّحْمٰنِ اَمَا اَنَّهُ لَمْ يَكْذِبْ وَلٰكِنَّهُ نَسِيَ اَوْاَخْطَأَ اِنَّمَا مَرَّ رَسُوْلُ الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى يَهُوْدِيَّةٍ يُبْكٰى عَلَيْهَا فَقَالَ اِنَّهُمْ لَيَبْكُوْنَ عَلَيْهَا وَاِنَّهَا لَتُعَذَّبُ فِيْ قَبْرِهَا (متفق عليه)

1741. Sayyidah Amrah bint Abdur Rahman narrated that she heard (Sayyidah) Ayshah رضی اللہ عنہا say when told that Abdullah ibn Umar رضی اللہ عنہ said that the dead is punished for the weeping of the living over them, "May Allah forgive Abu Abdur Rahman. Indeed, he does not lie, but has forgotten, or is mistaken. Allah's Messenger صلی اللہ علیہ وسلم had merely passed by (the grave of) a Jewess and saw people weeping over her. So, he said, 'They weep over her while she is being punished in her grave."[2]

COMMENTARY: The Prophet صلی اللہ علیہ وسلم said that those people were unaware that the woman was being. Punished in the grave. They wept for her love. He did not say that she was punished because of their weeping. Rather, she was being chastised as all infidels are. The *ulama (Scholars)* say that Sayyidah Ayshah's رضی اللہ عنہ objection was based on her deduction. She would have been correct if the Prophet صلی اللہ علیہ وسلم saying was limited to only this occasion, but, in fact, his saying of this nature is narrated by many *sahaba*h رحمہ اللہ. This question will be discussed against the next hadith

(١٧٤٢) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ مُلَيْكَةَ قَالَ تُوُفِّيَتْ بِنْتٌ لِّعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةَ فَجِئْنَا لِنَشْهَدَهَا وَحَضَرَهَا ابْنُ عُمَرَ وَ ابْنُ عَبَّاسٍ فَاِنِّيْ لَجَالِسٌ بَيْنَهُمَا فَقَالَ عَبْدُاللّٰهِ بْنُ عُمَرَ لِعَمْرٍ و بْنِ عُثْمَانَ وَ هُوَ مُوَاجِهُهُ اَلَا تَنْهٰى عَنِ الْبُكَآءِ فَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَآءِ اَهْلِهٖ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ قَدْ كَانَ عُمَرُ يَقُوْلُ بَعْضَ ذٰلِكَ ثُمَّ حَدَّثَ فَقَالَ صَدَرْتُ مَعَ عُمَرَ مِنْ مَّكَّةَ حَتّٰى اِذَا كُنَّا بِالْبَيْدَآءِ فَاِذَا هُوَ بِرَكْبٍ تَحْتَ ظِلِّ سَمُرَةٍ فَقَالَ اذْهَبْ فَانْظُرْ مَنْ هٰؤُلَآءِ الرَّكْبُ فَنَظَرْتُ فَاِذَ اهُوَ صُهَيْبٌ قَالَ فَاَخْبَرْتُهُ فَقَالَ ادْعُهُ فَرَجَعْتُ اِلٰى صُهَيْبٍ فَقُلْتُ ارْتَحِلْ فَالْحَقْ اَمِيْرَ الْمُؤْمِنِيْنَ عُمَرَ فَلَمَّا اَنْ اُصِيْبَ عُمَرُ دَخَلَ صُهَيْبٌ يَبْكِيْ يَقُوْلُ وَا اَخَاهُ وَا صَاحِبَاهُ فَقَالَ عُمَرُ يَا صُهَيْبُ اَتَبْكِيْ عَلَيَّ وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَآءِ اَهْلِهٖ عَلَيْهِ فَقَالَ ابْنُ عَبَّاسٍ فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذٰلِكَ لِعَآئِشَةَ فَقَالَتْ يَرْحَمُ اللّٰهُ عُمَرَ لَا وَاللّٰهِ مَا حَدَّثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ

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[1] Bukhari # 1291, Muslim # 28.933, Tirmidhi # 1000, Musnad Ahmad 2-61.

[2] Bukhari # 1289, Muslim # 27.932, Abu Dawud # 3129, Tirmidhi # 1006, Nasa'i # 1056, Ibn Majah # 1595, Muwatta Maalik # 37, (Jana'iz), Musnad Ahmad 2-38.

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الْمَيِّتَ لَيُعَذَّبُ بِبُكَآءِ اَهْلِهٖ عَلَيْهِ وَلٰكِنْ اِنَّ اللّٰهَ يَزِيْدُ الْكَافِرَ عَذَابًا بِبُكَآءِ اَهْلِهٖ عَلَيْهِ وَقَالَتْ عَآئِشَةُ حَسْبُكُمُ الْقُرْاٰنُ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى قَالَ ابْنُ عَبَّاسٍ عِنْدَ ذٰلِكَ وَاللّٰهِ اَضْحَكَ وَاَبْكٰى قَالَ ابْنُ اَبِيْ مُلَيْكَةَ فَمَا قَالَ ابْنُ عُمَرَ شَيْئًا (متفق عليه)

1742. Sayyiduna Abdullah ibn Abu Mulaykah رضی اللہ عنہ narrated that a daughter of (Sayyiduna) Uthman ibn Affan رضی اللہ عنہ died in Makkah. They went to participate in the funeral and Ibn Umar رضی اللہ عنہ and Ibn Abbas رضی اللہ عنہ were also there. He sat between them. Abdullah ibn Umar رضی اللہ عنہ asked Amr ibn Uthman رضی اللہ عنہ who was facing him to prevent them (his folk) from weeping, because Allah's Messenger صلی اللہ علیہ وسلم had disclosed that the dead is punished for the weeping of people over him. Ibn Abbas رضی اللہ عنہ said that Umar رحمہ اللہ used to say something like that and he related an experience during his journey from Makkah with Umar رضی اللہ عنہ when they saw some riders standing in the shade of a gum-acacia three at al-Bayda. Umar رضی اللہ عنہ asked him to go and find out who the riders were. He found Suhayb رضی اللہ عنہ among them and reported his finding to Umar رضی اللہ عنہ who instructed him to fetch him. He went back to Suhayb رضی اللہ عنہ and asked him to come and meet the amir ul mumineen.

Later, when Umar رضی اللہ عنہ was wounded (in Madinah), Suayb رضی اللہ عنہ came weeping and lamented, "O brother, O chief! (what has happened!)" Umar رضی اللہ عنہ reproached him (even in his wounded condition), "O Suhayb, do you weep over me while Allah's Messenger صلی اللہ علیہ وسلم did say, indeed, that the dead will surely be punished for some of weeping of his family over him."

(Sayyiduna) Ibn Abbas رضی اللہ عنہ added that when Umar رضی اللہ عنہ died, he mentioned that to (Sayyidah) Ayshah رضی اللہ عنہا. She exclaimed, "May Allah have mercy on Umar! No, by Allah, never did Allah's Messenger صلی اللہ علیہ وسلم say that the dead will surely be chastised for the weeping of his family over him. But, (he did say) that Allah does increase the chastisement to the disbeliever because of the weeping of his family over him." Then (Sayyidah) Ayshah رضی اللہ عنہا said, "The (verdict of the) Quran should suffice you:

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

{And no bearer of burden shall bear the burden of another} (6:164, 17:15, 35:18, 39:7) (Sayyiduna) Ibn Abbas رضی اللہ عنہ said, after that, (Indeed) Allah is He who makes one to laugh and to weep." (A reference to 53:43, He meant to say that the implication of that verse was like what he said.)

Then, (Sayyiduna) Ibn Abu Mulaykah رضی اللہ عنہ concluded his narration, "Ibn Umar رضی اللہ عنہ said nothing (on hearing this)."[1]

COMMENTARY: [2] At the time of the *salah (prayer)* of fajr on Wednesday 26th Dhul HIjjah 23 AH, as Sayyiduna Umar رضی اللہ عنہ stood in the mihrab and commenced the *salah (prayer)*

[1] Bukhari # 1286, Muslim # 23-927.

[2] See also hadith # 1724, 1742.

suddenly the slave of Sayyiduna Mughirah ibn Shu'bah رضی اللہ عنہ, Abu Luluah who was lying in wait behind him pounced on him with a large dual edged knife. He struck on his ribs and hit him six times in all. Sayyiduna Umar رضی اللہ عنہ fell down and was carried home. News of his killing spread all over Madinah like wild fire and people thronged at his house. Sayyiduna Suhayb رضی اللہ عنہ was one of them. He saw Sayyiduna Umar رضی اللہ عنہ in a pool of blood and was stunned and cried involuntarily, saying. "O brother, O chief!" But, he did not wail He neither shrieked nor was his voice sing song. Sayyiduna Umar رضی اللہ عنہ nevertheless, asked him to desist lest he transgress and violate the Shari'ah (divine law).

Sayyidah Ayshah رضی اللہ عنہا did not deny the hadith but rejected the deduction of Sayyiduna Umar رضی اللہ عنہ from the hadith. The hadith itself is sahih and there is no doubt about it. Sayyiduna Umar رضی اللہ عنہ and Abdullah deduced that the dead person is punished for the weeping of his people over him whether he is a believer or an un believer.

Sayyidah Ayshah رضی اللہ عنہا said that these words of the Prophet Muhammad صلی اللہ علیہ وسلم are about disbelievers. A disbeliever is punished anyway whether his folk weep over him or not. Of course, if they weep then his punishment is augmented because he feels pleased when they weep. So much so that some of the disbelievers left dying instruction that mourning should be observed on their death.

Sayyidah Ayshah رضی اللہ عنہا relied for her opinion on the verse (6:164)

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

{No bearer of burdens can bear the burden of another}

The sin of anyone cannot be recorded against another person and, hence, no one else can be punished for the sin of a sinner himself. If the folk of the dead weep or wail, it is their deed, why should their doing be recorded against the dead person?" why should he be punished for their sins.

Then, Sayyiduna Ibn Abbas رضی اللہ عنہ too upheld the verdict of Sayyidah Ayshah رضی اللہ عنہ, saying that a person's laughing and weeping, his pleasure and displeasure are all from Allah who alone has created them. Hence, how is weeping liable to be punished?

However, this suggestion of Ibn Abbas رضی اللہ عنہ is untenable, for every deed of the creatures is created by Allah. A person only does it and reward or punishment follows on it. For instance, if anyone laughs on seeing another Muslim out of happiness then he earns reward, but if he laughs to ridicule him then he commits a sin. In the same manner are other things, like happiness and sorrow, for they may got reward or punishment. Hence, the suggestion of Ibn Abbas رضی اللہ عنہ can be worthy if 'laughing and weeping' are involuntary, but if laughing or weeping is at the person's discretion then reward or punishment will follow.

Sayyiduna Ibn Umar رضی اللہ عنہ said nothing on hearing Ibn Abbas رضی اللہ عنہ not because he conceded to the opinion of Ibn Abbas رضی اللہ عنہ, but because he decided to end the discussion in the fashion of the learned.

DO NOT WEEP OVER THE DEAD

(۱۷۴۳) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا جَاءَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرٍ وَّ ابْنِ رَوَاحَةَ جَلَسَ

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يُعْرَفُ فِيْهِ الْحُزْنُ وَاَنَا اَنْظُرُ مِنْ صَائِرِ الْبَابِ تَعْنِي شَقَّ الْبَابِ فَاَتَاهُ رَجُلٌ فَقَالَ اِنَّ نِسَآءَ جَعْفَرٍ وَذَكَرَ بُكَآءَ هُنَّ فَاَمَرَهُ اَنْ يَّنْهَا هُنَّ فَذَهَبَ ثُمَّ اَتَاهُ الثَّانِيَةَ لَمْ يُطِعْنَهُ فَقَالَ اَنْهَهُنَّ فَاَتَاهُ الثَّالِثَةَ قَالَ وَاللّٰهِ غَلَبْنَنَا يَا رَسُوْلَ اللّٰهِ فَزَعَمَتْ اَنَّهُ قَالَ فَاحْثُ فِيْ اَفْوَاهِهِنَّ التُّرَابَ فَقُلْتُ اَرْغَمَ اللّٰهُ اَنْفَكَ لَمْ تَفْعَلْ مَآ اَمَرَكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ تَتْرُكْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَنَآءِ (متفق عليه)

1743. Sayyidah Ayshah رضی اللہ عنہا narrated that when the Prophet صلی اللہ علیہ وسلم was informed of the martyrdom of (Sayyiduna) Ibn Harithah رضی اللہ عنہ, Ja'far رضی اللہ عنہ and Ibn Rawahah رضی اللہ عنہ (in the battle of Mutah) he sat down, grief apparent on him. She looked at him from the crevice of the door. A man came to him and spoke of the weeping of the women of Ja'far رضی اللہ عنہ. So, he instructed the man to forbid them from weeping and he went but came a second time for they did not obey. He again sent him to prevent them (from weeping). He came a third time, saying, "By Allah, they have got the better of us, O Messenger of Allah's (Sayyidah) Ayshah رضی اللہ عنہا thought that he said, "pour dust in their mouths. She exclaimed thereupon (to the man), "May Allah humble you! You could not do what Allah's Messenger صلی اللہ علیہ وسلم commanded you to do and you also did not cease to irk him."[1]

COMMENTARY: The words 'pour dust in their mouths' perhaps are a figurative speech to say, 'Leave them alone. They are in a state of shock when advice will have no effect on them.'

(١٧٤٤) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ لَمَّا مَاتَ اَبُوْسَلَمَةَ قُلْتُ غَرِيْبٌ وَّفِيْ اَرْضِ غُرْبَةٍ لَاَبْكِيَنَّهُ بُكَآءً يُتَحَدَّثُ عَنْهُ فَكُنْتُ قَدْ تَهَيَّأْتُ لِلْبُكَآءِ عَلَيْهِ اِذَا اَقْبَلَتِ امْرَأَةٌ تُرِيْدُ اَنْ تُسْعِدَنِيْ فَاسْتَقْبَلَهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتُرِيْدِيْنَ اَنْ تُدْخِلِي الشَّيْطَانَ بَيْتًا اَخْرَجَهُ اللّٰهُ مِنْهُ مَرَّتَيْنِ وَكَفَفْتُ عَنِ الْبُكَآءِ فَلَمْ اَبْكِ (رواه مسلم)

1744. Sayyidah Umm Salamah رضی اللہ عنہ narrated that when Sayyiudna Abu Salamah رضی اللہ عنہ died, she thought that he was a stranger in an alien land so she would weep for him such a weeping as would be exemplary. Thus, she prepared for the weeping over him, when, behold! A woman arrive with intention to join and help her. But, Allah's Messenger صلی اللہ علیہ وسلم confronted her (before she came in) and asked, "Is it your aim to bring the devil into a house from which Allah has thrown him out twice?" She, therefore, refrained from weeping and wept not (as Shari'ah (divine law) has disallowed).[2]

COMMENTARY: Perhaps Sayyidah Umm Salamah رضی اللہ عنہ did not know till then that it was disallowed to weep aloud and to wail otherwise she would not have done that which Shri'ah had forbidden.

The devil was cast out from the house when Abu Salamah رضی اللہ عنہ had thrown out disbelief and polytheism to embrace Islam. The second time the devil was cast when Abu Salamah رضی اللہ عنہ departed from the dark, ignorant world with faith and Islam.

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[1] Bukhari # 1299, Muslim # 30.935, Nasa'i # 1847, Musnad Ahmad 6.59.

[2] Muslim # 10.922.

WAILING NOT ALLOWED

(١٧٤٥) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ أُغْمِيَ عَلَى عَبْدِاللّٰهِ بْنِ رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةُ تَبْكِي وَا جَبَلَاهُ وَاكَذَا وَاكَذَا تُعَدِّدُ عَلَيْهِ فَقَالَ حِيْنَ اَفَاقَ مَاقُلْتِ شَيْئًا اِلَّا قِيْلَ لِيَ اَنْتَ كَذٰلِكَ زَادَ فِيْ رِوَايَةٍ فَلَمَّا مَاتَ لَمْ تَبْكِ عَلَيْهِ (رواه البخاری)

1745. Sayyiduna an-Numan ibn Bashir رضی اللہ عنہ narrated that (Sayyiduna) Abdullah ibn Rawahah (fell ill so much that he) fainted. His sister, Amrah, wept (profusely) and shrieked, "O mountain how sad! O this and that how sad! O this and that how sad! O such and such how Sad!" She recounted his goodness. When he regained consciousness, he said, 'You did not say anything but I was asked, "Are you like that?" Another version also has: when he died, she did not weep over him. [1]

(١٧٤٦) وَعَنْ اَبِيْ مُوْسٰى قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مَيِّتٍ يَّمُوْتُ فَيَقُوْمُ بَاكِيْهِمْ فَيَقُوْلُ وَاجَبَلَاهُ وَاسَيِّدَاهُ وَنَحْوَ ذٰلِكَ اِلَّا وَكَّلَ اللّٰهُ بِهٖ مَلَكَيْنِ يَلْهَزَانِهٖ وَيَقُوْلَانِ اَهٰكَذَا كُنْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ حَسَنٌ۔

1746. Sayyiduna Abu Musa رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "If anyone dies and anyone mourning for him says, 'O the mountains! O the chief!' or something like that, then Allah appoint over him two angels who beat him on the chest and ask him, 'where you like that?'[2]

COMMENTARY: The dead, in the hadith, could also mean the dying.

Previously, this question has been discussed against the hadith # 1742 and # 1724. More discussion follows here.

Allahmah (leaned Scholar) Suyuti رحمہ اللہ has said in sharh us Sudur about he hadith (# `742); 'The dead is punished for the keeping of his people over him, that different opinions are expressed about it. He has enumerated the various versions in sequence.

(1) This hadith means what is apparent from its words and is absolute, irrespective of whether or not there is a will about it, or the dead is a disbeliever or not. If anyone wails over the dead then the dead is punished. This is Suyyiduna Umar رضی اللہ عنہ and Ibn Umar رضی اللہ عنہ interpreted it.

(2) The dead person is no it subjected at all, to punishment for the weeping of his folk.

(3) Punishment depends on the situation. The dead person already undergoes when his folk are weeping over him, but the punishment is not because of their weeping. Rather it is because of his sins and evil deeds.

(4) This hadith is specifically about the disbelievers.

Both the foregoing interpretations belong to Sayidah Ayshah رضی اللہ عنہ.

(5) This hadith and the warning are particularly about the person whose people are used to wailing. This is the contention of Imam Bukhari.

(6) This hadith is about one who instructs his folks and heirs to wail over him

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[1] Bukhari # 4267.

[2] Tirmidhi # 1005, Ibn Majah # 1594, Musnad Ahmad # 19737.

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after his death.

(7) This hadith concerns one who does not instruct his folk not to wail over him knowing that they are liable to observe wailing after his death. It is *wajib (expedient)* for such people to forbid their folk to wail after them.

(8) The dead is punished when his folk wail over him and say about him such thing as are evil in the eyes of Shari'ah (divine law), as people during the Jahiliyah (ignorance period) said about their dead, 'O you who have rendered women widows.' 'O who have orphaned children.' 'O who have ruined the house.'

(9) Punishment is the wrath of the angels because of describing the dead in the mentioned manner while weeping.

(10) When the family of the dead wail, the dead is subjected to punishment in his grave.

Some people say that punishment means the weeping of bereaved in a wrong way not valid in Shari'ah (divine law). Then the dead experienced a severe spiritual pain and he is grieved. It is like when a soul goes from the world to the barzakh, the souls that are already there ask the new comer about their people in the world. If one of them gets an adverse report of its relatives committing sin then it feels grieved and sad If the report discloses that they are pious then the concerned soul it elated.

In short, if the dead person is himself responsible for the wailing, in any way, then the punishment mentioned in the hadith will be deemed to be in its real meaning, If they wail, he will be punished.

If the dead is not responsible in any way and does not like such things, then punishment will mean that he will be grieved. He might be grieved when he is on the point of death, or after death and he might be a disbeliever or a Muslim. In this regard, all are equally effected.

In this way, the verse of t he Quran (6:164) and the absolute ahadith on this subject are reconciled.

WEEPING WITHOUT SHRIEKING

(١٧٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ مَاتَ مَيِّتٌ مِّنْ اٰلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاجْتَمَعَ النِّسَآءُ يَبْكِيْنَ عَلَيْهِ فَقَامَ عُمَرُ يَنْهَا هُنَّ وَيَطْرُدُ هُنَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْهُنَّ يَا عُمَرُ فَاِنَّ الْعَيْنَ دَامِعَةٌ وَالْقَلْبُ مُصَابٌ وَالْعَهْدُ قَرِيْبٌ (رواه احمد و النسائى)

1747. Sayyiduna Abu Hurayrah رضى الله عنه narrated that someone of the family of Allah's Messenger died. The women gathered and wept for the dead. Sayyiduna Umar رضى الله عنه stood up and forbade them (the relatives) and drove away others (the strangers). Allah's Messenger صلى الله عليه وسلم said, "Leave them alone, O Umar, for the eyes weep, the heart aches and affliction is recent."[1]

COMMENTARY: Sayyiduna Umar رضى الله عنه stopped the woman because he thought they might exceed and begin to shriek. The Prophet صلى الله عليه وسلم advised him to let women vent their natural feelings and not curb their innate emotions.

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[1] Nasa'i # 1859, Ibn Majah # 1587, Musnad Ahmad 2-444.

(١٧٤٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَاتَتْ زَيْنَبُ بِنْتُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَكَتِ النِّسَآءُ فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهٖ فَاَخَّرَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ وَقَالَ مَهْلًا يَا عُمَرُ ثُمَّ قَالَ اِيَّاكُنَّ وَنَعِيْقَ الشَّيْطَانِ ثُمَّ قَالَ اِنَّهٗ مَهْمَا كَانَ مِنَ الْعَيْنِ وَمِنَ الْقَلْبِ فَمِنَ اللّٰهِ عَزَّوَجَلَّ وَمِنَ الرَّحْمَةِ وَمَا كَانَ مِنَ الْيَدِ وَمِنَ اللِّسَانِ فَمِنَ الشَّيْطَانِ۔(رواه احمد)

1748. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when (Sayyidah) Zaynab رضی اللہ عنہا daughter of Allah's Messenger صلی اللہ علیہ وسلم died, the women wept. But (Sayiduna) Umar رضی اللہ عنہ beat them with his whip. Allah's Messenger صلی اللہ علیہ وسلم put him back with his hands, saying, "Be mild, O Omar." To the woman, he said, "Beware of the shrieking of the devil." Then, he said, "That which is from the eye and from the heart is from Allah's Mighty and Glorious, and represents mercy. But, that which is from the hand and the tongue is from the devil."[1]

COMMENTARY: The hand is instrumental in beating oneself, slapping, tearing clothing, etc. The tongue wails, shrieks and utter that Allah does not like.

ONE YEAR'S VIGIL OVER GRAVE

(١٧٤٩) وَعَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ لَمَّا مَاتَ الْحَسَنُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ ضَرَبَتِ امْرَأَتُهُ الْقُبَّةَ عَلٰى قَبْرِهٖ سَنَةً ثُمَّ رُفِعَتْ فَسَمِعَتْ صَائِحًا يَقُوْلُ اَلَا هَلْ وَجَدُوْا مَا فَقَدُوْا فَاَجَابَهٗ اٰخَرُ بَلْ يَئِسُوْا فَانْقَلَبُوْا۔

1749. Imam Bukhari رحمہ اللہ narrated in a ta'liq from (without a line of transmission) that when Sayyiduna Hasan رحمہ اللہ son of (Sayyiduna) Hasan ibn Ali رضی اللہ عنہ died, his wife pitched a tent over his grave for one year when she dismantled it. (At that) she heard a voice shout, "Did they find what they had last?" Another (voice) replied, "Rather they are dejected, and have departed![2]

COMMENTARY: The son of Sayyiduna Hasan ibn Ali رضی اللہ عنہ was also named Hasan رحمہ اللہ. When he died, his wife erected a tent and lived in it over the grave for one year. She refreshed his memory every day.

Perhaps, she did it to have his friends, etc assemble there for praying for him.

A CUSTOM OF JAHILIYAH (IGNORANCE PERIOD)

(١٧٥٠) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَّ اَبِيْ بَرْزَةَ قَالَا خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَازَةٍ فَرَاٰى قَوْمًا قَدْ طَرَحُوْا اَرْدِيَتَهُمْ يَمْشُوْنَ فِيْ قُمُصٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَبِفِعْلِ الْجَاهِلِيَّةِ تَاْخُذُوْنَ اَوْ بِصَنِيْعِ الْجَاهِلِيَّةِ تَشَبَّهُوْنَ لَقَدْ هَمَمْتُ اَنْ اَدْعُوَ عَلَيْكُمْ دَعْوَةً تَرْجِعُوْنَ فِيْ غَيْرِ صُوَرِكُمْ قَالَ فَاَخَذُوْا اَرْدِيَتَهُمْ وَلَمْ يَعُوْدُوْا لِذٰلِكَ(رواه ابن ماجة)

1750. Sayyiduna Imran ibn Husayn رضی اللہ عنہ and Sayyiduna Abu Barzah رضی اللہ عنہ narrated that they accompanied Allah's Messenger صلی اللہ علیہ وسلم to a funeral. He saw

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[1] Musnad Ahmad 1-335.

[2] Bukhari Book of Funerals Chapter # 61, heading.

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there some people who had removed their cloaks and were walking in (their) shirts. Allah's Messenger صلى الله عليه وسلم asked, 'Will you stick to the doings of the Jahiliyah (ignorance period)?" Or "will you resemble the people of the jahiliyah(ignorance period) in what they did? I had resolved to pray against you that you return (home) in an appearance different from yours" They took their cloaks and did never return to that (practice).[1]

COMMENTARY: In ancient times people wore a cloak over their shirts. The pre-Islamic people removed in to show their state of grief.

Teebi رحمه الله pointed out that this seemingly minor neglect invited a serious warning, so we can imagine the fate of those who follow more complex and prohibited customs.

WHEN SHARI'AH (DIVINE LAW) IS VIOLATED DO NOT ACCOMPANY THE FUNERAL

(١٧٥١) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تُتْبَعَ جَنَازَةٌ مَعَهَا رَانَّةٌ (رواه احمد وابن ماجة)

1751. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade going with a funeral that had a wailing woman with it.[2]

COMMENTARY: While it is *sunnah* (as per prophet's teaching) to walk with the *sunnah* (as per prophet's practice), yet this *sunnah* (Practice of Holy Prophet صلى الله عليه وسلم) may be abandoned when anything contrary to *sunnah* (Prophet's teaching) is perpetrated.

NEW BORN WILL TAKE PARENTS TO PARADISE

(١٧٥٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ لَهٗ مَاتَ ابْنٌ لِّيْ فَوَجَدْتُّ عَلَيْهِ هَلْ سَمِعْتَ مِنْ خَلِيْلِكَ صَلَوَاتُ اللّٰهِ عَلَيْهِ وَسَلَامُهٗ شَيْئًا يُّطَيِّبُ بِاَنْفُسِنَا عَنْ مَوْتَانَا قَالَ نَعَمْ سَمِعْتُهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ صِغَارُهُمْ دَعَامِيْصُ الْجَنَّةِ يَلْقٰى اَحَدُهُمْ اَبَاهُ فَيَاْخُذُ بِنَاحِيَةِ ثَوْبِهٖ فَلَا يُفَارِقُهٗ حَتّٰى يُدْخِلَهُ الْجَنَّةَ رَوَاهُ مُسْلِمٌ وَ اَحْمَدُ وَ اللَّفْظُ لَهٗ۔

1752. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man said to him that his (young) son had died and he was sorrowful over that. He asked, "Have you heard anything from your friend, may Allah's blessing and peace be on him, that may comfort us concerning our dead." He said, "Yes. I heard him, may Allah's blessing and peace be on him say that their young children will be like (الاطفال دعا ميص الجنة) da'amis of paradise. When one of them meet his (or her) father, he will grasp the edge of his garment and not let go will he is admitted to paradise."[3]

COMMENTARY: Da'amis is the plural of Da'amus. (At the end of this commentary. We reproduce the relative paragraph from lane's lexicon against the word)

The dead child is compared to da'mus because it will roam about in paradise. There will be no restriction in paradise in children's movement just as there is no bar on children in the world. They can enter any house, any place and will not be stopped.

This hadith mentions only father perhaps because the subject concerned a father. However, the child will also get its mother admitted to paradise. Indeed, some ahadith

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[1] Ibn Majah # 1458.

[2] Ibn Majah # 1583.

[3] Muslim # 154-2635, Musnad Ahmad 2-488.

mention both the parents.

(The following paragraph is extracted from Lane's Lexican Book I part 3 p 883 - Translation:) (دعموص) A certain animalcule (دويبكة) that dives in water or a certain black animalcule that scrims upon water: or a certain worm (دودة), that is in pools left by torrents when their water sinks into the earth; or a certain worm (دودة) having two heads, seen in water when it becomes little in quantity; (دعاميص) and (دعاميص) [Hence app..] One who much into affair; who is a frequent visitor of kings. And hence, (الاطفال دعاميص الجنة) meaning [Infants will be] roomers in Paradise; they will not be debarred from any dwelling; a trad.; but the words occurring in a trad of Abo-Hurayrah are (صغاركم دعاميص الجنة) [Your little children]

REWARD WHEN CHILDREN DIE

(١٧٥٣) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ جَآءَتِ امْرَأَةٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ ذَهَبَ الرِّجَالُ بِحَدِيْثِكَ فَاجْعَلْ لَّنَا مِنْ نَّفْسِكَ يَوْمًا نَأْتِيْكَ فِيْهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللّٰهُ فَقَالَ اجْتَمِعْنَ فِيْ يَوْمِ كَذَا وَكَذَا فِيْ مَكَانِ كَذَا وَكَذَا فَاجْتَمَعْنَ فَاَتَاهُنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللّٰهُ ثُمَّ قَالَ مَا مِنْكُنَّ اِمْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً اِلَّا كَانَ لَهَا حِجَابًا مِّنَ النَّارِ فَقَالَتِ امْرَأَةٌ مِّنْهُنَّ يَا رَسُوْلَ اللّٰهِ اَوِ اثْنَيْنِ فَاَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ (رواه البخارى)

1753. Sayyiduna Abu Sa'eed رضى الله عنه narrated that a woman come to Allah's Messenger صلى الله عليه وسلم and submitted, "O Messenger of Allah, the men do benefit from your sayings. So, do set us aside a day with yourself that we may come to you on it and you may teach us from what Allah has taught you." He said, "Assemble all of you on such and such a day at such and such a place." Accordingly, they did assembled there and he came to them and imparted to them some of the knowledge that Allah had taught him. Thereafter, he said, "If three children of a woman among you die before her then they will be a before her then they will be a barrier from hell for her." A woman among them asked, "O Messenger of Allah, or two?" She asked that twice. He said, "Also two, two, two!"[1]

(١٧٥٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمَيْنِ يُتَوَفّٰى لَهُمَا ثَلَاثَةٌ اِلَّا اَدْخَلَهُمَا اللّٰهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهٖ اِيَّاهُمَا فَقَالُوْا يَا رَسُوْلَ اللّٰهِ اَوِثْنَانِ قَالَ اَوِثْنَانِ قَالُوْا اَوْ وَاحِدٌ قَالَ اَوْ وَاحِدٌ ثُمَّ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ اِنَّ السِّقْطَ لَيَجُرُّ اُمَّهٗ بِسَرَرِهٖ اِلَى الْجَنَّةِ اِذَا احْتَسَبَتْهُ۔ رَوَاهُ اَحْمَدُ وَرَوَى ابْنُ مَاجَةَ مِنْ قَوْلِهٖ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ۔

1754. Sayyiduan Mu'adh ibn Jabal رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'If three (children) of a Muslim couple die then Allah will admit them to paradise because of His exclusive mercy on them" The *sahabah (companions)* رضى الله عنهم asked, "O Messenger of Allah, or two?" He agreed, "Or two!" They again asked, "Or one?" Then he continued, "By Him in whose hand is my soul, surely the foetus

[1] Ibn Majah # 1605, Musnad Ahmad 5-241.

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(or the abortion) will pull its mother to paradise by its umbilical cord when she regards (the loss as) a mean of reward (and observes patience)."[1]

COMMENTARY: The mother had not yet established a motherly relationship with the adoration. In spite of that, their relationship is said to be joined by the umbilical cord. Imagine the reward that will accrue to the mother when her infant, whom she has given her love, dies.

(١٧٥٥) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَدَّمَ ثَلَاثَةً مِّنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ كَانُوْا لَهٗ حِصْنًا حَصِيْنًا مِّنَ النَّارِ فَقَالَ اَبُوْذَرٍّ قَدَّمْتُ اثْنَيْنِ قَالَ وَاثْنَيْنِ قَالَ اُبَيُّ بْنُ كَعْبٍ اَبُوالْمُنْذِرِ سَيِّدُ الْقُرَّآءِ قَدَّمْتُ وَاحِدًا قَالَ وَوَاحِدًا۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ

1755. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'He who is predeceased by three minor children will find them as a strong fortress for him against the fire." (Sayyiduna) Abu Dharr رضی اللہ عنہ said, "I have been predeceased by two." He said, "And, two!" Then, Sayyiduna Ubayy ibn Ka'b (whose kunyah was) Abu Mundhir, the chief, of the reciters of the Quran, said, "I have lost one child ahead of me.' He said, "And, one also!"[2]

(Tirmidhi also has; "But that is only if patience is shown at the first shock.

(١٧٥٦) وَعَنْ قُرَّةَ الْمُزَنِيِّ اَنَّ رَجُلًا كَانَ يَأْتِي النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ ابْنٌ لَّهٗ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتُحِبُّهٗ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَحَبَّكَ اللّٰهُ كَمَا اُحِبُّهٗ فَفَقَدَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا فَعَلَ ابْنُ فُلَانٍ قَالُوْا يَا رَسُوْلَ اللّٰهِ مَاتَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَاتُحِبُّ اَنْ لَّا تَاْتِيَ بَابًا مِّنْ اَبْوَابِ الْجَنَّةِ اِلَّا وَجَدْتَّهٗ يَنْتَظِرُكَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ لَهٗ خَاصَّةً اَمْ لِكُلِّنَا قَالَ بَلْ لِكُلِّكُمْ (رواہ احمد)

1756. Sayyiduna Qurrah al-Muzani رضی اللہ عنہ narrated that a man used to visit the Prophet صلی اللہ علیہ وسلم along with one of his sons. The Prophet صلی اللہ علیہ وسلم asked him, "Do you love him (so much that you keep him with you always)?" He said, "O Messenger of Allah, may Allah love you as I love him." Then, the Prophet صلی اللہ علیہ وسلم missed him and asked (people) what had happened to the man's son. They said, "O Messenger of Allah, he has died." So, Allah's Messenger صلی اللہ علیہ وسلم asked (the man when they met), "would you not love to meet him at whichever the gates of paradise you come (on the day of resurrection)?" Someone asked, "O Messenger of Allah, does this apply to him alone or to all of us?" He said, "Rather, to all of you."[3]

ABORTION WILL TAKE ITS PARENTS TO PARADISE

(١٧٥٧) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ السِّقْطَ لَيُرَاغِمُ رَبَّهٗ اِذَا اَدْخَلَ اَبَوَيْهِ النَّارَ

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[1] Ibn Majah # 1604, Musnad Ahmad 5-241.

[2] Tirmidhi # 1063, Ibn Majah # 1606, Musnad Ahmad # 4077, (Adopted from Tirmidhi, Darul Isha'at Karachi).

[3] Musnad Ahmad 5-35.

فَيُقَالُ اَيُّهَا السِّقْطُ الْمُرَاغِمُ رَبَّهٗ اُدْخِلْ اَبَوَيْكَ الْجَنَّةَ فَيَجُرُّهُمَا بِسَرَرِهٖ حَتّٰى يُدْخِلَهُمَا الْجَنَّةَ(رواه ابن ماجة)

1757. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that the aborted child will argue with its Lord when He sends its parents to hell. It will be told, "O the aborted child who argues with its Lord, take your parents to paradise." So, it will pull them with its umbilical cord and bring them into paradise.[1]

PATIENCE IS REWARDED WITH PARADISE

(۱۷۵۸) وَعَنْ اَبِيْ اُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُوْلُ اللّٰهُ تَبَارَكَ وَ تَعَالٰى ابْنَ اٰدَمَ اِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّدْمَةِ الْاُوْلٰى لَمْ اَرْضَ لَكَ ثَوَابًا دُوْنَ الْجَنَّةِ(رواه ابن ماجة)

1758. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said that Allah, Blessed and Exalted, says, "O son of Aadam, if you exercise patience and seek reward at the first shock, I shall not be pleased for you with a reward lesser than paradise."[2]

MERIT OF ISTIRJA

(۱۷۵۹) وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُّسْلِمٍ وَّلَا مُسْلِمَةٍ يُّصَابُ بِمُصِيْبَةٍ فَيَذْكُرُهَا وَاِنْ طَالَ عَهْدُهَا فَيُحْدِثُ لِذٰلِكَ اِسْتِرْجَاعًا اِلَّا جَدَّدَ اللّٰهُ تَبَارَكَ وَتَعَالٰى لَهٗ عِنْدَ ذٰلِكَ فَاَعْطَاهُ مِثْلَ اَجْرِهَا يَوْمَ اُصِيْبَ بِهَا(رواه احمد و البيهقي في شعب الايمان)

1759. Sayyiduna Husayn ibn Ali رضی اللہ عنہ narrated that the Prophet صلی اللہ علیہ وسلم said, 'If a Muslim man or woman suffers a hardship and recalls it, even after a long period of time and says:

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

(We belong to Allah and to Him is our return).

Allah, Blessed and Exalted, renews a reward whenever it is said like the reward for it on the day he was afflicted."[3]

(۱۷۶۰) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْقَطَعَ شِسْعُ اَحَدِكُمْ فَلْيَسْتَرْجِعْ فَاِنَّهٗ مِنَ الْمَصَائِبِ۔

1760. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the thong of someone's sandal breaks, let him say;

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

(To Allah we belong and to him is our return)

because this too is one of the afflictions."[4]

COMMENTARY: This means that even if one faces a simple, ordinary difficulty, he must

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[1] Ibn Majah # 1597.

[2] Ibn Majah # 1608.

[3] Musnad Ahmad 1-201,

[4] Bayhaqi in Sha'b ul Eeman # 9693.

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ecite the istirja. Once, a lantern blow off, so the Prophet صلى الله عليه وسلم recited this verse of the Quran (إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) – (2:156)

GREAT DISTINCTION OF THIS *UMMAH*

(١٧٦١) وَعَنْ أُمِّ الدَّرْدَآءِ قَالَتْ سَمِعْتُ اَبَا الدَّرْدَآءِ يَقُوْلُ سَمِعْتُ اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى قَالَ يَا عِيْسٰى إِنِّيْ بَاعِثٌ مِنْ بَعْدِكَ أُمَّةً إِذَا اَصَابَهُمْ مَايُحِبُّوْنَ حَمِدُوا اللّٰهَ وَإِنْ اَصَابَهُمْ مَّايَكْرَهُوْنَ احْتَسَبُوْا وَصَبَرُوْا وَلَا حِلْمَ وَلَا عَقْلَ فَقَالَ يَا رَبِّ كَيْفَ يَكُوْنُ هٰذَا لَهُمْ وَلَا حِلْمَ وَلَا عَقْلَ قَالَ أُعْطِيْهِمْ مِّنْ حِلْمِيْ وَعِلْمِيْ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ

1761. Sayyiduna Umm Darda رضى الله عنه narrated that she heard Sayyiduna Abu as-Darda رضى الله عنه say that he heard Abu al-Qasim صلى الله عليه وسلم say that Allah, Blessed and Exalted, said, "O Easa, I shall send after you an *ummah* who will praise Allah when what pleases them takes place with them, and who will seek their reward from Allah and exercise patience when that which displeases them afflicts them, though they will not possess forbearance and intelligence." So, he asked, "My Lord, how will it be without having forbearance and intelligence?" He said, "I shall grant them some portion of My forbearance and knowledge."[1]

COMMENTARY: Here, *ummah* means the obedient and righteous followers of the Prophet صلى الله عليه وسلم. That they will not possess intelligence and forbearance means that they will lose these things because of distress. Yet they will show endurance and seek reward. In the absence of these two traits a person cannot endure yet they will be enabled to do so. Allah will cause them to have the two traits without efforts, as His own grant.

CHAPTER – VIII

VISITING GRAVES بَابُ زِيَارَةِ الْقُبُوْرِ

The ahadith in this chapter, as well as the aathar, speak of the merit and etiquette of visiting graves. The relative rules and issues are also given place here. The purpose of visiting graves and what is achieved on going there will be brought out, too.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MUSTAHAB (DESIRABLE) TO VISIT GRAVES

(١٧٦٢) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا وَنَهَيْتُكُمْ عَنْ لُحُوْمِ الْاَضَاحِيِّ فَوْقَ ثَلَاثٍ فَأَمْسِكُوْا مَابَدَا لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيْذِ إِلَّا فِيْ سِقَآءٍ فَاشْرَبُوْا فِي الْاَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوْا مُسْكِرًا (رواه مسلم)

1762. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I had forbidden you to visit graves, but you may (now) visit them. I had forbidden you to (store and) eat flesh of sacrificial animals beyond three days, but you may (now) store that as long as you please. I had forbidden you nabidh except

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[1] Bukhari in Sha'b ul Eeman # 9953.

(to drink) in a waterskin so you may drink in all kinds (of vessels), but not drink what intoxicates."[1]

COMMENTARY: In early Islam, the Prophet صلى الله عليه وسلم had forbidden visit to graves because the Jahiliyah (ignorance period) was recent and not totally out of minds. It was possible that visitors to graves might perpetrate what disbelievers and associators did. Later, when Islam had set in, he permitted visit to graves. The *ulama (Scholars)* agree that it is *mustahab (desirable)* to visit graves. The heart softens and one remembers death. Moreover, it is *sunnah (*as per teaching of Holy Prophet صلى الله عليه وسلم*)* to pray for mercy and forgiveness of the dead in the graveyard. The Prophet صلى الله عليه وسلم used to visit graves of the Baqi and offer salaam to t he dead and pray for them.

WOMEN VISITING GRAVES

The *ulama (Scholars)* differ on whether women may visit graves or the initial command forbidding visit to graves continues to be applied to them. The correct ruling is that women are allowed to visit the grave of the Prophet صلى الله عليه وسلم only, but it is not proper for them to visit g raves of other people.

This question has been discussed in the commentary against the hadith # 740 in the chapter on mosques, etc. The juristic traditions are also cited there.

KINDS OF VISITS

With regard to purpose, there are many reasons for visiting grave.

(i) Only to think of death and the hereafter. To achieve this, it is enough to see the graves without worrying about who the dweller is and how he behaved in life.

(ii) To make supplication, seek forgiveness and consign reward and so on. This is masnun for every Muslim.

(iii) To receive blessing. To achieve this, graves of saintly men and spiritual leaders should be visited because there are many blessings from them while they are in the barzakh.

(iv) To give rights of the relatives and friends, like parents and so on. According to hadith Abu Nu'aym, "If anyone visits the graves of his parents or one of them on Friday, then this act will be like performing hajj."

(v) To promote or respect religious fraternity and love. According to hadith, "If anyone comes to the grave of any believing brother and offers him salaam and prays for him, then the dead person recognizes him and responds to his salaam (greetings)."

MANNER AND COMMAND

(i) If anyone goes to a grave to pray for his forgiveness and to consign reward to him, he must stand opposite to the face of the grave-dweller with his face towards the grave and back towards the qiblah.

(ii) At the grave, he must first offer salaam to the grave-dweller.

(iii) He must not touch the grave.

(iv) He must not kiss the grave.

(v) He must not bow in respect opposite the grave, nor must he prostrate to it.

(vi) He must not wipe the dust of the grave on his face as the Christians do.

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[1] Muslim # 106.977, Abu Dawud # 3698, Nasa'i # 2032, Musnad Ahmad 1-145.

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It is extremely misguided and wrong to do anything that has no sanction in Shari'ah (divine law).
It is not *makruh (unbecoming)* to recite the Quran near the grave.
It is *mustahab (desirable)*, if any one dies, to recite there surah al-Ikhlas seven times and consign its reward to the grave-dweller.
It is more meritorious to visit graves on Friday particularly in the early part of the day. This is what people with the two sacred cities of Makkah and Madinah. They visited al-Thalla and al-Baqi early on Friday.
It is also stated that the dead is granted more knowledge and perception on Friday than on any other day so that the grave-dweller recognizes the visitors to his grave on Friday better than on any other day.
As stated previously, graves should not be trodden on unnecessarily.
It is *mustahab (desirable)* that some charity should be given in Allah's name for seven days after death of someone on behalf of the dead.
The meat of the sacrificial animal was not allowed to be stored beyond three days in early Islam because of extreme poverty. Everyone could not make a sacrifice. People were encouraged to share to flesh of sacrificial animals with the poor. When Allah brought the Muslims out of poverty into affluency, this order was rescinded.
Nabidh is a kind of wine. Dates or grapes are soaked in water for some days. The result is an intoxicating drink. Nabidh is a permitted drink for as long as it does not turn into an intoxicant. In early Islam, the Prophet صلى الله عليه وسلم had advised that nabidh should be kept in waterskins because a waterskin is thin and nabidh does not turn into an intoxicant in it rapidly. He disallowed that nabidh should be kept in any other vessel because it ferments very quickly in them and becomes an intoxicating drink. Since wine had been forbidden recently, it was feared that people would turn to nabidh for intoxication. When people had adjusted themselves to teetotalism, the Prophet صلى الله عليه وسلم allowed that nabidh may be drunk in any vessel but he made it clear that it is allowed only till it does not intoxicate. The prohibition does not concern a vessel but only intoxication.

PROPHET صلى الله عليه وسلم AT HIS MOTHER'S GRAVE

(١٧٦٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ زَارَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْرَ اُمِّهٖ فَبَكٰى وَاَبْكٰى مَنْ حَوْلَهٗ فَقَالَ اسْتَاْذَنْتُ رَبِّيْ فِيْ اَنْ اَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِيْ وَاسْتَاْذَنْتُهٗ فِيْ اَنْ اَزُوْرَ قَبْرَهَا فَاُذِنَ لِيْ فَزُوْرُوا الْقُبُوْرَ فَاِنَّهَا تُذَكِّرُ الْمَوْتَ (رواه مسلم)

1763. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet صلى الله عليه وسلم visited his mother's grave. He wept and caused those around him to weep. He said, "I sought permission of my Lord that I might make istighfar for my mother but permission was not given to me. And I sought His permission that I might visit her grave, and it was granted to me. So, visit graves. That reminds one of death."[1]

COMMENTARY: The name of the Prophet's صلى الله عليه وسلم mother was Aamnah. When he was six years old, she took him to Madinah to meet her parents. When she was returning to Makkah, she died at Abwa a place on the way. She was buried there. Once the Prophet صلى الله

[1] Muslim # 108, 976, Abu Dawud # 3234, Nasa'i # 2032, Ibn Majah # 1572, Musnad Ahmad 2.441.

عليه وسلم went to her grave but was overtaken by grief to such an extent that he cried very much. Those people who were with him were overwhelmed too and began to cry with him.

THE PROPHET'S صلى الله عليه وسلم PARENTS

We learn from this hadith that the Prophet's صلى الله عليه وسلم parents died as disbelievers. This is what the earlier scholars say. However, later day scholars have proved that they were Muslims. They have suggested three possibilities of their Islam.

(i) They followed the religion of Prophet صلى الله عليه وسلم Ibrahim عليه السلام.

(ii) They never received the message of Islam and died during the days of fatrah (the period when there was no Prophet, between prophet Easa عليه السلام and Prophet Muhammad صلى الله عليه وسلم.

(iii) Allah received t hem on the prayer of the Prophet صلى الله عليه وسلم (as a miracle) for so much time that they could express belief (in Islam and) the Prophet's messengership. However, the hadith about this is itself da'if (weak) but it is made correct and hasan through a number of lines of transmission.

This thing was unknown to the earlier scholars but Allah disclosed it to the later day scholars. Suyuti رحمه الله has sat at rest doubts of the dissenters in this regard with sound arguments in his writings.

Since this issue is very delicate, the *ulama (Scholars)* decide that silence should be observed about it. Allah alone knows the correct thing.

WHAT TO SAY AT GRAVEYARD

(١٧٦٤) وَعَنْ بُرَيْدَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوْا إِلَى الْمَقَابِرِ اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ وَإِنَّا إِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ(رواه مسلم)

1764. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم taught them to say when they went to the graveyards:

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُسْلِمِيْنَ وَإِنَّا إِنْ شَآءَ اللّٰهُ لَلَاحِقُوْنَ نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ

"Peace be on you, O the occupiers of the dwellings, among the believers and t he Muslims. And, we, insha Allah, shall join you. We pray to Allah for security for ourselves and for you."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

(١٧٦٥) عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقُبُوْرٍ بِالْمَدِيْنَةِ فَاَقْبَلَ عَلَيْهِمْ بِوَجْهِهٖ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

1765. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet صلى الله عليه وسلم passed by some graves in Madinah. He faced them and said:

[1] Muslim # 104-957, Ibn Majah # 1547, Musnad Ahmad 5-353.

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اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ

"Peace be on you, O dwellers of the graves! May Allah forgive us and you! You have preceded us while we shall follow."[1]

COMMENTARY: It is *mustahab (desirable)* for anyone to turn his face towards the face of the dead person before conveying salaam to him. He must continue to do it while praying and reciting surah al-FAtihah. The *ulama (Scholars)* are one about it, except Ibn Hajar رحمه الله who says that while making supplication and reciting surah al-Fatihah it is *mustahab (desirable)* to face the qiblah.

Mazhar رحمه الله said that visiting a dead person is like meeting him while he was alive. Hence, when visiting a dead or his grave, one should face his body or his grave just as one did face him in his life. Also, the same manners and methods must be observed as were done during his lifetime. For example, if during his lifetime, one respected him and did not sit very close to him then the same thing must be done at his grave and one should stand or sit at a distance. If one was very close in life then at the grave too one must stand or sit very close.

At the grave one must recite surah al-Fatihah (once) and surah al-Ikhlas three times and convey the reward to the dead and make supplication for him. But, he must not touch the grave or kiss it because this is what the Christian do. Also, one must not prostrate oneself at the grave, nor how, to more round it is very sinful, and contrary to the precession of Islam.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE PROPHET صلى الله عليه وسلم WENT TO THE GRAVEYARD TOWARDS THE END OF THE NIGHT

(١٧٦٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ مِنْ اٰخِرِ اللَّيْلِ اِلَى الْبَقِيْعِ فَيَقُوْلُ اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاَتَاكُمْ مَّا تُوْعَدُوْنَ غَدًا مُّؤَجَّلُوْنَ وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ اَللّٰهُمَّ اغْفِرْ لِاَهْلِ بَقِيْعِ الْغَرْقَدِ (رواه مسلم)

1766. Sayyidah Ayshah رضى الله عنها narrated that every such night when it was her turn with Allah's Messenger صلى الله عليه وسلم he went toward the last portion of the night to al-Baqi these he would say:

اَلسَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُّؤْمِنِيْنَ وَاَتَاكُمْ مَّا تُوْعَدُوْنَ غَدًا مُّؤَجَّلُوْنَ وَاِنَّا اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُوْنَ اَللّٰهُمَّ اغْفِرْ لِاَهْلِ بَقِيْعِ الْغَرْقَدِ

"Peace be on you, the house of the believing people. That which was promised to you will come to you tomorrow. Respite is given to you. And, we shall, insha Allah, join you. O Allah, forgive the dwellers of Baqi al-gharqad."[2]

COMMENTARY: Al-Baqi is where are the graves of the people of Madinah. This graveyard is also called Janat ul Baqi. There are many trees of Gharqad here. This is why it is called in this supplication Baqi ul Gharqad. (Gharqad is a species of tree, large and perhaps Thorny).

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[1] Tirmidhi # 1053.

[2] Muslim # 102, 974, Nasa'i # 2039.

(١٧٦٧) وَعَنْ عَائِشَةَ قَالَتْ كَيْفَ اَقُوْلُ يَا رَسُوْلَ اللّٰهِ تَعْنِيْ فِيْ زِيَارَةِ الْقُبُوْرِ قَالَ قُوْلِيْ اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَ يَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَاخِرِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ (رواه مسلم)

1767. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked, "O Messenger of Allah. What may I say, meaning, during visits to the graves?" He said, say:

اَلسَّلَامُ عَلٰى اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَ يَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَاخِرِيْنَ وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ

(Peace be on the dwellers of house of the believers and the Muslims. May Allah have mercy on the predecessors among us and the deferred one. We shall join you. Surely, insha Allah.)"[1]

COMMENTARY: According to a hadith of Sayyiduna Ibn Abbas رضی اللہ عنہ, the Prophet صلی اللہ علیہ وسلم said. "If anyone goes to the grave of a believing brother whom he knew in the world and offers salaam to him, then the grave-dweller recognizes him and gives a response to his salaam."

VISITING GRAVES OF PARENTS

(١٧٦٨) وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ يَرْفَعُهُ الْحَدِيْثَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَارَ قَبْرَ اَبَوَيْهِ اَوْ اَحَدِهِمَا فِيْ كُلِّ جُمُعَةٍ غُفِرَلَهُ وَكُتِبَ بَرًّا۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ مُرْسَلًا۔

1768. Sayyidua Muhammad ibn Nu'man رحمہ اللہ narrated that hadith in a marfu manner that the Prophet صلی اللہ علیہ وسلم said, "If anyone visits the grave or his parents, or the grave of one of them, on every Friday (or on any day of the week), then he is forgiven and is recorded as being good to his parents."[2]

PERMISSION TO VISIT GRAVES & THE REASON FOR IT

(١٧٦٩) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا فَاِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الْاٰخِرَةَ (رواه ابن ماجة)

1769. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I had forbidden you to visit graves, but (now) visit them. In this world, they help you to be abstinent, and they serve as a reminder of the hereafter."[3]

COMMENTARY: The hadith mentions why one may visit t he graves. These visits cause one to be disinterested with the world and the worldly things. If, after all, that is the end, then why should one incline to the world and boast about one's life. Great people were born in this world. Some of them took advantage of their kingdom and authority to claim divinity. Some were intoxicated with their power and wealth to demonstrate their

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[1] Muslim # 103-974, Nasa'i # 2038.

[2] Bayhaqi in Sha'b ul Eeman # 7901.

[3] Ibn Majah # 1571.

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superiority. Some took shelter behind science and inventions to challenges nature. Some used their status and office to throw peace into disorder and unrest resulting in rampant bloodshed. But, what was the end?

Alas! when they were buried under earth, there was no one to remember them. When they were cast into the seas, the very first wave thrust the frame of arrogance into the mouth of a sea animal and annihilation. When their bodies were entrusted of flames of fire, helplessness smiled at them.

The second reason for visiting graves is that it serves as a reminder of the next world. At the graveyard, one realizes that there is another world where one will go. On going there, one will have to account for each of one's deeds in this world.

It is the thought of death above that unveils the falsehood of the tastes of this world. It keeps one away from sin.

WOMEN DISALLOWED TO VISIT GRAVES

(۱۷۷۰) وَعَنْ اَبِیْ هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَنَ زَوَّارَاتِ الْقُبُوْرِ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِیُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِیُّ هٰذَا حَدِیْثٌ حَسَنٌ صَحِیْحٌ وَّقَالَ قَدْرَاٰی بَعْضُ اَهْلِ الْعِلْمِ اَنَّ هٰذَا كَانَ قَبْلَ اَنْ یُّرَخِّصَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ زِیَارَةِ الْقُبُوْرِ فَلَمَّا رَخَّصَ دَخَلَ فِیْ رُخْصَتِهِ الرِّجَالُ وَالنِّسَآءُ وَقَالَ بَعْضُهُمْ اِنَّمَا كُرِهَ زِیَارَةَ الْقُبُوْرِ لِلنِّسَآءِ لِقِلَّةِ صَبْرِهِنَّ وَكَثْرَةِ جَزْعِهِنَّ تَمَّ كَلَامُهٗ۔

1770. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم cursed women who visit ed graves frequently. [1]

Tirmidhi said that some *ulama (Scholars)* hold that this command was given before visit to graves was permitted. When the permission was given, it included both men and women. However some *ulama (Scholars)* insist that women are disallowed to visit graves because they lack enough patience and tend to become restless.

TREATMENT AFTER DEATH LIKE BEFORE DEATH

(۱۷۷۱) وَعَنْ عَآئِشَةَ قَالَتْ كُنْتُ اَدْخُلُ بَيْتِی الَّذِیْ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاِنِّیْ وَاضِعٌ ثَوْبِیْ وَاَقُوْلُ اِنَّمَا هُوَ زَوْجِیْ وَاَبِیْ فَلَمَّا دُفِنَ عُمَرُ مَعَهُمْ فَوَاللّٰهِ مَا دَخَلْتُهٗ اِلَّا وَاَنَا مَشْدُوْدَةٌ عَلَیَّ ثِیَابِیْ حَيَآءً مِّنْ عُمَرَ (رواہ احمد)

1771. Sayyidah Ayshah رضی اللہ عنہا narrated, "When I went into my room in which Allah's Messenger صلی اللہ علیہ وسلم (and Abu Bakr رضی اللہ عنہ were buried), I put off my garment (meaning the overall sheet like scarf), saying to myself that only my husband and my father lay there. Later, when Umar رضی اللہ عنہ was also buried (in the room) next to them by Allah, I did not enter it without wrapping an overall garment (above my clothing) out of modesty in the presence of Umar رضی اللہ عنہ (because he was not a mahram)." [2]

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[1] Tirmidhi # 1058, Ibn Majah # 1576, Musnad Ahmad 3-442, Nasa'i # 2043.

[2] Musnad Ahmad 6-202.

COMMENTARY: This hadith is evidence that the same decorum be observed before the dead and the grave as was observed during his life time. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ used to say;

"If I had to walk on fire or stand on sharp sword till my feet burned (or cut off), that is preferable in my sight to walking on someone's grave. And I think that there is no difference in passing water at the graves and in the presence of people in market places."

In the same way, Ibn Abu ad-Dunya رحمہ اللہ wrote about Sulaym ibn Ghafir رحمہ اللہ that while he was in a graveyard, he had a strong urge to urinate. (seeing his condition) other people advised to alight from the riding beast and pass water. He said, "By Allah, I observe modesty before the dead as I do before the living."

Praise belongs to Allah, the Book of as-*Salah (prayer)* and the Book of al-Janaiz (Funerals) are over.

صلی اللہ تعالیٰ علی خیر خلقہ محمد و الہ و اصحابہ اجمعین ولا حول ولا قوۃ الا باللہ العلی العظیم

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BOOK - VI

ZAKAT كتاب الزكوة

CHAPTER - I

MEANING: The literal meaning of *zakah (Annual due charity)* is: 'purity, blessing "increase." In the terminology of Shriah it is: 'to make a deserving person owner of so much portion of one's own property as is specified by Shari'ah."

If the literal meaning and the terminology of Shari'ah are read together, it becomes clear t hat paying to the deserving the designated portion purifies the wealth remaining in the hands of the payer of *zakah (Annual due charity)*, Allah puts blessing into it and not only does it increase in this world but also there is (a blessing and) an increase in the reward in the hereafter from Allah. It purifies the owner of property of prayer of *zakah (Annual due charity)*, of sins and evil traits like stinginess. This is why this deed is called *zakah (Annual due charity)*.

Zakah (Annual due charity) is also called *sadaqah (charity)* because t his deed is evidence of the soundness and truth of the claim to faith (and belief) of the person who pays out a portion of his wealth and property. (Truthful fullness is sidq and sadaqa while *sadaqah (charity)* is charity)

WHEN DID *ZAKAH (ANNUAL DUE CHARITY)* BECOME *FARD*: Sadaqat ul *fitr* was made *wajib (obligatory)* in 2nd Hijri. As for *zakah (Annual due charity)*, while the ulama (Scholars) disagree on when it was made *fard (compulsory)*, the correct opinion is that the command making *zakah (Annual due charity) fard (compulsory)* was enacted in Makkah before the hijrah but it was levied in Madinah on first Ramadan in the second hijri. In other words, *zakah (Annual due charity)* was declared *fard (compulsory)* on 1st Ramadan 2AH and the promulgation was made.

***ZAKAH (ANNUAL DUE CHARITY)* WAS *FARD (COMPULSORY)* ON ALL UMMAHS:** The general ruling is that *zakah (Annual due charity)* was never *fard (compulsory)* or *wajib (obligatory)* on the noble Prophets عليه السلام. However, just as *salah (prayer)* was *fard (compulsory)* for the previous ummahs, so too *zakah (Annual due charity)* was *fard (compulsory)* on every ummah preceding the ummah of Muhammad صلى الله عليه وسلم, though there was difference in the rate and limit of property. It is confirmed, too, that the rules for *zakah (Annual due charity)* are very easy in the Islamic Shariah while they were not as easy in the legislations of the earlier Prophets. عليه السلام

SIGNIFICANCE & EMPHASIS OF *ZAKAH (ANNUAL DUE CHARITY)*: In the Quran, *zakah (Annual due charity)* is mentioned thirty two times with *salah (prayer)*. This not only shows that these two things are complementary but also expresses the merit and emphasis of *zakah (Annual due charity)*. Then, *zakah (Annual due charity)* is also mentioned in the Quran by itself at many places. Allah has assured the prayers of *zakah (Annual due charity)* of mighty reward in both the worlds. At the same time, those who will not it have been warned so severely that hearts tremble at the thought of it. How wretched are they who refrain from discharging this important duty and are prepared to endure the punishment.

(We seek refuge in Allah)

Zakah (Annual due charity) is a major part of Islam. Its obligation is absolute. So, anyone who rejects it is a disbeliever. He who does not pay it is a great sinner and impious. Rather, the ulama (Scholars) say that one who does not pay *zakah (Annual due charity)* is liable to be killed. (Muhit ul Sarkhusi)

When wealth or property is in anyone's possession for one year and he is a sahib nisab then *zakah (Annual due charity)* becomes payable promptly, this being *wajib (obligatory)*. Any kind of delay in its payment is sinful. However, some people say t hat at the end of the year, it does not become *wajib (obligatory)* promptly, but the *wajib (obligatory)* nature is deferred and if unpaid till death then it is sinful. (Nisab is the amount, or value of property on which it is liable to the *zakah (Annual due charity)*, Sahib un Nisab is the owner of the minimum wealth or property on which *zakah (Annual due charity)* is payable).

ON WHOM IS *ZAKAH (ANNUAL DUE CHARITY) FARD (COMPULSORY)*: *Zakah (Annual due charity)* is *fard (compulsory)* on every Muslim who is free, sane and adult, provided he possesses the nisab and that has remained in his possession for one entire year. Besides, that should be free of debt and beyond his real needs. It should be nami (meaning, productive or which can increase), in numbers and value or in merely value intrinsically. Also, his ownership should be complete and perfect.

Zakah (Annual due charity) is not *wajib (obligatory)* on a disbeliever, slave, insane[1] and minor. It is not *wajib (obligatory)* on a sahib nisab who has not possessed nisab for a full year. However, if anyone possesses the nisab at the beginning of the year and at the end of it but not during the year then he will have to pay the *zakah (Annual due charity)* because this attracts the command of the year.

Zakah (Annual due charity) is not *fard (compulsory)* on a debtor to the extent of his debt. It is *wajib (obligatory)* on the property in excess of debt if it is to the limit of the nisab. It must be understood that the debt absolves one of *zakah (Annual due charity)* only when it is payable to fellowmen. The demands concerning vows, expiation, *fitr*ah and such like as concern the Being of Allah, and no human being has a right to make a demand for them, do not absolve one from the payment of *zakah (Annual due charity)*. However, such demand as though they concern Allah yet human beings have a right to receive them, like *zakah (Annual due charity)*, ushr, kharaj (homage revenue), etc. and the imam (ruler) of the times can demand them behalf of Allah, absolve one from payment of *zakah (Annual due charity)*, but the imam of the times may demand payment from the visible wealth, like livestock, trade merchandise that is brought into the city or takan out of it, and cash. As for t he property whose trading is done within the city limits, the ruler cannot demand it. If a wife demands her dower then *zakah (Annual due charity)* is not *wajib (obligatory)* to the extent of the dower on his property.

It is stated in Bahr ur Raqa'iq that the reliable verdict is that debt is a deterrent to *zakah (Annual due charity)* and sadaqatul fitr (charity after Ramadan). Debt is a determent whatever kind, prompt or deferred even the dowry deferred to any future time like divorce or death. But, some people assert that a deferred dowry is not a determent to payment of

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[1] Provided insanity is for a year; if, after he becomes Sahib nisab, his insanity disappears to some extent, in the beginning of the year or end, *zakah (Annual due charity)* will be payable. If insanity comes over him once or twice a year then *zakah (Annual due charity)* is not *fard (compulsory)* on him. When it disappears, that will be deemed as the beginning of the year.

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zakah (Annual due charity) because generally it is not demanded, as against prompt dowry which is demanded. Again, some ulama (Scholars) have said that if a husband intends to pay the dower then the deferred dowry is a deterrent to the obligation of *zakah (Annual due charity)*, otherwise not because it is not counted as a debt.

There is a difference of opinion among Imam Abu Hanifah رحمه الله and His two companions, Imam Abu Yusuf رحمه الله and Imam Muhamamad رحمه الله on the question; if a husband is rich then will his wife be deemed to be a ghaniyah[1]

because of the answer (that is payable by her husband)? The two companions hold that she will be regarded to be a ghaniyah and will not be eligible to receive *zakah (Annual due charity)*. Imam Abu Hanifah رحمه الله gave his final verdict that she is not ghaniyah. It must be borne in mind that this difference pertains merely to the prompt dower. As for as the deferred dower is concerned, all the three of them agree that such a woman shall not be considered a ghaniyah.

REAL NEEDS: These are:

Residential house, clothings, household utensils, conveyance like cycle, etc., Servants (slaves) weapons, books for scholars, professional tools for skilled workers.

If any one bought a house with intention to trade and that house is not for his residence then *zakah (Annual due charity)* will be *wajib (obligatory)* on him. In this way, other things may be surmised to. If the house, servants etc are in excess of the need but they are not trade merchandise then *zakah (Annual due charity)* is not *wajib (obligatory)* on them.

PERFECT OWNERSHIP: It is has stated in the foregoing lines that his ownership should be perfect and complete for *zakah (Annual due charity)* to be *wajib (obligatory)*. This means that he should be the real owner of the property and it should be in his possession and at his discretion.

Zakah (Annual due charity) is not *fard (compulsory)* if property is not owned and not in control, or it is owned but not in hand, or it is in hand but not owned. Hence, there is no *zakah (Annual due charity)* on the property earned by a mukatab not on him as well as on the mukatab, because that property is not owned by the mukatab though it is in his hands. So, too, it is not in the hands of the mawla though he owns it. (Mukatab is a slave who ransoms himself with his owner's consent. Mawla is a freedman a slave, a protector, or a helper, or a master.)

Zakah (Annual due charity) is not *wajib (obligatory)* even on property of which one is not certain, because though it is in one's ownership yet not in possession or hands. This kind of property is beyond one's control. There are many types of it:

(i) The property that diminishes or is lost.
(ii) It may have been buried in a desert but that place cannot be traced.
(iii) The property that is sunk in the seas.
(iv) The property someone snatches but there is no witness to testify to it.
(v) The property that an oppressor confiscates cruelly.
(vi) The property that a debtor takes but denies the debt and there is no evidence or witness.

If this kind of property is recovered then *zakah (Annual due charity)* is not *wajib (obligatory)* for the past period. However, if some property is buried in the home, not in the desert, and after forgetting the place where it was buried, it is recovered, then *zakah (Annual due charity)*

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[1] ghaniyah is a woman to whom *zakah (Annual due charity)* may not be paid.

is *wajib (obligatory)* for t he past days too.

Zakah (Annual due charity) is *wajib (obligatory)* also on the debt when the debtor does not deny the debt whether he is affluent or a pauper. It is *wajib (obligatory)* even if he denies the debt but there is a witness or the judge himself knows of the debt, but it will be *wajib (obligatory)* in this way:

(i) If the debt is a trading debt, then as soon as recovery is to the tune of one-fifty of the nisab, he must pay the outstanding *zakah (Annual due charity)* (of the past).

(ii) If the debt is not a trading debt, but against sale of personal clothing, slaves or residential house, and sale proceeds are receivable, then *zakah (Annual due charity)* of the past will become *wajib (obligatory)* when he recovers as much as the value of nisab.

(iii) If the debt pertains to intangibles like payment of dowry, will, value of khula, and so on, *zakah (Annual due charity)* will become *wajib (obligatory)* when recovery equals the value of nisab and full year has lapsed possessing it. This means that past *zakah (Annual due charity)* will not be *wajib (obligatory)*. Only current year's *zakah (Annual due charity)* will be *wajib (obligatory)* during which he possessed the property. However, this ruling applies one who was not sahib nisab beforehand otherwise this recovered wealth will be deemed to be productive or an increase in wealth and *zakah (Annual due charity)* will be calculate ed with the wealth and property already in his possession. The condition of one year will not be applied.

NIYAH (FORMING INTENTION): It is binding that the person who pays the *zakah (Annual due charity)* must form an intention in his mind at the time of paying it that he pays *zakah (Annual due charity)*. He must say to himself, 'Whatever was *fard (compulsory)* on me to pay. I am paying to seek Allah's pleasure." Or, whenever he takes out the portion of *zakah (Annual due charity)* from his wealth, he may from an intention at that time, "I apportion so much as is payable towards *zakah (Annual due charity)*."

If anyone gives away all his wealth in the name of Allah without forming an intention to pay *zakah (Annual due charity)* then he is absolved of having to pay *zakah (Annual due charity)*. There will be no demand to him towards *zakah (Annual due charity)* provided he has not given away his wealth with an intention to discharge another *wajib (obligatory)* over him.

If any one gives away not all his wealth but some of it, without forming an intention to pay *zakah (Annual due charity)*, in Allah's path as charity then:

- Imam Muhammad رحمه الله contends that *zakah (Annual due charity)* is considered to have been paid.
- Imam Abu Yusuf رحمه الله contends that *zakah (Annual due charity)* remains payable.
- Imam Abu Hanifah رحمه الله holds the same opinion.

So, the verdict or edict is given on this contention (of Imam RH).

EVADING *ZAKAH (ANNUAL DUE CHARITY)*: It is *makruh (unbecoming)* to evade or by-pass *zakah (Annual due charity)*. Fir instance, if anyone decides to avoid payment of *zakah (Annual due charity)* and before the year is about to end, he makes a gift to his property to someone else giving him the possession of it too, then though he will have saved himself from the payment of *zakah (Annual due charity)* yet this is not good deed.

If anyone buys a slave as a trade merchandise but decides to use him to serve him, then the slave is no longer for trading purposes. He will be a household servant and *zakah (Annual due charity)* is not *wajib (obligatory)* on this account. And, if he buys a slave to serve him but

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the intends to treat him as a trade merchandise, the slave will not attract the command of trading till he sells him. Therefore, the sale proceeds will be property on which *zakah (Annual due charity)* is *wajib (obligatory)*.

DEFINITION OF NISAB: Nisab of *zakah (Annual due charity)* is that specific limit of property and wealth on which Shari'ah has made it compulsory to pay (annual due charity). If the wealth and property is below that limit, then *zakah (Annual due charity)* is not *fard (compulsory)*. For example, for camels it is five, twenty-five, etc. for sheep it is forty and one twenty-one etc. so for silver it is twenty mithqal. (The portion about camels is explained in a chart at the end of this discourse).

KIND OF NISAB: Thre are two kinds of nisab. Naami which appreciates in value and ghayr naami which does not grow in value. Further, naami is also of two kinds: haqiqi and taqdiri. The former portions to trade merchandise and animals that appreciate in value and also multiply in number. The later applies to gold and silver that do grow in value intrinsically.

The ghayr naami nisab pertains to immovable properties like homes, household items that are in excess of real needs.

DIFFERENCE BETWEEN NISAB NAAMI & GHAYR NAAMI: The owner of nisab naami has payment of *zakah (Annual due charity) fard (compulsory)* on him and it is not proper for him to receive other people's *zakah (Annual due charity)*, payment against vows and *wajib sadaqah (obligatory charity)*. And it is *wajib (obligatory)* for him to pay the sadaqat ul *fitr* and make the sacrifice.

Zakah (Annual due charity) is not *fard (compulsory)* on the owner of nisab ghayr naami. He too should not receive other people's payments of *zakah (Annual due charity)*, against vows and *wajib (obligatory) sadaqah (charity)*. And, it is *wajib (obligatory)* on him, too, to pay the sadaqatul fitr (charity after Ramadan) and make the sacrifice.

The following is extracted from 'Heavenly Ornaments' Mawlana Ahmad Ali Thanwi (Bahisti Zewar) p 241 (Darul Ish'at). Read against definition of Nisab.

NUMBER	*ZAKAH (ANNUAL DUE CHARITY)*			
	1 Year old	**2 Years old**	**3 Years old**	**4 Year old**
5-9	1 goat			
10-14	2 goats			
15-10	3 goats			
20-24	4 goats			
25-35	1 camel			
36-45		1 camel		
46-60			1 camel	
61-75				1 camel
76-90		2 camels		
92-120			2 camels	
125-129	1 goat plus		2 camels	
130-134	2 goats plus		2 camels	
135-139	3 goats plus		2 camels	
140-144	4 goats plus		2 camels	

145-149	1 camel plus		2 camels	
150-154			3 camels	
155-159	1 goat plus		3 camels	
160-164	2 goats plus		3 camels	
165-169	3 goats plus		3 camels	
170-174	4 goats plus		3 camels	
175-185	1camel plus		3 camels	
170-174	4 goats plus		3 camels	
175-185	1 camel plus		3 camels	
186-195		1 camel	3 camels	
196-200			4 camels	

If the number of camels is more than 200, the same method of calculation as has been followed from 150 onwards should be continued.

If a person possesses camels and gives a camel as *zakah (Annual due charity)*, then this camel which he is giving as *zakah (Annual due charity)* will have to be a female camel. However, if a male camel is of the same value as that of a female camel, it will be permissible to give a male camel.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلى الله عليه وسلم COMMANDS ABOUT *ZAKAH (ANNUAL DUE CHARITY)*

(١٧٧٢) عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا اِلَى الْيَمَنِ فَقَالَ اِنَّكَ تَأْتِيْ قَوْمًا اَهْلَ كِتَابٍ فَادْعُهُمْ اِلٰى شَهَادَةِ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاَعْلِمْهُمْ اَنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاَعْلِمْهُمْ اَنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ اَغْنِيَآئِهِمْ فَتُرَدُّ عَلٰى فُقَرَآئِهِمْ فَاِنْ هُمْ اَطَاعُوْا لِذٰلِكَ فَاِيَّاكَ وَكَرَآئِمَ اَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهٗ لَيْسَ بَيْنَهَا وَبَيْنَ اللّٰهِ حِجَابٌ (متفق عليه)

1772. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent (Sayyiduna) Mu'adh رضى الله عنه to Yemen (as the ruler or a judge). He instructed him that he would come to a section of the people of the Book (Jews or Christians). He should first invite them to bear witness that there is no God but Allah and that Muhammad صلى الله عليه وسلم is His Messenger. If they submitted to it, then he should tell them that Allah has prescribed for them *salah (prayer)* five times during day and night. If they obeyed then he was to tell them that Allah has made *fard (compulsory)* on them *sadaqah (charity)* (*zakah (Annual due charity)* on their wealth) to be taken from their rich people and disbursed among their poor. If they obeyed that then he should refrain from seeking the best portion of their property(but take the average type of it and beware of hurting them). And, he should fear the supplication of the wronged one, for, there is no veil between it and Allah.[1]

[1] Bukhari # 740, Muslim # 29-19, Tirmidhi # 625, Abu Dawud # 1584, Nasa'i # 2522, Ibn Majah # 1783, Musnad Ahmad 1-233, Darimi # 1614.

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COMMENTARY: Though there were in Yemen polytheists and dhimmi disbelievers yet the people of the Book formed a majority.

Ibn Maalik رحمه الله said that before declaring war against the disbelievers, it is *wajib (obligatory)* to invite them to Islam, provided the invitation has not been conveyed to them already. If the call to Islam has been conveyed to them then it is not *wajib (obligatory)* to invite them again. It is now only *mustahab (desirable)* to do so.

PUNISHMENT TO THEM WHO REFUSE TO PAY *ZAKAH (ANNUAL DUE CHARITY)*

(١٧٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ صَاحِبِ ذَهَبٍ وَّلَا فِضَّةٍ لَا يُؤَدِّيْ مِنْهَا حَقَّهَآ اِلَّا اِذَا كَانَ يَوْمَ الْقِيَامَةِ صُفِّحَتْ لَهٗ صَفَآئِحُ مِنْ نَّارٍ فَاُحْمِيَ عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَيُكْوٰى بِهَا جَنْبُهٗ وَجَبِيْنُهٗ وَ ظَهْرُهٗ كُلَّمَا رُدَّتْ اُعِيْدَتْ لَهٗ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْاِبِلُ قَالَ وَلَا صَاحِبُ اِبِلٍ لَّا يُؤَدِّيْ مِنْهَا حَقَّهَا وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا اِلَّا اِذَا كَانَ يَوْمَ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ اَوْفَرَ مَا كَانَتْ لَايَفْقِدُ مِنْهَا فَصِيْلًا وَّاحِدًا تَطَاُهٗ بِاَخْفَافِهَا وَتَعَضُّهٗ بِاَفْوَاهِهَا كُلَّمَا مَرَّعَلَيْهِ اُوْلَاهَارُدَّ عَلَيْهِ اُخْرَاهَا فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْبَقَرُ وَ الْغَنَمُ قَالَ وَلَا صَاحِبُ بَقَرٍ وَّلَا غَنَمٍ لَّا يُؤَدِّيْ مِنْهَا حَقَّهَا اِلَّا اِذَا كَانَ يَوْمَ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ لَّا يَفْقِدُ مِنْهَا شَيْئًا لَيْسَ فِيْهَا عَقْصَآءُ وَلَا جَلْحَآءُ وَلَا عَضْبَآءُ تَنْطَحُهٗ بِقُرُوْنِهَا وَتَطَاُهٗ بِاَظْلَافِهَا كُلَّمَا مَرَّعَلَيْهِ اَوْلَا هَارُدَّ عَلَيْهِ اُخْرَاهَا فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْخَيْلُ قَالَ فَالْخَيْلُ ثَلَاثَةٌ هِيَ لِرَجُلٍ وِزْرٌ وَّهِيَ لِرَجُلٍ سِتْرٌ وَّهِيَ لِرَجُلٍ اَجْرٌ فَاَمَّا الَّتِيْ هِيَ لَهٗ وِزْرٌ فَرَجُلٌ رَبَطَهَا رِيَآءً وَّفَخْرًا وَّنِوَاءً عَلٰى اَهْلِ الْاِسْلَامِ فَهِيَ لَهٗ وِزْرٌ وَّاَمَّا الَّتِيْ هِيَ لَهٗ سِتْرٌ فَرَجُلٌ رَبَطَهَا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَمْ يَنْسَ حَقَّ اللّٰهِ فِيْ ظُهُوْرِهَا وَلَا رِقَابِهَا فَهِيَ لَهٗ سِتْرٌ اَمَّا الَّتِيْ هِيَ لَهٗ اَجْرٌ فَرَجُلٌ رَبَطَهَا فِيْ سَبِيْلِ اللّٰهِ لِاَهْلِ الْاِسْلَامِ فِيْ مَرْجٍ وَّ رَوْضَةٍ فَمَا اَكَلَتْ مِنْ ذٰلِكَ الْمَرْجِ اَوِالرَّوْضَةِ مِنْ شَيْءٍ اِلَّا كُتِبَ لَهٗ عَدَدَمَا اَكَلَتْ حَسَنَاتٌ وَّكُتِبَ لَهٗ عَدَدَ اَرْوَاثِهَا وَاَبْوَالِهَا حَسَنَاتٌ وَّلَا تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفًا اَوْ شَرَفَيْنِ اِلَّا كَتَبَ اللّٰهُ لَهٗ عَدَدَ اٰثَارِهَا وَاَرْوَاثِهَا حَسَنَاتٍ وَّلَا مَرَّبِهَا صَاحِبُهَا عَلٰى نَهْرٍ فَشَرِبَتْ مِنْهُ وَلَا يُرِيْدُ اَنْ يَّسْقِيَهَا اِلَّا كَتَبَ اللّٰهُ لَهٗ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ قِيْلَ يَا رَسُوْلَ اللّٰهِ فَالْحُمُرُ قَالَ مَا اُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ اِلَّا هٰذِهِ الْاٰيَةُ الْفَاذَّةُ الْجَامِعَةُ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ۔ (رواه مسلم)

1773. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone who owns gold and silver (to the value of the nisab) and does not pay what is due (of *zakah (Annual due charity)*) on it, then on the day of resurrection, plates of fire will be beaten out for him (out of over-beaten gold and silver). They will be heated in the fire of hell and his side, forehead and back will be scorched with them. Then they will be taken and again heated in the fire (when they cool down somewhat) and brought back to him. The extent of that day (when this goes on) will be fifty thousand years until reckoning of the mankind is over and he will search his path whether it leads to paradise or to hell." The *sahabah (Prophet's companions)* رضی اللہ عنہم asked him, "O Messenger of Allah, (this was about precious metals) what about (those who do not pay *zakah (Annual due charity)* on) camel?" He said, "If an owner of camels withholds (*zakah (Annual due charity)*) that which is due on them like, for one, to milk them on the day they come down to the water, on the day of resurrection, a soft plan padded with sand will be spread out for them the widest one can imagine. He will observe that not even one of his young camel is missing (and will be made to lie face down and the camels will be as fat as can be). They will trample him with their hoovs and bite him with their mouths. Every time one of them batches pass over him, another will follow. The extent of that day will be fifty thousand years until reckoning of mankind is over and he searches his path whether to paradise or to hell." Then, the *sahabah (Prophet's companions)* رضی اللہ عنہم asked him, "O Messenger of Allah, what about (the owner of) cattle and sheep?" He said, "If an owner of cattle and sheep fails to pay what is due (of *zakah (Annual due charity)*) on him, then on the day of resurrection, a soft plain padded with sand will be stretched out for them. He will not find any of them missing and none will have a twisted horn a missing horn or a broken horn. (He will be made to lie there face down.) They will gave him with their horns and trample him with their hooves. As every batch passes over him, the next will follow. (This will go on over) the day as long as fifty thousand years until the reckoning of mankind is over and he looks for his path either to paradise or to hell next, the *sahabah (Prophet's companions)* رضی اللہ عنہم asked about the houses. He said, "The horses are of three kinds. For a man they can be a burden, to another a screen and to another a reward. He for whom they are a burden is the man who fetters them to show off and to boast and in animosity to (Muslims) the adherents of Islam. So they (the horses) are a burden over them. They are a screen for him who ties them in the path of Allah and does not forget the right of Allah regarding their backs and necks. Thus they are a screen for him. As for him for whom they are a reward, he is a man who fetters them in Allah's path, for the adherents of Islam, in a meadow and field. Whatever they eat that will be recorded for him as good deeds, as too the amount of dung and wine (they excrete). If they break their halter and leap one or two courses. Allah will record the number of their hoof marks (during that) and the dung (excreted in the course) for him as good deeds. Also, when their owner takes them near a river and they drink from it, although he had no intention to take them to drink, Allah will record whatever water they drink for him as good deeds." The *sahabah (Prophet's companions)* رضی اللہ عنہم asked, "O Messenger of Allah, what about donkeys?" He said, "Nothing has been revealed to me about donkeys but this one verse which is of wide meaning:

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فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ * وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ

{So who so ever has done an Atom's weight of good, shall see it. And whosoever has done an atom's weight of evil, shall see it.} (99:78)

(For example, if anyone lends his donkey to someone to go to do something good, he will earn a reward. If he lands it to do evil, he will commit a sin).

COMMENTARY: The day of resurrection will be as long as fifty thousand years, but this will be for the infidels. They will think of it to be so long. Other sinner will seem to feel its length in relation to their sins.

However, the perfect believers will see the entire day to be only as long as is enough entire day to be only as long as is enough to offer two raka'at *salah (prayer)*

If the non-payer of *zakah (Annual due charity)* has no other sin against him then when he has undergone his punishment, he will go to paradise. It he has more sins or still has to undergo punishment for non-payment of *zakah (Annual due charity)*, then he will go to hell. This is what looking for his path implies.

The hadith says that while the other creatures will be subjected to reckoning, and have gone through it, the non payers of *zakah (Annual due charity)* will continue to be punished for their dereliction.

As milking the camels as a right of the camels, the Arabs took them to the river for drinking ever four of five days. Many people assembled there. So while the camels drank water, the cameleers milked them and served milk to the throng of people gathering there. While zakas is the wajid right on them, among rights, the *mustahab (desirable)* right is give their milk to the poor. Though it is *mustahab (desirable)*, yet as a gesture of gratitude it is like *wajib (obligatory)*. That is why it is mentioned with such emphasis. The words of hadith imply that non-fulfillment of this right will invite punishment.

While taking the horses to the river, the owner may not mean to take them to drink, yet he gets all that reward. Imagine how much reward he would get if he truly resolves to take them to quench their thirst. The Prophet's صلى الله عليه وسلم style in enlightening the *sahabah (Prophet's companions)* رضى الله عنهم about horses was different from his earlier teachings. This is the 'style of the wise while answering.' He told the *sahabah (Prophet's companions)* more then what they asked and informed them of the reward and piety of the horse owners. He also informed them of the other side of the case.

He described horses of three kinds for their owners.

(i) Horses that lead their masters to sin. They are the ones whose owners keep them to be ostentatious and arrogant. Other people are deceived into thinking of the owners as warriors though they are not so. And, they give themselves airs as though others were inferior to them.

(ii) Horses that are kept by their owners to be of use in Allah's path. This does not mean jihad but their good and pious purposes of kindred types, all to be obedient to Allah. For, the third kind is the horses used in Allah's path (for jihad)

IS ZAKAH (ANNUAL DUE CHARITY) PAYABLE ON HORSES

Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is *wajib (obligatory)* on horses that graze in the desert. The owner has option to pay one dinar as *zakah (Annual due charity)* against every horse, or determine their value and pay *zakah (Annual due charity)* of five dirhams against every two hundred dirhams, as per the rate of *zakah (Annual due charity)*.

Imam Shafi'I رحمه الله and the two companions Imam Muhammad رحمه الله and Imam Abu Yusuf رحمه الله said that *zakah (Annual due charity)* on horses is not *wajib (obligatory)*. They cite the Prophet's صلى الله عليه وسلم saying "*Sadaqah (charity)* (*zakah (Annual due charity)*) it not incumbent on the Muslims for their horses and slaves." Imam Abu Hanifah رحمه الله cites the saying of the Prophet Muhammad صلى الله عليه وسلم. "Against every horse that grazes in the desert is one dinar."

As for paying *zakah (Annual due charity)* on determined value, this is reported from Sayyiduna Umar رضى الله عنه. As for the hadith cited by Imam Shaf'I رحمه الله and others, Imam Abu Hanifah رحمه الله said that it is about the horses of the warriors and about slaves who are kept for service.

(iii) Horses that their owner sets aside for jihad. The owner will lend them to other Muslim for riding in jihad.

(١٧٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰتَاهُ اللّٰهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا اَقْرَعَ لَهُ زَبِيْبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَاْخُذُ بِلِهْزِمَتَيْهِ يَعْنِيْ شِدْقَيْهِ ثُمَّ يَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ ـ الْاٰيَةُ (رواه البخارى)

1774. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He whom Allah has given property yet he does not pay the *zakah (Annual due charity)* due on it will see his property on the day of resurrection as though a large bald snake with black spots over its eyes. It will be curled round his neck on the day of resurrection and it will seize his jaws (or cheeks), saying, "I am your wealth! I am your treasure!"

The Prophet Muhammad صلى الله عليه وسلم then recited:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ الاية

{And as for those who are niggardly.....} (1) (the verse 3:180)[1]

COMMENTARY: Baldness of a snake is a sign that it is very poisonous and old. The Prophet Muhammad صلى الله عليه وسلم recited the verse to show that Allah says the same thing as is apparent from the entire verse:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَا اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيَامَةِ

{And let not those who covetously withhold of the gifts which Allah has given them of His Grace, think that it is good for them; nay, it will be the worse for them; soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the day of resurrection.}

(١٧٧٥) وَعَنْ اَبِيْ ذَرٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ رَجُلٍ يَّكُوْنُ لَهُ اِبِلٌ اَوْ بَقَرٌ اَوْ غَنَمٌ لَّا يُؤَدِّيْ حَقَّهَا اِلَّا اُتِيَ بِهَا يَوْمَ الْقِيَامَةِ اَعْظَمَ مَا تَكُوْنُ وَاَسْمَنَهُ تَطَاُهُ بِاَخْفَافِهَا وَتَنْطَحُهُ بِقُرُوْنِهَا كُلَّمَا

[1] Bukhari #1403, Nasa'i # 2484 (or 2481), Muwatta Maalik # 2710-22, Musnad Ahmad 2-355.

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جَازَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُوْلَاهَا حَتّٰى يُقْضٰى بَيْنَ النَّاسِ(متفق عليه)

1775. Sayyiduna Abu Dharrr رضی اللہ عنہ reported that from the Prophet Muhammad صلی اللہ علیہ وسلم that he said, "For every man who has camels or cattle or sheep but does not pay and due on them (of *zakah (Annual due charity)*), they will appear to him on the day of resurrection as large and as plump as can be. They will trample him with their hooves and gore him with their horns. Every time the last of them finishes with him, the first of them will appear to him again (all of them returning to trample him and this will go on) until judgment is pronounced among mankind."[1]

LET THE COLLECTOR BE PLEASED

(١٧٧٦) وَعَنْ جَرِيْرِبْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ عَنْكُمْ وَهُوَ عَنْكُمْ رَاضٍ(رواه مسلم)

1776. Sayyiduna Jarir ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When the collector of *zakah (Annual due charity)* comes to you (from the ruler and he is called saa'I or aamil), let him return from you after collecting *zakah (Annual due charity)* pleased with you."[2]

COMMENTARY: The collectors should be received with respect and honour. *Zakah (Annual due charity)* should be paid to them in full.

PROPHET'S PRAYER FOR THE PAYERS

(١٧٧٧) وَعَنْ عَبْدِاللّٰهِ بْنِ أَبِيْ أَوْفٰى قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ اَللّٰهُمَّ صَلِّ عَلٰى اٰلِ فُلَانٍ فَأَتَاهُ أَبِيْ بِصَدَقَتِهٖ فَقَالَ اَللّٰهُمَّ صَلِّ عَلٰى اٰلِ أَبِيْ أَوْفٰى۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ إِذَا أَتَى الرَّجُلُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِصَدَقَتِهٖ قَالَ اللّٰهُمَّ صَلِّ عَلَيْهِ۔

1777. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that then the people brought to him their *sadaqah (charity)* (zakah), the Prophet Muhammad صلی اللہ علیہ وسلم prayed (for them), "O Allah, bless (have mercy on) the family of so and so." He narrated further that his father brought to him his *sadaqah (charity)*, the Prophet Muhammad صلی اللہ علیہ وسلم prayed, "O Allah, bless (have mercy on) the family of Abu Awfa."

According to another version: When man brought his *sadaqah (charity)* to the Prophet Muhammad صلی اللہ علیہ وسلم, he prayed, "O Allah have mercy on him."[3]

COMMENTARY: It is not proper to pay for anyone with the word (صلوۃ) (*salah (prayer)*, bless) exclusively. It is only the prerogative of the Prophet's علیہ السلام that the word (صلوۃ) (*salah (prayer)*) is used for them. However, we can use this word for any person if he is named with the Prophet علیہ السلام.

As for the Prophet Muhammad صلی اللہ علیہ وسلم, he used the word (صلوۃ) (*salah (prayer)*) for those

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[1] Bukhari # 1460, Muslim # 30.990, Nasa'i # 2456, Ibn Majah # 1785, Musnad Ahmad 3-321.

[2] Muslim # 29-989, Tirmidhi # 647, Ibn Majah # 1802, Darimi # 1670, Musnad Ahmad 4-365.

[3] Bukhari # 1497, Muslim # 176.1078, Abu Dawud # 1590, Nasa'i # 2459, Ibn Majah # 1796, Musnad Ahmad 4-355.

who brought the *zakah (Annual due charity)* to mean 'have mercy' and this is seen as exclusively a prayer of the Prophet Muhammad صلى الله عليه وسلم. No one else is allowed to use these words.

(*Salah (prayer)* is used for the regular 'prescribed prayer' as well as for 'supplication' and to mean 'mercy' and 'bless' as an invocation of blessing on the Prophet) صلى الله عليه وسلم.

(١٧٧٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُمَرَ عَلَى الصَّدَقَةِ فَقِيْلَ مَنَعَ ابْنُ جَمِيْلٍ وَخَالِدُ بْنُ الْوَلِيْدِ وَالْعَبَّاسُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَنْقِمُ ابْنُ جَمِيْلٍ اِلَّا اَنَّهٗ كَانَ فَقِيْرًا فَاَغْنَاهُ اللّٰهُ وَرَسُوْلُهٗ وَاَمَّا خَالِدٌ فَاِنَّكُمْ تَظْلِمُوْنَ خَالِدًا قَدِ احْتَبَسَ اَدْرَاعَهٗ وَاَعْتُدَهٗ فِيْ سَبِيْلِ اللّٰهِ وَاَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ وَمِثْلُهَا مَعَهَا ثُمَّ قَالَ يَا عُمَرُ اَمَا شَعَرْتَ اَنَّ عَمَّ الرَّجُلِ صِنْوُ اَبِيْهِ (متفق عليه)

1778. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم appointed (Sayyiduna) Umar رضى الله عنه to collect the *zakah (Annual due charity)*. It was said that Ibn Jamil رضى الله عنه, Khalid ibn Walid رضى الله عنه and Abbas رضى الله عنه refused (to pay *zakah (Annual due charity)*). Allah's Messenger صلى الله عليه وسلم said, "Ibn Jamil does not comply because he had been poor and Allah and his Messenger enriched him. As for Khalid, you do wrong him, for , he has retained his coats of mail and weapons to use in Allah's path (and he is not liable to pay any *zakah (Annual due charity)* but you regard his property as trade merchandise. This is incorrect). As for Abbas, that is on me and as much more with it (not only now but in future too)." He also said, "O Umar, do you not realize that a man's paternal uncle is like his father (so you people should consider him to be like my father and respect him and not cause him grief)."[1]

COMMENTARY: Ibn Jamil رضى الله عنه was a hypocrite, but he turned over a new leaf as a good Muslim. He was very poor and destitute and requested the Prophet Muhammad صلى الله عليه وسلم. "Pray for me to be enriched. I shall show gratitude for Allah's blessings." The Prophet Muhammad صلى الله عليه وسلم prayed for him and he became wealthy, but he showed ingratitude to the extent that he refused to pay *zakah (Annual due charity)* too. This is why the Prophet Muhammad صلى الله عليه وسلم rebuked him as we see in the hadith.

The Prophet Muhammad صلى الله عليه وسلم about that Allah and His Messenger صلى الله عليه وسلم enriched him. He included his own name because he had prayed to Allah to improve his condition.

Sayyiduna Abbas رضى الله عنه was the respected uncle of the Prophet Muhammad صلى الله عليه وسلم. The Prophet Muhammad صلى الله عليه وسلم undertook to pay his *zakah (Annual due charity)* for the year and for the year following because he had paid him *zakah (Annual due charity)* of two years in advance.

COLLECTOR SHOULD ACCEPT NO GIFTS.

(١٧٧٩) وَعَنْ اَبِيْ حُمَيْدِنِ السَّاعِدِيِّ قَالَ اسْتَعْمَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِّنَ الْاَزْدِ يُقَالُ لَهُ ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقَةِ فَلَمَّا قَدِمَ قَالَ هٰذَا لَكُمْ وَهٰذَا اُهْدِيَ لِيْ فَخَطَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللّٰهَ

[1] Bukhari # 1468, Muslam # 11-983, Abu Dawud # 1623, Nasa'i # 2464, Musnad Ahmed 2-322.

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وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اَمَّا بَعْدُ فَاِنِّيْ اَسْتَعْمِلُ رِجَالًا مِّنْكُمْ عَلٰى اُمُوْرٍ مِّمَّا وَلَّانِي اللّٰهُ فَيَاْتِيْ اَحَدُهُمْ فَيَقُوْلُ هٰذَا لَكُمْ وَهٰذِهٖ هَدِيَّةٌ اُهْدِيَتْ لِيْ فَهَلَّا جَلَسَ فِيْ بَيْتِ اَبِيْهِ اَوْ بَيْتِ اُمِّهٖ فَيَنْظُرَ اَيُهْدٰى لَهٗ اَمْ لَا وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يَاْخُذُ اَحَدٌ مِنْهُ شَيْئًا اِلَّا جَآءَ بِهٖ يَوْمَ الْقِيَامَةِ يَحْمِلُهٗ عَلٰى رَقَبَتِهٖ اِنْ كَانَ بَعِيْرًا لَّهٗ رُغَآءٌ اَوْ بَقَرًا لَّهٗ خُوَارٌ اَوْ شَاةً تَيْعَرُ ثُمَّ رَفَعَ يَدَيْهِ حَتّٰى رَاَيْنَا عُفْرَةَ اِبْطَيْهِ ثُمَّ قَالَ اَللّٰهُمَّ هَلْ بَلَّغْتُ اَللّٰهُمَّ هَلْ بَلَّغْتُ۔ مُتَّفَقٌ عَلَيْهِ قَالَ الْخَطَّابِيُّ وَفِيْ قَوْلِهٖ هَلَّا جَلَسَ فِيْ بَيْتِ اُمِّهٖ اَوْ اَبِيْهِ فَيَنْظُرَ اَيُهْدٰى اِلَيْهِ اَمْ لَا دَلِيْلٌ عَلٰى اَنَّ كُلَّ اَمْرٍ يُتَذَرَّعُ بِهٖ اِلٰى مَحْظُوْرٍ فَهُوَ مَحْظُوْرٌ وَكُلُّ دَخِيْلٍ فِي الْعُقُوْدِ يُنْظَرُ هَلْ يَكُوْنُ حُكْمُهٗ عِنْدَ الْاِنْفِرَادِ كَحُكْمِهٖ عِنْدَ الْاِقْتِرَانِ اَمْ لَا هٰكَذَا فِيْ شَرْحِ السُّنَّةِ۔

1779. Sayyiduna Abu Humaydi as Sa'idi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم appointed a man of Azd, Ibn al-Lutbiyah, to collect *zakah (Annual due charity)*, when he came back, he said, "This belogs to you and this was presented to me." On that, the Prophet Muhammad صلی اللہ علیہ وسلم delivered a sermon in which he praised and glorified Allah and said, "To proceed, I appoint some of your men over certain affairs that Allah has charged me with. Now, one of them returns to say, "This belongs to you and this was presented to me.' Let him sit in the house of his father or mother and wait whether it is presented to him or not. By Him in whose hand is my soul, if anyone takes from it, he will bring it surely on the day of resurrection carrying it on his neck, a rumbling camel, a bellowing ox or a bleating sheep." Then he raised his arms till they could see the whiteness under his armpits and said, "O Allah, I have conveyed your Message! I have conveyed your Message!" Khattabi رحمہ اللہ said that the Prophet's صلی اللہ علیہ وسلم saying "Let him sit in the house of his father or mother and wait whether it is presented to him or not is evidence what whatever is taken as means to do the forbidden is taken as means to do the forbidden is in itself forbidden. Also, if an agreement is made against another, it should be examined whether there are diverse commands for them that are similar to their common command if they are combined. If so, then it is correct, otherwise it is not correct.[1]

COMMENTARY: The man is not given gifts for anything good in himself but because of the office he holds. If he was not a collector of *zakah (Annual due charity)* then he would not receive any gift.

A gift will be proper for an office holder if that has been a regular presentation even without the office.

Ibn Maalik رحمہ اللہ, however, said that an officer or a ruler must never a accept a gift because it is always presented with an ulterior motive. So, it is not allowed absolutely.

Khattabi رحمہ اللہ derives two deductions from this hadith. If something permissible is used to acquired what is forbidden then the thing that is otherwise permitted will also became forbidden. For example, lending money is a permissible thing but if any one lends it to

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[1] Bukhari # 2597, Muslim # 26.1832, Abu Dawud # 2946, Musnad Ahmad 5-423, Khattabi's portion: Shurh us *sunnah*.

acquire interest which is forbidden then giving a loan too is forbidden.
His second deduction is that if two different affairs are put together and they are permitted individually then they will continue to be permitted together too. But if they are disallowed separately then they will continue to be disallowed together too. For instance, someone sells something worth rupees ten for one hundred rupees to another person to lend rupees one thousand and acquire the profit (interest) on the loan in the shape of the price of this thing. In this case, the lender earns rupees ninety as his profit (interest). This dealing is not allowed because if he sold worth is Rs. 10/- for Rs.100/-, the buyer would never have bought it were it not for the loan available to him.
Where two things are permissible when each is distinct from the other then they will be correct when they are taken together. For example, in this case if that which is worth rupees ten is sold for rupees ten, and the loan of rupees one thousand is given too, since they are allowed as separate transactions, they would be correct even if undertaken together, of the two deductions of Khattabi رحمه الله the first is accepted unanimously by all. All the imams agree that the means and resources are of the same nature as aims, so the means to piety will also be pious and the means to evil will be evil.
However, the second deduction is debatable. Imam Maalik رحمه الله and Imam Ahmad رحمه الله hold that it is acceptable because they regard every ploy whereby prohibition of interest, etc. is circumvented as forbidden. But, Imam Abu Hanifah رحمه الله and Imam Shafi'I رحمه الله disagree with the second deduction of Khattabi رحمه الله because they hold that a ploy is permissible. However, though Imam Abu Hanifah رحمه الله does not accept the second deduction, yet he agrees with Khattabi رحمه الله that the example that he has cited is disallowed according to another deduction. Moreover, Imam Abu Hanifah رحمه الله holds (not all but) some kinds of ploys as permissible.

COLLECTOR SHOULD NOT ACT TREACHEROUSLY

(١٧٨٠) وَعَنْ عَدِيِّ بْنِ عُمَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلٰى عَمَلٍ فَكَتَمْنَا مِخْيَطًا فَمَا فَوْقَهُ كَانَ غُلُوْلًا يَّاْتِيْ بِهٖ يَوْمَ الْقِيَامَةِ (رواه مسلم)

1780. Sayyiduna Adi ibn Amirah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He among you whom we appoint to discharge something conceals from us a needle or what is lesser or more than that, acts treacherously. He will bring it on the day of resurrection (disgraced.)[1]

SECTION II الْفَصْلُ الثَّانِيْ

QURAN'S WARNING TO DENIERS OF *ZAKAH (ANNUAL DUE CHARITY)*

(١٧٨١) عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ كَبُرَ ذٰلِكَ عَلَى الْمُسْلِمِيْنَ فَقَالَ عُمَرُ اَنَا اُفَرِّجُ عَنْكُمْ فَانْطَلَقَ فَقَالَ يَا نَبِيَّ اللّٰهِ اِنَّهٗ كَبُرَ عَلٰى اَصْحَابِكَ هٰذِهِ الْاٰيَةُ فَقَالَ اِنَّ اللّٰهَ لَمْ يُفْرِضِ الزَّكَاةَ اِلَّا لِيُطَيِّبَ مَا بَقِيَ مِنْ اَمْوَالِكُمْ وَاِنَّمَا فَرَضَ الْمَوَارِيْثَ وَذَكَرَ كَلِمَةً لِّتَكُوْنَ لِمَنْ

[1] Muslim # 30.1833, Abu Dawud # 2943, Musnad Ahmad 4-192.

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بَعْدَكُمْ فَقَالَ فَكَبَّرَ عُمَرُ ثُمَّ قَالَ لَهُ اَلَا اُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ الْمَرْأَةُ الصَّالِحَةُ اِذَا نَظَرَ اِلَيْهَا سَرَّتْهُ وَاِذَا اَمَرَهَا اَطَاعَتْهُ وَاِذَا غَابَ عَنْهَا حَفِظَتْهُ (رواه ابوداؤد)

1781. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when this verse revealed;

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ

{And those who hoard up gold and silver....} (9:34),

it proved very hard for the Muslims. Sayyiduna Umar رضی اللہ عنہ assured them that he would remover their anxiety. So, he went and said, "O Prophet of Allah, this verse proves hard on your *sahabah (Prophet's companions).*" He said, "Allah has not made *zakah (Annual due charity) fard (compulsory)* but only that it would purity your remaining properties. And He has made inheritances, *fard (compulsory).*" (and Ibn Abbas رضی اللہ عنہ did not catch) a word he mentioned, "that they might go to those who survive you." Ibn Abbas رضی اللہ عنہ narrated further that Umar رضی اللہ عنہ (was pleased at t he removal of the anxiety and) extolled Allah, "Allahu Akbar." Then, Allah Messenger صلی اللہ علیہ وسلم asked him. "Shall I not inform you of the best thing a man keeps? It is a pious wife who pleases him when he casts a look at her, obeys him when he commands her (to do something) and preserves his children (and property for him) when he is away."[1]

COMMENTARY: The complete verse of the Quran (of surah al-Tawbah, 34) is:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ

{And those who hoard up gold and silver and expend it not in the way of Allah - so give them the tidings of a painful chastisement}

Those people whom Allah has given wealth but they do not pay *zakah (Annual due charity)* and spend not where Allah has commanded them to spend would be punished. Their property would be heated and with it they would be cauterized with that (see hadith # 1773, 1774).

The *sahabah (Prophet's companions)* رضی اللہ عنہم presumed that t his verse condemned storing wealth in any sort of way whatsoever and were deeply upset at their fate. So, on Umar's رضی اللہ عنہ asking, the Prophet Muhammad صلی اللہ علیہ وسلم enlightened them that the purpose of *zakah (Annual due charity)* was exactly to purify the rest of the wealth which they could store with them. The warning in the verse applies to hoarding without paying *zakah (Annual due charity).*

In the course of the narration, Ibn Abbas رضی اللہ عنہ could not recollect an expression the Prophet Muhammad صلی اللہ علیہ وسلم had spoken. So, he interrupted his narration and said, "And he mentioned a word."

Then, the Prophet Muhammad صلی اللہ علیہ وسلم turned to inheritances as passing on to heirs. Thus, he indicated that if it was disallowed absolutely to collect wealth then neither would *zakah (Annual due charity)* be *fard (compulsory)* not inheritance be obligatory. It is not wrong to collect wealth in legal ways. But, it is necessary that what is due on the wealth must be given (like *zakah (Annual due charity)* and charity).

Thereafter, the Prophet Muhammad صلی اللہ علیہ وسلم drew the attention of his *sahabah (Prophet's*

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[1] Abu Dawud # 1664.

companions) رضی اللہ عنہم to something better than wealth at any time, a woman. He described an ideal wife. Money cannot last for ever. It has to be spent to get one's needs. A wife, on the other hand, is a life partner and a means of solace. She begets children for her husband who gains strength from them and in them he survives down generations. They keep the family name alive.

Moreover, a wife preserves her husband from many evils and sins. According to a marfu hadith, "The man who married fortifies two thirds of his religion."

KEEP THE COLLECTORS HAPPY

(۱۷۸۲) وَعَنْ جَابِرِ بْنِ عَتِيْكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيَأْتِيْكُمْ رُكَيْبٌ مُبْغَضُوْنَ فَإِنْ جَآءُوْكُمْ فَرَحِّبُوْا بِهِمْ وَخَلُّوْا بَيْنَهُمْ وَ بَيْنَ مَا يَبْتَغُوْنَ فَإِنْ عَدَلُوْا فَلِاَنْفُسِهِمْ وَإِنْ ظَلَمُوْا فَعَلَيْهِمْ وَارْضُوْهُمْ فَإِنَّ تَمَامَ زَكَاتِكُمْ رِضَاهُمْ وَلْيَدْعُوْا لَكُمْ (رواه ابوداؤد)

1782. Sayyiduna Jabir ibn Atik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "To you will come some un welcome riders (the *zakah (Annual due charity)* collectors whom people naturally dislike because they have a demand on their wealth). So, when they came to you welcome them. Do not hinder them from what they demand. If they are just (in collecting *zakah (Annual due charity)*), they will do it to their own good but if they are unjust then they will invite punishment. (or your part,) please them. Full payment of *zakah (Annual due charity)* by you will earn their pleasure. They must pray for you."[1]

COMMENTARY: The payer is advised that even if he fears that the collector wrongs him he must do what he can to please him. This is because generally a payer always has a wrong idea of the collector. He must make a full payment of *zakah (Annual due charity)* and not conceal anything.

With the payment of *zakah (Annual due charity)*, the obligation is discharged, yet to please the collector is an essential element of the payment.

It is mutahab for the collector to pray for mercy and blessing on the payer.

(۱۷۸۳) عَنْ جَرِيْرِ بْنِ عَبْدِاللّٰهِ قَالَ جَآءَ نَاسٌ يَعْنِيْ مِنَ الْاَعْرَابِ إِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالُوْا إِنَّ نَاسًا مِّنَ الْمُصَدِّقِيْنَ يَأْتُوْنَا فَيَظْلِمُوْنَا فَقَالَ اَرْضُوْا مُصَدِّقِيْكُمْ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَإِنْ ظَلَمُوْنَا قَالَ اَرْضُوْا مُصَدِّقِيْكُمْ وَإِنْ ظُلِمْتُمْ (رواه ابوداؤد)

1783. Sayyiduna Jabir ibn Abdullah رضی اللہ عنہ narrated that some people, meaning the desert Arabs, came to Allah's Messenger صلی اللہ علیہ وسلم and complained that collectors of *zakah (Annual due charity)* came to them and harassed them. He said that they should please the collectors of *zakah (Annual due charity)* and they asked even if they acted unjustly. He said, "Please the collectors of *sadaqah (charity)* (*zakah (Annual due charity)*) even if you are wronged."[2]

COMMENTARY: It is a psychological fact that when a person has to make a payment, he feels bad about at to some extent. So, the payers of *zakah (Annual due charity)* regarded the

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[1] Abu Dawud # 1588.

[2] Muslim # 29.989, Abu Dawud # 1589, Nasa'i # 2460, Musnad Ahmad 4.162.

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collectors as unjust. That is why the Prophet Muhammad صلى الله عليه وسلم advised the desert Arabs to please the collectors, nevertheless.

CONCEALING OR WITHHOLDING SOMETHING

(١٧٨٤) وَعَنْ بَشِيْرِ بْنِ الْخَصَاصِيَّةِ قَالَ قُلْنَا اِنَّ اَهْلَ الصَّدَقَةِ يَعْتَدُوْنَ عَلَيْنَا اَفَنَكْتُمُ مِّنْ اَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُوْنَ قَالَ لَا۔ (رواه ابوداؤد)

1784. Sayyiduna Bashir ibn al Khasasiyah narrated that the collectors of *sadaqah (charity)* committed excess on them (and collected more than the payable *zakah (Annual due charity)*). So, could they conceal so much of their properties as they exceeded in collecting? But he (the Prophet) صلى الله عليه وسلم said, "No."[1]

COMMENTARY: Those people wrongly imagined that the collectors of *zakah (Annual due charity)* wronged them but that was not so.

THE COLLECTOR'S REWARD

(١٧٨٥) وَعَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْغَازِىْ فِىْ سَبِيْلِ اللّٰهِ حَتّٰى يَرْجِعَ اِلٰى بَيْتِهٖ (رواه ابوداؤد والترمذى)

1785. Sayyiduna Rafi' ibn Khadij رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The collector of *zakah (Annual due charity)* who collects *zakah (Annual due charity)* equitably is like a ghazi (warrior) in Allah's path till he returns home."[2]

A GUIDELINE

(١٧٨٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا جَلَبَ وَلَا جَنَبَ وَلَا تُؤْخَذُ صَدَقَاتُهُمْ اِلَّا فِىْ دُوْرِهِمْ (رواه ابوداؤد)

1786. Sayyiduna Amr ibn Shu'ayb رحمه الله reported from his father from his grandfather that the Prophet Muhammad صلى الله عليه وسلم said, 'The collector of *zakah (Annual due charity)* must not ask for the animals to be brought to him, nor must the owner take his animals far away. Their *sadaqah (charity)* (*zakah (Annual due charity)*) must be collected in their homes."[3]

COMMENTARY: Neither must put the other to inconvenience by having him to travel to a long distance. The collector must come to the neighborhood and visit the houses one by one to collect their dues.

THE EARNED PROPERTY

(١٧٨٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَفَادَ مَالًا فَلَا زَكٰوةَ فِيْهِ حَتّٰى يَحُوْلَ عَلَيْهِ الْحَوْلُ۔ رَوَاهُ التِّرْمِذِىُّ وَذَكَرَ جَمَاعَةٌ اَنَّهُمْ وَقَفُوْهُ عَلَى ابْنِ عُمَرَ۔

1787. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who gains some property is not required to pay *zakah (Annual due charity)* on

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[1] Abu Dawud # 1586.

[2] Tirmidhi # 645, Abu Dawud # 2936, Ibn Majah # 1809, Musnad Ahmad 4-143.

[3] Abu Dawud # 1591, Musnad Ahmad 2-215.

it till a year passes (with it in his hands)."[1]

Tirmidhi stated that a section of scholars said that the hadith is mawquf at Ibn Umar رضی اللہ عنہ (This property is called mustafad).

COMMENTARY: Someone has eighty sheep but he has not had them for a full year. Again, he received forty one more sheep adding up his stock to one hundred and twenty one. The forty one acquired during the year are mustafad. Thus, it is defined as identical property received during the year.

Ibn Maalik رحمہ اللہ said that if a payer of *zakah (Annual due charity)* acquired more property of the same kind as he holds during the year, then *zakah (Annual due charity)* on the additional property will not be payable till he has had it for one complete year - when *zakah (Annual due charity)* will be *wajib (obligatory)*.

Imam Shafi'I رحمہ اللہ holds the same opinion.

However, Imam Abu Hanifah holds that it is enough that a year should pass with the property already in a person's hand. As for every subsequently acquired property, whether a year posses holding it or not, *zakah (Annual due charity)* is *wajib (obligatory)* on the total assets (at the end of the year period) of the original property).

While Imam Ahamd رحمہ اللہ holds the same opinion as Imam Shafi'I رحمہ اللہ Imam Maalik رحمہ اللہ agrees with Imam Abu Hanifah رحمہ اللہ agrees with Imam Abu Hanifah رحمہ اللہ that the subsequently acquired property will be governed with the original property.

As for the meaning of the hadith, the Hanafi Ulama (Scholars) رحمہ اللہ say that it does not mean what Imam Shafi'I رحمہ اللہ interprets. Rather, it means that when a person receives property for the first time, *zakah (Annual due charity)* will be *wajib (obligatory)* on him only when he has held the property for one year. The hadith does not refer to mustafad or freshly acquired wealth.

ZAKAH (ANNUAL DUE CHARITY) BEFORE YEAR IS OUT

(١٧٨٨) وَعَنْ عَلِيٍّ اَنَّ الْعَبَّاسَ سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيْلِ صَدَقَةٍ قَبْلَ اَنْ تَحِلَّ فَرَخَّصَ لَهُ فِيْ ذٰلِكَ۔ (رواه ابوداؤد والترمذی وابن ماجة والدارمی)

1788. Sayyiduna Ali رضی اللہ عنہ narrated that (Sayyiduna) Abbas رضی اللہ عنہ asked Allah's Messenger صلی اللہ علیہ وسلم about paying his *sadaqah (charity)* (*zakah (Annual due charity)*) before the end of the year. He grave his permission to him to do that [2]

ZAKAH (ANNUAL DUE CHARITY) ON WEALTH OF A MINOR

(١٧٨٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فَقَالَ اَلَا مَنْ وَلِيَ يَتِيْمًا لَّهٗ فَلْيَتَّجِرْ فِيْهِ وَلَا يَتْرُكْهُ حَتّٰى تَاْكُلَهُ الصَّدَقَةُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِيْ اِسْنَادِهٖ مَقَالٌ لِاَنَّ الْمُثَنّٰى ابْنَ الصَّبَّاحِ ضَعِيْفٌ

1789. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ narrated that from his father from his grandfather (Abdullah) رضی اللہ عنہ that the Prophet Muhammad صلی اللہ علیہ وسلم addressed

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[1] Tirmidhi # 632.

[2] Tirmidhi # 641.

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the people and said Beware O guardian of an orphan who possesses property! He must invest it in trading and not leave it (unused) so that the (yearly) *zakah (Annual due charity)* devours it."

Tirmidhi said that the sub narrator al-Muthanna ibn as-Sabbah was weak so the line of transmission is questioned.

COMMENTARY: Imam Shafi'I رحمه الله, Imam Maalik رحمه الله are Imam Ahmad رحمه الله contend that *zakah (Annual due charity)* is *fard (compulsory)* on the wealth of a minor too. Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is not *fard (compulsory)* on the wealth of a minor whether he is an orphan or not because according another hadith, the Prophet Muhammad صلى الله عليه وسلم said, "Three people are not made responsible. One who sleeps till he is asleep. One who is a minor till he attains adulthood. And, one who is insane till he regains sanity." This hadith is transmitted by Abu Dawud, Nasai'I and Haakim. And, Haakim has classified it as Sahih.

SECTION III — اَلْفَصْلُ الثَّالِثُ

ABU BAKAR'S رضى الله عنه STEP AGAINST REJECTERS OF *ZAKAH*

(١٧٩٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ لَمَّا تُوُفِّيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ اَبُوْ بَكْرٍ بَعْدَهٗ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ بْنُ الْخَطَّابِ لِاَبِيْ بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَقُوْلُوْا لَآ اِلٰهَ اِلَّا اللّٰهُ فَمَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ عَصَمَ مِنِّيْ مَالَهٗ وَنَفْسَهٗ اِلَّا بِحَقِّهٖ وَحِسَابُهٗ عَلَى اللّٰهِ فَقَالَ اَبُوْ بَكْرٍ وَّ اللّٰهِ لَاُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلٰوةِ وَالزَّكَاةِ فَاِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللّٰهِ لَوْ مَنَعُوْنِيْ عَنَاقًا كَانُوْا يُؤَدُّوْنَهَآ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلٰى مَنْعِهَا قَالَ عُمَرُ فَوَ اللّٰهِ مَاهُوَ اِلَّا رَاَيْتُ اَنَّ اللّٰهَ شَرَحَ صَدْرَ اَبِيْ بَكْرٍ لِّلْقِتَالِ فَعَرَفْتُ اَنَّهُ الْحَقُّ (متفق عليه)

1790. Sayyiduna Abu Hurayrah رضى الله عنه narrated that that when the Prophet Muhammad صلى الله عليه وسلم died and (Sayyiduna) Abu Bakr رضى الله عنه was made his Khalifah (Caliph) (caliph), some Arabs turned to disbelief (by refusing to pay zkah and Abu Bakr رضى الله عنه resolved to wage war against them). So, (Sayyiduna) Umar ibn al-Khattab رضى الله عنه asked Abu Bakr رضى الله عنه, "How will you fight with the people while Allah's Messenger صلى الله عليه وسلم had said, 'I have been commanded to fight with the people till they affirm that there is no God but Allah, so whosoever affirms that there is no God but Allah, has protected his property and his self from me except for what is due from him and his reckoning is upon Allah." Abu Bakr رضى الله عنه said, 'By Allah, I shall certainly fight with those who differentiate between *salah (prayer)* and *zakah (Annual due charity)*, for, (just as *salah (prayer)* is a due on the person so) *zakah (Annual due charity)* is a due on property. By Allah, if they refuse to give me a kid that they used to give to Allah's Messenger صلى الله عليه وسلم, I shall certainly fight with them because of their refusal." Umar رضى الله

عنه commented, "By Allah, it is not but that Allah has opened the heart of Abu Bakr رضی اللہ عنہ to fight. So, I know that it is the truth."[1]

COMMENTARY: After the Prophet's صلی اللہ علیہ وسلم death, Sayyiduna Abu Bakr رضی اللہ عنہ became the first Khalifah (Caliph). Some mischief surfaced. The trials and mischiefs include the fitnah of apostasy. He put it down with daring and sound judgement.

The hadith mentions another fitnah. Some tribes of the Arabs like the Ghatafan, Banu Sulaym and others, refused to pay *zakah (Annual due charity)*, an important and a basic obligation of Islam. If anyone neglects a *fard (compulsory)*, that is one thing, but if he rejects it altogether that has a deeper meaning. Hence, the word (كفر) (they became disbelievers) is used in its real sense because they rejected *zakah (Annual due charity)* whose obligatory nature is absolute and undeniable. Or, they are called (Kafara) (كفر) (denied) because they refused to pay *zakah (Annual due charity)*. So, their severe crime is looked down upon as disbelief through utter anger and extreme strictness.

However, it is seen, the crime was very serious. Abu Bakr رضی اللہ عنہ decided to wage war against them. Umar رضی اللہ عنہ tried to dissuade him at first, but then understood the reasoning of Abu Bakr رضی اللہ عنہ and agreed with him.

Some versions say that other *Sahabah (Prophet's companions)* رضی اللہ عنہ, and even Sayyiduna Ali رضی اللہ عنہ tried to dissuade Abu Bakr رضی اللہ عنہ. They advised him to defer his action lest in the early stages after the Prophet's صلی اللہ علیہ وسلم death, an uprising might damage Islam. However, Abu Bakr رضی اللہ عنہ was unyielding and was prepared to go ahead all alone. This shows how daring and resolute he was.

The Prophet's صلی اللہ علیہ وسلم saying about one who has declared that there is no God but Allah means the complete kalimah tawhid, "There is no God but Allah and Muhammad is Allah's Messenger." To embrace Islam, both declarations should be made of Allah's unity and Prophet Muhammad's صلی اللہ علیہ وسلم messenger ship.

The person who recites the Kalimah tawhid is protected, save for what is due from him. This means diyat or blood money, retaliation or qisas and so on, for which things he will have to pay or be killed according to the crime.

This person's reality is known only to Allah. If he only makes an outward show of Islam and does not believe inwardly than Allah will reckon with him.

Sayyiduna Abu Bakr رضی اللہ عنہ said about a kid against *zakah (Annual due charity)* only by way of example, for neither is a year old kid received against *zakah (Annual due charity)* nor is *zakah (Annual due charity) wajib (obligatory)* on such kids. It has been stated previously what is paid in *zakah (Annual due charity)* from sheep and other animals.

Sayyiduna Abu Bakr رضی اللہ عنہ said that he would fight with them. This is explained in the same way as their disbelief is explained in the foregoing lines. If they reject the obligatory nature of *zakah (Annual due charity)* then he would fight with them for their disbelief and apostasy. If they do not reject it but will not pay it then he would fight with them to protect the symbols of Islam and to eliminate the mischief.[2]

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[1] Bukhari # 1399, Muslim # 32-20, Abu Dawud # 1556, Nasa'i 3091 Musnad Ahmad 1-19.

[2] For more information on rejecters, of *zakah (Annual due charity)* see Ibn Kathir's. 'The lives of the Noble Caliphs' (English translation) pp 30f, Darul Isha'at, Karachi (part of al-Bidayah wa an Nihayah!

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TREASURE ON WHICH *ZAKAH (ANNUAL DUE CHARITY)* IS NOT PAID

(١٧٩١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ كَنْزُ اَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا اَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ حَتّٰى يُلْقِمَهُ اَصَابِعَهُ(رواه احمد)

1791. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of resurrection, the treasure of any of you will be a huge bald snake. He will flee from it but it will chase him till he offers it his fingers to eat." Or, "The snake will make a morsel of his fingers."[1]

COMMENTARY: The treasure is the wealth on which *zakah (Annual due charity)* is not paid. It is also the wealth that is acquired unlawfully.

The last sentence of the hadith accepts two meanings. The first is when the person tries to save himself and puts forward his fingers. But, the second meaning is more correct that the snake itself devours his fingers.

(١٧٩٢) وَعَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَامِنْ رَّجُلٍ لَّا يُؤَدِّيْ زَكَاةَ مَالِهٖ اِلَّا جَعَلَ اللّٰهُ يَوْمَ الْقِيَامَةِ فِيْ عُنُقِهٖ شُجَاعًا ثُمَّ قَرَأَ عَلَيْنَا مِصْدَاقَهُ مِنْ كِتَابِ اللّٰهِ وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتَاهُمُ اللّٰهُ مِنْ فَضْلِهٖ الْاٰيَةَ(رواه الترمذى والنسائى وابن ماجة)

1792. Sayyiduna Ibn Mas'ud رحمه الله narrated that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone does not pay the *zakah (Annual due charity)* on his property, then, on the day of resurrection, Allah will put a huge snake round his neck." Then, the Prophet Muhammad صلى الله عليه وسلم recited from Allah's Book the confirmation of this:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتَاهُمُ اللّٰهُ مِنْ فَضْلِهٖ

{And as for those who are niggardly is expending that which Allah has granted t hem out of His bounty....} (3:180, the verse)[2]

(see also hadith # 1774)

THE FORBIDDEN WILL DESTROY THE LAWFUL

(١٧٩٣) وَعَنْ عَآئِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا خَالَطَتِ الزَّكَاةُ مَالًا قَطُّ اِلَّا اَهْلَكَتْهُ۔ رَوَاهُ الشَّافِعِيُّ وَالْبُخَارِيُّ فِيْ تَارِيْخِهٖ وَالْحُمَيْدِيُّ وَزَادَ قَالَ يَكُوْنُ قَدْ وَجَبَ عَلَيْكَ صَدَقَةٌ فَلَا تُخْرِجُهَا فَيُهْلِكُ الْحَرَامُ الْحَلَالَ وَقَدِ احْتَجَّ بِهٖ مَنْ يَّرٰى تَعَلُّقَ الزَّكَاةِ بِالْعَيْنِ هٰكَذَا فِي الْمُنْتَقٰى وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ اَحْمَدَ بْنِ حَنْبَلٍ بِاِسْنَادِهٖ اِلٰى عَآئِشَةَ وَقَالَ اَحْمَدُ فِيْ خَالَطَتْ تَفْسِيْرُهٗ اَنَّ الرَّجُلَ يَأْخُذُ الزَّكَاةَ وَهُوَ مُوْسِرٌ اَوْ غَنِيٌّ وَّاِنَّمَا هِيَ لِلْفُقَرَآءِ۔

1793. Sayyidah Ayshah رضى الله عنها narrated that she heard Allah's Messenger صلى الله عليه وسلم say, "If *zakah (Annual due charity)* is mingled with any (wealth and) property, it destroy it."

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[1] Musnad Ahmad 2-530.

[2] Tirmidhi # 3012, Nasa'i # 2441, Ibn Majah # 1784.

Al-Humaydi رحمه الله added that Bukhari رحمه الله said, "when *zakah (Annual due charity)* is *Wajib (obligatory)* on you and you fail to pay it, so (it mingles with your property and) that which is forbidden will destroy that which is lawful."[1]

Those who say that *zakah (Annual due charity)* is connected with concerned property directly, nor with responsibility, cite this hadith (alongwith Bukhari's aforemented explanation). - Muntaqa. Ahmad رحمه الله said that 'mingled' means that it mingles with a rich man's property when he accepts another's *zakah (Annual due charity)* though it is only for the poor.

COMMENTARY: Bukhari رحمه الله and Imam Ahmad رحمه الله have both given their different interpretations of the hadith. Both mean that unlawful wealth ruins lawful wealth when it is brought together with it. With the adulteration, all the lawful wealth is somehow lost or wasted, or blessing is removed from it.

CONNECTED WITH PROPERTY ITSELF OR RESPONSIBILITY

There is a difference of opinion on whether *zakah (Annual due charity)* should be paid from the same property on which it is paid, or it is a responsibility on the payer who may pay the value in kind or cash from his other resources.

Imam Shafi'I رحمه الله and others, except Imam Abu Hanifah رحمه الله, hold that *zakah (Annual due charity)* must be paid from that very property on which it is payable. Imam Abu Hanifah رحمه الله said that the payer must pay from his resources, the value of payable *zakah (Annual due charity)* and it is not necessary for him to pay from the same property on which he pays it. His responsibility will cease in either case.

This question is discusses at length by Mulla Ali Qari رحمه الله in Mirqat and Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله in Ash'ah ul lama'at. The students and scholars may peruse it in these books.

CHAPTER - II

PROPERTY ON WHICH ZAKAH (ANNUAL DUE CHARITY) IS WAJIB (OBLIGATORY)

بَابُ مَا يَجِبُ فِيْهِ الزَّكٰوةُ

Shari'ah has made *zakah (Annual due charity) fard (compulsory)* on four kinds of properties:

(i) Grazing animals, kept at pasture.
(ii) Gold and Silver.
(iii) Trade merchandise of whatever kind.
(iv) Produce of fields and trees.

The jurists do not use the word *zakah (Annual due charity)* for the fourth kind, but call it ushr.

The imams agree that *zakah (Annual due charity)* is *wajib (obligatory)* on quadrupeds like camels, cows, sheep, ram, goats and buffaloes. They may be male or female. *Zakah (Annual due charity)* is not wjib on other animals.

However, Imam Abu Hanifah رحمه الله holds that *zakah (Annual due charity)* is *wajib (obligatory)* on horses too. This will be explained in the pages following.

The Imams also agree that *zakah (Annual due charity)* is *wajib (obligatory)* on gold and silver and trade merchandise.

Those things that are perishable an do not remain for one year, *zakah (Annual due charity)* is not

[1] Bayhaqi in Sha'b ul Eeman, Shafi'I in his musnad p 99, Bukhari in his Tarikh.

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wajib (obligatory) on them according to other imams, like cucumber, melon and other vegetables etc. *Zakah (Annual due charity)* is *wajib (obligatory)* on dates and raisin when their holding is five wasq. If they are less then five wasq, *zakah (Annual due charity)* is not payable on them.

Imam Abu Hanifah رحمه الله holds that ushr (one-tenth) is payable as *wajib (obligatory)* on produce of land whether produce is less or more, but ushr is not *wajib (obligatory)* on bamboos, wood and grass. He relies on he Prophet's صلى الله عليه وسلم words:

مَا اَخْرَجَتْهُ الْاَرْضُ فَفِيْهِ الْعُشْرُ

"It is *wajib (obligatory)* to pay one tenth on everything that grows from the land."

For ushr to be *wajib (obligatory)* on the produce of land there is no stipulation of a measure or quantity. There also is no stipulation of time like the passing of a year. Rather, whatever and whenever the produce, it will be *wajib (obligatory)* to pay one-tenth. This is contrary to other properties on whom *zakah (Annual due charity)* is *wajib (obligatory)* only when they amount to the nisab and are held for one year.

SECTION I اَلْفَصْلُ الْاَوَّلُ

NISAB

(١٧٩٤) عَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِيْمَادُوْنَ خَمْسَةِ اَوْسُقٍ مِّنَ التَّمْرِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ اَوَاقٍ مِّنَ الْوَرِقِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ ذَوْدٍ مِّنَ الْاِبِلِ صَدَقَةٌ(متفق عليه)

1794. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "*Zakah (Annual due charity)* is not payable on less than five wasq (or camel-load) of dates. And,*zakah (Annual due charity)* is not payable on less than five ooqiyas (ounces) of silver. And, *zakah (Annual due charity)* is not payable on less than five heads of camels."[1]

COMMENTARY: One wasq is equal to sixty sa' or approximately 135 kg, more or less. As for dates, one-tenth will be *wajib (obligatory)* as ushr on produce of five wasq. No *zakah (Annual due charity)* is *wajib (obligatory)* on less than five wasq (dates.) this is opinion of Imam Shafi'I رحمه الله, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله. On his part, Imam Abu Hanifah رحمه الله said that no nisab applies on the produce of land, and it is *wajib (obligatory)* to pay *zakah (Annual due charity)* on tenth of the produce whatever it be. Even if it is the least possible production, one tenth of it is *wajib (obligatory)* to be paid. The Hanafis follow the verdict of Imam Abu Hanifah رحمه الله.

As for this hadith, the Hanafis say that it refers to dates for trading because at that time they were brought and sold by the wasq measure. Each wasq of date was priced at forty dirhams. The value of five wasq at this rate was two hundred dirhams and it is the nisab for trading.

Awaq is the plural of ooqiyah. Each ooqiyah is forty dirhams or 122.47 grammes. Five ooqiyah will be two hundred dirhams which is the nisab of silver for *zakah (Annual due*

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[1] Bukhari # 1459, Muslim # 1-979, Abu Dawud # 1558, Tirmidhi # 626, Nasa'i # 2445, Ibn Majah # 1793, Darimi # 1633, Muwatta Maalik # 2 (*Zakah (Annual due charity)*). Musnad Ahmad 3-60.

charity) which comes to five dirhams. *Zakah (Annual due charity)* is not *wajib (obligatory)* on silver less than the value of two h undred dirhams (or 216.5 grammes).

This was the nisab of dirham silver (aims). If silver is in some other form, like jewellery, then the same principle is applied. *Zakah (Annual due charity)* will be paid in the same way.[1]

The nisab is the minimum that attracts *zakah (Annual due charity)*. If anyone possesses more than the nisab, then the clear way to calculate is to pay at 2.5 percent, meaning that the *zakah (Annual due charity)* for every rupees one hundred is rupees two and a half.

The hadith makes no mention of gold. The nisab of gold is twenty mithqal. *Zakah (Annual due charity)* is not *wajib (obligatory)* on less than that. If anyone has the nisab or more of gold, then one fortieth of the amount or its value must be paid as *zakah (Annual due charity)*.

If gold and silver together add up to the nisab, *zakah (Annual due charity)* will be *wajib (obligatory)*. Similarly, if anyone's possession of silver and trade merchandise add up to the nisab he is liable to pay *zakah (Annual due charity)*. And again, if anyone has trade merchandise and cash adding up to the nisab then he will have to pay *zakah (Annual due charity)*. It is *wajib (obligatory)* in all these cases.

Gold and silver may be in any form whatsoever, even untensils, *zakah (Annual due charity)* is *wajib (obligatory)* on them. Silver on borders and laces should also be calculated if this comes to the nisab *zakah (Annual due charity)* is *wajib (obligatory)*. Pearls, rubies and other stones do not have *zakah (Annual due charity) wajib (obligatory)* on them even if anyone possessions millions of rupees worth of them. If they are trade merchandise, then *zakah (Annual due charity)* is payable on them.

ZAKAH (ANNUAL DUE CHARITY) ON SLAVES & HORSES

(١٧٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِيْ عَبْدِهٖ وَلَا فِيْ فَرَسِهٖ وَفِيْ رِوَايَةٍ قَالَ لَيْسَ فِيْ عَبْدِهٖ صَدَقَةٌ اِلَّا صَدَقَةَ الْفِطْرِ (متفق عليه)

1795. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No *sadaqah (charity)* (*zakah (Annual due charity)*) is (*wajib (obligatory)*) on a Muslim on his slave and on his horse."

According to another version: He said, "No *sadaqah (charity)* (*zakah (Annual due charity)*) is (*wajib (obligatory)*) onhim on that slave, except hat the sadaqat ul *fitr* is due."[2]

COMMENTARY: The hadith refers to the slave and horse not stocked for trading. Imam Shafi'I رحمہ اللہ, Imam Abu Yusuf رحمہ اللہ and Imam Muhammad (H) follow this hadith. Imam Abu Hanifah رحمہ اللہ contends that if the horses and mares together graze in the open fields for most of the year then *zakah (Annual due charity)* is *wajib (obligatory)* on them. The nisab is calculated at one dinar per head and on the total *zakah (Annual due charity)* is paid at one-fortieth (2.5 % of value).

It is stated in fatawa Qadi Khan, Durr Mukhrtar and Fatawa Alamgiri that the Hanafis follow Imam Abu Yusuf رحمہ اللہ and Imam Muhammad رحمہ اللہ that *zakah (Annual due charity)*

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[1] In ancient times, silver coins were in circulation and it was necessary to go by that and Mazahir Haq (urdu) had these examples, otherwise the simple method is one fortieth of silver, or its value is *zakah (Annual due charity)*. (That is 2.5%)

[2] Bukhari # 1464, Muslim 3 8-982, Abu Dawud # 1595, Tirmidhi # 628, Nasa'i # 2467, Ibn Majah # 1812, DArimi # 1632, Muwatta # 37 (*Zakah (Annual due charity)*), Musnad Ahmad 2-242.

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is not *wajib (obligatory)* on horses.

DETAILS ABOUT NISAB

(١٧٩٦) وَعَنْ اَنَسٍ اَنَّ اَبَابَكْرٍ كَتَبَ لَهٗ هٰذَا الْكِتٰبَ لَمَّا وَجَّهَهٗ اِلَى الْبَحْرَيْنِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ هٰذِهٖ فَرِيْضَةُ الصَّدَقَةِ الَّتِيْ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُسْلِمِيْنَ وَالَّتِيْ اَمَرَ اللّٰهُ بِهَا رَسُوْلَهٗ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِيْنَ عَلٰى وَجْهِهَا فَلْيُعْطِهَا وَمَنْ سُئِلَ فَوْقَهَا فَلَا يُعْطِ فِيْ اَرْبَعٍ وَّعِشْرِيْنَ مِنَ الْاِبِلِ فَمَا دُوْنَهَا مِنَ الْغَنَمِ مِنْ كُلِّ خَمْسٍ شَاةٌ فَاِذَا بَلَغَتْ خَمْسًا وَّعِشْرِيْنَ اِلٰى خَمْسٍ وَّثَلَاثِيْنَ فَفِيْهَا بِنْتُ مَخَاضٍ اُنْثٰى فَاِذَا بَلَغَتْ سِتًّا وَّثَلَاثِيْنَ اِلٰى خَمْسٍ وَّاَرْبَعِيْنَ فَفِيْهَا بِنْتُ لَبُوْنٍ اُنْثٰى فَاِذَا بَلَغَتْ سِتًّا وَّاَرْبَعِيْنَ اِلٰى سِتِّيْنَ فَفِيْهَا حِقَّةٌ طَرُوْقَةُ الْجَمَلِ فَاِذَا بَلَغَتْ وَاحِدَةً وَّسِتِّيْنَ اِلٰى خَمْسٍ وَّسَبْعِيْنَ فَفِيْهَا جَذَعَةٌ فَاِذَا بَلَغَتْ سِتًّا وَّسَبْعِيْنَ اِلٰى تِسْعِيْنَ فَفِيْهَا بِنْتَا لَبُوْنٍ فَاِذَا بَلَغَتْ اِحْدٰى وَتِسْعِيْنَ اِلٰى عِشْرِيْنَ وَمِائَةٍ فَفِيْهَا حِقَّتَانِ طَرُوْقَتَا الْجَمَلِ فَاِذَا زَادَتْ عَلٰى عِشْرِيْنَ وَمِائَةٍ فَفِيْ كُلِّ اَرْبَعِيْنَ بِنْتُ لَبُوْنٍ وَّفِيْ كُلِّ خَمْسِيْنَ حِقَّةٌ وَّمَنْ لَّمْ يَكُنْ مَّعَهٗ اِلَّا اَرْبَعٌ مِّنَ الْاِبِلِ فَلَيْسَ فِيْهَا صَدَقَةٌ اِلَّآ اَنْ يَّشَآءَ رَبُّهَا فَاِذَا بَلَغَتْ خَمْسًا فَفِيْهَا شَاةٌ وَّمَنْ بَلَغَتْ عِنْدَهٗ مِنَ الْاِبِلِ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهٗ جَذَعَةٌ وَّعِنْدَهٗ حِقَّةٌ فَاِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ اِنِ اسْتَيْسَرَتَا لَهٗ اَوْ عِشْرِيْنَ دِرْهَمًا وَّمَنْ بَلَغَتْ عِنْدَهٗ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ وَعِنْدَهُ الْجَذَعَةُ فَاِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ وَيُعْطِيْهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا اَوْشَاتَيْنِ وَمَنْ بَلَغَتْ عِنْدَهٗ صَدَقَةَ الْحِقَّةِ وَلَيْسَتْ عِنْدَهٗ اِلَّا بِنْتُ لَبُوْنٍ فَاِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُوْنٍ وَيُعْطِيْ شَاتَيْنِ اَوْ عِشْرِيْنَ دِرْهَمًا وَّمَنْ بَلَغَتْ صَدَقَتُهٗ بِنْتَ لَبُوْنٍ وَعِنْدَهٗ حِقَّةٌ فَاِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيُعْطِيْهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا اَوْ شَاتَيْنِ وَمَنْ بَلَغَتْ صَدَقَتُهٗ بِنْتَ لَبُوْنٍ وَّلَيْسَتْ عِنْدَهٗ وَعِنْدَهٗ بِنْتُ مَخَاضٍ فَاِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ وَّيُعْطِيْ مَعَهَا عِشْرِيْنَ دِرْهَمًا اَوْشَاتَيْنِ وَمَنْ بَلَغَتْ صَدَقَتُهٗ بِنْتَ مَخَاضٍ وَّلَيْسَتْ عِنْدَهٗ وَعِنْدَهٗ بِنْتُ لَبُوْنٍ فَاِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيْهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا اَوْشَاتَيْنِ فَاِنْ لَّمْ تَكُنْ عِنْدَهٗ بِنْتُ مَخَاضٍ عَلٰى وَجْهِهَا وَعِنْدَهُ ابْنُ لَبُوْنٍ فَاِنَّهٗ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهٗ شَيْءٌ وَّفِيْ صَدَقَةِ الْغَنَمِ فِيْ سَآئِمَتِهَا اِذَا كَانَتْ اَرْبَعِيْنَ اِلٰى عِشْرِيْنَ وَ مِائَةٍ شَاةٌ فَاِذَا زَادَتْ عَلٰى عِشْرِيْنَ وَمِائَةٍ اِلٰى مِائَتَيْنِ فَفِيْهَا شَاتَانِ فَاِذَا زَادَتْ عَلٰى مِائَتَيْنِ اِلٰى ثَلَاثِ مِائَةٍ فَفِيْهَا ثَلَاثُ شِيَاهٍ فَاِذَا زَادَتْ عَلٰى ثَلَاثِ مِائَةٍ فَفِيْ كُلِّ مِائَةٍ شَاةٌ فَاِذَا كَانَتْ سَآئِمَةُ الرَّجُلِ نَاقِصَةً مِّنْ اَرْبَعِيْنَ شَاةٌ وَّاحِدَةٌ فَلَيْسَ فِيْهَا صَدَقَةٌ اِلَّا اَنْ يَّشَآءَ رَبُّهَا وَلَا تُخْرَجُ فِي الصَّدَقَةِ هَرِمَةٌ وَّلَا ذَاتُ عَوَارٍ وَّلَا تَيْسٌ اِلَّا مَاشَآءَ الْمُصَدِّقُ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَّلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيْطَيْنِ فَاِنَّهُمَا

يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ وَفِي الرِّقَةِ رُبُعُ الْعُشْرِ فَإِنْ لَّمْ تَكُنْ إِلَّا تِسْعِيْنَ وَمِائَةً فَلَيْسَ فِيْهَا شَيْءٌ إِلَّا أَنْ يَّشَآءَ رَبُّهَا۔ (رواه البخاری)

1796. It is reported about Sayyiduna Anas رضی اللہ عنہ that when Sayyiduna Abu Bakr رضی اللہ عنہ (the amir ul muminin) sent him to Bahrayn (a place near Busrah), he wrote a letter (of guidance) to him;

In the name of Allah, the compassionate, the Merciful. This is about the *fard (compulsory)* (*sadaqah (charity)*) that Allah's Messenger صلی اللہ علیہ وسلم imposed on the Muslims on the command of Allah to impose it. Those Muslims on whom a just demand is made (for *zakah (Annual due charity)*) must pay it, but those on whom a demand is made for an amount in excess (of the Shari'ah prescribed) must not pay (the excess demand).

(The nisab of *zakah (Annual due charity)* is:) On camels twenty four or less in number a sheep is payable for every five. (There is no *zakah (Annual due charity)* on less than five camels. Between five and nine, one sheep; ten and fourteen, two; fifteen and nineteen, three sheep and twenty and twenty four, four sheep) when they the camels) are twenty five to thirty five, a she camel in her second year (bint makhad) is payable. When they are thirty six to forty five, a she camel in her third year (bint labun) is to be paid, who they are forty six to sixty, a she camel in her fourth year that is ready to respond to a stallion(hiqqah). When they are sixty one to seventy five a she camel in her fifth year (jadh'ah) is when they are seventy six to ninety, two she camels in their third year are payable. When they are ninety one to one hundred and twenty, two she camels in their fourth year that are ready to oblige a stallion are payable. When they are more than one hundred and twenty, one she-camel in her third year is payable for every forty and a she camel in her fourth year for every fifty. If anyone has only four camels, *sadaqah (charity)* (*zakah (Annual due charity)*) is not *wajib (obligatory)* on them unless their owner wishes (to pay an optional charity as much as he wishes). When they are five (camels), one sheep is payable on them.

If anyone whose camels are the number on which a she camel in her fifth year is payable (as *zakah (Annual due charity)*) and he does not have it but has a she-camel in her fourth year, then that will be acceptable from him alongwith two sheep if he can pay them easily, otherwise (he should pay) twenty dirhams.

If anyone whose camels are so many that on them a she camel in her fourth year is payable and he does not have it but has a she camel in her fifth year, then that will be acceptable from him and the collector will have to give him twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in her fourth year is payable and he has none but one in her third year, then that will be acceptable from him alongwith two sheep or twenty dirhams.

If anyone whose camels are so many that on them a she camel in her third year is payable and he has one in her fourth year, then that is acceptable from him and the collector must give him twenty dirhams or two sheep.

If anyone whose camels are the number on which a she camel in her third year is payable and he does not have it but has one in her second year, then that will be acceptable from him and he will have to pay alongwith it twenty dirhams or two sheep.

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If anyone whose camels are the number on which a she camel in second year is payable and he does not have it but has one in her third year than that will be acceptable from him and the collector will reimburse him with twenty dirhams or two sheep. However, if he does not have a she camel in her second year as payable and has a male camel in its third year, then that will be acceptable from him without any further demand alongwith it (on him, nor will the collector pay anything to him).

As for the *sadaqah (charity)* (*zakah (Annual due charity)*) on sheep that are pasturing: when they are from forty to one hundred and twenty, a sheep is payable. Above one hundred and twenty to two hundred, two sheep are payable. From over two hundred to three hundred, three sheep are payable. When they are more than three hundred, one sheep is payable for every hundred.

If anyone has pasturing sheep even one less than forty. No *sadaqah (charity)* is payable on the unless their owner wishes (to pay an optional charity).

An old sheep, one with a defect in the eye, or a male goat may not be presented as *sadaqah (charity)* unless the collector is willing.

Those that are in different flocks should not be put together and those that are in one flock should not be separated for fear of *zakah (Annual due charity)*.

If two people are partners in one nisab, then they must apportion with fairness the due of each.

On dirhams, a fortieth is payable. If anyone has only one hundred and ninety (which is less than the nisab) then nothing is payable unless their owner pays voluntarily (of his own record). [1]

COMMENTARY: Previously, we read a hadith calling upon the payers of *zakah (Annual due charity)* to please the *zakah (Annual due charity)* collector even if he acts unjustly towards them (Hadith # 1782). Another (# 1783) recounts how some people complained to the Prophet Muhammad صلى الله عليه وسلم of the harsh attitude of the collectors and their demand for excess. They asked if they could conceal some of their properties from them. He did not allow them to do any such thing.

In this hadith, those who are asked to pay more are instructed not to pay. The fact is that in those times, the collectors were the *sahabah (Prophet's companions)* رضى الله عنهم who could not be expected to wrong anyone or demand more than the due. It was the payers who had a wrong impression about them. In this case, Sayyiduna Abu Bakr رضى الله عنه spoke of the collectors who were not the *sahabah (Prophet's companions)* رضى الله عنهم but they were other people. They were liable to commit excess so, he gave instructions that excess demand should not be met.

When the number exceeds one hundred one twenty, Qadi رحمه الله said that the calculation must not begin afresh for *zakah (Annual due charity)*. Rather, at an increase of every forty a she-camel in her third year, and at an increase of every fifty a she camel in her fourth year should be paid towards *zakah (Annual due charity)*. Most imams observe this verdict, but Imam Abu Hanifah رحمه الله said that the calculation must begin all over again. Hence, when the number of camels exceed one hundred and twenty, two hiqqah (or she camels in their fourth year) and one sheep will be (*wajib (obligatory)*) payable.

In this way till the number of twenty four, one sheep will be *wajib (obligatory)* on

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[1] Bukhari (in part) # 1454, 1453, 1448, 1455, 1450.

every five and so on.
At twenty five and more than twenty five one bint makhad (a she camel in her second year) will be payable (as *wajib (obligatory)*).
In this way calculation will be made till the end according to the earlier order.
Imam Nakha'I رحمه‌الله and Imam Thawri رحمه‌الله held the same opinion. They cite the words of the Prophet Muhammad صلى الله عليه وسلم "When the number of the camels exceeds one hundred, the calculation must begin afresh."
The same opinion is attributed to Sayyiduna Ali رضى‌الله‌عنه.
The *zakah (Annual due charity)* of the camels is payable (as *wajib (obligatory)*) though the female camels, or their value. The *zakah (Annual due charity)* of the cows and sheep may be paid, without distinction, through male or female animal. *Zakah (Annual due charity)* may be paid towards them through male animals or their value, or female or their value.
As for the words that if the payer does not possess a she camel in her second year worthy of payment Ibn Maalik رحمه‌الله has said that it could have three meanings:

(i) He simply does not have a she camel one year old, in her second year.
(ii) He has it, but it is not of sound health and as good as not possessing it.
(iii) He has it, but it is very previous. (*Zakah (Annual due charity)* is to be paid by property of average or moderate value)

In such a case when he does not have a she camel in her second year, he may pay a male camel in its third year as *zakah (Annual due charity)*. Noting else is either payable receivable. Against this, if a female camel is paid of higher value or a lower value, then the collector returns two sheep or twenty dirhams or, in the latter case, the payer gives an additional payment of two sheep or twenty dirhams. This shows that a female compensates difference in age (of the animal).
The hadith speaks of posturing sheep only, but this condition applies to every animals sheep or camel or cow. That will be necessary when paying *zakah (Annual due charity)*. They ought to have postured for most of the year, meaning more then half year. If an animal is given lay to graze at home for most of the year then *zakah (Annual due charity)* is not *wajib (obligatory)* on it.
The nisab of seep is forty. If they are less then forty, then *zakah (Annual due charity)* on them is not *wajib (obligatory)*. At forty, it will be *wajib (obligatory)* to pay one sheep as *zakah (Annual due charity)* and up to one hundred and twenty only one sheep is *wajib (obligatory) zakah (Annual due charity)*. The hadith gives the calculation up to three hundred. After that, one sheep is payable for every one hundred sheep. This means that if one has four hundred sheep, he will pay four as *zakah (Annual due charity)*. Most ulama (Scholars) and imams agree with this opinion, but Hasan ibn Salih رحمه‌الله said that even if he has one sheep above three hundred, he will pay four sheep as *wajib (obligatory) zakah (Annual due charity)*.
Defective animals should not be paid to the collectors of *zakah (Annual due charity)* if all one's property or most of it is free from defect. However, if all of the property is defective, then a selection should be made for the average.
It is disallowed to take a he goat against *zakah (Annual due charity)*, because people keep the male goat with the female to breed them. If the male goat is taken away, the owner will suffer. Or, the reason is that its flesh is bad smelling and of poor taste.
The separate flocks must not be brought together. The background is the question. Is *zakah (Annual due charity)* calculated on the total number of sheep or against the word of the

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owner. Imam Shafi'I رحمه الله said that *zakah (Annual due charity)* is paid on the basis of the total in the flocks and he does not trust the owner for that Imam Abu Hanifah رحمه الله said that number in the flocks are not the basis but the owner's word is trusted. Thus, if anyone has eighty sheep in who separate flocks. According to imam Shafi'I رحمه الله the basis is the number of flocks. So two sheep will be collected towards *zakah (Annual due charity)* from the two flocks. Imam Abu Hanifah رحمه الله will have only one sheep from both flocks together, for though they are eighty sheep divided in two flocks, yet there only is one owner and they fall in the slab of forty to one hundred and twenty and only one sheep is *wajib (obligatory) zakah (Annual due charity)*. Only one sheep will be collected from this man.

The second example is of eighty sheep all in a single flock belonging two people. According to Imam Shafi'I رحمه الله, only one sheep will be collected from this flock. But, Imam Abu Hanifah رحمه الله will have two sheep collected from this flock because, though they are together in one flock, yet they have two different owner each possessing forty sheep each making one sheep *wajib (obligatory)* as *zakah (Annual due charity)* on his property.

Keeping this in mind, the words of the hadith not to bring different flocks together are interpreted by Imam Shafi'I رحمه الله to refer to the owner. If one person has forty sheep and another has forty, they must not being them together to escape *zakah (Annual due charity)*, and pay on eighty in the slab and thus pay only one sheep instead of two, so they must not combine them into one.

In the some may, he must not separate the animals from the single flock. This prohibition also refers to the owner. Suppose he has twenty sheep that are together with someone elses in his flock. So, he must not separate his sheep from that person's flock to escape payment of *zakah (Annual due charity)* on the lot, for, if they are outside the flock, he will not have to pay *zakah (Annual due charity)* on them.

Imam Abu Hanifah رحمه الله interpreted these words to refer to the collector of *zakah (Annual due charity)*. He must not bring together sheep in diverse flocks into one to be able to collect *zakah (Annual due charity)*. In separate flocks they may be out of the nisab, so he puts them together to make them liable to *zakah (Annual due charity)*. So it is not allowed to him to do so.

The second prohibition, too applies to the *zakah (Annual due charity)* collector. He must not separate animals that belong to one slab. If a person has eighty sheep, forty at one place and as many at another place, the collector must not treat them as two separate properties to collect two sheep from him. Rather, he must have them counted together in one slab and collect only one sheep as per the rule, because they are under one ownership and only one sheep is *wajib (obligatory) zakah (Annual due charity)* on eighty sheep.

As for two different people being partners in one nisab, the collector will collect according to procedure but they will settle their accounts themselves. For example, if they have two hundred sheep. One partner owns forty of those and the other one hundred and sixty. On the total *wajib (obligatory) zakah (Annual due charity)* is two sheep. The collector will collect one sheep from each of them because he cannot divide a sheep. In this way, the first person will suffer a loss because he owns only forty but pays the same *zakah (Annual due charity)* as t he owner of one hundred and sixty sheep. After the collector takes the sheep, these two men must settle their account. The owner of the forty sheep will get from the other three fifths of the value of his sheep. So, his payment of *zakah (Annual due charity)* will be two fifths (value of sheep). The rest will be the payment of the other person. This is the implication of 'they will apportion with fairness.'

USHR ON PRODUCE OF LAND

(۱۷۹۷) عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْمَا سَقَتِ السَّمَآءُ وَالْعُيُوْنُ اَوْكَانَ عَثَرِيًّا الْعُشْرُ وَمَا سُقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ (رواه البخارى)

1797. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "That which is watered by the heaven (rain) and springs, or is athari (عثر) meaning stumbles on water by accident like trees on banks of rivers, or undergrounds moisture), one tenth is payable on that. That for which water is drawn by animals (like camels) on its produce, the *wajib (obligatory) zakah (Annual due charity)* is on twentieth."[1]

COMMENTARY: Athri is the land irrigated by the ditch or canals dug in earth to channel water to fields, etc. Or, it is the land near water and always remains moist and green.

ZAKAH (ANNUAL DUE CHARITY) ON BURIED TREASURE

(۱۷۹۸) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَجْمَآءُ جُرْحُهَا جُبَارٌ وَالْبِئْرُ جُبَارٌ وَّ الْمَعْدِنُ جُبَارٌ وَّفِي الرِّكَازِ الْخُمُسُ (متفق عليه)

1798. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Blood wit or retaliation is not liable for wound caused by an animal, for death (or wound), while having a well dug or while having a mine excavated One fifth is payable as *zakah (Annual due charity)* or rikaz."[2]

COMMENTARY: If an animal like a horse, ox, buffalo, wounds someone or destroys something or kills someone and no human being is with the animal and it is day time, then that is forgiven to the owner (or keeper) of the animal. No retaliation or fine is imposed on him. However, if someone is riding the animal or leading it along when this happens, then blood wit, retaliation or penalty is *wajib (obligatory)* on the owner, because there is an element of carelessness and negligence on his part. Similarly, if an animal escapes in the night and hurts someone or wrecks something, then its owner will be liable to damages and to make compensation, because animals are shackled in the night and he was careless in not doing so. These comments are made in the light of other ahadith and evidences.

If anyone hires labourers to dig a well or a mine and, as a result of an accident, any of them dies, then no blood wit or compensation is *wajib (obligatory)* on the employer. The same applies whether he is having a well dug in his own premises or on a utility land whose owner is unknown and some human being or animal dies in it. However, if any one has a well dug on the highway or on someone else's land without his permission and someone or an animal falls and dies the damages or bloodwit will be *wajib (obligatory)* on the 'qiblah of the person digging the well. The same command applies to one who has some portion of land excavated for gold, silver, turquoise blue or sand.

WHO IS AAQILAH: It is a juristic term. It means the companions or friends of the person who is responsible for the death of someone accidentally, like, in this hadith, falling into

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[1] Bukhari # 1483, Abu Dawud # 1596, Tirmidhi # 640, Nasa'i # 2488, Ibn Majah # 1816, Muwatta Maalik # 33 (*Zakah (Annual due charity)*)

[2] Bukhari # 1499, Muslim # 45-1210, Abu Dawud # 4592, Tirmidhi # 643, Nasa'i # 2495, Ibn Majah # 2673, Darimi # 1168, Muwatta Maalik # 12 (*Zakah (Annual due charity)*), Musnad Ahmad 2-228.

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the well. He who has the well dug is the one whose aaqilah will be liable to damages. His friends or companions, where he works are the aaqilah, but if he has none then his tribe or family are his aaqilah.

WHY MUST AAQILAH PAY: Though this person has committed the crime unintentionally, yet he may continue to be careless. Someone has to guarantee his conduct. So, the aaqilah are made responsible to watch over him.

WHAT IS RIKAZ: Imam Abu Hanifah رحمه الله said that the rikaz in this hadith means mine. But, the people of the Hijaz say that rikaz is the treasure of the jahiliyah (ignorance era) buried in the earth. As for as this hadith is concerned, the meaning suggested by Imam Abu Hanifah رحمه الله is more appropriate. Indeed, a saying of the Prophet Muhammad صلى الله عليه وسلم also brings out this meaning of rikaz. He was asked about it and he said that rikaz is the gold and silver that Allah placed in the earth when he created it.

KIND OF THINGS EXCAVATED FROM EARTH: There are three kinds of excavated things from mines.

(i) Solid things that melt when put in fire and can be moulded or minted as coins. Examples are gold, silver, iron, pewter, tin, etc.

(ii) Non solids like water, oil, pitch, sulpher etc.

(iii) Non combustibles that will be melt in fire and cannot be moulded, like stone, lime, sulphurate of arsenic.

Of these three kinds, *zakah (Annual due charity)* is levied only on the first kind. Khums or one-fifth is *wajib (obligatory)* and the condition of the passage of one year does not apply. According to Imam Shafi'I رحمه الله of the minerals, *zakah (Annual due charity)* is *wajib (obligatory)* only on gold and silver. It is not *wajib (obligatory)* on other excavations from mines, like iron, pewter, etc.

SECTION II اَلْفَصْلُ الثَّانِيْ

ZAKAH (ANNUAL DUE CHARITY) ON COWS & OXEN

(١٧٩٩) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيْقِ فَهَاتُوْا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ اَرْبَعِيْنَ دِرْهَمًا دِرْهَمٌ وَّلَيْسَ فِيْ تِسْعِيْنَ وَمِائَةٍ شَيْءٌ فَاِذَا بَلَغَتْ مِائَتَيْنِ فَفِيْهَا خَمْسَةُ دَرَاهِمَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَفِيْ رِوَايَةٍ لِّاَبِيْ دَاوٗدَ عَنِ الْحَارِثِ الْاَعْوَرِ عَنْ عَلِيٍّ قَالَ زُهَيْرٌ اَحْسِبُهٗ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ هَاتُوْا رُبُعَ الْعُشْرِ مِنْ كُلِّ اَرْبَعِيْنَ دِرْهَمًا دِرْهَمٌ وَّلَيْسَ عَلَيْكُمْ شَيْءٌ حَتّٰى تَتِمَّ مِائَتَيْ دِرْهَمٍ فَاِذَا كَانَتْ مِائَتَيْ دِرْهَمٍ فَفِيْهَا خَمْسَةُ دَرَاهِمَ فَمَا زَادَ فَعَلٰى حِسَابِ ذٰلِكَ وَفِي الْغَنَمِ فِيْ كُلِّ اَرْبَعِيْنَ شَاةٌ شَاةٌ اِلٰى عِشْرِيْنَ وَمِائَةٍ فَاِنْ زَادَتْ وَاحِدَةٌ فَشَاتَانِ اِلٰى مِائَتَيْنِ فَاِنْ زَادَتْ فَثَلَاثُ شِيَاهٍ اِلٰى ثَلَاثِ مِائَةٍ فَاِذَا زَادَتْ عَلٰى ثَلَاثِ مِائَةٍ فَفِيْ كُلِّ مِائَةٍ شَاةٌ فَاِنْ لَّمْ تَكُنْ اِلَّا تِسْعٌ وَّثَلَاثُوْنَ فَلَيْسَ عَلَيْكَ فِيْهَا شَيْءٌ وَّفِي الْبَقَرِ فِيْ كُلِّ ثَلَاثِيْنَ تَبِيْعٌ وَّفِي الْاَرْبَعِيْنَ مُسِنَّةٌ وَّلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ۔

1799. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I have exempted horses and slaves (from *zakah (Annual due charity)*, provided the slave is

not part of trade merchandise and the different opinion about horses have been discussed previously, e.g. hadith 1795) You must pay *zakah (Annual due charity)* on silver at one dirham for every forty (when its holding is equal to the nisab of two hundred dirhams because) nothing is payable on one hundred and ninety. When silver is to the total of two hundred dirhams, five dirhams are *wajib (obligatory)* towards *zakah (Annual due charity).*"

According to the version of Abu Dawud from al-Harith al-Awar رحمه الله from Sayyiduna Ali رحمه الله, from the Prophet Muhammad صلى الله عليه وسلم, Zuhayr رحمه الله presumed that he said, "Pay every year) one dirhams out of forty dirhams (which is one fortieth). Nothing is *wajib (obligatory)* on you till you have full two hundred dirhams. When you have two hundred dirhams, five dirhams are *wajib (obligatory)* (as *zakah (Annual due charity)*). When that is more than two hundred dirhams *zakah (Annual due charity)* will be *wajib (obligatory)* in the some proportion.

As for sheep, one sheep is *wajib (obligatory)* (as *zakah (Annual due charity)*) for every forty sheep up to one hundred and twenty. If there is one more, then up to two hundred sheep two sheep are *wajib (obligatory).* If there are more than three hundred, one sheep is *wajib (obligatory)* for every one hundred. However, if you have only thirty nine, nothing is *wajib (obligatory)* on them.

As for cattle, the nisab is a year-old male calf for every thirty an a cow in its third year for every forty, as *wajib (obligatory) zakah (Annual due charity).* Nothing is *wajib (obligatory)* (as *zakah (Annual due charity)*) on animals used for work."[1]

COMMENTARY: Imam Abu Yusuf رحمه الله and Imam Muhammad رضى الله عنه abide by the hadith and say that *zakah (Annual due charity)* is *wajib (obligatory)* in the same proportion who one's holding exceeds two hundred dirhams, one-fortieth will be paid as *zakah (Annual due charity).* Imam Abu Hanifah رحمه الله, however, said that *zakah (Annual due charity)* will be *wajib (obligatory)* on the amount exceeding two hundred dirhams only when that is forty dirhams. If it is less than forty, then no *zakah (Annual due charity)* is *wajib (obligatory)* on it, but will be paid only for two hundred dirhams. His deduction is based on other ahadith too.

A male calf is to be given as *zakah (Annual due charity)* for cows. Hence it is the same whether the male is paid or t he female. This is more clear in a following tradition. It is not necessary when paying *zakah (Annual due charity)* against cows and sheep to give only the female. In this case, it is different from the camels whose *zakah (Annual due charity)* is always a female. There is no such restriction for cows and sheep. (But see commentary on hadith # 1796).

Allamah Ibn Hajr رحمه الله said that if cows or bulls are more than forty, *zakah (Annual due charity)* will not be paid on the excess till the number rises on sixty. When they are sixty in number, two male or two female one year old calves will be *wajib (obligatory).* Thereafter, at every forty a two year old bull or cow will be *wajib (obligatory).* At every thirty, a one year old bull or cow will be payable. For example, at seventy, one each two year old and one year old will be given. At eighty, two two year olds, at ninety, three one year olds and at one hundred, two one year olds and one two year old will be *wajib (obligatory).* So, too, at every thirty one one-year old and at every forty one two year old will be paid towards *zakah (Annual due charity).*

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[1] Abu Dawud # 1574, Tirmidhi # 620, Nasa'i # 2477, Ibn Majah # 1790, Darimi # 1629, Musnad Ahmad # 1-92, (The second version) Abu Dawud # 1572.

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While Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله agree with Ibn Hajar رحمه الله on his verdict that no *zakah (Annual due charity)* is *wajib (obligatory)* on cows or bulls in excess of forty till their number reaches sixty, Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* will be calculated and paid for the number above forty till it reaches sixty. At sixty, two one years old will be *wajib (obligatory)* and rest of the payment will be according to the foregoing outline. Thus, if the number is even one above forty one fortieth of a two year old or one thirtieth of a one year old - meaning the value of these (in cash) - will have to be paid. For any number above it, calculation shall be made in this manner. The writer of the Hadiyah and his followers opine that this contention of Imam Abu Hanifah رحمه الله is the only reliable.[1]

As for nothing being *wajib (obligatory)* on animals being put to work, any of the animals that are used for need, like bull or ox to draw water or carry load then, even if their number reaches the nisab, *zakah (Annual due charity)* on them is not *wajib (obligatory)*. The same command applies to camels, etc. while Imam Abu Hanifah رحمه الله. Imam Shafi'I رحمه الله and Imam Ahmad ibn Hanbal رحمه الله abide by this hadith, Imam Maalik رحمه الله says that *zakah (Annual due charity)* is *wajib (obligatory)* on these animals too.

(١٨٠٠) وَعَنْ مُعَاذٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَجَّهَهٗ اِلَى الْيَمَنِ اَمَرَهٗ اَنْ يَّاْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلَاثِيْنَ تَبِيْعًا اَوْ تَبِيْعَةً وَّمِنْ كُلِّ اَرْبَعِيْنَ مُسِنَّةً (رواه ابوداؤد والترمذى والنسائى والدارمى)

1800. Sayyiduna Mu'adh رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم sent him to Yemen, he instructed him to take (as *zakah (Annual due charity)*) a one year old male or female calf for every thirty cows, and a cow in its third year for every forty cows.[2]

SINFUL TO COLLECT MORE *ZAKAH (ANNUAL DUE CHARITY)* THAN DUE

(١٨٠١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمُعْتَدِيْ فِي الصَّدَقَةِ كَمَانِعِهَا (رواه ابوداؤد والترمذى)

1801. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who exceeds in collecting *zakah (Annual due charity)*, more than due is like one who does not pay *zakah (Annual due charity)*."[3]

(It is as much a sin to collect more as it is to fail to pay the due)

GRAIN & DATES

(١٨٠٢) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِيْ حَبٍّ وَّلَا تَمْرٍ صَدَقَةٌ حَتّٰى يَبْلُغَ خَمْسَةَ اَوْسُقٍ (رواه النسائى)

1802. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrted that the Prophet Muhammad صلى الله عليه وسلم said, "No *sadaqah (charity)* (*zakah (Annual due charity)*) is payable on grain and dates till they are five awsaq (or five camel load in quantity).[4]

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[1] An animal one year old is described as in its second year a two year old as in its third year, and so on.

[2] Abu Dawud # 1578, Tiimidhi # 623, Nasa'i # 450, Ibn Majah # 1803, Darimi # 1624.

[3] Abu Dawud # 1585, Tirmidhi # 646, Ibn Majah # 1808.

[4] Muslim # 5-979, Nasa'i # 2485, Musnad Ahmad 3-502.

COMMENTARY: *Zakah (Annual due charity)* payable on these two items is mentioned in hadith # 1794. The wasq is defined there.

(١٨٠٣) وَعَنْ مُوْسَى بْنِ طَلْحَةَ قَالَ عِنْدَنَا كِتَابُ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ اِنَّمَا اَمَرَهُ اَنْ يَّاْخُذَ الصَّدَقَةَ مِنَ الْحِنْطَةِ وَالشَّعِيْرِ وَالزَّبِيْبِ وَالتَّمْرِ مُرْسَلٌ (رواه فى شرح السنة)

1803. Sayyiduna Musa ibn Talhah رحمه الله narrated that they had the letter of (Sayyiduna) Mu'adh ibn Jabal رحمه الله from the Prophet Muhammad صلى الله عليه وسلم. He said that the Prophet Muhammad صلى الله عليه وسلم had instructed him to collect *sadaqah (charity)* on wheat, barley, raisins and dates.[1]
This hadith is mursal. It is transmitted by sharh us *Sunnah*.

COMMENTARY: This does not mean that *zakah (Annual due charity)* is *wajib (obligatory)* on only these four produce of land. Rather, according to Imam Shafi'I رحمه الله *zakah (Annual due charity)* is levied on every produce of land that can be food for a human being and according to the Hanafis, *zakah (Annual due charity)* is payable on every produce of the land whether it is food or not for life. This hadith refers to only four things as a particular case because they were available in that area.

ZAKAH (ANNUAL DUE CHARITY) ON GRAPES

(١٨٠٤) وَعَنْ عَتَّابِ بْنِ اُسَيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ زَكَاةِ الْكُرُوْمِ اَنَّهَا تُخْرَصُ كَمَا تُخْرَصُ النَّخْلُ ثُمَّ تُؤَدّٰى زَكَاتُهُ زَبِيْبًا كَمَا تُؤَدّٰى زَكَاةُ النَّخْلِ تَمْرًا (رواه الترمذى وابوداؤد)

1804. Sayyiduna Attab ibn Usayd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said about *zakah (Annual due charity)* on (vines or) grapes that they should be estimated as dates are estimated. Then *zakah (Annual due charity)* on them should be paid when they dry (as raisins) just as *zakah (Annual due charity)* is paid on dates when they are dry.[2]

COMMENTARY: When grapes and dates become sweet, an expert can estimate their quantity because they are dry.
Imam Abu Hanifah رحمه الله said that when they are dry, one tenth of their quantity whatever it is should be paid towards *zakah (Annual due charity)*.
However, Imam Abu Yusuf and Imam Muhammad, the two companions of Imam Abu Hanifah رحمه الله, and Imam Shafi'I رحمه الله said that *zakah (Annual due charity)* at one-tenth will be paid when they reach the limit of nisab which is five wasq.

(١٨٠٥) وَعَنْ سَهْلِ بْنِ اَبِيْ حَثْمَةَ حَدَّثَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اِذَا خَرَصْتُمْ فَخُذُوْا وَدَعُوا الثُّلُثَ فَاِنْ لَّمْ تَدَعُوا الثُّلُثَ فَدَعُوا الرُّبُعَ (رواه الترمذى وابوداؤد والنسائى)

1805. Sayyiduna Sahl ibn Abu Hathmah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to say, "When you have estimated (the *zakah (Annual due charity)* on

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[1] Musnad Ahmad 5-228, Daraqutni # 8.

[2] Abu Dawud # 1603, Tirmidhi # 644, Nasa'i # 2618, Ibn Majah # 1819.

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grapes and dates), take away (two thirds of them) and leave one-third, but if you will not spare one third then leave one-fourth (at least)."[1]

COMMENTARY: This address is to the collectors of *zakah (Annual due charity)*. They were instructed to first determine the *zakah (Annual due charity)* payable and then take two thirds of it and spare one third so that the owner may feed his neighbours and travellers. Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله give their verdict on this basis and though Imam Shafi'I رحمه الله had originally subscribed to this view yet later he said that the amount of *zakah (Annual due charity)* is *wajib (obligatory)* and nothing should be spared from it.

He said that this hadith concerns the Jews of Khaybar. The Prophet Muhammad صلى الله عليه وسلم had agreed with them share-cropping at half the produce of dates for them and half for him. Hence, he gave this command to the men deputed to estimate the produce of dates there. They were to leave for the Jews as a gesture of good will one third or one fourth of the dates and then divide the rest half and half. They were to hand over one half to the Jews and send the other to the Prophet's صلى الله عليه وسلم court.

ESTIMATE OF DATE

(١٨٠٦) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْعَثُ عَبْدَ اللّٰهِ بْنَ رَوَاحَةَ إِلَى يَهُوْدَ فَيَخْرُصُ النَّخْلَ حِيْنَ تَطِيْبُ قَبْلَ اَنْ يُّؤْكَلَ مِنْهُ (رواه ابوداؤد)

1806. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to send (Sayyiduna) Abdullah ibn Rawahah رضى الله عنه to the Jews. He would make an estimate of the dates when they were ready (and sweet) but before they were eaten at all.[2]

ZAKAH (ANNUAL DUE CHARITY) ON HONEY

(١٨٠٧) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْعَسَلِ فِيْ كُلِّ عَشَرَةِ اَزْقٍّ زِقٌّ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ فِيْ اِسْنَادِهٖ مَقَالٌ وَّلَا يَصِحُّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ هٰذَا الْبَابِ كَثِيْرُ شَيْءٍ۔

1807. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about honey that on every ten skins, one skin is paid towards *zakah (Annual due charity)*.[3]

Tirmidhi said that the isnad of the hadith is not sound. Moreover, most of the ahadith on this subject are weak.

COMMENTARY: The imams differ on this subject. Imam Shafi'I رحمه الله said that there is no *zakah (Annual due charity)* on honey. Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is payable on honey irrespective of its quantity provided it is from ushri land. He cites the hadith: 'The ushr is *wajib (obligatory)* on every produce of land.' He maintained that it is also *wajib (obligatory)* to pay one-tenth on the honey collected from mountains.

ZAKAH (ANNUAL DUE CHARITY) ON JEWELLERY

(١٨٠٨) وَعَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللّٰهِ قَالَتْ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مَعْشَرَ النِّسَاءِ

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[1] Abu Dawud # 1605, Tirmidhi # 643, Nasa'i # 2491, Darimi # 3619, Musnad Ahmad 3-448.

[2] Abu Dawud # 1606, Ibn Majah # 1820, Muwatta Maalik #1 (Muqaqah) Musnad Ahmed 2.24.

[3] Tirmidhi # 269.

تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ (رواه الترمذى)

1808. Sayyidah Zaynab رضى الله عنه wife of Sayyiduna Abdullah (Ibn Mas'ud)رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم addressed them, saying. "O you company of women, pay *zakah (Annual due charity)* (on your property) even if it is from your jewellery because you will from the majority of the inmates of hell, on the day of resurrection."[1]

COMMENTARY: Women are generally more devoted to the world and its things because of which they do not pay *zakah (Annual due charity)* and are not motivated to spend in Allah's path. So they are advised to be content with what Allah has given them and pay *zakah (Annual due charity)* and give charity to earn the mercy of Allah on the day of resurrection.

Imam Abu Hanifah رحمه الله said that *zakah (Annual due charity)* is *wajib (obligatory)* on jewellary when its value is as much as the nisab. The ancient opinion of Imam Shafi'I رحمه الله was identical.

Imam Maalik رحمه الله and Imam Ahmad رحمه الله said that *zakah (Annual due charity)* is not *wajib (obligatory)* on that jewellery of women whose use is permissible, but is *wajib (obligatory)* on the jewellery whose use is forbidden. The final opinion of Imam Shafi'I رحمه الله was the same as theirs.

Imam Abu Hanifah رحمه الله relied on this hadith that establishes *zakah (Annual due charity)* as *wajib (obligatory)* on jewellery without distinction.

About the jewellery that is permissible or forbidden, recourse may be had to muharrir and other books of the Shafi'I school of thought.

(١٨٠٩) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَتَيْنِ أَتَتَا رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفِي أَيْدِيهِمَا سِوَارَانِ مِنْ ذَهَبٍ فَقَالَ لَهُمَا تُؤَدِّيَانِ زَكَاتَهُ قَالَتَا لَا فَقَالَ لَهُمَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَتُحِبَّانِ أَنْ يُسَوِّرَكُمَا اللّٰهُ بِسِوَارَيْنِ مِنْ نَارٍ قَالَتَا لَا قَالَ فَأَدِّيَا زَكَاتَهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيثٌ قَدْ رَوَى الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ نَحْوَ هٰذَا وَالْمُثَنَّى بْنُ الصَّبَّاحِ وَابْنُ لَهِيعَةَ يُضَعَّفَانِ فِي الْحَدِيثِ وَلَا يَصِحُّ فِي هٰذَا الْبَابِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ۔

1809. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father from his grand father that two women came to Allah's Messenger صلى الله عليه وسلم. They had two bracelets on their hands. He asked them if they had both paid *zakah (Annual due charity)* on them and they said that they had not paid it. So, he asked them, "would you prefer that Allah should make you wear bracelets of fire (on the day of resurrection)?" They said. "No!" He said, "Pay *zakah (Annual due charity)* on them."[2]

Tirmidhi said a similar hadith is transmitted through another line of narrators but nothing sound is reported on this subject.

COMMENTARY: This hadith is explicit that *zakah (Annual due charity)* is *wajib (obligatory)* on jewellery. In spite of Imam Tirmidhi's رحمه الله saying that there is nothing sound on this subject, other books of hadith carry ahadith on this topic which Mulla Ali Qari رحمه الله has

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[1] Bukhari # 1466, Tirmidhi # 635, Nasa'i # 2583, Darimi # 1654, Musnad Ahmad 3-502.

[2] Tirmidhi # 637, Abu Dawud # 1563, Musnad Ahmad 2-178, Nasa'i # 2479.

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reproduced in 'Mirqat.'

(١٨١٠) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ أَلْبَسُ أَوْضَاحًا مِّنْ ذَهَبٍ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ أَكَنْزٌ هُوَ فَقَالَ مَابَلَغَ أَنْ تُؤَدَّى زَكَاتُهُ فَزُكِّيَ فَلَيْسَ بِكَنْزٍ (رواه مالك وابوداؤد)

1810. Sayyidah Umm Salamah رضی اللہ عنہ narrated that she was wearing gold ornaments (wadah). (Once) she asked, "O Messenger of Allah, is it (classified as) treasure?" He said, 'when anything is to t he value (of nisab) that attracts *zakah (Annual due charity)* and *zakah (Annual due charity)* is paid on that then it is not treasure (or what is hoarded)."[1]

COMMENTARY: Sayyiduna Umm Salamah رضی اللہ عنہ had in mind the verse (34) of surah at-Tawbah:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ الْاٰيَةِ

{And those who hoard up gold and silver....}

The Prophet Muhammad صلی اللہ علیہ وسلم assured her that she did not come under the purview of the verse if she had paid *zakah (Annual due charity)* on her property of it was of the value of the nisab.

ZAKAH (ANNUAL DUE CHARITY) ON TRADE MERCHANDISE

(١٨١١) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُنَا أَنْ نُّخْرِجَ الصَّدَقَةَ مِنَ الَّذِى نُعِدُّ لِلْبَيْعِ۔ (رواه ابوداؤد)

1811. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to command them to pay *zakah (Annual due charity)* onthat which they prepared for trade.[2]

ZAKAH (ANNUAL DUE CHARITY) ON MINES

(١٨١٢) وَعَنْ رَبِيْعَةَ بْنِ أَبِيْ عَبْدِ الرَّحْمٰنِ عَنْ غَيْرِ وَاحِدٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ لِبِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ مَعَادِنَ الْقَبَلِيَّةِ وَهِيَ مِنْ نَّاحِيَةِ الْفُرْعِ فَتِلْكَ الْمَعَادِنُ لَا تُؤْخَذُ مِنْهَا إِلَّا الزَّكَاةُ إِلَى الْيَوْمِ (رواه ابوداؤد)

1812. Sayyiduna Rab'iah ibn Abdur Rahman رحمہ اللہ narrated on the authority of many *sahabah (Prophet's companions)* رضی اللہ عنہم that Allah's Messenger صلی اللہ علیہ وسلم entrusted to (Sayyiduna) Bilal ibn Harith Muzari رضی اللہ عنہ the mines of al-Qubaliyah to manage them. This is in the neighbourhood of fur,' Till the present day only *zakah (Annual due charity)* is received from them. [3]

COMMENTARY: Fur is a place between Makkah and Madinah. The Prophet Muhammad صلی اللہ علیہ وسلم had granted the mines to Sayyiduna ibn Harith رضی اللہ عنہ so that he might sustain

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[1] Abu Dawud # 1563, Muwatta Maalik 8 (*Zakah (Annual due charity)*), Daraqutni # 1 (Chapter of this heading (Arabic)

[2] Abu Dawud # 3061.

[3] Abu Dawud # 3061.

himself from it.

On the basis of this hadith. Imam Maalik رحمه الله held that one-fortieth is levied on mines, not one fifth. Imam Abu Hanifah رحمه الله held that one fifth is *wajib (obligatory)* on mines. Imam Shafi'I رحمه الله gave verdict in favour of both, and also a third that if excavation requires toil a third that if excavation requires one-fifth.

Perhaps some ruler may have ruled at some time that one-fortieth should be levied on these mines. Mulla Ali Qari رحمه الله has spoken at length on this in his Mirqat.

SECTION III — اَلْفَصْلُ الثَّالِثُ

NO *ZAKAH (ANNUAL DUE CHARITY)* ON VEGETABLES & TREES LOANED

(١٨١٣) عَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ فِي الْخُضَرِ اَوَاتٍ صَدَقَةٌ وَّلَا فِي الْعَرَايَا صَدَقَةٌ وَّلَا فِيْ اَقَلَّ مِنْ خَمْسَةِ اَوْسُقٍ صَدَقَةٌ وَّلَا فِي الْعَوَامِلِ صَدَقَةٌ وَّلَا فِي الْجَبْهَةِ صَدَقَةٌ قَالَ الصَّقْرُ الْجَبْهَةُ الْخَيْلُ وَ الْبِغَالُ وَالْعَبِيْدُ۔ (رواه الدار قطني)

1813. Sayyiduna Ali رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "*Zakah (Annual due charity)* is not payable on vegetables, not on trees gives on loan, not on less than five camel load (wasq), not on working animals, not on al-jabhah." As Saqr said that al-jabhah means horses, mules and slaves.[1]

COMMENTARY: In the beginning of the chapter, we have spoken in detail on *zakah (Annual due charity)* on vegetables.

Trees given on loan are araya. The owner of a palm tree loans it to a needy person making the year's produce of dates his property.

Comments on other things have been made previously.

ABOUT ZAKAH (ANNUAL DUE CHARITY) ON WIQS ANIMALS

(١٨١٤) وَعَنْ طَاؤُسٍ اَنَّ مُعَاذَ بْنَ جَبَلٍ اُتِيَ بِوَقْصِ الْبَقَرِ فَقَالَ لَمْ يَأْمُرْنِيْ فِيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ۔ رَوَاهُ الدَّارُ قُطْنِيُّ وَالشَّافِعِيُّ وَقَالَ الْوَقْصُ مَا لَمْ يَبْلُغِ الْفَرِيْضَةَ۔

1814. Sayyiduna Tawus رحمه الله narrated that a wiqs of cattle was brought to (Sayyiduna) Mu'adh ibn Jabal رضى الله عنه (that he might receive *zakah (Annual due charity)* on them). He explained that the Prophet Muhammad صلى الله عليه وسلم had not commanded him to receive anything on them.[2]

(The Prophet Muhammad صلى الله عليه وسلم had not defined a *wajib zakah (an obligatory charity)* on that.)

COMMENTARY: Wiqs is the number of animals below the nisab level. It could be in the beginning or between two nisabs.

Suppose that there are less than thirty cattle. *Zakah (Annual due charity)* is not *wajib (obligatory)* on them and this is the number that did not reach the nisab from the beginning. It will be called wiqs.

When it is between two nisabs, *zakah (Annual due charity)* is *wajib (obligatory)* on thirty cattle.

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[1] Daraqutni # 1 (chapter; No Zakat on vegetables).

[2] Daraqutni # 21 (ibid)

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When it is from thirty-one to thirty-nine, nothing is payable towards *zakah (Annual due charity)*. At forty, the mount of *zakah (Annual due charity)* increases, so between thirty one and thirty nine, the count is wiqs. Similarly, forty, *zakah (Annual due charity)* increases at sixty, so the number between these two limits is wiqs because *zakah (Annual due charity)* is not *wajib (obligatory)* at these numbers. After sixty, the amount of *zakah (Annual due charity)* will increase at seventy and the intervening numbers will be wiqs, because *zakah (Annual due charity)* is not *wajib (obligatory)* on these number. This will keep changing between every ten's the numbers of cattle between every two tens will be called wigs and *zakah (Annual due charity)* is waived on them.

The wiqs mentioned in the hadith was the initial wiqs because their number was less than thirty. The cows that were brought to Sayyiduna Mu'adh رضی اللہ عنہ were less than thirty.

The two companions of Abu Hanifah رحمہ اللہ hold that *zakah (Annual due charity)* is not *wajib (obligatory)* at all on the wiqs between two nisab. But Imam Abu Hanifah رحمہ اللہ said that on wiqs between forty and sixty, *zakah (Annual due charity)* is *wajib (obligatory)*, but not other wiqs.

This question is discusses in the section I

Marak said that this hadith is munqata because Tawus رحمہ اللہ never met mu'adh رضی اللہ عنہ.

CHAPTER - III

SADAQAT-UL-FITR

بَابُ صَدَقَةِ الْفِطْرِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

IS SADAQAT UL FITR WAJIB (OBLIGATORY) OR FARD (COMPULSORY)

(١٨١٥) عَنِ ابْنِ عُمَرَ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِّنْ تَمْرٍ اَوْ صَاعًا مِّنْ شَعِيْرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْاُنْثٰى وَالصَّغِيْرِ وَالْكَبِيْرِ مِنَ الْمُسْلِمِيْنَ وَاَمَرَ بِهَا اَنْ تُؤَدّٰى قَبْلَ خُرُوْجِ النَّاسِ اِلَى الصَّلٰوةِ۔ (متفق علیہ)

1815. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم prescribed as *fard (compulsory)* the zakat ul *fitr* (*sadaqatul fitr (charity after Ramadan)*)(Charity after Ramadan) at ones'a of dried dates or one sa' of barley on every slave and freeman, male and female, young and old, of the Muslims. He gave command that this should be paid before departure of the people for the *salah (prayer)* (of eed ul *fitr*).[1]

COMMENTARY: Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ held that sadaqat ul *fitr* is *fard (compulsory)*. Imam Maalik رحمہ اللہ held that it is *sunnah* muwakkadah (emphasized prophet's practice) and Imam Abu Hanifah رحمہ اللہ held that it is *wajib (obligatory)*.

Imam Shafi'I رحمہ اللہ said that it is payable by everyone who possess enough provision for one day for himself land for those people on who se behalf he is responsible to pay sadaqatul-*fitr* and that is over and above his need to the extent of the sadaqat ul *fitr*.

Imam Abu Hanifah said that sadaqat ul *fitr* is *wajib (obligatory)* on him who is rich which

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[1] Bukhari # 1503, Muslim # 12-984, Abu Dawud # 1612, Tirmidhi # 676, Nasa'i # 2504, Ibn Majah # 1826, Darami # 1661, Muwatta Maalik # 52 (*Zakah (Annual due charity)*), Musnad Ahmad 2-102.

means that he holds possession of the value of 52.5 tola silver apart from his true needs, or has gold and silver in his possession and has no debts on him.
(One tola is equal to 124.416 gramme)
Sadaqatul fitr (charity after Ramadan) becomes *wajib (obligatory)* with the dawn on eed ul *fitr* If anyone dies before that then this *sadaqah (charity)* is not *wajib (obligatory)* on him. And, if anyone embraces Islam on the eedul *fitr* after dawn of that day and his property, or a child is born at that time t hen sadaqat ul *fitr* is not *wajib (obligatory)* on them too. One sa' is equal to 3 kg and 266 grams.
The master will pay the sadaqatul-*fitr* for the slave who serves him but it is not *wajib (obligatory)* on him to pay it for the slave who is his trade property. It is also not *wajib (obligatory)* to pay for a slave who has fled, but if he returns then it will become *wajib (obligatory)* to pay for him.
If children are young and not rich then their father must pay sadaqatul-*fitr* for them (as *Wajib (obligatory)*). If they are rich, then it will be paid from their property.
The same command as for young children applies for grown up children who are insane. A father is not liable to pay sadaqatul-*fitr* for grown up (some) children neither is it *wajib (obligatory)* on a husband neither is it *wajib (obligatory)* on a husband for his wife. But, if they (father and husband) pay it on their behalf with their permission, then it is allowed.
Allamah Teebi رحمه الله said that 'of the Muslim' qualities the 'slave' and the others named after that. So, it is not *wajib (obligatory)* for a Muslim to pay the sadaqatul fitr (charity after Ramadan) for his disbelieving slave. But the writer of the Hidayah has written that the sadaqatul-*fitr* of a disbelieving slave too is *wajib (obligatory)* on his Muslim master. He has also cited a hadith in support of his view. It may be seen in the hidayah or Mirqat.
The Hanafis follow the edict of the writer of the Hidayah. (But, Allah knows best).
It is *mustahab (desirable)* to pay the sadaqatul-*fitr* before the *salah (prayer)* of eed. If anyone pays before that even by a month or more than a month, then it is permitted. But, it is not waived, if anyone delays it to beyond the *salah (prayer)* of eed or to a much later time. It has to be paid in any case.

THE AMOUNT OF SADAQATUL-*FITR*

(١٨١٦) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ صَاعًا مِّنْ طَعَامٍ اَوْصَاعًا مِّنْ شَعِيْرٍ اَوْصَاعًا مِّنْ تَمْرٍ اَوْصَاعًا مِّنْ اَقِطٍ اَوْصَاعًا مِّنْ زَبِيْبٍ (متفق عليه)

1816. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that they used to pay sadaaqatul *fitr* one sa' of grain (food) or one sa' of barley or one sa' of dates or one sa' of cheese or one sa' of dry raisins.[1]

COMMENTARY: Teebi رحمه الله said that (طعام) (in the hadith - food) means wheat, but the Hanafi ulama (Scholars) say that it is grain other than wheat, in which case (طعام) describes the next words.
Imam Abu Hanifah رحمه الله classifies raisins with wheat, so half sa' is given as sadaqatul-*fitr* while his two companions classify dried dates with barley so they say that it is given one sulus sadaqat ul *fitr*. Hasan رحمه الله has cited one opinion of Imam Abu Hanifah رحمه الله to the same effect.

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[1] Bukhari # 15-6, Muslim # 17-985, Abu Dawud # 1614, Tirmidhi # 673, Nasa'i # 2512, Ibn Majah # 1829, Darimi # 1664, Muwatta Maalik # 53 (*Zakah (Annual due charity)*).

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SECTION II اَلْفَصْلُ الثَّانِيْ

(١٨١٧) عَنِ ابْنِ عَبَّاسٍ قَالَ فِيْ اٰخِرِ رَمَضَانَ اَخْرِجُوْا صَدَقَةَ صَوْمِكُمْ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهِ الصَّدَقَةَ صَاعًا مِّنْ تَمْرٍ اَوْشَعِيْرٍ اَوْنِصْفَ صَاعٍ مِّنْ قَمْحٍ عَلٰى كُلِّ حُرٍّ اَوْ مَمْلُوْكٍ ذَكَرٍ اَوْ اُنْثٰى صَغِيْرٍ اَوْكَبِيْرٍ۔ (رواه ابوداؤد والنسائی)

1817. Sayyiduna Ibn Abbas رضی اللہ عنہ said that at the end of Ramadan people should pay the *sadaqah (charity)* concerning their fasts. He said that Allah's Messenger صلی اللہ علیہ وسلم made it incumbent as a sa' of dried dates or barley, or half sa' of wheat on every freeman or slave, male or f female, young or old.[1]

WHY PAY IT

(١٨١٨) وَعَنْهُ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَ الصِّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَ طُعْمَةً لِّلْمَسَاكِيْنِ(رواه ابوداؤد)

1818. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم made it necessary to pay the sadaqat ul *fitr* that it may purify fasting of vain and obscene talk, and as food for the needy.[2]

COMMENTARY: Sadaqatul-*fitr* is prescribed that hereby shortcomings in fasting in Ramadan may be overlooked, and the poor may be enabled to celebrate the eed.

Daraqutni's version of this hadith has this much more:

"If anyone pays sadaqatul fitr (charity after Ramadan) before the *salah (prayer)* of eed, his *sadaqah (charity)* will be approved. He who pays it after the *salah (prayer)* of eed, it will be one of the *sadaqah (charity)*.s"

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٨١٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُنَادِيًا فِيْ فِجَاجِ مَكَّةَ اَلَآ اِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلٰى كُلِّ مُسْلِمٍ ذَكَرٍ اَوْاُنْثٰى حُرٍّ اَوْعَبْدٍ صَغِيْرٍ اَوْكَبِيْرٍ مُدَّانِ مِنْ قَمْحٍ اَوْسِوَاهُ اَوْصَاعٌ مِّنْ طَعَامٍ۔ (رواه الترمذی)

1819. Sayyiduna Amr ibn Shu'ayb narrated on the authority of his father that his grandfather narrated that the Prophet Muhammad صلی اللہ علیہ وسلم sent someone to proclaim in the suburbs and streets of Makkah that the sadaqatul fitr (charity after Ramadan) is *wajib (obligatory)* on every Muslim-male orf female, freeman or slave young or old at two mudds of wheat or its like (dry raisins, etc), or one sa' of grain (food other than wheat).[3]

COMMENTARY: Two mudds is half sa.

(١٨٢٠) وَعَنْ عَبْدِ اللّٰهِ بْنِ ثَعْلَبَةَ اَوْثَعْلَبَةَ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِيْ صُعَيْرٍ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ

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[1] Abu Dawud # 1622, Nasa'i # 2508.

[2] Abu Dawud # 1609, Ibn Majah # 1827, (Daraqutni)

[3] Tirmidhi # 674, Daraqutni # 14 (Zakat ul *fitr*)

عَلَيْهِ وَسَلَّمَ صَاعٌ مِّنْ بُرٍّ اَوْ قَمْحٍ عَنْ كُلِّ اثْنَيْنِ صَغِيْرٍ اَوْ كَبِيْرٍ حُرٍّ اَوْ عَبْدٍ ذَكَرٍ اَوْ اُنْثٰى اَمَّا غَنِيُّكُمْ فَيُزَكِّيْهِ اللّٰهُ وَاَمَّا فَقِيْرُكُمْ فَيَرُدُّ عَلَيْهِ اَكْثَرَ مِمَّا اَعْطَاهُ (رواه ابوداؤد)

1820. Sayyiduna Abdullah ibn Tha'labah or Th'labah ibn Abdullah ibn Abu Su'ayr narrated from his father that Allah's Messenger صلى الله عليه وسلم said, "One sa' of wheat is (sadaqatul fitr (charity after Ramadan)) from two people (meaning, half of it from each) be they young or old freeman or slave, male or female. As for the rich among you, Allah will purify them (because of the *sadaqah (charity)*). And, as for the poor among you Allah grant them more than what they gave (towards it)."[1]

COMMENTARY: The copies of Mishkat have the name of the narrator as stated in the text. However, the correct name is; Abdullah ibn Tha'labah ibn Abu Sughair (عبدالله ابن ثعلبه ابن ابی صغیر) or ibn Abu Su'ayr (ابن ابی صعیر عن ابیه الخ) رحمه الله. He reported on the authority of his father. Sayyiduna Tha'labah رضی الله عنه was a *sahabi* from whom his son Abdullah narrated this hadith. The hadith calls upon both the rich and the poor to pay the sadaqatul fitr (charity after Ramadan). As a result. Allah will purify the rich and bestow on the poor more than what he pays. However, these tidings are for the rich too whose wealth Allah will bless. The poor[2] is named specifically in order to exhort him to keep pace with others in paying the sadaqatul fitr (charity after Ramadan).

CHAPTER - VI

THOSE TO WHOM TAKING *ZAKAH (ANNUAL DUE CHARITY)* IS NOT LAWFUL

بَابُ مَنْ لَّا تَحِلُّ لَهُ الصَّدَقَةُ

Ahadith in this chapter will disclose the people who are not allowed to take *zakah (Annual due charity)* and derive benefit from it. We first enumerate the rulings in some detail.

1. The person who is a sahib nisab (owner of the wealth that attract *zakah (Annual due charity)* on it) and *zakah (Annual due charity)* is *wajib (obligatory)* on him must not pay *zakah (Annual due charity)* to his antecedents, meaning, parents, grandparents (paternal and maternal) and their forbears. It is not allowed to give *zakah (Annual due charity)* (*sadaqah (charity)*) to any of t hem. In the same way, it is disallowed to pay *zakah (Annual due charity)* to anyone of one's descendants, meaning, son, daughter, grandson, granddaughter, great grand children and their progeny. According to Imam Abu Hanifah رحمه الله the spouses should not pay *zakah (Annual due charity)* to one another. But, his two companions said that if a wife gives *zakah (Annual due charity)* to her husband then it is correct.

As for relatives other than these, it is proper to pay to them *zakah (Annual due charity)* provided hat they are deserving of receiving *zakah (Annual due charity)* which means that they are not rich, sayyid, Hashmi or disbelieving. In fact, compared to others it is better to

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[1] Abu Dawud # 1619.

[2] In the rulings of *zakah (Annual due charity)* and *sadaqah (charity)*, the word faqir (poor) is used in its technical meaning. He is one who does not possess any property whose value equals the nisab that make *zakah (Annual due charity)* payable. Also, he should not be a total pauper and indigent. Here the faqir does not mean the present day mendicants because in common parlance, today, the faqir is a beggar or an absolutely down and out, destitute. (Footnote is from the original Urdu).

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pay it to one's own relatives.
The ulama (Scholars) say that if *zakah (Annual due charity)* is given in t his order, it is very good: beginning with sister, brother, their children; followed by paternal uncle, paternal aunt and their children; followed by maternal uncle, maternal aunt, their children, followed by the dhawwul arham (relatives on the maternal side); followed by the unrelated neighbour, fellow-workers (or professionals). Fellow countrymen.
The same applies to sadaqatul fitr (charity after Ramadan) and vows. It is better to follow the fore mentioned order. While it is not wrong for anyone to give to strangers. Yet it is better to prefer one's relatives first.
2. It is not proper to give *zakah (Annual due charity)* to one's male or female slave. The some command applies to the payment to the umm walad, meaning the female slave who has be gotten her master's child. Her master should not pay her any *zakah (Annual due charity).*
3. It is proper to pay *zakah (Annual due charity)* to one's in-laws, like mother in law. Father in law, brother in law, sister in law and those who are related through them. In the same way, it is proper to pay *zakah (Annual due charity)* to one's son in law or daughter in law. It is also allowed to pay *zakah (Annual due charity)* to one's step mother and step maternal grandmother.
4. It is not proper to give *zakah (Annual due charity)* to ghani (rich person). Ghani is one who owns property to the tune of the nisab, whether naami or ghayr nami. The naami property is what which appreciates in value and grows or multiplies, like trade merchandise, cash, gold, silver and ornaments of gold and silver. These properties are called naami in Shari'ah. They have the property of multiplying. The livestock and cattle are also truly naami if they are for trading or breeding.
Ghayr naami property is what does not grow or appreciate in value, like castle dwellings clothing, utensils, etc. Even with these things if they are beyond one's real needs and to the value of the nisab and free from debt, it is not proper for the owner to receive *zakah (Annual due charity)* Anyone's real needs are his house where he resides, clothing he wears, utensils for cooking, books of scholars, weapons of the warriors, tools of the skilled workers, These are that which are counted as real needs.
5. It is not allowed to pay *zakah (Annual due charity)* to the Hashmi. Progeny of these five people are called Hashmi; Children of Sayyiduna Ali رضی اللہ عنہ from Sayyidah Fatimah رضی اللہ عنہ or from his other wives; children or Sayyiduna Ja'far رضی اللہ عنہ; children of Sayyiduna Aqil رضی اللہ عنہ children of Sayyidua Abbas رضی اللہ عنہ the children of Sayyiduna Harith ibn Abdul Muttalib. رضی اللہ عنہ. Those who are descended from them are called hashmi and it is also disallowed to pay *zakah (Annual due charity)* to their slaves, male or female. If they are emancipated even then they are not allowed to take or consume *zakah (Annual due charity).*
6. It is not proper to pay *zakah (Annual due charity)* to an infidel whether he is hostile and at war or a dhimmi.
7. If any one pays *zakah (Annual due charity)* to a rich man or an infidel or his own father or son or wife imagining the recipient to be eligible and not knowing the true identity of the recipient but learns the facts later on then his *zakah (Annual due charity)* will be deemed to have been paid and he will not be required to make a fresh payment af *zakah (Annual due charity).*
8. It is not allowed to pay *zakah (Annual due charity)* towards construction of a mosque, the shroud of a dead person or the debt of a dead person. If anyone does so, then

his *zakah (Annual due charity)* will be void and unpaid.

THE DESERVING: The deserving of *zakah (Annual due charity)* are the faqir. In the terminology of Shariah (divine law), faqir is one who possessed less then the nisab. The masakin are also the deserving of *zakah (Annual due charity)*. They are those who have some kind of an eligibility who is appointed to collect *zakah (Annual due charity)* though he may himself be rich. By the way, a Hashimi is not allowed to draw the remuneration too that is paid to the collector of *zakah (Annual due charity)*. Those engaged in jihad or a journey for the pilgrimage also are eligible to receive *zakah (Annual due charity)* when they have no money remaining with them though they have very much property in their native land. Similarly, it is also proper for other travelers to be paid *zakah (Annual due charity)* even if a traveller own immense property in his homeland.

Finally, if anyone has provision enough to sustain him even for a day, then it is not proper for him to stretch a begging hand. (Mawlana Muhammad Ishaq Dahlawi)

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET MUHAMMAD صلی اللہ علیہ وسلم WAS DISALLOWED

(۱۸۲۱) عَنْ اَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيْقِ فَقَالَ لَوْلَآ اَنِّيْ اَخَافُ اَنْ تَكُوْنَ مِنَ الصَّدَقَةِ لَاَكَلْتُهَا (متفق علیہ)

1821. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم passed by a piece of date lying on the path He said, "Were it not that fear that it could be from (someone's) *zakah (Annual due charity)*, I would have (picked it up as a blessing of Allah and) eaten it."[1]

COMMENTARY: Many deductions are drawn fro this hadith.

(i) The Prophet Muhammad صلی اللہ علیہ وسلم was forbidden to consume *zakah (Annual due charity)*. The ulama (Scholars) say that *sadaqah (charity)* was forbidden to him in all its forms, both *zakah (Annual due charity)* and optional. He could not put it to his use.

(ii) The Banu Hashim (Hashimis) are forbidden the *wajib (obligatory) sadaqah (charity)* (*zakah (Annual due charity)*) but not the optional *sadaqah (charity)*.

(iii) It is allowed to pick up anything lying on the road and eat it or put it to one's use even if it is very little in numbers and it is presumed that its owner would not look for it.

(iv) It is best for a believer to refrain from every such thing and keep away from it to which there is a semblance of doubt that it could be forbidden.

BANU HASHIM ARE DISALLOWED SADAQAH (CHARITY) AND ZAKAH (ANNUAL DUE CHARITY)

(۱۸۲۲) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِّنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِيْ فِيْهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كِخْ كِخْ لِيَطْرَحَهَا ثُمَّ قَالَ اَمَا شَعَرْتَ اَنَّا لَا نَاْكُلُ الصَّدَقَةَ (متفق علیہ)

1822. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Sayyiduna Hasan ibn Ali رضی اللہ

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[1] Bukhari # 2055, Muslim # 164-1071, Abu Dawud # 1652, Musnad Ahmad 3-291.

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عنه took a piece of date of the *sadaqah (charity)* ad put it in his mouth. The Prophet Muhammad صلى الله عليه وسلم said promptly, "spit it out! Spit it out!" so that he might throw it out (from his mouth). Then he said (to him), "Do you not know that we (Banu Hashim) do not eat *sadaqah (charity)*?"[1]

COMMENTARY: The prophet's صلى الله عليه وسلم question was a rhetorical question. How could one not know it? At that time Sayyiduna Hasan رضى الله عنه was too young to know these things yet the Prophet Muhammad صلى الله عليه وسلم put that tag question that others might know that *Sadaqah (charity)* is forbidden to Banu Hashim.

It follows from this hadith that parents and guardians must stop their wards from doing what Shari'ah disallows. The Hanafi scholars maintain that it is unlawful for parents to let their sons wear silk and gold and silver ornaments (that are forbidden to men).

ZAKAH (ANNUAL DUE CHARITY) IS A PERSON'S DIRT

(١٨٢٣) وَعَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيْعَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الصَّدَقَاتِ اِنَّمَا هِيَ اَوْسَاخُ النَّاسِ وَاِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَّلَا لِاٰلِ مُحَمَّدٍ (رواه مسلم)

1823. Sayyiduna Abdul Muttalib ibn Rabi'ah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "These *sadaqah (charity)*s are merely the dirty things of people. And they are not lawful for Muhammad or for the family of Muhammad."[2]

COMMENTARY: He described *zakah (Annual due charity)* as dirt because like the body of a person is cleansed when dirt is removed from it, so after paying *zakah (Annual due charity)* not only is one's property purified but also the payer's heart and soul become pure.

This hadith is evidence that it was forbidden to the Prophet Muhammad صلى الله عليه وسلم to receive *zakah (Annual due charity)*. In the same way, it is forbidden to the Prophet's صلى الله عليه وسلم offspring (Banu Hashim) to take it whether they are appointed to receive *zakah (Annual due charity)* or are needy and helpless. This is to what the Hanafis subscribe.

THE PROPHET'S صلى الله عليه وسلم CAUTION

(١٨٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ اَهَدِيَّةٌ اَمْ صَدَقَةٌ فَاِنْ قِيْلَ صَدَقَةٌ قَالَ لِاَصْحَابِهٖ كُلُوْا وَلَمْ يَأْكُلْ وَاِنْ قِيْلَ هَدِيَّةٌ ضَرَبَ بِيَدِهٖ فَاَكَلَ مَعَهُمْ (متفق عليه)

1824. Sayyiduna Abu Hurayrah رضى الله عنه narrated that if some food was presented to him, he first asked about it, "It is a gift or a *sadaqah (charity)*?" If he was told that it was a *sadaqah (charity)* he said to his companions that could eat it and he did not eat it. If he was told that it was a present he stretched his hand and ate it along with them.[3]

COMMENTARY: *Sadaqah (charity)* is that which is given to a needy person out of compassion to earn Allah's pleasure. Since the recipient is disgraces and degraded in a sense, it was forbidden to the Prophet Muhammad صلى الله عليه وسلم absolutely.

A gift, on the other hand, is presented to a senior out of honour. Another side of a gift is that generally the gesture is reciprocated in this world itself.

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[1] Bukhari # 1491, Muslim # 161-1069, Darimi # 1591, Musnad Ahmad 1-200.

[2] Muslim # 167-1072, Nasa'i # 2609, Musnad Ahmad 4-166.

[3] Bukhari # 2576, Muslim # 175-1077, Tirmidhi # 656, Nasai'i # 2613.

ASSIGNING OWNERSHIP

(١٨٢٥) وَعَنْ عَائِشَةَ قَالَتْ كَانَ فِيْ بَرِيْرَةَ ثَلَاثُ سُنَنٍ اِحْدَى السُّنَنِ اَنَّهَا عَتَقَتْ فَخُيِّرَتْ فِيْ زَوْجِهَا وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْوَلَاءُ لِمَنْ اَعْتَقَ وَدَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْبُرْمَةُ تَفُوْرُ بِلَحْمٍ فَقُرِّبَ اِلَيْهِ خُبْزٌ وَّ اُدْمٌ مِّنْ اُدْمِ الْبَيْتِ فَقَالَ اَلَمْ اَرَ بُرْمَةً فِيْهَا لَحْمٌ قَالُوْا بَلٰى وَلٰكِنَّ ذٰلِكَ لَحْمٌ تُصُدِّقَ بِهٖ عَلٰى بَرِيْرَةَ وَاَنْتَ لَا تَأْكُلُ الصَّدَقَةَ قَالَ هُوَ عَلَيْهَا صَدَقَةٌ وَّلَنَا هَدِيَّةٌ (متفق عليه)

1825. Sayyidah Ayshah رضی اللہ عنہا narrated that three commands were made concerning (Sayyidah) Barirah رضی اللہ عنہ. The first was that when she was sat free, she was given choice concerning her husband. (The second was that) Allah's Messenger صلی اللہ علیہ وسلم said that the right to inherit from an emancipated slave belonged to one who had set her free. (The third was that once). Allah Messenger صلی اللہ علیہ وسلم came home and the pot was boiling with meat in it, but he was served some of the bread and gravy that were in the house. He asked, "But, did I not find a pot with meat?" He was told that while that was correct yet the meat was what was given to Barirah as *sadaqah (charity)* and he did not partake of *sadaqah (charity)*. He said, "that may be *sadaqah (charity)* for her but it is a gift for us" [1]

COMMENTARY: The initial words of the hadith refer to Sayyidah Barirah رضی اللہ عنہ whom Sayyidah Ayshah رضی اللہ عنہا had set free as her female slave. This action paved the way for three commands. As a free woman she had choice to live with her husband (Sayyiduna), Mugith رضی اللہ عنہ, or separate from him.

The ulama (Scholars) call this (خیار عتق) (khiyar itq). It allows a female slave who is married to someone and who is emancipated to retain her marriage with him or opt for separation from him. However, Imam Shafi'I رضی اللہ عنہ says that she has this option only when her husband is also a slave. But, the Hanifis say that she has choice either was whether he is a slave or a freeman.

The husband of Syyidah Barirah رضی اللہ عنہ was a slave. He was terribly upset to the extent that he wept and roomed about complaining but she was unmoved. She stuck to her decision too separate.

The second command was about (ولاء) (wala). The right of inheritance from one emancipated slave rests with one who sets him or her free. Sayyidah Barirah رضی اللہ عنہ was the slave of a Jew who had arranged a mukatab with her which means that he had said to her that if she paid to him a certain number of dirhams, she would be freed. But, she was unable to pay the required sum of money. She requested Sayyidah Ayshah رضی اللہ عنہا to help her and she offered to buy her from the Jew who agreed to shell her on condition that he would have right to inheritance from her. She asked to Prophet Muhammad صلی اللہ علیہ وسلم about it and he said that the Jew's condition was void and only the person who emancipates owns the right of inheritance from the freed slave. She should buy the slave and free.

The command that is deduced from the hadith is that if a deserving receives

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[1] 79, Muslim # 14-1504, Nasai'i # 2614, Ibn Majah # 2076, Darimi # 2289, Muwatta Maalik (Arabic), Musnad Ahmad 1-281

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someone's *zakah (Annual due charity)* and then gives it to another person who is not eligible to receive *zakah (Annual due charity)*, then this property will be lawful for him. The reason is that the payer of *zakah (Annual due charity)* had given his *zakah (Annual due charity)* to the deserving correct person and that payment became this person's property and he is entitled to give it to whoever he wishes and it would be proper. In the terminology of Shari'ah, it is called tamlik and it is permitted and lawful (It is to assign ownership to another.)

PROPHET MUHAMMAD صلى الله عليه وسلم ACCEPTED GIFT & RECIPROCATED WITH ONE

(١٨٢٦) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيْبُ عَلَيْهَا (رواه البخارى)

1826. Sayyidah Ayshah رضى الله عنها said that Allah's Messenger صلى الله عليه وسلم used to accept a gift and make a return agift against it.[1]

ACCEPT EVEN A SMALL GIFT

(١٨٢٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْدُعِيْتُ اِلٰى كُرَاعٍ لَا جَبْتُ وَلَوْاُهْدِيَ اِلَيَّ ذِرَاعٌ لَقَبِلْتُ (رواه البخارى)

1827. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If I am invited to a kura (slender part of a sheep's leg). I would respond positively. And, if a fore-leg was presented to me, I would surely accept it."[2]

COMMENTARY: Kura (كراع) is the shin of a sheep. The meaning is that if anyone invited the Prophet Muhammad صلى الله عليه وسلم to a meal consisting of something very ordinary he would accept the invitation so, too he said that he would accept the gift of a sheep's forearm.

This is evidence that the Prophet Muhammad صلى الله عليه وسلم was careful not to hurt the feeling of the humblest of men lest he suffer from an inferiority complex. He also exhorts us that we should accept the most ordinary of gifts with a cheerful face.

WHO IS A MISKIN (POOR)?

(١٨٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمِسْكِيْنُ الَّذِيْ يَطُوْفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ وَلٰكِنَّ الْمِسْكِيْنَ الَّذِيْ لَا يَجِدُ غِنًى يُّغْنِيْهِ وَلَا يُفْطَنُ بِهٖ فَيُتَصَدَّقُ عَلَيْهِ وَلَا يَقُوْمُ فَيَسْأَلُ النَّاسَ (متفق عليه)

1828. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The miskin (poor) is not he who goes round to people who turn him away with a morsel of two, or a date or two. Rather, he is one who does not find enough to make him self-sufficient. He is not recognized for charity to be given to him and he does not go out to beg from people."[3]

COMMENTARY: The Quran mentions also the heads of *zakah (Annual due charity)* and the people who deserve *zakah (Annual due charity)*:

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[1] Bukhari # 2585.

[2] Bukhari # 2567, Musnad Ahmad 2-424.

[3] Bukhari # 1479, Muslim # 101-1039, Abu Dawud # 1613, Nasai'i 2571, Darami # 1615, Muwatta Maalik # 7 (Sitat un Nabi) Musnad Ahmad # 1-384.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ وَالْمَسَاكِيْنِ وَالْعَامِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ

{The sasdaqat (*zakah (Annual due charity)*) are only for the poor and the needy and those employed to administer them. And for those whose hearts are to be conciliated, and for the freeing of slaves, and for those in debt, and in the path of Allah, and for the traveller.} (9:60)

This verse mentions eight people who are eligible to receive the *wajib sadaqahs (obligatory charities)*, like *zakah (Annual due charity)*. It is not allowed to give *zakah (Annual due charity)* to any other person. Moreover the Hanafis hold that 'those whose hearts are to be conciliated' are now dropped from the list, so only seven kind remain.

In short, this verse defines the miskin as eight people, and those spoken of in common parlance as miskin are not miskin. The true miskin are they who do not have even barley bread, but they are so strong willed that their next door neighbour is not aware of their plight. They do not pleas with the people but rely on Allah and withdraw to themselves.

SECTION II اَلْفَصْلُ الثَّانِيْ

NOT EVEN SPIES OF BANU HASHIM

(١٨٢٩) عَنْ اَبِيْ رَافِعٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِّنْ بَنِيْ مَخْزُوْمٍ عَلَى الصَّدَقَةِ فَقَالَ لِاَبِيْ رَافِعٍ اَصْحِبْنِيْ كَيْ مَاتُصِيْبَ مِنْهَا فَقَالَ لَا حَتّٰى اٰتِيَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْأَلَهُ فَانْطَلَقَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ اِنَّ الصَّدَقَةَ لَاتَحِلُّ لَنَا وَاِنَّ مَوَالِي الْقَوْمِ مِنْ اَنْفُسِهِمْ (رواه الترمذى وابوداؤد والنسائى)

1829. Sayyiduna Abu Rafi رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sent a man of Banu Makhzum to collect *zakah (Annual due charity)*. He said to Abu Rafi رضى الله عنه "Come with me that you might get some share of it." He said, "Not till I meet Allah's Messenger صلى الله عليه وسلم and ask him (about it)." so, he went to the Prophet Muhammad صلى الله عليه وسلم and aske3ى him. He said, "*Sadaqah (charity)* is not lawful to us (Banu Hashim), and their mawla (freed slaves) are like them (in this matter)."[1]

COMMENTARY: Sayyiduna Abu Rafi رضى الله عنه was the Prophet's صلى الله عليه وسلم freed slave. So, the slaves of Banu Hashim too are not allowed to receive *zakah (Annual due charity)*, even those who have been given liberty.

WHO ARE DISALLOWED TO RECEIVE *ZAKAH (ANNUAL DUE CHARITY)*

(١٨٣٠-١٨٣١) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَّلَا لِذِيْ مِرَّةٍ سَوِيٍّ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَالدَّارِمِيُّ وَرَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ۔

1830. Sayyiduna Abdullah ibn Amr صلى الله عليه وسلم narrated that Allah's Messenger صلى الله

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[1] Tirmidhi # 657, Abu Dawud # 1650, Nasai'i # 2611, Musnad Ahmad # 19014.

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عليه وسلم **said, "*Sadaqah (charity)* (*zakah (Annual due charity)*) is not lawful to a rich man and to one who is strong (who can work to earn a living)."[1]**

1831. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the same hadith.[2]

COMMENTARY: The rich men are of three kinds:

(i) He on whom *zakah (Annual due charity)* is *fard (compulsory)* being possessor of nisab naami and having possessed it for one year.

(ii) He is not deserving of *zakah (Annual due charity)* and it is *wajib (obligatory)* on him to pay sadaqat ul *fitr* and make a sacrifice. He possesses enough for his actual needs and has, over and above what is equal to the nisab, silver weighing 52.5 tola or wealth of this value.

(iii) He to whom *sadaqah (charity)* is lawful to receive but who is forbidden to beg which means that he has enough provision for day and clothing to cover himself.

Apart from the rich, the sound and healthy man with strong limbs is also not allowed to receive *zakah (Annual due charity)*. He is capable of earning enough to feed his family. Imam Shafi'I رحمه الله abides by this hadith and holds that *zakah (Annual due charity)* is not lawful to one who is able to make a living Imam Abu Hanifah رحمه الله holds that it is allowed to everyone to receive *zakah (Annual due charity)* who is not owner of the aforementioned nisab even if he is capable to earn because the Prophet Muhammad صلى الله عليه وسلم used to give *sadaqah (charity)* and *zakah (Annual due charity)* to all such *sahabah (Prophet's companions)* رضى الله عنهم who were needy and were sound and healthy and capable of earning a livelihood. This was the Prophet's صلى الله عليه وسلم practice till the end. So we might say that this hadith is abrogated, or it means to encourage strong people to desist from depending on *zakah (Annual due charity)* and disgracing themselves.

NOT PROPER FOR THE STRONG TO RECEIVE *ZAKAH (ANNUAL DUE CHARITY)*

(١٨٣٢) وَعَنْ عُبَيْدِ اللّٰهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ قَالَ اَخْبَرَنِيْ رَجُلَانِ اَنَّهُمَا اَتَيَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِيْ حَجَّةِ الْوَدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَاَلَاهُ مِنْهَا فَرَفَعَ فِيْنَا النَّظَرَ وَخَفَضَهُ فَرَاٰنَا جَلْدَيْنِ فَقَالَ اِنْ شِئْتُمَا اَعْطَيْتُكُمَا وَلَا حَظَّ فِيْهَا لِغَنِيٍّ وَّلَا لِقَوِيٍّ مُكْتَسِبٍ (رواه ابوداؤد والنسائى)

1832. Sayyiduna Ubaydullah ibn Adiy ibn al-Khiyar رضى الله عنه narrated that two men informed him that they came to the Prophet Muhammad صلى الله عليه وسلم during the Farewell Pilgrimage when he was disbursing the *zakah (Annual due charity)*. They asked him for some of it. He looked at them with an examining eye and found them hale and hearty. So, he said, "If you wish, I shall let you have something, but there is no share is *zakah (Annual due charity)* and *sadaqah (charity)* for a rich man and for the strong and able who can carve out a living (for himself)."[3]

COMMENTARY: During the Farewell Pilgrimage the Prophet Muhammad صلى الله عليه وسلم taught the commands of Allah and bid farewell to the people. A few months thereafter, he died. Imam Shafi'I رحمه الله interpreted the hadith to mean; "It is forbidden to you to consume

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[1] Abu Dawud # 1633, Tirmidhi # 652, Darimi # 1639, Musnad Ahmad 2-389.

[2] Nasai'i # 2547, Ibn Majah # 1839, Musnad Ahmad 2-164.

[3] Abu Dawud # 1633, Nasai'i # 2598.

saaaqah (charity), but if you insist on devouring the forbidden, then I shall give it to you." He seems to have spoken in anger.

The Hanafis say that the hadith means: "If you wish to have it, I shall give it to you, but it does not suit a sound and healthy man to consume *zakah (Annual due charity)*."

EXEMPTIONS FOR THE RICH

(١٨٣٣-١٨٣٤) وَعَنْ عَطَآءِ بْنِ يَسَارٍ مُّرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلَّا لِخَمْسَةٍ لِّغَازٍ فِيْ سَبِيْلِ اللّٰهِ اَوْلِعَامِلٍ عَلَيْهَا اَوْلِغَارِمٍ اَوْلِرَجُلٍ اِشْتَرَاهَا بِمَالِهٖ اَوْلِرَجُلٍ كَانَ لَهٗ جَارٌ مِّسْكِيْنٌ فَتُصُدِّقَ عَلَى الْمِسْكِيْنِ فَاَهْدَى الْمِسْكِيْنُ لِلْغَنِيِّ۔ رَوَاهُ مَالِكٌ وَاَبُوْ دَاوٗدَ وَفِيْ رِوَايَةٍ لِّاَبِيْ دَاوٗدَ عَنْ اَبِيْ سَعِيْدٍ اَوِابْنِ السَّبِيْلِ۔

1833. Sayyiduna Ata ibn Yasar رضی اللہ عنہ narrated in a mursal form that Allah's Messenger صلی اللہ علیہ وسلم said, "*Zakah (Annual due charity)* is not lawful for a rich man, except in five cases:

(i) Who fights in Allah's cause (but lacks equipment for jihad).

(ii) Who collects *zakah (Annual due charity)*.

(iii) Who has to pay a debt or ransom.

(iv) Who buys property of *zakah (Annual due charity)* against his money.

(v) Who has a poor neighbour to whom *zakah (Annual due charity)* has been paid and who makes a present to him."[1]

1834. Sayyiduna Abu Sa'eed's رضی اللہ عنہ version also has, "Who is a traveller."[2]

COMMENTARY: The rich man who has to pay a debt or ransom may have to a huge penalty beyond his means. Or, he may be responsible for blood wit or someone else's debt. Imam shafi'I رحمہ اللہ said that a rich warrior may receive *zakah (Annual due charity)*. But, Imam Abu Hanifah رحمہ اللہ said, that it is not allowed to pay him *zakah (Annual due charity)*. He cites other ahadith about it and the Prophet's صلی اللہ علیہ وسلم instructions to Sayyiduna Mu'adh (Ibn Jabal) رضی اللہ عنہ.

ONLY THOSE DESERVE WHO ARE MENTIONED IN THE QURAN

(١٨٣٥) وَعَنْ زِيَادِبْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهٗ فَذَكَرَ حَدِيْثًا طَوِيْلًا فَاَتَاهُ رَجُلٌ فَقَالَ اَعْطِنِيْ مِنَ الصَّدَقَةِ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ لَمْ يَرْضَ بِحُكْمِ نَبِيٍّ وَّلَا غَيْرِهٖ فِي الصَّدَقَاتِ حَتّٰى حَكَمَ فِيْهَا هُوَفَجَزَّاهَا ثَمَانِيَةَ اَجْزَاءٍ فَاِنْ كُنْتَ مِنْ تِلْكَ الْاَجْزَآءِ اَعْطَيْتُكَ(رواه ابوداؤد)

1835. Sayyiduna Ziyad ibn al-Harith as Suda'I رضی اللہ عنہ narrated that he went to the Prophet Muhammad صلی اللہ علیہ وسلم and pledged allegiance to him. Then he narrated a

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[1] Abu Dawud # 1635, Ibn Majah # 1841, Muwatta Maallik # 29 (*Zakah (Annual due charity)*), Musnad Ahmad 3-56.

[2] Abu Dawud # 1637.

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lengthy hadith, saying that a man came to the Prophet Muhammad صلى الله عليه وسلم and requested him to give him some *zakah (Annual due charity)*. Allah's Messenger صلى الله عليه وسلم said that Allah does not approved the decision of a Prophet Muhammad صلى الله عليه وسلم or anyone other than him about *zakah (Annual due charity)*. Rather, he has given a decision on that himself. He had divided those entitled to *zakah (Annual due charity)* into eight classes. Then he said, "If you belong to any of these classes, I shall give you something."[1]
(of surah Tawbah 9:60 already translated, see commentary hadith # 1828).

SECTION III اَلْفَصْلُ الثَّالِثُ

UMAR'S رضى الله عنه EXPERIENCE

(١٨٣٦) عَنْ زَيْدِ بْنِ اَسْلَمَ قَالَ شَرِبَ عُمَرُ بْنُ الْخَطَّابِ لَبَنًا فَاَعْجَبَهُ فَسَأَلَ الَّذِىْ سَقَاهُ مِنْ اَيْنَ هٰذَا اللَّبَنُ فَاَخْبَرَهُ اَنَّهُ وَرَدَ عَلٰى مَآءٍ قَدْ سَمَّاهُ فَاِذَا نَعَمٌ مِّنْ نَّعَمِ الصَّدَقَةِ وَهُمْ يَسْقُوْنَ فَحَلَبُوْا مِنْ اَلْبَانِهَا فَجَعَلَتْهُ فِىْ سِقَائِىْ فَهُوَ هٰذَا فَاَدْخَلَ عُمَرُ يَدَهُ فَاسْتَقَآءَ (رواه مالك والبيهقى فى شعب الايمان)

1836. Sayyiduna Zayd ibn Aslam رضى الله عنه narrated that (Sayyiduna Umar ibn al-Khattab رضى الله عنه drank some milk that delighted him. He asked the man who had given him to drink, "From where is it?" He told him that he had gone to a watering place, naming it too. He saw some camels from the *sadaqah (charity)* being watered. The people drew some of their milk and he too took some of it his skin. That milk was from it. At that, Umar put his hand in his mouth and forced himself to vomit.[2]
(see also # 2788)

COMMENTARY: This was Sayyiduna Umar's رضى الله عنه exceptional righteousness and God fearing attitude, otherwise it was a gift to him from one who had deserved *zakah (Annual due charity)* (as stated previously).

CHAPTER - V

THOSE TO WHOM IT IS ALLOWED TO BEG AND THOSE TO WHOM IT IS NOT ALLOWED

بَابُ مَنْ لَّا تَحِلُّ لَهُ الْمَسْئَلَةُ وَمَنْ تَحِلُّ لَهُ

The ulama (Scholars) say that a person who possesses one day's provision and clothing to cover himself should not stretch his hand before anyone else because it is forbidden to beg if one has no need. However, he who does not possess one day's provision and clothing to cover himself is permitted to beg. The needy and poor who possesses provision for one day and is strong enough to earn a living, to him it is permitted to receive *zakah (Annual due charity)* but unlawful to stretch his hand before anyone else. But, it is allowed to do so to a needy and poor who has not even a day's provision and is unable to earn a living.
Nawawi رحمه الله has quoted the ulama (Scholars) in his sharh Muslim that it is disallowed to ask other people for something without need but the ulama (Scholars) disagree on a person

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[1] Abu Dawud # 1630, Daraqutni # 9 (exhortation to pay *zakah (Annual due charity)*)
[2] Muwatta Maalik # 31 (*Zakah (Annual due charity)*), Bayhaqi Shaubal Eeman # 5771.

who is strong and able enough to earn a living. The more correct opinion is that such a person should not beg from others and it is rated as unlawful though some say that it is *makruh (unbecoming)*. Begging is allowed to the needy and handicapped on three conditions:

(i) He must not disgrace himself by begging.

(ii) While begging, he must not exaggerate.

(iii) He must not inconvenience and harass the person from whom he is begging.

If even one of these condition is not fulfilled then it is agree that begging is unlawful.

Ibn Mubarak رحمه الله said that if anyone begs for Allah's sake then that is not proper to give him any thing because he raises the importance of the worlds and its things enough Allah has called them insignificant. Such a beggar should not be obliged so that he may be warned. If anyone begs on the right of Allah's or 'on the right of Muhammad, then, it is not *wajib (obligatory)* to give him any thing. If anyone puts forth a false need of his and gets something from someone, then he does not become its owner. (It is forbidden and unlawful in his hands). If anyone presents himself as a Sayyid and expresses his need to some who believes him and gives it to him, but he is not a sayyid then that which is given to him does not belong to him and it will be unlawful in his hands.

Similarly, if anyone imagines one who asks for a need to be a pious, righteous man and gives him what he needs though that man is a sinner such that if it was known nothing would have been given to him, then this fraud does not become the owner of it and it is unlawful in his hands. He must return it to its owner which is *wajib (obligatory)* for him to do. If anyone gives a rude person what he asks to save himself of his rudeness and backbiting then that would be unlawful for the rude person.

If a poor man comes to a person and kisses his hands and feet to coax him to give him something and he falls into the trap, then it is *makruh (unbecoming)*. He must not let him kiss his limbs.

Those hereditary beggars who knock at doors beating drums and playing music must not be given anything. They are the worst of all beggars.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WHO ARE ALLOWED TO BEG

(١٨٣٧) عَنْ قَبِيْصَةَ بْنِ مُخَارِقٍ قَالَ تَحَمَّلْتُ حَمَّالَةً فَاَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْاَلُهُ فِيْهَا فَقَالَ اَقِمْ حَتّٰى تَاْتِيَنَا الصَّدَقَةُ فَنَاْمُرَلَكَ بِهَا ثُمَّ قَالَ يَا قَبِيْصَةُ اِنَّ الْمَسْاَلَةَ لَا تَحِلُّ اِلَّا لِاَحَدِ ثَلَاثَةٍ رَجُلٍ تَحَمَّلَ حَمَّالَةً فَحَلَّتْ لَهُ الْمَسْاَلَةُ حَتّٰى يُصِيْبَهَا ثُمَّ يُمْسِكُ وَرَجُلٍ اَصَابَتْهُ جَاْئِحَةٌ اِجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْاَلَةُ حَتّٰى يُصِيْبَ قِوَامًا مِّنْ عَيْشٍ اَوْ قَالَ سِدَادًا مِّنْ عَيْشٍ وَّرَجُلٍ اَصَابَتْهُ فَاقَةٌ حَتّٰى يَقُوْمَ ثَلَاثَةٌ مِّنْ ذَوِى الْحِجٰى مِنْ قَوْمِهٖ لَقَدْ اَصَابَتْ فُلَانًا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْاَلَةُ حَتّٰى يُصِيْبَ قِوَامًا مِّنْ عَيْشٍ اَوْقَالَ سِدَادًا مِّنْ عَيْشٍ فَمَا سِوَاهُنَّ مِنَ الْمَسْاَلَةِ يَا قَبِيْصَةُ سُحْتٌ يَّاْكُلُهَا صَاحِبُهَا سُحْتًا (رواه مسلم)

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1837. Sayyiduna Qabisah ibn Mukhariq رضی اللہ عنہ narrated that he stood guarantor for hammalah. So, he came to Allah's Messenger صلی اللہ علیہ وسلم and asked him to help in this regard. He directed him to wait till he received the *sadaqah (charity)* and gave instructions for (something to be paid to) him. Then he said, "O Qabisah, begging is not allowed but to three kinds:

(i) One who stands guarantor for hammalah is allowed to beg till he discharges it, after which he must cease to beg (but he must not amplify his needs.

(ii) One who goes through a calamity and has last his property is allowed begging till his needs (of food and clothing) are met." Or he said, "till his helplessness is removed, and he has enough to support his life.

(iii) A rich man who is suddenly beset by poverty and three intelligent (and sober) man of the community vouch for that is allowed begging (to the extend of his needs) till he receives enough to sustain him." Or, he said, "till his incapacity is seen through.

O Qabisah, apart from these three it is forbidden to anyone else to beg. If anyone else begs then the devours that which is forbidden.[1]

COMMENTARY: Hammalah is what a person is bound to pay as blood wit and a third person intervenes to avert in-fighting and guarantees to pay on behalf of the penalized person.

BEGGING ONLY TO ENHANCE ONE'S WEALTH

(١٨٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ اَمْوَالَهُمْ تَكَثُّرًا فَاِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ اَوْلِيَسْتَكْثِرْ (رواه مسلم)

1838. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who asks people for their property to enhance his own, asks only for live coal, So, let him ask for little or much."[2]

COMMENTARY: Asking for live coal is to ask for the fire of hell. And, asking for little or much means that those people are at a loss any way who beg for insignificant things or precious and abundant wealth.

PLIGHT OF BEGGARS ON THE DAY OF RESURRECTION

(١٨٣٩) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتّٰى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِيْ وَجْهِهٖ مُزْعَةُ لَحْمٍ (متفق عليه)

1839. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a man does not cease to beg from people then he will come on the day of resurrection with no flesh on his face."[3]

COMMENTARY: Those people who continually beg without necessity will be brought disgraces on the day of resurrection. Or, they would really have no flesh on their faces and it would be proclaimed before all creatures. "They never ceased beg in the world. This is their punishment."

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[1] Muslim # 109-1044, Abu Dawud # 1640, Nasai'i # 2580, Darimi # 1687, Musnad Ahmad 3-477.

[2] Muslim # 105-1041, Ibn Majah # 1838.

[3] Bukhari # 1474, Muslim # 104.1040, Nasai'i # 2585, Musnad Ahmad 2-15.

OVEREMPHASISING WHILE ASKING FROM OTHERS

(١٨٤٠) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُحْلِفُوْا فِي الْمَسْئَلَةِ فَوَاللّٰهِ لَا يَسْأَلُنِيْ اَحَدٌ مِّنْكُمْ شَيْئًا فَتُخْرِجُ لَهُ مَسْأَلَتُهُ مِنِّيْ شَيْئًا وَاَنَا لَهُ كَارِهٌ فَيُبَارَكُ لَهُ فِيْمَا اَعْطَيْتُهُ(رواه مسلم)

1840. Sayyiduna Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not beg aggressively. By Allah, if any of you asks me for anything (persistently), I give it to him though I dislike (to do) it. How then will there be blessing in what I give him?"[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم could not deny a request even if made very insistently but, his displeasure and blessings could never be together.

BETTER TO WORK

(١٨٤١) وَعَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّأْخُذَ اَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُزْمَةِ حَطَبٍ عَلٰى ظَهْرِهٖ فَيَبِيْعَهَا فَيَكُفَّ اللّٰهُ بِهَا وَجْهَهُ خَيْرٌ لَّهُ مِنْ اَنْ يَسْأَلَ النَّاسَ اَعْطَوْهُ اَوْ مَنَعُوْهُ(رواه البخاری)

1841. Sayyiduna Az-Zubayr ibn al-Awwam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That one of you picks up his rope and comes with a pile of firewood on his back and sells it whereby Allah preserves his dignity is better than that he begs from the people who may or may not give him."[2]

UPPER HAND IS BETTER THAN THE LOWER

(١٨٤٢) وَعَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَعْطَانِيْ ثُمَّ سَأَلْتُهُ فَاَعْطَانِيْ ثُمَّ قَالَ لِيْ يَا حَكِيْمُ اِنَّ هٰذَا الْمَالَ خَضِرٌ حُلْوٌ فَمَنْ اَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُوْرِكَ لَهُ فِيْهِ وَمَنْ اَخَذَهُ بِاِشْرَافِ نَفْسٍ لَّمْ يُبَارَكْ لَهُ فِيْهِ وَكَانَ كَالَّذِيْ يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى قَالَ حَكِيْمٌ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَا اَرْزَأُ اَحَدًا بَعْدَكَ شَيْئًا حَتّٰى اُفَارِقَ الدُّنْيَا(متفق علیه)

1842. Sayyiduna Hakim ibn HIzam رضی اللہ عنہ narrated, "I asked Allah's Messenger صلی اللہ علیہ وسلم for something and he gave it to me. I asked him again and he grant ed it to me. Then, he said, 'O Hakim! This wealth is green and sweet and he who takes it with indifference, is blessed in it but he who takes it greedily (craving for it) is not blessed in it, being as one who eats but is not satiated. Know! The upper hand is better than the lower hand.' I said, 'O Messenger of Allah, by him who has sent you with the truth, after this, I shall never ask any one for any thing till I depart from this world."[3]

(١٨٤٣) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ الْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى وَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالسُّفْلٰى هِيَ السَّائِلَةُ(متفق علیه)

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[1] Muslim # 990-1038, Nasai'i # 2593, Darimi # 1644, Musnad Ahmad 4-98.

[2] Bukhari # 1471, Nasai'i # 2585, Ibn Majah 1836, (Tirmidhi # 680 from Abu Hurayrah).

[3] Bukhari # 1472, Muslim # 56-1035, Tirmidhi # 2471, Nasai'i # # 2601, Darimi # 1472, Musnad Ahmad 3-434.

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1843. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said while he was on the pulpit and speaking of *sadaqah (charity)* and of refraining from begging, "The upper hand is better than the lower hand, the upper is that which gives and the lower is that which begs.[1]

EXCELLENCE OF ONE WHO DOES NOT BEG

(١٨٤٤) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ اِنَّ اُنَاسًا مِّنَ الْاَنْصَارِ سَأَلُوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَعْطَاهُمْ ثُمَّ سَاَلُوْهُ فَاَعْطَاهُمْ حَتّٰى نَفِدَ مَا عِنْدَهٗ فَقَالَ مَا يَكُوْنُ عِنْدِيْ مِنْ خَيْرٍ فَلَنْ اَدَّخِرَهٗ عَنْكُمْ وَمَنْ يَّسْتَعِفَّ يُعِفَّهُ اللّٰهُ وَمَنْ يَّسْتَغْنِ يُغْنِهِ اللّٰهُ وَمَنْ يَّتَصَبَّرْ يُصَبِّرْهُ اللّٰهُ وَمَآ اُعْطِيَ اَحَدٌ عَطَآءً هُوَ خَيْرٌ وَّاَوْسَعُ مِنَ الصَّبْرِ (متفق علیہ)

1844. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that some men of the ansar asked Allah's Messenger صلی اللہ علیہ وسلم for something which he gave them. Again, they asked him for something and he gave it to them. Till whether he had was depleted. So, he said, "If I have any thing, I shall never conceal it from you (to hoard). He who abstains, Allah gives him ability to be free of want. He who is content. Allah preserves him from begging. He who constant perseveres, Allah helps him to show endurance. Remember! Nothing is better and more encompassing than patience."[2]

TAKE WHAT YOU GET WITHOUT COVETING FOR IT

(١٨٤٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِيْنِي الْعَطَآءَ فَاَقُوْلُ اَعْطِهٖ اَفْقَرَ اِلَيْهِ مِنِّيْ فَقَالَ خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهٖ فَمَا جَآءَكَ مِنْ هٰذَا الْمَالِ وَاَنْتَ غَيْرُ مُشْرِفٍ وَّلَا سَآئِلٍ فَخُذْهُ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ۔ (متفق علیہ)

1845. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to give him something but he requested him to give it to one who was more in need of it than he. He said, "Take it and keep it with your wealth and disburse it as charity. What comes to you from this property without your coveting and begging for it, take it. But, (what does not come without coveting and begging for it) do not allow your desire to seek it."[3]

COMMENTARY: This hadith emphasizes that one must not hanker after what can be got only by desiring it earnestly. Do not wait for it.

According to another hadith, "If anyone gets anything without coveting for it and he returns it, then it is as if he returned it to Allah, meaning, he rejected a bounty of Allah.

A DIDACTIC EVENT: Imam Ahmad رحمہ اللہ bought something from the market. Binan Jalal رحمہ اللہ carried his purchases with him up to his home. There, Imam Ahmad رحمہ اللہ found

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[1] Bukhari # 1429, Muslim # 94-1033, Abu Dawud # 1648, Nasai'i # 2533, Muwatta Maalik # 8 (S*adaqah (charity)* Musnad Ahmad 3-12)

[2] Bukhari # 1469, Muslim # 124-1053, Abu Dawud # 1644, Tirmidhi # 2034, Nasai'i # 2688, Muwatta Maalik 7 (*Sadaqah (charity)*/Musnad Ahmad 3-12).

[3] Bukhari # 1473, Muslim # 110-1045, Nasai'i # 2608, Musnad Ahmad 1-17.

some bread spread out to cool down. He instructed his son to give some of it to Binan رحمه الله but he did not take it. When he departed, Imam Ahmad رحمه الله instructed his son to follow him out and hand over the bread to him. He did so and Binan رحمه الله accepted the gift graciously. The son was amazed, for, the first time he had refused to touch it but the second time he took it promptly.

Imam Ahmad رحمه الله enlightened him, 'when Binan رحمه الله found food in the house, he had a desire to eat it So, when you gave it to him he did not like to succumb to his desire and yearning and he returned the bread to you. Outside, he received it, without waiting for it and without coveting for it, quite unexpectedly, so he too it quickly as a bounty of Allah."

SECTION II اَلْفَصْلُ الثَّانِيْ

WARNING TO BEGGARS

(١٨٤٦) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَسْاَلَةُ كَدُوْحٌ يَكْدَحُ بِهَا الرَّجُلُ وَجْهَهٗ فَمَنْ شَآءَ اَبْقٰى عَلٰى وَجْهِهٖ وَمَنْ شَآءَ تَرَكَهٗ اِلَّا اَنْ يَّسْاَلَ الرَّجُلُ ذَاسُلْطَانٍ اَوْفِيْ اَمْرٍ لَّا يَجِدُمِنْهُ بُدًّا۔

(رواه ابوداؤد و الترمذی والنسائی)

1846. Sayyiduna Samurah ibn Jundub رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم narrated that Allah's Messenger صلی الله علیه وسلم said, "Begging disfigures. A man distorts his face through it. So, he who wishes may retain his dignity, but he who likes may disgrace himself. (the one by refraining from begging and the other by persisting to beg) However, a man may ask for something from the ruler, or when he finds no escape from it (and is in dire need)."[1]

COMMENTARY: If you must ask for something, then at least ask one on whom you have a right to ask and that is the ruler. He has authority over the state Treasury. If you deserve, he will let you have what you need.

ABOUT ACCEPTING RULER'S GRANT: Teebi رحمه الله said that opinion differ on whether grants of the rulers may be accepted or rejected. 'The correct verdict is that is much of the public or state Treasury consists of forbidden wealth then the grants may not be accepted. If that is not so then they may be accepted.

If anyone faces a severe hardship and has no clothing or no food the it is *wajib (obligatory)* to ask for someone's help and remove one's painful hardship.

Imam Ghazali رحمه الله said that it is *wajib (obligatory)* also to ask people for help towards travelling expenses for Hajj (pilgrimage) if he had not performed Hajj (pilgrimage) when he had the means to do so till he become destitute. He must ask for help in meeting his expenses.

WARNING TO WELL TO DO BEGGAR

(١٨٤٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَاَلَ النَّاسَ وَلَهٗ مَا يُغْنِيْهِ جَآءَ يَوْمَ الْقِيَامَةِ وَمَسْاَلَتُهٗ فِيْ وَجْهِهٖ خُمُوْشٌ اَوْخُدُوْشٌ اَوْكُدُوْحٌ قِيْلَ يَارَسُوْلَ اللّٰهِ وَمَا يُغْنِيْهِ قَالَ خَمْسُوْنَ دِرْهَمًا اَوْقِيْمَتُهَا مِنَ الذَّهَبِ(رواه ابوداؤد والترمذی والنسائی وابن ماجة والدارمی)

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[1] Abu Dawud 1639, Tirmidhi # 681, Nasai'i # 2599, Musnad Ahmad 5-22.

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1847. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone begs from people in spite of being self sufficient, there on the day of resurrection, he will appear with begging prominent on his face as scratching or gashes or wounds." He was asked, "O Messenger of Allah, what is self sufficiency?" He said, "Fifty dirhams or as much in gold."[1]

COMMENTARY: The three words 'scratchings, gashes, wounds' are from three words in the hadith that are synonyms. Perhaps, the narrator was unsure which one was used by the Prophet Muhammad صلی اللہ علیہ وسلم: (کدوح,خدوش,خموش)

Some ulama (Scholars) say that they stand for different meanings. (خموش) is to scratch the skin with wood. (خمش) is to do it with the finger nails. (کدح) is do it with the teeth.

They will appear in one of these scratchings on the day of resurrection depending on their indulgence in begging.

(۱۸۴۸) وَعَنْ سَهْلِ بْنِ الْحَنْظَلِيَّةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ وَعِنْدَهٗ مَايُغْنِيْهِ فَإِنَّمَا يَسْتَكْثِرُ مِنَ النَّارِ قَالَ النُّفَيْلِيُّ وَهُوَ اَحَدُ رُوَاتِهٖ فِيْ مَوْضِعٍ اٰخَرَ وَمَا الْغِنٰى الَّذِيْ لَا تَنْبَغِيْ مَعَهُ الْمَسْأَلَةُ قَالَ قَدْرَ مَا يُغَدِّيْهِ وَيُعَشِّيْهِ وَقَالَ فِيْ مَرْضِعٍ اٰخَرَ اَنْ يَّكُوْنَ لَهٗ شِبْعُ يَوْمٍ اَوْ لَيْلَةٍ وَّيَوْمٍ (رواه ابوداؤد)

1848. Sayyiduna Sahl ibn al Hanzaliyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone begs in spite of having enough, then he asks only for larger portion of hell." An Nufayli رحمہ اللہ a sub-narrator, said in another version that the Prophet Muhammad صلی اللہ علیہ وسلم was asked how much was enough that should prevent begging. The Prophet Muhammad صلی اللہ علیہ وسلم said. "It is what will get a meal in the morning and in the evening." In yet another version, he said, "It is having what will suffice him for a day, or a day and a night."[2]

COMMENTARY: In this regard hadith # 1847 and # 1849 differ with this hadith in defining a self-sufficient man to whom begging is disallowed.

Imam Ahmad رحمہ اللہ, Abu Mubarak رحمہ اللہ and Ishaq رحمہ اللہ abide by the first hadith. Some scholars go by the hadith # 1849. Imam Abu Hanifah رحمہ اللہ follows this hadith # 1848 and says that it has abrogated the others.

(۱۸۴۹) وَعَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ رَّجُلٍ مِّنْ بَنِيْ اَسَدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ مِنْكُمْ وَلَهٗ اُوْقِيَّةٌ اَوْ عِدْلُهَا فَقَدْ سَأَلَ اِلْحَافًا (رواه مالك وابوداؤد والنسائي)

1849. Sayyiduna Ata ibn Yasar رضی اللہ عنہ narrated that a man of Banu Asad said that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone of you begs from people though the possesses one ooqiyah, or its value (in gold, etc). then he begs unreasonably."[3]

COMMENTARY: The words in the hadith is (سَأَلَ اِلْحَافًا) – unreasonably. The Quran says:

وَلَا يَسْأَلُوْنَ النَّاسَ اِلْحَافًا

{They beg not of men importunately.} (2:273)

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[1] Tirmidhi # 680, Abu Dawud # 1626, Ibn Majah # 1840, Nasai'i # 2591, Musnad Ahmad # 3675.

[2] Abu Dawud # 1629, Musnad Ahmad # 4-180.

[3] Abu Dawud # 1627, Nasai'i # 2596, Musnad Ahmad 5-430.

BEGGING WHEN DRIVEN TO LIMITS OF HARDSHIP

(١٨٥٠) وَعَنْ حُبْشِيِّ بْنِ جَنَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَسْأَلَةَ لَاتَحِلُّ لِغَنِيٍّ وَّلَا لِذِيْ مِرَّةٍ سَوِيٍّ اِلَّا لِذِيْ فَقْرٍ مُدْقِعٍ اَوْغُرْمٍ مُفْظِعٍ وَّمَنْ سَأَلَ النَّاسَ لِيُثْرِيَ بِهٖ مَالَهٗ كَانَ خُمُوْشًا فِيْ وَجْهِهٖ يَوْمَ الْقِيَامَةِ وَرَضْفًا يَأْكُلُهٗ مِنْ جَهَنَّمَ فَمَنْ شَآءَ فَلْيُقِلَّ وَمَنْ شَآءَ فَلْيُكْثِرْ (رواه الترمذى)

1850. Sayyiduna Hubshi ibn Junadah as-Sutuli رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Begging is disallowed to a wealthy person and to one who is strong with a robust body. It is allowed only to one thrown to the ground out of poverty and to one in deep debt. He who begs to enhance his property thereby will have it as wounds and scratches on his face on the day of resurrection and as hot stones that he will eat in hell. Hence, let him who chooses ask little and let him who chooses ask more."[1]

COMMENTARY: 'Thrown to the ground out of poverty' refers extreme helplessness and poverty. He cannot get up.

(١٨٥١) وَعَنْ اَنَسٍ اَنَّ رَجُلًا مِّنَ الْاَنْصَارِ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهٗ فَقَالَ اَمَا فِيْ بَيْتِكَ شَيْءٌ فَقَالَ بَلٰى حِلْسٌ نَّلْبَسُ بَعْضَهٗ وَنَبْسُطُ بَعْضَهٗ وَقَعْبٌ نَشْرَبُ فِيْهِ مِنَ الْمَآءِ قَالَ ائْتِنِيْ بِهِمَا فَاَتَاهُ بِهِمَا فَاَخَذَهُمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ وَقَالَ مَنْ يَّشْتَرِيْ هٰذَيْنِ قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمٍ قَالَ مَنْ يَّزِيْدُ عَلٰى دِرْهَمٍ مَّرَّتَيْنِ اَوْثَلَاثًا قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمَيْنِ فَاَعْطَاهُمَا اِيَّاهُ فَاَخَذَ الدِّرْهَمَيْنِ فَاَعْطَاهُمَا الْاَنْصَارِيَّ وَقَالَ اشْتَرِ بِاَحَدِهِمَا طَعَامًا فَانْبِذْهُ اِلٰى اَهْلِكَ وَاشْتَرِ بِالْاٰخَرِ قُدُوْمًا فَأْتِنِيْ بِهٖ فَاَتَاهُ بِهٖ فَشَدَّ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُوْدًا بِيَدِهٖ ثُمَّ قَالَ اذْهَبْ فَاحْتَطِبْ وَبِعْ وَلَا اَرَيَنَّكَ خَمْسَةَ عَشَرَ يَوْمًا فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيْعُ فَجَآءَهٗ وَقَدْ اَصَابَ عَشَرَةَ دَرَاهِمَ فَاشْتَرٰى بِبَعْضِهَا ثَوْبًا وَّبِبَعْضِهَا طَعَامًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ لَّكَ مِنْ اَنْ تَجِيْءَ الْمَسْأَلَةُ نُكْتَةً فِيْ وَجْهِكَ يَوْمَ الْقِيَامَةِ اِنَّ الْمَسْأَلَةَ لَاتَصْلُحُ اِلَّا لِثَلَاثَةٍ لِذِيْ فَقْرٍ مُدْقِعٍ اَوْلِذِيْ غُرْمٍ مُفْظِعٍ اَوْلِذِيْ دَمٍ مُوْجِعٍ۔ رَوَاهُ اَبُوْ دَاوٗدَ وَرَوَى ابْنُ مَاجَةَ اِلٰى قَوْلِهٖ يَوْمَ الْقِيَامَةِ۔

1851. Sayyiduna Anas رضى الله عنه narrated that a man of the Ansar met the Prophet Muhammad صلى الله عليه وسلم and begged from him. He asked, "Do you have nothing at your home?" He said, "Yes. A piece of thick cloth part of which I spread on the ground and part of which I put over myself. Besides that I have a wooden bowl from which I drink water." Allah's Messenger صلى الله عليه وسلم asked him to bring those things to him. So, he brought them and, taking them in his hand he (Allah's Messenger) صلى الله عليه وسلم asked, "Will anyone buy these?" One man offered to buy them for one dirham and he again asked twice or thrice, "will anyone pay more

[1] Tiurmidhi # 653.

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than one dirham for these?" Another man offered two dirhams and he gave them to him. He took the two dirhams and gave them to the Ansar man, saying, "Buy with one dirhams food for your family and with the other buy an axe and bring it to me." He obeyed and brought the axe to Allah's Messenger صلى الله عليه وسلم who fixed a handle on it with his own hand and instructed the man to go and gather firewood and sell them, and he was not to come to him before a fortnight. The man departed, collected firewood and sold it, earning ten dirhams. He came, having brought a garment with part of the money and food with another part of it.
Allah's Messenger صلى الله عليه وسلم said (on seeing the change in him). "This is better for you than having had begging as ugly marks (or wound) on your face on the day of resurrection. Know that begging is proper for only three kinds of people; the helpless one whom poverty has thrown down on the ground, the debtor in unpayable debt (under burden of disgrace), and one who is responsible for blood wit which he is unable to discharge."[1]

SPEAK OF YOUR NEED TO ALLAH ONLY

(١٨٥٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصَابَتْهُ فَاقَةٌ فَاَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهٗ وَمَنْ اَنْزَلَهَا بِاللّٰهِ اَوْشَكَ اللّٰهُ لَهٗ بِالْغِنٰى اِمَّا بِمَوْتٍ عَاجِلٍ اَوْ غِنًى اٰجِلٍ (رواه ابوداؤد والترمذى)

1852. Sayyiduna Ibn Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone is in dire need (or poverty) and mentions it to the people (hoping for redress), then his poverty (or need) will not be removed. But if he prays for it to Allah, then He will bestow on him a quick relief either by a rapid death or a gradual ease."[2]

COMMENTARY: In most copies of al-Masabih the word is (اجل) both with death and with ease, meaning quick death and quick relief.
Perhaps, this hadith reflects the verse (2,3) of surah at-Talaq.

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ

{And whoever fears Allah, He appoints a way out for him. And He provides him sustenance from whence he expects not}

SECTION III اَلْفَصْلُ الثَّالِثُ

FOR A PRESSING NEED ASK ONLY THE PIOUS

(١٨٥٣) عَنِ ابْنِ الْفِرَاسِيِّ اَنَّ الْفِرَاسِيَّ قَالَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْاَلُ يَا رَسُوْلَ اللّٰهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وَاِنْ كُنْتَ لَا بُدَّ فَسَلِ الصَّالِحِيْنَ (رواه ابوداؤد والنسائى)

1853. Sayyiduna Ibn al-Firsi رحمه الله narrated that (his father) al-Firasi رضى الله عنه asked Allah's Messenger صلى الله عليه وسلم if he may beg. The Prophet Muhammad صلى الله عليه وسلم said, "No! But if you must then beg from the righteous."[3]

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[1] Abu Dawud # 1641, Musnad Ahmad 3-114, Ibn majah # 2198, up to 'on the day of resurrection' minus the last sentence.

[2] Abu Dawud # 1654, Tirmidhi # 2333, Musnad Ahmad 1-407.

[3] Abu Dawud # 1646, Nasai'i # 2587, Musnad Ahmad 4.334.

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم recommended that the righteous should be requested for redress of pressing needs because they have lawful wealth and t hey are considerate. They will help quietly without letting others know. This is why the poor and needy people of Baghdad approached Imam Ahmad ibn Hanbal رحمه الله with their problems.
The taqwa of Imam Ahmad رحمه الله was exemplary. An incident from his life may be cited. Once, his family members needed some cheese. They got it from the son of Imam Ahmad رحمه الله. He was a judge and he was such a kind man that he slept near the door of his house to be able to answer a needy person promptly. The family members of Imam Ahmad رحمه الله baked bread with the cheese. When food was served, the Imam sensed some doubt about the bread. He asked and was told what had transpired. He refused to partake of the meal and his family members emulated him. They asked him if the food may be given to the poor and he said, "Yes but let them know what is behind it." Indeed, the poor people too refused to touch it and they threw all their food in the sea without the permission of the Imam رحمه الله.

REMUNERATION FROM STATE TREASURY

(١٨٥٤) وَعَنِ ابْنِ السَّاعِدِيِّ قَالَ اسْتَعْمَلَنِيْ عُمَرُ عَلَى الصَّدَقَةِ فَلَمَّا فَرَغْتُ مِنْهَا وَاَدَّيْتُهَآ اِلَيْهِ اَمَرَ لِيْ بِعُمَالَةٍ فَقُلْتُ اِنَّمَا عَمِلْتُ لِلّٰهِ وَاَجْرِيْ عَلَى اللّٰهِ قَالَ خُذْمَآ اُعْطِيْتَ فَاِنِّيْ قَدْعَمِلْتُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَعَمَّلَنِيْ فَقُلْتُ مِثْلَ قَوْلِكَ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَآ اُعْطِيْتَ شَيْئًا مِّنْ غَيْرِ اَنْ تَسْأَلَهٗ فَكُلْ وَتَصَدَّقْ(رواه ابوداؤد)

1854. Sayyiduna Ibn as-Sa'idi رحمه الله narrated that (Sayyiduna) Umar رضى الله عنه deputed him to collect the *zakah (Annual due charity)* when he completed his work and deposited the collection with him, he instructed that he should be paid the remuneration for it, but he said, "I did it only for Allah's sake and expect reward from Allah." (Sayyiduna) Umar رضى الله عنه said, "Accept that which is given to you, for, I had been a collector under Allah's Messenger صلى الله عليه وسلم. He too had offered a remuneration to me and I had spoken as you did, but he had advised me that when something was given to me without my asking, I should put it to my use and to give as charity."[1]

COMMENTARY: This hadith is evidence that it is allowed to collect remuneration from the state Treasury, Even against *fard (compulsory)* service. The ruler must ensure that it is paid to the state employee.
This hadith and the earlier # 1845 show that it is *wajib (obligatory)* to accept what one gets without desire and asking. This is what Imam Ahmad, too, said. But the majority of scholars say that it is *mustahab (desirable)* or simply permissible.

WHERE IS IT UNREASONABLE TO BEG

(١٨٥٥) وَعَنْ عَلِيٍّ اَنَّهٗ سَمِعَ يَوْمَ عَرَفَةَ رَجُلًا يَّسْأَلُ النَّاسَ فَقَالَ اَفِيْ هٰذَا الْيَوْمِ وَفِيْ هٰذَا الْمَكَانِ تَسْأَلُ مِنْ غَيْرِ اللّٰهِ فَخَفَقَهٗ بِالدِّرَّةِ۔ (رواه رزين)

[1] Abu Dawud # 1647

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1855. Sayyiduna Ali رضی اللہ عنہ is reported to have heard a man begging from the people on the day of Arafah. So, he chided him, 'Is it on this day and at this place that you beg from other than Allah?" Then he awarded him a whip.[1]

COMMENTARY: The man was wretched to ask on the day when prayers are granted and in a place that is sacred. He turned away from Allah and begged from men. It is clear that it is not proper to beg from people in sacred places, like mosques.

GREED & POVERTY

(١٨٥٦) وَعَنْ عُمَرَ قَالَ تَعَلَّمُوْنَ اَيُّهَا النَّاسُ اَنَّ الطَّمَعَ فَقْرٌ وَّاَنَّ الْاِيَاسَ غِنًى وَّاَنَّ الْمَرْءَ اِذَا يَئِسَ عَنْ شَيْءٍ اِسْتَغْنٰى عَنْهُ۔ (رواه رزين)

1856. Sayyiduna Umar رضی اللہ عنہ is reported to have (addressed the people and) said, "O you people, know that greed is poverty and helplessness. And despair is independence. When a person despairs of anything, he can do without it."[2]

COMMENTARY: Greed is a kind of poverty and helplessness or a means to them. A man begs from other people to fulfil his fall desires. Abu al Hasan Shadhli رحمہ اللہ said, "Turn away from the creatures. Do not hope for anything from any man. And abstain from hoping in Allah for that which is not written in your destinity." But, it is not greed to hope for something from one who is dear to you.

PROPHET'S صلی اللہ علیہ وسلم GUARANTEE TO ONE WHO WILL NOT BEG

(١٨٥٧) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّكْفُلُ لِيْ اَنْ لَّا يَسْأَلَ النَّاسَ شَيْئًا فَاَتَكَفَّلُ لَهٗ بِالْجَنَّةِ فَقَالَ ثَوْبَانُ اَنَا فَكَانَ لَا يَسْأَلُ اَحَدًا شَيْئًا (رواه ابوداؤد والنسائی)

1857. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one assures me that he will refrain from begging from people, then I assure him of paradise.
Thewban held out the assurance. Indeed, he never did ask any one for any thing (even when he experienced extreme hardship).[3]

COMMENTARY: The Prophet's صلی اللہ علیہ وسلم tidings meant that if anyone does not beg then his end will be in a good, faithful condition and he will go to paradise without undergoing punishment.

However, when one fear for his life then this position is exempted because it is an extremely severe state when prohibited things are also permitted. For instance, if one does not beg one is liable to die then it is necessary to save one's life. If one does not, then he will commit a sin.

COMMAND NOT TO BEG

(١٨٥٨) وَعَنْ اَبِيْ ذَرٍّ قَالَ دَعَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَشْتَرِطُ عَلَيَّ اَنْ لَّا تَسْأَلَ النَّاسَ شَيْئًا قُلْتُ نَعَمْ قَالَ وَلَا سَوْطَكَ اِنْ سَقَطَ مِنْكَ حَتّٰى تَنْزِلَ اِلَيْهِ فَتَاْخُذَهٗ (رواه احمد)

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[1] Razin.

[2] Razin.

[3] Abu Dawud # 1643, Musnad Ahmad # 5.275.

1858. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم called him and bound him not to ask people for anything (at all). So, he gave his assurance to that and he (Allah's Messenger) صلی اللہ علیہ وسلم said, "Not for your whip too when you drop it. Rather, you should alight (from your beast) and pick it up yourself."[1]

COMMENTARY: Although the rider does not beg when he asks for his whip yet it is a request anyway. That too is better avoided. [2]

CHAPTER - VI

SPENDING & DISLIKE OF WITHHOLDING

باب الانفاق وکراھیۃ الامساک

SECTION I

اَلفَصلُ الاَوَّل

PROPHET'S VIEW ABOUT WEALTH

(۱۸۵۹) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَوْکَانَ لِیْ مِثْلُ اُحُدٍ ذَهَبًا لَسَرَّنِیْ اَنْ لَّا یَمُرَّ عَلَیَّ ثَلَاثُ لَیَالٍ وَعِنْدِیْ مِنْهُ شَیْئٌ اِلَّا شَیْئٌ اُرْصِدُهُ لِدَیْنٍ (رواہ البخاری)

1859. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Allah's Messenger صلی اللہ علیہ وسلم said, "If I had gold (a heap) as (Mount) uhud, I would not like to have it with me more than three nights except something that I would set aside to repay a debt."[3]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم meant to say that he would have disbursed all the gold within three nights. He would retain only what was enough to repay his debt, because repaying debts take precedence over charity.

The Prophet Muhammad's صلی اللہ علیہ وسلم generosity knew no bounds as this hadith shows. It also speaks high of those who give charity. As for those who spend their immense wealth on their own luxuries, like palatial mansions and so on, they do not consider the rights of other people on them. Rather, they do not even give it a thought. This is a very serious wrong in the eyes of Shari'ah (divine law).

Besides Shari'ah (divine law) and manners, even common sense tells us that it is not fellow feeling and human sympathy to have one's coffers overflowing with hoarded wealth while another person before one's eyes is deprived of basic necessities, like simple bread. The poor man is dying of hunger, gasping for breath but he has not enough sympathy to feed him and save his life.

Even in the present times when the so-called socialists preach equality and human fraternity, the affluent spend lavishly on their little needs but they have no wrinkles on their forehead when anyone of their own species longs for feed and water. Rather, they look at him with contempt, and they utter words of derision. The hard hearted should

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[1] Musnad Ahmad 5-181.

[2] References: See also Manners in Islam (Bukhari's رحمہ اللہ al-Arab al Mufrad) Hadith # 361 and 953, saying that begging is last means of livelihood. And also Awarness and Apprehension (Munzari's رحمہ اللہ al Targhib un al-Tahrib) Hadith # 361, 553 to 585, 590, 591, 1416, 1513, 1543, 2569 etc and 11. both published by Dar ul Isha'at Karachi)

[3] Bukhari # 2389, Muslim # 31-991, Ibn Majah # 4132, Musnad Ahmad 2-256.

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ponderi it could have been the other way about.
Hence, this hadith invites all human beings, Muslims and others, to act.

THE PRAYER OF THE ANGELS AND THEIR CURSE

(١٨٦٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيْهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُوْلُ اَحَدُهُمَا اَللّٰهُمَّ اَعْطِ مُنْفِقًا خَلَفًا وَّيَقُوْلُ الْاٰخَرُ اَللّٰهُمَّ اَعْطِ مُمْسِكًا تَلَفًا (متفق عليه)

1860. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "There is not a day but two angels descend in the morning. One of them prays (for the generous): O Allah, bestow on him who spends a recompense for it (in this world with more than he spends and in the next with reward). And, the other prays (against the stingy); O Allah, let him who withholds suffer loss. (and destroy his wealth)."[1]

BE GENEROUS

(١٨٦١) وَعَنْ اَسْمَاءَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْفِقِيْ وَلَا تُحْصِيْ فَيُحْصِيَ اللّٰهُ عَلَيْكِ وَلَا تُوْعِيْ فَيُوْعِيَ اللّٰهُ عَلَيْكِ ارْضَحِيْ مَا اسْتَطَعْتِ (متفق عليه)

1861. Sayyiduna Asma رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "spend and do not count lest Allah counts against you (by removing blessing from it and withholding your sustenance). And do not hoard lest Allah restricts from you. Rather, spend (in Allah's path) whatever you can."[2]

COMMENTARY: The command, 'Do not count' could be about spending. How much may I spend? Where may I spend? It could also refer to hoarding. How much do I have? Do not hesitate to spend.
The final advice is that 'she should spend in Allah's path according to her position and ability. The amount might to little, but do not regard it as too insignificant. Allah looks at the intention behind an action and rewards accordingly. Even on atom's weight is enormous in His sight.

(١٨٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَنْفِقْ يَا ابْنَ آدَمَ اُنْفِقْ عَلَيْكَ (متفق عليه)

1862. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted, says, "Spend (in My path), O son of Aadam. I shall spend on you."[3]

COMMENTARY: Allah calls upon man to spend his fleeting wealth in this world in His path so that he will get in the hereafter, a better return.
Some people interpret it to mean; 'whatever I have given you, give from it to the people so that I shall bestow on you more than that in this world and the next. It refers to the verse (39) of *surah* saba:

وَمَا اَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ

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[1] Bukhari # 1442, Muslim # 57-1010, Musnad Ahmad 2,305, 306, 347.
[2] Bukhari # 2591, Muslim # 88-1029, Musnad Ahmad 6-354.
[3] Bukhari # 5352, Muslim # 36.993, Musnad Ahmad 2-242.

{And whatsoever you expend (to please Allah), He shall replace it.}

SPEND THE SURPLUS

(١٨٦٣) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ اٰدَمَ اِنَّكَ تَبْذُلِ الْفَضْلَ خَيْرٌ لَّكَ وَاِنْ تُمْسِكْهُ شَرٌّ لَّكَ وَلَا تُلَامُ عَلٰى كَفَافٍ وَابْدَأْ بِمَنْ تَعُوْلُ (رواه مسلم)

1863. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O son of Aadam! That you give away the surplus (of wealth) that you have is good for you (in both the worlds). And that you withhold it is bad for you. And, you are not blamed for possessing what is enough. And begin with those who are dependant you."[1]

COMMENTARY: There is no harm in keeping with oneself so much wealth as will enable one to survive honourably without having to beg. How much will be enough depends on the situation, people to be supported and the times.

A man must show generosity first to his dependants. It is not proper for one to keep one's family hungry and deprived and spend on other people.

The apparent style of the hadith shows that it is a hadith Qudsi. However, the Prophet Muhammad صلی اللہ علیہ وسلم may have spoken in this manner.

THE PARABLE OF THE PHILANTHROPIST ON THE MISERLY

(١٨٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْبَخِيْلِ وَالْمُتَصَدِّقِ كَمَثَلِ الرَّجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيْدٍ قَدِ اضْطُرَّتْ اَيْدِيْهِمَا اِلٰى ثَدْيِهِمَا وَتَرَاقِيْهِمَا فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ وَجَعَلَ الْبَخِيْلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ وَاَخَذَتْ كُلُّ حَلْقَةٍ بِمَكَانِهَا (متفق عليه)

1864. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of the miserly and generous giver of charity is like two men who have on them coats of iron, their hands pressed tightly to their breasts and collar-bones. Whenever the generous giver gives charity, it expands and cases for him. But whenever the miserly thinks of giving charity, it shrinks and each ring to its place."[2]

COMMENTARY: The hadith means that the heart of the generous man expands at every thought of giving charity. The miserly feels a constriction of heart and withdrawal of his hands whenever he thinks of charity.

Anyone who resolves to do good, is enable by Allah to do it sincerely. But, for the miserly, the path is beset with hurdles.

STINGINESS CONDEMNED

(١٨٦٥) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الظُّلْمَ فَاِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَاِنَّ الشُّحَّ اَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلٰى اَنْ سَفَكُوْا دِمَاءَ هُمْ

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[1] Muslim # 97.1036.

[2] Bukhari # 1443, Muslim # 75-1021, Musnad Ahmad 2-379, 1/388, Also Muslim 76-77-1021, Bukhari # 1444.

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وَاسْتَحَلُّوْا مَحَارِمَهُمْ (رواه مسلم)

1865. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Refrain from *zulm* which is doing (and oppression), for, on the day of resurrection, *zulm* appear as zulumat (darkness in which the oppressor will stray). And, refrain from stinginess, for, stinginess ruined those who were before you by loading them to mutual bloodshed and to regard the unlawful as lawful."[1]

COMMENTARY: *Zulm* (plural zulumat, wrong-doing, oppression) is to use something in a place other than its true place. For instance, the true purpose of man's creation is to worship and obey Allah and pursue the right path, but his base soul misleads him to rebel against Allah. So this is *zulm*. Hence, its meaning compresses all kind of sin and every sinner is a zalim (wrong-doer, oppressor).

In contrast to the wrongdoer, the believer who is righteous will find the path of deliverance on the day of resurrection with the light of his piety running ahead of him brightening the road to paradise to the pleasure and mercy of his Lord.

It is also that darkness refers to the terror and severity of the day of resurrection.

Stinginess is also a kind of *zulm*, rather a very serious kind. It causes severance of ties of relationship ending up with hostility and bloodshed, and declaring whatever is unlawful as permissible. The woman and properties of the enemies are considered lawful and their honour and self-respect are thrown overboard.

NO ONE WILLING TO ACCEPT SADAQAH (CHARITY) WILL BE FOUND

(١٨٦٦) وَعَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقُوْا فَإِنَّهُ يَأْتِيْ عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا يَقُوْلُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِيْ بِهَا (متفق عليه)

1866. Sayyiduna Harithan ibn Wahb رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Give sadaqah (charity), for there will come a time over you when a man will walk about with his sadaqah (charity) but not find anyone to accept it. Everyone will say to him, "Had you come with it yesterday, I would have accepted it, but, to day! I have no need of it."[2]

COMMENTARY: Perhaps everyone will be self-sufficient in those times so on one would need any alms. It could also be that people will be disinterested with the world and think only of the hereafter, their hearts would be content.

The ulama (Scholars) say that this situation will be towards the end of human life on this world. Imam Mahdi رحمه الله would have made his appearance in the world.

THE BEST SADAQAH (CHARITY)

(١٨٦٧) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللّٰهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيْحٌ شَحِيْحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنٰى وَلَا تُمْهِلُ حَتّٰى إِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ (متفق عليه)

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[1] Muslim # 56.2578, Musnad Ahmad 3-323.

[2] Bukhari # 1411, Muslim # 58-1011, Nasai'i # 2555, Musnad Ahmad 4-306.

1867. Sayyiduna Abu Huryrah رضی اللہ عنہ narrated that a man asked, "O Messenger of Allah, which sadaqah (charity) will have the highest reward?" He said, "The one that you give when you are healthy and hesitant to spend, and you fear poverty and wish to amass wealth. Do not defer it till the soul is at the windpipe and you direct, 'For him this much and for him this much, but it belongs already to a certain one (the heir)."[1]

COMMENTARY: When a person is healthy, he gives little thought to the hereafter and loves to amass wealth. He is by nature miserly. He fears poverty.

At the last moment, the rights of the heirs takes precedence and one cannot dictate direction of distribution of one's wealth. Moreover, any charity at that time will not earn much reward.

AT A LOSS

(١٨٦٨) وَعَنْ اَبِيْ ذَرٍّ قَالَ انْتَهَيْتُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِيْ ظِلِّ الْكَعْبَةِ فَلَمَّا رَاٰنِيْ قَالَ هُمُ الْاَخْسَرُوْنَ وَرَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ اَبِيْ وَاُمِّيْ مَنْ هُمْ قَالَ هُمُ الْاَكْثَرُوْنَ اَمْوَالًا اِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ وَعَنْ يَمِيْنِهٖ وَعَنْ شِمَالِهٖ وَقَلِيْلٌ مَّا هُمْ (متفق عليه)

1868. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that he came to the Prophet Muhammad صلی اللہ علیہ وسلم when he was sitting in the shade of the *Ka'bah*. On seeing him come, he said, "by the Lord of the *Ka'bah* they are the losers!" He asked, "My parents be ransomed to you, who are they?" He said, "They are the wealthiest, except those who (spend here and there and say) 'Take this, this and this!' before them, behind them, to their right and to their left, but they are scanty."[2]

COMMENTARY: Sayyiduna Abu Dharr Ghifari رضی اللہ عنہ led a life of poverty. He had rejected the world and its luxuries. This is why the Prophet Muhammad صلی اللہ علیہ وسلم spoke to him these words about the merit of poverty.

(This hadith is Tirmidhi is lengthy and also speaks about the fate of those who neglect to pay *zakah (Annual due charity)*).

SECTION II اَلْفَصْلُ الثَّانِيْ

GENEROUS IGNORANT BETTER THAN NIGGARDLY WORSHIPPER

(١٨٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلسَّخِيُّ قَرِيْبٌ مِنَ اللّٰهِ قَرِيْبٌ مِنَ الْجَنَّةِ قَرِيْبٌ مِنَ النَّاسِ بَعِيْدٌ مِنَ النَّارِ وَالْبَخِيْلُ بَعِيْدٌ مِنَ اللّٰهِ بَعِيْدٌ مِنَ الْجَنَّةِ بَعِيْدٌ مِنَ النَّاسِ قَرِيْبٌ مِنَ النَّارِ وَلَجَاهِلٌ سَخِيٌّ اَحَبُّ اِلَى اللّٰهِ مِنْ عَابِدٍ بَخِيْلٍ (رواه الترمذى)

1869. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The generous is nearer to Allah's mercy, nearer to paradise, nearer to man. He is farher away from hell. The niggardly is far from Allah's mercy, far from paradise,

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[1] Bukhari # 1419, Muslim # 92-1032, Nasai'i # 2542, Musnad Ahmad 2-231.

[2] Bukhari # 6638, Muslim # 30-990, Tirmidhi # 617, Nasai'i # 2440, Musnad Ahmad 5-152, Ibn Majah # 1785.

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far from men. He is nearer to hell. Certainly, the ignorant who is generous is dearer to Allah than the worshipper who is niggardly."[1]

COMMENTARY: The ignorant who is generous is one who is mindful of the obligatory duties but neglects the supererogatory. The worshipping niggardly is he who is mindful of the optional and he may or may not be a scholar.

SADAQAH (CHARITY) WHEN ACTIVE

(١٨٧٠) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَتَصَدَّقَ الْمَرْءُ فِيْ حَيَاتِهٖ بِدِرْهَمٍ خَيْرٌ لَّهٗ مِنْ اَنْ يَتَصَدَّقَ بِمِائَةٍ عِنْدَ مَوْتِهٖ۔ (رواه ابوداؤد)

1870. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That a man gives sadaqah (charity) of a dirham when he is active in life is better than his giving one hundred dirhams at the time of his death."[2]

PARABLE OF ONE WHO GIVES WHEN DYING

(١٨٧١) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِيْ يَتَصَدَّقُ عِنْدَ مَوْتِهٖ اَوْ يُعْتِقُ كَالَّذِيْ يُهْدِيْ اِذَا شَبِعَ۔ رَوَاهُ اَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَالتِّرْمِذِيُّ وَصَحَّحَهٗ۔

1871. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of one who gives charity or sets free a slave at the time of his death is like one who gives gifts (of food) when he is satiated."[3]

COMMENTARY: It is more rewarding to give charity and emancipate slaves when one is hale and hearty in the prime of his life.

FAITH & NIGGARDLINESS ARE OPPOSITES

(١٨٧٢) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَصْلَتَانِ لَا تَجْتَمِعَانِ فِيْ مُؤْمِنٍ اَلْبُخْلُ وَسُوْءُ الْخُلُقِ۔ (رواه الترمذی)

1872. Sayyiduna Abu Sa'eed narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Two characteristics cannot be associated with a believer; miserliness and a poor disposition."[4]

COMMENTARY: A believer cannot be expected to have these characteristics in him with any marked degree. If he has them then he is never happy but eager to remove them.

WARNING TO MISER

(١٨٧٣) وَعَنْ اَبِيْ بَكْرِنِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيْلٌ وَلَا مَنَّانٌ۔ (رواه الترمذی)

1873. Sayyiduna Abu Bakr as Siddiq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A deceiver, a miser and one who reminds of his favours will not enter paradise."[5]

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[1] (1): Bukhari # 1961.

[2] Abu Dawud # 2766.

[3] Abu Dawud # 3968, Tirmidhi 2123, Musnad Ahmad 5-197.

[4] Tirmidhi # 1969.

[5] Tirmidhi # 1970, Musnad Ahmad 1-7.

THE WORST TRAITS

(١٨٧٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرُّ مَا فِي الرَّجُلِ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ

(رواه ابوداؤد)

1874. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The worst kind of traits in a man are extreme niggardliness and utmost cowardice."[1]

We shall reproduce the hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ "Niggardliness and faith cannot be associated with a believer" in t he book on Jihad, insha Allah Ta'ala (hadith # 3828)

SECTION III اَلْفَصْلُ الثَّالِثُ

EXCELLENCE OF SPENDING IN ALLAH'S PATH

(١٨٧٥) وَعَنْ عَائِشَةَ اَنَّ بَعْضَ اَزْوَاجِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْنَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّنَا اَسْرَعُ بِكَ لُحُوْقًا قَالَ اَطْوَلُكُنَّ يَدًا فَاَخَذُوْا قَصَبَةً يَذْرَعُوْنَهَا وَكَانَتْ سَوْدَةُ اَطْوَلَهُنَّ يَدًا فَعَلِمْنَا بَعْدُ اِنَّمَا كَانَ طُوْلُ يَدِهَا الصَّدَقَةَ وَكَانَتْ اَسْرَعُنَا لُحُوْقًا بِهٖ زَيْنَبَ وَكَانَتْ تُحِبُّ الصَّدَقَةَ۔ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةٍ مُسْلِمٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْرَعُكُنَّ لُحُوْقًا بِيْ اَطْوَلُكُنَّ يَدًا قَالَتْ وَكَانَتْ يَتَطَاوَلْنَ اَيَّتُهُنَّ اَطْوَلُ يَدًا قَالَتْ فَكَانَتْ اَطْوَلُنَا يَدًا زَيْنَبَ لِاَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَتَصَدَّقُ۔

1875. Sayyidah Ayshah رضی اللہ عنہا narrated that some of the wives of the Prophet Muhammad صلی اللہ علیہ وسلم asked him, 'which of us shall join you before the others?" He said, "The one with the longest arm." So hey took a rod and used it to measures (their arms) (Sayyidah) Sawdah رضی اللہ عنہا was the one among them with the longest arm. But, later on they learnt that 'length of the arm' referred to sadaqah (charity), because (Sayyidah) Zaynab رضی اللہ عنہا was the one who joined him before the others, and she loved to give sadaqah (charity) most.

According to the version of Muslim: Allah's Messenger صلی اللہ علیہ وسلم said, "The one among you to join me first is she who has the longest arm." So, they measured the arm of each other to pick up the longest arm. And, (Sayyidah) Zaynab رضی اللہ عنہا was the one who had the longest arm because she was used to work with her hand and she was used to give sadaqah (charity) (most).[2]

COMMENTARY: It is reported about Sayyidah Zaynab رضی اللہ عنہا that she used to tan leather with her hands. She then sold it and gave away the proceeds for Allah's pleasure.

CHARITY OF ONE OF BANU ISRA'IL TO A THIEF

(١٨٧٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَاَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِيْ يَدِ سَارِقٍ فَاَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ عَلٰى سَارِقٍ فَقَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى

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[1] Abu Dawud # 2511, Musnad Ahmad 2-302.

[2] Bukhari # 1420, Muslimd # 101-2452, Nasai'i # 2541, Musnad Ahmad 6-121.

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سَارِقٍ لَاَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِيْ يَدِ زَانِيَةٍ فَاَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ عَلٰى زَانِيَةٍ فَقَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى زَانِيَةٍ لَاَ تَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِيْ يَدِ غَنِيٍّ فَاَصْبَحُوْا يَتَحَدَّثُوْنَ تُصُدِّقَ اللَّيْلَةَ عَلٰى غَنِيٍّ فَقَالَ اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى سَارِقٍ وَزَانِيَةٍ وَغَنِيٍّ فَاُتِيَ فَقِيْلَ لَهٗ اَمَّا صَدَقَتُكَ عَلٰى سَارِقٍ فَلَعَلَّهٗ اَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهٖ وَاَمَّا الزَّانِيَةُ فَلَعَلَّهَا اَنْ تَسْتَعِفَّ عَنْ زِنَاهَا وَاَمَّا الْغَنِيُّ فَلَعَلَّهٗ يَعْتَبِرُ فَيُنْفِقُ مِمَّا اَعْطَاهُ اللّٰهُ۔ مُتَّفَقٌ عَلَيْهِ وَاَلْفَظُهٗ لِلْبُخَارِيِّ۔

1876. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that a man (of the Banu Isra'il) and (to himself or to a friend) that he would give some charity (that night). He went out with his charity and (unwittingly) gave it to a thief. Next morning, the people talked of it, "Someone gave charity to a thief last night." (on hearing that) he said, "O Allah! All praise belongs to you - To a thief, I gave! I will give sadaqah (charity)." But, when he went out with it, he (unknowingly) placed it in the hand of a prostitute! People commented in the morning that alms had been doled out in the night to an adulteress. The man prayed, "O Allah all praise belongs to you - to an adulteress, I gave charity! Surely, I shall give more charity." He again took it out in the night and this time, he put it in the hand of a rich man (unintentionally). Next morning, there was talk about it. He lamented, "O Allah! All praise belongs to you. (I have paid charity) to a thief, a prostitute and a rich man!"

Someone came to him (in a dream, perhaps) and enlightened him, "The alms that you gave to a thief might cause him to abstain from committing theft. That which was given to an adulteress might dater her from prostitution. The charity to the rich might serve as a lesson to him and prompt him to spend from what Allah has given him."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم reported this account to stress that it is always better to give out charity for the pleasure of Allah. It fetches reward to whomsoever it may be given.

SPENDING IN ALLAH'S PATH

(١٨٧٧) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَجُلٌ بِفَلَاةٍ مِنَ الْاَرْضِ فَسَمِعَ صَوْتًا فِيْ سَحَابَةٍ اُسْقِ حَدِيْقَةَ فُلَانٍ فَتَنَحّٰى ذَالِكَ السَّحَابُ فَاَفْرَغَ مَاءَهٗ فِيْ حَرَّةٍ فَاِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذَالِكَ الْمَاءَ كُلَّهٗ فَتَتَبَّعَ الْمَاءَ فَاِذَا رَجُلٌ قَائِمٌ فِيْ حَدِيْقَتِهٖ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهٖ فَقَالَ لَهٗ يَا عَبْدَ اللّٰهِ مَا اسْمُكَ قَالَ فُلَانٌ الْاِسْمُ الَّذِيْ سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهٗ يَا عَبْدَ اللّٰهِ لِمَ تَسْاَلُنِيْ عَنِ اسْمِيْ فَقَالَ اِنِّيْ سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِيْ هٰذَا مَاءُهٗ وَيَقُوْلُ اُسْقِ حَدِيْقَةَ فُلَانٍ لِاسْمِكَ فَمَا تَصْنَعُ فِيْهَا قَالَ اَمَّا اِذْ قُلْتَ هٰذَا فَاِنِّيْ اَنْظُرُ اِلٰى مَا يَخْرُجُ مِنْهَا فَاَتَصَدَّقُ بِثُلُثِهٖ وَاٰكُلُ اَنَا وَعِيَالِيْ ثُلُثًا وَاَرُدُّ فِيْهَا ثُلُثَهٗ (رواه مسلم)

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[1] Stories from the Hadidh, Muhammad Zakariya Isma'il, Dar ul Isha'at Karachi, bukhari # 1421, Muslim # 78-1022, Nasai'i # 2523, Musnad Ahmad 2-372.

1877. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said. "A man who was standing in a wilderness heard a voice in the cloud above. "Go and irrigate the garden of so and so." The cloud moved away and poured water on a stony ground filling a channel there. The man followed the water up to a man standing in the garden. He diverted the water with a spade. He asked him his name and he gave him the same name as he had heard from the cloud. Then, he asked, "why do you ask?" He disclosed to him what he had heard in the cloud that had rained water for him, and take his name. He also asked him about any deed he did that earned him this favour. On that the man told that he waited for the produce and then distributed one third of it as charity, one third of it to his family and returned one-third of it to the land.[1]

COMMENTARY: The name announced in the cloud has not been disclosed though there have been more than one references to it as 'so and so.'

GRATITUDE & INGRATITUDE

(١٨٧٨) وَعَنْهُ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ ثَلَاثَةً مِنْ بَنِيْ اِسْرَائِيْلَ اَبْرَصَ وَاَقْرَعَ وَاَعْمٰى فَاَرَادَاللّٰهُ اَنْ يَبْتَلِيَهُمْ فَبَعَثَ اِلَيْهِمْ مَلَكًافَاَتَى الْاَبْرَصَ فَقَالَ اَيُّ شَيْءٍ اَحَبُّ اِلَيْكَ قَالَ لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ وَيَذْهَبُ عَنِّي الَّذِيْ قَدْ قَذِرَنِي النَّاسُ قَالَ فَمَسَحَهٗ فَذَهَبَ عَنْهُ قَذَرُهٗ وَاُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا قَالَ فَاَيُّ الْمَالِ اَحَبُّ اِلَيْكَ قَالَ الْاِبِلُ اَوْقَالَ الْبَقَرُشَكَّ اِسْحَاقُ اِلَّا اَنَّ الْاَبْرَصَ اَوِالْاَقْرَعَ قَالَ اَحَدُهُمَا الْاِبِلُ وَقَالَ الْاٰخَرُ الْبَقَرُ قَالَ فَاُعْطِيَ نَاقَةً عُشَرَاءَ فَقَالَ بَارَكَ اللّٰهُ لَكَ فِيْهَا قَالَ فَاَتَى الْاَقْرَعَ فَقَالَ اَيُّ شَيْءٍ اَحَبُّ اِلَيْكَ قَالَ شَعْرٌ حَسَنٌ وَيَذْهَبُ عَنِّيْ هٰذَا الَّذِيْ قَدْ قَذِرَنِي النَّاسُ قَالَ فَمَسَحَهٗ فَذَهَبَ عَنْهُ قَالَ وَاُعْطِيَ شَعْرًا حَسَنًاقَالَ فَاَيُّ الْمَالِ اَحَبُّ اِلَيْكَ قَالَ الْبَقَرُ فَاُعْطِيَ بَقَرَةً حَامِلًا قَالَ بَارَكَ اللّٰهُ لَكَ فِيْهَا قَالَ فَاَتَى الْاَعْمٰى فَقَالَ اَيُّ شَيْءٍ اَحَبُّ اِلَيْكَ قَالَ اَنْ يَرُدَّ اللّٰهُ اِلَيَّ بَصَرِيْ فَاَبْصُرَ بِهِ النَّاسَ قَالَ فَمَسَحَهٗ فَرَدَّ اللّٰهُ اِلَيْهِ بَصَرَهٗ قَالَ فَاَيُّ الْمَالِ اَحَبُّ اِلَيْكَ قَالَ الْغَنَمُ فَاُعْطِيَ شَاةً وَالِدًا فَاَنْتَجَ هٰذَانِ وَوَلَّدَ هٰذَا فَكَانَ بِهٰذَا وَادٍ مِنَ الْاِبِلِ وَلِهٰذَا وَادٍ مِنَ الْبَقَرِ وَلِهٰذَا وَادٍ مِنَ الْغَنَمِ قَالَ ثُمَّ اِنَّهٗ اَتَى الْاَبْرَصَ فِيْ صُوْرَتِهٖ وَهَيْئَتِهٖ فَقَالَ رَجُلٌ مِسْكِيْنٌ قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِيْ سَفَرِيْ فَلَا بَلَاغَ لِيَ الْيَوْمَ اِلَّا بِاللّٰهِ ثُمَّ بِكَ اَسْاَلُكَ بِالَّذِيْ اَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيْرًا اَتَبَلَّغُ بِهٖ فِيْ سَفَرِيْ فَقَالَ الْحُقُوْقُ كَثِيْرَةٌ فَقَالَ اِنِّيْ كَاَنِّيْ اَعْرِفُكَ اَلَمْ تَكُنْ اَبْرَصَ يَقْذَرُكَ النَّاسُ فَقِيْرًا فَاَعْطَاكَ اللّٰهُ مَالًا فَقَالَ اِنَّمَا وَرِثْتُ هٰذَا الْمَالَ كَابِرًاعَنْ كَابِرٍ فَقَالَ اِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللّٰهُ اِلٰى مَا كُنْتَ قَالَ وَاَتَى الْاَقْرَعَ فِيْ صُوْرَتِهٖ فَقَالَ لَهٗ مِثْلَ مَاقَالَ لِهٰذَا وَرَدَّ عَلَيْهِ مِثْلَ مَارَدَّ عَلٰى هٰذَا فَقَالَ اِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللّٰهُ اِلٰى مَا كُنْتَ قَالَ وَاَتَى الْاَعْمٰى فِيْ صُوْرَتِهٖ

[1] Stories from the hadith (p 184) (Darul Isha'at) Muslim # 45-1984, Musnad Ahmad 2-296.

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وَهَيْئَتِهِ فَقَالَ رَجُلٌ مِسْكِيْنٌ وَابْنُ سَبِيْلٍ اِنْقَطَعَتْ بِيَ الْحِبَالُ فِيْ سَفَرِيْ فَلَابَلَاغَ لِيَ الْيَوْمَ اِلَّا بِاللّٰهِ ثُمَّ بِكَ اَسْأَلُكَ بِالَّذِيْ رَدَّ عَلَيْكَ بَصَرَكَ شَاةً اَتَبَلَّغُ بِهَا فِيْ سَفَرِيْ فَقَالَ قَدْ كُنْتُ اَعْمٰى فَرَدَّ اللّٰهُ اِلَيَّ بَصَرِيْ فَخُذْمَا شِئْتَ وَدَعْ مَاشِئْتَ فَوَاللّٰهِ لَا اَجْهَدُكَ الْيَوْمَ بِشَيْءٍ اَخَذْتَهُ لِلّٰهِ فَقَالَ اَمْسِكْ مَالَكَ فَاِنَّمَا ابْتُلِيْتُمْ فَقَدْ رَضِيَ عَنْكَ وَسُخِطَ عَلٰى صَاحِبَيْكَ(متفق عليه)

1878. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say that Allah willed to try three man to Banu Isra'il. They were a leper, a blind man and a bald headed man. So he sent an angel to them. He came to the leper and asked him what he would like most. He wished for a good colour and a good skin because people had a strong aversion to him. The angel touched him and there was no more any aversion in him. He had a good colour and a good skin. The angel asked him what kind of property he would like best and he said, "Camels." Or he asked for cows because the sub-narrator was unsure whether he or the bald man asked for camels or cows. So, the leper was given a pregnant she camel and the angle prayed for blessings in it.

Next the angel went to the bald man and asked him what he would like most and he asked for good hair and riddance from baldness which made people avoid him. The angel touched him and he recovered and had good hair. When the angel asked him about the property he would like, he wished for cattle, so he gave him a pregnant cow, saying, "May Allah give you blessing in it."

Then the angel went to the blind man and asked him what he would like most for himself and he said, "(I would like) that Allah should restore my eyesight to me that I might see the people." The angel touched his eyes and Allah gave him his eyesight. The angel then asked him what property he would like to have and he wished for sheep. The angel gave him a pregnant ewe.

Soon, the three pregnant animals gave birth to flocks and herds that multiplied so that a herd a camels filled a valley, a herd of cows filed another's valley and a flock of sheep filled the valley of the third.

Disguised as a leper, the angel came to the (one who had been a) leper and requested him, "I am a poor man who has lost all means of livelihood during a journey. So none but Allah will satisfy my needs, and then you. So, in the name of Him who has given you this beautiful colour and skin and abundant wealth, I implore you to give me a camel that I might reach my destination." The man excused himself saying that he had many obligations (to attend to and he could not give him anything). The angel exclaimed, "I think I know you! Were you not a leper yourself to whom people had a strong aversion? Were you not poor and Allah gave you all this?" But, he denied that saying, "I have inherited my property from my forefathers." The angel said, "If you lie then may Allah make you as you were."

Then, disguised as a bald man, the angel went to him (who had been bald once). He pleaded with him as he had pleaded with the first but got the same response as he had received from him. So, the angel said, "If you lie may Allah revert you to your previous form."

Then, as a blind man the angel went to him (who had been blind) and pleaded with him, "I am a poor man, a traveller. I have exhausted my means of livelihood during

the journey. I have none to help me but Allah and, after Him, you. I beg to you in the name of Allah who has given you back your sight to give me a sheep so that with its help I might complete my journey." The man said, "No doubt I was blind and Allah restored my eyesight to me. I was poor and He made me rich. Take whatever you like from my property. By Allah, I shall not prevent you from taking any thing that you wish of my property for Allah's sake."
The angel said, "keep your property with you. You were tried and Allah is pleased with you but displeased with your two companions."[1]

COMMENTARY: The ulama (Scholars) say that it is allowed to ask someone in Allah's name and make the person as a means. In this mode, the real plea is made to Allah. However, to place him at par with Allah. "I ask Allah and you." Is absolutely wrong.

GIVE SOMETHING TO THE BEGGAR

(١٨٧٩) وَعَنْ أُمِّ بُجَيْدٍ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمِسْكِيْنَ لَيَقِفُ عَلٰى بَابِيْ حَتّٰى اَسْتَحْيِيْ فَلَا اَجِدُ فِيْ بَيْتِيْ مَا اَدْفَعُ فِيْ يَدِهٖ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ادْفَعِيْ فِيْ يَدِهٖ وَلَوْ ظُلْفًا مُحَرَّقًا۔ رَوَاهُ اَحْمَدُ وَاَبُوْ دَاوٗدَ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ صَحِيْحٌ حَسَنٌ۔

1879. Sayyidah Umm Bujayd رضی اللہ عنہ narrated that she said to Allah's Messenger صلی اللہ علیہ وسلم that she felt very ashamed when a poor man stood at her door and she had nothing with her to give him. He said, "Place something in his hand even if it is a burnt hoof."[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم meant that even the most insignificant thing should be given to a beggar if one does not have anything else.

A LESSON BEARING EVENT

(١٨٨٠) وَعَنْ مَوْلٰى لِعُثْمَانَ قَالَ اُهْدِيَ لِاُمِّ سَلَمَةَ بُضْعَةٌ مِنْ لَحْمٍ وَكَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ اللَّحْمُ فَقَالَتْ لِلْخَادِمِ ضَعِيْهِ فِي الْبَيْتِ لَعَلَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهٗ فَوَضَعَتْهُ فِيْ كُوَّةِ الْبَيْتِ وَجَاءَ سَائِلٌ فَقَامَ عَلَى الْبَابِ فَقَالَ تَصَدَّقُوْا بَارَكَ اللّٰهُ فِيْكُمْ فَقَالُوْا بَارَكَ اللّٰهُ فِيْكَ فَذَهَبَ السَّائِلُ فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا اُمَّ سَلَمَةَ هَلْ عِنْدَكُمْ شَيْءٌ اَطْعَمُهٗ فَقَالَتْ نَعَمْ قَالَتْ لِلْخَادِمِ اِذْهَبِيْ فَأْتِيْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِذَالِكَ اللَّحْمِ فَذَهَبَتْ فَلَمْ تَجِدْ فِي الْكُوَّةِ اِلَّا قِطْعَةَ مَرْوَةٍ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِنَّ ذَالِكَ اللَّحْمَ عَادَ مَرْوَةً لِمَا لَمْ تُعْطُوْهُ السَّائِلَ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ دَلَائِلِ النُّبُوَّةِ۔

1880. The freedman of Sayyiduna Uthman رضی اللہ عنہ narrated that a piece of cooked meat was presented to Sayyidah Umm Slamah رضی اللہ عنہ. Since the Prophet Muhammad صلی اللہ علیہ وسلم liked meat, she instructed the female slave to keep it aside in the house. Perhaps he might eat. She placed it in an aperture in the house. Soon, a beggar came and standing at the door asked for alms, saying, "May Allah bless you." The members of the household said, "My Allah bless you." So the beggar

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[1] Stories from the Hadith, Darul Isha'at Karachi pp 274-276. Bukhari # 3464, Muslim # 10-2964.

[2] Abu Dawud # 1667, Tirmidhi # 665, Nasai'i # 2574, Musnad Ahmad 6-383.

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departed. The Prophet Muhammad صلى الله عليه وسلم came soon after that and asked Sayyidah Umm Salamah if she had anything for him to eat. She said, "I have" and asked the female slave to get the meat to Allah's Messenger صلى الله عليه وسلم When she went (to the aperture), she found a piece of white stone in the aperture. The Prophet Muhammad صلى الله عليه وسلم said, "The meat turned into stone because you did not give it to the beggar."[1]

REPROVE FOR TURNING AWAY BEGGAR

(١٨٨١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلًا قِيْلَ نَعَمْ قَالَ الَّذِيْ يُسْئَلُ بِاللّٰهِ وَلَا يُعْطِيْ بِهٖ (رواه احمد)

1881. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Shall I not inform you of the worst of the people in rank?" the sahabah (Prophet's companions) رضى الله عنهم said. "Yes!" He said, "He is the one who is asked for something in Allah's name but he does not give it."[2]

COMMENTARY: This warning applies if the beggar is deserving and the person whom he asks has with him something over and above his own needs.

ABU DHARR'S رضى الله عنه ABSTINENCE

(١٨٨٢) وَعَنْ اَبِيْ ذَرٍّ اَنَّهُ اسْتَأْذَنَ عَلٰى عُثْمَانَ فَاَذِنَ لَهٗ وَبِيَدِهٖ عَصَاهُ فَقَالَ عُثْمَانُ يَا كَعْبُ اِنَّ عَبْدَ الرَّحْمٰنِ تُوُفِّيَ وَتَرَكَ مَالًا فَمَا تَرٰى فِيْهِ فَقَالَ اِنْ كَانَ يَصِلُ فِيْهِ حَقَّ اللّٰهِ فَلَابَأْسَ عَلَيْهِ فَرَفَعَ اَبُوْذَرٍّ عَصَاهُ فَضَرَبَ كَعْبًا وَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا اَحَبُّ لَوْاَنَّ لِيْ هٰذَا الْجَبَلَ ذَهَبًا اُنْفِقُهٗ وَيُتَقَبَّلَ مِنِّيْ اَذَرُ خَلْفِيْ مِنْهُ سِتَّ اَوَاقٍ اَنْشُدُكَ بِاللّٰهِ يَا عُثْمَانُ اَسَمِعْتَهٗ ثَلَاثَ مَرَّاتٍ قَالَ نَعَمْ (رواه احمد)

1882. It is reported that Sayyiduna Abu Dharr رضى الله عنه sought permission of Sayyiduna Uthman رضى الله عنه to enter. He asked him in and Abu Dharr رضى الله عنه had a stick in his hand. Uthman رضى الله عنه asked Ka'b رضى الله عنه that since Abdur Rahman رضى الله عنه had died leaving wealth, what he thought of it? He said, "If he has given the right of Allah on it, then there is no harm." Abu Dharr رضى الله عنه raised his stick and beat Ka'b (with it), and said that he had heard Allah's Messenger صلى الله عليه وسلم say, "If I had as much gold as this mountain and I could spend it and that is accepted, I would not yet like that I leave behind me even six ooqiyahs from it." Abu Dharr رضى الله عنه then adjured Uthman رضى الله عنه three times to confirm that he had heard him. He said, "Yes."[3]

COMMENTARY: Sayyiduna Abu Dharr رضى الله عنه was one of those sahabah (Prophet's companions) رضى الله عنهم whose poverty and asceticism were of the highest degree and he himself was an outstanding example for the ummah of an abstinent, unconcerned man.
As for the ruling, the majority of the ulama (Scholars) affirm that if *zakah (Annual due*

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[1] Bayhaqi Dala'il ul Munuwah.
[2] Nasai'i # 2569, Darimi # 2395.
[3] Musnad Ahmad 1-63.

charity) is paid as due then there is no harm in keeping wealth. This question has been discussed earlier There is no limit to the amount of wealth in one's hands (for example see hadith # 1781)

There is a hint in the words of the Prophet Muhammad صلى الله عليه وسلم 'and that it is accepted' - one may spend all that wealth but it may not get Divine approval and pleasure.

TURNING TO OTHERS IS AN IMPEDIMENT

(١٨٨٣) وَعَنْ عُقْبَةَ ابْنِ الْحَارِثِ قَالَ صَلَّيْتُ وَرَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطّٰى رِقَابَ النَّاسِ إِلٰى بَعْضِ حُجَرِ نِسَائِهٖ فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهٖ فَخَرَجَ عَلَيْهِمْ فَرَاٰى اَنَّهُمْ قَدْ عَجِبُوْا مِنْ سُرْعَتِهٖ قَالَ ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا فَكَرِهْتُ اَنْ يَّحْبِسَنِيْ فَاَمَرْتُ بِقِسْمَتِهٖ۔ رَوَاهُ الْبُخَارِيُّ۔ وَفِيْ رِوَايَةٍ لَهٗ قَالَ كُنْتُ خَلَّفْتُ فِي الْبَيْتِ تِبْرًا مِنَ الصَّدَقَةِ فَكَرِهْتُ اَنْ اُبَيِّتَهٗ۔

1883. Sayyiduna Uqbah ibn al-Harith رضى الله عنه narrated that he offered the *salah* of asr behind the Prophet Muhammad صلى الله عليه وسلم once in Madinah. After (the *salah* on) giving the salutation, the Prophet Muhammad صلى الله عليه وسلم got up quickly and, stepping over the people, he went to the room of one of his wives. The sahabah wondered of his sudden move. When he returned and perceived their astonishment at his sudden move, he disclosed that he had remembered some gold that they had and he did not like that it should impede (his nearness to Allah). So, he left instruction that it should be distributed.[1]

According to another version: "I had some gold belonging to *zakah (Annual due charity)* remaining in my house and did not like to have it till night."[2]

COMMENTARY: If anyone is inclined to something other than Allah, those people who are near to Allah and held back from getting nearer to Him. Or, the Prophet Muhammad صلى الله عليه وسلم taught his ummah by his words that they should not crave for the world and its things.

A PROPHET LEAVES NO WEALTH BEHIND HIM

(١٨٨٤) وَعَنْ عَائِشَةَ اَنَّهَا قَالَتْ كَانَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدِيْ فِيْ مَرَضِهٖ سِتَّةُ دَنَا نِيْرَ اَوْسَبْعَةٌ فَاَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اُفَرِّقَهَا فَشَغَلَنِيْ وَجَعُ نَبِيِّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ سَاَلَنِيْ عَنْهَا مَافَعَلَتِ السِّتَّةُ اَوِالسَّبْعَةُ قُلْتُ لَاوَاللّٰهِ لَقَدْكَانَ شَغَلَنِيْ وَجْعُكَ فَدَعَا بِهَا ثُمَّ وَضَعَهَا فِيْ كَفِّهٖ فَقَالَ مَا ظَنُّ نَبِيِّ اللّٰهِ لَوْ لَقِيَ اللّٰهَ عَزَّوَجَلَّ وَهٰذِهٖ عِنْدَهٗ(رواه احمد)

1884. Sayyidah Ayshah رضى الله عنها narrated that during his illness she had six or seven dinars belonging to Allah's Messenger صلى الله عليه وسلم. He instructed her to distribute them. But, the Prophet Muhammad's صلى الله عليه وسلم illness prevented her (from doing it). Later, he asked her about it. "What did you do about the six or seven dinars?" She submitted, "No by Allah, your illness kept me busy." He called for them and placed them is his palm and said, "Can it be imagined that the prophet of Allah

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[1] Bukhari # 851, Nasai'i # 1365, Musnad Ahmad 4-7

[2] Bukhari # 1430.

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should meet Allah, Mighty and Glorious, while these are with him?"[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم said that it is contrary to the station of a Prophet that he should depart from the world with his possessions remaining in his house. They ought to be given away.

RELIANCE ON ALLAH INSTEAD OF HOARDING

(١٨٨٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى بِلَالٍ وَعِنْدَهٗ صُبْرَةٌ مِنْ تَمْرٍ فَقَالَ مَاهٰذَا يَا بِلَالُ قَالَ شَيْءٌ ادَّخَرْتُهٗ لِغَدٍ فَقَالَ اَمَاتَخْشٰى اَنْ تَرٰى لَهٗ غَدًا بُخَارًا فِيْ نَارِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ اَنْفِقْ بِلَالُ وَلَاتَخْشَ مِنْ ذِى الْعَرْشِ اِقْلَالًا۔

1885. Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم once visited (Sayyiduna) Bilal رضى الله عنه. He led with him a heap of dates, so he asked. "O Bilal, what is this?" He said, "A little that I have kept aside for the future." He said, "Do you not fear that tomorrow, on the day of resurrection, you night have to se, because of it, steam in the fire of hell? Bilal! Spend and fear not indigence from the owner of the throne."[2]

COMMENTARY: Actually the Prophet Muhammad صلى الله عليه وسلم taught Sayyiduna Bilal رضى الله عنه to aim at perfection which can be achieved by trust and complete reliance on the true being. However, generally, the ruling, according to the ulama (Scholars), is that one is permitted to keep aside for oneself and one's family enough provision for subsistence.

EXCELLENCE OF LIBERALITY

(١٨٨٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلسَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ فَمَنْ كَانَ سَخِيًّا اَخَذَ بِغُصْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ الْجَنَّةَ وَالشُّحُّ شَجَرَةٌ فِي النَّارِ فَمَنْ كَانَ شَحِيْحًا اَخَذَ بِغُصْنٍ مِنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ النَّارَ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

1886. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Generosity in a tree is paradise, a branch of which the generous holds. Then, the branch does not release him till it gets him admitted to paradise. And, miserliness is a tree in hell a branchs of which the miser holds. But the branch will not release him till it gets him admitted to hell."[3]

CHARITY PUTS OFF TRIALS

(١٨٨٧) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالصَّدَقَةِ فَاِنَّ الْبَلَاءَ لَايَتَخَطَّاهَا (رواه رزين)

1887. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Hasten to spend in the path of Allah (before death overtakes you). For it does not let trial go past it."[4]

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[1] Musnad Ahmad 6-104.

[2] Bayhaqi in Shu'ab ul Eeman # 1346.

[3] Bayhqi in Shu'ab ul eeman # 10876.

[4] Razin, Bayhaqi in shu'ab ul eeman # 3353.

CHAPTER - VII

THE EXCELLENCE OF SADAQAH (CHARITY) بَابُ فَضْلِ الصَّدَقَةِ

Sadaqah (charity) is that portion of one's property that one gives away for Allah's pleasure and to gain nearness to him. It may be a *wajib (obligatory)* that he discharges or an optional charity.

SECTION I اَلْفَصْلُ الْاَوَّلُ

UNLAWFUL PROPERTY IS NOT ACCEPTED AS CHARITY

(١٨٨٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللّٰهُ اِلَّا الطَّيِّبَ فَاِنَّ اللّٰهَ يَتَقَبَّلُهَا بِيَمِيْنِهٖ ثُمَّ يُرَبِّيْهَا لِصَاحِبِهَا كَمَا يُرَبِّيْ اَحَدُكُمْ فَلُوَّهٗ حَتّٰى تَكُوْنَ مِثْلَ الْجَبَلِ (متفق عليه)

1888. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone gives as sadaqah (charity) the like of date (in kind or value) from his lawful earning - and Allah accepts only the lawful - Allah will take it with His right hand and nurture it for the giver as any of you nurtures his foal till it becomes like a mountain (the charity itself or the reward for it)."[1]

COMMENTARY: Lawful earnings are through the principles out lined by Shari'ah (divine law) whether in business, industry, agriculture, service or inheritance, or even partnership. Allah is very pleased with spending from the lawful. This is expressed by the words: 'Allah takes with His right hand.'

A DIDACTIC ANECDOTE: Shaykh Ali Muttaqi Aarif Billah رحمه الله said that a pious man used to earn his living. He gave away one third of it in Allah's path, retained one-third for his own needs and r e-invested the remaining one third in his means of earning. One day, a man of the world said to him that he wished to spend some money in Allah's path and he should direct him to a deserving person He said, "First acquire lawful wealth and then spend in Allah's path. It will go to a deserving person automatically. But, that man could not get the real meaning of it. So, the Shaykh advised him to go and give his charity to the first person on whom he felt mercy. That man found an old blind man and felt pity on him and took him to be deserving of his charity. He gave him something. The next day he heard the blind man boast before others that he had receive ample charity the previous day which he spent in drinking wine with another evil person. The worldly man went to the shaykh and related to him his experience. The shaykh gave him one dirham from his own earnings and instructed him to give it to the first person he met on going from there. Consequently, he met man who seemed outwardly to be well off but he had to obey the shaykh. He gave him the dirham. The man turned back with the dirham and walked into the slums and threw something and came into the city. There was a dead pigeon and nothing else. The worldly man was behind him and adjured him to say truthfully who he was. He said, "I am a poor man. My children are hungry but I could not find anything for them except the dead pigeon. What could I do? I took it and was coming home when Allah gave me the

[1] Bukhari # 1410, Muslim # 63-1014, Tirmidhi # 661, Ibn Majah # 1842, Darimi # 1675, Muwatta Maalik # 1 (Sadaqah (charity)), Musnad ahmad 2-331.

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dirham through you So I threw the pigeon where I had picked it up."
The rich worldly man understood the meaning of the Shaykh's first words. Indeed, lawful wealth is spend at proper place and unlawful at a bad place.

SADAQAH (CHARITY) DOES NOT REDUCE WEALTH

(١٨٨٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَانَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَازَادَ اللّٰهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ اَحَدٌ لِلّٰهِ إِلَّا رَفَعَهُ اللّٰهُ (رواه مسلم)

1889. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Sadaqah (charity) will not diminish property. If anyone forgives another then Allah raises him in honour. If anyone humbles himself for the sake of Allah then Allah exalts him in rank."[1]

COMMENTARY: On the face of it, wealth may decrease on spending from it in Allah's path, but, in fact, there is blessing in it. His property is safe from trials and his record is credited with reward and he also gets a reimbursement in the world.
If anyone is able to seek retribution but forgive the person who hurts him then Allah gives him honour in both the worlds. A saintly man said, "No retribution is as effective as forgiving and overlooking."
And, if anyone acts humbly for Allah's sake then Allah raises his rank in both the worlds.

GATES OF PARADISE ASCRIBED TO PIOUS DEEDS

(١٨٩٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْاَشْيَاءِ فِيْ سَبِيْلِ اللّٰهِ دُعِيَ مِنْ اَبْوَابِ الْجَنَّةِ وَلِلْجَنَّةِ اَبْوَابٌ فَمَنْ كَانَ مِنْ اَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ اَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ اَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ اَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ فَقَالَ اَبُوْبَكْرٍ مَاعَلٰى مَنْ دُعِيَ مِنْ تِلْكَ الْاَبْوَابِ مِنْ ضَرُوْرَةٍ فَهَلْ يُدْعٰى اَحَدٌ مِنْ تِلْكَ الْاَبْوَابِ كُلِّهَا قَالَ نَعَمْ وَاَرْجُوْ اَنْ تَكُوْنَ مِنْهُمْ (متفق عليه)

1890. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone spends a pair of anything in Allah's path then he will be called from the gates of paradise, and paradise had (eight) gates. Thus, he who is more occupied in *salah* will be called from the gate of as-*salah*. He who participates in jihad will be called from the gate of jihad. He who gives sadaqah (charity) will be called from the gates of sadaqah (charity). And, he who is given to fasting will be invited from the gate Rayyan." (Sayyiduna) Abu Bakr رضی اللہ عنہ asked, "He who is called by (one of) these gates will not need to be called by all of these, but will anyone be called by all of these gates? He said, "Yes, And, I hope that you will be among them."[2]

COMMENTARY: A pair of anything means spending in two's like two dirhams, two

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[1] Muslim # 69-2588, Tirmidhi # 2029, Darimi # 1676, Muwatta Maalik # 12 (Sadaqah (charity)), Musnad Ahmad 2-235.

[2] Bukhari # 1897, Muslim # 85-1027, Nasai'i # 2439, Darimi # 2408, Muwatta Maalik # 49 (Jihad). Musnad Ahmad 2-366.

slaves, two horses, etc.
One who does that will be called from all the gates of paradise and every gate keeper will hope that he enters by his gate.
Ar-Rayyan means 'well-watered.' These who enter by it will be the people given to fast often. Before they arrive at their destination, they will be given pure drink in return for their going without water during fasting
According to one version. Allah's Messenger صلى الله عليه وسلم said, "There is a gate of paradise called Baab ad Duha. A crier will call those who had been offering the *salah* of duha (which is chaast or ishraq) regularly. 'This gate is only for you. Enter through it by the mercy of Allah."
According to another hadith, there is a gate Baab ul Tawbaqh. Those who repent will go through it. Another gate is reserved for those who suppress their anger and forgive other people. Yet another gate will let in those who are pleased with whatever pleases Allah.
Sayyiduna Abu Bakr رضى الله عنه had all these attributes. So, he would be invited by all the gates.

ABU BAKR'S رضى الله عنه SERVITUDE

(١٨٩١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا قَالَ اَبُوْ بَكْرٍ اَنَا قَالَ فَمَنْ تَبِعَ مِنْكُمُ الْيَوْمَ جَنَازَةً قَالَ اَبُوْ بَكْرٍ اَنَا قَالَ فَمَنْ اَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِيْنًا قَالَ اَبُوْ بَكْرٍ اَنَا قَالَ فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ مَرِيْضًا قَالَ اَبُوْ بَكْرٍ اَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اجْتَمَعْنَ فِيْ اَمْرِءٍ اِلَّا دَخَلَ الْجَنَّةَ (رواه مسلم)

1891. Sayyiduna Abu Hurayrah رضى الله عنه narrated that (one day) Allah's Messenger صلى الله عليه وسلم asked, "Who has begun this day fasting, among you?" Abu Bakr رضى الله عنه said, "I" He asked, "who among you has followed a funeral, today?" Abu Bakr said, "I," He asked, "And who among you has fed a needy person today?" Abu Bakr said, "I" He asked, "Who, among you has visited a sick person today?" Abu Bakr رضى الله عنه said, "I" Allah's Messenger صلى الله عليه وسلم said, "Those good deeds will not combine in anyone without causing him to enter paradise."[1]

COMMENTARY: If anyone does all those things that Sayyiduna Abu Bakr رضى الله عنه did on a single day, then he will be admitted to paradise directly without going through a reckoning. Apart from that, only faith is enough to get admission to paradise. Or, it means that the person who does all those things will be admitted to paradise through whichever of the gates he likes.
In reply to the questions, Sayyiduan Abu Bakr رضى الله عنه said: (انا) (I). It is not disallowed to say 'I' in anticipation of reward or to give information about oneself. Some sufis disallow their disciples to say 'I' regularly, but this really is disallowed when one boats about oneself or is an egoist. This is what the devil, Iblis, had said: (انا خير منه) (I am better than he) – (7:12)

DO NOT LOOK DOWN ON A SMALL GIFT

(١٨٩٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَانِسَاءَ الْمُسْلِمَاتِ لَاتَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ۔ (متفق عليه)

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[1] (1): Muslim # 87-1028.

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1892. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O Muslim women, let none of consider even a sheep's hoof to insignificant a gift to be given to her neighbour."[1]

COMMENTARY: None should hesitate to send to her neighbour even a very insignificant thing as gift.

Some people hold that the women recipients of gifts are addressed in this hadith. Thus: "Let none of you consider the gift of her neighbour too insignificant. She must accept if with pleasure."

A sheep's hoof is really not worth a gift to receive or give nor it is worth sadaqah (charity). It really stands for 'a very insignificant things.

Generally, woman are prone to return gifts of little value. So they are addressed.

EVERY PIOUS DEED IS SADAQAH (CHARITY)

(١٨٩٣) وَعَنْ جَابِرٍ وَحُذَيْفَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوْفٍ صَدَقَةٌ (متفق علیه)

1893. Sayyiduna Jabir رضی اللہ عنہ and Sayyiduna Hughayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every piety is a sadaqah (charity)."

COMMENTARY: A piety whether oral or a practical deed is a sadaqah (charity) if it is according to Allah's wish. The reward for it is like the reward for spending in Allah's path.

(١٨٩٤) وَعَنْ اَبِيْ ذَرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَحْقِرَنَّ مِنَ الْمَعْرُوْفِ شَيْئًا وَلَوْ اَنْ تَلْقٰى اَخَاكَ بِوَجْهٍ طَلِيْقٍ (رواه مسلم)

1894. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not regard any kind of piety as too insignificant, even (receiving or) meeting your brother with a cheerful face."[2]

COMMENTARY: To meet a Muslim with a cheerful face is to please him. That is a good thing and though it does not call for a great effort, it should not be considered to be something insignificant.

EARN & GIVE CHARITY

(١٨٩٥) وَعَنْ اَبِيْ مُوْسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوْا فَاِنْ لَّمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهٗ وَيَتَصَدَّقُ قَالُوْا فَاِنْ لَّمْ يَسْتَطِعْ اَوْلَمْ يَفْعَلْ قَالَ فَيُعِيْنُ ذَا الْحَاجَةِ الْمَلْهُوْفَ قَالُوْا فَاِنْ يَفْعَلْهُ قَالَ فَيَأْمُرُ بِالْخَيْرِ قَالُوْا فَاِنْ لَّمْ يَفْعَلْ قَالَ فَيُمْسِكُ عَنِ الشَّرِّ فَاِنَّهٗ لَهٗ صَدَقَةٌ (متفق علیه)

1895. Sayyiduna Abu Musa al Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, that it is *wajib (obligatory)* on every Muslim to give a sadaqah (charity). The sahabah (Prophet's companions) رضی اللہ عنہم asked, "If he cannot find anything?" He said, "Let him toil with his h ands to benefit himself and give charity." They again asked,

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[1] Bukhari # 6017, Muslim # 90-1030, Darimi # 1672, Musnad Ahmad 6-435.

[2] Muslim # 144-2626, Musnad Ahmad 5-273.

"But, if he cannot, or will not toil." He said, "Let him help a needy and sad person." They asked again, "But if he does not do it?" He said, "Then, let him enjoin piety." They persisted, "But if he will not do it?" He said, "In that case he must refrain from doing evil or preserve other from it and from hurting people). That is sadaqah (charity) for him (because he will get reward for sadaqah (charity)).".[1]

COMMENTARY: To refrain from doing evil is not to do it himself with his tongue and hands. And, if it is in his powers then he must also stop those who hurt others.

SADAQAH (CHARITY) FOR EACH JOINT

(١٨٩٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ سَلَامٰى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيْهِ الشَّمْسُ يَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ وَيُعِيْنُ الرَّجُلُ عَلٰى دَابَّتِهٖ فَيَحْمِلُ عَلَيْهَا اَوْيَرْفَعُ عَلَيْهَا مَتَاعَهٗ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خَطْوَةٍ يَخْطُوْهَا اِلَى الصَّلَاةِ صَدَقَةٌ وَيُمِيْطُ الْاَذٰى عَنِ الطَّرِيْقِ صَدَقَةٌ (متفق عليه)

1896. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is sadaqah (charity) on (behalf of) the joints in a person's body every day. To dispense justice between two men is sadaqah (charity). To help a man mount on his beast, or loading his burden on it is sadaqah (charity). A good word is sadaqah (charity). Each step taken to (offer) the *salah* is sadaqah (charity). To remove a harmful (obstructing) thing from the path is sadaqah (charity).".[2]

COMMENTARY: Allah has created joints in a human body. There is much wisdom in it. They are on uncountable blessings from him. So, sadaqah (charity) is incumbent on man every day to give thanks for them.

Sadaqah (charity) is not merely to give something in Allah's name to someone. Rather, to decide fairly between two men is also a sadaqah (charity). It will fetch reward from Allah in the same way as spending wealth in Allah's path will fetch reward. One can get very much reward for these things mentioned in the hadith. If a man does any of these pious things every day then it is as if he has paid the sadaqah (charity) that Allah has made it binding on him as gratitude for the joints.

A good word is that which fetches reward. Or, it is a mild speech with a beggar or such like.

Every step to *salah* is not only that taken to offer the *salah*. Rather, it is every step taken to accomplish something pious or taken for good cause, like performing the tawaf, visiting a sick person walking with the funeral and to acquire knowledge.

Every such things as could hurt or inconvenience the passerby is included in the harmful obstructing thing. It could be a thorn, bone, stone, impurity etc.

NUMBER OF JOINTS

(١٨٩٧) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُلِقَ كُلُّ اِنْسَانٍ مِنْ بَنِيْ اٰدَمَ عَلٰى سِتِّيْنَ وَثَلَاثِمِائَةِ مَفْصِلٍ فَمَنْ كَبَّرَ اللّٰهَ وَحَمِدَ اللّٰهَ وَهَلَّلَ اللّٰهَ وَسَبَّحَ اللّٰهَ وَاسْتَغْفَرَ اللّٰهَ وَعَزَلَ حَجَرًا عَنْ طَرِيْقِ

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[1] Bukhari # 6022, Muslim # 55-1008, Nasai'i # 2538, Darimi # 2747, Musnad Ahmad 4-395.

[2] Bukhari # 2989, Muslim # 56.1009, Musnad Ahmad 2-329.

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النَّاسِ اَوْشَوْكَةً اَوْعَظْمًا اَوْاَمَرَ بِمَعْرُوْفٍ اَوْنَهٰى عَنْ مُنْكَرٍ عَدَدَتِلْكَ السِّتِّيْنَ وَالثَّلَاثِ مِائَةٍ فَاِنَّهٗ يَمْشِىْ يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهٗ عَنِ النَّارِ۔ (رواه مسلم)

1897. Sayyidah Ayshah رضى الله عنها narrated that Allah's Messenger صلى الله عليه وسلم said, "Each of the children of Aadam is created with three hundred and sixty joints. So, he who says Allahu Akbar, al Hamdulillah, la ilaha illAllah and Subhan Allah and seek forgiveness of Allah, and removes a stone, a thorn or a bone from the people's path, enjoins piety or forbids evil to match with the number three hundred and sixty, then he walks that day having distanced himself form hell."[1]

SYMBOLIC SADAQAH (CHARITY)

(١٨٩٨) وَعَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ بِكُلِّ تَسْبِيْحَةٍ صَدَقَةً وَكُلِّ تَكْبِيْرَةٍ صَدَقَةً وَكُلِّ تَحْمِيْدَةٍ صَدَقَةً وَكُلِّ تَهْلِيْلَةٍ صَدَقَةً وَاَمْرٍ بِالْمَعْرُوْفِ صَدَقَةً وَنَهْىٍ عَنِ الْمُنْكَرِ صَدَقَةً وَفِىْ بُضْعِ اَحَدِكُمْ صَدَقَةً قَالُوْا يَا رَسُوْلَ اللّٰهِ اَيَاْتِىْ اَحَدُنَا شَهْوَتَهٗ وَيَكُوْنُ لَهٗ فِيْهَا اَجْرٌ قَالَ اَرَاَيْتُمْ لَوْ وَضَعَهَا فِىْ حَرَامٍ اَكَانَ عَلَيْهِ فِيْهِ وِزْرٌ فَكَذَالِكَ اِذَا وَضَعَهَا فِى الْحَلَالِ كَانَ لَهٗ اَجْرٌ (رواه مسلم)

1898. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, Surely, with every tasbih there is a sadaqah (charity), with every takbir there is a sadaqah (charity) with every tahmid there is a sadaqah (charity), with every tahlil there is a sadaqah (charity), and enjoining righteousness is as sadaqah (charity) forbidding evil is a sadaqah (charity) and in one of you having sexual intercourse there is a sadqah." The sahabah (Prophet's companions) رضى الله عنهم asked, "O Messenger صلى الله عليه وسلم of Allah, is it that if one of us satisfies his sexual appetite, it will bring him reward?" He said, "Do you not consider that if he had turned his desire to what is unlawful, had that not been a sin on him? So, if he turns to the lawful, he gets a reward."[2]

THE BEST SADAQAH (CHARITY)

(١٨٩٩) وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِىُّ مِنْحَةً وَالشَّاةُ الصَّفِىُّ مِنْحَةً تَغْدُوْا بِاِنَاءٍ وَتَرُوْحُ بِاٰخَرَ (متفق عليه)

1899. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best kind of sadaqah (charity) is milch-camel with plenty of milk loaned (to someone) and a ewe with plenty of milk loaned (to someone), yielding a vessel of milk in the morning and as much (again) in the evening."[3]

COMMENTARY: The Arabs were accustomed to lend their high milk-yielding camel or ewe to the needy. Afterwards, he returned the animal to its owner.

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[1] Muslim # 54-1007

[2] Muslim # 53-1006, Musnad Ahmad 5-167

[3] (2): Bukhari # 5608, Muslim # 74-1020

LOSS IS SADAQAH (CHARITY)

(١٩٠٠-١٩٠١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا اَوْيَزْرَعُ زَرْعًا فَيَاْكُلُ مِنْهُ اِنْسَانٌ اَوْطَيْرٌ اَوْبَهِيْمَةٌ اِلَّا كَانَتْ لَهٗ صَدَقَةٌ متفق عليه۔ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ جَابِرٍ وَمَاسُرِقَ مِنْهُ لَهٗ صَدَقَةٌ۔

1900. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No Muslim plants a tree (or anything) or sows seeds from which man, bird or beast eat without that counting as sadaqah (charity) for him."[1]

1901. Sayyiduna Jaibr رضی اللہ عنہ (also) said that whatever is stolen from it counts as sadaqah (charity) for him.[2]

COMMENTARY: This hadith comforts the owner by assuring him of the same reward as of sadaqah (charity) for any loss suffered by him when something is eaten away from his field, or stolen. He should exercise patience.

WHAT ABOUT INTENTION: The question arises that deeds are rewarded according to the intention behind them and clearly the owner had formed no intention in this case. Why then should he get reward for it? Shah Abdul Aziz Muhaddith Dahlawi رحمہ اللہ points out that the basic purpose of cultivating fields or planting trees is survival of mankind and beasts and birds. The former's intention is to provide the needs of life to the creatures. Thus his intention embraces whatever benefit any one derives from it whether lawfully or unlawfully, it being a separate question that anyone who acts unlawfully will pay for his crime and will be punished. The single, overall intention shall be enough for the owner.

KINDNESS TO ANIMALS

(١٩٠٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُفِرَ لِامْرَأَةٍ مُوْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلٰى رَأْسِ رَكِيٍّ يَلْهَثُ كَادَيَقْتُلُهُ الْعَطَشُ فَنَزَعَتْ خُفَّهَا فَاَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهٗ مِنَ الْمَآءِ فَغُفِرَلَهَا بِذَالِكَ قِيْلَ اِنَّ لَنَا فِي الْبَهَائِمِ اَجْرًا قَالَ فِيْ كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ اَجْرٌ (متفق عليه)

1902. Sayyiduna Abu Hurayrrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "An evil woman was forgiven when she passed by a dog, panting heavily on the point of death with thirst, at the edge of a well, and she took off her shoe, tied it with her head covering and used it to draw some water for the dog. So, because of that, she was pardoned." The sahabah (Prophet's companions) رضی اللہ عنہم asked him whether they got reward for being kind to animals. He said, "There is a reward for (showing kindness to) everything possessed of a moist liver (meaning, every living being)."[3]

COMMENTARY: There is reward for feeding, watering and being kind to every type of an animal. Only poisonous and harmful animals must be killed.

This hadith is evidence that Allah, the Exalted, may forgive anyone his grave and major sins too if He will.

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[1] Bukhari # 6012, 2320, Muslim # 12-1553, Tirmidhi # 1382, Darami # 2610.

[2] Muslim # 7-1552.

[3] Bukhari # 3321, Muslim # 144-2245. (See also Bukhari # 6009)

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CRUELTY TO ANIMALS

(١٩٠٣) وَعَنِ ابْنِ عُمَرَ وَاَبِيْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُذِّبَتْ اِمْرَاَةٌ فِيْ هِرَّةٍ اَمْسَكَتْهَا حَتّٰى مَاتَتْ مِنَ الْجُوْعِ فَلَمْ تُطْعِمْهَا وَلَا تُرْسِلُهَا فَتَاْكُلَ مِنْ خِشَاشِ الْاَرْضِ (متفق عليه)

1903. Sayyiduna Ibn Umar رضی اللہ عنہ and Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A woman was punished because she had tied a cat till it died of hunger. Neither did she feed it nor let it go that it might eat (on its own) things creeping on the earth."[1]

COMMENTARY: We thus learn that one may be punished for minor sins too. This woman had committed a minor sin.

PUTTING AWAY OBSTACLES

(١٩٠٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلٰى ظَهْرِ طَرِيْقٍ فَقَالَ لَاُنَحِّيَنَّ هٰذَا عَنْ طَرِيْقِ الْمُسْلِمِيْنَ لَا يُؤْذِيْهِمْ فَاُدْخِلَ الْجَنَّةَ (متفق عليه)

1904. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "A man came upon a branch of a tree lying on the surface of a road. He said (to himself), "I shall remove it from the path of the Muslim so that it may not put them to inconvenience. He was admitted to paradise (because of that)."

(١٩٠٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ رَاَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ فِيْ شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيْقِ كَانَتْ تُؤْذِي النَّاسَ (رواه مسلم)

1905. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, I did see a man moving about in paradise because he had cut down a tree that lay on the surface of the road causing inconvenience to the people."[2]

(١٩٠٦) وَعَنْ اَبِيْ بَرْزَةَ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ عَلِّمْنِيْ شَيْئًا اَنْتَفِعُ بِهٖ قَالَ اِعْزِلِ الْاَذٰى عَنْ طَرِيْقِ الْمُسْلِمِيْنَ وَسَنَذْكُرُ حَدِيْثَ عَدِيِّ بْنِ حَاتِمٍ اِتَّقُوا النَّارَ فِيْ بَابِ عَلَامَاتِ النُّبُوَّةِ اِنْشَاءَ اللّٰهُ تَعَالٰى۔

1906. Sayyiduna Abu Barzah رضی اللہ عنہ narrated that he requested, "O Prophet of Allah! Teach me something that might benefit me (in the hereafter)." He said, "Remove from the path of the Muslims that which causes them inconvenience."[3]
The hadith of Sayyiduna Adi ibn Hatim رضی اللہ عنہ (اتقوالنا الخ) (guard against hell) is reproduced at # 5857.

SECTION II اَلْفَصْلُ الثَّانِيْ

KINDNESS TO KINS

(١٩٠٧) عَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ جِئْتُ فَلَمَّا تَبَيَّنْتُ وَجْهَهٗ

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[1] Bukhari # 3318, Muslim # 151-2242, Ibn Majah # 4256, Darimi # 2814, Musnad Ahmad 2-507, (See 'stories from the Hadith' p 296 for other version too. Dar ul Isha'at Karachi)

[2] Muslim # 129-1914, Musnad Ahmad 3-154.

[3] Muslim # 131.1618, Ibn Majah # 3681, Musnad Ahmad 4-422.

عَرِفْتُ اَنَّ وَجْهَهٗ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ اَوَّلُ مَاقَالَ يَا اَيُّهَا النَّاسُ اَفْشُوالسَّلَامَ وَاَطْعِمُو الطَّعَامَ وَصِلُو الْاَرْحَامَ وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ (رواه الترمذی وابن ماجة والدارمی)

1907. Sayyiduna Abdullah ibn Salaam رضی اللہ عنہ **narrated that when the Prophet Muhammad** صلی اللہ علیہ وسلم **came t o Madinah, he went to him. He observed his radiant face and was convinced that it was not the face of a liar. The first thing he said was, "Spread salaam (the greeting, saying it aloud to whomsoever you meet, known or stranger), feed food (to the hungry), be kind to relatives, and offer *salah* (of the taHajj (pilgrimage)ud)(supererogatory prayer) in t he night when people are asleep. You will enter paradise in peace."[1]**

FEED THE POOR

(۱۹۰۸) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُعْبُدُوا الرَّحْمٰنَ وَاَطْعِمُوا الطَّعَامَ وَاَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ (رواه الترمذی وابن ماجة)

1908. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Worship Ar Rahman (the compassionate), feed food and spread salaam you will be admitted to paradise in peace."[2]**

SADAQAH (CHARITY) ENSURES A PEACEFUL DEATH

(۱۹۰۹) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيْتَةَ السُّوْءِ۔ (رواه الترمذی)

1909. Sayyiduna Anas رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Sadaqah (charity) cools the Lord's wrath and averts an evil death."[3]**

COMMENTARY: Allah keeps one who gives charity safe and free from trials. Also, He preserves him from a trying death-bed illness.

(۱۹۱۰) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَعْرُوْفٍ صَدَقَةٌ وَاِنَّ مِنَ الْمَعْرُوْفِ اَنْ تَلْقٰى اَخَاكَ بِوَجْهٍ طَلْقٍ وَاَنْ تُفْرِغَ مِنْ دَلْوِكَ فِيْ اِنَاءِ اَخِيْكَ (رواه احمد والترمذی)

1910. Sayyiduna Jabir رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Every piety is sadaqah (charity). It is also piety that you meet your brother with a cheerful face and that you pour water from your bucket into your brother's bucket."[4]**

(۱۹۱۱) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَبَسُّمُكَ فِيْ وَجْهِ اَخِيْكَ صَدَقَةٌ وَاَمْرُكَ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَاِرْشَادُكَ الرَّجُلَ فِيْ اَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَنَصْرُكَ

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[1] Tirmidhi # 2493, Ibn Majah # 1334, Darimi # 1460, Musnad Ahmad 5-451

[2] Tirmidhi # 1862, Ibn Majah # 3694.

[3] Tirmidhi # 664.

[4] Tirmidhi # 1977, Musnad Ahmad 3-244, Buklhari # 6021.

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الرَّجُلَ الرَّدِيَّ الْبَصَرِ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعَظْمَ عَنِ الطَّرِيْقِ لَكَ صَدَقَةٌ وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِيْ دَلْوِ أَخِيْكَ لَكَ صَدَقَةٌ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1911. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Your smile before your brother is a sadaqah (charity). Your enjoining piety and forbidding evil is a sadaqah (charity). Your guiding aright one who is lost is a sadaqah (charity) for you your leading one has poor eyesight is a sadaqah (charity) for you Your removing from the road a stone, a thorn or a bone is sadaqah (charity) for you And, your filling water from your bucket into your brother's bucket is a sadaqah (charity) for you."[1]

COMMENTARY: If the other person has no bucket at all, then giving him water will get very much more reward.

DIGGING A WELL

(۱۹۱۲) وَعَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ يَارَسُوْلَ اللّٰهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ الْمَاءُ فَحَفَرَ بِئْرًا وَقَالَ هٰذِهٖ لِأُمِّ سَعْدٍ (رواه ابوداؤد والنسائی)

1912. Sayyiduna Sa'd Ibn Ubadah رضی اللہ عنہ asked, "O Messenger of Allah, Umm Sa'd رضی اللہ عنہ has died. What kind of sadaqah (charity) will be best?" He said, "Water!" So, he had a well dug saying. "It is an behalf of Umm SA'd رضی اللہ عنہ"[2]

COMMENTARY: Whatever Allah has given is a blessing of Allah but water is an essential of life without which one cannot do. Man needs it at all times, more so in hot an humid lands. So, the Prophet Muhammad صلی اللہ علیہ وسلم said that water is the best form of sadaqah (charity). If provided through a well or any other source then it is a perpetual charity. Allah's mercy descends on him who makes it available as long as it provides water.

CLOTHING THE POOR

(۱۹۱۳) وَعَنْ أَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلٰى عُرْيٍ كَسَاهُ اللّٰهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلٰى جُوْعٍ أَطْعَمَهُ اللّٰهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقٰى مُسْلِمًا عَلٰى ظَمَاءٍ سَقَاهُ اللّٰهُ مِنَ الرَّحِيْقِ الْمَخْتُوْمِ (رواه ابوداؤد والترمذی)

1913. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a Muslim clothes another Muslim who has no clothes, then Allah will clothe him with the green garments of paradise. If a Muslim feeds another Muslim who is hungry than Allah will feed him from the fruit of paradise. And if a Muslim provides drink to another Muslim who is thirsty they Allah will give him to drink from ar-rahiqil makhtum (sealed wine)."[3]

COMMENTARY: Ar Rahiqil makhtum will be a wine in paradise. It will never turn stale. No one else but this person will get it. The seal will be of musk as the Quran says.

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[1] Tirmidhi # 1963, Musnad Ahmad # 21538.

[2] Abu Dawud # 1679, Nasai'i # 3664, Ibn Majah # 3684.

[3] Tirmidhi # 2456 (change of order of words), Abu Dawud # 1682, Musnad Ahmad 3-13.

يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ خِتَامُهٗ مِسْكٌ

{They will be given to drink of a pure wine, sealed} (82:25)

OPTIONAL CHARITY TOO

(١٩١٤) وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكَاةِ ثُمَّ تَلَا لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ ـ اَلْآيَةَ (رواه الترمذی وابن ماجة والدارمی)

1914. Sayyidah Fatimah bint Qays رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Apart from *zakah (Annual due charity)*, there are other dues on property. He recited the verse:**

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ اَلْآيَةَ

{It is not virtue that you turn your faces to the east and to the west...}[1] (entire verse 2:177)

COMMENTARY: Apart from the *fard zakah (Annual due charity)*, optional charity also fetches tremendous reward. One must not deprive the beggar and anyone who asks for a loan. Even if people ask for household utensils for some time they must not be denied. Little things like water, salt, etc must also be given if anyone requires them.

The dues in anyone's property are detailed in the full verse:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ـ

{It is not virtue that you turn your faces to the east and to the west; but true virtue is of him who believes in Allah, and the last Day, and the angels, and the Book, and the prophets, and gives his wealth, for love of him to the kindred, and to the orphans and the needy, and the wayfarer, and to the those who ask, and to set slaves free; and (or him who) establishes the *salah* and pays the *zakah (Annual due charity)*} (2:177)

Allah describes the believers as those who spend their wealth on their relative, orphans, poor, needy and so on. They offer *salah* and pay the *zakah (Annual due charity)*. Thus Allah first mentions the optional charity and then the *fard zakah (Annual due charity)*.

NOT PROPER TO DENY WATER & SALT

(١٩١٥) وَعَنْ بُهَيْسَةَ عَنْ اَبِيْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمَاءُ قَالَ يَا نَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمِلْحُ قَالَ يَا نَبِيَّ اللّٰهِ مَا الشَّيْءُ الَّذِيْ يَحِلُّ مَنْعُهٗ قَالَ اَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَّكَ (رواه ابوداؤد)

1915. Sayyidah Buhaysah رضی اللہ عنہ **narrated that from her father that he asked, "O Messenger of Allah, what is it that it is unlawful to deny?" He said, "Water." He asked again, "O prophet of Allah, what is it that it is disallowed to refuse?" He said, "Salt" He asked, "O Prophet of Allah, what is it that it is unlawful to deny?" He**

[1] Tirmidhi # 659, Ibn Majah # 1789, Darimi # 1637.

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said, That you do good is better for you."[1]

COMMENTARY: After water and salt, both of which one must not deny anyone, the third answer embraces all good and pieties. It says, "Do every good that you can. It is not proper to keep away from doing pious things oneself and to prevent others from doing them. The words (لايحل) (unlawful or disallowed) are used in the sense of (لاينبغى) (not proper).

CULTIVATING BARREN LAND

(١٩١٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحْيٰى اَرْضًا مَيْتَةً فَلَهٗ فِيْهَا اَجْرٌ وَ مَا اَكَلَتِ الْعَافِيَةُ مِنْهُ فَهُوَ لَهٗ صَدَقَةٌ (رواه النسائى والدارمى)

1916. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who revives a dead land (by cultivating it) has a reward for it and if any creature (beast or man) eats from it then it is counted as a sadaqah (charity) from him."[2]

MERIT OF LOANING SOMETHING

(١٩١٧) وَعَنِ الْبَرَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَنَحَ مِنْحَةَ لَبَنٍ اَوْوَرِقٍ اَوْهَدٰى زُقَاقًا كَانَ لَهٗ مِثْلُ عِتْقِ رَقَبَةٍ۔ (رواه الترمذى)

1917. Sayyiduna Al-Bara رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone lends a milk-yielding animal, or silver coins (meaning, some money), or directs someone (who has lost his bearings) on the correct way, then it is like setting free a slave (in terms of reward)."[3]

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم GUIDANCE

(١٩١٨) وَعَنْ اَبِىْ جُرَيٍّ جَابِرِ بْنِ سُلَيْمٍ قَالَ اَتَيْتُ الْمَدِيْنَةَ فَرَاَيْتُ رَجُلًا يَصْدُرُ النَّاسُ عَنْ رَاْيِهٖ لَا يَقُوْلُ شَيْئًا اِلَّا صَدَرُوْا عَنْهُ قُلْتُ مَنْ هٰذَا قَالُوْا هٰذَا رَسُوْلُ اللّٰهِ قَالَ قُلْتُ عَلَيْكَ السَّلَامُ يَارَسُوْلَ اللّٰهِ مَرَّتَيْنِ قَالَ لَاتَقُلْ عَلَيْكَ السَّلَامُ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ قُلْ اَلسَّلَامُ عَلَيْكَ قُلْتُ اَنْتَ رَسُوْلُ اللّٰهِ فَقَالَ اَنَا رَسُوْلُ اللّٰهِ الَّذِىْ اِنْ اَصَابَكَ ضُرٌّ فَدَعَوْتَهٗ كَشَفَهٗ عَنْكَ وَاِنْ اَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهٗ اَنْبَتَهَا لَكَ وَاِذَا كُنْتَ بِاَرْضٍ قَفْرٍ اَوْفَلَاةٍ فَضَلَّتْ رَاحِلَتُكَ فَدَعَوْتَهٗ رَدَّهَا عَلَيْكَ قُلْتُ اِعْهَدْ اِلَيَّ قَالَ لَاتَسُبَّنَّ اَحَدًا قَالَ فَمَا سَبَبْتُ بَعْدَهٗ حُرًّا وَلَا عَبْدًا وَلَا بَعِيْرًا وَلَا شَاةً قَالَ وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوْفِ وَاَنْ تُكَلِّمَ اَخَاكَ وَاَنْتَ مُنْبَسِطٌ اِلَيْهِ وَجْهُكَ اِنَّ ذَالِكَ مِنَ الْمَعْرُوْفِ وَارْفَعْ اِزَارَكَ اِلٰى نِصْفِ السَّاقِ فَاِنْ اَبَيْتَ فَاِلَى الْكَعْبَيْنِ وَاِيَّاكَ وَاِسْبَالَ الْاِزَارِ فَاِنَّهَا مِنَ الْمَخِيْلَةِ وَاِنَّ اللّٰهَ لَايُحِبُّ الْمَخِيْلَةَ وَاِنِ امْرُؤٌ شَتَمَكَ وَعَيَّرَكَ بِمَا يَعْلَمُ فِيْكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيْهِ فَاِنَّمَا وَبَالُ ذٰلِكَ عَلَيْهِ۔ رَوَاهُ اَبُوْ دَاوٗدَ وَرَوَى التِّرْمِذِىُّ مِنْهُ

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[1] Abu Dawud # 3476, Musnad Ahmad 3-480 Darimi # 2613.

[2] Abu Dawud # 3074, Tirmidhi # 1379, Darimi # 2607, Muwatta Maalik # 27 (Aqdiyah).

[3] Tirmidhi # 1957, Musnad Ahmad 4-285.

حَدِيْثَ السَّلَامِ وَفِيْ رِوَايَةٍ فَيَكُوْنَ لَكَ اَجْرُ ذَالِكَ وَوَبَالُهُ عَلَيْهِ۔

1918. Sayyiduna Abu Jurayy Jabir ibn Sulaym رضی اللہ عنہ narrated that when he came to Madinah, he saw a man whose advice was respected by the people. Whatever he said, they abided by it. He asked about him and was told that he was Allah's Messenger صلی اللہ علیہ وسلم. So he said twice, "On you be peace علیہ السلام, O Messenger of Allah!" But, he corrected him, "Do not say علیہ السلام (on you be peace), for it is the salaam to the dead. Rather, say (Arabic) (peace be on you)." He asked, "Are you Allah's Messenger ?" He said (Yes) I am the Messenger of Allah who if harm afflicts you and you call him, He will remove it from you. And, if a year of famine strikes you, and you pray to him, He will make it grow for you. And, if you are in wilderness or a desert and your riding beast is lost, and you pray to him, He shall return it to you." He (Abu Jurayy) رضی اللہ عنہ said, "Do give me some advice." He said, "Do not abuse anyone." He confirmed that after that he never abused a freeman or a slave, a camel or a sheep. He (the Prophet) صلی اللہ علیہ وسلم said, "Do not belittle any act of piety, even a cheerful face before your brother when you speak to him is an act of kindness wear your lower garment up to your shin, but if you do not like it, then keep it up to the ankles. But, beware of letting it trial, for that is a form of pride and Allah does not love pride (and arrogance). If anyone reviles you and finds fault with you for what he knows about you, do not (retaliate to) reproach him for what you know of him, because the sin of that (which he does) will be on him."

According to another version: "While the reward for that will be for you, the sin will be on him."

COMMENTARY: Sayyiduna Jabir رضی اللہ عنہ offered the salaam twice because perhaps the Prophet Muhammad صلی اللہ علیہ وسلم did not hear him the first time, or he wished to correct him. To say alayka as-salaam (on you be peace) was the custom during pre-Islamic times among the Arabs. The Prophet Muhammad صلی اللہ علیہ وسلم pointed out to this custom and did not mean that one should use these words for the dead as prayer for them or greetings.

As for never abusing anyone, the ulama (Scholars) say that it is allowed to refer as bad to one who has died as a disbeliever. However, it is better to keep one's tongue occupied in the dhikr of 'Allah, Lord of might, and never to speak ill of anyone because to occupy oneself in other than Allah will only cause loss. After all, there is no harm in not calling anyone bad. In fact, the ulama (Scholars) go so for as to say that there is no h arm in cursing the devil even.

Just as it is disallowed to let the lower garment (pyjamas or wrapper or such like) hang below the ankles, so too it is not allowed to wear a shirt or overall or coat hanging past the ankles.

The addition is in another version carried by Tirmidhi. This means that apart from Abu Dawud, Tirmidhi too has the complete hadith though its words may be interposed.

ONLY WHAT IS GIVEN IN ALLAH'S PATH REMAINS

(۱۹۱۹) وَعَنْ عَآئِشَةَ اَنَّهُمْ ذَبَحُوْا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَقِيَ مِنْهَا قَالَتْ مَابَقِيَ اِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا غَيْرُ كَتِفِهَا۔ رَوَاهُ التِّرْمِذِيُّ وَصَحَّحَهٗ۔

1919. Sayyidah Ayshah رضی اللہ عنہا narrated that they slaughtered a sheep. Allah's Messenger صلی اللہ علیہ وسلم asked, "What remains from it?" She said, "Nothing of it

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remains but its shoulder piece." He corrected her, "Rather, everything of it remains except its shoulder."[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم said, "In fact, only that remains of the sheep's flesh as has been given away to the people because that fetches reward. What is stored in the house will perish. This refers to the verse:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

{That which is with you comes to end, and that which is with Allah is lasting} (16:96)

CONCEALING FAULTS OF OTHER PEOPLE

(١٩٢٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِيْ حِفْظٍ مِنَ اللّٰهِ مَادَامَ عَلَيْهِ مِنْهُ خِرْقَةٌ (رواه احمد والترمذى)

1920. Sayyiduna Ibn Abbas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "No Muslim will clothe a Muslim a garment without being in Allah's protection as long as a shred of it remains on the man."[2]

COMMENTARY: Apart from this, the reward in the hereafter will be limitless.

SADAQAH (CHARITY) IN SECRET

(١٩٢١) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ يَرْفَعُهُ قَالَ ثَلَاثَةٌ يُحِبُّهُمُ اللّٰهُ رَجُلٌ قَامَ مِنَ اللَّيْلِ يَتْلُوْا كِتَابَ اللّٰهِ وَرَجُلٌ يَتَصَدَّقُ بِصَدَقَةٍ بِيَمِيْنِهٖ يُخْفِيْهَا أُرَاهُ قَالَ مِنْ شِمَالِهٖ وَرَجُلٌ كَانَ فِيْ سَرِيَّةٍ فَانْهَزَمَ أَصْحَابُهٗ فَاسْتَقْبَلَ الْعَدُوَّ۔ وَرَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَيْرُ مَحْفُوْظٍ أَحَدُ رُوَاتِهٖ أَبُوْ بَكْرِ بْنُ عَيَّاشٍ كَثِيْرُ الْغَلَطِ

1921. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated in a marfu form that "Allah's Messenger صلى الله عليه وسلم said, "There are three whom Allah, the majestic, the Glorious, loves;

(i) A man who stands up during the night and recites the Book of Allah.

(ii) A man who gives sadaqah (charity) with his right hand and keeps it a secret" (and the narrator assumed that he also said "from his left hand). And,

(iii) A man who is on an expedition and continues to fight the enemy even though his companions are defeated badly."[3]

Tirmidhi said that this hadith is weak. One of the sub-narrators Abu Bakr ibn Ayyash was given to make many mistakes.

COMMENTARY: The hadith teaches manners that charity should be given with the right hands. It should be given secretly so that the recipient does not feel humiliated. The aim should be to obtain Allah's pleasure without design to impress people. That would earn abundant reward.

(١٩٢٢) وَعَنْ أَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ يُحِبُّهُمُ اللّٰهُ وَثَلَاثَةٌ يُبْغِضُهُمُ اللّٰهُ فَأَمَّا الَّذِيْنَ يُحِبُّهُمُ اللّٰهُ فَرَجُلٌ أَتٰى قَوْمًا فَسَأَلَهُمْ بِاللّٰهِ وَلَمْ يَسْأَلْهُمْ لِقَرَابَةٍ بَيْنَهٗ وَبَيْنَهُمْ فَمَنَعُوْهُ فَتَخَلَّفَ رَجُلٌ

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[1] Tirmidhi # 2478, Musnad Ahmad 6-50.

[2] Tirmidhi # 2492, Musnad Ahmad.

[3] Tirmidhi # 2574, Nasai'i # 2570.

بِأَعْيَانِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللّٰهُ وَالَّذِيْ أَعْطَاهُ وَقَوْمٌ سَارُوْا لَيْلَتَهُمْ حَتّٰى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يَعْدِلُ بِهِ فَوَضَعُوْا رُؤُوْسَهُمْ فَقَامَ يَتَمَلَّقُنِيْ وَيَتْلُوْا اٰيَاتِيْ وَرَجُلٌ كَانَ فِيْ سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهُزِمُوْا فَأَقْبَلَ بِصَدْرِهٖ حَتّٰى يُقْتَلَ أَوْيُفْتَحَ لَهٗ وَالثَّلَاثَةُ الَّذِيْنَ يُبْغِضُهُمُ اللّٰهُ الشَّيْخُ الزَّانِيْ وَالْفَقِيْرُ الْمُخْتَالُ وَالْغَنِيُّ الظَّلُوْمُ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ۔

1922. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three people Allah loves and three He dislikes. As for those whom He loves, they are:

(i) A man, among a group of people to whom someone comes and requests for something in the name of Allah and not by virtue of any relationship between him and them, but they do not give him any thing - so he withdraws and meets him in private and gives him (what he had requested) unknown to anyone except Allah and he to whom he gives.

(ii) A man who travels with some people at night till they go to sleep, loving sleep over everything else, but he stands to beseech me (Allah) and recite His verses.

(iii) A man who is part of an expedition who meet their enemy who overwhelm them, but he puffs out his chest and fights them till he is slain or is given victory.

As for those whom Allah dislikes they are an old man who commits adultery, an arrogant beggar and a rich oppressor."[1]

COMMENTARY: The hadith is narrated as a saying of the Prophet Muhammad صلی اللہ علیہ وسلم, but at the words where the traveller stands in prayer, he is said 'to beseech me." This shows that it is a hadith Qudsi meaning a saying of Allah. However, the fact is that it is throughout the Prophet Muhammad's صلی اللہ علیہ وسلم saying reproducing what Allah had mentioned to him but at this particular point, the Prophet Muhammad صلی اللہ علیہ وسلم quoted Allah directly to express that man's devotion.

As for the old man who commits adultery, the word Shaykh in the Arabic could mean 'an old man' or 'a married man,' whether young or old a sin the abrogated verse.

اَلشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوْهُمَا اَلْبَتَّةَ نَكَالًا مِّنَ اللّٰهِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

(The married man and the married woman, when they commit adultery, stone them both, a chastisement prescribed by Allah is Mighty, wise.)

The arrogant beggar is also disliked by Allah, However, if he is arrogant against a person who is himself proud and haughty then he is exempted. Rather, his arrogance will be regarded as sadaqah (charity) and he will get reward equivalent to the reward of Sadaqah (charity). It is said of Bashir ibn Harith رحمہ اللہ that he asked Sasyyiduna Ali رضی اللہ عنہ in his dream, "O amir ul muminin, do proffer me some counsel." He said, "The affluent must be kind and sympathetic to the poor to earn Divine pleasure and reward. And the poor must rely on Allah and be indifferent to the rich."

These bad traits are bad if found in anyone but they are more marked in the three people named here.

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[1] Tirmidhi # 2577, Nasai'i # 2566, Musnad Ahmad 5-153.

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(١٩٢٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللّٰهُ الْاَرْضَ جَعَلَتْ تَمِيْدُ فَخَلَقَ الْجِبَالَ فَقَالَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ فَعَجِبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الْجِبَالِ قَالَ نَعَمْ اَلْحَدِيْدُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الْحَدِيْدِ قَالَ نَعَمْ اَلنَّارُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ النَّارِ قَالَ نَعَمْ الْمَاءُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الْمَاءِ قَالَ نَعَمْ الرِّيْحُ فَقَالُوْا يَارَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ اَشَدُّ مِنَ الرِّيْحِ قَالَ نَعَمْ ابْنُ اٰدَمَ تَصَدَّقَ صَدَقَةً بِيَمِيْنِهٖ يُخْفِيْهَا مِنْ شِمَالِهٖ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَذُكِرَ حَدِيْثُ مُعَاذٍ الصَّدَقَةُ تُطْفِئُ الْخَطِيْئَةَ فِيْ كِتَابِ الْاِيْمَانِ۔

1923. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah created the earth, it began to shake. So He created the mountains and commanded them to stabilize it and it achieved stability. The angels were amazed at the hardness (strength) of the mountains and asked, "O Lord, is there is Your creation anything harder than the mountains?" He said, "Yes, iron," They asked if there was anything harder than iron and He said, "It is fire." They asked, "O Lord, is there anything in your creation harder than fire? He said, "Yes, water." They asked, "O Lord, is there is Your creation anything harder than water?" He said, "It is wind," and they asked if there was in His creation anything harder than wind. He said, "Yes, He is the son of Aadam who given charity with his right hand keeping it concealed from his left hand."[1]

COMMENTARY: The concealed sadaqah (charity) of the son of Aadam علیہ السلام is t he strongest because it calls for extreme resistance to the base soul, compulsion on one's temperament and defence against t he devil. The mountains, iron, fire, water and wind do not call for such efforts, it is innate to man to publicize his generosity and to smother this nature he has to be strong. He is strong also because he gains the pleasure of Allah which is the most superior thing of all.

The hadith of Mu'adh رضی اللہ عنہ that sadaqah (charity) extinguishes sins is in the Book of Faith. (Hadith # 29 – Mu'adh ibn Jabal: رضی اللہ عنہ 'inform me... of the deed that will cause me to enter paradise... charity extinguishes sin as water extinguishes fire.)

SECTION III اَلْفَصْلُ الثَّالِثُ

PAIRS OF EVERYTHING IN CHARITY

(١٩٢٤) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يُنْفِقُ مِنْ كُلِّ مَالٍ لَهٗ زَوْجَيْنِ فِيْ سَبِيْلِ اللّٰهِ اِلَّا اِسْتَقْبَلَتْهُ حَجَبَةُ الْجَنَّةِ كُلُّهُمْ يَدْعُوْهُ اِلٰى مَا عِنْدَهٗ قُلْتُ وَكَيْفَ ذَالِكَ قَالَ اِنْ كَانَتْ اِبِلًا فَبَعِيْرَيْنِ وَاِنْ كَانَتْ بَقَرَةً فَبَقَرَتَيْنِ (رواه النسائی)

1924. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

[1] Tirmidhi # 3380, Musnad Ahmad 3-124.

"If any Musim gives away in Allah's path a pair of everything that he possesses then all the keepers of paradise will receive him and invite him to what they have." Abu Dharr رضی اللہ عنہ asked him how that would be, and he said, "If there are camels, they would be two. If there are cows, they would be two."[1]

SHADE WILL BE SADAQAH (CHARITY)

(١٩٢٥) وَعَنْ مَرْثَدِ بْنِ عَبْدِ اللّٰهِ قَالَ حَدَّثَنِيْ بَعْضُ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ صَدَقَتُهٗ (رواه احمد)

1925. Sayyiduna Marthed ibn Abdullah رحمہ اللہ reported that one of the sahabah (Prophet's companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم said to him that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "On the day of resurrection, the believer's shade will be his sadaqah (charity)."[2]

COMMENTARY: On the day of resurrection, sadaqah (charity) will be a means of deliverance and rest. Or, it will turn the man's rewards into a shade and save him from the heat.

SPEND MORE ON THE DAY OF AASHURAH

(١٩٢٦-١٩٢٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَسَّعَ عَلٰى عِيَالِهٖ فِي النَّفَقَةِ يَوْمَ عَاشُوْرَاءَ وَسَّعَ اللّٰهُ عَلَيْهِ سَائِرَ سَنَةٍ قَالَ سُفْيَانُ اِنَّا قَدْ جَرَّبْنَاهُ فَوَجَدْنَا كَذَالِكَ۔ رَوَاهُ رَزِيْنٌ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْهُ وَعَنْ اَبِيْ هُرَيْرَةَ وَاَبِيْ سَعِيْدٍ وَجَابِرٍ وَضَعَّفَهٗ۔

1926. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one spends generously on his family on the day of Aashurah, then Allah will be generous to him throughout the rest of the year." Sufyan رحمہ اللہ said that he tried it and found it to be as stated. [3]

1927. Sayyiduna Ibn Mas'ud رضی اللہ عنہ, Abu Hurayrah رضی اللہ عنہ, Abu Sa'eed and Jabir رضی اللہ عنہ also narrated (this hadith). [4]

COMMENTARY: Though bayhaqi has termed this hadith as weak, he has also confirmed that it is sound through another line of transmission.

Some people cite a hadith that collyrium or kohl should be applied to the eyes on the day of aashurah, but there is no truth about it. Similarly, there is no basis for the hadith about ten deeds on the day of aashurah.

However, it is established through sound ahadith that fasting must be observed on the day of aashurah and food must be served generously. There is nothing apart from this.

REWARD OF SADAQAH (CHARITY) IS MANIFOLD

(١٩٢٨) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ اَبُوْذَرٍّ يَا نَبِيَّ اللّٰهِ اَرَاَيْتَ الصَّدَقَةَ مَاذَا هِيَ قَالَ اَضْعَافٌ مُضَاعَفَةٌ وَعِنْدَ اللّٰهِ الْمَزِيْدُ۔ (رواه احمد)

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[1] Nasai'i # 3185, Musnad Ahmad 5-151, Darimi # 2403.

[2] Musnad Ahmad 4-147.

[3] Tabarani Kabir – in Kanz ul Eeman $ 44259.

[4] Bayhaqi in Shu'ab ul Eeman # 3795.

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1928. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Sayyiduna Abu Dharr رضی اللہ عنہ asked, "O Prophet of Allah, about this sadaqah (charity), tell me what is it in terms of reward?" He said, "Its reward is multiplied many times. And, with Allah it is much more."[1]

COMMENTARY: The number multiplies to between ten times and seven hundred times. If Allah wishes, it could be more.

وَاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَاءُ

{And Allah multiplies in manifold to whom He will} (2:261)

CHAPTER - VIII

THE SUPERIOR MOST SADAQAH (CHARITY) بَابُ اَفْضَلِ الصَّدَقَةِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE BEST SADAQAH (CHARITY)

(١٩٢٩) عَنْ اَبِيْ هُرَيْرَةَ وَحَكِيْمِ بْنِ حِزَامٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الصَّدَقَةِ مَاكَانَ عَنْ ظَهْرِ غِنًى وَابْدَأْ بِمَنْ تَعُوْلُ۔ رَوَاهُ الْبُخَارِيُّ وَرَوَاهُ مُسْلِمٌ عَنْ حَكِيْمٍ وَحْدَهٗ۔

1929. Sayyiduna Abu Hurayrah رضی اللہ عنہ and Sayyiduna Hakim ibn Hizam رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best sadaqah (charity) is that which retains (the giver's) self sufficiency. And, begin with those for whom you are responsible."[2]

COMMENTARY: Self sufficiency of the giver is retained so that he does not become poor and needy after paying the sadaqah (charity). He should continue to have enough for his family's needs and may give away the surplus in Allah's name.
The Prophet Muhammad صلی اللہ علیہ وسلم made it more clear when he said immediately after that; Begin with your wards or dependants. If anything remains then attend to strangers.

OR, CONTENT HEART: Apart from the foregoing advice that the giver must retain enough for his family, the ruling is that if anyone is satisfied at heart and spends his wealth in Allah's path relying on Him to make him self-sufficient then it is an exceptional case. There is the example of Sayyiduna Abu Bakr رضی اللہ عنہ who gave away all his wealth and property for the sake of Allah. The Prophet Muhammad صلی اللہ علیہ وسلم asked him what he had left behind for his family. He said, "Allah's!" He had placed reliance on Allah who had been giving him abundant wealth and would bestow on him again. His example is the highest degree of self reliance. The next degree follows when one cannot achieve the self reliance through such contentment. Then one must keep self sufficiency through one's property. One must not spend in Allah's path till one must not spend in Allah's path till one becomes poor himself. Something must be kept aside for one's personal needs and needs of one's family.

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[1] Musnad Ahmad 5-178.

[2] Bukhari # 1426, Muslim # 95-1034, Abu Dawud # 1676, Nasai'i # 2542, Musnad Ahmad 2-452.

SPENDING ON FAMILY

(١٩٣٠) وَعَنْ اَبِيْ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلٰى اَهْلِهٖ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهٗ صَدَقَةً۔ (متفق عليه)

1930. Sayyiduna Abu Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a Muslim spend on his family and expects reward for it (from Allah). This spending amount to a highly approved) sadaqah (charity)."[1]

(١٩٣١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دِيْنَارٌ اَنْفَقْتَهٗ فِيْ سَبِيْلِ اللّٰهِ وَدِيْنَارٌ اَنْفَقْتَهٗ فِيْ رَقَبَةٍ وَدِيْنَارٌ تَصَدَّقْتَ بِهٖ عَلٰى مِسْكِيْنٍ وَدِيْنَارٌ اَنْفَقْتَهٗ عَلٰى اَهْلِكَ اَعْظَمُهَا اَجْرًا الَّذِيْ اَنْفَقْتَهٗ عَلٰى اَهْلِكَ (رواه مسلم)

1931. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "You may spend a dinar in Allah's path, a dinar to emancipate a slave, a dinar on a poor person and a dinar on your family. The best of these in terms of reward against them in the one that you spend on your family."[2]

(١٩٣٢) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ دِيْنَارٍ يُنْفِقُهُ الرَّجُلُ دِيْنَارٌ يُنْفِقُهٗ عَلٰى عِيَالِهٖ وَدِيْنَارٌ يُنْفِقُهٗ عَلٰى دَابَّتِهٖ فِيْ سَبِيْلِ اللّٰهِ وَدِيْنَارٌ يُنْفِقُهٗ عَلٰى اَصْحَابِهٖ فِيْ سَبِيْلِ اللّٰهِ (رواه مسلم)

1932. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best dinar that a man spends is the dinar he spends on his family, the dinar he spends on his animal in Allah's path and the dinar he spends on his companions (who wage jihad) in Allah's path."[3]

(١٩٣٣) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَارَسُوْلَ اللّٰهِ اَلِيْ اَجْرٌ اَنْ اُنْفِقَ عَلٰى بَنِيْ اَبِيْ سَلَمَةَ اِنَّمَا هُمْ بَنِيَّ فَقَالَ اَنْفِقِيْ عَلَيْهِمْ فَلَكِ اَجْرُ مَا اَنْفَقْتِ عَلَيْهِمْ (متفق عليه)

1933. Sayyidah Umm Salamah رضی اللہ عنہا narrated that she asked "O Messenger of Allah is there a reward for me for spending on the sons of Abu Salamah رضی اللہ عنہ for they are only my sons?" He said, "spend on them. You will receive reward for what you spend on them."[4]

COMMENTARY: When Abu Salamah رضی اللہ عنہ died, Umm Salamah رضی اللہ عنہا married the Prophet Muhammad صلی اللہ علیہ وسلم. She asked him about her children from Abu Salamah رضی اللہ عنہ and, perhaps, Abu Salamah's رضی اللہ عنہ children for his previous marriages, her step children.

SADAQAH (CHARITY) TO ONE'S SPOUSE

(١٩٣٤) وَعَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ قَالَتْ فَرَجَعْتُ اِلٰى عَبْدِ اللّٰهِ فَقُلْتُ اِنَّكَ رَجُلٌ خَفِيْفُ ذَاتِ الْيَدِ وَاِنَّ

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[1] Bukhari # 5351, Muslim # 35-1034, Nasai'i # 2545, Darimi # 3664, Musnad Ahmad 5-273.

[2] Muslim # 39.995, Musnad Ahmad 2-476.

[3] Muslim # 38.994, Musnad Ahmad 5-277.

[4] Bukhari # 1467, Muslim # 45-1001, Musnad Ahmad 4-503.

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رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَمَرَنَا بِالصَّدَقَةِ فَأْتِهِ فَاسْأَلْهُ فَإِنْ كَانَ ذَالِكَ يُجْزِئُ عَنِّيْ وَإِلَّا صَرَفْتُهَا إِلٰى غَيْرِكُمْ قَالَتْ فَقَالَ لِيْ عَبْدُ اللّٰهِ بَلِ ائْتِيْهِ اَنْتِ قَالَتْ فَانْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الْاَنْصَارِ بِبَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجَتِيْ حَاجَتُهَا قَالَتْ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ فَقَالَتْ فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهُ ائْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبِرْهُ اَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِكَ اَتُجْزِئُ الصَّدَقَةُ عَنْهُمَا عَلٰى اَزْوَاجِهِمَا وَعَلٰى اَيْتَامٍ فِيْ حُجُوْرِهِمَا وَلَا تُخْبِرْهُ مَنْ نَحْنُ قَالَتْ فَدَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَاَلَهُ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ هُمَا قَالَ امْرَأَةٌ مِنَ الْاَنْصَارِ وَزَيْنَبُ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الزَّيَانِبِ قَالَ امْرَأَةُ عَبْدِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَهُمَا اَجْرَانِ اَجْرُ الْقَرَابَةِ وَاَجْرُ الصَّدَقَةِ۔ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ۔

1934. Sayyiduna Zaynab رضی اللہ عنہ, the wife of Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم exhorted women to give sadaqah (charity) even if it be some of their jewellery. She returned to Abdullah رضی اللہ عنہ and told him that he was a man of insufficient means and Allah's Messenger صلی اللہ علیہ وسلم had instructed them to give sadaqah (charity). So, he should go and ask him if she could give it to him in which case she would give it to him or else she would give to another person. But, he advised her to go herself. She went only to find a woman of the Ansar at the door of Allah's Messenger صلی اللہ علیہ وسلم having come with the same question as she. Since they hesitated to ask Allah's Messenger صلی اللہ علیہ وسلم directly, they requested Sayyiduna Bilal رضی اللہ عنہ to go to Allah's Messenger صلی اللہ علیہ وسلم and ask him if they could give sadaqah (charity) to their husbands and to orphans who are dependant on them, but he was not to disclose to him their identity. Accordingly, Sayyiduna Bilal رضی اللہ عنہ went in and asked him. Allah's Messenger صلی اللہ علیہ وسلم asked, "Who are the woman?" He said that there was the Ansar woman and Zaynab. He asked, "which Zaynab?" He said, "The wife of Abdullah." Allah's Messenger صلی اللہ علیہ وسلم said, "They will earn two rewards. A reward for kinship and another for sadaqah (charity) will be theirs."

COMMENTARY: Allah had given the Prophet Muhammad صلی اللہ علیہ وسلم such an awe-inspiring personality that people hesitated to put to him questions suddenly. Moreover, they respected him very much.

Sayyiduna Bilal رضی اللہ عنہ had no option but to disclose the woman's identities when the Prophet Muhammad صلی اللہ علیہ وسلم asked him about them (otherwise he would not have named them).

THE RULING: The ulama (Scholars) agree t hat a husband must not give his *zakah (Annual due charity)* to his wife. But, when it is the other way about, Imam Abu Hanifah رحمہ اللہ ruled that a woman should not give her *zakah (Annual due charity)* to her husband because often both are co-sharers in the (husband's) income by custom. (Hence, if she will give *zakah (Annual due charity)* to her husband, she too will benefit from that property which is

forbidden). However, Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله ruled that as a man is permitted to give *zakah (Annual due charity)* to his wife, so too, a wife may give her *zakah (Annual due charity)* to her husband. (This is their opinion on *zakah (Annual due charity)* of spouse to one another).

Because of this difference of opinion, we might assume that Imam Abu Hanifah رحمه الله considered the sadaqah (charity) in the hadith to apply to the optional sadaqah (charity) while his two companions held that it could apply to both optional as well as *fard* sadaqah (charity).

SADAQAH (CHARITY) TO RELATIVES

(١٩٣٥) وَعَنْ مَيْمُوْنَةَ بِنْتِ الْحَارِثِ اَنَّهَا اَعْتَقَتْ وَلِيْدَةً فِيْ زَمَانِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَالِكَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَوْ اَعْطَيْتِهَا اَخْوَالَكِ كَانَ اَعْظَمَ لِاَجْرِكِ (متفق عليه)

1935. Sayyidah Maymunah bint al Harith رضى الله عنه narrated that she set free a female slave during the times of Allah's Messenger صلى الله عليه وسلم. She mentioned that to him and he said, "Had you given her to your maternal uncles, that would have earned you more reward."[1]

BS CONSIDERATE TO NEIGHBOUR

(١٩٣٦) وَعَنْ عَآئِشَةَ قَالَتْ يَارَسُوْلَ اللّٰهِ اِنَّ لِيْ جَارَيْنِ فَاِلٰى اَيِّهِمَا اُهْدِيْ قَالَ اِلٰى اَقْرَبِهِمَا مِنْكِ بَابًا۔ (رواه البخارى)

1936. Sayyidah Ayshah رضى الله عنها asked Allah's Messenger صلى الله عليه وسلم that she had two neighbours. To which of them she should send her gifts? He said, "To the one nearer to your door."[2]

COMMENTARY: It does not mean that the other neighbour should be ignored. Rather, preference should be given to the nearest neighbour.

(١٩٣٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا طَبَخْتَ مَرَقَةً فَاَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيْرَانَكَ (رواه مسلم)

1937. Sayyiduna Abu Dharr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you prepare gravy, put in more water and think of your neighbours."[3]

SECTION II اَلْفَصْلُ الثَّانِيْ

SADAQAH (CHARITY) OF THE POOR

(١٩٣٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الصَّدَقَةِ اَفْضَلُ؟ قَالَ جُهْدُ الْمُقِلِّ وَابْدَأْ بِمَنْ تَعُوْلُ۔ (رواه ابوداؤد)

1938. Sayyiduna Abu Hurayrah رضى الله عنه narrated that he asked, "Which sadaqah (charity) is the best?" He said, 'The effort of one with little property. Begin to give with those who are under your responsibility."[4]

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[1] Bukhari # 2592, Muslim # 44.999, Abu Dawud # 1689.

[2] (2): Bukhari # 2595, Musnad Ahmad # 6-175.

[3] Muslim # 142-2625, Darimi # 2079.

[4] Abu Dawud # 1677.

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COMMENTARY: The first hadith of this chapter (# 1929) describes the best sadaqah (charity) as the one that leaves self sufficiency. If that is what refers to the heart that is content then the two hadith are reconciled. If not, then that hadith is about one who is not perfect in relying on Allah. While this person relys on Allah perfectly.

TO RELATIVES

(١٩٣٩) وَعَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصَّدَقَةُ عَلَى الْمِسْكِيْنِ صَدَقَةٌ وَهِيَ عَلٰى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ(رواه احمد والترمذى والنسائى وابن ماجة والدارمى)

1939. Sayyiduna Salman [1] ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Sadaqah (charity) given to the needy is one Sadaqah (charity), but given to a relative, it is two deeds: a sadaqah (charity) and joining ties of kinship."[2]

(١٩٤٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِنْدِيْ دِيْنَارٌ قَالَ اَنْفِقْهُ عَلٰى نَفْسِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى وَلَدِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى اَهْلِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى خَادِمِكَ قَالَ عِنْدِيْ اٰخَرُ قَالَ اَنْتَ اَعْلَمُ(رواه ابوداؤد والنسائى)

1940. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and said,, "I have a dinar." He said, "Spend it on yourself" He said, "I have another. "He said, "Spend it on your children." He disclosed that he had one more and he said, "Spend it on your wife." He again disclosed another and was told to spend it on his servant when he said that he had one more. The Prophet Muhammad صلى الله عليه وسلم said, "You should know better where to spend it."[3] (Find out the deserving.)

SOME OF THE BEST & THE WORST OF PEOPLE

(١٩٤١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُخْبِرُكُمْ بِخَيْرِ النَّاسِ رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ اَلَا اُخْبِرُكُمْ بِالَّذِيْ يَتْلُوْهُ رَجُلٌ مُعْتَزِلٌ فِيْ غُنَيْمَةٍ لَهٗ يُؤَدِّيْ حَقَّ اللّٰهِ فِيْهَا اَلَا اُخْبِرُكُمْ بِشَرِّ النَّاسِ رَجُلٌ يُسْئَلُ بِاللّٰهِ وَلَا يُعْطِيْ بِهٖ(رواه الترمذى والنسائى والدارمى)

1941. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Shall I not inform you of the best of all people? He is the man who holds his horse's rein in Allah's path (in the battlefield to fight the infidels). Shall I not inform you of one who follows him? He is the man who secludes himself with a few goats that he owns and pays the right of Allah on them (retiring to a desert and subsisting on the goats and paying the *zakah (Annual due charity)* on them when due). Shall I not inform you of the worst of all people? He is a man who is asked for something in Allah's name but he does not pay anything at all."[4]

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[1] The name is Salman in all the book of hadith. Mazahir Haq has Sulayman and the Mishkat's English translation of Rabson also his Sulayman.

[2] Tirmidhi # 658, Nasai'i # 2582, Ibn Majah # 1844, Musnad Ahmad 4-214, Darimi # 1680.

[3] Abu Dawud # 1691, Nasai'i # 2535.

[4] Tirmidhi # 1652, Nasai'i # 2569, Darimi # 2395, Muwatta Maalik # 4 (Jihad).

(١٩٤٢) وَعَنْ أُمِّ بُجَيْدٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَقٍ۔ رَوَاهُ مَالِكٌ وَالنَّسَائِيُّ وَرَوَى التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ مَعْنَاهُ۔

1942. Sayyidah Umm Bujayd رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Turn away the beggar (with something) even with a burnt hoof only."[1]**

COMMENTARY: Do not let the beggar go empty handed but give him something even the least and the most insignificant thing you can give.

KIND TREATMENT

(١٩٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَعَاذَ مِنْكُمْ بِاللّٰهِ فَاَعِيْذُوْهُ وَمَنْ سَأَلَ بِاللّٰهِ فَاَعْطُوْهُ وَمَنْ دَعَاكُمْ فَاَجِيْبُوْهُ وَمَنْ مَنَعَ اِلَيْكُمْ مَعْرُوْفًا فَكَافِئُوْهُ فَاِنْ لَّمْ تَجِدُوْا مَا تُكَافِئُوْهُ فَادْعُوْا لَهٗ حَتّٰى تَرَوْا اَنْ قَدْ كَافَأْتُمُوْهُ۔ (رواه احمد وابوداؤد والنسائی)

1943. Sayyiduna Ibn Umar رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "If anyone asks you for protection in Allah's name, let him have it. If anyone begs in Allah's name, give him something. If any one invites you, accept it. If any one shows you a favour (in words or deeds), return the kind gesture but if you do not find anything to reciprocate the gesture then pray for him till you are convinced that you have recompensed him fully."[2]**

COMMENTARY: If any one seeks protection from you in the name of Allah, then you must respect Allah's name and give him protection. The words could also mean that he seeks refuge in Allah when he is in distress. You should not turn away from him, but try to deliver him from his distress.

According to another hadith, if anyone reciprocates to someone's favour with (جزاک اللہ خیرا) (May Allah reward you with what is better) then he has returned the favour with more. He concedes that he himself cannot reciprocate fairly, so he hands over his case to Allah who alone can give the reward. It is equivalent to making supplication very often.

THE PRACTICE OF SAYYIDAH AYSHAH رضی اللہ عنہا **:** When a beggar prayed for her, she first prayed for him and then gave him something. When asked about it, she said, "If I do not pry for him then his and my right will be at par. So, I pray for him and then give him the sadaqah (charity) and earn reward for it."

DO NOT ASK IN ALLAH'S NAME

(١٩٤٤) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُسْئَلُ بِوَجْهِ اللّٰهِ اِلَّا الْجَنَّةُ (رواه ابوداؤد)

1944. Sayyiduna Jabir رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Do not ask for anything for Allah's sake, except paradise."[3]**

COMMENTARY: Allah's name is great. It is proper that the little things of the world must be sought in His name. Of course, one may pray to Him by virtue of his name for paradise.

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[1] Nasai # 2565, Muwatta Maalik 8 (Sifaat unttabi) (Tirmidhi # 665, Abu Dawud # 1667) Musnad Ahmad 6-435.

[2] Musnad Ahmad 2-68, Abu Dwud # 1672, Nasai'i # 2567.

[3] Abu Dawud # 1671.

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SECTION III اَلْفَصْلُ الثَّالِثُ

ABU TAHA'S رضی اللہ عنہ GENEROSITY

(١٩٤٥) عَنْ اَنَسٍ قَالَ كَانَ اَبُوْ طَلْحَةَ اَكْثَرَ الْاَنْصَارِ بِالْمَدِيْنَةِ مَالًا مِنْ نَخْلٍ وَكَانَ اَحَبُّ اَمْوَالِهٖ اِلَيْهِ بَيْرُحَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَّاءٍ فِيْهَا طَيِّبٍ قَالَ اَنَسٌ فَلَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۔ قَامَ اَبُوْ طَلْحَةَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ وَاِنَّ اَحَبَّ مَالِيْ اِلَيَّ بَيْرُحَاءَ وَاِنَّهَا صَدَقَةٌ لِلّٰهِ تَعَالٰى اَرْجُوْ بِرَّهَا وَذُخْرَهَا عِنْدَ اللّٰهِ فَضَعْهَا يَا رَسُوْلَ اللّٰهِ حَيْثُ اَرَاكَ اللّٰهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَخٍ بَخٍ ذَالِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ مَاقُلْتَ وَاِنِّيْ اَرٰى اَنْ تَجْعَلَهَا فِي الْاَقْرَبِيْنَ فَقَالَ اَبُوْ طَلْحَةَ اَفْعَلُ يَارَسُوْلَ اللّٰهِ فَقَسَمَهَا اَبُوْ طَلْحَةَ فِيْ اَقَارِبِهٖ وَبَنِيْ عَمِّهٖ (متفق علیہ)

1945. Sayyiduna Anas رضی اللہ عنہ narrated that (Sayyiduna) Abu Talhah رضی اللہ عنہ was a very rich Ansar of Madinah possession very many palm trees. He loved most Bayraha (his garden) that was opposite the mosque (Masjid Nabawi). Allah's Messenger صلی اللہ علیہ وسلم also visited it often and drank its sweet water (and certainly lawful food). When this verse (3:92) was revealed:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

{You cannot attain virtue unless you expend of that which you love} Abu Tahah رضی اللہ عنہ met the Prophet Muhammad صلی اللہ علیہ وسلم and said, "O Messenger of Allah, Allah says {you cannot attain virtue unless you expend of that which you love} and Bayraha is my property that I cherish most. So, I give it as sadaqah (charity) for Allah's sake, hoping for a reward from Him for the pious deed, and that it would be a treasure for me in the hereafter. So, O Messenger of Allah put it to any use that Allah desires of you." He said, 'excellent! Excellent! That is a profitable property. Indeed, I have heard whatever you have said But, I suggest that you should apportion it among your nearest relatives." Abu Tahah رضی اللہ عنہ said, "I do that O Messenger of Allah." And, he divided it among his relatives and his paternal cousins.

SATIATING HUNGRY STOMACH .

(١٩٤٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّدَقَةِ اَنْ تُشْبِعَ كَبِدًا جَائِعًا۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

1946. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best sadaqah (charity) is to satisfy the hungry stomach of any living creature."[1]

COMMENTARY: The hungry stomach (in Arabic's liver) could be at any living being; Muslim or infidel, or an animal. It is an excellent sadaqah (charity) to satiate the hungry being, but not poisonous animals that must be killed.

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[1] Bayhaqi in Shu'ab ul Eeman # 1946.

CHAPTER - IX

SADAQAH (CHARITY) GIVEN BY A WOMAN FROM HER HUSBAND'S PROPERTY

بَابُ صَدَقَةِ الْمَرْأَةِ مِنْ مَّالِ الزَّوْجِ

The honourable compiler of the Mishkat sometimes does not give the chapter heading but simply writes 'chapter' and continues the narration. In t his case, too, there is no heading. However, some copies of Mishkat have the heading that we have reproduced here.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

A WOMAN MAY SPEND FROM HER HUSBAND'S PROPERTY

(١٩٤٧) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا اَجْرُهَا بِمَا اَنْفَقَتْ وَلِزَوْجِهَا اَجْرُهُ بِمَا كَسَبَ وَلِلْخَازِنِ مِثْلُ ذَالِكَ لَا يَنْقُصُ بَعْضُهُمْ اَجْرَ بَعْضٍ شَيْئًا۔ (متفق علیه)

1947. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When a woman gives some of the food in her house as sadaqah (charity) without being wasteful, the gets her reward for that which she has given, her husband gets his reward for what he has earned, and the keeper of the Kitchen gets a like reward. But, the reward at one does not dimish that of another.[1]

COMMENTARY: This applies to his wife to spend as sadaqah (charity) from his property, whether explicit or an implicit permission.

It is said that the people of al Hijaz and permitted their wives and store keepers to serve guests lavishly and to give to the poor and needy generously. Hence, the Prophet Muhammad صلی اللہ علیہ وسلم exhorts his ummah to keep that practice alive.

(١٩٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا اَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ اَمْرِهِ فَلَهَا نِصْفُ اَجْرِهِ۔ (متفق علیه)

1948. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a woman spends from the earning of her husband (as sadaqah (charity)) without his permission, then she gets half his reward."[2]

COMMENTARY: Though she may not have his permission, yet she must be knowing that he would not object and the among involved would be infinitesimal.

REWARD FOR SERVANT

(١٩٤٩) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْخَازِنُ الْمُسْلِمُ الْاَمِيْنُ الَّذِيْ يُعْطِيْ مَا اُمِرَ بِهٖ كَامِلًا مُوَفَّرًا طَيِّبَةً بِهٖ نَفْسُهٗ فَيَدْفَعُهٗ اِلَى الَّذِيْ اُمِرَ لَهٗ بِهٖ اَحَدُ الْمُتَصَدِّقِيْنَ (متفق علیه)

1949. Sayyiduna Abu Musa Al-Ash'ari narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The faithful, honest Muslim servant who gives what he is instructed to give

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[1] Bukhari # 1437, Muslim # 79-1023, Musnad Ahmad 6-44.

[2] Bukhari # 5360, Muslim # 84-1026, Abu Dawud # 1687.

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(as sadaqah (charity)) completely and in full with a cheerful mind and hands it over to the one to whom he is instructed to give, is one of the two who give the sadaqah (charity)."[1]

COMMENTARY: The servant who give sadaqah (charity) from his master's wealth is bound by four conditions.

(i) His master's command to do that.
(ii) Give sadaqah (charity) without deducting anything from the amount sanctioned.
(iii) Give it willingly because sometimes servants are averse to giving.
(iv) Most give to the poor man named by the master and to none else.

CONSIGNING REWARD TO THE DEED

(١٩٥٠) وَعَنْ عَائِشَةَ قَالَتْ إِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمِّي أُفْتُلِتَتْ نَفْسُهَا وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ (متفق عليه)

1950. Sayyidah Ayshah رضی اللہ عنہا narrated that a man said to the Prophet Muhammad صلی اللہ علیہ وسلم that his mother had died suddenly. He thought that is she could have spoken (before her death). She would have given some sadaqah (charity). So would she receive reward if he gave sadaqah (charity) on her behalf. The Prophet Muhammad صلی اللہ علیہ وسلم said, "Yes."[2]

COMMENTARY: This hadith is evidence that reward may be consigned to the dead for sadaqah (charity), supplication, istighfar, etc. However, there is a difference of opinion concerning body or physical worship, but even for this the majority opinion is that reward for such worship may also be consigned. Examples of t his are the *salah*, fasting, recitation of the Quran etc.

A righteous shaykh, Abdus Salaam, رحمہ اللہ was see in a dream. He said that in life he used to reject that reward for physical worship may be consigned, but had learnt there that reward for recitation of the Quran is consigned to the dead.

SECTION II اَلْفَصْلُ الثَّانِيْ

WIFE NEEDS HUSBAND'S PERMISSION

(١٩٥١) عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِيْ خُطْبَتِهِ عَامَ حَجَّةِ الْوِدَاعِ لَا تُنْفِقُ امْرَأَةٌ شَيْئًا مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا قِيْلَ يَا رَسُوْلَ اللّٰهِ وَلَا الطَّعَامَ قَالَ ذَالِكَ أَفْضَلُ أَمْوَالِنَا (رواه الترمذی)

1951. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say while delivering the sermon in the year of the farewell pilgrimage, "A woman must not spend anything from the house of her husband without his permission." Some asked, "O Messenger of Allah, not even food?" He said, "That is the most previous of our properties."[3]

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[1] Bukhari # 1438, Muslim # 79-1023, Abu Dawud # 1683, Nasai'i # 2539.

[2] Bukhari # 1388, Muslim # 51-1004, Ibn Majah # 2717.

[3] Tirmidhi # 670, Ibn Majah # 2295, Abu Dawud # 3565.

COMMENTARY: This hadith may seem to differ from the previous ahadith but if the commentaries are kept in mind their meanings will become clear.

(١٩٥٢) وَعَنْ سَعْدٍ قَالَ لَمَّا بَايَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ النِّسَاءَ قَامَتِ امْرَأَةٌ جَلِيْلَةٌ كَأَنَّهَا مِنْ نِسَاءِ مُضَرَ فَقَالَتْ يَا نَبِيَّ اللّٰهِ إِنَّا كَلٌّ عَلٰى اٰبَائِنَا وَاَبْنَائِنَا وَاَزْوَاجِنَا فَمَا يَحِلُّ لَنَا مِنْ اَمْوَالِهِمْ قَالَ الرَّطْبُ تَأْكُلْنَهُ وَتُهْدِيْنَهُ۔ (رواه ابوداؤد)

1952. Sayyiduna Sa'd رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم took the pledge of allegiance from the women, a woman, who was either very tall or of a high rank, perhaps among the women of Mudar, stood up and submitted. "O Prophet of Allah. We are under the responsibility of our parents, our sons and our husband. So, what of their properties is lawful for us?" He said, "Eat the fresh food and give as present."[1]

COMMENTARY: Fresh food is that which is perishable with a short shelf life, like cooked food, milk etc.

SECTION III اَلْفَصْلُ الثَّالِثُ

WITHOUT MASTER'S PERMISSION

(١٩٥٣) عَنْ عُمَيْرٍ مَوْلَى اَبِي اللَّحْمِ قَالَ اَمَرَنِيْ مَوْلَايَ اَنْ اُقَدِّدَ لَحْمًا فَجَاءَنِيْ مِسْكِيْنٌ فَاَطْعَمْتُهُ مِنْهُ فَعَلِمَ بِذَالِكَ مَوْلَايَ فَضَرَبَنِيْ فَاَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَالِكَ لَهُ فَدَعَاهُ فَقَالَ لِمَ ضَرَبْتَهُ قَالَ يُعْطِيْ طَعَامِيْ بِغَيْرِ اَنْ اٰمُرَهُ فَقَالَ الْاَجْرُ بَيْنَكُمَا وَفِيْ رِوَايَةٍ قَالَ كُنْتُ مَمْلُوْكًا فَسَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَصَدَّقُ مِنْ مَالِ مَوَالِيَّ بِشَيْءٍ قَالَ نَعَمْ وَالْاَجْرُ بَيْنَكُمَا نِصْفَانِ (رواه مسلم)

1953. Sayyiduna Umayr رضی اللہ عنہ the freedman of Sayyiduna Abu al-Lahm رضی اللہ عنہ narrated that his master had commanded him to cut some meat in strips and to spread it in the sun to dry. Later, a poor man came to him and he gave him some of the meat to eat. His master learnt of it and beat him, so he met Allah's Messenger صلی اللہ علیہ وسلم and complained to him. He called him and asked why he had beaten him. He said, "He gives away from my food without my permission." The Prophet Muhammad صلی اللہ علیہ وسلم said, "The reward is shared between you (if you give him instructions to give sadaqah (charity), or show pleasure at his giving sadaqah (charity))."

According to another version, the words are:

Sayyiduna Umayr رضی اللہ عنہ narrated that he was the slave (of a man). He asked Allah's Messenger صلی اللہ علیہ وسلم if he could give sadaqah (charity) from the property of his master (something of little value and which is normally given away without prior permission). He said, "Yes and the reward will be shared between you both equally."[2]

COMMENTARY: Allahmah Teebi رحمہ اللہ explained that the Prophet Muhammad صلی اللہ علیہ وسلم did not mean to condone Sayyiduna Umayr's رضی اللہ عنہ spending without permission. Rather,

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[1] Abu Dawud # 1686.

[2] Muslim # 82-1025.

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he did not like that Sayyiduna Abu al-Lahm رضی اللہ عنہ should have beaten him. Actually, it was to Abu al-Lahm's advantage that the sadaqah (charity) was given, so he should have pardoned him. As for umayr رضی اللہ عنہ, he should have got his master's permission.

CHAPTER - X

HE WHO DOES NOT TAKE BACK THE SADAQAH (CHARITY)

بَابُ مَنْ لَا يَعُوْدُ فِي الصَّدَقَةِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

DISALLOWED TO TAKE BACK OR RE-PURCHASE SADAQAH (CHARITY)

(١٩٥٤) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ حَمَلْتُ عَلٰى فَرَسٍ فِيْ سَبِيْلِ اللّٰهِ فَاَضَاعَهُ الَّذِيْ كَانَ عِنْدَهُ فَاَرَدْتُّ اَنْ اَشْتَرِيَهُ وَظَنَنْتُ اَنَّهُ يَبِيْعُهُ بِرُخْصٍ فَسَاَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا تَشْتَرِهِ وَلَا تَعُدْ فِيْ صَدَقَتِكَ وَاِنْ اَعْطَاكَهُ بِدِرْهَمٍ فَاِنَّ الْعَائِدَ فِيْ صَدَقَتِهٖ كَالْكَلْبِ يَعُوْدُ فِيْ قَيْئِهٖ وَفِيْ رِوَايَةٍ لَا تَعُدْ فِيْ صَدَقَتِكَ فَاِنَّ الْعَائِدَ فِيْ صَدَقَتِهٖ كَالْعَائِدِ فِيْ قَيْئِهٖ (متفق علیہ)

1954. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that he donated a horse to be ridden in Allah's path, but he who had it wasted it (by not tending it well). So, he thought of buying it back, hoping that he would sell it at cheap price. He asked the Prophet Muhammad صلی اللہ علیہ وسلم about it, but he advised him not to buy it and not to take back what he had given as sadaqah (charity) even if he asked for a dirham for it. He said, "Anyone who takes back what he has given as sadaqah (charity) is like a dog that returns to its vomit."

According to another version (he said): "Do not ask for what you have given as sadaqah (charity) to be returned (to you), for, he who does not is like him who takes back what he has vomited."[1]

COMMENTARY: Ibn Maalik رحمہ اللہ said that it is either forbidden to purchase that one has given as sadaqah (charity), or, as most scholars say, it is *makruh tanzihi (detested for purigation)*. The Prophet Muhammad's صلی اللہ علیہ وسلم words imply that it is nahi tanzihi (an interdiction nearer lawful than forbidden).

AN EXCEPTION

(١٩٥٥) وَعَنْ بُرَيْدَةَ قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ اَتَتْهُ امْرَاَةٌ فَقَالَتْ يَارَسُوْلَ اللّٰهِ اِنِّيْ تَصَدَّقْتُ عَلٰى اُمِّيْ بِجَارِيَةٍ وَاِنَّهَا مَاتَتْ قَالَ وَجَبَ اَجْرُكِ وَرَدَّهَا عَلَيْكِ الْمِيْرَاثُ قَالَتْ يَارَسُوْلَ اللّٰهِ اِنَّهُ كَانَ عَلَيْهَا صَوْمُ شَهْرٍ اَفَاَصُوْمُ عَنْهَا قَالَ صُوْمِيْ عَنْهَا قَالَتْ اِنَّهَا لَمْ تَحُجَّ قَطُّ اَفَاَحُجُّ عَنْهَا قَالَ نَعَمْ حُجِّيْ عَنْهَا (رواہ مسلم)

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[1] Bukhari # 1490, Muslim # 7-1622, Abu Dawud # 7539, Nasai'i # 3690, Ibn Majah # 2384, Musnad Ahmad 2-27.

1955. Sayyiduna Buraydah رضى الله عنه narrated that while he was sitting with the Prophet Muhammad صلى الله عليه وسلم (one day), a woman came to him. She said, "O Messenger of Allah, I had given a slave girl as sadaqah (charity) to my mother who has died since." He said, "You are assure of your reward and inheritance returns her to you." She asked, "O Messenger of Allah, a month's fasting was due from her, so may I fast on her behalf? He said, "Do fast on her behalf." She asked, "She had not performed Hajj (pilgrimage) at all. May I perform Hajj (pilgrimage) for her?" He said, "Yes, do perform Hajj (pilgrimage) on her behalf."[1]

COMMENTARY: The prohibition to take back the sadaqah (charity) does not cover the case in this hadith because this is not done at the giver's will. It is returned through inheritance which is allowed absolutely.

As for fasting on behalf of her mother, the Prophet Muhammad صلى الله عليه وسلم did not mean that she may actually fast. Rather, she could compensate for the fasting by giving the necessary fidyah. No one is allowed to fast for anyone else who has died. Rather, the heirs should pay the fidyah.

This question will be discussed threadbare, insha Allah, under the heading 'Redeeming fasts.' However, the principle is that worship is of many kinds:

(i) Concerned with property, like *zakah (Annual due charity).*

(ii) Physical or bodily concerned with one's personal exertion, like *salah,*

(iii) Combination of (i) and (ii) like Hajj (pilgrimage).

As for the first kind, one is allowed to assign one's duty to another whether by choice or out of compulsion. The reason is that its objective is to support the poor and needy. Even an assignee can discharge this duty on behalf of the assigner.

As for the physical worship, one is not allowed to designate it to any one else under any circumstances. The reason is that this kind of worship requires personal exertion and effort which another cannot discharge for him.

As for the third kind which is a combination of the first two, it is permitted to assign the duty to another when compelled by circumstances or forced by need, but it is disallowed as long as one is able and enjoy choice. However, as for as an optional Hajj (pilgrimage) is concerned, it is allowed even when one is able and can exercise option, because the sphere of the optional is very wide.

As for the Prophet Muhammad's صلى الله عليه وسلم permission to the woman to perform Hajj (pilgrimage) on behalf of her dead mother, this applies to Hajj (pilgrimage) whether that was binding on her or not, whether she has left instructions for that or not. Hence, the heir is allowed to get someone to perform Hajj (pilgrimage) on behalf of the testator, or do it himself. If he performs the Hajj (pilgrimage) himself, then he is not required to have the testator's permission but if he designates someone else then he must have the permission. Allah knows best!

This chapter does not have Section I and II

Praise belongs to Allah, the Book of *zakah (Annual due charity)* is completed. Now, Kitab us *sawm* (or Book of fasting) follows.

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[1] Muslim # 157-1149, Abu Dawud # 3309.

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BOOK - VII

AS SAWM كتاب الصوم

FASTING

CHAPTER - I

AS-SAWM (الصوم): The dictionary meaning of *sawm* and Siyam (fasting) is *imsak* (امساک) which is to stop completely' In the terminology of Shari'ah (divine law), these words stand for:

'To cease from down to sunset, with a resolve to fast, from eating, drinking, sexual intercourse and entering anything into the portion of the body that is called its interior, being, at the same time, a Muslim and free from menses and lochia.'

WHEN PRESCRIBED: Fasting in Ramadan was prescribed first eighteen months after hijrah (emigration to Madinah) in the month of *Sha'ban*, ten days after the change of qiblah. Some people say that fasting was not prescribed prior to that, but others hold that even prior to that fasting was prescribed but for a few days and withdrawn when the fasts of Ramadan were prescribed. Some people say that the fast of Aashura, tenth of Muharrum was *fard (compulsory)* and some others says that the fasts of the ayyam beed (13th, 14th, 15th of lunar months) were *fard (compulsory)*.

In the beginning, some of the commands for fasting in Ramadan were very strict, like it was allowed to eat and drink after sunset as long as one did not sleep, but if any one slept than he was not permitted to eat or drink anything at all, even if he went to sleep without having any food or drink (after fasting). Also, one was not allowed to have sexual intercourse at all at any time whatever. When these commands proved too harsh and many incidents took place, they were abrogated and no more did any strictness remain.

SIGNIFICANCE & MERIT: Of the five basic essentials (or, pillars) of Islam, fasting is the third. It is emphasized very much. If anyone rejects fasting as a prescribed duty then he is a disbeliever. If he neglects it then he is a sinner to a high degree. It is stated in Durr ul Mukhtar under the chapter on what voids fasting:

وَلَوْ اَكَلَ عَمَدًا اَشْهُرَةً بِلَاعُذْرٍ يُقْتَلُ

"If anyone eats during the month (of Ramadan) without reason and in public then he should be killed."

The merit of fasting can be gauged from the fact that some ulama (Scholars) have given it preference and more excellence over the glorious worship that *salah* is. However, a majority of the scholars say that *salah* is superior over every other deed, even fasting. Apart from *salah*, therefore, no other deed is at par with fasting.

BENEFITS OF FASTING: The greatest benefit of any deed and any kind of worship is to gain Allah's pleasure, and that His mercy should embrace the doer in both the worlds. In this sense the benefit of fasting will be great. There are also myriad other benefits of fasting. We mention some of them:

(i) Fasting ensures calmness and peace of heart. It curbs the influence of the evil soul. The limbs particularly those that have a direct link with piety and evil

become sluggish so hat one is less inclined to commit sin. It is as the saying: 'when the soul is hungry, all the limbs are satiated.' They are not motivated to do what they do otherwise. 'When the soul is satiated, all the limbs are hungry and driven to do their work.' For instance, when someone is hungry, his eye will not be interested in looking at anything but when the belly is full, the eye will be active and look at everything lawful and unlawful. The same thing may be said of the other limbs.

(ii) Fasting preserves the heart from ill-will and bad feeling which result from the unnecessary occupation of the eye, tongue and other limbs, like over speaking of the tongue and so on. One who fasts curbs exaggerated occupation of the limbs, like excessive speech, etc. when the heart is clean, it inclines to good work and seeks higher degrees.

(iii) Fasting encourages one to be kind to the poor. A hungry person realizes the plight of the poor.

(iv) A fasting person experiences the condition of the poor and the needy. He goes through their hardship. So, his rank rises high in the sight of Allah. It is said of a saintly man Bishr Haafi. Someone visited him in winter and found him shivering though he had ample warm clothing around. He did not wear them. When asked, he said, "My brother, there are very many poor people and I cannot arrange clothing for all of them. So, I do what I can do and endure the hardship of winter and emulate them."

We observe the same motivating sentiments in the lives of the awliya who are known to have prayed at every morsal while having their meals:

اَللّٰهُمَّ لَاتُؤَاخِذْنِيْ بِحَقِّ الْجَائِعِيْنَ

(O Allah, do not question me concerning the rights of the hungry people).

It is reported about Sayyiduna Yusuf عليه السلام that when drought (and fumine) took the entire country in its stride, he did not eat to a full stomach though he had a vast stock of provision lest he forget the plight of the hungry and that he might maintain a resemblance to the hungry and famine strike masses.

SECTION I اَلْفَصْلُ الْاَوَّلُ

DEVIL ARE LOCKED IN RAMADAN

(١٩٥٦) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَادَخَلَ رَمَضَانُ فُتِحَتْ اَبْوَابُ السَّمَاءِ وَفِيْ رِوَايَةٍ فُتِحَتْ اَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ اَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِيْنُ وَفِيْ رِوَايَةٍ فُتِحَتْ اَبْوَابُ الرَّحْمَةِ (متفق عليه)

1956. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "with the advent of Ramadan, the gates of heaven are opened." According to another version: "The gates of paradise are opened. And the gates of hell are closed, and the devils are fettered. According to another version; "The gates to mercy are opened."[1]

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[1] Bukhari # 1899, Muslim # 2-1079, Darimi # 1775, Muwatta Malik # 59 (Siyam).

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COMMENTARY: 'The gats of heaven will be opened' to mean that Allah's mercy will descend lavishly and deeds of the creatures will be taken up without any hindrance, and all prayers will be granted.

As for the gates of paradise being opened this means that the creatures will be inclined to perform deeds that lead them to paradise.

And 'the gates of hell will be closed' implies that those who fast will be enabled to keep away from deeds that take to hell. They abstain from grave sins while their minor sins are forgiven.

The devils are put in chains and their ability to incite mankind is taken away; some authorities say that this means that the devils refrain from tempting people who, an their part, do not succumb to their promptings. Fasting curbs man's beastly tendencies and promotes his mental abilities that lead to piety. This is why fewer sins are committed in Ramadan and more people engage in worship.

EXCLUSIVE GATE

(١٩٥٧) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْجَنَّةِ ثَمَانِيَةُ اَبْوَابٍ مِنْهَا بَابٌ يُسَمَّى الرَّيَّانُ لَا يَدْخُلُهُ اِلَّا الصَّائِمُوْنَ (متفق عليه)

1957. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "there are eight gates of paradise. There is one of these called ar-Rayyan None but who fast till enter through it."[1]

(١٩٥٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ اِيْمَانًا وَاحْتِسَابًا غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ رَمَضَانَ اِيْمَانًا وَاحْتِسَابًا غُفِرَلَهُ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ اِيْمَانًا وَاحْتِسَابًا غُفِرَلَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ (متفق عليه)

1958. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who fasts during Ramadan with faith (in Shari'ah (divine law) and the obligatory nature of Ramadan) seeking reward (without ostentation or fear of anyone but sincerely for Allah's sake) will earn forgiveness of his past sins. He who stands during Ramadan with faith and hope for reward will earn forgiveness of his past sins. He who stands (for prayer and worship) on the layltul qadr (night of power, realizing its importance and excellence) with faith and hope for reward will earn forgiveness of his past sins."[2]

COMMENTARY: The standing in the nights of Ramadan is for the *salah* of tarawih, to recite the Quran and to remember Allah, and so on. If he is in Makkah then he should perform the tawaf and umrah also.

Nawawi رحمہ اللہ said that good deeds that expiate sins apply only to minor sins and they soften the major sins. If a fortunate person has not committed sins, then his rank is raised in paradise.

REWARD FOR FASTING

(١٩٥٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى

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[1] Bukhari # 3257, Muslim # 166.1152, Ibn Majah # 1640.

[2] Bukhari # 1901, Muslim # 175-760, Tirmidhi # 683, Ibn Majah # 1641, Darimi # 1774, Musnad Ahmad 2-32.

سَبْعِ مِائَةِ ضِعْفٍ قَالَ اللّٰهُ تَعَالٰى اِلَّا الصَّوْمَ فَاِنَّهٗ لِيْ وَاَنَا اَجْزِيْ بِهٖ يَدَعُ شَهْوَتَهٗ وَطَعَامَهٗ مِنْ اَجْلِيْ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهٖ وَ فَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهٖ وَلَخُلُوْفُ فَمِ الصَّائِمِ اَطْيَبُ عِنْدَ اللّٰهِ مِنْ رِيْحِ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ وَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلَايَرْفُثْ وَلَا يَصْخَبْ فَاِنْ سَابَّهٗ اَحَدٌ اَوْ قَاتَلَهٗ فَلْيَقُلْ اِنِّيْ اِمْرُءٌ صَائِمٌ (متفق عليه)

1959. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The reward of every pious deed of the son of Aadam علیہ السلام is multiplied, a pious deed receiving a reward from ten times of seven hundred times. And Allah says, 'But not fasting because it is observed for My sake only so I alone will give a reward for it. He (who fasts) abandons his desires and his food for my sake.' For him who fasts are two happy moments; happiness at his iftar (breaking of fast) and happiness when he will meet his lord. The odour of the mouth of one two fasts is dearer to Allah than the fragrance of musk And, fasting is a shield. When it is the day of fasting of anyone of you let him not be vulgar of speech and let him not shout. If any one abuses him or contends with him, let him say, 'I am fasting."[1]

COMMENTARY: The least reward one piety fetches is like ten pieties. Depending on the doer's sincerity and truth, the reward continues to multiply. The highest is like seven hundred deeds, but sometimes it is more, like in Makkah it may be up to one hundred thousand pieties for every one pious deed.

The reward for fasting, however, is unlimited, as Allah says. He alone knows what reward He will give for it.

Fasting is the only worship that is unobserved by other people. He who fasts knows whether he really is fasting or not and no one else can know it besides Allah who sees everything. There is no possibility of fasting to demonstrate to other people. Contrary to other forms of worship. Fasting has no form of its own.

Moreover, fasting is strenuous and taxes the body. One has to be patient and to compel oneself. This is not so in other forms of worship.

AMAZING & WORRYING: Fasting was observed during the jahiliyah too only for Allah. They associated none with him. However, now it is not merely for Allah any more. People fast for some saintly men on their name and for them. May Allah preserve us all from straying and error. May he make us subservient only to Him. Aameen!

SECTION II اَلْفَصْلُ الثَّانِيْ

MERIT & BLESSINGS OF RAMADAN

(١٩٦٠-١٩٦١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ اَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِيْنُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ اَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ اَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِيْ مُنَادٍ يَا بَاغِيَ الْخَيْرِ اَقْبِلْ وَيَا بَاغِيَ الشَّرِّ اَقْصِرْ وَلِلّٰهِ عُتَقَاءُ مِنَ النَّارِ وَذَالِكَ

[1] Bukhari 1904, Muslim # 164-1151, Tirmidhi # 714, Nasai'i # 2215, Ibn Majah # 1638, Darimi # 1770, Musnad Ahmad 2/266.

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كُلَّ لَيْلَةٍ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ عَنْ رَجُلٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

1960. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the first night of Ramadan, the devils and the defiant jinns are shackled, the gates of hell are shut, not one of them being opened, and the gates of paradise are opened, not one of them being locked. An announcer proclaims. "O seeker of good, step forward and O hankerer after evil desist, because Allah frees from Fire (many who are consigned to it. You, too, could be one of those). This (proclamation) is made every night (of Ramadan)."[1]

1961. (Also) from an unknown man (as above).[2]

COMMENTARY: When the devils are put in shackles, they cannot tempt the people who fast. However, there are some wretched ones who are incorrigible. It is their innate nature to sin and be disobedient, and they continue in their ways.

Those who need, earn reward, Even a simple good deed conveys them to high stations. The evildoers are called upon to desist and repent. This is an opportune moment to pray and seek forgiveness.

SECTION III اَلْفَصْلُ الثَّالِثُ

(١٩٦٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللّٰهُ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيْهِ اَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيْهِ اَبْوَابُ الْجَحِيْمِ وَتُغَلُّ فِيْهِ مَرَدَةُ الشَّيَاطِيْنِ لِلّٰهِ فِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ۔ (رواه احمد والنسائی)

1962. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The blessed month of Ramadan is upon you Allah has prescribed for you its fasts. The gates of heaven are opened in it and the gates of hell are shut in it. The defiant devils are fettered in it. There is in it a night of Allah that is better than one thousand months. If any one is deprived of its good then he is indeed dispossessed of every thing."[3]

COMMENTARY: Mulla Ali Qari رضی اللہ عنہ said that only those devils are chained in Ramadan who are defiant. Thus, one reason for those who continue to commit sin is that the unchained devils make mischief by tempting the wretched people of whom the commentary on the previous hadith (# 1960/1) speaks. However, this contention of Mulla Ali Qari is debatable in the light of the first hadith (# 1956) of this chapter which says that (all) devils are fettered in Ramadan.

Mawlana Shah Muhammad Ishaq Dahlawi رحمہ اللہ said that the defiant devils are chained and it concerns specific people while the putting of all devils in shackles pertains to other specific people. The defiant devils are prevented from tempting the grave sinners, so they fall into minor sins now and then. As for the devils, on the whole, they are prevented from tempting the righteous people. They abstain from grave sins but if they happen to commit a sin, they make haste to repent.

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[1] Tirmidhi # 682, Nasai'i # 2094, Ibn Majah # 1642, Musnad Ahmad # 4-311 (Bukhari # 1898, Muslim # 1079).

[2] Musnad Ahmad 4-312.

[3] Nasai'i # 2106, Musnad Ahmad 2-230.

There is yet another explanation. Apart from the devils, man commits some sins on the instigation of his own soul. Hence, while people are safe from the promptings of the devils, they continue to succumb to the desires of their own souls, even in Ramadan.
As for the laylatul qadr, the least one could do is offer the *salah* of isha and of fajr with the congregation. If he does that, he will get some portion of the blessings of this night.
To be dispossessed of everything actually implics 'to be deprived of perfect reward.'

FAST WILL INTERCEDE

(١٩٦٣) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ اَىْ رَبِّ اِنِّى مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِىْ فِيْهِ وَيَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِىْ فِيْهِ فَيُشَفَّعَانِ رَوَاهُ الْبَيْهَقِىُّ فِىْ شُعَبِ الْاِيْمَانِ۔

1963. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Fasting and the Quran will intercede for the slave (of Allah). Fasting will say. 'O my Lord, I kept him away from his food and his desires by day, so accept my intercession for him.' The Quran will say. 'I kept him away from sleep in the night. Do accept my intercession for him.' Their intercession shall be accepted."**

BEING DEPRIVED OF LAYLATUL QADR

(١٩٦٤) وَعَنْ اَنَسِ بْنِ مَالِكٍ قَالَ دَخَلَ رَمَضَانُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذَا الشَّهْرَ قَدْ حَضَرَكُمْ وَفِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ مَنْ حُرِمَهَا فَقَدْ حُرِمَ الْخَيْرَ كُلَّهٗ وَلَا يُحْرَمُ خَيْرَهَا اِلَّا كُلُّ مَحْرُوْمٍ (رواه ابن ماجة)

1964. Sayyiduna Anas ibn Maalik رضی اللہ عنہ **narrated that when Ramadan began, Allah's Messenger** صلی اللہ علیہ وسلم **said "Surely, this month has come to you. There is in it a night better than one thousand months. He who is denied it is denied all good. However, it is only the wretched, unfortunate who are denied it."**[1]

COMMENTARY: The hadith emphasizes that full advantage must be taken of the mouth of Ramadan by worshipping Allah day and night.

MONTH OF BLESSINGS

(١٩٦٥) وَعَنْ سَلْمَانَ الْفَارِسِىِّ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ اٰخِرِ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ يَا اَيُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ جَعَلَ اللّٰهُ صِيَامَهٗ فَرِيْضَةً وَقِيَامَ لَيْلِهٖ تَطَوُّعًا مَنْ تَقَرَّبَ فِيْهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ اَدّٰى فَرِيْضَةً فِيْمَا سِوَاهُ وَمَنْ اَدّٰى فَرِيْضَةً فِيْهِ كَانَ كَمَنْ اَدّٰى سَبْعِيْنَ فَرِيْضَةً فِيْمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمُوَاسَاةِ وَشَهْرٌ يُزَادُ فِيْهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَّرَ فِيْهِ صَائِمًا كَانَ لَهٗ مَغْفِرَةً لِذُنُوْبِهٖ وَعِتْقَ رَقَبَتِهٖ مِنَ النَّارِ وَكَانَ لَهٗ

[1] Ibn Majah # 1644.

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مِثْلُ اَجْرِهٖ مِنْ غَيْرِ اَنْ يَنْتَقِصَ مِنْ اَجْرِهٖ شَيْءٌ قُلْنَا يَارَسُوْلَ اللّٰهِ لَيْسَ كُلُّنَا نَجِدُ مَانُفَطِّرُ بِهِ الصَّائِمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِي اللّٰهُ هٰذَا الثَّوَابَ مَنْ فَطَّرَ صَائِمًا عَلٰى مَذْقَةِ لَبَنٍ اَوْ تَمْرَةٍ اَوْشَرْبَةٍ مِنْ مَّاءٍ وَمَنْ اَشْبَعَ صَائِمًا سَقَاهُ اللّٰهُ مِنْ حَوْضِيْ شَرْبَةً لَايَظْمَأُ حَتّٰى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ اَوَّلُهٗ رَحْمَةٌ وَاَوْسَطُهٗ مَغْفِرَةٌ اٰخِرُهٗ عِتْقٌ مِنَ النَّارِ وَمَنْ خَفَّفَ عَنْ مَمْلُوْكِهٖ فِيْهِ غَفَرَ اللّٰهُ لَهٗ وَاَعْتَقَهٗ مِنَ النَّارِ۔

1965. Sayyiduna Salman Farisi رضی اللہ عنہ narrated that on the last day of *Sha'ban*, Allah's Messenger صلی اللہ علیہ وسلم delivered to them a sermon in which he said, "A great month is coming to you, O people. It is a blessed month. It has a night that is better than one thousand months. Allah has prescribed thousand months. Allah has prescribed fasting during the month as *fard (compulsory)*, and worship in its nights as an optional worship. If anyone engages in worship (in a supererogatory effort) during the month with some deeds to draw near Allah, then it will be equivalent to the discharge by him of the *fard (compulsory)* acts in any other month. If anyone discharges an obligatory act (*fard (compulsory)*) in this month then he will be though one who has performed seventy *fard (compulsory)* in any other month. It is the month of patience and the reward of patience is paradise (for, he abstains from food and drink and passionate desires). It is a month of sympathy and compassion (so attend to the poor and needy). It is the month in which the provision of a (rich or poor) believer is increased. If someone gives (from his lawful earnings) iftar to one who is fasting in this month, then this deed will get him forgiveness of his sins and put him away from hell and he will get a reward like the reward of the one who is fasting without his reward being decreased in any way." They (the sahabah) رضی اللہ عنہ said, "O Messenger of Allah, all of us cannot find something to serve as iftar to the fasting one." He said, "Allah grants this reward to him who gives iftar to one who fasts with some dilate milk or a date or some water to break his fast. If anyone feed the fasting one to the point of satiation, then Allah will give him to drink from my pond (kawthar) such that he will not feel thirst (after that) till he enters paradise. And, the month of Ramadan is one whose beginning is mercy. Who middle is forgiveness and whose conclusion is deliverance from hell (for believers only). If during this month, anyone makes light the burden of his slave, then Allah will forgive him and deliver him from hell.'[1]

COMMENTARY: Optional worship in the nights of Ramadan include the tarawih etc. If anyone does not engage in them then he deprives himself of reward and is liable to punishment. This does not mean that the *salah* of tarawih is optional or supererogatory, for it is *sunnah (Practice of Prophet صلی اللہ علیہ وسلم)* muwakadah. According to a hadith in Abu Dawud when the moon of Ramadan was sighted, Prophet Muhammad صلی اللہ علیہ وسلم commanded (Sayyiduna) Bilal رضی اللہ عنہ to announce that the tarawih should be offered and fasting be observed.

After drinking the water of al-Kawthar, one would not feel thirsty till he enter paradise. Then, of course, no thirst will be experienced in paradise at all. It is as Allah says(20:118):

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[1] Bayhaqi Sha'ab ul Eeman # 1-3608.

إِنَّكَ لَا تَظْمَأُ فِيهَا

{You shall not thirst therein}

That mean the man will never feel thirsty.

CAPTIVE RELEASED

(١٩٦٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ شَهْرُ رَمَضَانَ اَطْلَقَ كُلَّ اَسِيْرٍ وَاَعْطٰى كُلَّ سَائِلٍ۔

1966. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that with the advent of the month of Ramadan, Allah messenger صلی اللہ علیہ وسلم set free every captive (or prisoner), and gave (something) to every beggar.[1]

COMMENTARY: The prisoners could have been imprisoned for violation of Allah's rights or for rights of fellow men. The Prophet Muhammad صلی اللہ علیہ وسلم got the permission of the concerned men to released the latter kind. Or, he only released these prisoners who were taken for violation of his own rights. Generous he was always, and in Ramadan, his generosity knew no bounds.

PARADISE ADORNED

(١٩٦٧) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ الْجَنَّةَ تُزَخْرَفُ لِرَمَضَانَ مِنْ رَأْسِ الْحَوْلِ اِلٰى حَوْلٍ قَابِلٍ قَالَ فَاِذَا كَانَ اَوَّلُ يَوْمٍ مِنْ رَمَضَانَ هَبَّتْ رِيْحٌ تَحْتَ الْعَرْشِ مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُوْرِ الْعِيْنِ فَيَقُلْنَ يَارَبِّ اجْعَلْ لَنَا مِنْ عِبَادِكَ اَزْوَاجًا تَقَرُّ بِهِمْ اَعْيُنُنَا وَتَقَرُّ اَعْيُنُهُمْ بِنَا۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

1967. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said "Surely paradise is adorned for Ramadan from the beginning of the year till the year that follows. When it is the first day of Ramadan, a wind blows under the throne from the leaves of paradise on the large eyed maidens. They say 'O Lord! Cause for us husbands from among your servants t hat we should be happy with them and they should be happy with us."[2]

COMMENTARY: The beginning of the year could mean Muharram the first month of the year, or Shawwal the month following Ramadan. In short, its blessing last all through the year.

The Prophet Muhammad صلی اللہ علیہ وسلم said elsewhere that against each day that a man fasts, he is given a large eyed maidan in paradise in huge canopies of pearl. This is as Allah's words

حُوْرٌ مَّقْصُوْرَاتٌ فِي الْخِيَامِ

{Houris will guarded in pavilions} (155:72)

PARDONED ON THE LAST NIGHT

(١٩٦٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ يُغْفَرُ لِاُمَّتِهٖ فِيْ اٰخِرِ لَيْلَةٍ فِيْ رَمَضَانَ قِيْلَ

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[1] Bayhaqi # 3629.

[2] Bayhaqi Shu'ab ul Eeman # 3653.

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يَارَسُوْلَ اللّٰهِ اَهِيَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَلٰكِنَّ الْعَامِلَ اِنَّمَا يُوَفّٰى اَجْرَهُ اِذَا قَضٰى عَمَلَهُ (رواه احمد)

1968. Sayyiduna Abu Hurayrah narrated that the Prophet Muhammad صلى الله عليه وسلم said that the members of his ummah are forgiven on the last night of Ramadan. Someone asked him if that was the laylatul qadr. He said, "No Rather, the worker is paid his remuneration in full when he finishes the work (assigned to him)."[1]

COMMENTARY: The pardon will follow obedience to Allah's command to fast and this great obligation is discharged. The initial words are not the Prophet Muhammad's صلى الله عليه وسلم own but Sayyiduna Abu Hurayrah رضى الله عنه has quoted him in indirect speech.

CHAPTER - II

SIGHTING THE NEW MOON بَابُ رُؤْيَةِ الْهِلَالِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

BEGIN& END FASTING WITH THE NEW MOON

(١٩٦٩) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَصُوْمُوْا حَتّٰى تَرَوُا الْهِلَالَ وَلَا تُفْطِرُوْا حَتّٰى تَرَوْهُ فَاِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوْا لَهُ وَفِيْ رِوَايَةٍ قَالَ الشَّهْرُ تِسْعٌ وَّعِشْرُوْنَ لَيْلَةً فَلَا تَصُوْمُوْا حَتّٰى تَرَوْهُ فَاِنْ غُمَّ عَلَيْكُمْ فَاَكْمِلُوا الْعِدَّةَ ثَلَاثِيْنَ (متفق عليه)

1969. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not begin to fast (for Ramadan on the 30th *Sha'ban*) unless you see the new moon and do not end fasting till you see it (for the eed). If the sky is cloudy over you (or invisible for some reason) then make a surmise whether it should appear." According to another version: "The month is of thirty days. So do not began to fast till you see it. If the sky is cloudy over you. Complete the number thirty (of the month before beginning to fast or to end fasting)."[2]

COMMENTARY: If the new moon is not sighted or no testimony is receiged for it on the twenty ninth then do not begin or end fasting.

A month can be a twenty-nine nights, so efforts should be made to see the new moon on this night. The ulama (Scholars) say that it is *wajib Kifayah* (adequate obligation) on the people to try to see the new moon for Ramadan on the 29th of *Sha'ban*.

(١٩٧٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صُوْمُوْا لِرُؤْيَتِهِ وَاَفْطِرُوْا لِرُؤْيَتِهِ فَاِنْ غُمَّ عَلَيْكُمْ فَاَكْمِلُوْا عِدَّةَ شَعْبَانَ ثَلَاثِيْنَ (متفق عليه)

1970. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Begin to fast when you see it (the new moon) and cease to fast when you see it, but if the whether is cloudy then complete the number of *Sha'ban* as thirty days, (And make Ramadan in the same way.)"[3]

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[1] Musnad Ahmad 2-292.

[2] Bukhari # 1906, Muslim # 3-1080, Abu Dawud # 2320. Tirmidhi # 684, Nasai'i # 2121, Ibn Manh1654, Darimi # 1684, Muwattta Maalik # 2 (Siyam)

[3] Bukhari # 1909, Muslim # 18-1081, Nasai'i # 2124, Darimi # 1685, Musnad Ahmad 5-42.

DO NOT PREDICT APPEARANCE O F MOON THROUGH ASTRONOMY

(١٩٧١) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا اُمَّةٌ اُمِّيَّةٌ لَانَكْتُبُ وَلَا نَحْسِبُ الشَّهْرَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا وَعَقَدَ الْاِبْهَامَ فِي الثَّالِثَةِ ثُمَّ قَالَ الشَّهْرُ هٰكَذا وَهٰكَذَا وَهٰكَذَا يَعْنِيْ تَمَامَ الثَّلَاثِيْنَ يَعْنِيْ مَرَّةً تِسْعًا وَّعِشْرِيْنَ وَمَرَّةً ثَلَاثِيْنَ (متفق عليه)

1971. Sayyiduna Ibn Umar رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "We (the Arabs) are an unlettered ummah and can neither write nor count. The month is this much and this much (closing his first twice and opening them). And the third time (he closed his fists and opened nine fingers and) he kept the thumb tucked in then he said, "The month is this much, this much and this much." (meaning thirty days not tucking in the thumb at all). He meant that the month is twenty nine days sometimes and thirty days sometimes.[1]**

COMMENTARY: The hadith means to say that it is not for us to follow the calculations of astronomy. Also, such computation is not reliable. We only go by the actual sighting of the moon. If it is confirmed according to the rules of Shari'ah (divine law), fasting should begin or end.

MONTH OF RAMADAN & DHUL HIJJAH

(١٩٧٢) وَعَنْ اَبِيْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَهْرَا عِيْدٍ لَايُنْقَصَانِ رَمَضَانُ وَذُوالْحِجَّةِ (متفق عليه)

1972. Sayyiduna Abu Bakrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Both the months of eed, Ramadan and Dhul Hijjah, are never faulty."[2]**

COMMENTARY: Even if a month is of twenty nine days, it is not faulty in the sense that it will bring a lesser reward or attract incomplete command (in relation to months of thirty days)

DO NOT FAST BEFORE RAMADAN BY A COUPLE OF DAYS

(١٩٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَتَقَدَّمَنَّ اَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ اَوْيَوْمَيْنِ اِلَّا اَنْ يَكُوْنَ رَجُلٌ كَانَ يَصُوْمُ صَوْمًا فَلْيَصُمْ ذَالِكَ الْيَوْمَ (متفق عليه)

1973. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "NO one of you must fast just before Ramadan by a day or two. But, if he is accustomed to fast (on that day) then he may fast on that day."[3]**

COMMENTARY: If anyone is used to fast on a certain day and that day happens to coincide with 29th or 30th *Sha'ban*, then he is not precluded from fasting on this date.

The prohibition to fast a day or two ahead of Ramadan is to avoid combining the optional with the obligatory and assuming a resemblance to the people of the Book who were accustomed to optional fasting before the prescribed fasting. This prohibition is actually *makruh (detested)* according to Mazhar. رحمہ اللہ

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[1] Bukhari # 1913, Muslim # 15-1080, Abu Dawud # 2319, Nasai'i # 2141, Musnad Ahmad 2-122.

[2] Bukhari # 1912, Muslim # 31-1089, Abu Dawud # 3323, Tirmidhi # 692, Ibn Majah # 1659, Musnad Ahmad 5-38.

[3] Bukhari # 1914, Musilm # 21-1082, Abu Dawud # 2335, Tirmidhi # 685, Nasai'i # 2130, Ibn Majah # 1650, Darimi # 1689, Musnad Ahmad 2-521.

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SECTION II اَلْفَصْلُ الثَّانِيْ

PROHIBITION TO FAST DURING LAST HALF OF *SHA'BAN*

(١٩٧٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا انْتَصَفَ شَعْبَانُ فَلَاتَصُوْمُوْا۔ (رواه ابوداؤد والترمذی وابن ماجة والدارمی)

1974. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "when half of the month of *Sha'ban* is over, cease to fast."[1]

COMMENTARY: No fast apart from the redeeming fast or any other *wajib (obligatory)* fast must be kept during the last half of Shaban. This prohibition is of the kind nahi tanzihi and its objective is to facilitate the ummh who may otherwise find weakness in Ramadan. Those people who are strong are not disallowed to fast during these days. Similarly it is *mustahab (desirable)* not to fast on the day of Arafah to preserve energy for other forms of worship.

REMEMBER DAYS OF SHABAN

(١٩٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحْصُوْا هِلَالَ شَعْبَانَ لِرَمَضَانَ (رواه الترمذی)

1975. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Count the (day of) the month of *Sha'ban* from the new moon for Ramadan."[2]

THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم FASTED IN *SHA'BAN*

(١٩٧٦) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ مَارَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ اِلَّا شَعْبَانَ وَرَمَضَانَ۔ (رواه ابوداؤد والترمذی والنسائی وابن ماجة)

1976. Sayyidah Umm Salamah رضی اللہ عنہا narrated that she had not seen the Prophet Muhammad صلی اللہ علیہ وسلم fast two months consecutively except *Sha'ban* and Ramadan.[3]

COMMENTARY: This hadith will be explained in the chapter VII about voluntary fast against hadith # 2036, etc, insha Allah.

FASTING WHEN IN DOUBT

(١٩٧٧) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ الَّذِيْ يُشَكُّ فِيْهِ فَقَدْ عَصٰى اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه ابوداؤد والترمذی والنسائی وابن ماجة والدارمی)

1977. Sayyiduna Ammar ibn Yasir said, that if any one fasts on the day of which he is unsure (whether it is 1st Ramadan or not) then he has disobeyed Abu Al-Qasim صلی اللہ علیہ وسلم.[4]

COMMENTARY: The Yawm ash-shak (the day on which it is doubtful) is after the thirtieth night of *Sha'ban* on completing twenty nine days. The moon is not sighted but there is a

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[1] Abu Dawud # 22327, Tirmidhi # 738, Ibn Majah # 651, Darimi # 1240.

[2] Tirmidhi # 687.

[3] Abu Dawud # 2336, Tirmidhi # 231, Nasai'i # 2175, Ibm Majah # 1648.

[4] Tirmidhi # 686, Abu Dawud # 2334, Nasai'i # 2188, Ibn Majah # 1645, Darimi # 1682, Also: Bukhari chapter 11 (Bade of Fasting) heading prior to hadith # 1906.

testimony from the person that is rejected, or from two sinners and that is not accepted. So, the day following will be 30th *Sha'ban* a day called Yaum ush shak, because it is unsure whether the day belongs to *Sha'ban* or is the 1st Ramadan. The night preceding had a cloudy whether if the sky had been clear and the moon had not been sight then the 30th *Sha'ban* would not have been a yawum ush shak (the day on which it is doubtful)

The hadith says that it is *makruh (unbecoming)* to fast for Ramadan or any *wajib (obligatory)* on the yaum ush shak. There is, however, scope to keep an optional fast. For instance, if anyone has been fasting from the first of *Sha'ban*, he may fast on this day too Or if this day coincides with the day on which a person is accustomed to fast, then it is better for him to fast on it. It is also better for one who is used to fast on the last three days of *Sha'ban*. In all other cases, besides these, the distinguished (learned) may fast on this day forming an intention to observe an optional fast but he masses should not take any food to drink till middy (or noon) and wait for any acceptable testimony of the sighting of the moon. If none is forthcoming then they partake of food and drink: This was the practice of Sayyiduna Ibn Umar رضی اللہ عنہ and other sahabah رضی اللہ عنہ.

As for the intention formed on the day (when it is uncertain whether Ramadan has begun or not), the person who is not accustomed to fast on this day (and he is among the distinguished).should say; 'I form an intention to observe an optional fast,' but he should not contemplate to regard it as a fast of Ramadan if the moon should be sighted. This kind of an intention is *makruh (unbecoming);* 'If it is Ramadan then this fast will be considered to be of Ramadan otherwise it will be an optional or a *wajib (obligatory)* (specifying the kind of) fast. However, if anyone forms such an intention and it is established that Ramadan has begun, his fast will be regarded as of Ramadan.

As against this, if anyone forms an intention while fasting; 'If today, it is Ramadan then this is my fast but if this day is not Ramadan then this is not my fast.' Then he will not have fast then he will not have fasted neither an optional fast nor a fast of Ramadan even if it is established that the month of Ramadan had begun.

TESTIMONY OF NEW MOON

(١٩٧٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ اَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي رَأَيْتُ الْهِلَالَ يَعْنِيْ هِلَالَ رَمَضَانَ فَقَالَ اَتَشْهَدُ اَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ قَالَ نَعَمْ قَالَ اَتَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ اَذِّنْ فِي النَّاسِ اَنْ يَصُوْمُوْا غَدًا (رواه ابوداؤد والترمذی والنسائی وابن ماجة والدارمی)

1978. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a villager came to the Prophet Muhammad صلی اللہ علیہ وسلم and testified that he had seen the new moon, meaning the new moon of Ramadan. So, he asked him, "Do you testify that there is no God but Allah?" He said, "Yes!" He asked again, "Do you testify that Muhammad is Allah's Messenger?" He said, Yes!" He said, "O Bilal, announce to the people that they should fast tomorrow.[1]

COMMENTARY: This hadith is evidence that if a person is a known sinner and immodest then his testimony about sighting the moon of Ramadan will not be reliable and will be unacceptable. Also, it is not a pre-requisite to use the word 'testimony' when bearing

[1] Abu Dawud # 2340, Tirmidhi # 691, Nasai'i # 2113, Ibn Majah # 1652, Darimi # 1692, 2-9, Musnad Ahmad.

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witness to the sighting of the moon.
Moreover, the testimony of only one person is acceptable for the sighting of the moon of Ramadan. The hanafis follow this procedure. However, this applies when the weather is cloudy.
If the sky is overcast on the night following 29th Ramadan, the testimony for the new moon for eed will be acceptable only from two men, or one man and two women who are just and free, and it will be binding to use the word 'testimony'. Besides, the conditions of testimony change according to the situation and when the sky is clear then a group of people will have to bear witness.

(١٩٧٩) وَعَنِ ابْنِ عُمَرَ قَالَ تَرَاءَى النَّاسُ الْهِلَالَ فَأَخْبَرْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ رَأَيْتُهُ فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ (رواه ابوداؤد والنسائی)

1979. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the people were assembled to observed the new moon. He informed Allah's Messenger صلی اللہ علیہ وسلم that he had seen it, so he fasted and instructed the people to fast.[1]

SECTION III — اَلْفَصْلُ الثَّالِثُ

PROPHET MUHAMMAD صلی اللہ علیہ وسلم COUNTED THE DAYS OF SHABAN CAREFULLY

(١٩٨٠) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَحَفَّظُ مِنْ شَعْبَانَ مَالَا يَتَحَفَّظُ مِنْ غَيْرِهِ ثُمَّ يَصُوْمُ لِرُؤْيَةِ رَمَضَانَ فَإِنْ غُمَّ عَلَيْهِ عَدَّ ثَلَاثِيْنَ يَوْمًا ثُمَّ صَامَ (رواه ابوداؤد)

1980. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to count the days of *Sha'ban* very carefully, such as he did not do for other months. Then on sighting the new moon of Ramadan, he fasted, if the sky was overcast (and the moon was not seen). He counted thirty days and fasted. [2]

COMMENTARY: It was the Prophet Muhammad's صلی اللہ علیہ وسلم practice that he was very careful in *Sha'ban* whose days he counted meticulously to avoid any confusion about the moon of Ramadan. He was not as attentive to days of any other month because the other months had not any duty associated with them except the month of Hajj (pilgrimage) but that is singular in that all people are not affected by it and it is not *fard (compulsory)* every year.

FASTING AFTER SEEING THE MOON

(١٩٨١) وَعَنْ أَبِي الْبَخْتَرِيِّ قَالَ خَرَجْنَا لِلْعُمْرَةِ فَلَمَّا نَزَلْنَا بِبَطْنِ نَخْلَةَ تَرَاءَيْنَا الْهِلَالَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلَاثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَلَقِيْنَا ابْنَ عَبَّاسٍ فَقُلْنَا إِنَّا رَأَيْنَا الْهِلَالَ فَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ ثَلَاثٍ وَقَالَ بَعْضُ الْقَوْمِ هُوَ ابْنُ لَيْلَتَيْنِ فَقَالَ أَيَّ لَيْلَةٍ رَأَيْتُمُوْهُ قُلْنَا لَيْلَةَ كَذَا وَكَذَا فَقَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُدَّهُ لِلرُّؤْيَةِ فَهُوَ لَيْلَةُ رَأَيْتُمُوْهُ وَفِيْ رِوَايَةٍ عَنْهُ قَالَ أَهَلَّنَا رَمَضَانَ وَنَحْنُ

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[1] Abu Dawud # 2342, Darimi # 1691.
[2] Abu Dawud # 2325, Musnad Ahmad 6-149.

بِذَاتِ عِرْقٍ فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ فَقَالَ ابْنُ عَبَّاسٍ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَعَالٰى قَدْ أَمَدَّهُ لِرُؤْيَتِهِ فَإِنْ أُغْمِيَ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ۔ (رواه مسلم)

1981. Sayyiduna Abdul Bukhari رحمه الله said that they set out to perform the umrah (from Kufah) and stopped at Makhlah. There, they assembled to see the new moon. Some of them said that it was three nights old and some said that it was two nights old. When they met (Sayyiduna) Ibn Abbas رضى الله عنه they told him what the people thought. He asked, "When had you seen the new moon?" They told him that they had seen it on such and such a night. He said, "Allah's Messenger صلى الله عليه وسلم determined Ramadan according to the time it was sight you saw it."

According to another version: They saw the new moon of Ramadan when they were at Dahat Irq (near Nakhah) They sent a man to Sayyiduna Ibn Abbas رضى الله عنه to ask him how old the moon was (because they had differed among themselves about it). He said that Allah's Messenger صلى الله عليه وسلم had said, "Allah, the Exalted, has extended the limit of *Sha'ban* till the new moon of Ramadan is sighted. So, if the sky is overcast (on the 29th) complete the number of days (of *Sha'ban* to thirty and begin to fast thereafter)"[1]

COMMENTARY: The advent of Ramadan depends on the sighting of the moon. If it seems large that makes no difference. Rather, it is said that if the moon is large on the night it is to appear then that is a portent of the Last Day. There are some rulings about seeing the moon.

If the moon is sighted on 30th *sha'ban* during the day before zawwal or after it then it must be regarded as the moon of the night to follow. Hence, neither it signifies the beginning of Ramadan on the day, not it calls for fasting to be observed on that day. Similarly, if moon is sighted during the day on 30th Ramadan, neither will people break their fast and cease fasting nor will the day be regarded as the day of eed. It is *wajib (obligatory)* ul kifayah to look for the moon on the 30th night of *Sha'ban* when the date was 29th in the day.

If moon is sighted (of Ramadan) at one place, then the people of all places around will have to fast in the morning (following the night) as *wajib (obligatory)*, and differences in weather will not be considered. Imam Abu Hanifah رحمه الله follows this ruling, but Imam Shafi'I (RH() and Imam Ahmad رحمه الله consider the differences in weather in the different places, and they hold that if people of a city sight the moon that is not enough for people of another city.

A person who has sighted the moon of Ramadan but this testimony is not accepted, is himself bound to fast according to his own sighting. If he does not fast, then he will have to redeem it.

[1] Muslim # 30-1088.

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CHAPTER - III

VARIOUS ISSUES CONCERNING FASTING بَابُ

SECTION I اَلْفَصْلُ الْاَوَّلُ

(١٩٨٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسَحَّرُوْا فَاِنَّ فِي السَّحُوْرِ بَرَكَةً (متفق عليه)

1982. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Have the pre-dawn meal, for, there is a blessing a having suhur (pre-down meal before commencing fast)."[1]

COMMENTARY: Something must be eaten before fasting at the time of sahr. According to a hadith: "Have the pre-dawn meal even if it is a sip of water." This command is not *wajib (obligatory)* but *mustahab (desirable)* to obey sahr is the last portion of the night, sahur is a noun and means food at sahar and suhur is a verbal noun meaning 'to eat at the time of sahar.'

There is blessing in it because it is a *sunnah (Practice of Prophet صلى الله عليه وسلم)* to have the pre-down meal. To abide by the *sunnah (Practice of Prophet صلى الله عليه وسلم)* fetches a great reward apart from providing energy to fast.

SUHUR DISTINGUISHES THE FAITHFUL FROM THE PEOPLE OF THE BOOK

(١٩٨٣) وَعَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصْلُ مَابَيْنَ صِيَامِنَا وَصِيَامِ اَهْلِ الْكِتَابِ اَكْلَةُ السَّحَرِ (رواه مسلم)

1983. Sayyiduna Amr ibn al-Aas رضى الله عنه narrated that Allah's Messenger said, "The difference between our fasting and the fasting of the people of the Book (Jews and Christians) is the eating of sahr (by us)."[2]

COMMENTARY: In early Islam, it was forbidden to eat in the night after having gone to sleep just as the people of the Book were forbidden. Later, it was permitted to eat in the night.

HASTENING TO BREAK FAST AT ITS LAWFUL TIME

(١٩٨٤) وَعَنْ سَهْلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ بِخَيْرٍ عَجَّلُوْا الْفِطْرَ (متفق عليه)

1984. Sayyiduna Sahl رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The people will not cease to be in a good condition till they are quick to break the fast."[3]

COMMENTARY: To be quick to break the fast is to not delay to break it just as the sun sets (when it is lawful to break the fast) the sign of it in the cities is that darkness spreads high on the eastern horizon from where dawn arises but it is not necessary that darkness covers the centre of the sky.

Hastening to break the fast at sunset also distinguishes us from the people of the Book. They wait for the stars to rise high. Among the Muslims, the Rawafid do this. Hence, hastening to break the fast contradicts them, too.

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[1] Bukhari # 1923, Muslim # 45-1095, Tirmidhi # 708, Nasai'i # 2144, Ibn Majah # 1692, Darimi # 1696, Musnad Ahmad 3-99.

[2] Muslim # 46-1096, Tirmidhi # 708, Nasai'i # 2166, Darimi # 1697.

[3] Bukhari # 1957, Muslim # 48-1098, Ibn Majah # 1697, Muwatta Maalik 18.3-6, Musnad Ahmad # 22868.

According to sahih ahadith, it is a *sunnah (Practice of Prophet* صلى الله عليه وسلم) to have the iftar (break fast) before the *salah* of maghrib.

THE TIME OF IFTAR

(١٩٨٥) وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْبَلَ اللَّيْلُ مِنْ هٰهُنَا وَأَدْبَرَ النَّهَارُ مِنْ هٰهُنَا وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ (متفق عليه)

1985. Sayyiduna Umar رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "When the night comes from here (meaning the east which is covered with darkness) and the day departs from there (the west) and the sun sets (completely), the fasting one has his iftar."[1]**

COMMENTARY: The fasting one is said to have has iftar even though he may not have had anything to eat or drink. Or, he has come to the time to break it. Or, he must break his fast at this time. These are three possible meanings of the concluding words.

FASTING WITHOUT BREAK

(١٩٨٦) وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ إِنَّكَ تُوَاصِلُ يَارَسُوْلَ اللّٰهِ قَالَ وَأَيُّكُمْ مِثْلِيْ إِنِّيْ أَبِيْتُ يُطْعِمُنِيْ رَبِّيْ وَيَسْقِيْنِيْ (متفق عليه)

1986. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **disallowed them to fast without observing a break. So, someone submitted to him, "But, you do fast without break, O Messenger of Allah." He asked, 'which of you is like me? I am given to eat and drink during the night."[2]**

COMMENTARY: This kind of fasting is called al-wisal. It is to fast without break for two days or more. It is not allowed because it causes weakness and one cannot devote fully to other kinds of worship. The ulama (Scholars) disagree on whether it is forbidden, allowed or *makruh (unbecoming)* to the people other than the Prophet Muhammad صلى الله عليه وسلم. Some of them say that it is allowed and the Prophet Muhammad صلى الله عليه وسلم advised the people against it only out of mercy and kindness for them and they cite the hadith of Sayyidah Ayshah رضى الله عنها that the Prophet Muhammad صلى الله عليه وسلم disallowed wisal only out of compassion for the people. It is reported that some sahabah (Prophet's companions) رضى الله عنهم like Adullah ibn Zubayr رضى الله عنه and some tabiun رحمه الله like Ibn Mumar رضى الله عنه, Aamir ibn Abdullah ibn Zubayr رحمه الله, Ibrahim Tayuri رحمه الله, did fast without break. But most ulama (Scholars) say that it is disallowed. Imam Abu Hanifah رحمه الله. Imam Maalik رحمه الله and Imam Shafi رحمه الله classify it as *makruh (unbecoming)*, but they differ on whether it is makru tahrimi or *makruh (unbecoming) tanzihi (detested for purigation)*. The majority of the ulama (Scholars) say that it was specific with the Prophet Muhammad صلى الله عليه وسلم and the hadith also says so. The Sufis who engaged in deep devotion and imposed restrictions on themselves drank a handful of water after each fast so that should not be the ones to keep fast without break.

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[1] Bukhari # 1954, Muslim # 51-1100, Abu Dawud # 2351, Tirmidhi # 698, Darimi # 1700.

[2] Bukhari # 1961, Muslim # 57-103, Abu Dawud # 2361, Darimi # 1703, Muwatta Maalik # 39 (Siyam), Musnad Ahmad 6.258.

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The Prophet Muhammad صلى الله عليه وسلم said that he was fed food and drink. This was not actual food and drink. He was free of this need.

SECTION II اَلْفَصْلُ الثَّانِي

WHEN TO FORM AN INTENTION TO FAST

(١٩٨٧) عَنْ حَفْصَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَاصِيَامَ لَهٗ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَقَالَ اَبُوْ دَاوٗدَ وَقَفَهٗ عَلٰى حَفْصَةَ مَعْمَرٌ وَّ الزُّبَيْدِيُّ وَابْنُ عُيَيْنَةَ وَيُوْنُسُ الْاَيْلِيُّ كُلُّهُمْ عَنِ الزُّهْرِيِّ۔

1987. Sayyidah Hafsah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If any one does not form an intention before dawn to fast (that day) then he has not fasted (perfectly).[1]

Abu Dawud said that Ma'mar Zubaydi Ibn Uyaynah and Yunus Ayliy narrated. It from zuhri tracing it only up to Sayyidah Hafsah.

COMMENTARY: Imam Maalik holds that the intention should be formed as the hadith says in the night whatever the kind of fast. While Imam Shafi'I رحمه الله and Imam Ahmad say the same thing for *fard (compulsory)* fasts, Imam Ahmad رحمه الله said, that the intention for optional fasts maybe formed up to zawal of that day and Imam Shafi'I. رحمه الله said that it can be formed up to before sunset that day.

The Hanafis say that the intention for fasts of Ramadan, optional nature or against vows may be formed upto before zawwal but for redeeming fasts it should be formed in the night (before beginning the fast).

THE LAST TIME FOR MEAL BEFORE DAWN (SUHUR)

(١٩٨٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَمِعَ النِّدَاءَ اَحَدُكُمْ وَالْاِنَاءُ فِيْ يَدِهٖ فَلَايَضَعْهُ حَتّٰى يَقْضِيَ حَاجَتَهٗ مِنْهُ(رواه ابوداؤد)

1988. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, If any of you hears the adhan and has a vessel in his h and t hen he should not put it down till he finishes his need from it (of drinking or eating)."

COMMENTARY: If anyone is having his pre-dawn meal and the adhan for fajr is called then simply on that basis he must not stop his intake, provided he is certain that dawn has not begun and there still is time for suhur. But, if dawn has commenced then the time for suhur is over and he must cease to eat and drink.

Ibn Maalik رحمه الله said that if one does not known that dawn has begun then he must not stop eating and drinking, but if he known, or has doubts, that down has risen then he must give up food and drink.

Some authorities say that the hadith refers to the adhan of maghrib. This would imply that though it is masnun to abandon eating and drinking on hearing t he adhan, yet if anyone hears the adhan of maghrib at the time of iftar then he must finish what he is eating or

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[1] Abu Dawud # 22454, Tirmidhi # 730, Nasai'i # 2393, DArimi # 1698, Maalik Muwatta# 5 (Siyan), Musnad Ahmad 6-287.

drinking and then go for the *salah* of maghrib.

WHEN THE TIME IS UP BE QUICK TO BREAK FAST

(١٩٨٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَحَبُّ عِبَادِيْ اِلَيَّ اَعْجَلُهُمْ فِطْرًا۔ (رواه الترمذی)

1989. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted, says, "The dearest of My slaves to Me is he who is quick to break fast (when it is time for it)."[1]

IFTAR WITH DATE & WATER

(١٩٩٠) وَعَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَفْطَرَ اَحَدُكُمْ فَلْيُفْطِرْ عَلٰى تَمْرٍ فَاِنَّهٗ بَرَكَةٌ فَاِنْ لَّمْ يَجِدْ فَلْيُفْطِرْ عَلٰى مَاءٍ فَاِنَّهٗ طَهُوْرٌ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَلَمْ يَذْكُرْ فَاِنَّهٗ بَرَكَةٌ غَيْرُ التِّرْمِذِيِّ۔

1990. Sayyiduna Salman ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When any of you breaks his fast, he should break it with dates because they are a means of blessing, but if he does not find any date, then he should break his fast with water because it is purifying."[2]

The words 'O means of purifying are found only in Tirmidhi.

COMMENTARY: The instruction to break fast with dates or water is a recommendation of the category of *mustahab (desirable)*. The wisdom behind breaking fast with a date is that an empty stomach accepts something sweet like a date readily and it digests it. It also invigorates the system quickly particularly the eye sight. Moreover, the Arabs found a sweet dish mostly in dates, they were more accustomed to it. As for water, it is a good purifying agent both inwardly and out wardly.

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم IFTAR

(١٩٩١) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ اَنْ يُّصَلِّيَ عَلٰى رُطَبَاتٍ فَاِنْ لَّمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ فَاِنْ لَّمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

1991. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to break his fast, before offering the *salah* (of maghrib), with some fresh dates. If there were not any fresh dates, then dry dates. If there were no dry dates, then he drank some (say three) sips of water.[3]

COMMENTARY: According to a hadith of Abu Ya'la رحمہ اللہ, the Prophet Muhammad صلی اللہ علیہ وسلم liked to break his fast with three dates or any such thing as was not cooked on fire. It is wrong on the part of some people to say that residents of Makkah must break their fast

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[1] Tirmidhi # 700, Musnad Ahmad 2-329.

[2] Tirmidhi # 658, Musnad Ahmad 4-17, Abu Dawud # 2355, Ibn Majah # 1699, Darimi # 1701.

[3] Abu Dawud # 2356, Tirmidhi # 696, Musnad Ahmad 3-164.

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with the water of zamzam before taking dates. Not only is this not masnun, it is also contrary to *sunnah (Practice of Prophet* صلى الله عليه وسلم) because the Prophet Muhammad صلى الله عليه وسلم stayed in Makkah for many days after the conquest of Makkah, but he did no such thing.

SERVING MEAL TO ONE WHO FASTS

(١٩٩٢) وَعَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَطَّرَ صَائِمًا اَوْجَهَّزَ غَازِيًا فَلَهٗ مِثْلُ اَجْرِهٖ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَمُحْيِ السُّنَّةِ فِيْ شَرْحِ السُّنَّةِ وَقَالَ صَحِيْحٌ۔

1992. Sayyiduna Zayd ibn Khalid رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "If anyone serves iftar to one who is fasting or he equips a warrior then he earns a reward like theirs."[1]**

MERIT OF IFTAR

(١٩٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَفْطَرَ قَالَ ذَهَبَ الظَّمْأُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْ شَاءَ اللّٰهُ (رواه ابوداؤد)

1993. Sayyiduana Ibn Umar رضى الله عنه **narrated that the Prophet Muhammad** صلى الله عليه وسلم **used to say on breaking his fast, "Thirst is quenched, the arteries are moist and reward is assured, insha Allah."[2]**

COMMENTARY: The ummah is told through this saying that worship requires a little effort, but fetches abundant eternal reward.

PRAYER AT IFTAR

(١٩٩٤) وَعَنْ مُعَاذِ بْنِ زُهْرَةَ قَالَ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَفْطَرَ قَالَ اللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ۔ رَوَاهُ اَبُوْ دَاوٗدَ مُرْسَلًا۔

1994. Sayyiduna Mu'adh ibn Zuhrah رضى الله عنه **narrated that when the Prophet Muhammad** صلى الله عليه وسلم **broke his fast he prayed:**

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

(O Allah, for you did I fast and with your sustenance have I broken my fast).[3]

COMMENTARY: Generally the words:

وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

(and in you do I believe and on you do I rely).

are added after (وَلَكَ صُمْتُ) (for you did I fast). Though they are not known through any hadith, yet they are correct as for as their meaning is concerned.

Ibn Majah رحمه الله has reported a hadith that whatever supplication is made at the time of iftar by one who fasts is not rejected, but is granted (Hadith # 1752)

The Prophet Muhammad صلى الله عليه وسلم is known to have made these prayers to at the time of iftar:

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[1] Bayhaqi in Shu'ab ul Eeman, Sharh us Sunan, Musnad Ahmed 4-114.

[2] Abu Dawud # 2357.

[3] Abu Dawud # 2358 in a Mursal form.

يَاوَاسِعَ الْفَضْلِ اغْفِرْلِيْ

(O the generous with favour, forgive one). And

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَعَانَنِيْ فَصُمْتُ وَرَزَقَنِيْ فَاَفْطَرْتُ

(Praise belongs to Allah who has helped, me, so I have fasted and gave me provision so I have broken my fast).

SECTION III اَلْفَصْلُ الثَّالِثُ

REWARD FOR HAVING IFTAR EARLY

(١٩٩٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَزَالُ الدِّيْنُ ظَاهِرًا مَا عَجَّلَ النَّاسُ الْفِطْرَ لِاَنَّ الْيَهُوْدَ وَالنَّصَارٰى يُؤَخِّرُوْنَ۔ (رواه ابوداؤد وابن ماجة)

1995. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The religion (of Islam) will not cease to dominate as long as people are quick to break their fast because the Jews and Christians defer (doing it)."[1]

COMMENTARY: See the commentary on the hadith # 1984. To have iftar quickly distinguishes Muslims from the followers of false religions and demonstrates the supremacy and glory of the religion of Islam. However, to emulate these strayers is to cause loss to religion. Allah says about it (in verse 51 of *surah* al-Ma'idah):

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰى اَوْلِيَآءَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ

{O you who believe, take not the Jews and the Christians as friends. They are friends of each other. And whosoever among you takes them as his friends, he indeed is one of them} (5:51)

(١٩٩٦) وَعَنْ اَبِيْ عَطِيَّةَ قَالَ دَخَلْتُ اَنَا وَمَسْرُوْقٌ عَلٰى عَائِشَةَ فَقُلْنَا يَا اُمَّ الْمُؤْمِنِيْنَ رَجُلَانِ مِنْ اَصْحَابِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَدُهُمَا يُعَجِّلُ الْاِفْطَارَ وَيُعَجِّلُ الصَّلٰوةَ وَالْاٰخَرُ يُؤَخِّرُ الْاِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ قَالَتْ اَيُّهُمَا يُعَجِّلُ الْاِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ قُلْنَا عَبْدُ اللّٰهِ بْنُ مَسْعُوْدٍ قَالَتْ هٰكَذَا صَنَعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْاٰخَرُ اَبُوْ مُوْسٰى (رواه مسلم)

1996. Sayyiduna Abu Atiyah رحمہ اللہ narrated that he and Sayyiduna Masruq رحمہ اللہ visited Sayyidah Ayshah رضی اللہ عنہا and said to her, "O Mother of the believers! Of two sahabah of Muhammad صلی اللہ علیہ وسلم, one hastens to have the iftar and to offer the *salah* while the other defers the iftar and the *salah*." She asked them, "Which of the two hastens to have the iftar and to offer the *salah*?" They said, "Abdullah ibn Mas'ud رضی اللہ عنہ!" She said, "This is how Allah's Messenger صلی اللہ علیہ وسلم did." And the other one was Abu Musa رضی اللہ عنہ[2]

COMMENTARY: Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ was a great scholar and jurist.

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[1] Abu Dawud # 3353, Ibn Majah # 1698, Musnad Ahmad 2-450.

[2] Muslim # 49-1099, Abu Dawud # 2354, Tirmidhi # 702, Nasai'i # 2141, Musnad Ahmad 6-48.

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He abided by the *sunnah (Practice of Prophet* صلى الله عليه وسلم*)*. Sayyiduna Abu Musa رضى الله عنه was also a great prominent sahabi. He may have done as he did to show that it was allowed to do so, or he may have had some excuse for doing that, Or, perhaps he did it occasionally (for some reason)

PREDAWN MEAL IS A BLESSING

(١٩٩٧) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ دَعَانِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى السُّحُوْرِ فِيْ رَمَضَانَ فَقَالَ هُلُمَّ إِلَى الْغِدَاءِ الْمُبَارَكِ(رواه ابوداؤد والنسائى)

1997. Sayyiduna Irbad ibn Sariyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم invited him to a pre-dawn meal (suhur) in Ramadan, saying "Come to the blessed meal before dawn."[1]

(١٩٩٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نِعْمَ سُحُوْرُ الْمُؤْمِنِ التَّمْرُ(رواه ابوداؤد)

1998. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best food for the believer for the suhur is a meal of dates."[2]

CHAPTER - IV

KEEPING THE FAST PERFECT بَابُ تَنْزِيْهِ الصَّوْمِ

We shall mention in this chapter the things that make the fast invalid, and the things that take away the reward of fasts, and those that diminish their reward, Hence, it becomes necessary to refrain from all these things as have a bad effect on fasts.

While those things that make the fast invalid will be mentioned against the ahadith in this chapter as they come, here all these issues have been brought together in the light of the reliable books of fiqh in detail to enable the readers to benefit from them. These are adapted from imdad ul fatah sharh Nurul fedah. This book is regarded as reliable by the Arabs and is used by them. The issues are arranged therein in a proper order. We have also referred to Durr ul Mukhtar for some rulings.

WHAT DOES NOT INVALIDATE FAST

- If any one does not remember that he is fasting and eats or drinks something or has sexual intercourse then his fast is not invalidated whether it is a *fard (compulsory)* or optional fast.
- If anyone forgets and has sexual intercourse but remembers before finishing it then if he withdraws himself, his fast remain intact. If he does not withdraw but goes through the act, his fast becomes void, and he will have to redeem it but will not have to make an expiation. However, some authorities maintain that an expiation is not due only if the act is cut short before the climax or excitement of the body resulting in ejaculation (seminal discharge).If he retains the excitement, expiation

[1] Abu Dawud # 2344, Nasai'i # 2163.

[2] Abu Dawud # 2345.

will become due like when a man withdrawn his penis and inserts it again he will have to make an expiation.

- If anyone engages in sexual intercourse intentionally before dawn and while he is engaged dawn rises, then he must cut it short immediately. If he not only does not withdraw but also goes through the excitement then he will have to make an expiation. If does not excite his body and also does not withdraw then only his fast will become invalid.
- If anyone who is in the course of a sexual intercourse withdraws fearing the rise of dawn but experiences an ejaculation after rise of dawn though he had withdrawn then his fast will not be faulty.
- If anyone is eating or drinking unintentionally then other people must remind him (that he is fasting) because it is *makruh (unbecoming)* not to remind him, provided he is strong enough to complete the fast. If he does not remember that he is fasting even after being told and continues to eat and drink then it is necessary for him to redeem the fast. However, if he is not strong enough to fast then it is better not to remind him that he is fasting.
- If any one experiences ejaculation on looking at a woman's sexual organ then his fast is not invalidated.
- If anyone commits an unnatural act with an animal and experiences an ejaculation, some ulama (Scholars) say that his fast becomes invalid while others hold that it does not become invalid. If there is no ejaculation, then all of them agree that his fast is not void merely because of the unnatural act.
- If there is an ejaculation after self abuse (masturbation), the fast is invalidated and has to be redeemed but expiation is not necessary. It must be known that this dirty act (masturbation) is not lawful even in days other than *Ramadan* if the intention is to accomplish a sexual desire, but it is hoped that if the intention is merely to satisfy the sexual appetite (desire) then there is no resentment at that. This means that if anyone engages in this act simply to enjoy himself then it is absolutely unlawful for him, but if he is so restless that if he does not discharge semen he might be driven to adultery then masturbation might not make him a sinner, but resorting to it constantly is a sin.
- If any one has an ejaculation after thinking of a woman then his fast is not invalidated.
- If two women commit on unnatural act, their fast will not be void. But, if they have ejaculation the fast will be void and will have to be redeemed.
- Applying oil does not invalidate the fast because if anything enters the body through the pores then it does not make a fast defective. It is like a person having a bath to cool himself.
- If anyone applies collyrium then his fast remains intact even if there is some savour in the throat or its colour is apparent is the mucus or spit, because there is no passage between the eye and the brain. This is why tears are shed by the eye as though a heavy extract or sap or something. It is affirmed in the hadith of Sayyidah Ayshah رضی اللہ عنہا that the Prophet Muhammad صلی اللہ علیہ وسلم applied collyrium even when he fasted. Similarly if one applies eye drops or milk with oil in the eyes, the fast does not be void even if there is some bitter taste in the throat or even a sweet savour.
- If anyone swallows something like a bread etc while it is tied to a string whose end

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he holds in his hand, his fast will not be void unless it snaps from the string and drops into his belly. When it breaks off from the string and lodges in his belly, his fast is invalidated.

- If anyone inserts a piece of wood or such other thing in his throat and holds the other end in his hand, then his fast will not be invalid.
- If anyone inserts his finger in the anus, or a woman inserts it in the vagina, then the fast does not become void unless the finger is moist with water or oil in which case the fast will be invalidated.
- Cupping or backbiting does not invalidate a fast though they cause reward to be reduced.
- If anyone resolves to break his fast but eats or drinks nothing then his fast is not disturbed.
- If smoke enters anyone's throat without his intention or choice then his fast does not become void because it is not possible to avoid it. Even if he shuts his mouth smoke will go through his nostrils. It is like the moistness that is retained in the mouth after rinsing it but does not harm the fast. However, if any one inhales smoke willfully in any manner then his fast will become void whatever the source of smoke, incense, aloe stick, etc. Thus, if anyone burns something fragrant and inhales its fames willfully knowing that he is fasting then his fast will become invalid because this is something that can be avoided. People often neglect this issue. They must exercise care and this cannot be compared to sniffing musk, rose and other fragrance. The sweet smelling smoke that is inhaled is very different..Fast is nullified even when smoke of a hookah (an oriental tobacco pipe) is inhaled because it is drawn in willfully and it satisfies a desire. Often, it is used as a medicine.
- If sweet or tears go down the throat, the fast is not defected if a small quantity is involved. But if they are swallowed in a large quantity and they give a saline flavour in the mouth then the fast in voided.
- Fast is not nullified by sniffing flowers, scent, etc.
- If anyone grinds flour or pulverizes medicine and some powder or a fly enters his throat then his fast is not affected, even when he puts the medicine in small wrappings because it is difficult to avoid these things.
- If anyone who fasts wakes up in a sexually defiled state, then his fast will not be void, even he remains in that condition all day or most of the day and does not have a purifying bath. However, he will deprive himself of reward for remaining in a defiled, impure state and not offering the *salah (prayer)* and not engaging in other forms of worship.
- If anyone who is fasting inserts into his penis through the outlet medicine, oil or any object, or has them inserted, and they go up to the bladder too, Imam Abu Hanifah رحمه الله and Imam Muhammad رحمه الله hold that his fast remains undisturbed, because nothing goes past the bladder. However, Imam Abu Yusuf رحمه الله said that his fast becomes void. If these things do not reach the bladder then, according to all three of them, his fast remains intact.
- If anyone sits in water which goes into his ears or he scratches his ear with a cotton swab and it draws wax which is visible and though he puts it in again and again, his fast will not be nullified.

- If any one draws back or swallows phlegm as most uncivilized people do, his fast will not be void. Similarly, if any draws back his saliva that has come down to his chin and hangs there, his fast will not be void but if it does not hang from his mouth yet he licks it back from the chin into the mouth, his fast will be void. Also, if a mouthful of phlegm is swallowed, Imam Abu Yusuf رحمه الله holds that his fast will be void, but Imam Abu Hanifah رحمه الله regards that it will not be void. Imam shafi's رحمه الله said that if he is able to spit phlegm etc. yet he swallows it, then his fast is void.
- If one vomits involuntarily then his fast is not nullified howsoever much the vomit, a mouthful or more. Also if the involuntary vomit goes down the throat, the fast is not disturbed howsoever much it is. But, Imam Abu Yusuf رحمه الله said that the fast is void in this case. If he swallows mouthful of vomit deliberately then his fast is void in the sight of all the imams, but expiation will not be necessary. If one does not vomit a mouthful then the fast is not affected. If anyone vomits deliberately a mouthful then, according to unanimous opinion, the fast becomes void. If it is not a mouthful, the fast will not be void in the sight of Imam Abu Yusuf and this is a correct opinion, but Imam Muhammad رحمه الله said that even if it is not a mouthful. The fast will be void. If anyone vomits deliberately less than a mouthful and it is swallowed down involuntarily, the fast will not be void but if it is swallowed deliberately then, though there are two opinions, the correct is that the fast will not be void.
- If any kind of food particles remains in the mouth on the teeth, for instance, overnight and is swallowed during the day, it does not invalidate the fast provided it is a tiny piece lesser than a gram and had not came out of the mouth before being swallowed.
- If blood from teeth or from some portion of the mouth goes into the throat, the last will not be affected provided it does not go to the stomach directly without mixing with saliva and being less than that does not leave its taste in the throat. If blood goes into the stomach and is more than one's saliva or equal to it then the fast will be nullified.
- If someone who is fasting puts into his mouth something as small as a speck and chews it and it spreads in his mouth, his fast is not voided provided he does not relish its taste in his mouth. If that thing does not spread in his mouth and its taste is felt in the throat, or he swallows in without chewing it and he does not even get its taste in his throat, his fast will be void. If it is among those things on which an expiation is necessary then he will have to make an expiation, otherwise it will be necessary to redeem the fast.

THOSE THINGS THAT NULLIFY A FAST & MAKE EXPIATION & REDEEMING NECESSARY

We must know first that if fast is invalidated, who is liable to make an expiation and when it becomes necessary. It becomes necessary when the person fasting is sensible and adult;

- The fast concerns the month of *Ramadan* and is observed in *Ramadan* itself, meaning that expiation does not become necessary on the redeeming fasts of R madan,
- He must have formed the intention (before dawn) in the night but if it was formed after dawn then expiation will not be necessary on breaking the fast before the

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lawful time to end it;

- Nothing should have happened after ending the fast before time as makes expiation necessary like onset of menses or lochia, and these will be explained later;
- Nothing must have transpired even before ending the fast as does not make expiation legal or necessary like undertaking a journey on beginning which one may and his fast without being called upon to make an expiation unless if he ends his fast before setting on a journey.

Hence, if all these conditions are found and one of the following nullifiers or fast occurs then expiation and redeeming of fast will become necessary they are:

- Having sexual intercourse of indulging in homosexuality in which cases both parties the perpetrator ad on whom it is perpetrated will be responsible to make expiation and to redeem the fast.
- Eating or drinking whether as nourishment or medicine. The ulama (Scholars) define nourishment as food one desires to eat and the stomach's demand is satisfied, or what corrects the body, or what is eaten customarily.
- Swallowing rain water, hail or snow, row meat, fat dried meat and wheat, but tiny grain of wheat inserted in the mouth where it spreads will not call for expiation.
- Swallowing the spit of one's wife or beloved because it is a desire, but not spit of any one else in which case only the fast is invalidated, and expiation does not become necessary but fast will have to be redeemed.
- Little quantity of salt calls for expiation but not large quantity. However, it is written in Khulasah and Bazariyah that the reliable and acceptable opinion is that expiation become necessary whatever the quantity of salt eaten.
- Expiation will not be called for on eating undissolved barley because raw barley is not eaten normally if it is dry. But if it is eaten from a fresh bunch even without dissolving it then expiation will be binding
- Armenian bole if it is eaten customarily, but if it is not normally consumed expiation will not be necessary
- According to a hadith (الغيبة تفطر الصيام) (backbiting nullifies fast). The ulama (Scholars) interpret it to mean that if one who fasts indulges in backbiting then he deprives himself of his reward.
- However, if anyone backbites someone and afterwards deliberately eats food then he is liable to make an expiation whether he knew the hadith or not, knew the foregoing interpretation or not knew the jurist's edict that an expiation is liable, or does not know because, the hadith aside, it is contrary to deduction that fast is nullified after backbiting.
- There is another hadith (افطر الحاجم والمعجوم) (The one who cups and the one who is cupped have nullified their fast). If one who fasts has himself cupped, he is likely to suffer weakness and may lose much blood, so might have to break his fast before time. The one who cups might swallow some drops of blood. Hence, the Prophet Muhammad صلى الله عليه وسلم stated so as a cautionary measure otherwise cupping does not nullify the fast.
- If anyone cups or is cupped and is aware of this hadith so eats or drinks on the assumption that his fast is nullified then only if he is aware of the foregoing interpretation, he will have to make an expiation. It will also be liable on him if he

learns of jurist's edict that his fast is nullified on cupping or having oneself cupped, though the edict is against facts and the responsibility will rest on the jurists. If this person did not know the interpretation of the hadith then he will not be liable to make an expiation. The rulings for the previous hadith about backbiting and this one about cupping are different because in the former case it is contrary to reasoning that a fast should be nullified on backbiting and the ulama (Scholars) are unanimous about the ruling, while it is not contrary to reason that a fast might be nullified on cupping and moreover the ulama (Scholars) are not unanimous on its interpretation. Some like Imam Awza'I رحمه الله go by the literal meaning of the hadith.

- If a man is sensually excited and touches a woman, or kisses her, or sleeps with her, or acts in decently with her but there is no ejaculation, or he applies collyrium or has a vein burst or commits an unnatural at with an animal but has no ejaculation, or he inserts his finger in his back and assumes that his fast is nullified so deliberately eats and drinks something then an expiation will become necessary only when a jurist has ruled that in these cases the fast is nullified, though his edict will be erroneous. If the jurist does not issue an edict to the effect, expiation will not be necessary, because a fast is not invalidated by the aforementioned things.
- Expiation will be *wajib (obligatory)* on a woman who while fasting has sexual intercourse willingly and with desire with a man who is compelled to have the sexual intercourse. The expiation will be *wajib (obligatory)* only on the woman and not on the man.
- If a woman knows that dawn has risen but does not disclose it to her husband and persuades him to have sexual intercourse with her without his knowing that dawn has spread, then an expiation will be binding only on the woman and not on the man.

WHEN EXPIATION IS WAIVED

- A woman deliberately ate food or had sexual intercourse willingly (while fasting, so expiation became due on her) but during the course of the day, she had her menses. So, the responsibility to make an expiation ceases from her.
- Someone fell ill or suffered a hardship due to which it is permitted not to fast and the illness or suffering is natural, so the expiation liable on him will be waived.
- The condition of that being natural is applied because he might have broken his fast deliberately and then wounded himself to by pass the expiation. Clearly, this kind of suffering is created by himself (and expiation will not be waived). However, the ulama (Scholars) are divided on this issue. Some agree that expiation will be waived while other say that it will stand and not be waived. Kamal says that the expiation will not be waived and this is correct opinion.
- It is stated in Jama ul Uloom that if anyone (fasting) exerts himself too much by walking along distance or toiling heavily so that he feels thirsty in an unbearable manner and he drinks water and breaks the fast, an expiation becomes necessary. Some scholars, however, say that expiation need not be made. Baqai has opted for this opinion as stated in Tatar khaniyah.

RULINGS ABOUT EXPIATION

- The expiation for a fast is to set free a slave, even a (non Muslim) disbelieving slave. If one is unable to do that for want of sufficient means or non-availability of slaves, then he must fast for two months, which means sixty days, successively

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without break, that being *wajib (obligatory)*. These fasts must be continuous and on such days on which the eed or the days of tashriq do not fall. (The days of tashriq are the 11th, 12th and 13th of Dhul Hijjah). It is allowed to fast on these days whatever the kind of fast. If he misses a fast before completing the sixty for a valid reason or without reason, then he will have to begin all over again. Those days on which he had fasted before the interruption will not be reckoned at all. The only exception is the woman who gets her menses while keeping these fasts. She will resume the count after her menses are over. But, if a woman has to interrupt because she has post natal bleeding then she will have to begin all over again.

- If anyone is sick or inform and very old and cannot fast for sixty days, then it is *wajib (obligatory)* for him to feed sixty needy people twice to a full stomach. He may feed them on the same day morning and evening, or on two days in the morning, or on two days in the evening, or at the time of isha and pre-dawn. However, it is a pre-requisite that he must feed the same needy people, whom he had fed the first time, again on the next time. If he feeds one set of people at one time and another set a second time, that will not do. He will have to feed one of these two groups a second time for his expiation to be valid of course, if he feeds, only needy person for sixty days continuously, then his expiation will have been discharged and he may even feed a new needy person every day for there is no harm in that.
- If he gives sadaqah on a single day to a single person equivalent to feeding sixty needy people, or a little less then that, then it will not count for every one but will be deemed to have been paid to only one person.
- It is enough to feed the sixty needy people only wheat bread without any accompaniment like gravy. But barley bread cannot be fed without gravy.

Moreover, it is a prerequisite that all the sixty people fed must really be hungry. Even if one of them is not hungry and does not eat like a hungry person then in his place another hungry person will have to be fed.

- An alternative is to give to every needy person half sa (1kg 633 grams) wheat or its flour or its parched meal. Or, they may be given one sa' barley or grapes or dates on their value in rupees. All these people may be given at one time or at different times.
- If anyone deliberately has sexual intercourse (many times) or eats deliberately (many times), and thus nullified many fasts, then only one expiation is enough provided he has not nullified any fast after making an expiation. For instance, having paid towards an expiation for ten fasts that he had broken deliberately, he again breaks one fast or two,he will have to make another expiation.
- The fast that he nullifies may not necessarily be of only one may not necessarily be of only one *Ramadan*. They may be spread over more than a single *Ramadan*. This is the correct ruling as stated in Dur Mukhtar. However, some authorities say that a separate expiation need be made for each *Ramadan*. This is what *Fatawa* Alamgiri prefers.

WHEN ONLY REDEEMING IS ENOUGH & EXPIATION IS NOT CALLED FOR

The general rule is that if a fast is invalidated with something that normally is not nourishment, or because of a (Shariah (divine law)) permitted excuse to eat or inject something, or indulging in sex but not obtaining complete sexual relief – then in these cases

expiation is not necessary but only the fasts) must be redeemed.

- If one who is fasting eats uncooked rice, or dry or kneaded flour than his fast will break and he will have to redeem it.
- If anyone kneads flour of barley or wheat in water and sprinkles some sugar on the preparation and eats it then he will be bound to make an expiation for his broken fast.
- If someone eats or swallows such things as are not normally eaten, remembering all the while that he is fasting, then expiation is not *wajib (obligatory)* but he will only have to redeem his fast. Examples of such eaten things are: American bole, dust, mud, seed, cotton, swab, one's own saliva that has caught the colour of silk etc. other examples are paper, raw fruit, shell of apricot, iron gold, silver, precious stone.
- If anyone has enema injected, pours drops of medicine in his nose, keeps medicine in his mouth some of which dribbles down his throat or applies oil to his ear, then in these cases his fast must be redeemed, expiation is not *wajib (obligatory)*.
- There are conflicting views on pouring water in the ear, on purpose. 'Hidayah,' Durr Mukhtar, Multaqi and 'Sharh Wiqayah' and many others rule that the fast is not voided in this case. But, 'Qadi Khan and Eath Qadeer'; write that the correct verdict is that the fast is nullified and it will be necessary to redeem it.
- In the following cases, only the fast should be redeemed and there will be no expiation to make.
    - medicine is applied to a wound in the stomach and it goes into it,
    - or, to a wound on the head and it creeps into the brain,
    - rain water or ice goes into the throat and is swallowed accidentally.
    - Fast is broken by mistake while rinsing mouth or sniffing of water which goes drown the throat,
    - Someone compels to break fast, say by having sexual intercourse, either wife or husband compelling the other, but in this case, the one who compels will have to make an expiation to alongwith redeeming the fast while the one who is compelled will have to redeem the fast as *wajib (obligatory)* and not make an expiation.
- If a female slave fear that she would fall ill and breaks her fast then she will have to redeem it.
- Also, if a female slave breaks her fast when she feels weakness because of her work of cooking or washing garments, then it is *wajib (obligatory)* on her to redeem the fast. However, it must be borne in mind that if her master assigns her such work as might preclude her from discharging her duty (*fard (compulsory)*) then she must refuse to obey him.
- If any one pours water in the mouth of a fasting one while he is asleep, or the fasting one himself drinks water during his sleep, his fast is invalidated and it will be *wajib (obligatory)* on him to redeem the fast. This case cannot be likened to eating or drinking out of forgetfulness. The same rule applies here as to slaughtering by one who is sleep or one whose senses take leave of him. For, it is not lawful to eat what they slaughter. But, if anyone forgets to say Bismillah while slaughtering then it is allowed to eat what he slaughters. The same ruling applies here: if anyone forgets and eats or drinks then his fast remains intact but if he eats or drink while he is asleep then his fast will break.

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- In these cases, only fast will be redeemed and expiation is not binding:
  - anyone forgets that he is fasting and eats after which he continues to eat deliberately.
  - he has sexual intercourse through forgetfulness but afterwards he has it again deliberately,
  - he forms an intention to fast during the day but then deliberately eats or has sexual intercourse,
  - he forms intention in the night to fast and in the morning he sat out on a journey and then decided to reside there and ate something though it was not allowed to him to break his fast,
  - he forms an intention in the night to fast and was a resident in the morning and later embarked on a journey so become a traveller and, during his journey, he intentionally ate or had sexual intercourse though he was not permitted in this situation to break his fast.

In the forging the condition of travel is mentioned because if anyone who begins a journey remembers something and returns home to collect it and before resuming his journey he deliberately eats at his home, native city and dwellings then redeeming the fast and expiation for that will be binding on him.

- he abstains from food and drink and everything that is disallowed while fasting but he did neither form the intention to fast nor had iftar,
- he had the predawn meal or had sexual intercourse though he had doubts about dawn having risen and, in fact, dawn had risen,
- he presumed that the sun had set and had iftar though the sun had not set till then,

- in all these cases, only fast will be redeemed and no expiation will be necessary. As for anyone presuming that the sun had set and it had not set but he had his iftar, here are differing opinions on the expiation being necessary. The jurist Abu Ja'far رحمه الله said that expiation is necessary in this case. If anyone presumes that the sun has not set, yet he has iftar and, indeed, the sun has not set, then expiation will be binding on him.
- If anyone commits an unnatural act with an animal or a corpse and experiences ejaculation, or discharges semen by rubbing at anyone's navel or hand, or ejaculates on touching or kissing someone, or breaks a redeeming fast of *Ramadan*.
  - in all these cases, only fast will be *wajib (obligatory)* but only the fast will have to be redeemed.
- If anyone copulates with a fasting woman who is asleep, her fast is nullified and she will have to redeem it but no expiation will be binding on her.
- A woman forms an intention in the night to fast but in the morning she loses her sanity and some man has sexual intercourse with her. She will have to redeem her fast.
- If a woman puts water or medicine into her vagina, or someone inserts into his anus his finger moistened with oil or water, or someone makes istinja in such a way that water goes up to his anus though this is less likely, or he overdoes the intinja so that water seeps into his penis deep inside - then in al these cases it is *wajib (obligatory)* to redeem the fast.
- If anyone has piles and the swelling tissues protrude and he washes them, so as long

they do not revert inside before drying, the fast will not break. However, should they revert inside before drying, water will go inside and the fast will become void.

- If a woman moists her finger with oil or water and inserts it in her vagina, or anyone inserts cotton, cloth or pebble in his (or her) anus or the woman in her vagina and they disappear inside, the fast will be void and will have to be redeemed. But, if one end of these things remains in the hand outside) or they reach only to the external portion of the vagina then the fast will not be void.
- If anyone swallows a thread holding one of its ends in his hand with which he pulls it out, then his fast remains intact. But, if he swallows it all then his fast will break and he will have to redeem it.
- If anyone intentionally inhales smoke into his brains or belly then expiation will become necessary. The some applies to the fumes of cigarette, etc.
- If anyone vomits deliberately even less than a mouthful then his fast will be void and he will have to redeem it. But, the preferred opinion is what Imam Abu Yusuf رحمه الله holds that if the vomit is not a mouthful then his fast will remain valid and he will not have to redeem it. This is a correct verdict.
- The fast will be invalid in all the following cases and will have to redeemed:
  - Someone vomited involuntarily a mouthful and swallows it,
  - Eats what was stuck to his teeth and was the size of a gram of larger,
  - Fails to form an intention in the night and even during the day and eats something forgetfully and then formed the intention.
- If one who fasts loses consciousness and even if he remains unconscious for a month he will have top redeem it, the fast but not of that particular day on which or on whose night he lost consciousness because he might have formed an intention in the night so that fast would be counted. After that day till he remained unconscious the fasts due will have to be redeemed.
- If anyone remains insane all though *Ramadan* then he is not bound to redeem the fasts, but if he was not insane for the whole month then he will have to redeem.
- If he suffered insanity in such a way that he regained sanity by day or after the time of forming intention was over then will be deemed to be insane and that command will apply to him and he will not be required to redeem the fasts.
- If anyone fails to form an intention to fast in *Ramadan* and eats during the day. Imam Abu Hanifah رحمه الله said that the expiation will not be *wajib (obligatory)*, but his two companions said that expiation will be *wajib (obligatory)*.
- If someone's fast is invalidated for some reason, then he must respect the month of *Ramadan* and abstain from eating, drinking and whatever is forbidden to a fasting one.
- In the same way, the woman who begin the day with her menses but becomes pure in the course of the day must observe the same restrictions as one who fasts does.
- The same applies to a traveller who ends his journey and becomes a resident somewhere the sick person who recovers, the insane who regains sanity, a minor who attains puberty (adulthood) and a disbeliever who embraces Islam. All of them will have to respect the month of fasting and observe the restrictions. All of them will have to redeem the fast of this day, except the last two who are not required to redeem and fast.

The woman who experiences menstruation or post natal bleeding, the sick person and the

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traveller, are not required to abstain from food and drink. However, they are bound to eat and drink in private out of the view of the people's sight.

WHAT IS *MAKRUH (UNBECOMING)* &NOT *MAKRUH (UNBECOMING)* & WHAT IS *MUSTAHAB (DESIRABLE)*: If one who is fasting tastes something (and spits it out) without a cogent reason, then it is *makruh (disapproved)* for him. But, if he has an excuse for it then it is not *makruh (disapproved)* for instance, if anyone buys some eatables and is not sure if it is of proper standard then he is allowed to taste it and it is not *makruh (disapproved)*.

It is stated in *fatawa Nasfi* that if a woman's husband is very particular about food ad loses his temper if the taste is not up to the mark then she is allowed to taste the food that the cooks. But, it he is considerate and well-mannered then she is not allowed to taste the food. The same applies to a female slave and the servants responsible for cooking.

It is *makruh (disapproved)* to chew anything for no reason. If a woman has a little child who must be given chewed food then she should try to get it done by a menstruating woman or some children who care not fasting. It she finds no one to do that for her, then it is not *makruh (disapproved)* to chew food herself before feeding the little child.

While fasting, it is *makruh (disapproved)* to chew mastic, both for men and woman. Even while he is not fasting, mastic is *makruh (disapproved)* for man unless there is an excuse for it and it is chewed in private. However, some people do say it is allowed to men to chew mastic and it is *mustahab (desirable)* for woman because they may use it instead of miswak.

It is *makruh (disapproved)* while fasting to kiss and embrace woman if there is a likelihood of it leading to ejaculation or sexual intercourse, otherwise it is not *makruh (disapproved)*.

It is *makruh (disapproved)* to deliberately collect saliva in the mouth and then swallow it.

It is also *makruh (disapproved)* for the fasting one to do such things as cause weakness like having a vein opened. When there is no likelihood of that causing weakness then it is not *makruh (disapproved)*.

It is not *makruh (disapproved)* while fasting to apply collyrium to apply oil to the moustaches, and to use the siwak even after zawal whether it is fresh or moistened.

It is not *makruh (disapproved)* to rinse the mouth and sniff water even while not making ablution . To have a both or wrap a moistened towel round to cool oneself is also not *makruh (disapproved)*. It is *mustahab (desirable)* for one who fasts to:

have the predawn meal, have it as late as possible within lawful time, have iftar at its lawful time and make hast for it when the sky is not overcast, when the weather is cloudy delay the iftar by a couple of minutes.

WHEN IS IT PERMITTED NOT TO FAST

It is permitted not to fast in any of the ten cases:

(i) Illness.
(ii) travel
(iii) compulsion,
(iv) pregnancy,
(v) suckling.
(vi) hunger,
(vii) thirst,
(viii) decrepitude,
(ix) menstruation, and
(x) post natal bleeding.

They are explained in the following lines

(i) **ILLNESS:** If fasting might cause are to suffer from an illness or cause the illness he is afflicted with to grow one should desist from fasting. Also, if fasting could delay recovery then too one must not fast because that might prove destructive. The illness could be of any kind from headache to snake bite. Even if after one has begun to fast and the symptoms appear one should break the fast.

The ulama (Scholars) say that a warrior is allowed to not fast is fighting was likely to be hampered by weakness through fasting. It is allowed to not fast him whether he is a traveller or a resident

The ulama (Scholars) also say that a person who runs fever on alternate days may not fast on the day he is likely to get fever. Then it does not matter even if he is sound on that day, no expiation is *wajib (obligatory)*. But, according to *fatawa* Alamgiri, expiation will be *wajib (obligatory)* in either case.

Similarly it, on 30th *Ramadan*, people hear drums or other announcements and presume that the announcement is for eed and they break their fast, only to learn that the announcement was about something else, then they will not have to make an expiation.

(ii) **TRAVEL:** It is allowed to go without fast during a journey whether it is a lawful journey and even if it is easy on a conveyance or otherwise. However, it is *mustahab (desirable)* to fast when the journey is not difficult, provided all his companions are fasting and their expenses are not borne together in a pool. If all one's co-travellers are not fasting and their expenses are from one pool then it is better not to fast. In this way the whole group will be alike.

If anyone embarks on a journey before dawn and so qualifies as a traveller, he is permitted to not fast. But, if he begins his fast and sets on his journey after down then it is not allowed to him to not fast. However, anyone who falls ill and begins his journey after dawn then he is allowed to not fast. In each case, expiation will not be necessary only redeeming the fast is *wajib (obligatory)* whether he breaks his fast during the journey because of an illness of otherwise.

(iii) **COMPULSION:** *Shari'ah (divine law)* permits a person, who is compelled not to fast or to break his fast, to skip the fast. For instance, someone may overpower a person who is fasting and insert something in his mouth, or he may force him on threat of death, or severe beating, or cutting off of a limb. In these cases, this person is allowed to break his fast or to not fast.

(iv) **PREGNANCY:** If a pregnant woman apprehends that she might suffer mental or physical weakness to a great extent or the unborn child might suffer loss of life or become weak, if she fasts, then she is allowed to not fast.

(v) **SUCKLING:** A woman who breast feeds her own child or another's against wages or out of goodwill, is allowed to not fast if fasting could prove detrimental to her or to the infant. Those who say that suckling here refers to the suckling by a wet nurse only are wrong. The hadith is clear that it could be any woman: the mother or a wet nurse. The words of the Prophet Muhammad's صلى الله عليه وسلم saying are:

إِنَّ اللّٰهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلٰوةِ وَعَنِ الْحُبْلٰى وَالْمُرْضِعِ الصَّوْمَ

"Surely Allah has forgiven fasting and half of the *salah (prayer)* to the traveller, and

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fasting to the pregnant woman and to the woman who suckles."

Moreover a mother has more right to it than a wet nurse because it is not *wajib (obligatory)* on a wet nurse to suckle anyone else's child. She does it on wages. On the other hand, it is *wajib (obligatory)* on a mother to feed her infant.

A woman who suckles may take medicine and go without fasting. She and the pregnant woman are allowed to forgo fasting on the advice of a pious Muslim doctor or on their fast experience in this regard that fasting could be harmful to them or their child.

(vi) & (vii) **HUNGER & THIRST:** If a person who is fasting is liable to die or suffer brain damage or lose consciousness because of hunger and thirst then he may not fast and, if he is already fasting, he may break his fast. He will not have to make an expiation but will have to redeem his fast. However, the condition applies that he must not have brought that out on himself. Through unnecessary strenuous exertion, like running long distances, etc, for, it is breaks his fast in such cases then he will be liable to make an expiation, though some scholars have ruled out an expiation.

Ali ibn Ahmad رحمه الله was asked about labourers who have to toil to make a living for themselves and their families what if fasting could make them ill if they continued to toil. He forbid them to work if that could not be done with fasting, but they could not forgo fasting. However, the correct ruling is that they must work to earn a living for a day and rest and the other half, but must not give up fasting, if they apprehend physical or mental illness.

(viii) **DECREPITUDE:** A man or a woman who is very old and infirm is allowed to go without fasting. They are ones in their final stage of life and are utterly helpless to discharge their *fard (compulsory)*, and their physical strength erodes day by day. They have lost all hope of ever being able to fast again.

(ix) & (x) **MENSTRUATION & POST NATAL BLEEDING:** A woman who goes through menstruation or bleeding after child birth (or hemorrhage) may also not fast.

***FIDYAH (REDEMPTION)* (REDEMPTION):** In the foregoing cases, only the old, infirm, decrepit man and woman are permitted to pay *fidyah (redemption)* (a redemption or compensation) for not fasting Apart from them, payment of *fidyah (redemption)* is also allowed to a person who had vowed to keep fasts perpetually but is unable to maintain his vow. He may pay *fidyah (redemption)* every day. As for all the others who have one or more excuses, when their handicap is over they will have to redeem the fast, and payment of *fidyah (redemption)* will not absolve them of their obligation to fast. This is why if anyone with one of the foregoing excuses dies while he is handicapped, it is not *wajib (obligatory)* for him to leave instructions for the *fidyah (redemption)* to be paid for the fasts he has missed because of his handicap, nor is it *wajib (obligatory)* on his heirs to pay the *fidyah (redemption)* whatever the handicap; illness, travel etc any of the ten mentioned in the foregoing lines. However if anyone dies after the handicap was over and he was able to fast but he did not redeem the fasts, it was binding on him to leave behind instruction for the *fidyah (redemption)* to be paid.

If an old, infirm person died during journey then it will not be necessary to pay *fidyah (redemption)* for the days on which he was traveling. It is with everyone who dies while on a journey that the fasts during the journey are forgiven to him. So, it is with the old man.

If anyone who is bound to pay the *fidyah (redemption)* cannot pay it then the final course for him is that he should seek forgiveness from Allah. There is every hope that the most

forgoing will forgive him.

AMOUNT OF *FIDYAH (REDEMPTION)*: The *fidyah (redemption)* payable against each fast is half a sa (or 633 kg) wheat or its value. Either this payment be made every day or a hungry person may be fed two times as in the case of expiation. As against this, sadaqat ul *fitr* must be paid with transfer of ownership like *zakah (Annual due charity)*. It must be understood that the word sadaqah that is used with the word (طعام الطعام) (to feed, food) embraces transfer of ownership and permission (to use), but the word sadaqah used with the word (ایتاءیا ادا) (to give) requires transfer of ownership compulsorily, but more permission to use is absolutely disallowed.

REDEEMING MISSED FASTS: It is not necessary to redeem the missed fasts in succession, but it certainly is *mustahab (desirable)* to keep them is quick succession to get over a *wajib (obligatory)* duty as soon as possible. Similarly, if anyone's preclusion or handicap is removed, then he must begin to redeem the fast forthwith. Delaying them is not proper, though it is not necessary to begin them immediately the reason for missing them is over. One has choice to redeem them when he likes. It is also not necessary to observe the sequence and even before one begins to redeem one's missed fasts, one may keep the freshly due current fasts.

KINDS OF FASTS: There are thirteen kinds of fasts defined in *Shari'ah (divine law)* seven of them have to be kept one after the other in succession. They are:

(i) The fasts of the month of *Ramadan*.
(ii) The fasts of expiation of *zihar*.
(iii) The fasts of expiation of murder.
(iv) The fasts of expiation of ooth.
(v) The fasts of expiation of deliberately broken fasts of *Ramadan*.
(vi) The fasts of vow that is specific.
(vii) The fasts of *wajib I'tikaf (obligatory seclusion)*.

The six other kinds may be kept at the discretion of the person responsible for them: in succession or at intervals. They are:

(i) Optional fasts.
(ii) Redeeming fasts of *Ramadan*
(iii) Fasts of Muta'h (meaning *Hajj (pilgrimage)* tomattu)
(iv) Fasts of *fidyah (redemption) halq* (shaving the head of the pilgrim who had assumed the ihram).
(v) Fast of *jaza 'eed*
(vi) Fasts of vows (general).

As for optional fasts, it is not allowed to break them without any reason. They become *wajib (obligatory)* once the intention is formed and one begins an optional fast. Hence, if it is nullified, it becomes *wajib (obligatory)* to redeem it, except on five days. They are the two days of eed ul *fitr* and adduha and three days of *tshriq* (11th, 12th and 13th of Dhul Hijjah). It is forbidden to keep fast on these days, so if anyone begins a fast that is simply not wajb, it will not be *wajib (obligatory)* to redeem it.

If anyone vows to fast on these five days, or on every days of the year, then he must not fast on these days, but he may redeem them on some other days.

CHILDREN: When a child is strong enough to fast, he must be encouraged to fast. When

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he is ten years old, he must be compelled to fast if he does not it voluntarily. It is like the command of *salah (prayer)*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

FALSEHOOD, VAIN TALK, ETC ARE CONTRARY TO FASTING

(١٩٩٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِيْ اَنْ يَّدَعَ طَعَامَهٗ وَشَرَابَهٗ (رواه البخارى)

1999. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone (who is fasting) does not give up false hood and (evil) deeds conforming to it, then Allah has no need of his giving up his food and his drink."[1]

COMMENTARY: Falsehood and evil deeds conforming to it one things that are sinful spoken with one's tongue. They include words of disbelief, false testimony, foregoing lies, backbiting and so on.

The true objective of fasting is a abandon one's base desires and subject one's evil inciting soul' (nafs ammara) to the pleasure of Allah. If this cannot be achieved then there is no point in fasting.

Allah has no need of such a fast. So, He does not accept it.

The Shaykhs say that fasting is of three kinds: of the common man abstains from food, drink and sexual intercourse. The other kind is of the selected ones who keep all limbs away from whatever is forbidden, *makruh (unbecoming)*, desires and pleasures, and even from such permissible things that are contrary to humility and giving up one's desires. The third kind is of the cream of the selected ones who abstain from everything but truth and do not even turn to anything other then Truth.

KISSING & TOUCHING WHILE FASTING

(٢٠٠٠) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ اَمْلَكَكُمْ لِاِرْبِهٖ (متفق عليه)

2000. Sayyidah Ayshah رضى الله عنها narrated that "Allah's Messenger صلى الله عليه وسلم would kiss and embrace (his wives) while fasting. He had more control over his desire than all of you."[2]

COMMENTARY: According to the Hanafis it is *Makruh (unbecoming)* for the common man to kiss or embrace one's wife while fasting if he could be led to indulge in sexual intercourse. If there is no fear of that, then it is not *makruh (unbecoming)*.

FASTING INTENTION WHEN SEXUALLY DEFILED

(٢٠٠١) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُدْرِكُهُ الْفَجْرُ فِيْ رَمَضَانَ وَهُوَ جُنُبٌ مِنْ غَيْرِ حُلُمٍ فَيَغْتَسِلُ وَيَصُوْمُ (متفق عليه)

2001. Sayyidah Ayshah رضى الله عنها narrated that (it happened sometimes that) Allah's

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[1] Bukhari # 1903, Ibn Majah # 1689, Musnad Ahmad 2-452.

[2] Bukhari # 1927, Muslim # 65-1186, Abu Dawud # 2382, Ibn Majah # 1687. Musnad Ahmad 6-42.

Messenger صلى الله عليه وسلم would be defiled sexually at dawn in *Ramadan* and not because of a dream He would have a bath and fast.[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم found dawn while he was sexually defiled because of sexual intercourse. He began his fast in that condition and then had a purifying bath. Thus, it is not necessary to have bath before dawn to purify oneself. Rather, one may form an intention to fast and have a bath later.

Since this is a voluntary act and one is allowed to begin the fast though impure, it is more correct to follow this procedure after a wet-dream because that condition is involuntary. In fact, even if one gets a wet dream while fasting, the fast will not be impaired.

The Prophet عليه السلام never had a wet dream because it is caused by the devil from whom they are safe.

CUPPING WHILE FASTING

(٢٠٠٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَمَ وَهُوَ مُحْرِمٌ وَاِحْتَجَمَ وَهُوَ صَائِمٌ (متفق عليه)

2002. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم had himself cupped while he had assumed the ihram and while he was fasting.[2]

COMMENTARY: Shaykh Juzri رحمه الله explained the hadith that the Prophet Muhammad صلى الله عليه وسلم was fasting while he was in the state of ihram. He deduced this from the hadith of Ibn Abbas رضى الله عنه in Abu Dawud (# 2373) which says so:

إِنَّهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَمَ هُوَ صَائِمًا مُّحْرِمًا

(The Prophet Muhammad صلى الله عليه وسلم had himself cupped while he had assumed the ihram and was fasting.)

Mazhar رحمه الله said that it is allowed to have oneself cupped when one is in a state of ihram provided no hair is pulled out or broken. Abu Hanifah رحمه الله. Shafi رحمه الله and Maalik رحمه الله have ruled so but Imam Ahmad رحمه الله ruled that the fast of the cupper and one who is cupped is nullified but an expiation is not *wajib (obligatory)*.

EATING FORGETFULLY IS FORGIVEN

(٢٠٠٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ اَوْشَرِبَ فَلْيُتِمَّ صَوْمَهُ فَاِنَّمَا اَطْعَمَهُ اللّٰهُ وَسَقَاهُ (متفق عليه)

2003. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone who is fasting eats or drinks forgetfully, let him complete his fast. It is only Allah who feeds him and gives him to drink."[3]

COMMENTARY: This command applies to all kinds of fast. All the imam give their ruling, accordingly. However, Imam Maalik رحمه الله said that if this happens in *Ramadan* then the fast

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[1] Bukhari # 1930, Muslim # 76-1109, Tirmidhi # 779, Abu Dawud # 2388, Ibn Majah # 1725, Musnad Ahmad 6-308.

[2] Bukhari # 1938, Abu Dawud # 2373, Tirmidhi # 775, Ibn Majah # 1682.

[3] Bukhari# 1933, Muslim # 171-1155, Abu Dawud # 2398, Tirmidhi # 721, Darimi # 1726, Musnad ahmad 2-395.

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must be redeemed.
According to Hidayah, if this relaxation is for eating or drinking then the same is available for having a sexual intercourse forgetfully. It will not cause a dent on fasting.

GIVING EXPIATION TO FAMILY MEMBERS

(٢٠٠٤) وَعَنْهُ قَالَ بَيْنَمَا نَحْنُ جُلُوْسٌ عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْجَاءَهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ هَلَكْتُ قَالَ مَالَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِيْ وَاَنَاصَائِمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيْعُ اَنْ تَصُوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ هَلْ تَجِدُ اِطْعَامَ سِتِّيْنَ مِسْكِيْنًا قَالَ لَا قَالَ جُلِسَ وَمَكَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَا نَحْنُ عَلٰى ذٰلِكَ اُتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيْهِ تَمْرٌ وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ قَالَ اَيْنَ السَّائِلُ قَالَ اَنَا قَالَ خُذْ هٰذَا فَتَصَدَّقْ بِهٖ فَقَالَ الرَّجُلُ اَعَلٰى اَفْقَرَ مِنِّيْ يَا رَسُوْلَ اللّٰهِ فَوَاللّٰهِ مَا بَيْنَ لَا بَتَيْهَا يُرِيْدُ الْحَرَّتَيْنِ اَهْلُ بَيْتٍ اَفْقَرُ مِنْ اَهْلِ بَيْتِيْ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى بَدَتْ اَنْيَابُهٗ ثُمَّ قَالَ اَطْعِمْهُ اَهْلَكَ (متفق عليه)

2004. Sayyiduna Abu Hurayrah رضى الله عنه narrated that they were sitting with the Prophet Muhammad صلى الله عليه وسلم when a man met him and complained, "O Messenger of Allah, I am ruined." (His name was Salamah ibn Fakhr ul Ansari al Biyadi). He asked "What is it with you?" He said, "I went to my wife (and had sexual intercourse with her) while I was fasting." So, Allah's Messenger صلى الله عليه وسلم asked, "Do you have a slave to set free?" He said, "No!" He asked, "Can you fast two months consecutively?" He answered, "No!" He asked, "Can you feed sixty poor people?" He said, "No!" So, he said, "Sit down." The Prophet Muhammad صلى الله عليه وسلم waited for some time during whifh an 'araq of dates was brought to him, an "araq being a huge basket. He asked, "Where the man with the request?" He said, "Here am I!" He said, "Take it and disburse it as sadaqah." The man asked, "O Messenger of Allah, shall I give it to one who is poorer than I am? By Allah, there is not between the two sides of Madinah a family poorer then mine." He meant the two mountains (to the east and west of Madinah). The Prophet Muhammad صلى الله عليه وسلم laughted till his eye-teeth were visible. Then he said, "Feed it to your family."[1]

COMMENTARY: If anyone nullifies a fast of *Ramadan* in the very month of *Ramadan* deliberately by eating, drinking or having sexual intercourse then expiation is *wajib (obligatory)* on him. It is discharged in the same sequence as stated in the hadith.
The ulama (Scholars) say that if anyone gives away the expiation binding on him to his family the that is not legally discharged. As for this man in the hadith, the Prophet Muhammad's صلى الله عليه وسلم permission to him was exclusive and his expiation was properly discharged in the view of most of the ulama (Scholars). It is not allowed to any one else.
Some ulama (Scholars) say that his expiation remained payable by him. The person liable to make an expiation must have with him enough after feeding himself and his family,

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[1] Bukhari # 1936, Muslim # 81-1111, Abu Dawud # 2390, Tirmidhi # 724, Ibn Majah # 1671, Darimi # 1716, Muwatta Maalik # 28 (Siyan), Musnad Ahmad 2-241.

otherwise it remains due on him, payable whenever he is in a position to pay it.
Some ulama (Scholars) say that this was t he procedure earlier but was abrogated later on. Now, the expiation cannot be used on one's own family.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUCKING WIFE'S TONGUE WHILE FASTING

(٢٠٠٥) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَبِّلُهَا وَهُوَ صَائِمٌ وَيَمُصُّ لِسَانَهَا (رواه ابوداؤد)

2005. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to kiss her while he was fasting and would suck her tongue.[1]

COMMENTARY: The hadith is weak and all the ulama (Scholars) hold that one's fast is nullified is spit of anyone else if sucked. So, even if this hadith is regarded to be sahih then it will be presumed that the Prophet Muhammad صلی اللہ علیہ وسلم spat the saliva after sucking the tongue of Sayyidah Ayshah رضی اللہ عنہ. He did not swallow it.

EMBRACING

(٢٠٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهُ وَاَتَاهُ اٰخَرُ فَسَأَلَهُ فَنَهَاهُ وَاِذَا الَّذِيْ رَخَّصَ لَهُ شَيْخٌ وَاِذَا الَّذِيْ نَهَاهُ شَابٌّ (رواه ابوداؤد)

2006. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that a man asked the Prophet Muhammad صلی اللہ علیہ وسلم if a man who is fasting could embrace his wife. He gave him permission (to do so). Then another man came to him and asked him (the same thing) but he disallowed him (to do so). The man whom he had given permission was an old man and he whom he had disallowed was a young man.[2]

COMMENTARY: The old man was less likely to succumb to his instinct while the same thing might not be said of the youth.
The ulama (Scholars) differ on whether the disallowance to the youth was of the category of nahi *tahrimi* or nahi tanzihi (almost unlawful or nearer lawful).

VOMITING INVOLUNTARILY

(٢٠٠٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَرَعَهُ الْقَيْءُ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمَنِ اسْتَقَاءَ عَمَدًا فَلْيَقْضِ ـ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ لَا نَعْرِفُهُ اِلَّا مِنْ حَدِيْثِ عِيْسَى بْنِ يُوْنُسَ وَقَالَ مُحَمَّدٌ يَعْنِي الْبُخَارِيَّ لَا اَرَاهُ مَحْفُوْظًا

2007. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who vomits uncontrollably while fasting is not bound to make amends (with a redeeming fast). But, he who vomits deliberately is bound to redeem his fast."[3]

COMMENTARY: If anyone vomits intentionally knowing that he is fasting then his fast is nullified and it is *wajib (obligatory)* on him to redeem his fast. If he vomits intentionally not remembering his fast then it is not *wajib (obligatory)* on him to redeem the fast. However,

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[1] Abu Dawud # 2386, Musnad Ahmad 6.123.

[2] Abu Dawud # 2387.

[3] Abu Dawud # 2380, Tirmidhi # 720, Ibn Majah # 1676, Darimi # 1729, Musnad Ahmad 2-498.

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this issue has been discussed threadbare in the introduction to this chapter (iv) 'keeping the fast perfect' so the relative portion may be studied there.

(۲۰۰۸) وَعَنْ مَعْدَانَ ابْنِ طَلْحَةَ اَنَّ اَبَاالدَّرْدَاء حَدَّثَهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاء فَاَفْطَرَ قَالَ فَلَقِيْتُ ثَوْبَانَ فِيْ مَسْجِدِ دِمَشْقَ فَقُلْتُ اِنَّ اَبَاالدَّرْدَاء حَدَّثَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاء فَاَفْطَرَ قَالَ صَدَقَ وَاَنَا صَبَبْتُ لَهُ وَضُوْءَهُ (رواه ابوداؤد والترمذی والدارمی)

2008. Sayyiduna Ma'dan ibn Talhah رحمہ اللہ reported that Sayyiduan Abu Darda رضی اللہ عنہ narrated to him that Allah's Messenger صلی اللہ علیہ وسلم had vomited (while fasting, once). So, he broke his fast. Ma'dan reported further that he met Sayyiduna Thawban رضی اللہ عنہ in the mosque of Damascus and told him that Abu Darda had narrated to him the hadith that the Prophet Muhammad صلی اللہ علیہ وسلم had vomited and had broken his fast. Thawban رضی اللہ عنہ confirmed that Abu Darda رضی اللہ عنہ has spoken the truth and that he himself (Thawban) رضی اللہ عنہ was t he one who had poured out water for the Prophet Muhammad's صلی اللہ علیہ وسلم ablution.[1]

COMMENTARY: For some reason the Prophet Muhammad صلی اللہ علیہ وسلم vomited deliberately and broke his fast otherwise, he had never broken a fast even an optional. So, there must have been a reason, for, Allah says:

لَا تُبْطِلُوْا اَعْمَالَكُمْ

{and do not make your deeds rain} (47:33)

Imam Abu Hanifah رحمہ اللہ, Imam Ahmad رحمہ اللہ deduce from the final words of the hadith that ablution is nullified by vomiting. Imam Shafi'I رحمہ اللہ and other scholars hold that vomiting does not negate ablution. They say that reference to ablution in the hadith implies rinsing the mouth and washing the face.

SIWAK MAY BE USED

(۲۰۰۹) وَعَنْ عَامِرِ بْنِ رَبِيْعَةَ قَالَ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَا اُحْصِيْ يَتَسَوَّكُ وَهُوَ صَائِمٌ (رواه الترمذی وابوداؤد)

2009. Sayyiduna Aamir ibn Rabi'ah رضی اللہ عنہ said, "I have seen the Prophet Muhammad صلی اللہ علیہ وسلم use the siwak while he was fasting an uncountable number of times."[2]

COMMENTARY: There are many other ahadith on this subject in the MIrqat:

Imam Abu Hanifah رحمہ اللہ and Imam Maalik رحمہ اللہ say that any kind of siwak may be used at any time while fasting. However, Imam Abu Yusuf رحمہ اللہ says that it is *makruh (unbecoming)* to use fresh and moist siwak while fasting and Imam Shafi'I رحمہ اللہ says that it is *makruh (unbecoming)* to use siwak after zawal.

APPLYING COLLYRIUM

(۲۰۱۰) وَعَنْ اَنَسٍ قَالَ جَاء رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اُشْتُكِيَتْ عَيْنَيَّ اَفَاَكْتَحِلُ وَاَنَا صَائِمٌ

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[1] Abu Dawud # 2381, Tirmidhi # 87, Darimi # 1728, Musnad Ahmad 6-443.

[2] Abu Dawud # 2364, Tirmidhi # 725, Musnad Ahmad 3-445. (Tirmidhi has it from Abdullah ibn Aamir ibn Rabi'ah)

قَالَ نَعَمْ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ اِسْنَادُهُ بِالْقَوِيِّ وَاَبُوْ عَاتِكَةَ الرَّاوِيْ يُضَعَّفُ

2010. Sayyiduna Anas رضی اللہ عنہ narrated that a man came to the Prophet Muhammad صلی اللہ علیہ وسلم and said, "I have a complaint in my eyes. May I apply collyrium (to them) while I am fasting?" He said, "Yes."[1]

COMMENTARY: It is not *makruh (unbecoming)* to apply collyrium to the eyes while fasting even if it leaves a taste in the throat. Imam Abu Hanifah رحمہ اللہ and Imam Shafi'I رحمہ اللہ gave ruling accordingly but Imam Ahmad رحمہ اللہ, Ishaq رحمہ اللہ and Sufyan رحمہ اللہ ruled that it is *makruh (unbecoming)* to do so. Some people report that Imam Maalik رحمہ اللہ also said that it is *makruh (unbecoming)*, but others say that he said that it is not *makruh (unbecoming)* to apply it.

MAY POUR WATER OVER HEAD

(۲۰۱۱) وَعَنْ بَعْضِ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعَرْجِ يَصُبُّ عَلٰى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطَشِ اَوْ مِنَ الْحَرِّ (رواه مالك و ابوداؤد)

2011. One of the sahabah (companions) رضی اللہ عنہم of the Prophet Muhammad صلی اللہ علیہ وسلم said, "I had seen the Prophet Muhammad صلی اللہ علیہ وسلم in al 'Arj pour water over his head while he was fasting to alleviate thirst or to mitigate (the severity of) heat."[2]

CUPPING WHILE FASTING

(۲۰۱۲) وَعَنْ شَدَّادِ بْنِ اَوْسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتٰى رَجُلًا بِالْبَقِيْعِ وَهُوَ يَحْتَجِمُ وَهُوَ اٰخِذٌ بِيَدِيْ لِثَمَانِ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ فَقَالَ اَفْطَرَ الْحَاجِمُ وَالْمَحْجُوْمُ۔ رَوَاهُ اَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ قَالَ الشَّيْخُ الْاِمَامُ مُحْيُ السُّنَّةِ رَحِمَهُ اللّٰهِ عَلَيْهِ وَتَاَوَّلَهُ بَعْضُ مَنْ رَخَّصَ فِي الْحِجَامَةِ اَيْ تَعَرُّضًا لِلْاِفْطَارِ الْمَحْجُوْمُ لِلضُّعْفِ وَالْحَاجِمُ لِاَنَّهُ لَا يَاْمَنُ مِنْ اَنْ يَصِلَ شَيْءٌ اِلٰى جَوْفِهٖ بِمَصِّ الْمَلَازِمِ

2012. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated, "Allah's Messenger صلی اللہ علیہ وسلم was walking with me hand in hand on 18th *Ramadan* when he came upon a man in al-Baqi who was being cupped. He said, 'He who cups and he who is being cupped have broken their fast." Shaykh Muhyi us *Sunnah* said that those who say that cupping is allowed interpret the hadith to imply that these people were likely to break their fast. The one who was being cupped could become weak and the one who cupped could inhale or suck blood into his stomach.[3]

COMMENTARY: Most of the ulama (Scholars) say that there is risk of the one who cups and one who is cupped breaking their fast. The hadith of Sayyiduna Ibn Abbas رضی اللہ عنہ also testifies that the Prophet Muhammad صلی اللہ علیہ وسلم had himself cupped (# 2002).

Imam Abu Hanifah, رحمہ اللہ Imam Shafi'I رحمہ اللہ and Imam Maalik رحمہ اللہ also ruled according to Shaykh Muhiyus *sunnah*'s interpretation. The fast could be in danger of being nullified. Some people say that it is *makruh (unbecoming)* to cup and have oneself cupped. Some others say that it applies only to those two people because during the process of cupping

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[1] Abu Dawud # 2378, Tirmidhi # 726.

[2] Abu Dawud # 2365, Muwatta Maalik 22 (Siyan), Musnad Ahmad 3-475.

[3] Abu Dawud # 2369, Ibn Majah # 1681, Darimi # 1730, Musnad Ahmad 4-123.

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they also engaged in backbiting. The Prophet Muhammad صلى الله عليه وسلم said that t hey risked their fast because he saw them backbiting thus warning them.
Some ulama (Scholars) say that the command was valid earlier but was abrogated later.

OMITTING TO FAST UNNECESSARILY

(٢٠١٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهٖ وَاِنْ صَامَهٗ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَاَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَالْبُخَارِيُّ فِيْ تَرْجَمَةِ بَابٍ وَقَالَ التِّرْمِذِيُّ سَمِعْتُ مُحَمَّدًا يَعْنِي الْبُخَارِيَّ يَقُوْلُ اَبُو الْمُطَوِّسِ الرَّاوِيْ لَا اَعْرِفُ لَهٗ غَيْرَ هٰذَا الْحَدِيْثِ

2013. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone purposefully omits to fast any day in *Ramadan* without excuse or without illness, then even if he observes a perpetual fast it will not make amends for it."[1]

Tirmidhi cited Bukhari as saying that Abul Mutawwis was known to him to have transmitted only this hadith.

COMMENTARY: Omitting to fast without an excuse means that there is no relaxation in *Shari'ah (divine law)* to skip the fast but he does not observe it. *Shari'ah (divine law)* excuses a traveller, for instance. The introduction to this chapter (iv) elaborates on this question.
This hadith actually emphasizes the importance of a fast in *Ramadan*. The reward of each fast is such that fasting of a life-time would not match it. Apart from that, as far as rules are concerned, if anyone omits a fast of *Ramadan*, then one redeeming fast will make amends for it. And, if anyone omits a fast deliberately then he can make amends for it by fasting for two months consecutively.
Ibn Hajar رحمه الله said that the apparent meaning of the hadith is that even a life times's fasting will not at one for a fast of *Ramadan* deliberately omitted. Sayyiduna Ali رضى الله عنه and Sayyiduna Ibn Mas'ud رضى الله عنه went by the literal meaning of the hadith. Best most of the sahabah (companions) رضى الله عنهم and the ulama (Scholars) hold that a fast omitted in *Ramadan* may be redeemed by a fast any time other than *Ramadan*. It does not matter that the attaining fast is of a shorter duration then the missed fast.
Salah (prayer) also falls in the same category. If a *salah (prayer)* is missed then it may be redeemed later. There is no difference in the Command applied to the two. Rather, *salah (prayer)* is superior to fasting.

SOULLESS WORSHIP

(٢٠١٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَمْ مِنْ صَائِمٍ لَيْسَ لَهٗ مِنْ صِيَامِهٖ اِلَّا الظَّمَأُ وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهٗ مِنْ قِيَامِهٖ اِلَّا السَّهَرُ۔ رَوَاهُ الدَّارِمِيُّ وَذُكِرَ حَدِيْثُ لَقِيْطِ بْنِ صَبِرَةَ فِيْ بَابِ سُنَنِ الْوُضُوْءِ

2014. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

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[1] Bukhari heading of chapter (29) Book of Fasting (30), Abu Dwud # 2396, Tirmidhi # 723, Ibn Majah # 1672, Darimi # 1714, Musnad Ahmad 2-386.

said, "For many of those who fast there is nothing in their fasting but thirst. And, for many of those who stand in worship during the night there is nothing in their standing but sleeplessness."[1]

COMMENTARY: The meaning is that sincere intention and concentration are important. The aim should be to obtain Allah's pleasure. If not, then the worship lacks soul and is meaningless.

The hadith of Sayyiduna Laqit ibn Sabirah رضی اللہ عنہ has been reproduced in the chapter on the *sunnah* of ablution (# 405)

SECTION III اَلْفَصْلُ الثَّالِثُ

CUPPING VOMIT & NOCTURNAL DREAM DO NOT NULLIFY THE FAST

(٢٠١٥) عَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا يُفَطِّرْنَ الصَّائِمَ الْحِجَامَةُ وَالْقَيْءُ وَالْاِحْتِلَامُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَيْرُ مَحْفُوْظٍ وَعَبْدُ الرَّحْمٰنِ ابْنُ زَيْدٍ الرَّاوِيُ يُضَعَّفُ فِي الْحَدِيْثِ

2015. Sayyiduna Abu Sa'eed al-KHudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Three things do not nullify the fast of one who is fasting. They are: cupping, vomiting and nocturnal dream."[2]

The hadith is also transmitted by Daraqutni, Bayhaqi and Abu Dawud whose transmission is more sound.

(٢٠١٦) وَعَنْ ثَابِتٍ الْبُنَانِيِّ قَالَ سُئِلَ اَنَسُ بْنُ مَالِكٍ كُنْتُمْ تَكْرَهُوْنَ الْحِجَامَةَ لِلصَّائِمِ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا اِلَّا مِنْ اَجْلِ الضُّعْفِ (رواه البخاری)

2016. Sayyiduna Thabit al Bunami رحمہ اللہ narrated that Sayyiduna Anas ibn Maalik رضی اللہ عنہ was asked, "Did you people disapproved of cupping for one who was fasting during the time of Allah's Messenger صلی اللہ علیہ وسلم?" He said, "No (we did not find it wrong) unless it caused weakness."[3]

COMMENTARY: They did not think of it as a nullifier of fasts. Rather, they disliked it if it brought about weakness and had a harmful effect on fasting.

(٢٠١٧) وَعَنِ الْبُخَارِيِّ تَعْلِيْقًا قَالَ كَانَ ابْنُ عُمَرَ يَحْتَجِمُ وَهُوَ صَائِمٌ ثُمَّ تَرَكَهُ فَكَانَ يَحْتَجِمُ بِاللَّيْلِ

2017. Imam Bukhari رحمہ اللہ reported as a chapter heading (without a full line of transmission) that Sayyiduna Ibn Umar رضی اللہ عنہ used to have himself cupped while he fasted. Then he gave it up to have himself cupped at night.[4]

COMMENTARY: Bukhari رحمہ اللہ transmitted some ahadith without mentioning its chain of narrators. Such ahadith are said to transmitted ta'liq (تعلیقا)

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[1] Ibn Majah # 1690, Darimi # 2720, Musnad Ahmad 2-272.

[2] Tirmidhi # 719.

[3] Bukhari # 1940.

[4] Bukhari chapter (28) heading Book of fasting (30)

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SWALLOWING MOISTNESS AFTER RINSING MOUTH

(٢٠١٨) وَعَنْ عَطَاءٍ قَالَ إِنْ مَضْمَضَ ثُمَّ أَفْرَغَ مَا فِيْ فِيْهِ مِنَ الْمَاءِ لَا يَضُرُّهُ أَنْ يَزْدَرِدَ رِيْقَهُ وَمَا بَقِيَ فِيْ فِيْهِ وَلَا يَمْضَغُ الْعِلْكَ فَإِنْ ازْدَرَدَ رِيْقَ الْعِلْكِ لَا أَقُوْلُ إِنَّهُ يُفْطِرُ وَلٰكِنْ يُنْهٰى عَنْهُ۔ رَوَاهُ الْبُخَارِيُّ فِيْ تَرْجَمَةِ بَابٍ

2018. Sayyiduna Ata رحمه الله said that if one (who is fasting) rinses his mouth and ejects the water in his mouth. Swallowing his own saliva with what remains in his mouth (of the rinsing), it does not harm his fast. But, he should not chew gum. Though it may not nullify his fast if he swallows the saliva that the gum grows, yet it is disallowed. [1]

COMMENTARY: Al'ilk is a gum based medicine for the teeth. The prohibition to chew it is of the kind of tanzihi. The ulama (Scholars) say that it is *makruh (unbecoming)* to chew anything while fasting unless done to put it in a child's mouth.

However, as long as gum, etc. is chewed and no part of it is gulped down the throat, it is merely *makruh (unbecoming)*, but the moment apiece of it goes down the throat, the fast is nullified.

If anyone puts coloured thread in his mouth and its colour transfers to his saliva and he swallows it, then his fast is nullified. If the colour does not dominate the saliva then the fast will not nullify.

CHAPTER - V

THE TRAVELLER'S FAST بَابُ صَوْمِ الْمُسَافِرِ

Those ahadith will be reproduced in this chapter that reflect on the commands and rulings for a traveller's fast. Is it allowed to fast while travelling? Is it better for a traveler to fast or not?

SECTION I اَلْفَصْلُ الْاَوَّلُ

ALLOWED TO FAST & NOT TO FAST DURING JOURNEY

(٢٠١٩) عَنْ عَائِشَةَ قَالَتْ إِنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَصُوْمُ فِي السَّفَرِ وَكَانَ كَثِيْرَ الصِّيَامِ فَقَالَ إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ (متفق عليه)

2019. Sayyidah Ayshah رضی الله عنها narrated that (Sayyiduna) Hamzah ibn Amr al Aslami رضی الله عنه asked the Prophet صلی الله علیه وسلم, "May I fast during a journey?" And, he used to fast very often. He said, "If you wish, to fast and if you wish, go without fasting." [2]

COMMENTARY: A journey may be strenuous or convenient, the traveller may or may not fast. But, it is better to fast if the journey is not difficult and better not to fast if it is strenuous.

Moreover, Imam Abu Hanifah رحمه الله said that this applies to all kinds of journeys; permissible or of disobedience and sin.

Imam Shafi'I رحمه الله said that the permission not to fast is valid only if the journey is for a pious and lawful purpose. If it is undertaken for an evil or sinful purpose then it is not allowed to go without fast of *Ramadan*.

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[1] Bukhari heading of chapter (28) Book of Fasting (30).

[2] Bukhari # 1943, Muslim # 103-1121, Abu Dawud # 2402, Tirmidhi # 7111, Nasai'i # 2384, Ibn Majah # 1662, Darimi # 1707, Muwatta # 24 (Biyani), Musnad Ahmad 6-46.

(٢٠٢٠) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِسِتَّ عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ اَفْطَرَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ (رواه مسلم)

2020. Sayyiduna Abu Sa'eed al-KHudri رضی اللہ عنہ narrated that they set out on an expedition with Allah's Messenger صلی اللہ علیہ وسلم on 16th *Ramadan*. Some of them did fast and some of them did not fast. Neither did those who fasted pick fault with those who did not fast, nor did those who did not fast find fault with those who fasted. [1]

WHEN WEAK, TRAVELLER SHOULD NOT FAST

(٢٠٢١) وَعَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَرَاٰى زِحَامًا وَرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ فَقَالَ مَا هٰذَا قَالُوا صَائِمٌ فَقَالَ لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ (متفق عليه)

2021. Sayyiduna Jabir رضی اللہ عنہ narrated that on a journey Allah's Messenger صلی اللہ علیہ وسلم observed a crowd around a man who was being given shade. He asked, "What is this?" They told him that there was a man who was fasting (and had become weak). He said, "It is not piety that one should fast during a journey." [2]

(٢٠٢٢) وَعَنْ اَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَنَزَلْنَا مَنْزِلًا فِيْ يَوْمٍ حَارٍّ فَسَقَطَ الصُّوَّامُ وَقَامَ الْمُفْطِرُوْنَ فَضَرَبُوْا الْاَبْنِيَةَ وَسَقَوُ الرِّكَابَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ الْمُفْطِرُوْنَ الْيَوْمَ بِالْاَجْرِ (متفق عليه)

2022. Sayyiduna Anas رضی اللہ عنہ narrated that they were on a journey with the Prophet صلی اللہ علیہ وسلم. Some of them were fasting and some of them were not fasting. They halted at a place on a hot day, so those who had fasted fell down (and were unable to help in any kind of work), but those who not fasted rose actively and pitched tents and watered the riding beasts. Allah's Messenger صلی اللہ علیہ وسلم remarked, "Those who are not fasting have outstripped (the others) today with reward." [3]

COMMENTARY: The word 'today' stresses that those who had not fasted earned reward for being of service of those who had fasted. It is not a general ruling for always.

DURING JOURNEY FAST MAY BE GIVEN UP

(٢٠٢٣-٢٠٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِيْنَةِ اِلَى مَكَّةَ فَصَامَ حَتّٰى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ اِلٰى يَدِهٖ لِيَرَاهُ النَّاسُ فَاَفْطَرَ حَتّٰى قَدِمَ مَكَّةَ وَذٰلِكَ فِيْ رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُوْلُ قَدْ صَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ اَفْطَرَ. مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِمُسْلِمٍ عَنْ جَابِرٍ اَنَّهٗ شَرِبَ بَعْدَ الْعَصْرِ

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[1] Bukhari # 1947, Muslim # 93-116, Abu Dawud 2405, Tirmidhi # 712.

[2] Bukhari # 1936, Musim # 92-1115, Musnad Ahmad 3-299.

[3] Bukhari # 2890, Muslim # 100-1119, Nasai'i # 2283.

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2023. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم set out (in the year of the conquest) from Madinah to travel to Makkah. He fasted till he came to 'usfan where he called for water and raised it for the people to see it and broke his fast till he came to Makkah. That was in *Ramadan*. So, Ibn Abbas رضی اللہ عنہ used to say, "Indeed, Allah's Messenger صلی اللہ علیہ وسلم did fast and broke it. Hence, he who wishes may fast and he who wishes may break the fast."[1]

2024. Sayyiduna Jabir رضی اللہ عنہ narrated that he drank after the *salah (prayer)* of asr.[2]

SECTION II اَلْفَصْلُ الثَّانِیْ

FAST FORGIVEN DURING JOURNEY

(۲۰۲۵) عَنْ اَنَسِ بْنِ مَالِكٍ الْكَعْبِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلٰوةِ وَالصَّوْمَ عَنِ الْمُسَافِرِ وَعَنِ الْمُرْضِعِ وَالْحُبْلٰى (رواه ابوداؤد والترمذی والنسائی وابن ماجة)

2025. Sayyiduna Anas ibn Maalik al Ka'bi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah has forgiven the traveller half of the *salah (prayer)*, and to the traveller, the woman who suckles and infant and the woman who is pregnant, (He has forgiven) fasting.[3]

COMMENTARY: The traveller will offer two raka'at *salah (prayer)* instead of four. He will not have to redeem the two raka'at later on.

Fasting is not *wajib (obligatory)* during a journey but after accomplishing it, the traveller must redeem it at home. The same applies to the two women. *Fidyah (redemption)* is not *wajib (obligatory)* according to Abu Hanifah رحمہ اللہ but Imam Shafi'I رحمہ اللہ and Ahmad رحمہ اللہ say that *fidyah (redemption)* is *wajib (obligatory)* on them for not fasting.

IF IT IS CONVENIENT THEN *MUSTAHAB (DESIRABLE)* TO FAST

(۲۰۲۶) وَعَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهٗ حَمُوْلَةٌ تَأْوِیْ اِلٰى شِبَعٍ فَلْيَصُمْ رَمَضَانَ حَيْثُ اَدْرَكَهٗ (رواه ابوداؤد)

2026. Sayyiduna Salamah ibn Muhabbiq رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If a person (traveller) has a riding beast that will take him to where it is easy and comfortable for him (to get ample provision, etc) then he should fast wherever he is when *Ramadan* comes to him."[4]

COMMENTARY: This command is of the kind of *mustahab (desirable)* and more excellent, otherwise all the ulama (Scholars) say that it is allowed not to fast during a journey. The journey may be very easy and comfortable to the extreme. Besides, this hadith is weak.

SECTION III اَلْفَصْلُ الثَّالِثُ

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم DISPLEASURE AT THOSE WHO CONTINUED TO FAST IN THE JOURNEY

(۲۰۲۷) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْفَتْحِ اِلٰى مَكَّةَ فِیْ رَمَضَانَ فَصَامَ حَتّٰى

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[1] Bukhari # 1938, Muslim # 88-1113, Nasai'i # 2290, Musnad Ahmad 1-291.

[2] Muslim # 91-1114.

[3] Abu Dawud # 2408, Tirmidhi # 715, Nasai'i # 2275, Ibn Majah # 1667, Musnad Ahmad 5-29.

[4] Abu Dawud # 2410, Musnad Ahmad 5-7.

بَلَغَ كُرَاعَ الْغَمِيْمِ فَصَامَ النَّاسُ ثُمَّ دَعَا بِقَدَحٍ مِنْ مَاءٍ فَرَفَعَهُ حَتّٰى نَظَرَ النَّاسُ اِلَيْهِ ثُمَّ شَرِبَ فَقِيْلَ لَهُ بَعْدَ ذٰلِكَ اِنَّ بَعْضَ النَّاسِ قَدْ صَامَ فَقَالَ اُولٰئِكَ الْعُصَاةُ اُولٰئِكَ الْعُصَاةُ (رواه مسلم)

2027. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم set out for Makkah in *Ramadan* in the year of conquest (of Makkah). He was fasting till he came to Kura' al-Ghanim (between Makkah and Madinah near Usfan). The people were also fasting with him. Then he called for a bowl of water and raised it for the people to see and drank it. He was told later that some of the man had continued to fast. He said, "They are sinners! They are sinners!"[1]

FASTING DURING JOURNEY IS LIKE NOT FASTING WHILE AT HOME

(۲۰۲۸) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَائِمُ رَمَضَانَ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ (رواه ابن ماجة)

2028. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who fasts in *Ramadan* while travelling is like him who does not fast while he is a resident (meaning, not travelling)."[2]

COMMENTARY: The ulama (Scholars) say that either this hadith is abrogated or refers to a strenuous journey in which there is risk of death of one who is fasting.

BETTER NOT TO FAST IN JOURNEY

(۲۰۲۹) وَعَنْ حَمْزَةَ بْنِ عَمْرٍو الْاَسْلَمِيِّ اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَجِدُ بِيْ قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ فَهَلْ عَلَيَّ جُنَاحٌ قَالَ هِيَ رُخْصَةٌ مِنَ اللّٰهِ عَزَّوَجَلَّ فَمَنْ اَخَذَ بِهَا فَحَسَنٌ وَمَنْ اَحَبَّ اَنْ يَصُوْمَ فَلَا جُنَاحَ عَلَيْهِ (رواه مسلم)

2029. Sayyiduna Hamzah ibn Amr al-Aslami رضی اللہ عنہ is reported to have said, "O Messenger of Allah, I find in myself strength to fast during a journey. Would it be sinful for me (if I fast)?" He said, "This is a concession from Allah, Mighty and Glorious. He who seizes it, has done well. And, he who likes to fast then there is no sin on him."[3]

COMMENTARY: Clearly, it is better not to fast during a journey.

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[1] Muslim # 90.1114, Tirmidhi # 710, Nasai'i # 2263, Musnad Ahmad # 14406.

[2] Nasai'i # 2285.

[3] Muslim # 107-1121, Nasai'i # 2303.

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CHAPTER - IV

AL-QADA (OR, REDEEMING THE MISSED) باب القضاء

There are three possibilities of not fasting or fasting and breaking it before its time.

(i) If it is broken by mistake, then neither is an expiation *wajib (obligatory)* nor is it not necessary to redeem it.

(ii) If a fast is broken deliberately for no reason whatsoever then an expiation is *wajib (obligatory)*.

(iii) If a fast is missed or broken for some reason, like illness or journey or any other, hen it is *wajib (obligatory)* to redeem it.

The rules and manners of redeeming fasts are mentioned in this chapter. This refers to redeeming to fasts of *Ramadan*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

REDEEMED FASTS OF SAYYIDAH AYSHAH رضی اللہ عنہا

(۲۰۳۰) عَنْ عَآئِشَةَ قَالَتْ كَانَ يَكُوْنُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا اَسْتَطِيْعُ اَنْ اَقْضِيَ اِلَّا فِيْ شَعْبَانَ قَالَ يَحْيٰى بْنُ سَعِيْدٍ تَعْنِي الشُّغْلُ مِنَ النَّبِيِّ اَوْ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (متفق علیہ)

2030. Sayyidah Ayshah رضی اللہ عنہا said that she had some fasts of *Ramadan* to be redeemed but she could not redeem them except in Sha'ban.

Yahya ibn Sa'eed that she meant to say that her occupation in the service of the Prophet Muhammad صلی اللہ علیہ وسلم did not allow her to redeem them earlier.[1]

COMMENTARY: She get time to redeem the fasts she missed in *Ramadan* because of the days of menstruation only in Sha'ban when the Prophet Muhammad صلی اللہ علیہ وسلم himself fasted often.

OPTIONAL FASTS ONLY WITH HUSBAND'S PERMISSION

(۲۰۳۱) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِلْمَرْاَةِ اَنْ تَصُوْمَ وَزَوْجُهَا شَاهِدٌ اِلَّا بِاِذْنِهٖ وَلَا تَاْذَنَ فِيْ بَيْتِهٖ اِلَّا بِاِذْنِهٖ (رواہ مسلم)

2031. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is not allowed to be woman to fast (the optional fasts) while her husband is present without his permission. Also, must not allow anyone to enter his house without his permission."[2]

COMMENTARY: This hadith contradicts the contention of Imam Shafi'I رحمہ اللہ that a woman may fast on the day of Arafah and of Aashurah without her husband's permission. Unless she known that her husband will consent, she must not allow anyone in his house not even her relative, male or female.

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[1] Bukhari # 1950, Muslim # 151-1146, Tirmidhi # 783, Musnad Ahmad 6-179.

[2] Bukhari # 5195, Muslim # 84-1026, Abu Dawud # 2458, Tirmidhi # 782, Ibn Majah # 1761, Darimi # 1720, Musnad Ahmad 2-444.

REDEEM FASTS BUT NOT *SALAH (PRAYER)*

(٢٠٣٢) وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا قَالَتْ لِعَائِشَةَ مَابَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلٰوةَ قَالَتْ عَائِشَةُ كَانَ يُصِيْبُنَا ذٰلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلٰوةِ (رواه مسلم)

2032. Sayyidah Mu'adhah Adawiyah رحمہ اللہ (whose kuniyah was Umm as-Sahaba and who was great tabi'i) is reported to have asked Sayyidah Ayshah رضی اللہ عنہ, "Why is it that a menstruating woman must redeem her fast but not the *salah (prayer)*?" Sayyidah Ayshah رضی اللہ عنہا said, "When it afflicted us (in the time of the Prophet) صلی اللہ علیہ وسلم, we were commanded to redeem the fast but were not commanded to redeem the *salah (prayer)*."[1]

COMMENTARY: Sayyidah Ayshah رضی اللہ عنہا did not venture to give her the reason but simply said that they were commanded and servitude demands obedience. One must not try to probe the reason for an instruction. She could have said that if *salah (prayer)* were to be redeemed women would have found that very difficult to follow, because very many *salah (prayer)* are missed during the days of menstruation. As for fasting, that will have to redeemed only after a year for a few days.

PENDING FASTS OF THE DEED

(٢٠٣٣) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ صَامَ عَنْهُ وَلِيُّهُ (متفق عليه)

2033. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone dies with some fasts due on him, then his heirs must fast on his behalf" (meaning they should pay the *fidyah (redemption)*).[2]

COMMENTARY: Imam Abu Hanifah رحمہ اللہ, Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ and most of the ulama (Scholars) hold that no one should fast on behalf of another. Rather, the heirs must give *fidyah (redemption)* tone poor person against each of his fasts. They say that 'must fast on his behalf' means 'must give *fidyah (redemption)* for him,' that being in lieu of fasting.

Imam Ahmad رحمہ اللہ, however, says that the heirs must fast on behalf of the dead. He goes by the literal meaning of the hadith.

A hadith (# 2035) disallows that one may fast on behalf of a dead person.

The Hanafi ruling is that if the dead person had left instructions for *fidyah (redemption)* to be paid, then it is *wajib (obligatory)* on the heirs to pay it provided it can be paid from the one-third property of the dead person. If it is more than that, then the heirs are not bound to pay that amount in excess of one third. If they do pay it, then not only is it allowed but it is also a gesture of kindness towards the dead. However, the issue is subject to the dead person being liable to observe the fast (s) and being able to redeem them before his death. If he was unable to redeem them, then no *fidyah (redemption)* is payable for them nor is the deed guilty of sin for missed fasts. However, Tawus رحمہ اللہ and Qatadah رحمہ اللہ hold that redeeming and *fidyah (redemption)* of those fasts is also necessary before being able to redeem which he died.

Imam Shafi'I رحمہ اللہ ruled that whether the dead person leaves instructions or not, it is necessary to pay *fidyah (redemption)* for the fasts he missed from his total property (before disbursement).

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[1] Muslim # 69-335.

[2] Bukhari # 1952, Muslim # 153-1147, Abu Dawud # 2400, Ibn Majah # 2133, Musnad Ahmad 6-69.

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SECTION II اَلْفَصْلُ الثَّانِيْ

(٢٠٣٤) عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَعَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِيْنٌ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ وَالصَّحِيْحُ اَنَّهٗ مَوْقُوْفٌ عَلٰى ابْنِ عُمَرَ

2034. Sayyiduna Nafi رحمه الله narrated from Sayyiduna Ibn Umar رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone dies while fasts of the month of *Ramadan* are due on him, then against every day a poor man must be fed on his behalf."[1]
Tirmidhi said that it is mawquf at Ibn Umar رضى الله عنه.

COMMENTARY: To feed a poor man against every (missed) fast is the equivalent 1.75 seers of wheat, or 3.5 seers of barley, or its value. The same quantity makes up the *fidyah (redemption)* of the *salah (prayer)*. Against every missed *salah (prayer)* this *fidyah (redemption)* is payable.

Though this h adith is mawquf, the command is from the Prophet صلى الله عليه وسلم. Sayyiduna Ibn Umar رضى الله عنه may have heard it from the Prophet Muhammad صلى الله عليه وسلم because no sahabi رضى الله عنه can convey such a command of *Shari'ah (divine law)* on his own.

SECTION III اَلْفَصْلُ الثَّالِثُ

SALAH (PRAYER) & FASTING CANNOT BE OBSERVED FOR ANOTHER

(٢٠٣٥) عَنْ مَالِكٍ بَلَغَهٗ اَنَّ ابْنَ عُمَرَ كَانَ يُسْئَلُ هَلْ يَصُوْمُ اَحَدٌ عَنْ اَحَدٍ اَوْ يُصَلِّيْ اَحَدٌ عَنْ اَحَدٍ فَقَالَ لَا يَصُوْمُ اَحَدٌ عَنْ اَحَدٍ وَلَا يُصَلِّيْ اَحَدٌ عَنْ اَحَدٍ (رواه فى المؤطا)

2035. (Sayyiduna) Imam Maalik رحمه الله is reported to have learnt that Sayyiduna Ibn Umar رضى الله عنه was asked whether anyone may fast for another person or offer *salah (prayer)* for another. He said, "No one may fast on behalf of another person. And no one may offer *salah (prayer)* on behalf of another person.[2]

COMMENTARY: This is the ruling of the Imam Maalik رحمه الله, Abu Hanifah رحمه الله and Shafi'i رحمه الله. It is not proper to observe fasting and *salah (prayer)* for another person to absolve him of his obligation. However, the Hanafis say that it is allowed to a person to consign reward of his worship to another person.

CHAPTER - VII

SUPERER OGATORY FASTS بَابُ صِيَامِ التَّطَوُّعِ

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم PRACTICE

(٢٠٣٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ حَتّٰى نَقُوْلَ لَا يُفْطِرُ وَيُفْطِرُ حَتّٰى نَقُوْلَ لَا يَصُوْمُ وَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ اِلَّا رَمَضَانَ وَمَا

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[1] Tirmidhi # 718, Ibn Majah # 1757.
[2] Muwatta # 43 (Siyam).

رَأَيْتُهُ فِيْ شَهْرٍ اَكْثَرَ مِنْهُ صِيَامًا فِيْ شَعْبَانَ وَفِيْ رِوَايَةٍ قَالَتْ كَانَ يَصُوْمُ شَعْبَانَ كُلَّهُ وَكَانَ يَصُوْمُ شَعْبَانَ اِلَّا قَلِيْلًا(متفق عليه)

2036. Sayyiduna Ayshah رضى الله عنها narrated: "When Allah's Messenger صلى الله عليه وسلم began to fast (the optional), we presumed that he would never stop fasting, and when he did not fast, we imagined that he would never again fast. I never saw Allah's Messenger صلى الله عليه وسلم fast all through a month except in *Ramadan*, and never did I see him fast for a many days in a month as he did in Sha'ban." (That is, apart from *Ramadan*).
According to another version: She said, "He fasted all through Sha'ban (meaning) he fasted all, but a little of Sha'ban."[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم fasted most of Sha'ban. Some people interpret the words to mean that he fasted for the whole month of Sha'ban one year and most of it the next year.

(٢٠٣٧) وَعَنْ عَبْدِاللّٰهِ بْنِ شَقِيْقٍ قَالَ قُلْتُ لِعَائِشَةَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ شَهْرًا كُلَّهُ قَالَتْ مَا عَلِمْتُهُ صَامَ شَهْرًا كُلَّهُ اِلَّا رَمَضَانَ وَلَا اَفْطَرَهُ كُلَّهُ حَتّٰى يَصُوْمَ مِنْهُ حَتّٰى مَضٰى لِسَبِيْلِهٖ(رواه مسلم)

2037. Sayyiduna Abdullah ibn Shaqiq رحمه الله said that he asked Sayyidah Ayshah رضى الله عنها whether the Prophet Muhammad صلى الله عليه وسلم fasted a whole month. She said, "I do not know him to have fasted a whole month except *Ramadan*, and he did not stop fasting for all of a month so that he fasted on some of its days till he departed from this world."[2]

FASTING ON LAST DAYS OF SHA'BAN

(٢٠٣٨) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ سَاَلَهُ اَوْسَاَلَ رَجُلًا وَعِمْرَانُ يَسْمَعُ فَقَالَ يَا اَبَا فُلَانٍ اَمَا صُمْتَ مِنْ سَرَرِ شَعْبَانَ قَالَ لَا قَالَ فَاِذَا اَفْطَرْتَ فَصُمْ يَوْمَيْنِ(متفق عليه)

2038. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم asked him, or asked a man within Imran's رضى الله عنه hearing, "O so-and-so, did you not fast the last days of Sha'ban?" He said, "No." The Prophet Muhammad صلى الله عليه وسلم said, "When you finish the fasts of *Ramadan*, you must fast for two days."[3]

COMMENTARY: This man had made a vow to fast on the last two days of every month. Since he could not fast on the last two days of Sha'ban, the Prophet Muhammad صلى الله عليه وسلم suggested to him that he should make up for the omission after *Ramadan*. Some people say that (he had not made a vow but) it was his habit to fast on the last two days of every month.

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[1] Bukhari # 1969, Muslim # 175-1156, Abu Dawud # 2334, Tirmidhi # 736, Ibn Majah # 1710, Muwatta Maalik # 56 (Siyam). Musnad Ahmad 6-107.
[2] Muslim # 173-1156.
[3] Bukhari # 1989, Muslim 199.1161, Darimi # 1742, Musnad Ahmad 40444.

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EXCELLENCE OF OPTIONAL FASTS IN MUHARRUM

(٢٠٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللّٰهِ الْمُحَرَّمِ وَاَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيْضَةِ صَلَاةُ اللَّيْلِ (رواه مسلم)

2039. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "After *Ramadan*, the best fasts are in Allah's month al-Muharram. And, after the prescribed *salah (prayer)* is the *salah (prayer)* of the night (salat ul layl)."[1]

COMMENTARY: Some people say that the fast of Muharram refers to the fast of Aushura 10th of Muharram.

As for the ahadith about fasts in Rajab, some people say that they are forged mostly.

The month of Muharram is described as Allah's month because of its excellence, otherwise all the months are Allah's.

As for the *salah (prayer)* of the night (the tahajjud (supererogatory prayer))(supererogatory prayer), it is the best of all *salah (prayer)* after the *fard (compulsory) salah (prayer)* and *sunnah muwakkadah (emphasized practice of Holy Prophet صلی اللہ علیہ وسلم)* (emphasized prophet's practice), or, it is the best because it calls for more effort and is offered in the dark of the night, safe from showing off. The *sunnah muwakkadah (emphasized practice of Holy Prophet صلی اللہ علیہ وسلم)* are excellent because they are more stressed and are next to the *fard (compulsory)* or prescribed *salah (prayer)*.

It must be remembered that witr is also like *fard salah (compulsory prayer)*.

EXCELLENCE OF AASHURA

(٢٠٤٠) وَعَنِ ابْنِ عَبَّاسٍ قَالَ مَارَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَحَرّٰى صِيَامَ يَوْمٍ فَضَّلَهُ عَلٰى غَيْرِهٖ اِلَّا هٰذَا الْيَوْمَ يَوْمَ عَاشُوْرَاءَ وَهٰذَا الشَّهْرَ يَعْنِيْ شَهْرَ رَمَضَانَ (متفق عليه)

2040. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he never observed the Prophet Muhammad صلی اللہ علیہ وسلم deciding to fast on any day and regarding it as more excellent than another day, except this day, the day of Aashura, ad this month, the month of *Ramadan*.[2]

COMMENTARY: The ulama (Scholars) say that Sayyiduna Ibn Abbas رضی اللہ عنہ perhaps got this impression, otherwise, the day of Arafah and the fast on that day are better then the day of aashura and the fast on it.

THE FAST OF THE DAY OF AASHURA

(٢٠٤١) وَعَنْهُ قَالَ حِيْنَ صَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُوْرَاءَ وَاَمَرَ بِصِيَامِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّهٗ يَوْمٌ يُعَظِّمُهُ الْيَهُوْدُ وَ النَّصَارٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَئِنْ بَقِيْتُ اِلٰى قَابِلٍ لَاَصُوْمَنَّ التَّاسِعَ (رواه مسلم)

2041. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم

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[1] Muslim # 202-1163, Abu Dawud # 2429, Tirmidhi # 740, Ibn Majah # 1742, Darimi # 1757, Musnad Ahmad 8542.

[2] Bukhari # 2006, Muslim # 131-1132, Musnad Ahmad 1-222.

fasted on the day of Aashura and commanded (his sahabah) to fast on this day, they said, "O Allah's Messenger صلى الله عليه وسلم it is a day that is sanctified by the Jews and the Christians." He said, "If I survive till the next year, I shall fast on the ninth."[1]

COMMENTARY: When the Prophet Muhammad صلى الله عليه وسلم came to Madinah, he found that the Jews fast ed on the day of aashura. They said that prophet Musa عليه السلام had fasted on this day by way of Thanks giving to Allah for deliverance from Fir'wan(pharoah), so they emulated him. The Prophet Muhammad صلى الله عليه وسلم said, "We are nearer to Musa عليه السلام than you are. "So, he commanded the sahabah (companions) رضى الله عنهم to fast on this day.

In the beginning this command was *wajib (obligatory)*. Later this become *mustahab (desirable)*. The gives rise to the question whether the fast should be kept on ninth Muharram instead of t he tenth, for the Prophet Muhammad صلى الله عليه وسلم had said that he would fast on the 9th if he would be alive the following year. The ulama (Scholars) say that this resolve of the Prophet Muhammad صلى الله عليه وسلم means that it is a *sunnah* to fast on the ninth of Muharram. Ibn Hammam رحمه الله said that it is *mustahab (desirable)* to fast on the day of aashura and also *mustahab (desirable)* to fast on the day prior to it or on the day following it. To fast only on the day of aashura is *makruh (unbecoming)* because it smacks of resembled to the Jews.

FAST ON DAY OF ARAFAH

(٢٠٤٢) وَعَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِيْ صِيَامِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُهُمْ هُوَ صَائِمٌ وَقَالَ بَعْضُهُمْ لَيْسَ بِصَائِمٍ فَأَرْسَلْتُ إِلَيْهِ بِقَدَحِ لَبَنٍ وَهُوَ وَاقِفٌ عَلَى بَعِيْرِهِ بِعَرَفَةَ فَشَرِبَهُ۔ (متفق عليه)

2042. Sayyidah Umm al Fadl bint al Harith رضى الله عنه narrated that on the day of Arafah, some people argued in her presence about whether Allah's Messenger صلى الله عليه وسلم was fasting. Some said, "He is fasting." Other said, "He is not fasting." So, she sent to him a bowl of milk while he was observing the wuquf at Arafah on his camel. He drank the milk.[2]

COMMENTARY: Sayyiduna Umm al-Fadl was the wife of Sayyiduna Abbas رضى الله عنه and the aunt of the Prophet صلى الله عليه وسلم.

The hadith shows that it is not masnun to fast on the day of arafah for the pilgrims, but masnun for other people.

FASTING IN FIRST TEN DAYS OF DHUL HIJJAH

(٢٠٤٣) وَعَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَائِمًا فِي الْعَشْرِ قَطُّ (رواه مسلم)

2043. Sayyidah Ayshah رضى الله عنها narrated that that she never saw Allah's Messenger صلى الله عليه وسلم fast during al-ashr (Arabic) – the first ten days of Dhul Hijjah).[3]

COMMENTARY: There is a hadith that the Prophet Muhammad صلى الله عليه وسلم said that the reward of fasting on each day of this ashr (except the tenth, from the 1st to the 9th) is equivalent to reward of fasting for one year, and worship in each of its nights is like

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[1] Muslmi 3 133-1134, Abu Dawud # 2445.

[2] Muslim # 110-1123, Bukhari # 1988, Abu Dawud # 2441, Nasai # 2289.

[3] Muslim # 9-1176, Abu Dawud # 2439, Tirmidhi # 756, Ibn Majah # 1729.

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keeping vigil on the night of power (laylatul qadr). Hence, the ulama (Scholars) explain that Sayyidah Ayshah رضی اللہ عنہا has merely said that she had not observed him fast. This does not mean that he had never fasted during these days. Or, perhaps, he had mentioned the excellence of these days but had not himself fasted.

OPTIONAL FASTS

(٢٠٤٤) وَعَنْ اَبِي قَتَادَةَ اَنَّ رَجُلًا اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَيْفَ تَصُوْمُ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهٖ فَلَمَّا رَاٰى عُمَرُ غَضَبَهٗ قَالَ رَضِيْنَا بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا نَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهٖ فَجَعَلَ عُمَرُ يُرَدِّدُ هٰذَا الْكَلَامَ حَتّٰى سَكَنَ غَضَبُهٗ فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ كَيْفَ مَنْ يَصُوْمُ الدَّهْرَ كُلَّهٗ قَالَ لَا صَامَ وَلَا اَفْطَرَ اَوْقَالَ لَمْ يَصُمْ وَلَمْ يُفْطِرْ قَالَ كَيْفَ مَنْ يَصُوْمُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيْقُ ذٰلِكَ اَحَدٌ قَالَ كَيْفَ مَنْ يَصُوْمُ يَوْمًا وَيُفْطِرُ يَوْمًا قَالَ ذٰلِكَ صَوْمُ دَاوٗدَ قَالَ كَيْفَ مَنْ يَصُوْمُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ وَدِدْتُ اَنِّيْ طُوِقْتُ ذٰلِكَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ اِلٰى رَمَضَانَ فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهٖ صِيَامُ يَوْمِ عَرَفَةَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهٗ وَالسَّنَةَ الَّتِيْ بَعْدَهٗ وَصِيَامُ يَوْمِ عَاشُوْرَاءَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهٗ (رواه مسلم)

2044. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that a man came to the Prophet Muhammad صلی اللہ علیہ وسلم and asked. "How do you fast?" Allah's Messenger صلی اللہ علیہ وسلم was displeased at his question. When Sayyiduna Umar رضی اللہ عنہ detected his anger, he said, "We are pleased with Allah as Lord, with Islam as religion and with Muhammad صلی اللہ علیہ وسلم as Prophet. We seek refuge in Allah form the displeasure of Allah and the displeasure of His Messenger صلی اللہ علیہ وسلم." Umar رضی اللہ عنہ continued to repeat these words till his anger subsided, and asked, "O Messenger of Allah, how is he who fasts perpetually?" He said, "He has neither fasted nor broken his fast." Or he said, "He did not fast and did not break his fast." (The narrator was in doubt concerning the exact words). Then, he asked, "How is he who fasts two days and goes without fasting one day?" the Prophet Muhammad صلی اللہ علیہ وسلم asked, "Can anyone do it?" Then he asked about one who fasts one day and does not fast the next day, and he said, "That is the fast of Dawud علیہ السلام. "Then, Umar رضی اللہ عنہ asked, "How is he who fasts one day and goes without fast two days?" He said, "I hope that I am given strength to do that." Then Allah's Messenger صلی اللہ علیہ وسلم said, "There (fasts) every month and fasting in *Ramadan* each year -that is fasting perpetually. The fast of the day of Arafah - I hope from Allah will atone for the sins of the year preceding and the year following. And the fast of the day of Aashura - I hope from Allah will atone for the sins of the year preceding."[1]

COMMENTARY: The men should have asked about himself and how he might fast the

[1] Muslim # 191.1162, Abu Dawud # 2425.

optional, not about how the Prophet Muhammad صلى الله عليه وسلم fasted. His situation differed much from the others in terms of numbers and wisdom and he did not fast the optional very much because he had to attend to the issues of the Muslims.

A person who fasts perpetually does not really fast because it is not in conformity with *Shari'ah (divine law)*. At the same time, he does not go without fasting because he eats and drinks nothing.

Imam Shafi'I رحمه الله and Imam Maalik رحمه الله said, that this applies to one who fasts even on days, like eed, when it is forbidden to fast. If he does not fast on such days then this warning does not fast on such days then this warning does not apply to him. Sayyiduna Abu Talhah Ansari رضى الله عنه and Sayyiduna Hamzah ibn Amr Aslam رضى الله عنه fasted always excepting the forbidden fasts and the Prophet Muhammad صلى الله عليه وسلم did not forbid them. Or, the prohibition is because perpetual fasts may cause weakness. If they do not, then it is not disallowed. Ibn Humam said that to fast always is *makruh* (tanzihi) (disapproved purigation) because it causes weakness. This is also the verdict of *fatawa* Aalamgiri and Durr Mukhtar.

If anyone can fast two out of three days, then he may do so. Or, it is better to keep such fasts.

As for fasting on alternate days, they are what prophet Dawud عليه السلام fasted and are moderate form of worship. Islam does not go to extremes. The philosophers of Islam have defined the formula that one should engage in seeking knowledge to such an extent that he does not give up performance of deeds. Similarly one should not occupy oneself in deeds till he cannot find time to learn. One should be moderate in both things. The best of every affair is the middle course and the worst is to go to the extremes. Hence:

افضل الصيام صوم داؤد على نبينا وعليه السلام

"The best of (voluntary) fasts is the fast of Prophet Dawud. عليه السلام"

However, the prophet Muhammad صلى الله عليه وسلم wished that Allah should give him strength to fast on one of every three days, but others obligations should not be neglected. In other words, he conceded that he did not possess that much strength. He recommended this form of fasting too though he did not practice it because of lack of strength.

The three fasts every month are on the days of 13th, 14th and 15th. Some people, however, say that this reward is had on fasting on any three days of a month. This seems more correct as may be understood from the hadith (# 2046) of Sayyidah Ayshah رضى الله عنه.

FASTING ON MONDAY

(٢٠٤٥) وَعَنْ اَبِي قَتَادَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ الْاِثْنَيْنِ فَقَالَ فِيْهِ وُلِدْتُّ وَفِيْهِ اُنْزِلَ عَلَيَّ۔ (رواه مسلم)

2045. Sayyiduna Abu Qatadah رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was asked about fasting on Monday. He said, "I was born on this day and the revelation was sent down to me on it."[1]

THREE FASTS EVERY MONTH

(٢٠٤٦) وَعَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا سَاَلَتْ عَائِشَةَ اَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنْ كُلِّ شَهْرٍ

[1] Muslim # 198-1162, Musnad Ahmad 5-299.

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ثَلَاثَةَ اَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ اَيِّ اَيَّامِ الشَّهْرِ كَانَ يَصُوْمُ قَالَتْ لَمْ يَكُنْ يُبَالِيْ مِنْ أَيِّ اَيَّامِ الشَّهْرِ يَصُوْمُ (رواه مسلم)

2046. Sayyidah Mu'adhah al-Adwiyah رضی اللہ عنہ asked Sayyidah Ayshah رضی اللہ عنہ, "Did Allah's Messenger صلی اللہ علیہ وسلم fast three days every month?" She said "Yes" She asked "On which days of the month did he fast?" She said, "He was not particular about the days of the moth on which he fasted."[1]

COMMENTARY: Thus there is no binding to fast on 13th, 14th, 15th of every month though more ahadith and aather give these dates. Other options also follow.

SITTAH SHAWWAL

(٢٠٤٧) وَعَنْ اَبِيْ اَيُّوْبَ الْاَنْصَارِيِّ اَنَّهٗ حَدَّثَهٗ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتْبَعَهٗ سِتًّا مِّنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ (رواه مسلم)

2047. Sayyiduna Abu Ayyub Ansari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who fasts during *Ramadan* and then on six days on Shawwal, that is (for him) like fasting perpetually."[2]

COMMENTARY: Imam Shafi'I رحمہ اللہ prefers that these six fasts must be kept from the 2nd Shawwal to the 7th. Imam Abu Hanifah contends that it is better to fast on different days within the month of Shawwal.

DISALLOWED FAST

(٢٠٤٨) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ (متفق علیہ)

2048. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade fasting on (eed) ul *fitr* and an-Nahr.[3]

COMMENTARY: An nahr covers all the days of sacrifice and the days of al-tashriq. This is from 10th of Dhul HIjjah to 13th which is four days and one day of eed ul *fitr* (1st Shawwal). It is forbidden to fast on these five days.

(٢٠٤٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَوْمَ فِيْ يَوْمَيْنِ الْفِطْرِ وَالْاَضْحٰى (متفق علیہ)

2049. Sayyiduna Abu Sa'eed al Khudri رضی اللہ عنہ also narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Fasts must not be observed on two occasions: on the day of eed ul *fitr* and (four) days of al-adha (10th to 13th of Dhull Hijjah)."[4]

(٢٠٥٠) وَعَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَّامُ التَّشْرِيْقِ اَيَّامُ اَكْلٍ وَشُرْبٍ وَذِكْرِ اللّٰهِ (رواه مسلم)

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[1] Muslim # 194-1160, Abu Dawud # 2453, Tirmidhi # 763, Ibn Majah # 1709.

[2] Muslim # 204-1164, Tirmidhi # 759, Abu Dawud # 2433, Ibn Majah # 1716, Darimi # 1754.

[3] Bukhari # 1991, Muslim # 141-827, Tirmidhi # 772.

[4] Bukhari # 1197, Muslim # 140.827, Tirmidhi # 771.

2050. Sayyiduan Nabayshah al-Hudhali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The days of al-tashriq are days of eating, drinking and remembering Allah."[1]

COMMENTARY: The days of tashriq are the 11th, 12th and 13th of Dhull Hijjah. Here, the word covers the day of eed ul Adha too and it is the real day and these others are auxiliary to it. It is forbidden to fast on these four days (as it is on *eed ul fitr*).

Ibn Hammanm رحمہ اللہ said that it is *makruh (unbecoming)* to fast on Nawruz and on Mihrjan (or Mahrajan) because fasting on these days will imply respect for them which Islamic *Shari'ah (divine law)* forbids. Of course, if anyone is fasting for days and these days happen to come in between then there is no blame on him, he may fast in continuation.

Though the eed days are days of festivity, one must not neglect to remember Allah, referring to

وَاذْكُرُوا اللّٰهَ فِيْ اَيَّامٍ مَّعْدُوْدَاتٍ

{And remember Allah during the specified days} (2:203)

Remembrance of Allah also refers to *takbir* recited during the days of tashriq after each *salah (prayer)*, the *takbir* while sacrificing the animals and the rami jamarat of these who perform *Hajj (pilgrimage)*.

FASTING ON FRIDAY

(٢٠٥١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَصُوْمُ اَحَدُكُمْ يَوْمَ الْجُمُعَةِ اِلَّا اَنْ يَصُوْمَ قَبْلَهٗ اَوْ يَصُوْمَ بَعْدَهٗ (متفق علیہ)

2051. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "None of you must fast on Friday, except that he has fasted a day prior to it or will fast on the day following it."[2]

COMMENTARY: The prohibition to fast on Friday alone is nahi tanzihi. Ibn Hammam رحمہ اللہ said that Imam Abu Hanifah رحمہ اللہ and Imam Muhammad رحمہ اللہ did not find harm in fasting on Friday alone.

(٢٠٥٢) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَخْتَصُّوْا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِيْ وَلَا تَخْتَصُّوْا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْاَيَّامِ اِلَّا اَنْ يَكُوْنَ فِيْ صَوْمٍ يَصُوْمُهٗ اَحَدُكُمْ (رواہ مسلم)

2052. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not set aside the night of Friday Preceding it) specifically for worship and not set aside the day, Friday, specifically for fasting, except that it follows the fast (s) any of you is fasting."[3]

COMMENTARY: The Muslims should not exaggerate the respect of Friday beyond what is assigned to it, like the Jews and Christians who have set aside Saturday and Sunday respectively as exclusively days of worship. A person must occupy in worship all the time. He must hope for Allah's mercy always. It is wrong to engage in worship at a specified time and he neglectful at other times.

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[1] Muslim # 144-1141, Tirmidhi # 773.

[2] Bukhari # 1985, Muslim # 147-1144, Abu Dawud # 2420, Tirmidhi # 743, Ibn Majah # 1723, Musnad Ahmad 2-458.

[3] Muslim # 148-1144.

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If anyone fasts on a certain date regularly and that falls on Friday, then he is not precluded from fasting on Friday by this hadith.

Imam Nawawi رحمه الله said that this hadith clearly forbids that the night preceding Friday should be reserved for the *salah (prayer)* (of tahajjud (supererogatory prayer)). The ulama (Scholars) have cited this hadith also to declare that salat ur raghaib is a bidah and *makruh (unbecoming)*. It is a *salah (prayer)* offered by some people exclusively on the night preceding the first Friday of Rajab. The ulama (Scholars) have written exhaustively on the straying of those who have invented this *salah (prayer)*.

Mawlana Ishaq رحمه الله, however, said that he exponents of this hadith have elaborated their points of view. There is no need to do the same for the Hanafis because they do not say that it is *makruh (unbecoming)* to fast on Friday alone. *Fatawa* Alamgiri says that it is allowed to do so and Dur Makhtar goes so far as to call it *mustahab (desirable)*. They cite the hadith (# 3058) of Abdullah ibn Mas'ud رضى الله عنه Perhaps it is the abrogater of all these ahadith tht seem to say that fasting on Friday is disallowed.

REWARD FOR A FAST FOR ALLAH'S SAKE

(٢٠٥٣) وَعَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِيْ سَبِيْلِ اللّٰهِ بَعَّدَ اللّٰهُ وَجْهَهٗ عَنِ النَّارِ سَبْعِيْنَ خَرِيْفًا (متفق عليه)

2053. Sayyiduna Abu Sa'eed al-Khurdri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If anyone fasts for a day in Allah's path (while engaged in jihad, or merely for Allah's pleasure), then Allah will remove his face (meaning, his person) to a distance of seventy years from hell."[1]

MODERATION IN WORSHIP

(٢٠٥٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَاللّٰهِ اَلَمْ اُخْبِرْ اَنَّكَ تَصُوْمُ النَّهَارَ وَتَقُوْمُ اللَّيْلَ فَقُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ فَلَا تَفْعَلْ صُمْ وَاَفْطِرْ وَقُمْ وَنَمْ فَاِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا وَاِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَاِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَاِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا لَا صَامَ مَنْ صَامَ الدَّهْرَ صَوْمُ ثَلَاثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّهٖ صُمْ كُلَّ شَهْرٍ ثَلَاثَةَ اَيَّامٍ وَاِقْرَاء الْقُرْاٰنَ فِيْ كُلِّ شَهْرٍ قُلْتُ اِنِّيْ اُطِيْقُ اَكْثَرَ مِنْ ذٰلِكَ قَالَ صُمْ اَفْضَلَ الصَّوْمِ صَوْمَ دَاوٗدَ وَصِيَامُ يَوْمٍ وَاِفْطَارُ يَوْمٍ وَاقْرَأْ فِيْ كُلِّ سَبْعِ لَيَالٍ مَرَّةً وَلَا تَزِدْ عَلٰى ذٰلِكَ (متفق عليه)

2054. Sayyiduna Abdullah ibn Amr ibn al Aas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said to him, "O Abdullah, have I not been told that you fast during the day and stand in *salah (prayer)* during the night?" He said, "Yes, O Messenger of Allah." He said, "Do not do so. Fast and go without fasting Stand in *salah (prayer)* and sleep. Your body has a right over you. Your eyes have a right over you. Your wife has a right over you, and visitor have a right over you. He who fasts

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1. Bukhari # 2840, Muslim # 168-1153, Tirmidhi # 1523, Nasai'i # 2244, Ibn Majah # 1717, Darimi # 2399, Musnad Ahmad 3-59.

perpetually, (really) does not fast, but fasting three days in every month is like a perpetual fast, all of it. Fast three days every month and recite the Quran (from cover to cover) every month." He submitted. "I have strength to do more." So, he said, "Fast the best of fasts, the fast of Dawud عليه السلام, fasting on alternate days, and recite the Quran once every seven night. And, do not go beyond that.[1]

COMMENTARY: This hadith emphasizes moderation in affairs particularly optional worship. Fasting three days in a month will be equivalent to a months fast at the rate of ten pieties for every one.

SECTION II اَلْفَصْلُ الثَّانِيْ

FASTING ON MONDAY & THURSDAY

(٢٠٥٥) عَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ الْإِثْنَيْنِ وَالْخَمِيْسَ۔ (رواه الترمذی والنسائی)

2055. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to observe (optional) fasts on Monday and Thursday.[2]

(٢٠٥٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُعْرَضُ الْاَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيْسِ فَأُحِبُّ اَنْ يُعْرَضَ عَمَلِيْ وَاَنَا صَائِمٌ (رواه الترمذی)

2056. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, Deeds (of men) are presented (To Allah) on Monday and Thursday. So, I like that mine should be presented while I am fasting."[3]

COMMENTARY: The deeds of the creatures are carried by the angels every morning and evening. Then they are presented to Allah every Thursday and Monday.

FASTING THREE DAYS IN A MONTH

(٢٠٥٧) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا ذَرٍّ اِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ اَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَاَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ۔ (رواه الترمذی والنسائی)

2057. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said (to him) "O Abu Dharr! If you fast three days in a month, then fast on the thirteenth, fourteenth and fifteenth (of the month)."[4]

COMMENTARY: Of the many ways to observe fasting on three days a month, this is the best. These days are called. Ayyam beed (shining night, silvery night, moonlit).

ALLOWED TO FAST ON FRIDAY

(٢٠٥٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ اَيَّامٍ وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَاهُ اَبُوْدَاوٗدَ اِلٰى ثَلٰثَةِ اَيَّامٍ۔

2058. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to fast on the first three day of the month (sometimes), and seldom did

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[1] Bukhari # 1975, Muslim # 1820-1159, Abu Dawud # 2427, Nasai'i # 2389.

[2] Tirmidhi # 745, Musnad Ahmad 6-106.

[3] Tirmidhi # 747, Musnad Ahmad 5-250.

[4] Tiimidhi # 761, Nasai'i # 2422, Musnad Ahmad 5-150.

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he not fast on Friday.[1]

Abu Dawud has up to 'three days of the month.'

COMMENTARY: The Hanafis cite this hadith to establish that it is allowed to fast on Friday without fasting on the day before or after it.

FASTING ON EVERY DAY OF THE WEEK

(٢٠٥٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنَ الشَّهْرِ السَّبْتَ وَالْاَحَدَ وَالْاِثْنَيْنِ وَمِنَ الشَّهْرِ الْاٰخَرِ الثُّلَاثَاءَ وَالْاَرْبَعَاءَ وَالْخَمِيْسَ۔ (رواه الترمذی)

2059. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم fasted one month on Saturday, Sunday and Monday, and next month on Tuesday, Wednesday and Thursday.[2]

COMMENTARY: The previous hadith mentions Friday and this hadith the rest of the days of the week. Thus, he fasted on every day of the week without distinction.

OPTIONAL FASTS FROM MONDAY OR THURSDAY

(٢٠٦٠) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنِيْ اَنْ اَصُوْمَ ثَلَاثَةَ اَيَّامٍ مِنْ كُلِّ شَهْرٍ اَوَّلُهَا الْاِثْنَيْنِ وَالْخَمِيْسُ (رواه ابوداؤد والنسائی)

2060. Sayyidah Umm Salamah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم commended her to fast three days each month beginning on Monday or Thursday.[3]

COMMENTARY: The choice is with the person who fast to commence on Monday or Thursday.

PERPETUAL FASTS DISALLOWED

(٢٠٦١) وَعَنْ مُسْلِمٍ الْقُرَشِيِّ قَالَ سَأَلْتُ اَوْسُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِ الدَّهْرِ فَقَالَ اِنَّ لِاَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِيْ يَلِيْهِ وَكُلَّ اَرْبَعَاءَ وَخَمِيْسَ فَاِذَا اَنْتَ قَدْ صُمْتَ الدَّهْرَ كُلَّهُ (رواه ابوداؤد والترمذی)

2061. Sayyiduna Muslim al-Qurashiy رضی اللہ عنہ said that he asked, or someone else asked, Allah's Messenger صلی اللہ علیہ وسلم about perpetual fasting. He said, "Surely, your family has a right over you. So, fast during *Ramadan* and the days that follow it (meaning, sitta shawwal), and every Wednesday and Thursday. In that case, you will have fasted fast always – all the time."[4]

MAKRUH (DISAPPROVED) TO FAST AT ARAFAT

(٢٠٦٢) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ۔ (رواه ابوداؤد)

2062. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the fasting of the fast of the day of Arafah at Arafah.[5]

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[1] Abu Dawud # 2450, Tirmidhi # 742, Nasai'i # 2368, Musnad Ahmad 1-406.

[2] Tirmidhi # 746.

[3] Abu Dawud # 2452, Nasai'i # 2419.

[4] Abu Dawud # 2432, Tirmidhi # 748.

[5] Abu Dawud # 2440.

COMMENTARY: This prohibition nahi tanzihi in order that the pilgrim might retain strength to be able to perform other deeds at Arafat.

DISALLOWED TO FAST ONLY ON SATURDAY

(٢٠٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ عَنْ اُخْتِهِ الصَّمَّاءِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصُوْمُوْا يَوْمَ السَّبْتِ اِلَّا فِيْمَا افْتُرِضَ عَلَيْكُمْ فَاِنْ لَّمْ يَجِدْ اَحَدُكُمْ اِلَّا لِحَاءَ عِنَبَةٍ اَوْ عُوْدَ شَجَرَةٍ فَلْيَمْضَغْهُ۔ (رواه احمد وابوداود والترمذى وابن ماجة والدارمى)

2063. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ **narrated on the authority of his sister (Sayyidah) as Samma** رضی اللہ عنہا **that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Do not fast on Saturday unless it is made obligatory for you. And, if any of you cannot get anything but a grape skin or piece of wood from a tree, then he must chew it."[1]**

COMMENTARY: The fast is disallowed on Saturday to act differently from the Jews who respect this day. If this day coincides with a day on which fasting is obligatory or *mustahab (desirable)* or *sunnah muwakkadah (emphasized practice of Holy Prophet* صلی اللہ علیہ وسلم*)* then the fast may be observed. If one does not find anything with which to break the fast then he may break it somehow or other.

EXCELLENCE OF FAST FOR ALLAH'S SAKE

(٢٠٦٤) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا فِيْ سَبِيْلِ اللّٰهِ جَعَلَ اللّٰهُ بَيْنَهٗ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْاَرْضِ۔ (رواه الترمذى)

2064. Sayyiduna Abu Umamah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "If anyone fasts for a day in Allah's path, Allah will put between him and hell a pit as wide as distance between heaven and earth."[2]**

COMMENTARY: In the path of Allah could be jihad, *Hajj (pilgrimage)* or umrah, or seeking knowledge, or simply to please Allah. Just one day's fast with this objective will get him a tremendous obstruction between him and hell.

FASTING IN WINTER GETS REWARD WITHOUT TOIL

(٢٠٦٥) وَعَنْ عَامِرِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغَنِيْمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشِّتَاءِ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ

2065. Sayyiduna Aamir ibn Mas'ud رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "Fasting in winter is a cold booty (gaining reward without exhaustion).[3]**

(٢٠٦٦) وَقَالَ هٰذَا حَدِيْثٌ مُرْسَلٌ وَذُكِرَ حَدِيْثُ اَبِيْ هُرَيْرَةَ مَا مِنْ اَيَّامٍ اَحَبُّ اِلَى اللّٰهِ فِيْ بَابِ الْاُضْحِيَّةِ

2066. The hadith of Sayyiduna Abu Hurayrah رضی اللہ عنہ **about the days dearest to Allah is (# 1471) in the chapter on sacrifices.**

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[1] Abu Dawud # 2421, Tirmidhi # 744, Ibn Majah # 1726, Darimi # 1749, Musnad Ahmad 2-168.

[2] Tirmidhi # 1624.

[3] Tirmidhi # 797, Musnad Ahmad 4-335.

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SECTION III اَلْفَصْلُ الثَّالِثُ

WHY FAST OF AASHURA

(٢٠٦٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ فَوَجَدَ الْيَهُوْدَ صِيَامًا يَوْمَ عَاشُوْرَاءَ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا هٰذَا الْيَوْمُ الَّذِىْ تَصُوْمُوْنَهٗ فَقَالُوْا هٰذَا يَوْمٌ عَظِيْمٌ اَنْجَى اللّٰهُ فِيْهِ مُوْسٰى وَقَوْمَهٗ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهٗ فَصَامَهٗ مُوْسٰى شُكْرًا فَنَحْنُ نَصُوْمُهٗ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَحْنُ اَحَقُّ وَاَوْلٰى بِمُوْسٰى مِنْكُمْ فَصَامَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَ بِصِيَامِهٖ (متفق عليه)

2067. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم came to Madinah, he found the Jews fasting on the day of aashura. So, he asked them about the peculiarity of the day on which they fasted. They said, "It is a great day. Allah delivered Musa and his people and drowned Fir'awn and his people on it. So, Musa fasted on it to give thanks and we too fast on it." He said, "We have more right (to it) and are nearer to Musa علیہ السلام than you are." So Allah's Messenger صلی اللہ علیہ وسلم fasted on it and commanded (the sahabah (companions) رضی اللہ عنہم to fast on it.[1]

FASTS ON SATURDAY & SUNDAY

(٢٠٦٨) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ يَوْمَ السَّبْتِ وَيَوْمَ الْاَحَدِ اَكْثَرَ مَا يَصُوْمُ مِنَ الْاَيَّامِ وَيَقُوْلُ اِنَّهُمَا يَوْمَا عِيْدٍ لِلْمُشْرِكِيْنَ فَاَنَا اُحِبُّ اَنْ اُخَالِفَهُمْ (رواه احمد)

2068. Sayyidah Umm Salamah narrated that to fast on Saturday and Sunday more than he fasted on other days, saying, "These two (days) are eed (days of festival) for the polytheists, and I like to counter them.[2]
(They do not fast on these days).

COMMENTARY: The Jews and Christian are called polytheists because the former say that Prophet Uzayr علیہ السلام is the son of Allah and the latter name Prophet Easa علیہ السلام as his son. Previously the hadith (# 2063) disallows fasting on Saturday. This hadith speaks specifically of the Prophet Muhammad صلی اللہ علیہ وسلم that he did fast on Saturday and Sunday. The previous hadith (2063) speaks of what the umah should not do. Or, we may say that the disallowance is if the fast on these days is kept out of respects for them while it is liked if the polytheists are contradicted by fasting on these days. (In other words, it depends on the intention behind the fasting.)

FASTING ON AASHURA WAS EMPHASIZED BEFORE *RAMADAN'S* FASTS WERE PRESCRIBED

(٢٠٦٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِصِيَامِ يَوْمِ عَاشُوْرَاءَ وَيَحُثُّنَا عَلَيْهِ وَيَتَعَاهَدُنَا عِنْدَهٗ فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا عَنْهُ وَلَمْ يَتَعَاهَدْنَا عِنْدَهٗ (رواه مسلم)

2069. Sayyiduna Jabir ibn Samurah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Bukhari # 2004, Muslim # 127.1130, Abu Dawud # 2444, Ibn Majah # 1734, Musnad Ahmad 6-324.
[2] Musnad Ahmad 6-324.

used to command them to fast on the day of aashura and would encourage them to do it, and was watchful over them when the day was on them. However, when (the fasting in) *Ramadan* was prescribed, he ceased to command or forbid them to fast on the day of aashua and he did not watch over them.[1]

SUNNAH MUWAKKADAH (EMPHASIZED PRACTICE OF HOLY PROPHET صلی اللہ علیہ وسلم) FASTS

(۲۰۷۰) وَعَنْ حَفْصَةَ قَالَتْ اَرْبَعٌ لَمْ يَكُنْ يَدَعُهُنَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَامُ عَاشُوْرَاء وَالْعَشْرِ وَثَلَاثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَانِ قَبْلَ الْفَجْرِ۔ (رواه النسائی)

2070. Sayyidah Hafsah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم did not neglect four things (they being *sunnah muwakkadah (emphasized practice of Holy Prophet* صلی اللہ علیہ وسلم)). They were; fasting on the day of aashura, the ten days of Dhul HIjjah (on the first nine of which he fasted), fasting on three days every month, and offering two raka'at before the fajr (*fard (compulsory)*, the *sunnah* of fajr).[2]

FASTING IN THE MIDDLE OF THE MONTH

(۲۰۷۱) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُفْطِرُ اَيَّامَ الْبِيْضِ فِيْ حَضَرٍ وَلَاسَفَرٍ(رواه النسائی)

2071. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم never missed the fasts of the ayyam ul beed whether he was at home or travelling. (Ayyam beed are the 13th, 14th and 15th of each month).[3]

COMMENTARY: Ayyam ul beed are the days whose nights have moonlight almost all through. They are bright and shinning. Or, the days themselves are beed because fasting on them removes the darkness of sin and brightens hearts.

Also, when prophet Aadam علیہ السلام was sent down to earth from heaven, his entire body turned black. When his repentance was accepted, he was commanded to fast on these three days. So when he fast ed on the thirteenth, one third of his body became white again. On the fourteenth two thirds of it was white and on the fifteenth all of his body reverted to its original whiteness.

THE SEQUENCE OF THREE FAST S EACH MONTH: As for the three masnun fasts every month, there are twelve combinations for them.

(i) Unspecified dates and may be kept at any dates during the month.
(ii) First three days of the month.
(iii) Any Saturday, Sunday and Monday during the month.
(iv) Any Tuesday, Wednesday and Thursday during the month.
(v) On the ayyam ul beed, 13th, 14th and 15th of the month.
(vi) The first of these on Monday and the other two on Tuesday and Wednesday.
(vii) The first on Thursday and the other two on Friday and Saturday.
(viii) The first on the first Monday of the lunar month and the other two on two Thursdays.
(ix) The first on the first Thursday of the lunar month and the other two on two Mondays.

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[1] Muslim # 125-1128.

[2] Nasai'i # 2415.

[3] Nasai'i # 2345.

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(x) On Monday, Thursday and again next Monday.
(xi) One fast every ten days.
(xii) During the last days of the month.

While one has choice, it is better to fast on the ayyam ul beed (13th, 14th, 15th). Reward will accrue in any case.

FIFTY ONE FASTS: The masnun fasts in the whole year are fifty-one. These three fasts each month come to thirty three (excluding *Ramadan*), nine of Dhull Hijjah from 1st to 9th, one of the day of aashura, one a day prior to it or a day after it, one on 15th Sha'ban and six in Shawwal called sitta Shawwal.

FASTING IS ZAKAH (ANNUAL DUE CHARITY) OF BODY

(٢٠٧٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْجَسَدِ الصَّوْمُ

(رواه ابن ماجة)

2072. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is a *zakah (Annual due charity)* for everything and the *zakah (Annual due charity)* of the body is fasting."[1]

COMMENTARY: *Zakah (Annual due charity)* increases and purifies. The *Zakah (Annual due charity)* of the body makes it sound and purifies it spiritually. Though fasting seems to weaken the body, yet in reality, it makes it healthy and strong. It also purifies it of sins.

EXCELLENCE OF MONDAY & THURSDAY

(٢٠٧٣) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصُوْمُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَقِيْلَ يَا رَسُوْلَ اللّٰهِ اِنَّكَ تَصُوْمُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَقَالَ اِنَّ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ يَغْفِرُ اللّٰهُ فِيْهِمَا لِكُلِّ مُسْلِمٍ اِلَّا ذَاهَاجِرَيْنِ يَقُوْلُ دَعْهُمَا حَتّٰى يَصْطَلِحَا (رواه احمد وابن ماجة)

2073. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to fast on Monday and Thursday. Someone mentioned it to him, "O Messenger of Allah, you do fast on Monday and Thursday." He said, "Surely, on Monday and Thursday, Allah forgives every Muslim except the two who have severed ties of kinship. He says, Leave them alone till they reconcile with one another."[2]

FASTING FOR ALLAH'S PLEASURE

(٢٠٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ يَوْمًا اِبْتِغَاءَ وَجْهِ اللّٰهِ بَعَّدَهُ اللّٰهُ مِنْ جَهَنَّمَ كَبُعْدِ غُرَابٍ طَائِرٍ وَهُوَ فَرْخٌ حَتّٰى مَاتَ هَرِمًا۔ رَوَاهُ اَحْمَدُ وَرَوَى الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ عَنْ سَلَمَةَ بْنِ قَيْسٍ

2074. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone fasts for a day seeking to please Allah thereby, then Allah removes him from hell to such a distance as a crow flies from the time it is young till it dies of old age."[3]

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[1] Ibn Majah # 1745, Musnad Ahmad 2.229.
[2] Ibn Majah # 1745, Musnad Ahmad 2-229.
[3] Musnad Ahmad 2-526.

2075. Sayyiduna Salamah ibn Qays رضی اللہ عنہ also narrated it.[1]

COMMENTARY: The crow is said to live for thousands of years. Allah will put one who fasts to please him to a distance traversed in that number of years.

Bayhaqi رحمہ اللہ has transmitted a hadith that the Prophet Muhammad صلی اللہ علیہ وسلم said, "The sleep of one who fasts is recorded as worship. His silence is tasbih (glorification of Allah). His deed is multiplied and his prayer is granted and his sins are forgiven.

Bayhaqi رحمہ اللہ has also transmitted that the Prophet Muhammad صلی اللہ علیہ وسلم said that Allah said to a Prophet of Banu Isr'ail that he should inform his people, "Whoever fasts to please Allah, He will give strength and health to his body and grant him abundant reward."

Khatib رحمہ اللہ reported that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone observed supererogatory fasts in such a way that no one learn of it, then Allah is pleased with a reward for him that is not short of paradise."

Also, Allah's Messenger صلی اللہ علیہ وسلم said that Allah has table spread with such bounties as no eye has seen, no ear has heard of and no mind perceived. Only those who fast will sit at that table spread.

CHAPTER - VIII

SUPERER OGATORY FASTS & IFTAR

بابٌ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

INTENTION TO FAST THE OPTIONAL DURING DAYTIME

(٢٠٧٦) عَنْ عَآئِشَةَ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ هَلْ عِنْدَكُمْ شَيْءٌ فَقُلْنَا لَا قَالَ فَإِنِّي إِذًا صَائِمٌ ثُمَّ اَتَانَا يَوْمًا اٰخَرَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ اُهْدِيَ لَنَا حَيْسٌ فَقَالَ اَرِنِيْهِ فَلَقَدْ اَصْبَحْتُ صَائِمًا فَاَكَلَ۔ (رواه مسلم)

2076. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم came to her one day and asked if she had anything (to eat). She said that she had nothing. So, he said, "Then, I shall fast." On another day, when he came, she told him that someone had presented to them hays (a mixture of dates and clarified butter). He said, "Show it to me I had began the day fasting." But, he ate it.[2]

COMMENTARY: The question about forming an intention to fast has been discussed in the introductory pages of chapter IV. Except for Imam Maalik رحمہ اللہ, all scholars agree that intention for the optional fast may be formed during the day.

The ulama (Scholars) agree on the basis of this hadith that an optional fast may be nullified without any reason. Imam Abu Hanifah رحمہ اللہ and his follower-imams, however, hold that once an optional fast is begun, it is *wajib (obligatory)* to complete it, unless there is a cogent reason for it and even then it will have to be redeemed. They say that though no reason has been mentioned in this hadith, the prophet Muhammad صلی اللہ علیہ وسلم had a reason for breaking his optional fast.

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[1] Bayhaqi in Shu'ab ul Eeman, # 3590.

[2] Muslim 170-1154, Abu Dawud # 5455, Nasai'i # 2322, Musnad Ahmad 6-207.

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CAN INVITATION BE AN EXCUSE

(٢٠٧٧) وَعَنْ اَنَسٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اُمِّ سُلَيْمٍ فَاَتَتْهُ بِتَمْرٍ وَسَمْنٍ فَقَالَ اَعِيْدُوْا سَمْنَكُمْ فِيْ سِقَائِهٖ وَتَمْرَكُمْ فِيْ وِعَائِهٖ فَاِنِّيْ صَائِمٌ ثُمَّ قَامَ اِلٰى نَاحِيَةٍ مِنَ الْبَيْتِ فَصَلّٰى غَيْرَ الْمَكْتُوْبَةِ فَدَعَا لِاُمِّ سُلَيْمٍ وَاَهْلِ بَيْتِهَا۔ (رواه البخاری)

2077. Sayyiduna Anas رضی اللہ عنہ **narrated that the Prophet Muhammad** صلی اللہ علیہ وسلم **visited (Sayyidah) Umm Sulaym** رضی اللہ عنہا**. She presented him some dates and clarified butter, but he excused himself, "Put back your butter in its pot and your eats in their bowl, for, I am fasting." Then he stood in a corner of the house and offered a *salah (prayer)* that was other than a prescribed *salah (prayer)*, and prayed for (sayyidah) Umm Sulaym** رضی اللہ عنہا **and the people of her house.** [1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم did not break his fast despite the invitation because he knew that Sayyidah Umm Sulaym رضی اللہ عنہا would not be grieved at his refusal.

The ulama (Scholars) say that an invitation to eat is enough excuse for both the guest and host to break their optional fast, if either of them would feel grieved at the other's rejection. But, the fast should be redeemed later. If no one is likely to mind, then the fast should not be broken.

One who fast and is a visitor to anyone, must pray for the host and his family. It is mustahub.

(٢٠٧٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دُعِيَ اَحَدُكُمْ اِلٰى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ اِنِّيْ صَائِمٌ وَفِيْ رِوَايَةٍ قَالَ اِذَا دُعِيَ اَحَدُكُمْ فَلْيُجِبْ فَاِنْ كَانَ صَائِمًا فَلْيُصَلِّ وَاِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ (رواه مسلم)

2078. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "If any of you is invited to a meal while he is fasting, he must say, 'I am fasting."**

According to another version. He said. "If any of you is invited, he must accept it and if he is fasting, then he must pray (two raka'at optional *salah (prayer)*). But, if he is not fasting, then he must eat (the meal)."[2]

COMMENTARY: If he host is likely to be worried or revengeful that the guest does not eat his food the it is *wajib (obligatory)* for the guest to break the fast. If the host will be pleased that his guest had not eaten his meal then it is *mustahab (desirable)* to break the fast. If it is likely to be the same either way, then the guest must excuse himself, 'I am fasting.'

SECTION II اَلْفَصْلُ الثَّانِيْ

(٢٠٧٩) عَنْ اُمِّ هَانِئٍ قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتْحِ مَكَّةَ جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَلٰى يَسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُمُّ هَانِئٍ عَنْ يَمِيْنِهٖ فَجَاءَتِ الْوَلِيْدَةُ بِاِنَاءٍ فِيْهِ شَرَابٌ فَنَاوَلَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَهُ اُمَّ

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[1] Bukhari # 1982.

[2] Muslim # 159-1150, 781, Ibn Majah 1750, Darimi # 1737, Musnad Ahmad 2·507.

هَانِئٌ فَشَرِبَتْ مِنْهُ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ لَقَدْ اَفْطَرْتُ وَكُنْتُ صَائِمَةً فَقَالَ لَهَا اَكُنْتِ تَقْضِيْنَ شَيْئًا قَالَتْ لَا قَالَ لَا فَلَا يَضُرُّكِ اِنْ كَانَ تَطَوُّعًا۔ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَفِيْ رِوَايَةٍ لِاَحْمَدَ وَالتِّرْمِذِيِّ نَحْوُهٗ وَفِيْهِ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ اَمَّا اِنِّيْ كُنْتُ صَائِمَةً فَقَالَ الصَّائِمُ الْمُتَطَوِّعُ اَمِيْرُ نَفْسِهٖ اِنْ شَاءَ صَامَ وَاِنْ شَاءَ اَفْطَرَ۔

2079. Sayyiduna Umm Hani رضی اللہ عنہ narrated that on the day of the conquest of Makkah, Sayyidah Fatimah رضی اللہ عنہا came and sat to the left of Allah's Messenger صلی اللہ علیہ وسلم while Sayyidah Umm Hani رضی اللہ عنہا sat to his right. A female slave brought a vessel containing something to drink she gave it to the Prophet صلی اللہ علیہ وسلم. He drank some and handed it over to (Sayyidah) Umm Hani رضی اللہ عنہ who too drank from it. Saying, "O Messenger of Allah, I was fasting and I broke my fast." He asked, "Were you redeeming a fast." She said, "No" He said, "If it was an optional fast, there is no harm."[1]

According to another version: she said, "O Messenger of Allah, I was fasting." He said, "One who fasts the optional is the decider for himself. If he likes, he may fast. If he likes, he may break his fast."[2]

COMMENTARY: If anyone breaks the optional fast for some reason, then he will have to redeem it.

The scholars of hadith question the soundness of this hadith Tirmidhi declared that its isnad is not sound. Mundhri said that it is not established and its isnad is disputed.

(۲۰۸۰) وَعَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ فَقَالَتْ حَفْصَةُ يَا رَسُوْلَ اللّٰهِ اِنَّا كُنَّا صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ قَالَ اِقْضِيَا يَوْمًا اٰخَرَ مَكَانَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَذَكَرَ جَمَاعَةٌ مِنَ الْحُفَّاظِ رَوَوْا عَنِ الزُّهْرِيِّ عَنْ عَائِشَةَ مُرْسَلًا وَلَمْ يَذْكُرُوْا فِيْهِ عَنْ عُرْوَةَ وَهٰذَا اَصَحُّ وَرَوَاهُ اَبُوْدَاوٗدَ عَنْ زُمَيْلٍ مَوْلٰى عُرْوَةَ عَنْ عُرْوَةَ عَنْ عَائِشَةَ

2080. Sayyiduna Zuhri رحمہ اللہ reported on the authority of Sayyiduna Urwah رضی اللہ عنہ that Sayyidah Ayshah رضی اللہ عنہا narrated, "Hafsah and I were fasting and we were offered some food. We craved for it and ate a little of it. Then Hafsah said, 'O Messenger of Allah, we were fasting but food was brought to us and we were tempted to eat it and ate some of it.' He said, 'Redeem it by fasting on another day." Tirmidhi transmitted it and also named a number of traditions its who reported from zuhri from (Sayyidah) Ayshah رضی اللہ عنہا in a mursal form without naming Urwah رحمہ اللہ and it is more sound. And Abu Dawud transmitted it from Zumayl رحمہ اللہ the freedman of Urwah رحمہ اللہ from Urwah رحمہ اللہ from Sayyidah Ayshah رضی اللہ عنہا.[3]

COMMENTARY: The Hanafis go by this hadith that the Prophet Muhammad صلی اللہ علیہ وسلم

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[1] Abu Dawud # 2456, Tirmidhi # 731.

[2] Musnad Ahmad 6-342.

[3] Abu Dawud # 457, Tirmidhi # 735, Muwatta Maalik # 50, Musnad Ahmad 6-263.

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command to redeem the fast was of the nature of *wajib (obligatory)*. So, an optional fast too must be redeemed when broken.
The Shafi's However, say that the command was of the nature of *mustahab (desirable)* and they maintain that it is not *wajib (obligatory)* to redeem an optional broken fast.

EATING IN THE PRESENCE OF ONE WHO IS FASTING

(٢٠٨١) وَعَنْ اُمِّ عُمَارَةَ بِنْتِ كَعْبٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا فَدَعَتْ لَهُ بِطَعَامٍ فَقَالَ لَهَا كُلِيْ فَقَالَتْ اِنِّيْ صَائِمَةٌ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّائِمَ اِذَا اُكِلَ عِنْدَهُ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتّٰى يَفْرُغُوْا۔ (رواه احمد والترمذى وابن ماجة والدارمى)

2081. Sayyidah Umm Umarah Bint Ka'b رضی اللہ عنہ said that the Prophet Muhammad صلی اللہ علیہ وسلم visited her. She had food brought for him, and he too invited her to eat with him, but she said, "I am fasting." So, he said, "When food is eaten in his presence, the angels invoke blessings on him who fasts till those who eat (in front of him) have finished."[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٠٨٢) عَنْ بُرَيْدَةَ قَالَ دَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَتَغَدّٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْغَدَاءَ يَا بِلَالُ قَالَ اِنِّيْ صَائِمٌ يَا رَسُوْلَ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَأْكُلُ رِزْقَنَا وَفَضْلُ رِزْقِ بِلَالٍ فِي الْجَنَّةِ اَشَعَرْتَ يَا بِلَالُ اَنَّ الصَّائِمَ يُسَبِّحُ عِظَامُهُ وَيَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ مَا اُكِلَ عِنْدَهُ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2082. Sayyiduna Buraydah رضی اللہ عنہ narrated that (Sayyiduna) Bilal رضی اللہ عنہ visited Allah's Messenger صلی اللہ علیہ وسلم while he was having his breakfast (morning meal). He said, "Have the meal, O Bilal." He said , "I am fasting O Messenger of Allah." So Allah's Messenger صلی اللہ علیہ وسلم said, "We eat our provision while Bilal's excellent provision is in paradise. Were you aware, O Bilal that the bones of one who is fasting glorify Allah and the angels seek forgiveness for him as long as food is eaten in his presence?"[2]

CHAPTER - IX

LAYLAT UL QADR (THE NIGHT OF POWER) بَابُ لَيْلَةِ الْقَدْرِ

The greatness and excellence of the Night of Power - *Laylat ul qadr* - will be highlighted in this chapter. The signs when this night is most likely to appear will be mentioned. It is so called because on this night are decreed the provision, life span and death of the creatures for the year Some say that because it is great in estimation, it is called *laylat ul qadr*, 'qadr' being to value.

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[1] Tirmidhi # 785, Ibn Majah # 1748, Darimi # 1738, Musnad Ahmad 6-365.
[2] Bayhaqi # 3582.

Many opinion are expressed on determining this night. Most of the ahadith place it in the month of *Ramadan* particularly during its last ten day s on it odd night. Most ulama (Scholars) place it on the twenty seventh night of *Ramadan.*

The opportunity of *laylat'ul qadr* is specifically bestowed on the ummah of Muhammad صلى الله عليه وسلم so that they might earn abundant reward in spite of their short lives. When the Prophet Muhammad صلى الله عليه وسلم learnt of the very long lives of the past ummahs, he felt grieved that members of his ummah would not be able to amass pious deeds which those of the past ummahs had opportunity to amass. Hence, Allah, the exalted, granted this ummah the *laylat ul qadr* that is better than one thousand months – because of the prayer of the Prophet صلى الله عليه وسلم.

According to another tradition carried by Ibn Abu Hatim رحمه الله the noble Prophet Muhammad صلى الله عليه وسلم mentioned four men of Banu Isra'il who had worshipped Allah, Mighty and Glorious, for as long as eighty years. They had not been disobedient to Allah for even a moment. They were:

(i) Prophet Ayyub عليه السلام (Job).
(ii) Prophet Zakariya عليه السلام (Zachariya),
(iii) Prophet Hizqil عليه السلام (Ezakiel), and;
(iv) Prophet Yusha ibn Noon عليه السلام (Joshuo). [1]

The sahabah (companions) رضى الله عنهم were surprised. (if they had a long life span they too could devote themselves to worship of Allah.) Sayyiduna Jibril عليه السلام came to the Prophet Muhammad صلى الله عليه وسلم and disclosed that Allah had bestowed on them great good and he recited to the Prophet Muhammad صلى الله عليه وسلم the surah al Qadr: (انا انزلناه في ليلة القدر) (to the end). He said *laylat ul qadr* that was given to the Prophet Muhammad صلى الله عليه وسلم and his ummah was better than that which he and his ummah craved. This pleased the Prophet Muhammad صلى الله عليه وسلم very much.

One thousand months equal eighty – three years and four months. The verse says that *laylat ul qadr* is better than one thousand months or eighty three years and four months

On this night, Allah directs His mercy particularly on the lowest heaven from sunset to dawn. The angels and the pure souls descend to meet the righteous and the devoted worshippers. It was on this night that the noble Quran began to be revealed. The angels were created on this night, and the mould of Sayyiduna Aadam عليه السلام was put together. Trees were planted in paradise.

Reward for worship in this night is many times the reward for worship at other times. This is the night on which prayers of the creatures gain approval from the Mighty Lord.

Shari'ah (divine law) has not disclosed when *laylat ul qadr* falls. If the night was pointed out, then people would not have worshipped at other times as eagerly. They would have worshipped on that particular night and bear satisfied that they have accomplished worship of more than a year.

The ulama (Scholars) say that if anyone keeps vigil in every night of the year and worships Allah then, insha Allah, he will gain the good fortune of this night Hence, it is said:

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[1] See stories of the Prophet عليه السلام (Ibn Khatir) respectively, p 165, 297 and 243 English translation, Dar ul Isha'at Karachi.

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من لم يعرف قدر الليلة لم يعرف ليلة القدر

"He who does not esteem the night to keep vigil therein cannot recognize the greatness of *laylat ul qadr.*"

Some ulama (Scholars) maintain that there are some signs of this night that are described in the ahadith and aathar, some of which the saintly persons have detected. Tabari رحمه الله has reported from some people that, on this night, the trees prostrate themselves before the Mighty Lord. They drop themselves on the ground and revert to their original condition. Similarly, every other things goes down in prostration on this night.

However, the correct thing is that it is not necessary to discern these things to fix this night. Many people find this night without observing the prostration of the trees or any thing else. It is very possible that of two man at one place. One may perceive the signs but the other may see nothing though both get the night and its blessings.

The greatest of these signs is that, on this sacred night, one is enabled and induced to worship and remember Allah and pray to him with humility and submission and sincerity. When this happens, he must know that he has seized the opportunity and good fortune.

If one can keep awake all night to worship Allah then it is the best thing, provided he does not fall ill or does not slacken in the discharge of the *fard (compulsory)* and *sunnah muwakkadah (emphasized practice of Holy Prophet* صلى الله عليه وسلم*)*. If he is likely to fulter, then he must keep awake only as much as he can do easily. Insha Allah, he will achieve his aim.

(وَلَيْسَ لِلْإِنْسَانِ إِلَّا مَاسَعٰى وَكَانَ سَعْيُهٗ مَشْكُوْرًا)۔ رزقنا الله

{And that there shall be for man naught except that for which he make effort} (53:39)

May Allah enable us!

SECTION I اَلْفَصْلُ الْاَوَّلُ

POINTATION OF *LAYLAT UL QADR*

(٢٠٨٣) عَنْ عَآئِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ۔ (رواه البخارى)

2083. Sayyidah Ayshah رضى الله عنها **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "See *laylat ul qadr* in the last ten nights of Ramdan in its odd dated nights."**[1]

COMMENTARY: These are the twenty first, twenty third, twenty fifth, twenty seven and twenty ninth nights of *Ramadan.*

(٢٠٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ اِنَّ رِجَالًا مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُرُوْا لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ الْاَوَاخِرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرٰى رُؤْيَاكُمْ قَدْ تَوَاطَاَتْ فِي السَّبْعِ الْاَوَاخِرِ فَمَنْ كَانَ مُتَحَرِّيْهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ الْاَوَاخِرِ۔ (متفق عليه)

2084. Sayyiduna Ibn Umar رضى الله عنه **said that some men among the sahabah of the**

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[1] Bukhari # 2017, Muslim # 219-1169, Abu Dawud # 1385, Tirmidhi # 792, Muwatta Maalik # 10 (3 Itikaf), Musnad Ahmad 6-50.

Prophet Muhammad صلى الله عليه وسلم were shown the night of power to be in the last seven nights (of *Ramadan*) in their dream. So, Allah's Messenger صلى الله عليه وسلم said, 'I see that your dreams concur concerning the last seven nights. Hence, whoever looks for it must search it in the last seven nights."[1]

COMMENTARY: The seven nights could be: from twenty first to twenty seventh, or the last seven from twenty third to twenty ninth. This last seems to be more correct.

(٢٠٨٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْتَمِسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ لَيْلَةَ الْقَدْرِ فِيْ تَاسِعَةٍ تَبْقِيْ فِيْ سَابِعَةٍ تَبْقِيْ فِيْ خَامِسَةٍ تَبْقِيْ (رواه البخاری)

2085. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Seek it in the last ten nights of *Ramadan - laylat ul qadr* on the ninth remaining (which is the twenty first), seventh remaining (which is the twenty third), or fifth remaining (which is the twenty fifth)."[2]

COMMENTARY: One should engage in worship, dhikr and recitation of the Quran in these nights to earn the merit of laylatul qadr. The hadith has adopted a style of pointed these nights which has been interpreted in parenthesis. Although this seems to be a correct interpretation, Allamah Yahya رحمه الله said that the hadith refers to the twenty third, twenty fourth and twenty sixth nights.

(٢٠٨٦-٢٠٨٧) وَعَنْ اَبِيْ سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اعْتَكَفَ الْعَشْرَ الْاَوَّلَ مِنْ رَمَضَانَ ثُمَّ اعْتَكَفَ الْعَشْرَ الْاَوْسَطَ فِيْ قُبَّةٍ تُرْكِيَّةٍ ثُمَّ اَطْلَعَ رَأْسَهٗ فَقَالَ اِنِّيْ اِعْتَكَفْتُ الْعَشْرَ الْاَوَّلَ اَلْتَمِسُ هٰذِهِ اللَّيْلَةَ ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْاَوَّلَ اَلْتَمِسُ هٰذِهِ اللَّيْلَةَ ثُمَّ اعْتَكَفْتُ الْعَشْرَ الْاَوْسَطَ ثُمَّ اَتَيْتُ فَقِيْلَ لِيْ اِنَّهَا فِي الْعَشْرِ الْاَوَاخِرِ فَمَنْ كَانَ اعْتَكَفَ مَعِيْ فَلْيَعْتَكِفِ الْعَشْرَ الْاَوَاخِرَ فَقَدْ اُرِيْتُ هٰذِهِ اللَّيْلَةَ ثُمَّ اُنْسِيْتُهَا وَقَدْ رَأَيْتُنِيْ اَسْجُدُ فِيْ مَاءٍ وَطِيْنٍ مِنْ صَبِيْحَتِهَا فَالْتَمِسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ وَالْتَمِسُوْهَا فِيْ كُلِّ وِتْرٍ قَالَ فَمَطَرَتِ السَّمَاءُ تِلْكَ اللَّيْلَةَ وَكَانَ الْمَسْجِدُ عَلٰى عَرِيْشٍ فَوَكَفَ الْمَسْجِدُ فَبَصُرَتْ عَيْنَايَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى جَبْهَتِهٖ اَثَرُ الْمَاءِ وَالطِّيْنِ مِنْ صَبِيْحَةِ اِحْدٰى وَعِشْرِيْنَ۔ مُتَّفَقٌ عَلَيْهِ فِي الْمَعْنٰى وَاللَّفْظُ لِمُسْلِمٍ اِلٰى قَوْلِهٖ فَقِيْلَ لِيْ اِنَّهَا فِي الْعَشْرِ الْاَوَاخِرِ وَالْبَاقِيْ لِلْبُخَارِيِّ وَفِيْ رِوَايَةِ عَبْدِ اللّٰهِ بْنِ اُنَيْسٍ قَالَ لَيْلَةُ ثَلَاثٍ وَّعِشْرِيْنَ۔ (رواه مسلم)

2086. Sayyiduna Abu Sa'eed al-khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم observed *I'tikaf (Seclusion(for worship in a mosque)* in the first ten days of *Ramadan*. Then he observed *I'tikaf (Seclusion(for worship in a mosque)* in the middle (second) ten days in a Turkish tent. After that, he brought out his head (from the tent) and said, "I observed the *I'tikaf (Seclusion(for worship in a mosque)* to seek *laylat ul qadr* in the first ten days. Then, I observed the *I'tikaf (Seclusion(for*

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[1] Bukhari # 2015, Muslim # 25-1165, Muwatta Maalik # 14 (I'tikaf), Musnad Ahmad 2-17.

[2] Bukhari # 2021, Abu Dawud # 1383, Tirmidhi # 794, Darimi # 1781, Muwatta Maalik # 13, (I'tikaf).

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worship in a mosque) **in the middle ten days. Then an angel came to me and told me that *laylat ul qadr* appears in the last ten days (of *Ramadan*). Hence, whoever wishes to observe the *I'tikaf (Seclusion(for worship in a mosque)* with me should do so in the last ten days. I was shown it in a dream, hen made to forget it. I saw myself prostrating in water and clay in the morning succeeding (the night). So seek it in the last ten (nights) and seek it in every odd dated night." The narrator continues to say: "That night (on which he saw the dream) it had rained. The mosque that had a thatched roof dripped, and my eyes saw Allah's Messenger's forehead with drops of water and clay on the morning succeeding the twenty first night."[1]**

Muslim has it up to 'it is in the last ten days." Bukhari has the remaining to. According to another version:

2087. Sayyiduna Abdullah ibn Unays رضی اللہ عنہ narrated that (instead of twenty first night) the twenty third night."[2]

ANOTHER SIGN

(٢٠٨٨) وَعَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ فَقُلْتُ إِنَّ أَخَاكَ ابْنَ مَسْعُوْدٍ يَقُوْلُ مَنْ يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ فَقَالَ رَحِمَهُ اللّٰهُ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِيْ رَمَضَانَ وَأَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَّعِشْرِيْنَ ثُمَّ حَلَفَ لَا يَسْتَثْنِي أَنَّهَا لَيْلَةُ سَبْعٍ وَّ عِشْرِيْنَ فَقُلْتُ بِأَيِّ شَيْءٍ تَقُوْلُ ذٰلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ أَوْ بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا (رواه مسلم)

2088. Sayyiduna Zirr ibn Hubaysh رحمہ اللہ said that he pointed out to Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ that his brother (in religion) Sayyiduna Ibn Mas'ud رضی اللہ عنہ said that if anyone keeps vigil every night throughout the year, then he will find *laylat ul qadr*. Ubayy رضی اللہ عنہ said, "May Allah have mercy on him! He said so to prevent people from relying (only on that night). Rather, he was aware that it was in *Ramadan* and one of its last ten nights and that is the twenty seventh." Then, he swore, without saying insha Allah, that it was the twenty seventy. Zirr رحمہ اللہ asked him on what basis he could assert that and called him (by his kunyah) Abu Mundhir. He said, 'By the sign, or indication, that Allah's Messenger صلی اللہ علیہ وسلم informed us that the sun rises on its morning without rays."[3]

COMMENTARY: Sayyiduna Ibn Mas'ud رضی اللہ عنہ did not want the people to depend on any one night and sit the rest of the time out without action. His intention was that they must engage in worship regularly and sincerely.

Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ said that the twenty seventh was *laylat ul qadr* and swore about it without saying insha Allah. This was his strong presumption. If anyone says insha Allah at the same time as swearing about what he says then his oath is not only not a firm statement but also not fulfilled in *Shari'ah (divine law)*.

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[1] Bukhari # 2016, Muslim # 213-1167, Abu Dowud # 1382, Muwatta Maalik # 9 (I'tikaaf).

[2] Muslim # 218-1168

[3] Muslim # 220.762.

The sign of *laylat ul qadr* mentioned in this hadith is such as may be verified practically.

EXTRA EXERTION DURING LAST TEN DAYS OF *RAMADAN*

(٢٠٨٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْاَوَاخِرِ مَالَا يَجْتَهِدُ فِيْ غَيْرِهٖ۔ (رواه مسلم)

2089. Sayyidah Ayshah رضی اللہ عنہا said that Allah's messenger صلی اللہ علیہ وسلم used to make exceptional effort (in worship) during the last ten nights such as he did not do any other time.[1]

(٢٠٩٠) وَعَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْعَشْرُ شَدَّ مِئْزَرَهٗ وَاَحْيٰى لَيْلَهٗ وَاَيْقَظَ اَهْلَهٗ۔ (متفق عليه)

2090. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم braced himself for more worship as the last ten nights commenced. He stayed awake and wake up his family.[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم remained awake for most of the night and also, sometimes, all the night in worship. He did not keep awake all through often.
He awakened his wives, daughters, female slaves and male slaves during the last ten days of *Ramadan*. He get them to be engaged in worship and qualify for the blessing of *laylat ul qadr*.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION ON THE *LAYLAT UL QADR*

(٢٠٩١) عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ عَلِمْتُ اَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا اَقُوْلُ فِيْهَا قَالَ قُوْلِيْ اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ۔ رَوَاهُ اَحْمَدُ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَصَحَّحَهٗ اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ۔

2091. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked Allah's Messenger صلی اللہ علیہ وسلم, 'What, if I recognize the night that is *laylat ul qadr*, may I pray?" He said that she should say:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

'O Allah, you are the forgiving you love to forgive. So, do forgive me"[3]

COMMENTARY: This supplication embraces all good of this world and the next. The greatest good fortune of anyone is forgiveness and pardon from Allah. It is the utmost of all goodness. Nothing is better from a creature than praying to Allah for forgiveness.

NIGHTS THAT COULD BE *LAYLAT UL QADR*

(٢٠٩٢) وَعَنْ اَبِيْ بَكْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِلْتَمِسُوْهَا يَعْنِيْ لَيْلَةَ الْقَدْرِ فِيْ

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[1] Muslim # 8-1175, Ibn Majah # 1767, Musnad Ahmad 6-82.

[2] Bukhari # 2024, Muslim # 7-1174, Nasai'i # 1639, Ibn Majah # 3850, Musnad Ahmad 6-41.

[3] Tirmidhi # 3513, Ibn Majah # 3850, Musnad Ahmad 6-171.

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تِسْعٍ يَبْقَيْنَ اَوْفِي سَبْعٍ يَبْقِيْنَ اَوْثَلَاثٍ اَوْاٰخِرَ لَيْلَةٍ(رواه الترمذى)

2092. Sayyiduna Abu Bakrah رضى الله عنه said that he heard Allah's Messenger صلى الله عليه وسلم say, "Seek it meaning *laylat ul qadr* -when nine nights remain or seven remain or five remain or those remain or in the last."[1]
(These are the 29th, 27th, 25th, 23rd or the last of *Ramadan*.)

BUT ONLY IN *RAMADAN*

(٢٠٩٣) وَعَنِ ابْنِ عُمَرَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ هِيَ فِيْ كُلِّ رَمَضَانَ ـ وَرَوَاهُ اَبُوْدَاوٗدَ وَقَالَ رَوَاهُ سُفْيَانُ وَشُعْبَةُ عَنْ اَبِيْ اِسْحَاقَ مَوْقُوْفًا عَلَى ابْنِ عُمَرَ ـ

2093. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was asked about *laylat ul qadr*. He said, "It is in every *Ramadan*."[2]
(It is mawquf at ibn Umar) رضى الله عنه .

COMMENTARY: The word of the hadith (هر رمضان) could mean as translated, or 'throughout *Ramadan* on any of its nights, not merely the last ten nights. This second would imply that having given this information, the Prophet Muhammad صلى الله عليه وسلم later narrowed it down to the last ten nights of *Ramadan*.

TWENTY THIRD IS *LAYLAT UL QADR*

(٢٠٩٤) وَعَنْ عَبْدِاللّٰهِ بْنِ اُنَيْسٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّ لِيْ بَادِيَةً اَكُوْنُ فِيْهَا وَاَنَا اُصَلِّيْ فِيْهَا بِحَمْدِ اللّٰهِ فَمُرْنِيْ بِلَيْلَةٍ اَنْزِلُهَا اِلٰى هٰذَا الْمَسْجِدِ فَقَالَ اَنْزِلْ لَيْلَةَ ثَلَاثٍ وَعِشْرِيْنَ قِيْلَ لِاِبْنِهٖ كَيْفَ كَانَ اَبُوْكَ يَصْنَعُ قَالَ كَانَ يَدْخُلُ الْمَسْجِدَ اِذَا صَلَّى الْعَصْرَ فَلَا يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتّٰى يُصَلِّيَ الصُّبْحَ فَاِذَا صَلَّى الصُّبْحَ وَجَدَدَ ابَّتَهٗ عَلٰى بَابِ الْمَسْجِدِ فَجَلَسَ عَلَيْهَا وَلَحِقَ بِبَادِيَتِهٖ(رواه ابوداؤد)

2094. Sayyiduna Abdullah ibn Unays رضى الله عنه narrated that he submitted, "O Messenger of Allah, I have a home in the desert and I reside there. Praise belongs to Allah, I offer *salah (prayer)* there. Instruct me of a night on which I may come to this mosque." He said, "Come here on the twenty third night." (Later on) his son was asked about his father's practice. He said, "He would enter the mosque after having offered the *salah (prayer)* of asr and he never went out of it for any purpose (contrary to *I'tikaf (Seclusion(for worship in a mosque))* till he had offered the *salah (prayer)* of fajr. After having prayed the fajr, he found his (riding) beast at the gate of the mosque. He then mounted it and returned to his desert."[3]

COMMENTARY: This hadith does not determine the date of *laylat ul qadr*. The Prophet Muhammad صلى الله عليه وسلم had learnt of the date for that particular year, so he instructed Abdullah رضى الله عنه to go to the mosque on the twenty third. However, he misunderstood it to mean that *laylat ul qadr* was on the twenty third always. Also, the Prophet Muhammad صلى

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[1] Tirmidhi # 794, Musnad Ahmad 5-36.
[2] Abu Dawud # 1387.
[3] Abu Dawud # 1380.

ﷺ did not generally know of the night, but learnt of it sometimes.

SECTION III اَلْفَصْلُ الثَّالِثُ

KNOWLEDGE OF *LAYLAT UL QADR* TAKEN AWAY FROM PROPHET صلی اللہ علیہ وسلم

(٢٠٩٥) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ فَتَلَاحٰى رَجُلَانِ مِنَ الْمُسْلِمِيْنَ فَقَالَ خَرَجْتُ لِأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ فَتَلَاحٰى فُلَانٌ وَفُلَانٌ فَرُفِعَتْ وَعَسٰى اَنْ يَكُوْنَ خَيْرًا لَّكُمْ فَالْتَمِسُوْهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ۔ (رواه البخاری)

2095. Sayyiduna Ubadah ibn as-Samit رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم came out to tell them about *laylat ul qadr*. Two men among the Muslim quarrelled with one another. He said, "I came out to inform you of *laylat ul qadr* but so and so quarrelled with one another, so the knowledge was taken away (from me). Perhaps. This is better for you. So seek it on the ninth (twenty ninth), seventh (twenty seventh), and fifth (twenty fifth)."[1]

COMMENTARY: The two disputing men were Abdullah ibn Ubayy (or Abu) Hadhru and Kab ibn Maalik.

That the knowledge was taken away was better in the sense that people would now make more effort and not sit tight.

MERIT OF LAYLAT UL QADR

(٢٠٩٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ لَيْلَةُ الْقَدْرِ نَزَلَ جِبْرِيْلُ فِيْ كَبْكَبَةٍ مِنَ الْمَلَائِكَةِ يُصَلُّوْنَ عَلٰى كُلِّ عَبْدٍ قَائِمٍ اَوْقَاعِدٍ يَذْكُرُ اللّٰهَ عَزَّوَجَلَّ فَاِذَا كَانَ يَوْمُ عِيْدِهِمْ يَعْنِيْ يَوْمَ فِطْرِهِمْ بَاهٰى بِهِمْ مَلَائِكَتَهٗ فَقَالَ يَا مَلَائِكَتِيْ مَا جَزَاءُ اَجِيْرٍ وَفّٰى عَمَلَهٗ قَالُوْا رَبُّنَا جَزَاؤُهٗ اَنْ يُوَفّٰى اَجْرَهٗ قَالَ مَلَائِكَتِيْ عَبِيْدِيْ وَاِمَائِيْ قَضَوْا فَرِيْضَتِيْ عَلَيْهِمْ ثُمَّ خَرَجُوْا يَعُجُّوْنَ اِلَى الدُّعَاءِ وَعِزَّتِيْ وَجَلَالِيْ وَكَرَمِيْ وَعُلُوِّيْ وَرِفْعَةِ مَكَانِيْ لَاُجِيْبَنَّهُمْ فَيَقُوْلُ ارْجِعُوْا قَدْ غَفَرْتُ لَكُمْ وَبَدَّلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ قَالَ فَيَرْجِعُوْنَ مَغْفُوْرًا لَهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2096. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when it is *laylat ul qadr*, Jibril علیہ السلام comes down with a number of angels. They pray for each of the men who stand (in *salah (prayer)*) or sit (making dhikr) to remember Allah, Might and Glorious, when it is the day of their eed, meaning eed ul *fitr*, Allah refers to them before the angels as his Pride and joy. He says "O my angels what is the recompense of one who is hired and who completes his work faithfully?' They say, our lord! His recompense is that he should be paid his wages in full. He says, 'My angels! My male slaves and My female slaves have discharged that which I have prescribed for them and have now come out (of their homes) entreating with voices raised in supplication. By my Might, My Glory, My Mercy, My power, My exalted station, I shall surely grant them their prayer.' Then, He says (to His slaves), 'Return! Indeed, I have forgiven you and replaced your evil deeds

[1] Bukhari # 2023.

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with good deed s,' So, they return having been forgiven."[1]

CHAPTER - X

I'TIKAF (REMAINING IN THE MOSQUE FOR SOME PERIOD OF TIME TO WORSHIP ALMIGHTY) بَابُ الْاِعْتِكَافِ

The dictionary meaning of *I'tikaf (Seclusion)* is 'to remain somewhere and to detain oneself at some place' In the terminology of *Shari'ah (divine law)*, it is 'to remain in the mosque where congregational *salah (prayer)* is offered with intention to observe *I'tikaf (Seclusion)* for Allah's pleasure.'

The intention is valid only of a Muslim who is sane and free of sexual defilement, menstruation and lochia. The *I'tikaf (Seclusion)* in the last ten days of *Ramadan* is *sunnah muwakkadah (emphasized practice of Holy Prophet* صلى الله عليه وسلم) because the Prophet Muhammad صلى الله عليه وسلم observed it always in *Ramadan* in its last ten days. 'Mukhtar' has written that it is *sunnah muwakkadah 'alal kifayah* (emphasized practice of Holy Prophet صلى الله عليه وسلم but adequate) so that even if one person observes it, it will be enough for all the people and those who do not observe it are not blame worthy in this case.

It becomes *wajib (obligatory)* to observe the *I'tikaf (Seclusion)* if one declares his intention orally or makes a vow. It may be prompt and one may say, "I bind myself to observe itikaf for so many days." Or, one may make it conditional, saying "I vow to observe the *I'tikaf (Seclusion)* for so many days if my wish (for such and such a thing) is accomplished." These are two kinds of *I'tikaf (Seclusion)*;

(i) *Sunnah muwakkadah (emphasized practice of Holy Prophet* صلى الله عليه وسلم) that is observe during the last ten days of *Ramadan*, and

(ii) *Wajib (obligatory)* which concern a vow.

A third kind of *I'tikaf (Seclusion)* is *mustahab (desirable)* and it is observed at any time other than the final ten days of *Ramadan*. It may be observed during the initial twenty days of *Ramadan* or at any other time in any month.

There is no limit for the *mustahab I'tikaf (desirable seclusion)*. If anyone forms an intention to observe it for all his life, then too it is allowed, but, the ulama (Scholars) differ on the minimum period for it. Imam Muhammad رحمه الله said that there is no minimum limit for a *mustahab (desirable) I'tikaf (Seclusion)* and it can be observed for a minute or less than that at any h our of day or night. The obvious ruling of Imam Abu Hanifah رحمه الله is identical to it and the Hanafis abide by it. Hence, it is proper for every Muslim who enters a mosque, for *salah (prayer)* or otherwise, to form an intention to observe the *I'tikaf (Seclusion)*, 'I intend to go through *I'tikaf (Seclusion)* as long as I am in the mosque.'

In this way one may earn the honour and merit of *I'tikaf (Seclusion)* very many times in a day. However, Imam Abu Yusuf رحمه الله said that the minimum limit of *I'tikaf (Seclusion)* is most of the day, meaning more than half a day. A second opinion of Imam Abu hanifah رحمه الله is that the minimum period for which an *I'tikaf (Seclusion)* may be observed is one day but no ruling is issued on this opinion that is apart from his obvious opinion.

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[1] Bayhaqi in Shu'ab ul eeman # 3117.

SECTION I اَلْفَصْلُ الْاَوَّلُ

WOMAN MAY OBSERVE *I'TIKAF (SECLUSION)* AT HOME

(٢٠٩٧) عَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ حَتّٰى تَوَفَّاهُ اللّٰهُ ثُمَّ اِعْتَكَفَ اَزْوَاجُهٗ مِنْ بَعْدِهٖ (متفق عليه)

2097. Sayyidah Ayshah رضى الله عنها narrated that the Prophet Muhammad صلى الله عليه وسلم used to observe *I'tikaf (Seclusion)* during the last ten days of *Ramadan* till Allah took him. Then, his wives observed the *I'tikaf (Seclusion)* after him.[1]

COMMENTARY: After the death of the prophet Muhammad صلى الله عليه وسلم his wives observed *I'tikaf (Seclusion)* in their homes. The jurists say that it is *mustahab (desirable)* for women to do so in the mosques within their homes and if they have not set aside any such place in their homes as a mosque the any portion of the house would do. They must not move out of this place unnecessarily as that represents a mosque for them. It is *makruh (unbecoming)* for them to observe *I'tikaf (Seclusion)* in a mosque.

HERE GENEROUS IN *RAMADAN*

(٢٠٩٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ اَجْوَدُ مَا يَكُوْنُ فِيْ رَمَضَانَ كَانَ جِبْرِيْلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِيْ رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُرْاٰنَ فَاِذَا الْقِيَهٗ جِبْرِيْلُ كَانَ اَجْوَدَ بِالْخَيْرِ مِنَ الرِّيْحِ الْمُرْسَلَةِ۔ (متفق عليه)

2098. Sayyiduna ibn Abbas رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم was the most generous of all men. In *Ramadan*, he was more generous than at other times. (Sayyiduna) Jibril عليه السلام met him every night in *Ramadan* and the Prophet Muhammad صلى الله عليه وسلم recited the Quran to him. When jibril عليه السلام met him, he was more generous then the blowing wind.[2]

COMMENTARY: When Sayyiduna Jibril عليه السلام came, the Prophet Muhammad's صلى الله عليه وسلم generosity knew no bounds. This indicates that during blessed times and when meeting sacred people one should be very generous.

This hadith does not touch *I'tikaf (Seclusion)* yet it is placed in the chapter of *I'tikaf (Seclusion)* in which the Prophet Muhammad صلى الله عليه وسلم engaged in *Ramadan*. This is a piety of a high degree and the hadith asserts that the Prophet Muhammad صلى الله عليه وسلم practiced much piety and generosity in this month.

REPETITION OF THE QURAN

(٢٠٩٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ يُعْرَضُ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُرْاٰنُ كُلَّ عَامٍ مَرَّةً فَعُرِضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِيْ قُبِضَ وَكَانَ يَعْتَكِفُ كُلَّ عَامٍ عَشْرًا فَاعْتَكَفَ عِشْرِيْنَ فِي الْعَامِ الَّذِيْ قُبِضَ۔ (رواه البخاري)

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[1] Bukhari # 2026, Muslim # 5-1172, Abu Dawud # 790, Tirmidhi # 790, Ibn Majah # 1773, Musnad Ahmad 2-281.

[2] Bukhari # 1902, Muslim # 50-2308, Nasai'i # 2095, Musnad Ahmad 1-231.

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2099. Sayyiduna Abu Hurayrah رضى الله عنه said that the Quran was recited to the Prophet Muhammad صلى الله عليه وسلم (by Jibril) عليه السلام once every year. But, it was recited to him twice in the year in which he died. And, he used to observe *I'tikaf (Seclusion)* for ten days every year, bu ' ` observe *I'tikaf (Seclusion)* for twenty days in the year he died.[1]

COMMENTARY: Sayyiduna Jibril عليه السلام recited the Quran to the Prophet Muhammad صلى الله عليه وسلم and then he recited to him as the previous hadith says. So, it is *sunnah* to revise the Quran by reciting it to one another.

In the Prophet Muhammad's صلى الله عليه وسلم life, there is an example for his ummah that when they enter the final stage of their life they should increase their pious deeds. They should prepare themselves with more piety and obedience to met their Mighty Lord.

MANNER & ETIQUETTE OF *I'TIKAF (SECLUSION)*

(٢١٠٠) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَإِذَا اعْتَكَفَ أَدْنٰى إِلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأُرَجِّلُهُ وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ ـ (متفق عليه)

2100. Sayyiduna Ayshah رضى الله عنها said that when Allah's Messenger صلى الله عليه وسلم engaged in *I'tikaf (Seclusion)*, he put his head out towards her while he remained within the mosque. She would comb (his hair). He did not enter the house except to attend to human compulsion (to relieve himself)[2]

COMMENTARY: One who observe the *I'tikaf (Seclusion)* may stretch out of the mosque a limb. He may also comb himself.

Ibn Human رحمه الله said that he may wash a limb within the mosque in a vessel provided the mosque is not polluted.

Imam Abu Hanifah رحمه الله said that if he goes out of his place even for a minute then his *I'tikaf (Seclusion)* is nullified.

The need for which he may go out is of two kinds.

(i) Natural like the urge to urinate of defecate and to have a purifying bath (after a wet dream), but there is no clear tradition about bath for Friday. Sharh Award does say, however, that he may got to have a bath whethere it is *wajib (obligatory)* (like when defiled) or optional (like for Friday).

(ii) Shar'I like for eed *salah (prayer)* and adhan. If the place from where the adhan is called is outside the mosque then going there is a need. The *I'tikaf (Seclusion)* does not break because of it. Both the mu'adhdhin and one who is not a mu'adhdhin are allowed to go (for the adhan). Going for the Friday slah is also a need.

However, he must go out at the time of zawal (not before) for the Friday *salah (prayer)*. If the mosque where the *salah (prayer)* of Friday is held is far away then he must go sufficiently early to be able offer the tahiyatul masjid and the *sunnah* of Friday. It is allowed also to stay in that mosque after the *salah (prayer)* to offer the post *salah (prayer) sunnah*. If he stays there longer then though his *I'tikaf (Seclusion)* is not nullified, yet his over staying is *makruh (unbecoming)* tanzihi.

Similarly, if he has no servant or assistant then giving home for the meal or to fetch it is

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[1] (1): Bukhari # 4998, Abu Dawud # 2466, Ibn Majah # 1769, Darimi # 1779, Musnad Ahmad 2-336.

[2] Bukhari # 2029, Muslim # 6-197, Tirmidhi # 804, Ibn Majah # 1776, Musnad Ahmad 6-264.

also a need.

If the mosque collapses or someone throws him out and he goes into another mosque without delay, then his *I'tikaf (Seclusion)* is not invalidated. The same applies when he rushes to another mosque if he fears for his life and property in the mosque in which he began his *I'tikaf (Seclusion)*

If he goes out of his place to relieve himself, for a natural reason or a need sanctioned by *Shari'ah (divine law)* and creditor detains him even for a minute then, according to Imam Abu Hanifah رحمه‌الله his *I'tikaf (Seclusion)* becomes void. However Imam Abu Yusuf رحمه‌الله and Imam Muhammad رحمه‌الله hold that it is not nullified.

His *I'tikaf (Seclusion)* will become void if he comes out to save someone who is drawing or burning in fire, or to enlist for jihad if the call is made, or to give testimony.

In short, if he goes out even for a minute for anything apart from the natural needs or needs sanctioned by *Shari'ah (divine law)*, then his *I'tikaf (Seclusion)* becomes void, even if he goes out by mistake. However, the two companions (named above) hold that his *I'tikaf (Seclusion)* will become void only if he is out for most of the day, We may deduced from this hadith that he may also have a haircut in the mosque during *I'tikaf (Seclusion)* provided his hair do not fall in the mosque.

VOW MADE DURING PRE-ISLAMIC PERIOD

(٢١٠١) وَعَنِ ابْنِ عُمَرَ اَنَّ عُمَرَ سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ اَنْ اَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ قَالَ فَاَوْفِ بِنَذْرِكَ (متفق عليه)

2101. Sayyiduna Ibn Umar رضی‌الله‌عنه narrated that (Sayyiduna) Umar رضی‌الله‌عنه asked the Prophet Muhammad صلی‌الله‌علیه‌وسلم about a vow he had made during the jahiliyah to observe *I'tikaf (Seclusion)* in the sacred mosque for a night (and day). He said, "Fulfil your vow."[1]

COMMENTARY: Jahliyah was the period before the commissioning of the prophet and the advent of Islam.

The Command to fulfil the vow made during the jihiliyah was of the nature of msuthab. If Umar رضی‌الله‌عنه had made the vow after embracing Islam, then the command was of the category of *wajib (obligatory)*.

However, Teebi رحمه‌الله said that if the vow was made during the jihiliyah but conformed to the commands of Islam then after accepting Islam it is *wajib (obligatory)* to fulfil it. This is what Imam shafi'I رحمه‌الله abides by but Imam Abu Hanifah رحمه‌الله held that the vow itself is not valid what to say of fulfilling it after Islam? His arguments may be seen in books of fiqh. He takes the meaning mentioned earlier.

FASTING IS PRE-REQUISITE FOR WAJIB (OBLIGATORY) I'TIKAF (SECLUSION)

Allama Teebi رحمه‌الله said that this hadith proves that fasting is not a condition for the *I'tikaf (Seclusion)* to be correct. This is contention of Imam Shafi'I رحمه‌الله However, Imam Abu Hanifah رحمه‌الله said that while fasting is not a condition for a voluntary *I'tikaf (Seclusion)*, yet it is *wajib (obligatory)* for a *wajib (obligatory) I'tikaf (Seclusion)*. His two companions agree

[1] Bukhari # 2032, Muslim # 27-1656, Abu Dawud # 3325, Tirmidhi # 1539, Nasai'i # 3820, Musnad Ahmad 1-37.

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with him and the Hanafis abide by it. Imam Maalik رحمه الله and Imam Abu Hanifah رحمه الله according to his second opinion, hold that for *I'tikaf (Seclusion)* itself, whether *wajib (obligatory)* or optional, fasting is a pre-requisite.

The Hanafis say about this hadith that in its other versions, the *I'tikaf (Seclusion)* of Umar رضى الله عنه is mentioned with fasting. Thus the version in Abu Dawud, Nasai'I and Daraqutni say that the Prophet Muhammad صلى الله عليه وسلم instructed him to observe *I'tikaf (Seclusion)* and fast also. Moreover, the hadith of Sayyidah Ayshah رضى الله عنها which follows asserts that *I'tikaf (Seclusion)* is not valid without fasting, this is bout *wajib I'tikaf (due Seclusion)*. If anyone makes a vow and observes *I'tikaf (Seclusion)* only in the night then that is invalid be cause night is not associated with fasting. If anyone vows to observe *I'tikaf (Seclusion)* during *Ramadan* then the fasts of *Ramadan* will serve as complimentary to his *I'tikaf (Seclusion)*. But if anyone keep on optional fast and vows to observe *I'tikaf (Seclusion)* on that day then that is not correct.

If someone vows to observe *I'tikaf (Seclusion)* during a certain *Ramadan* but fails to do it then he must redeem it no other days and keep fasts for the *I'tikaf (Seclusion)*. However, this redeeming will not be proper in another *Ramadan* nor during such days when other *wajib (obligatory)* fasts are kept, whether these *wajib (obligatory)* are redeeming fasts or of some other kind.

If anyone forms an intention to observe *I'tikaf (Seclusion)* for many days at a stretch then he will have to observe *I'tikaf (Seclusion)* during their nights too. This if anyone vows to observe *I'tikaf (Seclusion)* for two days then he will do it for their two nights also. But Imam Abu Yusuf said that he will do it for only night.

If anyone vows to observe *I'tikaf (Seclusion)* for one month then he will have to do it at a stretch even if he had not said so when making the vow.

SECTION II اَلْفَصْلُ الثَّانِيْ

REDEEMING SUNNAH MUWAKKADAH (EMPHASIZED PRACTICE OF HOLY PROPHET صلى الله عليه وسلم)

(٢١٠٢-٢١٠٣) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ فَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اعْتَكَفَ عِشْرِيْنَ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَبُوْ دَاوٗدَ وَابْنُ مَاجَةَ عَنْ اُبَيِّ بْنِ كَعْبٍ۔

2102. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to observe *I'tikaf (Seclusion)* during the last ten days of *Ramadan*. One year, however he did not observe the *I'tikaf (Seclusion)* and the year after that he observed *I'tikaf (Seclusion)* for twenty days.[1]

2103. Ubayy ibn Ka'b رضى الله عنه narrated this hadith.[2]

COMMENTARY: Allamah Teebi رحمه الله cites this hadith to say that if any one misses *sunnah muwakkadah (emphasized practice of Holy Prophet* صلى الله عليه وسلم*)* then he must redeem it too. The essence is only to redeem, otherwise it is *fard (compulsory)* to redeem a *fard (compulsory)* and *sunnah* to redeem a *sunnah*, not *fard* or *wajib (compulsory or obligatory)*.

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[1] Tirmidhi # 803, Musnad Ahamd 2-401.

[2] Abu Dawud # 2463, Ibn Majah # 1770.

THE COMMENCEMENT OF *I'TIKAF (SECLUSION)*

(٢١٠٤) وَعَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِيْ مُعْتَكَفِهِ (رواه ابوداؤد وابن ماجة)

2104. Sayyidah Ayshah رضی اللہ عنہا narrated that when Allah's Messenger صلی اللہ علیہ وسلم intended to engage in *I'tikaf (Seclusion)*, he offered the *salah (prayer)* of fajr. Then he went into the place where *I'tikaf (Seclusion)* was to be observed.[1]

COMMENTARY: Awza'I رحمہ اللہ and Thawri رحمہ اللہ cite this hadith to say that *I'tikaf (Seclusion)* begin with the day. But, the four imams agree that if anyone decides to observe *I'tikaf (Seclusion)* for one month or ten days, etc. then it begin towards the close of the day before sunset. On its final day, he should end it after sunset and come out of it. This hadith is explained by saying that the Prophet Muhammad صلی اللہ علیہ وسلم formed intention to observe the *I'tikaf (Seclusion)* before sunset and came to the mosque. He stayed in the mosque all night and when he had offered the *salah (prayer)* of fajr, he went into that portion of the mosque which was set aside for *I'tikaf (Seclusion)* and on which judge bags were hung to seclude it from others. So, though he began his *I'tikaf (Seclusion)* at sunset, yet he entered the reserved place after fajr.

SICK VISIT DURING *I'TIKAF (SECLUSION)*

(٢١٠٥) وَعَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُ الْمَرِيْضَ وَهُوَ مُعْتَكِفٌ فَيَمُرُّ كَمَا هُوَ فَلَا يُعَرِّجُ يَسْأَلُ عَنْهُ۔ (رواه ابوداؤد)

2105. She also narrated that the Prophet Muhammad صلی اللہ علیہ وسلم paid a sick visit while he was observing *I'tikaf (Seclusion)*. He would go straight ahead and not stop with him but (only) ask after him.[2]

COMMENTARY: While going to the sick, he did not turn anywhere else, nor pause. He simply enquired how he was and walk back (to the mosque).

Hasan رحمہ اللہ and Nakha'I رحمہ اللہ said that one who observes the *I'tikaf (Seclusion)* is permitted to go out for the Friday *salah (prayer)* (if not held in the mosque in which he observes it) and to pay a sick visit. However, the four imams say that if he goes out to attend to a need natural or sanctioned by *Shari'ah (divine law)* and, before attending to his need or afterwards, he asks after a sick person or participates in a funeral *salah (prayer)* the there is no harm in it, provided he does not rear off course and does not pause beyond the (funeral) *salah (prayer)*, otherwise his *I'tikaf (Seclusion)* will be invalid. If he will get out of his place merely to pay a sick visit of join a funeral *salah (prayer)* then his *I'tikaf (Seclusion)* will be void unless he had stipulated these things when forming his intention to observe the *I'tikaf (Seclusion)* that he would go out for such things.

MANNERS OF I'TIKAF (SECLUSION)

(٢١٠٦) وَعَنْهَا قَالَتِ السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُوْدَ مَرِيْضًا وَلَا يَشْهَدَ جَنَازَةً وَلَا يَمَسَّ الْمَرْأَةَ وَلَا يُبَاشِرَهَا وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ وَلَا اِعْتِكَافَ إِلَّا بِصَوْمٍ وَلَا اِعْتِكَافَ إِلَّا فِيْ مَسْجِدٍ جَامِعٍ (رواه ابوداؤد)

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[1] Muslim # 6.1173, Abu Dawud # 2464, Tirmidhi # 791, Nasai'i # 709, Ibn Majah # 1771.

[2] Abu Dawud # 2472.

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2106. She also said that for one who is observing *I'tikaf (Seclusion)*, it is *sunnah* not to pay a sick visit or join the funeral *salah (prayer)*, or touch or embrace his wife, or go out for anything except that which cannot be avoided. *I'tikaf (Seclusion)* is not observed without fasting and is proper only in a jami masjid (mosque where congregational *salah (prayer)* is observed or Friday too).[1]

COMMENTARY: It is forbidden to one who observes the *I'tikaf (Seclusion)* to do any thing to his wife as leads to sexual intercourse which makes the *I'tikaf (Seclusion)* invalid whether it is done deliberately or by mistake, during the day or night. As for touching or embracing her, it will be void only if there is an ejaculation, not otherwise.

He who observes the *I'tikaf (Seclusion)* is allowed to eat, drink and sleep in the mosque. He may even engage in buying and selling provided the merchandise is not brought into the mosque, because it is *makruh tahrimi(disapproved to forbidden)* to bring trade merchandise into the mosque, Moreover, he can do that only for himself and his family for their needs but if he engages in business and trading then that is disallowed. Indeed, buying and selling in the mosque is also disallowed to everyone else other than one who is engaged in *I'tikaf (Seclusion)*.

If one who observes *I'tikaf (Seclusion)* keeps absolute quiet presuming that it is part of worship then it is *makruh (unbecoming)* tahrimah. But, he must abstain from evil talk, falsehood, backbiting and such things. He must recite the Quran and read books of hadith and Islamic literature.

It is not any form of worship to observe silence during *I'tikaf (Seclusion)* and even unnecessary conversation of a permissible nature is *makruh (unbecoming)*. It is stated in fath ul Qadir that to converse unnecessarily in the mosque wipes off good deeds jut like fire devours wood.

Imam Abu Hanifah رحمه الله said that *I'tikaf (Seclusion)* is proper only in a mosque where *salah (prayer)* of all five times are held in congregational form. Imam Ahmad رضى الله عنه agrees with him. However, Imam Maalik رحمه الله and Imam Shafi'I رحمه الله as also the two companions (of Abu Hanifah) رحمه الله said that *I'tikaf (Seclusion)* may be observed I any mosque.

If masjid jami is taken to mean where Friday *salah (prayer)* is held then it implies that it is better to observe *I'tikaf (Seclusion)* in a mosque where Friday *salah (prayer)* is offered. The ulama (Scholars) say that the most superior *I'tikaf (Seclusion)* is observed in Masjid al Harm (Makkah), the next best is in Masjid Nabawi, صلى الله عليه وسلم Masjid Aqsa (Bayt ul Maqdas) followed by any Jami Masjid and then in a mosque where there are very many worshippers.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم PLACE OF *I'TIKAF (SECLUSION)*

(٢١٠٧) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ اِذَا اعْتَكَفَ طُرِحَ لَهٗ فِرَاشُهٗ اَوْيُوْضَعُ لَهٗ سَرِيْرُهٗ وَرَاءَ اُسْطُوَانَةِ التَّوْبَةِ۔ (رواه ابن ماجة)

2107. Sayyiduna Ibn Umar رضى الله عنه reported that when the Prophet Muhammad صلى الله عليه وسلم observed *I'tikaf (Seclusion)* a bedding was placed for him or a bed was put

[1] Abu Dawud # 2473.

down for him behind the pillar of repentance.[1]

COMMENTARY: One of the pillars of Masjid Nabawi صلى الله عليه وسلم is called ustwanatut tawbah (or satun tawbah) pillar of repentance. One of the Sahabah, Sayyiduna Abu Lubabah Ansari رضى الله عنه had committed a mistake because Ansari رضى الله عنه had committed a mistake because of which he had bound himself to the pillar. He remained in that condition for many days. When his repentance was accepted, the Prophet Muhammad صلى الله عليه وسلم united him.

REWARD FOR ONE WHO OBSERVES *I'TIKAF (SECLUSION)*

(٢١٠٨) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الذُّنُوْبَ وَيُجْرٰى لَهٗ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا (رواه ابن ماجة)

2108. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said about one who observes *I'tikaf (Seclusion)* that he is preserved from sins and continues to be rewarded for piety like one who does all good deeds.[2]

COMMENTARY: The word in the text could be (يعتكف) or (معتكف) both passive or active voice. Anyone who secludes himself in the mosque for *I'tikaf (Seclusion)* gets reward even for those deeds that he is unable to do like visiting sick people, participating in funeral *salah (prayer)* and so on, deeds which other people outside the mosque do but he is precluded from doing. He gets the some reward as those people get.

His heart is purged of the filth of the affairs of the world. He entrusts his soul to Allah. He is occupied incessantly in worship and remains in Allah's House. He is very near to Allah whose mercy covers him continuously. It is as though he is in Allah's fort and protection, safe from the deceit of the devil.

His example is like one who is at the doorstep of a king presenting his petition. He seems to plead, 'My Master, my Lord! I am at your doorstep but will not budge from it till you forgive me, grant me my wishes and relieve me of worldly sorrow and pain and religious shortcomings.

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[1] Ibn Majah # 1774.

[2] Ibn Majah # 1781.

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BOOK - VIII

THE EXCELLENT QUALITIES OF THE QURAN كِتَابُ فَضَائِلِ الْقُرْاٰنِ

What is the glorious Quran? It is the most sacred and the greatest of Divine Books. Allah revealed it to the last and most supreme guide, the noble Messenger صلى الله عليه وسلم. It is the light in the darkness of ignorance and the last nail on the coffin of disbelief and polytheism. It is the last and most comprehensive law from Allah for the entire human fraternity. It is called Habl Matin (the strong rope).

It is enough to say for the greatness and excellence of the Quran that it is the word of the Creater of the universe and of everything. It is free from every defect and shortcoming and is the paragon of perfection, the peak of eloquence.

The reward for reciting the Quran and reciting it is great and very well known. The ulama (Scholars) are unanimous that no kin of dhikr (hallowing of Allah) earns as much reward as the Quran does. In fact, recitation of the Quran in *salah (prayer)* fetches so much reward and is so very meritorious that it cannot be described faithfully. Whenever it is recited, each of its letters fetches ten pieties and its recitation in *salah (prayer)* earns twenty five pieties for each letter.

Its recital brings the reciter nearer to Allah and illuminates his heart with Divine awareness and light of remembrance of Allah. It will intercede for him before Allah on the day of resurrection.

Recitation of the Quran leads to thinking and reflection over religion and hereafter. Doing it often reminds one of Allah's Commands so that they may be obeyed and lessons may be derived. Recital does not imply that one should beautify one's voice letting the heart linger in the darkness of Quran but does not abide by it, then the Quran is his enemy. This is why a hadith says that some people recite the Quran but the Quran curses them because it is not meant to merely recite. Rather, one must obey its commands. He who recites the Quran but does not obey it, really humiliates it. This is evidence against him and he will be a loser in the hereafter.

One can understand the Quran only if he recites it slowly, with respect, presence of mind and careful of the science of recital. Hence, it is imperative to observe its tajwid. It is legal and proper to recite little of it. Its right can be given by reciting it in forty days and it is enough even to recite it in a year. In worship, like tarawih, it may be recite complete in at least seven days, the better if more time is taken.

It anyone who recites the Quran does not know Arabic and cannot understand it, then he must nevertheless recite it with concentration and a conviction that it is Allah's word and His commands. He should recite it with such humility and submission as though he is not reciting it but listening to the word of the Jus test of the judges.

MANNER OF RECITING THE QURAN: The noble Quran is a collection of words revealed directly by Allah, the Mighty Lord. It is ascribed to the judge of all judges, the king of all kings and undisputed Master of the universe without an associate. Hence, manners befitting such words and the speaker of such words must be observed. So we explain here the manners of recitation of the Quran.

Begin by performing ablution using the *siwak* (twig) also. Then sit at a nice, clean place in a humble manner, facing the qiblah, considering yourself to be lowly and helpless. Let your

mind and heart be attentive as if you are before Allah, Lord of Might, presenting your petition. Recite the ta'awwid (اعوذ بالله من الشيطان الرجيم) and the basmalah (بسم الله الرحمن الرحيم) and begin the recitation of the Quran. Imagine to yourself that you are listening to Allah's words without an intermediary. Recite slowly with pauses and concentration and tartil. When you come across a verse of assurance and mercy for the creatures, glorify Allah, and at a verse of warning and punishment, seek refuge in Allah. On reciting a verse about Allah's Might and Sanctity, glorify Him, saying subhan Allah, Be imploring and completely dependant and weep, but if you do not weep, be as though you are weeping. In short, behave as though you are before Allah.

Do not try to complete the recitation of the entire Quran rapidly because of which you will read it fast. It is better to recite a little with reflection and concentration than to read speedily throwing overboard the manner of recital. Beside, reading the Quran as many times as possible gets nothing apart from counting the complete recitals. Rather, this thing is forbidden and the current practice of reading the Quran from cover to cover in one day at accelerated pace is very bad and foolish (like a summary execution).

It is known of some scholars and saints that they recited very much and completed the Quran many times in a short period of time. This is their marvel. Do not emulate them. Rather, whatever you can recite with single-mindedness and following the etiquettes should satisfy you.

Do not recite the Quran in a noisy surrounding unless it is necessary to recite the there is no other place to do so, but in this case recite in a soft, low voice. If people are eager to listen to the Quran and are calm and quiet then it is better to recite in a loud voice because, according to a hadith(tradition), both the listener and the reciter of the Quran are equal partners in reward.

Also, it is better to recite the Quran looking at it then without looking at it because by looking at the passage of the Quran the eyes and other limbs also participate in worship and this also helps in concentration.

While reciting, place the Quran on a lectern or a raised base (like a pillow) so that it is honoured. Desist from conversation, eating and other work while reciting the Quran. If it is very necessary then close the cover of the Quran, speak or do what is required, (open the holy book) recite the ta'awwudh(اعوذ بالله من الشيطان الرجيم) and basmalah(بسم الله الرحمن الرحيم) and resume the recitation. Refrain from wrong pronunciation but recite naturally in Tartil (with adequate stops) and tajwid (rules of recital)without a pretentious or affected manner. There is no need to over emphasize and over-act to produce an artificial voice.

Do not honour anyone while you are reciting the quran but it is permitted to stand up and honour a practicing scholar, a teacher and one's parents, When you are about to complete the recitation of the Quran to its final word, get together you relatives, friends and dependants. Recite the quran to its end in their presence and associate them in the supplication because that is an opportune time for prayers to be accepted. After completing the Quran, recite surah al-Fatihah (a chapter of Quran) and surah al-Baqarah (a chapter of Quran) up to (اولئك لهم المفلحون) (first five verses) before you close the Book because this is better.

While it is permitted to recite the Quran while reclining or lying down, yet it is more excellent to sit respectfully and recite it. Also, it is allowed to recite the Quran while walking along somewhere. If it is in a wilderness then the Quran may be recited aloud, otherwise in a low voice. It is makruh(unbecoming) to recite it in an impure or dislike

ast two of the Quran).

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place, like the bathroom, slaughter house, etc.

A very small sized copy of the Quran must not be used not may it be divided into pieces lest it is shown dis-respect. However, it is necessary like to teach children or for some convenience, it is allowed to have it in its juza (parts, for it had thirty parts) or in seven surahs, etc.

It is not proper to take the Quran to an army which cannot be trusted for peace. The Qura may not be taken to an enemy territory too lest it come to the hands of the disbelievers who might show it disrespect.

It is *fard(compulsory)* on every Muslim to memorise so many verses of the Quran as may enable him to offer the *salah (prayer)*. To memorise the entire Quran is *fard Kifayah* (adequate obligation) so t hat if even one person memorises it, then all the others will be absolved of the obligation. The jurists asserts that it is *wajib (obligatory)* on every Muslim to memorise surah al-Fatihah (chapter) and any other one surah. And, to memorise the rest of the Quran and learn its commands is better than offering the supererogatory *salah (prayer)*.

It is not makruh(unbecoming) to stretch one's feet towards a copy of the Quran provided it is not near the feet. If it is kept high or in a chest then it is not makruh(unbecoming) to spread one's feet in that direction.

There is no harm if, during a journey, a copy of the Quran is kept in a bag or any case to preserve it and then to sit on that, or to place it under a pillow and sleep on it. Also, there is no harm in having sexual intercourse in the house or room in which the mashaf (copy of the Quran) is kept.

When you begin to recite the Quran. You must first make this supplication:

اَللّٰهُمَّ اِنِّيْ اَشْهَدُ اَنَّ هٰذَا كِتَابُكَ الْمُنَزَّلُ مِنْ عِنْدِكَ عَلٰى رَسُوْلِكَ مُحَمَّدِ بْنِ عَبْدِاللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَاَصْحَابِهٖ وَاَتْبَاعِهٖ اَجْمَعِيْنَ وَكَلَامُكَ النَّاطِقُ عَلٰى لِسَانِ نَبِيِّكَ جَعَلْتَهٗ هَادِيًا مِنْكَ لِخَلْقِكَ وَحَبْلًا مُتَّصِلًا فِيْمَا بَيْنَكَ وَبَيْنَ عِبَادِكَ اَللّٰهُمَّ فَاجْعَلْ نَظَرِيْ فِيْهِ عِبَادَةً وَقِرَاءَتِيْ فِكْرًا وَّفِكْرِيْ فِيْهِ اِعْتِبَارًا اِنَّكَ اَنْتَ الرَّؤُفُ الرَّحِيْمُ رَبِّ اَعُوْذُبِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنَ

(O Allah, I bear witness that this your Book is revealed by you to your Messenger Muhammad ibn Abdullah (صلى الله عليه وسلم) may Allah's blessing be on him, his family and descendants, his companions and followers, all of them. And, (I bear witness that) it is your words spoken by the tongue of your Prophet Muhammad صلى الله عليه وسلم, which you have made a means of guidance from you for your creatures and a connecting link between you and your slaves. O Allah cause my sight to be engaged in worship in it, my recitat and my pondering to take lesson from it. Surely, you are fu Lord, I seek refuge in you from the evil suggestion of th refuge in you, my Lord, lest they attend me.[1]

After this supplication, recite the surahs al-falaq and an-Naas (th

Then make this supplication:

نَزَلَ اَللّٰهُمَّ عَظِّمْ رَغْبَتِيْ فِيْهِ وَاجْعَلْهُ نُوْرًا لِّبَصَرِيْ وَشِفَاءً لِّصَدْرِيْ وَذِهَابًا لِّهَمِّيْ

[1] Quran, 6:1

وَحُزْنِيْ وَبَيِّضْ بِهٖ وَجْهِيْ وَارْزُقْنِيْ تِلَاوَتَهٗ وَفَهْمَ مَعَانِيْهِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

(O Allah, you have revealed the Quran with truth and it has come down with Truth, O Allah, cause my interest in it to increase greatly. Cause it to be light for my eyes, cure for my heart, and a remover of my sorrow and grief. Make my face radiant with it, and enable me to recite it and cause me to understand its meanings, O the Most Merciful of those who show mercy).

Every day after reciting the Quran, raise your hands and make this supplication:

اَللّٰهُمَّ اجْعَلِ الْقُرْاٰنَ لَنَا فِي الدُّنْيَا قَرِيْنًا وَّفِي الْاٰخِرَةِ شَافِعًا وَّفِي الْقَبْرِ مُؤْنِسًا وَّفِي الْقِيَامَةِ صَاحِبًا وَعَلَى الصِّرَاطِ نُوْرًا وَفِي الْجَنَّةِ رَفِيْقًا وَمِنَ النَّارِ سِتْرًا۔

(O Allah, let the Quran be for us in this world, a companion; and, in the hereafter, an intercessor; and in the grave, a sympathizer; and, on the day of resurrection, a companion; and, on the sirat a light: and, in paradise, a friend; and from the Fire, a protection)

Then make every supplication you wish for your needs of this world and the next. Insha Allah, all your petitions shall receive the honour of acceptance from the one who grants the prayers.

Ibn Marduwayh رحمه الله has transmitted from Sayyiduna Abu Harayrah رضی الله عنه that then the Prophet Muhammad صلی الله علیه وسلم completed the recitation of the Quran to its last verse, he stood up and made this supplication. Bayhaqi رحمه الله has transmitted in Shu'ab ul eeman that Sayyiduna Abu Hurayrah رضی الله عنه reported that Allah's Messenger صلی الله علیه وسلم said, "If anyone recites the Quran, praises and glorifies Allah, invokes blessings on Muhammad صلی الله علیه وسلم and prays to his Lord to forgive him, then, indeed, he has prayed for goodness in the best way."

Bayhaqi رحمه الله has transmitted in Shua'ab ul eeman that whenever the Prophet Muhammad صلی الله علیه وسلم completed the recitation of the Quran to the end, he stood up and praised and glorified Allah very much. His words of praise and glorification and prayer were:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ * لَآ اِلٰهَ اِلَّا اللّٰهُ وَكَذَبَ الْعَادِلُوْنَ بِاللّٰهِ وَضَلُّوْا ضَلٰلًا بَعِيْدًا لَآ اِلٰهَ اِلَّا اللّٰهُ وَكَذَبَ الْمُشْرِكُوْنَ بِاللّٰهِ مِنَ الْعَرَبِ وَالْمَجُوْسِ وَالْيَهُوْدِ وَالنَّصٰرٰى وَالصَّابِئِيْنَ وَمَنْ دَعَا لِلّٰهِ وَلَدًا وَصَاحِبَةً اَوْ نِدًّا اَوْ شَبِيْهًا اَوْ مِثْلًا اَوْ سَمِيًّا اَوْ عَدْلًا فَاَنْتَ رَبُّنَا اَعْظَمُ مِنْ اَنْ نَتَّخِذَ فِيْمَا خَلَقْتَ وَالْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ صَاحِبَةً وَّلَا وَلَدًا وَلَمْ يَكُنْ لَهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا اَللّٰهُ اَكْبَرُ كَبِيْرًا وَّالْحَمْدُ لِلّٰهِ كَثِيْرًا وَّسُبْحَانَ اللّٰهِ بُكْرَةً وَّاَصِيْلًا * وَالْحَمْدُ لِلّٰهِ الَّذِيْ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا قَيِّمًا لِّيُنْذِرَ بِهٖ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا مَّاكِثِيْنَ فِيْهِ اَبَدًا وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا * مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ

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مِنْ اَفْوَاهِهِمْ اِنْ يَقُوْلُوْنَ اِلَّا كَذِبًا * اَلْحَمْدُ لِلّٰهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَلَهُ الْحَمْدُ فِى الْاٰخِرَةِ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ * يَعْلَمُ مَايَلِجُ فِى الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا وَهُوَالرَّحِيْمُ الْغَفُوْرُ * اَلْحَمْدُ لِلّٰهِ فَاطِرِالسَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰئِكَةِ رُسُلًا اُولِىْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ يَزِيْدُ فِى الْخَلْقِ مَايَشَآءُ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ * مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهٗ مِنْ بَعْدِهٖ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ * اَلْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى آللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ * بَلِ اللّٰهُ خَيْرٌ وَّاَبْقٰى وَاَحْكَمُ وَاَكْرَمُ وَاَعْظَمُ مِمَّا يُشْرِكُوْنَ * فَالْحَمْدُ لِلّٰهِ بَلْ اَكْثَرُ هُمْ لَا يَعْلَمُوْنَ * صَدَقَ اللّٰهُ وَبَلَّغَتْ رُسُلُهُ الْكِرَامُ وَاَنَا عَلٰى ذٰلِكُمْ مِّنَ الشَّاهِدِيْنَ * اَللّٰهُمَّ صَلِّ عَلٰى جَمِيْعِ الْمَلَائِكَةِ وَالْمُرْسَلِيْنَ وَارْحَمْ عِبَادَكَ الْمُؤْمِنِيْنَ مِنْ اَهْلِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِمْ لَنَا بِخَيْرٍ وَافْتَحْ لَنَا بِخَيْرٍ وَّبَارِكْ لَنَا فِى الْقُرْاٰنِ الْعَظِيْمِ وَاَنْفُسَنَا بِالْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ـ

(All praise belongs to Allah, Lord of the worlds. All praise belongs to Allah, who created the heavens and the earth and formed the darkness and light, yet those who disbelieve hold (others) as equal to their Lord. There is no God but Allah. Those who set equal with Allah lie and have strayed very far. There is no God but Allah. Those who associate with Allah lie be they of the Arabs, the magis, the Jews, the Christians, the sabis and those who ascribe to Allah a son and a wife, or idols or a like or an equal or in name or attribute, but you are our Lord, far greater than taking a partner from what you have created.

All praise belongs to Allah who has taken no wife or a son and has no partner in the dominion, and there is no protector through dependence for Him. And magnify him with (all) magnificence.[1]

Allah is the Greatest, very Great. And, all praise belongs to Him very much. And without blemish is Allah morning and evening. All praise belongs to Allah who has revealed the Book to His servant (Muhammad) and has not assigned to it any crookedness. (He made it) straightforward that it may warn of a severe punishment from him and give glad tidings to the believers, who do righteous deeds, and theirs shall be goodly reward (of paradise) abiding therein forever. And warn those who say, 'Allah has taken to himself a son.' They have no knowledge of it, nor (had) their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie.[2]

All praise belongs to Allah whose is whatsoever is in the heavens and whatsoever is in the earth, and his is the praise in the hereafter! And He is the wise, the Aware. He knows that which goes down into the earth and which comes forth from it, and that which descends from the heavens and that which ascends thereto. And He is the

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[1] Quran, 17:111

[2] Quran, 18:1-5

merciful, the Forgiving.[1]

All praise belongs to Allah, the Originator the heavens and the earth, the appointer of the angels as Messengers having wings two, three or four. He adds to the creation what He will surely Allah has power over everything. What so ever of mercy Allah opens to mankind, there is none to withhold, it and that which He holds back, none can grant thereafter And He is the mighty, the wise.[2]

All praise belongs to Allah, and peace be on His servants whom He has chosen! 'Is Allah better or what they associate (with Him).'[3]

Rather, Allah is best and He will abide. He is with a firm command and is possessor of Might and He is Nobler and Mightier than whatever they associate with Him. All praise belongs to Allah, but most of them know not. Allah has spoken the truth and His noble Messenger have conveyed the massage. And, I am over that a witness. O Allah, shower blessing on all the angels and the Messengers. And have mercy on your believing slaves from among the inhabitants of the heavens and the earth. And cause our and to be with goodness, and open for us the good. Bless us in the mighty Quran and give us benefit from the verses and the wise remembrance. Our Lord, accept from us. Surely you indeed, are the All-Hearing, the All-knowing.)

SECTION I — اَلْفَصْلُ الْاَوَّلُ

ONE WHO LEARNS & ONE WHO TEACHES THE QURAN

(٢١٠٩) عَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ مَّنْ تَعَلَّمَ الْقُرْاٰنَ وَعَلَّمَهٗ (رواه البخارى)

2109. Sayyiduna Uthman رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The best person of you is he who learns the Quran and teaches it."[4]

COMMENTARY: The Quran and its sciences are superior to all the Books and sciences. Hence, one who knows them is the most distinguished of all the people of the world.

EXCELLENCE OF RECITING THE QURAN

(٢١١٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ اَيُّكُمْ يُحِبُّ اَنْ يَغْدُوَ كُلَّ يَوْمٍ اِلٰى بُطْحَانَ اَوِ الْعَقِيْقِ فَيَأْتِيَ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِيْ غَيْرِ اِثْمٍ وَلَا قَطْعِ رَحِمٍ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ كُلُّنَا نُحِبُّ ذٰلِكَ فَقَالَ اَفَلَا يَغْدُوْ اَحَدُكُمْ اِلَى الْمَسْجِدِ فَيُعَلِّمُ اَوْ يَقْرَأُ اٰيَتَيْنِ مِنْ كِتَابِ اللّٰهِ خَيْرٌ لَّهٗ مِنْ نَاقَتَيْنِ وَثَلَاثٌ خَيْرٌ لَّهٗ مِنْ ثَلَاثٍ وَاَرْبَعٌ خَيْرٌ لَّهٗ مِنْ اَرْبَعٍ وَمِنْ اَعْدَادِهِنَّ مِنَ الْاِبِلِ۔ (رواه مسلم)

2110. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to them while they were in the suffah. He asked them if any of them would like to go out every morning to Buthan or al-Aqiq and bring back two large-

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[1] Quran 34:1-4.

[2] Quran 35:1-2

[3] Quran 22:59.

[4] Bukhari # 5027, Abu Dawud # 1452, Tirmidhi # 2909, Ibn Majah # 211, Musnad Ahmad 1-57.

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humped she-camels without burdening himself of sin or severing ties of relationship? They said that all of them would like to do that. He said, "Any of you who comes to the mosque and teaches to anyone two verses of Allah's book or learns them himself that is better for him than two she camels. Three verses are better for him that three she camels and four verses are better for him than four she camel, and so on the (number of) verses better than their numbers in she camels."[1]

COMMENTARY: Suffah was a covered shelter opposite to Masjid Nabawi. The muhajir sahabah (Prophet's companions) رضی الله عنهم who had no home and wife and children secluded themselves there. They were deeply devoted to worship and were great ascetics. They kept constant company of the Prophet Muhammad صلی الله علیه وسلم. This was the first school of Islam whose teacher was the Prophet Muhammad صلی الله علیه وسلم and the sahabah (Prophet's companions) رضی الله عنهم were its students.

Buthan was a valley near Madina. Aqiq was a place about three miles from Madinah. At both these places markets were held where camels were sold. The large humped camels were very valuable and considered to be a prized possession. The prophet Muhammad صلی الله علیه وسلم invited the sahabah (Prophet's companions) رضی الله عنهم to what remains as against what perishes.

The Prophet Muhammad صلی الله علیه وسلم mentioned to them the camels only by way of example. This can be extended to all the things of the world.

(٢١١١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُحِبُّ اَحَدُكُمْ اِذَا رَجَعَ اِلٰى اَهْلِهٖ اَنْ يَّجِدَ فِيْهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ قُلْنَا نَعَمْ قَالَ فَثَلَاثُ اٰيَاتٍ يَقْرَأُ بِهِنَّ اَحَدُكُمْ فِيْ صَلَاتِهٖ خَيْرٌ لَّهٗ مِنْ ثَلَاثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ (رواه مسلم)

2111. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم asked. "Does any one of you wish that when he returns to his family he should find with them three large, fat, pregnant she camel?" They said, "Yes!" He said, "Three verses that any of you recites in his *salah (prayer)* are better for him than three large, fat pregnant she camels."[2]

ONE WHO IS ADEPT IN THE QURAN

(٢١١٢) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَاهِرُ بِالْقُرْاٰنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِيْ يَقْرَأُ الْقُرْاٰنَ وَ يَتَتَعْتَعُ فِيْهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهٗ اَجْرَانِ۔ (متفق علیه)

2112. Sayyidah Ayshah رضی الله عنها narrated that Allah's Messenger صلی الله علیه وسلم said, "The adept in the Quran is with the noble, righteous recording angels. He who stumbles as he recites the Quran and encounters difficulty (in reciting it) will earn a two fold reward."[3]

COMMENTARY: The adept in the Quran who knows it very well will be with the angels who record Allah's Books from the Preserved Tablet or who record deeds of men. He will perform

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[1] Musilm # 251-903, Abu Dawud # 1456.

[2] Muslim # 250, Ibn Majah # 3782, Musnad Ahmad 2.297.

[3] Bukhari # 4937, Muslim # 244-798, Abu Dawud # 1454, Tirmidhi # 2904, Ibn Majah # 3779, Musnad Ahmad 6-48.

deeds in this world that match deeds of those angels and will be their friend in the hereafter. The person who finds difficulty in reciting the Quran will earn a two fold reward because of his recital and the effort. However, he will not out do the adept.

(٢١١٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَسَدَ اِلَّا عَلَى اثْنَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ الْقُرْاٰنَ فَهُوَ يَقُوْمُ بِهٖ اٰنَآءَ اللَّيْلِ وَاٰنَآءَ النَّهَارِ وَرَجُلٌ اٰتَاهُ اللّٰهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ اٰنَاءَ اللَّيْلِ وَاٰنَآءَ النَّهَارِ

(متفق عليه)

2113. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Envy is not allowed except concerning two people; He whom Allah has granted the (blessing of the) Quran and he occupies himself with it by night and by day; and he whom Allah has bestowed wealth and he spends from it by night and by day."[1]

COMMENTARY: The Arabic word in the text is (حسد) (*hasad* – jealousy). It means that 'the blessings someone else enjoys may be taken away from him and awarded to the one who is jealous.' But, it is of two kind: (i) real and (ii) envious. The former is as defined and is forbidden. The second kind is a person's desire to possess those blessings without wishing for withdrawal from another. It is permitted for worldly possessions and mustahab (desirable) for religious issues like when someone does pious work and another wishes for being able to do the same.

The hadith (tradition) refers to the second kind, envy. It is allowed for these two blessings. Since they are the best, hence it is allowed for others two which are of a smaller kind.

HE WHO RECITES THE QURAN & HE WHO DOES NOT

(٢١١٤) وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَأُ الْقُرْاٰنَ مَثَلُ الْاُتْرُجَّةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِيْ لَا يَقْرَأُ الْقُرْاٰنَ مَثَلُ التَّمْرَةِ لَا رِيْحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِيْ لَا يَقْرَأُ الْقُرْاٰنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيْحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِيْ يَقْرَأُ الْقُرْاٰنَ مَثَلُ الرَّيْحَانَةِ رِيْحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ الْمُؤْمِنُ الَّذِيْ يَقْرَأُ الْقُرْاٰنَ وَيَعْمَلُ بِهٖ كَالْاُتْرُجَّةِ وَالْمُؤْمِنُ الَّذِيْ لَا يَقْرَأُ الْقُرْاٰنَ وَيَعْمَلُ بِهٖ كَالتَّمْرَةِ۔

2114. Sayyiduna Abu Musa al-Ash'ary رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said about a believer who recites the Quran that he is like a citron whose fragrance is sweet and whose taste is sweet.
and a believer who does not recite the Quran that he is like a date that lacks fragrance but whose taste is sweet.
and a hypocrite who does not recite the Quran that he is like a colocynth with no fragrance and a bitter taste,
and a hypocrite who recites the Quran that he is like a basil with a sweet fragrance but a bitter taste.
According to another version, (he said about) a believer who recites the Quran and abides by it that he is like a citron.

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[1] Bukhari # 5025, Muslim 266-815.

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and a believer who does not recite the Quran but abides by it that he is like a date.[1]

COMMENTARY: The believer who recite the Quran is like a citron because he is of a sweet temperament and cheerful with the fragrance of faith ingrained in him and he is of a sweet nature in that other people earn reward when they hear his recitation of the Quran and even learn it from him.

THEIR RANKS ALSO DIFFER

(٢١١٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ اَقْوَامًا وَيَضَعُ بِهٖ اٰخَرِيْنَ (رواه مسلم)

2115. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah exalts people by this Book (the Quran) and lowers others by it."[2]

ANGELS EAGER TO LISTEN TO THE QURAN & CROWD AROUND

(٢١١٦) وَعَنْ اَبِيْ سَعِيْدِ بِنِ الْخُدْرِيِّ اَنَّ اُسَيْدَ بْنَ حُضَيْرٍ قَالَ بَيْنَمَا هُوَ يَقْرَأُ بِاللَّيْلِ سُوْرَةَ الْبَقَرَةِ وَفَرَسُهٗ مَرْبُوْطَةٌ عِنْدَهٗ اِذَا جَالَتِ الْفَرَسُ فَسَكَتَ فَسَكَنَتْ فَقَرَأَ فَجَالَتْ فَسَكَتَ فَسَكَنَتْ ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ فَانْصَرَفَ وَكَانَ ابْنُهٗ يَحْيٰى قَرِيْبًا مِنْهَا فَاَشْفَقَ اَنْ تُصِيْبَهٗ وَلَمَّا اَخَّرَهٗ رَفَعَ رَأْسَهٗ اِلَى السَّمَاءِ فَاِذَا مِثْلُ الظُّلَّةِ فِيْهَا اَمْثَالُ الْمَصَابِيْحِ فَلَمَّا اَصْبَحَ حَدَّثَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اقْرَأْ يَاابْنَ حُضَيْرٍ قَالَ فَاَشْفَقْتُ يَا رَسُوْلَ اللّٰهِ اَنْ تَطَأَ يَحْيٰى وَكَانَ مِنْهَا قَرِيْبًا فَانْصَرَفْتُ اِلَيْهِ وَرَفَعْتُ رَأْسِيْ اِلَى السَّمَاءِ فَاِذَا مِثْلُ الظُّلَّةِ فِيْهَا اَمْثَالُ الْمَصَابِيْحِ فَخَرَجْتُ حَتّٰى لَا اَرَاهَا قَالَ وَتَدْرِيْ مَا ذَاكَ قَالَ لَا قَالَ تِلْكَ الْمَلَائِكَةُ دَنَتْ بِصَوْتِكَ وَلَوْ قَرَأْتَ لَاَصْبَحَتْ يَنْظُرُ النَّاسُ اِلَيْهَا لَا تَتَوَارٰى مِنْهُمْ۔ مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ وَفِيْ مُسْلِمٍ عَرَجَتْ فِي الْجَوِّ بَدَلَ فَخَرَجْتُ عَلٰى صِيْغَةِ الْمُتَكَلِّمِ۔

2116. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated about Sayyiduna Usayd ibn Hudayr رضی اللہ عنہ that he related; I was reciting surah al-Baqarah one night. My mare that was tied beside me began to jump. I pauses reciting and the mare calmed down. I resumed my recitation and it resumed its jumping about, so I paused my recital and it stopped hoping. When I resumed my recitation, the mare jumped again, so I ceased to recite because my son Yahya was near the mare and I was apprehensive lest it might hurt him. I moved him back and as I saw what looked like a canopy with sort of lamps inside it. In the morning, I disclosed it to the Prophet Muhammad صلی اللہ علیہ وسلم who said, "You ought to have continued reciting. Ibn Hudayr." I told him that I was afraid that the mare might have trampled on Yahya, who near to it, and when I went to him and raised my head to the sky, I saw what looked like a canopy with sort of lamps inside it. I went out but could find nothing. He asked, "can you say what that was?" I said, "No!" He

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[1] Bukhari # 5427, Muslim # 243-979, Abu Dawud # 4829, Tirmidhi # 2865, Nasai'i # 5028, Ibn Majah # 214, Musnad Ahmad 4-397, Darimi # 3363.

[2] Muslim # 269-817, Ibn Majah # 218, Darimi # 3365.

said, "They were the angels who had come close to your voice. If you had continued to recite, morning would have begun with people looking at them without their concealing themselves."

The version in Muslim has: 'That thing (the canopy) went up into the atmosphere' instead of 'I went out' in the first person pronoun.[1]

COMMENTARY: The horse was alarmed on seeing the angels who disappeared when Sayyiduna Usayd رضی اللہ عنہ paused.

About the Prophet Muhammad's صلی اللہ علیہ وسلم words translated 'you ought to have continued reciting...' (اقراء), Ibn Majar رحمہ اللہ said that they mean; 'You should recite it always referring to surah al-Baqarah. 'If the same things happens again when you recite it, do not stop but continue to recite.'

However, Teebi رحمہ اللہ said that these words are in the past tense and the reply that he was afraid for his son justifies the translation, 'you ought to have continued...'

RECITATION BRINGS MERCY

(٢١١٧) وَعَنِ الْبَرَاءِ قَالَ كَانَ رَجُلٌ يَقْرَأُ سُوْرَةَ الْكَهْفِ وَإِلٰى جَانِبِهٖ حِصَانٌ مَرْبُوْطٌ بِشَطَنَيْنِ فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُوْ وَتَدْنُوْ وَجَعَلَ فَرَسُهٗ يَنْفِرُ فَلَمَّا اَصْبَحَ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذٰلِكَ لَهٗ فَقَالَ تِلْكَ السَّكِيْنَةُ تَنَزَّلَتْ بِالْقُرْاٰنِ۔ (متفق علیہ)

2117. Sayyiduna Al-Bar رضی اللہ عنہ narrated that a man was reciting surah al-kahf while a horse was tied with two ropes at his side. A cloud overshadowed him and approached him getting nearer and nearer to him. His horse was alarmed (and began to jump). When it was morning, he met the Prophet Muhammad صلی اللہ علیہ وسلم and mentioned that to him. He said, 'That was t he sakinah that descended because of the Quran."[2] (Sakinah is tranquility.)

COMMENTARY: Sakinah is peace of mind that purifies the heart and removes the darkness of the heart. Thought it is not tangible or perceptible by touch yet it does show itself sometimes as a mass.

MERIT OF SURAH AL-FATIHAH (CHAPTER)

(٢١١٨) وَعَنْ اَبِيْ سَعِيْدِ بْنِ الْمُعَلّٰى قَالَ كُنْتُ اُصَلِّيْ فِي الْمَسْجِدِ فَدَعَانِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ اُجِبْهُ ثُمَّ اَتَيْتُهٗ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ كُنْتُ اُصَلِّيْ قَالَ اَلَمْ يَقُلِ اللّٰهُ اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ ثُمَّ قَالَ اَلَا اُعَلِّمُكَ اَعْظَمَ سُوْرَةٍ فِي الْقُرْاٰنِ قَبْلَ اَنْ تَخْرُجَ مِنَ الْمَسْجِدِ فَاَخَذَ بِيَدِيْ فَلَمَّا اَرَدْنَا اَنْ نَخْرُجَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اِنَّكَ قُلْتَ لَاُعَلِّمَنَّكَ اَعْظَمَ سُوْرَةٍ مِنَ الْقُرْاٰنِ قَالَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ هِيَ السَّبْعُ الْمَثَانِيْ وَالْقُرْاٰنُ الْعَظِيْمُ الَّذِيْ اُوْتِيْتُهٗ۔ (رواہ البخاری)

2118. Sayyiduna Abu Sa'eed ibn Mu'alla رضی اللہ عنہ said that he was engaged in *salah (prayer)* in the mosque when the Prophet Muhammad صلی اللہ علیہ وسلم called him, so he

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[1] Bukhari # 5018, Musim # 242-796.

[2] Bukhari # 5011, Muslim # 795, Tirmidhi # 2894, Musnad Ahmad 4-281.

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did not give him an answer. Then he went to him and said, "O Messenger of Allah, I was offering *salah (prayer)* (so could not come then)." He asked, "Does not Allah say; 'Respond to Allah and to the Messenger when the Messenger calls you.?" Then, he asked, "Shall I not teach you the greatest surah in the Quran before you go out of the mosque?" He then took him by the hand, and as they were about to go out, he reminded him." O Messenger of Allah, you had said to me that you would teach me the greatest surah in the Quran." He said, (الحمدلله رب العلمين) (surah 1:107). It is the seven aft-repeated and the mighty Quran (القرآن العظيم) that has been given to me."[1]

COMMENTARY: The words, 'Respond to Allah and to the Messenger...' are from the Quran (8:24). This means that if any one offering *salah (prayer)* responds to the Prophet Muhammad صلى الله عليه وسلم then his *salah (prayer)* will not become void. It is like addressing the Prophet Muhammad صلى الله عليه وسلم while offering the *salah (prayer)*.

Surah al-Fatihah (chapter) may be brief but its benefit and meanings are unlimited. Some saintly men did say that everything in the previous heavenly Books is found in the Quran and everything in the Quran is found in al-Fatihah (chapter) and whatever is in surah ul-fatihah is found in the basmalah(بسم الله الرحمن الرحيم).

The seven verses are often repeated in the *salah (prayer)* and they are surah al-Fatihah (chapter). The mighty Quran also refers to surah al-Fatihah (chapter). In terms of meaning and benefits, it is a great part of the Quran, so it is called the mighty Quran.

EXCELLENCE OF SURAH AL-BAQARAH

(٢١١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجْعَلُوْا بُيُوْتَكُمْ مَقَابِرَ اِنَّ الشَّيْطٰنَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِيْ يُقْرَأُ فِيْهِ سُوْرَةُ الْبَقَرَةِ۔ (رواه مسلم)

2119. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Do not turn your homes into graveyards. The devil flees from the house in which surah al-Baqarah is recited."[2]

COMMENTARY: Graveyards are places where w3orship is not practiced, If the same thing is done at home, then they are like graveyards and their dwellers are like the dead who do not engage in worship. Recitation of the Quran, particularly al-Baqarah, attracts Allah's mercy and preserves from the devil's mischief. Surah al-Baqarah has Allah's attributes and many commands too.

THE QURAN AS INTERCESSOR

(٢١٢٠) وَعَنْ اَبِيْ اُمَامَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اقْرَأُوا الْقُرْاٰنَ فَاِنَّهٗ يَأْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لِاَصْحَابِهٖ اقْرَأُوا الزَّاهِرَاوَيْنِ الْبَقَرَةَ وَسُوْرَةَ اٰلِ عِمْرَانَ فَاِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَاَنَّهُمَا غَمَامَتَانِ اَوْغَيَايَتَانِ اَوْفِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ اَصْحَابِهِمَا اقْرَأُوا سُوْرَةَ الْبَقَرَةِ فَاِنَّ اَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا يَسْتَطِيْعُهَا الْبَطَلَةُ (رواه مسلم)

2120. Sayyiduna Abu Umamah رضى الله عنه narrated that he heard Allah's Messenger صلى

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[1] Bukhari # 5006, Tirmidhi # 2875, Nasai'i # 913, Musnad Ahmad 4-211.

[2] Musim # 212-780, Tirmidhi # 2877.

ﷺ say, **"Recite the Quran, for on the day of resurrection it will come as an intercessor for its companions (meaning, those who recite it constantly). Recite the two radiant surahs, al-Baqarah and surah Aal Imran, for, on the day of resurrection, they will come as though two clouds or two shades or two flocks of birds in rows arguing for their companions (who recite them constantly). Recite surah al-Baqarah, for, being constant with it results in blessings but neglecting it will cause regret, And, the false and lethargic are unable to recite it."**[1]

COMMENTARY: Teebi رحمه الله explained that shade is provided in three ways according to those who recite these surahs, recite and understand them, and (recite, understand and) teach others too.

(٢١٢١) وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يُؤْتَى بِالْقُرْاٰنِ يَوْمَ الْقِيٰمَةِ وَاَهْلُهُ الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهٖ تَقْدُمُهٗ سُوْرَةُ الْبَقَرَةِ وَاٰلِ عِمْرَانَ كَاَنَّهُمَا غَمَامَتَانِ اَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ اَوْ كَاَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ صَاحِبِهِمَا (رواه مسلم)

2121. Sayyiduna An-Nawwas ibn Sam'ran said that he heard the Prophet Muhammad ﷺ say. "On the day of resurrection, the Quran and its people who abided by it will be brought, surah al-Baqarah and Aal Imran will lead the Quran, as though two black clouds or two canopies. There will be light between them. Or, they will be as though two flocks of birds in rows. They will dispute for their companion (who recited them both)."[2]

COMMENTARY: This hadith (tradition) is evidence that only those who abide by the Quran are its people for whom it will intercede. The Quran will perhaps be given a form. The light between them is said by some to mean the basmalah(بسم الله الرحمن الرحيم).

AAYAT UL KURSI IS THE GREATEST VERSE.

(٢١٢٢) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا الْمُنْذِرِ اَتَدْرِىْ اَىُّ اٰيَةٍ مِنْ كِتَابِ اللّٰهِ تَعَالٰى مَعَكَ اَعْظَمُ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ يَا اَبَا الْمُنْذِرِ اَتَدْرِىْ اَىُّ اٰيَةٍ مِنْ كِتَابِ اللّٰهِ تَعَالٰى مَعَكَ اَعْظَمُ قُلْتُ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ قَالَ فَضَرَبَ فِىْ صَدْرِىْ وَقَالَ لِيَهْنِكَ الْعِلْمُ يَا اَبَا الْمُنْذِرِ۔ (رواه مسلم)

2122. Sayyiduna Ubayy ibn Ka'b رضى الله عنه said that Allah's Messenger ﷺ asked him, "O Abu al Mundhir, do you know which verse of Allah's Book is the greatest in your sight?" He said, "Allah and His Messenger know best." (But) Allah's Messenger ﷺ asked him again, "O Abu al-Mundhir, do you know which verse of the Book of Allah, the Exalted, is the greatest in your sight?" He said (this time) (اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ) (otherwise 255 of al-Baqarah)." He patted him on his chest and commanded him, "May knowledge be beneficial for you, O Abu al-Mundhir!"[3]

COMMENTARY: This verse is the aayat ul kursi. It asserts the unity of God, It speaks of

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[1] Muslim # 252-804, Musnad Ahmad 4.154.

[2] Muslim # 253-805, Tirmidhi # 2883, Darimi # 3391, Musnad Ahmad 5-361.

[3] Muslim # 258-810, Abu Dawud # 1410, Musnad Ahmad # 5-142.

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Allah's Greatness and mentions His attributes.

(٢١٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ وَكَّلَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَاَتَانِيْ اٰتٍ فَجَعَلَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهٗ وَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِيْ حَاجَةٌ شَدِيْدَةٌ قَالَ فَخَلَّيْتُ عَنْهُ فَاَصْبَحْتُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاهُرَيْرَةَ مَا فَعَلَ اَسِيْرُكَ الْبَارِحَةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ شَكَا حَاجَةً شَدِيْدَةً وَعِيَالًا فَرَحِمْتُهٗ فَخَلَّيْتُ سَبِيْلَهٗ قَالَ اَمَا اِنَّهٗ قَدْ كَذَّبَكَ وَسَيَعُوْدُ فَعَرَفْتُ اَنَّهٗ سَيَعُوْدُ لِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ سَيَعُوْدُ فَرَصَدْتُهٗ فَجَاءَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهٗ فَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعْنِيْ فَاِنِّيْ مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا اَعُوْدُ فَرَحِمْتُهٗ فَخَلَّيْتُ سَبِيْلَهٗ فَاَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَاهُرَيْرَةَ مَا فَعَلَ اَسِيْرُكَ قُلْتُ يَا رَسُوْلَ اللّٰهِ شَكَا حَاجَةً شَدِيْدَةً وَعِيَالًا فَرَحِمْتُهٗ فَخَلَّيْتُ سَبِيْلَهٗ فَقَالَ اَمَا اِنَّهٗ قَدْ كَذَبَكَ وَسَيَعُوْدُ فَرَصَدْتُهٗ فَجَاءَ يَحْثُوْ مِنَ الطَّعَامِ فَاَخَذْتُهٗ فَقُلْتُ لَاَرْفَعَنَّكَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهٰذَا اٰخِرُ ثَلَاثِ مَرَّاتٍ اِنَّكَ تَزْعَمُ لَا تَعُوْدُ ثُمَّ تَعُوْدُ قَالَ دَعْنِيْ اُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللّٰهُ بِهَا اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَاقْرَأْ اٰيَةَ الْكُرْسِيِّ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ حَتّٰى تَخْتِمَ الْاٰيَةَ فَاِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللّٰهِ حَافِظٌ وَلَا يَقْرَبُكَ شَيْطَانٌ حَتّٰى تُصْبِحَ فَخَلَّيْتُ سَبِيْلَهٗ فَاَصْبَحْتُ فَقَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا فَعَلَ اَسِيْرُكَ قُلْتُ زَعَمَ اَنَّهٗ يُعَلِّمُنِيْ كَلِمَاتٍ يَنْفَعُنِي اللّٰهُ بِهَا قَالَ اَمَا اِنَّهٗ صَدَقَكَ وَهُوَ كَذُوْبٌ وَتَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلَاثِ لَيَالٍ قُلْتُ لَا قَالَ ذَاكَ شَيْطَانٌ (رواه البخارى)

2123. Sayyiduna Abu Hurayrah رضى الله عنه narrated: Allah's Messenger صلى الله عليه وسلم assigned to me the charge of the zakah of Ramadan (which is sadaqah (charity) of eed ul fitr). Someone came to me and began to collect handfuls of food (in his vessel). I seized him and said to him, "I will take you to Allah's Messenger صلى الله عليه وسلم. He pleaded, "I am needy with children and family dependent on me. I am very needy. "I let him go. In the morning, the Prophet Muhammad صلى الله عليه وسلم asked me, "What happened to your captive of last night, O Abu Hurayrah?" (Allah had informed him). I said, "O Messenger of Allah, he complained to me of his dire need and dependent children, so I was sorry for him and let him go." He said, "Beware! He has lied to you and will come back.' I was sure that he would return because Allah's Messenger صلى الله عليه وسلم had said so. Hence, I waited for him. He arrived and began to collect handfuls of food. I caught him and told him that I would certainly take him to Allah's Messenger صلى الله عليه وسلم. He pleaded that I should let him go, for, he was needy and had children who depended on him. He assured me that he would not return. So, I felt sorry for him and released him. In the morning. Allah's Messenger صلى الله عليه وسلم asked me about my captive and I informed him of what had transpired and I felt sorry for him and let him go. He said that he had lied to me and

would return. I wait ed for him as he came and collected handfuls of food, I aught him and said that I would definitely take him to Allah's Messenger صلى الله عليه وسلم since this was the third time that he asserted that he would not return, but he always did. He pleaded, "Let me go. I shall teach you some words whereby Allah will benefit you. When you go to your bed notice the aayat ul kursi (اللهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ) to the end of the verse. Then, a guardian from Allah will watch over you and no evil will approach you will morning." I let him go once again. In the morning. Allah's Messenger صلى الله عليه وسلم asked me, "What happened to your captive?" I said that he taught me some words whereby he assured me that Allah would benefit me. He said, "Certainly, he told you the truth but he is a liar otherwise, indeed. Are you aware who you have been talking to those three nights?" I said, "No," and he said, "He was the devil. (He had come to rob the property of sadaqah (charity))"[1]

MERIT OF AL-FATIHAH (CHAPTER) & LAST VERSES OF AL-BAQARAH

(٢١٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ بَيْنَمَا جِبْرِيْلُ عَلَيْهِ السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ نَقِيْضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هٰذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هٰذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ فَسَلَّمَ فَقَالَ أَبْشِرْ بِنُوْرَيْنِ أُوْتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيْمُ سُوْرَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيْتَهُ (رواه مسلم)

2124. Sayyiduna Ibn Abbas رضى الله عنه said that Jibril (gabriel) عليه السلام was sitting with the Prophet Muhammad صلى الله عليه وسلم and he heard a creaking sound from above him (of a door opening). He raised his head and said, "This is a door of the heaven that is opened today. It was not opened until today." An angel descended from it. Jibril (gabriel) عليه السلام said, "This angel has come down to earth. He had never come down till today." He offered salaam (greetings to the Prophet Muhammad صلى الله عليه وسلم and said, "Glad tidings to you for two lights that have been granted to you as have never been granted to any Prophet Muhammad صلى الله عليه وسلم you; fatihat ul kitab (surah al Fatihah) and the last verses of surah al Baqarah. For every letter (word) of them that you recite, you will be given the reward thereof, of your prayer will be answered."[2]

COMMENTARY: Surah al-Fatihah (chapter) and al-Baqarah's verses will lead their reciters with light on the day of resurrection.

The last verses of surah al-Baqarah begin from (لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ) to the end of the surah (the final ruku). The prayers in these readings will be answered and the words will fetch reward on reading them. The letter in hadith stands for words (علمة).

(٢١٢٥) وَعَنْ أَبِي مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْآيَتَانِ مِنْ آخِرِ سُوْرَةِ الْبَقَرَةِ مَنْ قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَتَاهُ (متفق عليه)

2125. Sayyiduna Abu Mas'ud رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم

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[1] Bukhari # 2311.

[2] Muslim # 254-806, Nasai'i # 912.

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said, "The two verses at the end of surah al-Baqarah are enough for one who recites them at night."[1]

COMMENTARY: These verses are enough to preserve the reciter from the mischief of men and jinn. Or. They are enough to replace standing in prayer at night.

MEMORIZING FIRST TEN VERSES OF AL-KAHF

(٢١٢٦) وَعَنْ اَبِي الدَّرْدَاء قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَفَظَ عَشْرَ اٰيَاتٍ مِنْ اَوَّلِ سُوْرَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ (رواه مسلم)

2126. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who memorizes ten verses at the beginning of surah al-Kahf will be protected from the dajjal (the great deceiver)."[2]

COMMENTARY: The dajjal (the great deceiver) could be the one who will appear near the last Hour, or every liar and fraud who troubles the people.

The version of Tirmidhi (# 2146) to follow mention any one wh› recites three verses of al-kahf. Scholars say that while this hadith means one who will meet the dajjal (the great deceiver) will be safe from him, the next one (# 2146) mean one who does not encounter him will be safe. The trial be severe if one encounters the dajjal (the great deceiver) more than if one does not encounter him.

MERIT OF SURAH AL-IKHLAS

(٢١٢٧-٢١٢٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَعْجِزُ اَحَدُكُمْ اَنْ يَقْرَأَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْاٰنِ قَالُوْا وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْاٰنِ قَالَ قُلْ هُوَ اللّٰهُ اَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْاٰنِ۔ رَوَاهُ مُسْلِمٌ وَ رَوَاهُ الْبُخَارِيُّ عَنْ اَبِيْ سَعِيْدٍ۔

2127. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked, "Can any of you be unable to recite one third of the Quran in a night?" They (the sahabah) رضی اللہ عنہ asked, "How may one third of the Quran be recited?" He explained that (قُلْ هُوَ اللّٰهُ اَحَدٌ) (surah al-Ikhlas) stands for one third of the Quran.[3]

2128. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that (the same hadith).[4]

COMMENTARY: Basically, the topics of the Quran are the three kinds:

I. Stories of the past.
II. Commands.
III. Monotheism.

The unity of Allah is mentioned in Surah al-Ikhlas in a very strong and eloquent manner. The gist of tawhid (or monotheism) mentioned in the Quran is found in surah al-ikhlas. Reciting it is like reciting one third Quran.

Some scholars say that the reward of surah al-Ikhlas is multiplied to be equivalent to that of

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[1] Bukhari # 4008, Muslim # 255-807, Tirmidhi # 2881, Ibn Majah # 1368, Darimi # 3388, Musnad Ahmad 4-118.

[2] Muslim # 257-309, Abu Dawud # 4323, Tirmidhi # 2886, Musnad Ahmad 5-196.

[3] Muslim # 259-811, Abu Dawud # 1461, Tirmidhi # 2896, Nasai'i # 996.

[4] Bukhari # 7374

one third of the Quran.

(٢١٢٩) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلٰى سَرِيَّةٍ وَكَانَ يَقْرَأُ لِاَصْحَابِهٖ فِيْ صَلَاتِهِمْ فَيَخْتِمُ بِقُلْ هُوَ اللّٰهُ اَحَدٌ فَلَمَّا رَجَعُوْا ذَكَرُوْا ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَلُوْهُ لِاَيِّ شَيْءٍ يَصْنَعُ ذٰلِكَ فَسَاَلُوْهُ فَقَالَ لِاَنَّهَا صِفَةُ الرَّحْمٰنِ وَاَنَا اُحِبُّ اَنْ اَقْرَاَهَا فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخْبِرُوْهُ اَنَّ اللّٰهَ يُحِبُّهٗ (متفق عليه)

2129. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم sent a man as amir (commander) of an expedition. (He also was their imam.) During the *salah (prayer)*, when he recited for his men, he finished it with (قُلْ هُوَ اللّٰهُ اَحَدٌ) (Surah al-Ikhlas). When they returned, they mentioned it to the Prophet Muhammad صلی اللہ علیہ وسلم who instructed them to ask him why he did so. When they asked him, he said, "Because it is a description of Rahman (the compassionate) and I love to recite it (with the unity of God)." The Prophet Muhammad صلی اللہ علیہ وسلم said, 'Inform him that Allah loves him."[1]

COMMENTARY: In the last raka'sh of every *salah (prayer)*, he recited al-Ikhlas with surah al-Fatihah (chapter). However, Ibn Hajar رحمہ اللہ explained that in every raka'ah (complete part of a prayer), he recited surah al-Ikhlas either with surah al-Fatihah (chapter) alone or with surah al-Fatihah (chapter) and another surah. The first explanation is more plausible because all the ulama (Scholars) say that in this case, the *salah (prayer)* is correctly offered without distaste.

(٢١٣٠) وَعَنْ اَنَسٍ قَالَ اِنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُحِبُّ هٰذِهِ السُّوْرَةَ قُلْ هُوَ اللّٰهُ اَحَدٌ قَالَ اِنَّ حُبَّكَ اِيَّاهَا اَدْخَلَكَ الْجَنَّةَ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَى الْبُخَارِيُّ معناه۔

2130. Sayyiduna Anas رضی اللہ عنہ narrated that a man submitted. "O Messenger of Allah, I love this surah (al-Ikhlas) (قُلْ هُوَ اللّٰهُ اَحَدٌ)." (He meant that he recited it often.) He said, "Surely, your love for it will admit you to paradise."[2]

MERIT OF MU'AWWATAYN

(٢١٣١) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَمْ تَرَ اٰيَاتٍ اُنْزِلَتِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ۔ (رواه مسلم)

2131. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Very excellent verses have been revealed tonight. Their like has not been seen! They are: (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ) and (قُلْ اَعُوْذُ بِرَبِّ النَّاسِ) (al-Falaq and an-Naas)."[3]

AL-IKHLAS TO THE MU'AWWATAYN BEFORE RETIRING

(٢١٣٢) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَوٰى اِلٰى فِرَاشِهٖ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ

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[1] Bukhari # 7375, Muslim # 263-813, Nasai'i # 993.

[2] Tirmidhi # 2901, Bukhari # 7748.

[3] Muslim # 264-814, Tirmidhi # 2902, Nasai'i # 954.

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فِيْهِمَا فَقَرَأَ فِيْهِمَا قُلْ هُوَ اللّٰهُ اَحَدٌ وَقُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهٖ يَبْدَأُ بِهِمَا عَلٰى رَأْسِهٖ وَوَجْهِهٖ وَمَا اَقْبَلَ مِنْ جَسَدِهٖ يَفْعَلُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ مُتَّفَقٌ عَلَيْهِ وَسَنَذْكُرُ حَدِيْثَ ابْنِ مَسْعُوْدٍ لَمَّا اُسْرِىَ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ بَابِ الْمِعْرَاجِ اِنْشَاءَ اللّٰهُ تَعَالٰى۔

2132. Sayyidah Ayshah رضی اللہ عنہا narrated that on retiring every night to his bed, the Prophet Muhammad صلی اللہ علیہ وسلم put his hands together and breathed into them. Then he recited (قُلْ هُوَ اللّٰهُ اَحَدٌ), (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ) and (قُلْ اَعُوْذُ بِرَبِّ النَّاسِ) (al-Ikhlas, al-Flaq and al-Naas). Then, he wiped his body as for as he could reach his hands. He began with his head, his face and the front of his body. He did it three times (meaning the whole exercise and after the front of his body, he wiped the rest of it).[1]

COMMENTARY: He first breathed into his hands and then recited. It is either that he did it to counter the securers who recited before breathing. Or it means that he decided to breathe before reciting. Then he recited and breathed into his hands.

وسنذكر حديث ابن مسعود لما اسرى برسول الله صلى الله عليه وسلم فى باب المعراج ان شاء الله تعالى

We shall mention the hadith of Ibn Mas'ud رضی اللہ عنہ in the chapter on Miraj (# 5865) Insha Allah: (لما اسری برسول اللہ صلی اللہ علیہ وسلم)

SECTION II اَلْفَصْلُ الثَّانِىْ

THREE THINGS UNDER THE THRONE ON THE DAY OF RESURRECTION

(٢١٣٣) عَنْ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ تَحْتَ الْعَرْشِ يَوْمَ الْقِيَامَةِ الْقُرْاٰنُ يُحَاجُّ الْعِبَادَ لَهٗ ظَهْرٌ وَبَطْنٌ وَالْاَمَانَةُ وَالرَّحِمُ تُنَادِى اَلَا مَنْ وَصَلَنِىْ وَصَلَهُ اللّٰهُ وَمَنْ قَطَعَنِىْ قَطَعَهُ اللّٰهُ۔ (رواه فى شرح السنة)

2133. Sayyiduna Abdur Rahman ibn Awf رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "On the day of resurrection, three things will be under the Throne.

The Quran will content with men, in a clear, obvious sense and a obscure, complicated sense.

The trust, and,

Ties of relationship that will call, 'Allah will join those who joined me and sever those who severed me."[2]

COMMENTARY: These three things will be near Allah. The reward of those who respected them not be wasted.

The Quran will get those people punished who had neglected it in the world.

The verses of the Quran are very clear about the commands and most people comprehend them. Some however, are allegorical which need a deep thinking to understand them and only a few can fathom them.

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[1] Bukhari # 5017, Tirmidhi # 3402, Ibn Majah # 3876, Musnad Ahmad 6-116.

[2] Baghavi in Sharh ul Eeman # 3433.

Trust refers to rights of Allah and of fellowmen. They must be honoured.

RECITING THE QURAN WITH PAUSES

(٢١٣٤) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لِصَاحِبِ الْقُرْاٰنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَاِنَّ مَنْزِلَكَ عِنْدَ اٰخِرِ اٰيَةٍ تَقْرَؤُهَا (رواه احمد والترمذی وابوداؤد والنسائی)

2134. Sayyiduna Abdullah ibn amir (commander) رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The man of the Quran (who recited and learnt it) will be told. "Recite and ascend. Recite gently with pauses (in tartil) as you were used to recite it gently in the world. Indeed, your goal will be at the last verse that you recite."[1]

COMMENTARY: The man of the Quran is he who recited the Quran regularly and abided by it. He is not one who recited the Quran but did not act according to its commands, for, he will deserve the curse that the Quran calls on such a one.

Rather, a person who abides by the Quran is as one who recites it always though he may not have recited it really.

Such a one will be asked to go on reciting and walk on in paradise. He will rise in ranks according to the verses he recites. The ranks or degrees in paradise are commensurate with the verses of the quran. Hence, if he recites the entire Quran, then he will get to the highest degrees of paradise and attain the one which he deserves and which is suitable for him.

Among the manners of the recitation of the Quran is that it should be recited with tartil (adequate pauses), meaning with pauses and proper articulation.

The number of verses of the Quran according to the kufis whose science is valid in our neighbourhood is six thousand two hundred thirty seven. There are other opinions too.

See the books on tajwid (rules of recital)and qirat for details.

HEART WITHOUT QURAN IS A DESOLATE PLACE

(٢١٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الَّذِيْ لَيْسَ فِيْ جَوْفِهٖ شَيْءٌ مِنَ الْقُرْاٰنِ كَالْبَيْتِ الْخَرِبِ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

2135. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He whose heart has nothing of the Quran in it is like a deserted house (he himself or his heart)."[2]

COMMENTARY: This applies to one who does not know anything of the Quran, or does not believe in it.

BEING OCCUPIED WITH THE QURAN

(٢١٣٦) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الرَّبُّ تَبَارَكَ وَتَعَالٰى مَنْ شَغَلَهُ الْقُرْاٰنُ عَنْ ذِكْرِيْ وَمَسْاَلَتِيْ اَعْطَيْتُهٗ اَفْضَلَ مَا اُعْطِي السَّائِلِيْنَ وَفَضْلُ كَلَامِ اللّٰهِ تَعَالٰى عَلٰى سَائِرِ الْكَلَامِ كَفَضْلِ

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[1] Tirmidhi # 2923, Abu Dawud # 1464, Musnad Ahmad 2-192.

[2] Tirmidhi 3 2913, Darimi # 3306, Musnad Ahmad 1-223.

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اللّٰهِ عَلٰى خَلْقِهٖ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2136. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that the Lord, Blessed and exalted, says, "He whom the Quran keeps occupied from my remembrance and from supplicating me, I grant him what is better than that which I grant the supplicants" And the excellence of Allah's words over all other words is like the excellence of Allah over His creation. [1]

COMMENTARY: This is a Hadith Qudsi(kind of tradition) from the words, "He whom the Quran keeps occupied..." The closing sentence, "The excellence of Allah's words...." Could be part of it or it could be a saying of the Prophet Muhammad صلی اللہ علیہ وسلم.

TEN PIETIES AGAINST EACH LETTER

(٢١٣٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللّٰهِ فَلَهٗ بِهٖ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا لَا اَقُوْلُ الٓمّٓ حَرْفٌ اَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَ مِيْمٌ حَرْفٌ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

2137. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who recites a letter from the Book of Allah is rewarded with a piety and each piety is rewarded ten times. I do not say that (الٓمّٓ) (alif laam meem) is one letter. Rather, alif is a letter, laam is a letter and meem is a letter." [2]

QURAN IS A SOURCE OF GUIDANCE

(٢١٣٨) وَعَنِ الْحَارِثِ الْاَعْوَرِ قَالَ مَرَرْتُ فِي الْمَسْجِدِ فَاِذَا النَّاسُ يَخُوْضُوْنَ فِي الْاَحَادِيْثِ فَدَخَلْتُ عَلٰى عَلِيٍّ فَاَخْبَرْتُهٗ فَقَالَ اَوَ قَدْ فَعَلُوْهَا قُلْتُ نَعَمْ قَالَ اَمَا اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَلَا اِنَّهَا سَتَكُوْنُ فِتْنَةٌ قُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُوْلَ اللّٰهِ قَالَ كِتَابُ اللّٰهِ فِيْهِ نَبَأُ مَا قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهٗ مِنْ جَبَّارٍ قَصَمَهُ اللّٰهُ وَمَنِ ابْتَغَى الْهُدٰى فِيْ غَيْرِهٖ اَضَلَّهُ اللّٰهُ وَهُوَ حَبْلُ اللّٰهِ الْمَتِيْنُ وَهُوَ ذِكْرُ الْحَكِيْمِ وَهُوَ الصِّرَاطُ الْمُسْتَقِيْمُ هُوَ الَّذِيْ لَا تَزِيْغُ بِهِ الْاَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْاَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلَقُ عَنْ كَثْرَةِ الرَّدِّ وَلَا يَنْقَضِيْ عَجَائِبُهٗ هُوَ الَّذِيْ لَمْ تَنْتَهِ الْجِنُّ اِذْ سَمِعَتْهُ حَتّٰى قَالُوْا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا يَّهْدِيْ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ مَنْ قَالَ بِهٖ صَدَقَ وَمَنْ عَمِلَ بِهٖ اُجِرَ وَمَنْ حَكَمَ بِهٖ عَدَلَ وَمَنْ دَعَا اِلَيْهِ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ اِسْنَادُهٗ مَجْهُوْلٌ وَفِي الْحَارِثِ مَقَالٌ۔

2138. Sayyiduna Harith al A'war رحمہ اللہ narrated that he passed by the mosque and found people plunged into chatter. He went to Sayyiduna Ali رضی اللہ عنہ and told him

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[1] Tirmidhi # 2935, Darimi # 3356.

[2] Tirmidhi # 2919, Darimi # 3308.

of it and he asked, "Is it like that?" He said, "Yes!" Whereupon he said, "Indeed, I had heard Allah's Messenger صلى الله عليه وسلم say that a fitnah would overtake people and I asked him how we would find relief from it. He said, "The Book of Allah. It contains an account of those who preceded you, news of those who will follow you and commands on what you will encounter. It is unmistakable judgement, not a jest. If any despotic abandons it. Allah will deride him into pieces and if any one seeks guidance from something other than it, then Allah leaves him to stray. It is Allah's strong rope. It is the wise reminder. It is the straight path. It is whereby desires cannot divert and tongues cannot be confused. The scholars will never be satiated with it. It does not become stale by much repetition and its wonders are never exhausted. It is the Book of which the jinn were not shy to say on hearing it:

إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا يَّهْدِىْ إِلَى الرُّشْدِ فَاٰمَنَّا

{Surely we have heard a wonderful Quran. It guides to rectitude, so we believe in it} (22: 1-2)

He who affirms it, speaks the truth. He who abides by it is rewarded. He who judges by it, is just. He who invites to it is guided on the straight path."[1]

COMMENTARY: Teebi رحمه الله said that if anyone stops to obey even one verse or one word of the Quran out of arrogance or to recite it then he is a disbeliever. But if he omits to recite it out of lethargy or weakness and respects the Quran at heart then he is not committing a sin though deprives himself of reward.

If we say that desires cannot divert then how is it that the innovators stray though they too deduce from the Quran? The first things is that they lie when they say that they make their conclusions from the Quran. Secondly, their arguments and evidences, too, are wrong because they ignore the ahadith (traditions) and other sources which are necessary to understand the Quran.

Therefore, they are misled because they do not follow the guidance of the Quran. Rather, they make it subservient to their ideology. Junayd رضى الله عنه describes a person who is satisfied with his ignorance as laughable.

Allamah Teebi رحمه الله said about this portion of the hadith that the innovators are not capable of altering the meaning of the Quran.

The tongue cannot be confused means that no other language howsoever fluent can compare with the Qur'an's eloquence, Or, that the recitation of the Quran is not difficult for the believers even if their mother-tongue is not Arabic. The recitation appeals to hearts. It is as Allah says:

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ

{And certainly we made the Quran easy for admonition....} (54:17 etc)

The sciences of the Quran are so vast that with it. They cannot comprehend all of the them and they keep studying it for more knowledge.

No matter how much one may recite the quran yet he will not weary of it. Every time he begins a fresh recital, he finds more savour in it.

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[1] Tirmidhi # 2915, Darimi # 3331.

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PARENTS OF SCHOLARS OF THE QURAN WILL BE CROWNED

(٢١٣٩) وَعَنْ مُعَاذٍ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْاٰنَ وَعَمِلَ بِمَا فِيْهِ اُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْءُهُ اَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِيْ بُيُوْتِ الدُّنْيَا لَوْ كَانَتْ فِيْكُمْ فَمَا ظَنُّكُمْ بِالَّذِيْ عَمِلَ بِهٰذَا۔ (رواه احمد وابوداؤد)

2139. Sayyiduna Mu'adh al-Juhanni رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'The parents of one who recites the Quran and abides by what it says will be given to put on a crown on the day of resurrection. Its light will be more bright than the light of the sun in the homes of this world if it were among you. Hence, what do you say of one who abides by it?"[1]

COMMENTARY: Teebi said that it is about one who has memorized the Quran.
The hadith (tradition) concludes with the question that if the parents of this person who recites and puts into practice the Quran are made to wear a crown, what may be expected of one who abides by it?

A MIRACLE OF THE QURAN

(٢١٤٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَوْ جُعِلَ الْقُرْاٰنُ فِيْ اِهَابٍ ثُمَّ اُلْقِيَ فِي النَّارِ مَا احْتَرَقَ۔ (رواه الدارمی)

2140. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم Say, "If the Qur'an were cased in a skin and cast into the fire, it would not burn."[2]

COMMENTARY: Some people say that this miracle was in the times of the Prophet Muhammad صلی اللہ علیہ وسلم. It is like the miracles of other Prophet علیہ السلام, that ceased with them.
However, some people say that 'skin' refers to the humen heart cased in his body and hide. The fire of hell will not burn one in whose heart the Quran is preserved.

WILL INTERCEDE FOR TEN RELATIVES

(٢١٤١) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْاٰنَ فَاسْتَظْهَرَهُ فَاَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ وَشَفَّعَهُ فِيْ عَشَرَةٍ مِّنْ اَهْلِ بَيْتِهٖ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَحَفْصُ بْنُ سُلَيْمَانَ الرَّاوِيُّ لَيْسَ هُوَ بِالْقَوِيِّ يُضَعَّفُ فِي الْحَدِيْثِ۔

2141. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "As for him who recites the Quran and memories it, and respects its lawful as lawful and unlawful as unlawful, Allah will admit him to paradise and let him intercede for ten members of his family, each of whom would be otherwise eligible for hell."[3]

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[1] Abu Dawud # 1453, Musnad Ahmad 3-440.

[2] Musnad Ahmad 4-455, Darimi # 3130.

[3] Tirmidhi # 2914, Ibn Majah # 216, Musnad Ahmad 1-418.

SURAH AL-FATIHAH (CHAPTER) IS INOCMPARABLE

(٢١٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاُبَيِّ بْنِ كَعْبٍ كَيْفَ تَقْرَأُ فِي الصَّلٰوةِ فَقَرَأَ اُمَّ الْقُرْاٰنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ مَآ اُنْزِلَتْ فِي التَّوْرَاةِ وَلَا فِي الْاِنْجِيْلِ وَلَا فِي الزَّبُوْرِ وَلَا فِي الْقُرْاٰنِ مِثْلُهَا وَاِنَّهَا سَبْعٌ مِّنَ الْمَثَانِيْ وَالْقُرْاٰنُ الْعَظِيْمُ الَّذِيْ اُعْطِيْتُهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَى الدَّارِمِيُّ مِنْ قَوْلِهٖ مَا اُنْزِلَتْ وَلَمْ يَذْكُرْ اُبَيَّ بْنَ كَعْبٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2142. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked (Sayyiduna) Ubayy ibn Ka'b رضی اللہ عنہ, "How do you recite in the *salah (prayer)*?" He recited the umm ul quran. So, Allah's Messenger صلی اللہ علیہ وسلم said, "By Him in whose hand is my soul, no surah like it is revealed in the Torah, the Injil or the Zabur and not even in the Quran. It is the sab'un minal mathani (the mighty Quran that is given to me."Darimi has it from 'no surah like it is revealed...' but does not name Ubayy ibn Ka'b رضی اللہ عنہ [1]

COMMENTARY: See the commentary against the hadith (tradition) # 2118 on 'the seven oft repeated and the mighty Quran.'

LEARNING & ACTING ON QURAN

(٢١٤٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْاٰنَ فَاقْرَأُوْهُ فَاِنَّ مَثَلَ الْقُرْاٰنِ لِمَنْ تَعَلَّمَ فَقَرَأَ وَقَامَ بِهٖ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِّسْكًا تَفُوْحُ رِيْحُهٗ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهٗ فَرَقَدَ وَهُوَ فِيْ جَوْفِهٖ كَمَثَلِ جِرَابٍ اُوْكِيَ عَلٰى مِسْكٍ(رواه الترمذی والنسائی وابن ماجة)

2143. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Learn the Quran and read it. Know that he, who learn it and recites it (always) and occupies himself in it by keeping awake in the night, is like a bag full of musk whose fragrance spreads throughout the place. And, he, who learns it and goes to sleep with it in his heart, is like a bag that has musk tied up in it."[2]

COMMENTARY: Abu Muhammad رحمہ اللہ said that it is a *fard Kifayah*(adequate obligation) to learn the Quran and to teach it to other people. Further, it is *fard(compulsory)* ayn on every Muslim to learn the surahs or verses to be able to recite in the *salah (prayer)*.

Imam (leader)Nawawi رحمہ اللہ said that to occupy oneself in memorizing more than surah al-Fatihah (chapter) (at least enough for the *fard(compulsory)* recitation) whether verses or surah is better than occupying in offering the optional *salah (prayer)* because it is a *fard kifayah* (adequate obligation) and more important than optional *salah (prayer)*. Some later day scholars rule that it is better to engage in memorizing the Quran than to occupy in acquiring the sciences that are *fard kifayah* (adequate obligation). However, it is not better to engage in memorizing the quran than to acquire those branches of knowledge as are *fard(compulsory)* ayn to acquire.

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[1] Tirmidhi # 2884, Nasai'i # 914, Musnad Ahmad 4.211 (Also Bukhari # 5006, Abu Dawud # 1458), Darimi.

[2] Tirmidhi # 2885, Ibn Majah # 217.

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The heart of one who learns and reads the Quran which is like musk when he recites the Quran, its blessing spreads in his house up to the listeners. But, one who learns it but neither recites it nor acts on it, does not get the blessing of the quran and does not diffuse it to other people. He is like a sealed bag of musk that spreads no fragrance at all.

BLESSING OF AAYATUL KURSI & SURAH AL-MUMIN

(٢١٤٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حٰمٓ اَلْمُؤْمِنَ اِلٰى اِلَيْهِ الْمَصِيْرُ وَاٰيَةَ الْكُرْسِيِّ حِيْنَ يُصْبِحُ حُفِظَ بِهِمَا حَتّٰى يُمْسِيَ وَمَنْ قَرَأَ بِهِمَا حِيْنَ يُمْسِيْ حُفِظَ بِهِمَا حَتّٰى يُصْبِحَ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2144. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone recites in the morning (حٰمٓ اَلْمُؤْمِنَ) up to (اِلَيْهِ الْمَصِيْرُ) (40:1-3) and aayat ul Kursi (2:255), then he is protected till evening because of that. And if he recites them in the evening then he is protected thereby till it is morning."[1]

COMMENTARY: The first three verses of surah al-Mumin of Ghafir are;

حٰمٓ تَنْزِيْلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ لَا اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ

{Ha Meem. The revelation of the Book is from Allah, the Mighty, the knower, forgiver of sin and Acceptor of repentance, Severe in retribution Lord of bounty. There is no God but he, to Him is the eventual return} (40:1-3)

INSCRIBED ON THE PRESERVED TABLET

(٢١٤٥) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ كَتَبَ كِتَابًا قَبْلَ اَنْ يَّخْلُقَ السَّمٰوَاتِ وَالْاَرْضَ بِاَلْفَيْ عَامٍ اَنْزَلَ مِنْهُ اٰيَتَيْنِ خَتَمَ بِهِمَا سُوْرَةَ الْبَقَرَةِ وَلَا تُقْرَاٰنِ فِيْ دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا الشَّيْطَانُ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2145. Sayyiduna Nu'man ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah wrote a Book two thousand years before He created the heavens and the earth. Of that, He sent down two verses with which surah al-Baqarah is concluded. If they are recited three nights in a house, then the devil does not approach it.[2]

FIRST THREE VERSES OF AL-KAHF

(٢١٤٦) وَعَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ ثَلَاثَ اٰيَاتٍ مِنْ اَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

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[1] Tirmidhi # 2888, Darimi # 3386.

[2] Tirmidhi # 2891, Darimi # 3388, Musnad Ahmad 4-274.

2146. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one recites the first three verses of surah al-Kahf, then he is protected from the fitnah (trial) of the dajjal (the great deceiver)."[1]

COMMENTARY: See the commentary against hadith (tradition) # 2126. Besides that, initially ten verses of surah al-Kahf were mentioned. Then, they may have been brought to three to allow for ease.

SURAH YASIN IS THE HEART OF THE QURAN

(٢١٤٧) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَّقَلْبُ الْقُرْاٰنِ يٰسٓ وَمَنْ قَرَأَ يٰسٓ كَتَبَ اللّٰهُ لَهٗ بِقِرَاءَتِهَا قِرَائَةَ الْقُرْاٰنِ عَشْرَ مَرَّاتٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2147. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, there is a heart for everything, and the heart of the Quran is (surah) Yasin. For him who recites Yasin, Allah records (as if) he recited the Quran ten times."[2]

COMMENTARY: The surah Yasin contains the gist of the knowledge of the Quran. It mentions the last day and the objectives of the Quran.

SURAH TAHA & YASIN

(٢١٤٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَرَأَ طٰهٰ وَيٰسٓ قَبْلَ اَنْ يَّخْلُقَ السَّمٰوٰتِ وَالْاَرْضَ بِاَلْفِ عَامٍ فَلَمَّا سَمِعَتِ الْمَلَائِكَةُ الْقُرْاٰنَ قَالَتْ طُوْبٰى لِاُمَّةٍ يَّنْزِلُ هٰذَا عَلَيْهَا وَطُوْبٰى لِاَجْوَافٍ تَحْمِلُ هٰذَا وَطُوْبٰى لِاَلْسِنَةٍ تَتَكَلَّمُ بِهٰذَا (رواه الدارمی)

2148. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, Allah recited (the surah) TaHa and Yasin one thousand years before He created the heavens and the earth. When the angels heard the Quran (meaning, these two surahs), they said, "Happy, indeed, are the ummah (people/followers) to whom this will be revealed. Happy indeed, are the heart that will hold them! And, happy are the tongues that will recite them!"[3]

COMMENTARY: The words that Allah recited the Quran mean that He disclosed it, or that He made some angels recite to the others, or that He informed them of these surah. The word 'Quran' is used for qirat (recital) and also any part of it.

BLESSING OF HA MEEM DUKHAN

(٢١٤٩) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حٰمٓ الدُّخَانَ فِيْ لَيْلَةٍ اَصْبَحَ يَسْتَغْفِرُ لَهٗ سَبْعُوْنَ اَلْفَ مَلَكٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعُمَرُ بْنُ اَبِيْ خَثْعَمٍ الرَّاوِيُّ يُضَعَّفُ وَقَالَ مُحَمَّدٌ يَعْنِي الْبُخَارِيَّ هُوَ مُنْكَرُ الْحَدِيْثِ۔

2149. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Tirmidhi # 2895, Muslim # 809, Musnad Ahmad # 21771.

[2] Tirmidhi # 2896, Darimi # 3416, Musnad Ahmad 5-26.

[3] Darimi # 3414.

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said, "If anyone recites (the surah) Haa Meem ad-Dukhan in the night, then he will wake up in the morning with seventy thousand angels seeking forgiveness for Him."[1]

(٢١٥٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حٰمٓ الدُّخَانَ فِيْ لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ ضَعِيْفٌ وَهِشَامٌ اَبُو الْمِقْدَامِ الرَّاوِيُّ يُضَعَّفُ۔

2150. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He, who recites Haa Meem ad-Dukhan on the night of Friday (meaning, the night preceding Friday), will be forgiven (his sins)."[2]

MERIT OF THE MUSABBIHAT

(٢١٥١-٢١٥٢) وَعَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ اَنْ يَّرْقُدَ يَقُوْلُ اِنَّ فِيْهِنَّ اٰيَةً خَيْرٌ مِّنْ اَلْفِ اٰيَةٍ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَرَوَاهُ الدَّارِمِيُّ عَنْ خَالِدِ ابْنِ مَعْدَانَ مُرْسَلًا وَّقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2151. Sayyiduna al-Irbad ibn sariyah رضی اللہ عنہ narrated that the Prophet used to recite al-Musabbihat before going to sleep. He would say. "Indeed there is in them a verse that is better than one thousand verses."[3]

2152. Sayyiduna Khalid ibn Ma'dan also narrated it in a Mursal form.[4]

COMMENTARY: The musabbihat are the surahs that begin with the word (سُبْحَانَ) or (سَبَّحَ) or (يُسَبِّحُ) or (سَبِّحِ) and they are seven surahs;

1. Surah al-Isra # 17 (سُبْحَانَ الَّذِيْ اَسْرٰى بِعَبْدِهِ الآية)
2. Surah al-Hadid # 57.
3. Surah al-Hashr # 59
4. Surah as-Saff # 61.
5. Surah al-Jummah (people/followers) # 62
6. Surah al-Taghabun # 63
7. Surah al-A'la # 87.

About the verse that is better than me thousand verses some scholars say that it is the verse:

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ

{Had we sent this Qur'an on a mountain} (59:21)

Others say that it is:

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

{He is the first and the Last, and the Manifest and the Hidden, and He is the knower of everything.} (al-Hadid, 57:3)

However, Teebi رحمہ اللہ said that it is very difficult to determine the verse, He says, that like

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[1] Tirmidhi # 2897.

[2] Tirmidhi # 2898, Darimi # 3420.

[3] Abu Dawud # 5057, Tirmidhi # 2921, Musnad Ahmad.

[4] Darimi # 3424.

laylat ul qadr (most important night of the year) and the hour of Friday, this verse too is undisclosed. The ulama (Scholars) agree that the Teebi's رحمه الله idea is more correct.

EXCELLENCE OF OURAH AL MULK

(٢١٥٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ سُوْرَةً فِي الْقُرْاٰنِ ثَلَاثُوْنَ اٰيَةً شَفَعَتْ لِرَجُلٍ حَتّٰى غُفِرَلَهٗ وَهِيَ تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ (رواه احمد والترمذی وابوداؤد والنسائی وابن ماجة)

2153. Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Surely, a surah of the Quran containing thirty verses interceded for a man till he was forgiving (his sins). It is (تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ) (Surah al-Mulk # 67)" [1]

COMMENTARY: This hadith (tradition) could refer to a man in the past who valued surah al-Mulk. When he died, this surah interceded for him with Allah so that he was preserved from punishment.

However, it could also mean to refer to the future. Whoever recites it, this surah will intercede for him on the day of resurrection. Allah will accept it intercession.

(٢١٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ ضَرَبَ بَعْضُ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خِبَآءَهٗ عَلٰى قَبْرٍ وَّهُوَ لَا يَحْسِبُ اَنَّهٗ قَبْرٌ فَاِذَا فِيْهِ اِنْسَانٌ يَّقْرَأُ سُوْرَةَ تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ حَتّٰى خَتَمَهَا فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهٗ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيْهِ مِنْ عَذَابِ اللّٰهِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2154. Sayyiduna Ibn Abbas رضی الله عنه narrated that a companion of the Prophet Muhammad صلی الله علیه وسلم pitched a tent over a grave but did not know that there was a grave (underground). The grave dweller was a man who recited surah al-Mulk (# 67) to the end of it. He came to the Prophet Muhammad صلی الله علیه وسلم and informed him of it. He said, "It is the repeller. It is the rescuer. It rescues him from Allah's punishment."[2]

COMMENTARY: The Prophet Muhammad's صلی الله علیه وسلم companion may have heard the grave dweller in his dream, or, what is more correct, he may have heard him in his wakening state.

THE PROPHET MUHAMMAD'S صلی الله علیه وسلم PRACTICE BEFORE GOING TO SLEEP

(٢١٥٥) وَعَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتّٰى يَقْرَأَ الٓمّٓ تَنْزِيْلُ وَتَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ وَكَذَا فِيْ شَرْحِ السُّنَّةِ وَفِي الْمَصَابِيْحِ غَرِيْبٌ۔

2155. Sayyiduna Jabir رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم never went to sleep without having recited (الٓمّٓ تَنْزِيْل) (# 32) and (تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ) (# 67) [3]

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[1] Abu Dawud # 1400, Tirmidhi # 2900, Ibn Majah 3786, Musnad Ahmad 2.299.

[2] Tirmidhi # 2899.

[3] Tirmidhi # 2892, Darimi # 3411, Musnad Ahmad 3-340.

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MERIT OF THE SURAHS AZ-ZILZAL, AL-IKHLAS & AL-KAFIRUN

(٢١٥٦) وَعَنِ ابْنِ عَبَّاسٍ وَّاَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْاٰنِ وَقُلْ هُوَ اللّٰهُ اَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْاٰنِ وَقُلْ يٰاَيُّهَا الْكٰفِرُوْنَ تَعْدِلُ رُبُعَ الْقُرْاٰنِ۔ (رواه الترمذی)

2156. Sayyiduna Ibn Abbas رضی اللہ عنہ **and Anas ibn Maalik** رضی اللہ عنہ **both narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said (اِذَا زُلْزِلَتْ) (# 99) is like half the Quran, (قُلْ هُوَ اللّٰهُ اَحَدٌ) is like a third of the Quran and (قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ) is like one fourth of the Quran."[1]**

COMMENTARY: The Quran speaks of this world and the next. The surah az-Zilzal describes the end emphatically, so it is called half of the Quran.

We have spoken of al-Ikhlas earlier (hadith # 2127). The Surah al Kifirun is described as one-fourth of the Quran because it mentions tawhid (monotheism) very succinctly, it being one of four topics of the Quran.

TEST THREE VERSES OF AL-HASHR

(٢١٥٧) وَعَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِيْنَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَقَرَأَ ثَلَاثَ اٰيَاتٍ مِّنْ اٰخِرِ سُوْرَةِ الْحَشْرِ وَكَّلَ اللّٰهُ بِهٖ سَبْعِيْنَ اَلْفَ مَلَكٍ يُّصَلُّوْنَ عَلَيْهِ حَتّٰى يُمْسِيَ وَاِنْ مَاتَ فِيْ ذٰلِكَ الْيَوْمِ مَاتَ شَهِيْدًا وَمَنْ قَالَهَا حِيْنَ يُمْسِيْ كَانَ بِتِلْكَ الْمَنْزِلَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ

2157. Sayyiduna Ma'qil ibn Yasar رضی اللہ عنہ **narrated that the Prophet Muhammad** صلی اللہ علیہ وسلم **said, "If anyone recites (اَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ) three times in the morning and then recites the three last verses of surah al Hashr, then Allah deputes over him seventy thousand angels who invoke blessings on him till evening, end if he dies that days he will die a martyr And, he who observes this in the evening he too will be of that rank."[2]**

AL-IKHLAS TWO HUNDRED TIMES

(٢١٥٨) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ كُلَّ يَوْمٍ مِاْئَةَ مَرَّةٍ قُلْ هُوَ اللّٰهُ اَحَدٌ مُحِيَ عَنْهُ ذُنُوْبُ خَمْسِيْنَ سَنَةً اِلَّا اَنْ يَّكُوْنَ عَلَيْهِ دَيْنٌ۔ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَفِيْ رِوَايَتِهٖ خَمْسِيْنَ مَرَّةً وَلَمْ يَذْكُرْ اِلَّا اَنْ يَّكُوْنَ عَلَيْهِ دَيْنٌ۔

2158. Sayyiduna Anas رضی اللہ عنہ **narrated that the Prophet Muhammad** صلی اللہ علیہ وسلم **said, "As for one who recites every day (قُلْ هُوَ اللّٰهُ اَحَدٌ) two hundred times, sins of fifty years will be erased from him unless he is indebt." (see commentary for in debt)**
According to another version, it is fifty times (instead of two hundred times) and it does not mention, 'unless he is in debt.'[3]

COMMENTARY: 'Unless he is in debt' - the word for debt is (دین dayn). The Urdu

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[1] Tirmidhi # 2894.

[2] Tirmidhi # 2922, Darimi # 3425.

[3] Tirmidhi # 2898, DArimi # 3438.

translation says 'rights of fellow men over him. This could mean that dayn will not be forgiven, or that because of it, this concession will not be available to him at all and none of his sins will be erased for him. Dayn (دين) means right of fellow men.

AL-IKHLAS BEFORE GOING TO SLEEP

(٢١٥٩) وَعَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَرَادَ اَنْ يَّنَامَ عَلٰى فِرَاشِهٖ فَنَامَ عَلٰى يَمِيْنِهٖ ثُمَّ قَرَأَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللّٰهُ اَحَدٌ اِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُوْلُ لَهُ الرَّبُّ يَا عَبْدِى ادْخُلْ عَلٰى يَمِيْنِكَ الْجَنَّةَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2159. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone decides to sleep on his bed and lies on his right side and recites (قُلْ هُوَ اللّٰهُ اَحَدٌ) (al-Ikhlas) one hundred times, the Lord will say to him on the day of resurrection 'O My slave, enter paradise to your right side."[1]

COMMENTARY: It is a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to lie on the right side. This hadith (tradition) hints that the gardens on the right side of paradise are better than those to its left side.

MORE ABOUT AL-IKHLAS

(٢١٦٠) وَعَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَّقْرَأُ قُلْ هُوَ اللّٰهُ اَحَدٌ فَقَالَ وَجَبَتْ قُلْتُ وَمَا وَجَبَتْ؟ قَالَ الْجَنَّةُ (رواه مالك والترمذى والنسائى)

2160. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم heard a man recite (قُلْ هُوَ اللّٰهُ اَحَدٌ). He said, "It is become *wajib (obligatory)*!" He asked him, "what is *wajib (obligatory)*?" He said, "Paradise."[2]

MERIT OF AL-KAFIRUN

(٢١٦١) وَعَنْ فَرْوَةَ بْنِ نَوْفَلٍ عَنْ اَبِيْهِ اَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِىْ شَيْئًا اَقُوْلُهٗ اِذَآ اَوَيْتُ اِلٰى فِرَاشِىْ فَقَالَ اقْرَأْ قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ فَاِنَّهَا بَرَآءَةٌ مِّنَ الشِّرْكِ۔ (رواه الترمذى وابوداؤد والدارمى)

2161. Sayyiduna Farwah ibn Nawfal رحمہ اللہ narrated on the authority of his father that he had asked Allah's Messenger صلی اللہ علیہ وسلم to teach him something that he may say when he retired to bed. So, he instructed him to say (قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ) because it is an acquittal from polytheism.[3]

MERIT OF MU'AWWADHATAYN

(٢١٦٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ بَيْنَا اَنَا اَسِيْرُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْاَبْوَآءِ اِذْ غَشِيَتْنَا رِيْحٌ وَّظُلْمَةٌ شَدِيْدَةٌ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِاَعُوْذُ بِرَبِّ الْفَلَقِ وَاَعُوْذُ بِرَبِّ

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[1] Tirmidhi # 2898.

[2] Tirmidhi # 2897, Nasai'i # 994, Muwatta Maalik # 8 (Quran), Musnad Ahmad 2-302.

[3] Abu Dawud # 5055, Tirmidhi # 3403, Musnad Ahmad 5-456, Darimi # 3427.

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النَّاسِ وَيَقُوْلُ يَا عُقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا (رواه ابوداؤد)

2162. Sayyiduna Uqbah ibn Aamir narrated that while he was with Allah's Messenger صلى الله عليه وسلم on the path between al-Juhfah and al-Abwa, a wind and deep darkness covered them. So, Allah's Messenger صلى الله عليه وسلم began to seek refuge in Allah with (اَعُوْذُ بِرَبِّ الْفَلَقِ) and (اَعُوْذُ بِرَبِّ النَّاسِ) (surah al-Falaq and an-Naas). And, he said, "O Uqbah, seek refuge with them (in Allah). There is no set of words to seek refuge like them."[1]

(٢١٦٣) وَعَنْ عَبْدِ اللّٰهِ بْنِ خُبَيْبٍ قَالَ خَرَجْنَا فِيْ لَيْلَةِ مَطَرٍ وَّظُلْمَةٍ شَدِيْدَةٍ نَطْلُبُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَدْرَكْنَاهُ فَقَالَ قُلْ قُلْتُ مَآ اَقُوْلُ؟ قَالَ قُلْ هُوَ اللّٰهُ اَحَدٌ وَالْمُعَوِّذَتَيْنِ حِيْنَ تُصْبِحُ وَحِيْنَ تُمْسِيْ ثَلَاثَ مَرَّاتٍ تَكْفِيْكَ مِنْ كُلِّ شَيْءٍ (رواه الترمذى وابوداؤد والنسائى)

2163. Sayyiduna Abdullah ibn Khubayb رضى الله عنه said that on a rainy and intensely dark night they went out not seek Allah's Messenger صلى الله عليه وسلم They found him he said, "Recite!" He submitted, "what may I recite?" He instructed him to recite al-Ikhlas and al-Mu'awwidatayn three times each morning and evening saying. "They will suffice you for every purpose."[2]

(٢١٦٤) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَقْرَأُ سُوْرَةَ هُوْدٍ اَوْ سُوْرَةَ يُوْسُفَ قَالَ لَنْ تَقْرَأَ شَيْئًا اَبْلَغَ عِنْدَ اللّٰهِ مِنْ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ۔ (رواه احمد والنسائى والدارمى)

2164. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسلم whether he should recite surah Hud or surah Yusuf. He said, "You cannot recite anything better with Allah than (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ) (Surah al-Falaq)." [3]

COMMENTARY: No other surah is as effective in seeking refuge from trials and tribulations as surah al-Falaq is.

Allamah Teebi رحمه الله said that this hadith (tradition) refers to both surahs, al-Falaq and an-Naas. Ibn Maalik رحمه الله also said that both the surahs are recommended by this hadith (tradition). Though only one is mentioned, both are meant.

SECTION III اَلْفَصْلُ الثَّالِثُ

OBEY THE QURAN

(٢١٦٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْرِبُوا الْقُرْاٰنَ وَاتَّبِعُوْا غَرَآئِبَهٗ وَغَرَآئِبُهٗ فَرَآئِضُهٗ وَحُدُوْدُهٗ۔

2165. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Explain the meaning of the Quran. Follow its gharib. Its gharib are its prescribed duties and its limits."[4]

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[1] Abu Dawud # 1463.

[2] Abu Dawud # 5082, Tirmidhi # 3575, Nasai'i # 5428.

[3] Nasai'i # 953, Darimi # 3439, Musnad Ahmad 4-149.

[4] Bayhaqi in Shu'ab ul eeman # 2293.

COMMENTARY: The gharib of the Quran are the prescribed duties and the limits. They are what is disallowed. In short, those things that the Quran has commanded, should be done and those that it has prohibited, should be shunned.

RECITING THE QURAN

(٢١٦٦) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قِرَآءَةُ الْقُرْاٰنِ فِي الصَّلٰوةِ اَفْضَلُ مِنْ قِرَآءَةِ الْقُرْاٰنِ فِيْ غَيْرِ الصَّلَاةِ وَقِرَآءَةُ الْقُرْاٰنِ فِيْ غَيْرِ الصَّلٰوةِ اَفْضَلُ مِنَ التَّسْبِيْحِ وَالتَّكْبِيْرِ وَالتَّسْبِيْحُ اَفْضَلُ مِنَ الصَّدَقَةِ وَالصَّدَقَةُ اَفْضَلُ مِنَ الصَّوْمِ وَالصَّوْمُ جُنَّةٌ مِّنَ النَّارِ۔

2166. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "Recitation of the Quran in the *salah (prayer)* is better than recitation of the Quran outside the *salah (prayer)*. And, recitation on the Quran outside the *salah (prayer)* is better than tasbih and takbir. And the tasbih is better than sadaqah (charity). And, sadaqah (charity) is better than fasting, and fasting is a shield from the fire."[1]

COMMENTARY: Reciting in *salah (prayer)* is better then at other times. In this way reciting in *salah (prayer)* that is offered in a standing posture is better than in *salah (prayer)* in sitting position.
Recitation at other times is better then glorifying and extolling Allah and other kinds of devotional exercises.
These other things like glorifying Allah are better than sadaqah (charity) or spending in Allah's path. Of course, it is generally presumed that worship profitable to others is better (like sadaqah (charity)) than worship whose benefit is localized (like tasbih), but dhikr (hallowing of Allah) is out of scope of it because dhikr (hallowing of Allah) is the best form of worship and the greatest. According to sahih ahadith (authentic traditions), dhikr (hallowing and glorifying Allah) is better than spending gold and silver in Allah's path.[2]
Sadaqah (charity is better than fasting because the letter is limited to oneself in the benefit accrued from it, but the former diffuses its benefit to other people. However, we must remember the hadith (tradition) that Allah assures the son of Aadam a reward of ten times for every deed he performs but he says, "Fasting is for Me and I alone shall reward it." The ulama (Scholars) say that he who fasts adopts Allah's attribute of not eating.

RECITATION FROM THE BOOK BETTER THAN FROM MEMORY

(٢١٦٧) وَعَنْ عُثْمَانَ بْنِ عَبْدِاللّٰهِ بْنِ اَوْسِ الثَّقَفِيِّ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قِرَاءَةُ الرَّجُلِ الْقُرْاٰنَ فِيْ غَيْرِ الْمُصْحَفِ اَلْفُ دَرَجَةٍ وَقِرَآءَتُهٗ فِي الْمُصْحَفِ تُضَعَّفُ عَلٰى ذٰلِكَ اِلٰى اَلْفَيْ دَرَجَةٍ۔

2167 Sayyiduna Uthman ibn Abdullah ibn Aws Thaqafi رحمہ اللہ reported on the authority of his grandfather that Allah's Messenger صلی اللہ علیہ وسلم said, "A man's recitation of the Quran without (looking into) a copy of the Quran (but from memory) fetches a reward from one thousand degrees, but his recitation from a copy of the

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[1] Bayhaqi in shu'ab ul eeman # 2243.

[2] It is better than other worship profitable to other people but not than teaching religion. See the ahadith (traditions) in the Book of knowledge. In fact, teaching and knowledge of religion is itself a form of dhikr (hallowing of Allah). (Further from the urdu book 02 p 409)

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Quran (looking into it) fetches a double reward up to two thousand degrees."[1]

COMMENTARY: One who recites the Quran by looking at its copy is enabled to study and ponder. He feels humble and submissive. He also sees the Quran and is rewarded for the sight and he also touches it. Many sahabah (Prophet's companions) رضی اللہ عنہم and tabi'un رحمہ اللہ recited the Quran by looking at the book. In this way, they could honour and esteem the Quran.

Sayyiduna Uthman always recited the Quran by looking at its copy. The result was that the two copies that he had were worn out from constant handling.

REMEMBERING DEATH & RECITATION KEEP HEART ALIVE

(٢١٦٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْقُلُوْبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيْدُ اِذَآ اَصَابَهُ الْمَآءُ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمَا جِلَاؤُهَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ الْقُرْاٰنِ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الْاَرْبَعَةَ فِيْ شُعَبِ الْاِيْمَانِ۔

2168. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "These hearts, surely, become rusty like iron becomes rusty when water seeps into it." Someone asked, "O messenger of Allah, what is the cure for it?" He said, "Much remembrance of death and recitation of the Quran."[2]

COMMENTARY: Sin and neglect of piety cause hearts to rust. That can be removed by remembering death constantly and reciting the Quran very often.

THE MOST GLORIOUS SURAH

(٢١٦٩) وَعَنْ اَيْفَعَ ابْنِ عَبْدِ الْكَلَاعِيِّ قَالَ قَالَ رَجُلٌ يَّا رَسُوْلَ اللّٰهِ اَيُّ سُوْرَةِ الْقُرْاٰنِ اَعْظَمُ قَالَ قُلْ هُوَ اللّٰهُ اَحَدٌ قَالَ فَاَيُّ اٰيَةٍ فِي الْقُرْاٰنِ اَعْظَمُ قَالَ اٰيَةُ الْكُرْسِيِّ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ قَالَ فَاَيُّ اٰيَةٍ يَا نَبِيَّ اللّٰهِ تُحِبُّ اَنْ تُصِيْبَكَ وَاُمَّتَكَ قَالَ خَاتِمَةُ سُوْرَةِ الْبَقَرَةِ فَاِنَّهَا مِنْ خَزَآئِنِ رَحْمَةِ اللّٰهِ تَعَالٰى مِنْ تَحْتِ عَرْشِهٖ اَعْطَاهَا هٰذِهِ الْاُمَّةَ لَمْ تَتْرُكْ خَيْرًا مِّنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اشْتَمَلَتْ عَلَيْهِ۔ (رواه الدارمی)

2169. Sayyiduna Ayfa ibn Abdul Kila'I رضی اللہ عنہ narrated that a man asked 'O Messenger of Allah, which surah of the Quran is the greatest?" He said, (قُلْ هُوَ اللّٰهُ اَحَدٌ) (al-Ikhlas)." Then, he asked, "which verse in the quran is the greatest?" He said, "Aayat ul Kursi: (اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَالْحَيُّ الْقَيُّوْمُ). The man asked. "Which verse, O Prophet Muhammad صلی اللہ علیہ وسلم of Allah, you would like should profit you and your ummah (people/followers)?" He said, "The concluding portion of surah al-Baqarah. It is one of the treasures of the mercy of Allah, the Exalted, from under His Throne. He gave it to this ummah (people/followers) and it had not left out any good of the good things of t his world and the next. It contains all of them."[3]

COMMENTARY: Previously, surah al-Fatihah (chapter) was called the greatest surah (hadith # 2118, 2142). It is the greatest in the sense that it comprises praise of Allah and supplication

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[1] Bayhaqi in Shu'ab ul eeman # 2218.

[2] Bayhaqi in shaul eeman # 2024.

[3] Darimi # 9380.

and is worship. It is also a synopsis of the Quran. As for surah al-Ikhlas, it is the greatest in the sense that it describes Allah's unity in a great manner and very eloquently.
The last portion of surah al-Baqarah means its last two (verses from (امن الرسول) to the end of it. They will bestow benefit to the ummah (people/followers). The Prophet Muhammad صلى الله عليه وسلم would receive their blessing and his ummah (people/followers) would receive it too.

SURAH AL-FATIHAH IS A CURE

(٢١٧٠) وَعَنْ عَبْدِالْمَلِكِ بْنِ عُمَيْرٍ مُّرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ فَاتِحَةِ الْكِتَابِ شِفَآءٌ مِّنْ كُلِّ دَآءٍ۔ رَوَاهُ الدَّارِمِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2170. Sayyiduna Abdul Malik ibn Umayr رحمه الله narrated in a mursal form that Allah's Messenger صلى الله عليه وسلم said, "There is in Fatihat ul Kitab (meaning surah al-Fatihah (chapter)) cure for every disease."[1]

COMMENTARY: If anyone recites suras al-Fatihah (chapter) with a firm conviction and belief, then with its blessing he will receive relief and deliverance from every kind of illness, affliction, and hardship.
The ulama (Scholars) say that whatever the kind of ailment, physical or spiritual, cure and relief can be had and the sick. Can get comfort if surah al-Fatihah (chapter) is written down and licked, drink or suspended.

EXCELLENCE OF LAST VERSES OF AAL IMRAN

(٢١٧١) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ مَنْ قَرَأَ اٰخِرَ اٰلِ عِمْرَانَ فِيْ لَيْلَةٍ كُتِبَ لَهٗ قِيَامُ لَيْلَةٍ۔

2171. Sayyiduna Uthman ibn Affan رضى الله عنه said that if anyone recite the last portion of Aal-Imran in the night, then a reward is recorded for him for having stood in the night in worship.[2]

COMMENTARY: The last portion begins with the verses: (ان فى خلق السموات والارض) up to the end of the surah. One may recite these verses in the beginning of the night or towards the end of it. The Prophet Muhammad صلى الله عليه وسلم recited them when he got up for the tahajjud (midnight prayer), before he performed ablution, etc.

AAL IMRAN ON FRIDAY

(٢١٧٢) وَعَنْ مَّكْحُوْلٍ قَالَ مَنْ قَرَأَ سُوْرَةَ اٰلِ عِمْرَانَ يَوْمَ الْجُمُعَةِ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ اِلَى اللَّيْلِ۔ رَوَاهُمَا الدَّارِمِيُّ۔

2172. Sayyiduna Mukhul رحمه الله said, "If anyone recites surah Aal Imran on Friday the angels pray for him and seek forgiveness for him till it is night."[3]

TEACH WOMEN THE LAST VERSES OF AL-BAQARAH

(٢١٧٣) وَعَنْ جُبَيْرِ بْنِ نُفَيْرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ خَتَمَ سُوْرَةَ الْبَقَرَةِ بِاٰيَتَيْنِ اُعْطِيَتُهُمَا مِنْ كَنْزِهِ الَّذِيْ تَحْتَ الْعَرْشِ فَتَعَلَّمُوْهُنَّ وَعَلِّمُوْهُنَّ نِسَآءَكُمْ فَاِنَّهُمَا صَلَاةٌ وَّقُرْبَانٌ وَّدُعَآءٌ۔ رَوَاهُ

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[1] Darimi # 3370, Bayhaqi # 3370 in Shu'ab ul eeman.
[2] Darimi # 3396.
[3] Darimi # 3397.

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الدَّارِمِيُّ مُرْسَلًا

2173. Sayyiduna Jubayr ibn Nufayr narrated that Allah's Messenger صلى الله عليه وسلم said, Indeed, Allah concluded surah al-Baqarah with two verses that have been given to me from the treasure that is under Throne So, learn them and teach them to your women, for they are a blessing, a means of nearness and a prayer (for the good of the world and the hereafter)."[1]

SURAH HUD ON FRIDAY

(٢١٧٤) وَعَنْ كَعْبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اقْرَأُوْا سُوْرَةَ هُوْدٍ يَوْمَ الْجُمُعَةِ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا۔

2174. Sayyiduna Ka'b رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Recite surah Hud on Friday."[2]

SURAH AL-KAHF ON FRIDAY

(٢١٧٥) وَعَنْ اَبِيْ سَعِيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِيْ يَوْمِ الْجُمُعَةِ اَضَآءَ لَهُ النُّوْرُ مَا بَيْنَ الْجُمُعَتَيْنِ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيْرِ۔

2175. Sayyiduna Abu Sa'eed رضى الله عنه reported that the Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites surah al-Kahf on Friday, then light will continue to shine for him brightly till the next Friday."[3]

MERIT OF SURAH ALIF LAAM TANZIL (# 32)

(٢١٧٦) وَعَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ اقْرَأُ الْمُنْجِيَةَ وَهِيَ الٓمٓ تَنْزِيْلُ فَاِنَّهُ بَلَغَنِيْ اَنَّ رَجُلًا كَانَ يَقْرَأُهَا مَا يَقْرَأُ شَيْئًا غَيْرَهَا وَكَانَ كَثِيْرَ الْخَطَايَا فَنَشَرَتْ جَنَاحَهَا عَلَيْهِ قَالَتْ رَبِّ اغْفِرْ لَهُ فَاِنَّهُ كَانَ يُكْثِرُ قِرَآءَتِيْ فَشَفَّعَهَا الرَّبُّ تَعَالٰى فِيْهِ وَقَالَ اكْتُبُوْا لَهُ بِكُلِّ خَطِيْئَةٍ حَسَنَةً وَارْفَعُوْا لَهُ دَرَجَةً وَّقَالَ اَيْضًا اِنَّهَا تُجَادِلُ عَنْ صَاحِبِهَا فِي الْقَبْرِ تَقُوْلُ اَللّٰهُمَّ اِنْ كُنْتُ مِنْ كِتَابِكَ فَشَفِّعْنِيْ فِيْهِ وَاِنْ لَّمْ اَكُنْ مِنْ كِتَابِكَ فَامْحُنِيْ عَنْهُ وَاِنَّهَا تَكُوْنُ كَالطَّيْرِ تَجْعَلُ جَنَاحَهَا عَلَيْهِ فَتَشْفَعُ لَهُ فَتَمْنَعُهُ مِنْ عَذَابِ الْقَبْرِ وَقَالَ فِيْ تَبَارَكَ مِثْلَهُ وَكَانَ خَالِدٌ لَّا يَبِيْتُ حَتّٰى يَقْرَأَهُمَا وَقَالَ طَاؤُسٌ مُفَضِّلَتَا عَلٰى كُلِّ سُوْرَةٍ فِي الْقُرْاٰنِ بِسِتِّيْنَ حَسَنَةً (رواه الدارمی)

2176. Sayyiduna Khalid ibn Ma'dan رحمه الله said, "Recite that which rescues. It is (الٓمٓ تَنْزِيْل) (Surah # 32). I have learnt that a man used to recite it and recite nothing else. He had committed many sins. This surah spread its wings over him and pleaded. 'My Lord, forgive him, for, he recited me very often.' So, the Lord accepted its intercession for him, and said, 'Record for him against every sin a good deed and raise him a degree.' It will dispute for its reciter when he is in the grave, saying. 'O Allah, if I am a part of your Book, make me an intercessor for him, but, if I am not

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[1] Darimi # 3390.

[2] Darimi # 3404.

[3] Bayhaqi in Kitab al Da'rwat al Kabir.

from your Book, erase me from it.' It will be like a bird and put its wing on him and will intercede for him and protect him from the chastisement in the grave."
Khalid رحمه الله said the like of it about (تبرک الذی) (surah al-Mulk, 67).
And Khalid رحمه الله would not go to sleep till he had recited them.
Tawus رحمه الله said that both these surahs are given excellence over every other surah by sixty pious deeds.[1]

COMMENTARY: Khalid رحمه الله was a prominent tabi'i He had met seventy sahabah (Prophet's companions) رضی الله عنهم Ta'wus رحمه الله too was a famous tabi'i. This hadith (tradition) is mursal from them.
These surah are given excellence in the sense that they will deliver their reciter while surah al-Fatihah (chapter) and al-Baqarah excel because of their contents.

MERIT OF SURAH YASIN.

(٢١٧٧) وَعَنْ عَطَآءِ بْنِ اَبِيْ رَبَاحٍ قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يٰسٓ فِيْ صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهٗ۔ رَوَاهُ الدَّارِمِيُّ مُرْسَلًا۔

2177. Sayyiduna Ata ibn Rabah رحمه الله narrated that he learnt that Allah's Messenger صلی الله علیه وسلم had said, "If anyone recites surah Yasin in the beginning of the day then his needs will be granted."[2]

RECITE YASIN BEFORE THE DYING

(٢١٧٨) وَعَنْ مَعْقِلِ بْنِ يَسَارِ نِ الْمُزَنِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يٰسٓ ابْتِغَآءَ وَجْهِ اللّٰهِ تَعَالٰى غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ فَاقْرَأُوْهَا عِنْدَ مَوْتَاكُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2178. Sayyiduna Ma'qil ibn Yasar al-Muzani رضی الله عنه narrated that the Prophet Muhammad صلی الله علیه وسلم said, "He who recites (surah) Yasin with a longing for Allah's pleasure, is forgiven his past sins. So, recite it before those of you who are dying."[3]

COMMENTARY: The sins that are forgiven are minor sins. But, with Allah's mercy major sins may also be forgiven.
It should be recited before those on the death bed. It will be tantamount to his reciting himself. This surah may also be recited to gain pardon for the dead.

HUMP OF THE QURAN

(٢١٧٩) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهٗ قَالَ اِنَّ لِكُلِّ شَيْءٍ سَنَامًا وَاِنَّ سَنَامَ الْقُرْاٰنِ سُوْرَةُ الْبَقَرَةِ وَاِنَّ لِكُلِّ شَيْءٍ لُبَابًا وَّاِنَّ لُبَابَ الْقُرْاٰنِ الْمُفَصَّلُ۔ (رواه الدارمی)

2179. Sayyiduna Abdullah ibn Mas'ud رضی الله عنه said, "Everything has a raising or an elevation. The elevation of the Quran is surah al-Baqarah. And, everything has an essence and the essence of the Quran is al-Mufassal."[4]

COMMENTARY: Al-Baqarah is the hump of the Quran.

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[1] Darimi # 3408.
[2] Darimi # 3418
[3] Bayhaqi in Shu'abul eeman # 2458.
[4] Darimi # 3377.

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The mufassal of mufassalat are the surahs from surah al-Hujurat to the end of the Quran, surah an-Naas. These surahs are the gist or synopsis of the Quran.

THE ADORNMENT OF THE QURAN IS SURAH AR-RAHMAN

(٢١٨٠) وَعَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لِكُلِّ شَيْءٍ عَرُوْسٌ وَعَرُوْسُ الْقُرْاٰنِ الرَّحْمٰنُ۔

2180. Sayyiduna Ali رضی اللہ عنہ said that he heard Allah's Messenger صلی اللہ علیہ وسلم say that for everything there is an adornment, and the adornment of the Quran is (Surah) ar-Rahman.

COMMENTARY: It described the blessing of both worlds the maidens of paradise and their jewels and so on.[1]

THE EFFECT OF AL-WAQIAH

(٢١٨١) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُوْرَةَ الْوَاقِعَةِ فِيْ كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ اَبَدًا وَّكَانَ ابْنُ مَسْعُوْدٍ يَّأْمُرُ بَنَاتِهٖ يَقْرَأْنَ بِهَا فِيْ كُلِّ لَيْلَةٍ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ

2181. Sayyiduna Ibn Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone recites surah al-Waqiah every night he will never experience hunger. "Ibn Masud رضی اللہ عنہ used to command his daughters to recite it every night.[2]

COMMENTARY: The word Hunger is (فاقة) in the text and it covers helplessness, want; Hence, one who recites surah al-Waqiah will not suffer dependence, loss and anxiety because he is enabled to endure patiently and to be content. Or, he is independent at heart even if he is afflicted outwardly. He is large hearted and has divine awareness, and he relies on Allah with a conviction.

The Prophet Muhammad صلی اللہ علیہ وسلم has disclosed this kind of worship and encouraged the ummah (people/followers) to engage in it. His aim was to keep them occupied in one form of worship or the other.

SURAH AL A'LA

(٢١٨٢) وَعَنْ عَلِيٍّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ هٰذِهِ السُّوْرَةَ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى (رواه احمد)

2182. Sayyiduna Ali رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم loved this surah (سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى) (surah al A'la, # 87)[3]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم loved this surah (al A'la) because of its verse:

اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى ○ صُحُفِ اِبْرَاهِيْمَ وَمُوْسٰى

{Surely this is in the earlier Writs. The Writs of Ibrahim and Musa.} (87: 18-19)

It is a testimony of the truth of the Quran and a strong denial of the ideas and beliefs of the polytheists and the Peoples of the Book.

Sayyiduna Abu Dharr رضی اللہ عنہ disclosed that he asked Allah's Messenger صلی اللہ علیہ وسلم about the (صحفه) (suhuf, writs) of Prophet ibrahim علیہ السلام. He said, "It has parables, like: O subdued one, the captive soul and the conceited king, I did not send you to the world that

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[1] Bayhaqi in Shu'aib ul Quran # 2494.

[2] ibid $ 2498

[3] Masnad Ahmed 1-96

you might amass it, but that you may not invite the curse of the oppressed because I do not deny the prayer of those who are oppressed, even if any of them is a disbeliever.
The intelligent must apportion his hours for four tasks:

i. for prayer to his Lord,
ii. to assess himself,
iii. to think over Allah's attributes and
iv. to occupy himself towards his own affairs.

The sane person should covet only three things:

i. the hereafter and work for it,
ii. improvement of his livelihood,
iii. to seek pleasure from what is not unlawful.

The intelligent must observe his times, attend to his condition, preserve his tongue.
He who compares his words with his deeds will not speak much. He will speak only what is necessary.'"
Sayyiduna Abu Dharr رضی‌الله‌عنه then asked the Prophet Muhammad صلی‌الله‌علیه‌وسلم about the writs of Prophet Musa علیه‌السلام. 'He said that it comprises admonition. For instance, '

'He surprises me who believes that death is imminent but the pleasures of the world overwhelm him.'
'He surprises me who knows about the Fire of hell, yet laughs.'
'He surprises me who is convinced of the decree yet is perturbed (over setbacks).'
'He surprises me who observes the reversals in the world, yet he is satisfied with it.'
'He surprises me who is certain of the day of reckoning, yet fails to perform deeds.'

COMPREHENSIVE SURAH

(٢١٨٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ اَتٰى رَجُلٌ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَقْرِئْنِيْ يَا رَسُوْلَ اللّٰهِ فَقَالَ اقْرَأْ ثَلَاثًا مِّنْ ذَوَاتِ الٓرٰ فَقَالَ كَبُرَتْ سِنِّيْ وَاشْتَدَّ قَلْبِيْ وَغَلُظَ لِسَانِيْ قَالَ فَاقْرَأْ ثَلَاثًا مِّنْ ذَوَاتِ حٰمٓ فَقَالَ مِثْلَ مَقَالَتِهٖ قَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ اَقْرِأْنِيْ سُوْرَةً جَامِعَةً فَاَقْرَاَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا زُلْزِلَتْ حَتّٰى فَرَغَ مِنْهَا فَقَالَ الرَّجُلُ وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لَآ اَزِيْدُ عَلَيْهِ اَبَدًا ثُمَّ اَدْبَرَ الرَّجُلُ فقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْلَحَ الرُّوَيْجِلُ مَرَّتَيْنِ۔ (رواه احمد وابوداؤد)

2183. Sayyiduna Abdullah ibn Umar رضی‌الله‌عنه narrated that a man came to the Prophet Muhammad صلی‌الله‌علیه‌وسلم and submitted, "O Messenger of Allah, teach me to recite." He said, "Recite from the surahs beginning with (الٓرٰ), any three. 'He said, "I have grown old. My heart has become hard and my tongue is thick (I cannot remember the surahs). "The Prophet Muhammad صلی‌الله‌علیه‌وسلم said, "If you cannot recite these surahs, then recite three of those surahs that begin with (حٰمٓ) (because they are shorter than the first mentions)". The man pleaded as he had pleaded before and submitted, "O Messenger of Allah, teach me a comprehensive surah." So, Allah's messenger صلی‌الله‌علیه‌وسلم made him recite {اِذَا زُلْزِلَتْ}. When he had finished with it, the man submitted, "By him who has sent you with the truth, I shall not go beyond it ever." Then, the man turned (and departed). Allah's Messenger صلی‌الله‌علیه‌وسلم said to these present), "The little man prospers if he speaks the truth." He spoke these

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words twice.[1]

COMMENTARY: The surahs beginning with (الٓرٰ) are five. The Prophet Muhammad صلى الله عليه وسلم had asked the man to recite any three.

The surah (اذازلزلت) is called surah jami'ah (comprehensive surah) because of its verses

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ

{So, whosoever has done an atom's weight of grad shall see it And whosoever has done an atom's weight of evil shall see it.} (99: 7-8)

These two verses include all those things that we are commanded to do, all of which are called 'good'. And they include everything that we are forbidden to do, all of which are called 'evil.'

MERIT OF AT-TAKATHUR

(٢١٨٤) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا يَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَّقْرَأَ اَلْفَ اٰيَةٍ فِيْ كُلِّ يَوْمٍ قَالُوْا وَمَنْ يَّسْتَطِيْعُ اَنْ يَّقْرَأَ اَلْفَ اٰيَةٍ فِيْ كُلِّ يَوْمٍ قَالَ اَمَا يَسْتَطِيْعُ اَحَدُكُمْ اَنْ يَّقْرَأَ اَلْهٰكُمُ التَّكَاثُرُ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2184. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Is not any of you capable of reciting one thousand verses every day? "The sahabah (Prophet's companions) رضى الله عنهم submitted, "Who can be able to recite one thousand verses every day? "So, he asked, "Is not any of you capable of reciting (اَلْهٰكُمُ التَّكَاثُر) (Surah At-Takathur #102)[2]

EFFECT OF SURAH AL-IKHLAS

(٢١٨٥) وَعَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ مُرْسَلًا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ قُلْ هُوَ اللّٰهُ اَحَدٌ عَشْرَ مَرَّاتٍ بُنِيَ لَهٗ بِهَا قَصْرٌ فِي الْجَنَّةِ وَمَنْ قَرَأَ عِشْرِيْنَ مَرَّةً بُنِيَ لَهٗ بِهَا قَصْرَانِ فِي الْجَنَّةِ وَمَنْ قَرَأَهَا ثَلَاثِيْنَ مَرَّةً بُنِيَ لَهٗ بِهَا ثَلَاثَةُ قُصُوْرٍ فِي الْجَنَّةِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ اِذًا لَّنُكْثِرَنَّ قُصُوْرَنَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُ اَوْسَعُ مِنْ ذٰلِكَ۔ (رواه الدارمى)

2185. Sayyiduna Saeed Ibn al-Musayyib رضى الله عنه narrated in a mursal form that the Prophet Muhammad صلى الله عليه وسلم said, "For him who recites (قُلْ هُوَ اللّٰهُ اَحَدٌ) ten times a castle is built in paradise. And, if he recites it twenty times, two castles are built for him in paradise. And, if he recites it thirty times, three castles are built for him in paradise." So, Umar ibn Khattab رضى الله عنه said, "By Allah, O Messenger of Allah, then we shall have very many castles for ourselves." Allah's Messenger صلى الله عليه وسلم said . "Allah is more Generous than that."[3]

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[1] Musnad Ahmed 2-169

[2] Bayhaqi in Shub ul Eeman # 2518

[3] Darimi # 3429

RECITATION IN THE NIGHT

(٢١٨٦) وَعَنِ الْحَسَنِ مُرْسَلًا اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ فِيْ لَيْلَةٍ مِائَةَ اٰيَةٍ لَمْ يُحَآجَّهُ الْقُرْاٰنُ تِلْكَ اللَّيْلَةَ وَمَنْ قَرَأَ فِيْ لَيْلَةٍ مِائَتَيْ اٰيَةٍ كُتِبَ لَهٗ قُنُوْتُ لَيْلَةٍ وَمَنْ قَرَأَ فِيْ لَيْلَةٍ خَمْسَ مِائَةٍ اِلَى الْاَلْفِ اَصْبَحَ وَلَهٗ قِنْطَارٌ مِّنَ الْاَجْرِ قَالُوْا وَمَا الْقِنْطَارُ قَالَ اِثْنَا عَشَرَ اَلْفًا (رواه الدارمي)

2186. Sayyiduna Hasan رضی اللہ عنہ narrated in a mursal form that the Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone recites one hundred verses in a night, the Quran will not dispute against him that night. If he recites two hundred verses in a night, he will be regarded as having spent the night standing in worship. If he recites five hundred to one thousand verses in a night, then he will get a reward in the morning as much as a qintar." They (the sahabah (Prophet's companions) رضی اللہ عنہم) asked him, "And, what is a qintar?" He said, "It is twelve thousand (dinars or dirhams)."[1]

COMMENTARY: If anyone does not recite the Quran, then the Quran antagonizes him and curses him. Reciting one hundred verses in a night appeases the Quran that night.

The disputing of the Quran is for two reasons: not reciting it and not obeying it. When both things are done, the Quran gives up its dispute. Rather, Quran will intercede for one who recites it and obeys it, fulfilling both duties.

Teebi رحمہ اللہ concluded from the hadith (tradition) that recitation of the Quran is *wajib (obligatory)* on everyone. If anyone does not recite it, then Allah is displeased. Hence, actually Allah is the one who is displeased but reference is made to the Quran only allegorically.

MERITS OF SOME SURAHS

The ahadith (traditions) narrated in the foregoing pages mention the merits of certain surahs and verses. It seems appropriate to conclude the chapter by recounting the merits of certain surahs in detail that find mention in Tafsir Azizi and durr Manthur. In this way, Muslims will be encouraged for acquire this blessing as best as they can.

BISMILLAH

Mawlana Abdul Aziz رحمہ اللہ quotes the exegetes as saying that when the tearful flood swept the world, Prophet Nuh علیہ السلام was also very afraid. In order to be safe, he prayed:

بِسْمِ اللّٰهِ مُجْرِهَا وَمُرْسٰهَا

So that his ask was safe. The exegetes point out that an incomplete expression was effective and prevented the ship from drowning. So, how can one who begins all his work during his life with the complete expression (بسم اللہ الرحمن الرحیم) be deprived of its benefit?

The scholars say that in (بسم اللہ الرحمن الرحیم) there are nineteen letters. There are nineteen keepers of hell, so the nineteen letters can defend him, each letter against each keeper.

The ulama (Scholars) say that twenty four hours make up a day and night. The five *salah (prayer)*s stand for five of these hours while these nineteen letters are given for the remaining nineteen hours. Each will produce blessing for an hour. The nineteen hours will be recorded as used for worship.

The ulama (Scholars) say that (بسم اللہ الرحمن الرحیم) does not begin surah Baraah (Tawbah). This surah calls for fighting the disbelievers while this expression is mercy, so it does not fit

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[1] Darimi # 3459

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the situation.

Similarly, when an animal is slaughtered, it is prescribed to say only (بسم الله الله اكبر), not the whole expression because slaughtering is a kind of terror and chastisement while this expression is mercy and is not suitable here.

Hence, if anyone constantly recites this expression (بسم الله الرحمن الرحيم) which is at least seventeen times in the prescribed *(fard(compulsory)*) *salah (prayer)*, then he is safe from terror and punishment and he earns reward too.

Among the peculiarities of this verse (بسم الله الرحمن الرحيم) is that the Prophet Muhammad صلى الله عليه وسلم said, "If any one goes to the privy, he must say (بسم الله الرحمن الرحيم) as he goes in. This will prevent the jinns from seeing his private parts." Since this verse becomes an obstruction between man and his sworn enemy (the jinns), we may hope fervently that this will surely come up as a hindrance between a Muslim and punishment of the hereafter.

MERITS OF AL-FATIHAH (CHAPTER)

There is the tradition in the sahah sittah (six authentic books of traditions) that if anyone was stung by a scorpion or snake, or had an attack or epilepsy or became insane, then the Prophet Muhammad's صلى الله عليه وسلم sahabah (Prophet's companions) رضى الله عنهم recited surah al-Fatihah (chapter) and blew over him. The Prophet Muhammad صلى الله عليه وسلم approved their action.

Daraqutni رحمه الله and Ibn Asakir رحمه الله have transmitted the hadith (tradition) of Sayyiduna Zayd ibn Saib رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم recited surah al-Fatihah (chapter) and blew over him. After reciting this surah, he rubbed his saliva on the painful portion of Zayd's رضى الله عنه body.

Bazzar رحمه الله has transmitted in his musnad (book) from Sayyiduna Anas ibn Maalik رضى الله عنه that the Prophet Muhammad صلى الله عليه وسلم said, "When a person places his side on his bed (to sleep) and recites surah al-Fatihah (chapter) and (قل هو الله احد) (al-Ikhlas) and then blows over himself, he thus protects himself from every trial and affliction, unless his term is over, for, nothing can prevent death.

Abd Humayd رحمه الله transmitted in his musnad (book) from Sayyiduna Ibn abbas رضى الله عنه in a marfu form that Fatihatul - Kitab (Surah at Fatihah) is like two-thirds of the Quran in terms of reward.

Tabarani, Ibn Marduwayh, Daylami and Diya Maqdisi report the Prophet's صلى الله عليه وسلم saying that he is given four things from the treasures of the throne. No one else has been given anything apart from these four things. They are:

i. The Ilmm ul Kitab (Surah al-Fatihah (chapter))
ii. Aayat ul Kursi
iii. The last verses of surah al Baqarah
iv. Surah al-kawthar

Abu Nuaym رحمه الله and Daylami رحمه الله transmitted the hadith (tradition) of Sayyiduna Abu Dharr رضى الله عنه that Allah's Messenger صلى الله عليه وسلم said, "Surah al-Fatihah (chapter) suffices in a way no other surah of the Quran does. If surah al-Fatihah (chapter) is placed in a pan of the scale and the rest of the Quran in the other pan, then certainly surah al-Fatihah (chapter) will be seven times weightier.

Abu Ubayd رضى الله عنه reproduced the tradition of Hasan Busri رحمه الله in Fada'il Quran that the Prophet Muhammad صلى الله عليه وسلم said, "He who recites surah al Fatihah is as though he

recited the Torah, the Injil, the Zabur, and the Quran.
It is stated in Tafsir Waqi Kitab ul-Masahif of Ibn Anbari, kitab ul Uzmah of Abu Shaykh (Great religious Scholar) and Hilyatul-Awliya of Abu Nuaym that Iblis the accursed wailed and threw dust on his head four times:

i. When he was declared the accursed.
ii. When he was cast to earth from heaven.
iii. When the Prophet Muhammad صلى الله عليه وسلم was commissioned as Prophet.
iv. When surah al fatihah was revealed.

Abu Shaykh (Great religious Scholar) رحمه الله has written in kitab uth Thawab that if anyone has a need, he must recite surah al Fatihah and pray for his need. (Insha Allah he will get his want.)
Thalabi رضى الله عنه reported from Shabi رضى الله عنه that a man complained to him of pain in his kidney. He advised him to read asas ul Quran and breathe over the painful area. (Insha Allah, he would be cured.) The man asked him, "What is asas ul Quran?" Shabi رضى الله عنه said, "Futihatul kitab, or surah al-Fatihah (chapter)."
It is among the proved deeds of the mashaikh (saintly men) that surah al-Fatihah (chapter) is the ism azam (Greatest name of Allah). This surah must be recited for every wish and want. There are two methods of reciting it.
(i) Recite it for forty days between the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and *fard(compulsory)* of the *salah (prayer)* of fajr, forty one times every day without pause between (بسم الله الرحمن الرحيم) and (الحمد) (بسم الله الرحمن الرحيم الحمد لله رب العلمين). Insha Allah, the aim will be achieved if recited in the suggest manner for these many days. If it is for the healing of a sick person or one on whom a spell is cast, then after reciting in this manner blow on water and have the said person drink it. Insha Allah, he will be cured.
(ii) On the first Sunday of a lunar month, recite it seventy times between the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and *fard(compulsory)* fajr in a normal manner without combining the last letter of (ميم) with the first of (لام). Thereafter, recite every morning at this time but cut down the number by ten each day so that the recitation will end on Saturday. The objective will be achieved, insha Allah. If not, then repeat the exercise the next month and the third month, if necessary.
For chronic sicknesses and those sicknesses that do not respond to treatment for a long time, surah al-Fatihah (chapter) must be written on a china bowl or plate with rose water, musk and saffron and the patient must be made to drink it. This is a proven prescription.
Surah al-Fatihah (chapter) must be recited seven times and blown over anyone suffering from toothache and other pains. This too is a tried remedy.

MERITS OF SURAH AL-BAQARAH

Surah al-Baqarah, too, has many merits. Muslim carries a hadith (tradition) of Sayyiduna Anas ibn Maalik رضى الله عنه that when anyone among them recited surah al-Baqarah and Aal Imran then his rank was regarded high among them. This statement is corroborated by the tradition that the Prophet Muhammad صلى الله عليه وسلم decided to send an army somewhere but it could not be decided who the amir (commander) would be. So, he asked them what surah they knew. Finally, a young man, the youngest among them, confirmed that he knew surah al-Baqarah and some other surahs. The Prophet Muhammad صلى الله عليه وسلم then made him the amir (commander) of the army on the basis of his knowing al-Baqarah.
Bayhaqi has reported in Shuab ul Eeman that Sayyiduna Umar ibn Khattab رضى الله عنه completed the study of surah al-Baqarah from all aspects in twelve years. The day he

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completed it, he slaughtered a camel and prepared a large meal for the sahabah (Prophet's companions) رضی اللہ عنہم of the Prophet صلی اللہ علیہ وسلم.

Sayyiduna Ibn Umer رضی اللہ عنہ finished his perusal of this surah in eight years. This surah had a distinction in the sight of the Prophet Muhammad صلی اللہ علیہ وسلم and his sahabah رضی اللہ عنہ as no other surah had.

This surah is also known to prevent small-pox. When this malady is spread, the child should be made to sit on an empty stomach before the person reciting who also must be on an empty stomach. He must recite it in, tajwid (rules of recital)and blow on the child. Insha Allah, the child will not have small-pox that year and if he has it, he will not suffer its ill effects. However, at the time of beginning this exercise, some rice (.625 seers or about .625Kg) must be soaked in yogurt and fed to someone deserving in that very gathering.

MERITS OF VERSES OF SURAH AL-KAHF

It is stated in Durr Manthur that if anyone memorises the initial ten verses of surah al-Kahf, he will be protected from the mischief of the dajjal (the great deceiver) .

He too will be safe from the fithah of the dajjal (the great deceiver) who memorises the last ten verses of this surah.

Anyone who recites ten verses of surah al-Kahf while he retires to bed will be preserved from the mischief of the dajjal (the great deceiver) .

Anyone who recited the concluding portion of this surah while going to sleep will have noor (light, radiance) on the day of resurrection from the place of his qiraah[1] to his feet.

According to a tradition, if any one recites surah al-Kahf on Friday, then it is an expiation for him (for his minor sins) form that Friday to the next Friday.

Yet another tradition says that the devil does not enter the house in the night if surah al kahf is recited

MARITS OF SURAH AL-MULK, YASIN & OTHER SURAHS

The Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone offers four rakaat *salah (prayer)* after the *salah (prayer)* of isha, reciting in the first two (قل یاایھاالکافرون) and (قل ھو اللہ احد) (al-Kafirun and al-Ikhlas).and, in the next two(تبارک الذی) and (الم تنزیل السجدہ) (al-Mulk and as-Sajdah), a reward will be recorded for him as though he had offered the four raka'at on laylat ul qadr (most important night of the year)."

According to another tradition, "If any recites, between maghrib and isha, the surahs (تبارک الذی) and (الم تنزیل السجدہ) he is as if he kept vigil on laylat ul qadr (most important night of the year)."

Sayyiduna Kab رضی اللہ عنہ narrated that if anyone recites (الم تنزیل السجدہ) and (تبارک الذی) then seventy pious deeds are recorded for him, his seventy sins are erased and he is elevated by seventy degrees.

According to yet another narrative, "If anyone recites at night (الم تنزیل) and (تبارک الذی), Allah will record for him a reward equivalent to the reward of laylat ul qadr (most important night of the year)."

Bayhaqi reported that Sayyiduna Abu Bakr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surah Yasin is called Ma'mah (معمہ) in the Torah. It means that this surah holds all kinds of good for its reciters, removes every kind of hardship from them and the terror of

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[1] This sentence could mean 'from the place where he had recited til the place where he will stand on the day of resurrection, light will spread.' Or, 'light will flow from his mouth till his feet.' The word qiraah is recitation.

the hereafter, too. This surah is also called Rafi'ah (orDafi'ah), Khafidah (or Qadiyah) which means that his surah elevates the believers and degrades the disbelievers. It removes every wrong from its reciters and fulfils their want. If anyone recites it, then it is tantamount to hajj for him. As for him who listens to it, it is like a dinar for him that is spent for Allah's cause (in jihad). If anyone writes it and drinks it, then it turns in his stomach into one thousand lights, one thousand blessings, one thousand mercies, and it weeds out of him every kind of rancour and pain.

The Prophetصلى الله عليه وسلم said, "I like that surah Yasin should be in the heart of every member of my ummah (people/followers)." (This means that he should commit it to memory.)

He also said, "If anyone recites it (Yasin) every night regularly then when he dies he is blessed with Martyrdom."

He also said, "He who recites Surah Yasin early in the day will get his wishes."

Sayyiduna Ibn Abbas رضى الله عنه said that if anyone recites surah Yasin in the morning, then he finds everything easy till evening and if he recites it early in the night, he finds it easy till morning. Bayhaqi رحمه الله reported Abu Qatadah رضى الله عنه a prominent tabi', to have said that if anyone recites surah yasin then he is forgiven. If he recites it while he is hungry then he will be satiated. If he recites it when he is lost, then he will find his way. And, if he has lost his animal and he recites it, then he will find his animal. If he recites it at the time of the meal when he is apprehensive that his food will be enough. If he recites it before a dead (or a dying) person, then things will be easy for the dead (or dying). A woman who experiences rigorous travails (of child birth) will deliver the child effortlessly, if this surah is recited before her. He who recites this surah is as though he recited the Quran eleven times. He also said, "Know that everything has a heart and the heart of the Quran is surah Yasin."

Muqbari رحمه الله (مقبرى) said that if anyone is tearful in any way, the milers make an unjust demand, or an enemy is likely to cause harm or difficulty, he must recite surah Yasin. Insha Allah he will be safe.

The Prophet Muhammad صلى الله عليه وسلم said, "If anyone recites surah Yasin and surah as Saffat on Friday and prays to Allah for something, then Allah will grant him that thing."

Sayyiduna Ibn Abbas رضى الله عنه said that they would that the Prophet Muhammad صلى الله عليه وسلم had finished his *salah (prayer)* by his reciting the verse (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ) to the end.

The Prophet Muhammad صلى الله عليه وسلم said that if anyone recites this verse to the end (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ) three times after the *salah (prayer)* then he has certainly received the reward in full.

He also said that if anyone craves for a full reward on the day of resurrection, then at the end of the assembly (سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ) to the end.

The Prophet Muhammad صلى الله عليه وسلم said that he has been given the seven long (Surahs that are in the beginning of the Quran) in place of the Torah, and the surahs from (الرآت)[1] to (طواسين)[2]

In place of the Injil, and the surahs between (طواسين) and (حاميمون) in place of the Zabur, and that he has been granted distinction and excellence with the (الر)[3]

and the mufassal (the concluding surahs of the Quran). He said, "No Prophet before me has read these surahs(chapters)."[4]

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[1] The surahs that commence with (الر) or (الٓمٓر), alif laam rah or alif laam meem raa.

[2] The surahs that begin with (طسٓ) or (طسٓمٓ), toa seen, or taa seen meem.

[3] The surahs that have (Arabic): as their first words, haa meem (pli - hameeuun).

[4] See an Approach to the Quranic Science, Mawlana Taqi Usmani, Dar ul-Ishaat,Karachi.

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Sayyiduna Ibn Abbas رضی اللہ عنہ said that there is a synopsis of everything and the synopsis of the Quran are the hameemun (حامیمون).

Sayyiduna Samurah ibn Jundub رضی اللہ عنہ reported in a marfu" manner that the (حامیمون) are gardens among the several gardens of paradise.

The Prophet Muhammad صلی اللہ علیہ وسلم said that the (حامیمون) are seven. (Seven surahs begin with(حم)). The gates of the hell are seven and each of the (حم) will stand at a gate of hell and plead with Allah, "O Lord, do not admit to hell through this gate one who believed in me and recited me."

He also said, "Just as a tree has its fruits, so too the Quran's fruit are the (حامیمون). They are gardens that provide, allow recreation and trading. Hence anyone who wishes to have recourse to the gardens of paradise must recite the (حامیمون).

(Al-Mulk) Bayhaqi has transmitted in Shuab ul Eeman that the Prophet Muhammad صلی اللہ علیہ وسلم did not go to sleep without reciting the surahs (تَبٰرَكَ الَّذِیْ) al-Mulk and (حٰمٓ السجدہ) as-Sajdah.

(Al-Dukhan) According to another tradition, "If anyone recites on the night preceding Friday (حٰمٓ الدخان) ad-Dukhan and (یٰسٓ) Yaseen, then he arises in the morning duly forgiven."

He also said, "If anyone recites on the night preceding Friday or during daytime on Friday surah ad-Dukhan, then Allah builds for him a house in paradise." And, "if anyone recites surah ad-Dukhan on the night preceding Friday, then he will awake duly forgiven and he will be married to hoorayn (a large eyed maiden of paradise)." "If anyone recites surah ad-Dukhan in the night then his previous sins are forgiven."

(Miscellaneous) The Prophet Muhammad صلی اللہ علیہ وسلم said about one who recites (الٓمٓ تَنْزِیْل), (یٰسٓ), (اقْتَرَبَتِ السَّاعَةُ)and (تَبٰرَكَ الَّذِیْ) (Sajdah Yasin, al-Anbiya and al-Mulk), these surahs will be light for him and a protection for him from the devil and polytheism. Further, his ranks will be elevated on the day of resurrection.

"If anyone recites (اقتربت الساعة) (al-Anbiya) every night, then Allah will raise him on the day of resurrection with his face shining like the full moon.

The Prophet Muhammad صلی اللہ علیہ وسلم also said, "He who recites al-Waqiah and ar-Rehman will be known to the inhabitants of the world and heavens as Saakin ul-firdows. This fortunate one will reside in paradise in al-Firdows (the highest place in paradise)."

Allah's Messenger صلی اللہ علیہ وسلم said, "Surah al-Waqiah is surah al-Ghina (rich surah). Recite it and teach it to your children." Also, "Teach it to your wives."

Sayyidah Ayshah رضی اللہ عنہ used to tell the women that they should not be precluded from reciting surah al-Waqiah.

The Prophet Muhammad صلی اللہ علیہ وسلم instructed a man to recite surah al-Hashr before going to sleep. The Prophet Muhammad صلی اللہ علیہ وسلم also said that if anyone seeks refuge in Allah from the devil and recites three times the last portion of surah al-Hashr then Allah sends seventy thousand angels who keep away the devils from him. If he does that in the night then Allah's angles keep the devils away till evening.

The Prophet Muhammad صلی اللہ علیہ وسلم also said that if anyone recites the last verses of surah al-Hashr during day or night, and dies that day or night, then paradise will be *wajib (obligatory)* for him.

He also said that he loved for every member of his ummah (people/followers) to have surah al-Mulk committed to memory.

Ikrimah ibn Sayan رحمہ اللہ said that Ismail رضی اللہ عنہ instructed him to say after reciting surah ad-Duha and every surah thereafter surah ad-Duha and every surah thereafter till the end of the

Qurani (اللهاكبر) Allahu Akbar, saying that Abdullah ibn Kathirرحمه الله had instructed him to do so. Sayyiduna Ibn Abbas رضى الله عنه also said so saying that Sayyiduna Ubayy ibn Ka'b رضى الله عنه had told him that he was instructed by the Prophet Muhammad صلى الله عليه وسلم to do so.

Allah's Messenger صلى الله عليه وسلم said that surah az-Zilzal is like half the Quran and al-Aadiyat is also like half the Quran. He also said, "If anyone recites one thousand verses in the night, he will meet Allah laughing." He was asked, "O Messenger of Allah, who can be able to recite one thousand verses?" He said, "Recite (بسم الله الرحمن الرحيم) and the surah (الهكم التكاثر) *at Takathur* till the end of it. By him who has my life in His hand, this surah is like one thousand verses."

Sayyiduna Anas رضى الله عنه is reported by Abu Shaykh (Great religious Scholar)رحمه الله and Abu Muhammad Samarqandiرحمه الله to have said about surah al-Ikhlas that the Jews of Khaybar asked the Prophet Muhammad صلى الله عليه وسلم, "O Abu al-Qasim, Allah created the angels from the curtain of light, Aadam عليه السلام from black, filthy mud, Iblis (satan) from the spark of fire, the heaven from smoke and the earth from the foam of water. Tell us about your Lord (of what is He created)?" The Prophet Muhammad صلى الله عليه وسلم gave them no reply till Jibril (gabriel) عليه السلام brought to him suah al-Ikhlas. It says, "(O Muhammad) say (to them): Allah is One. He has neither predecessors nor successors. And, He has no associate. (الله الصمد) He is Independent, neither does He eat nor does He drink, and He needs nothing." The Prophet Muhammad صلى الله عليه وسلم recited to them the entire surah. There is no mention in this surah of paradise or hell, neither of the lawful nor of the unlawful. Rather, Allah has ascribed this surah to himself. Hence, it is specifically for him. He has described himself and His unity. Therefore, if anyone recites this surah three times then it is as though he has read the entire revelation. It he recites it thirty times, then no one in the would will match his excellence unless anyone has recited more than that. He who recites it twice will abide in paradise in al-Firdaws. If anyone recites it three times while going into his house, then poverty and dependence will be removed from him.

According to a tradition, once, the Prophet Muhammad صلى الله عليه وسلم spent all night reciting this surah, till morning. He said, "He who recites al-Ikhlas (قل هو الله احد) has recited one-third of the Quran." Also, If anyone recites it two hundred times, his sins of two hundred years are forgiven (meaning, very many of his sins are pardoned)."

Another tradition says that if anyone recites al-Ikhlas fifty times then his sins over fifty years are forgiven.

The Prophet Muhammad صلى الله عليه وسلم also said, "If anyone recites al-Ikhlas twice every day then one thousand five hundred pious deeds are recorded for him and his sins over fifty years are forgiven, except if he is indebt."

Bayhaqi رحمه الله and others reported that Sayyiduna Anas رضى الله عنه said that when the Prophet was in sham(Syria), Jibril (gabriel) عليه السلام came to him and informed him of the death of Muawiyah ibn Muawiyah Muzani, رضى الله عنه, 'Would you like to offer his funeral *salah (prayer)*?" He said, "Yes!" So, Jibril (gabriel) عليه السلام struck his wing on the ground whereby everything on it leveled with its surface and the funeral of Muawiyah رضى الله عنه was visible and the Prophet Muhammad صلى الله عليه وسلم offered his funeral *salah (prayer)* in the two rows of the angels, there being six hundred thousand angels in each row. Jibril (gabriel) عليه السلام disclosed that it was because of his reciting the surah al-Ikhlas constantly. He recited it through all his movements and rest.

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Sayyiduna Anas رضی اللہ عنہ narrated that they were in Tabuk with Allah's Messenger صلی اللہ علیہ وسلم. One day, the sun rose with such a light and rays as they had never seen before. The Prophet Muhammad صلی اللہ علیہ وسلم expressed surprise at that. Suddenly, Jibril (gabriel) came and the Prophet Muhammad صلی اللہ علیہ وسلم asked him about the exceptional light of the sun. He said, "It is because of the death today in Madinah of Muawiyah ibn Muawiyah Laythi رضی اللہ عنہ [1] and Allah has sent to him seventy thousand angels so that they might participate in his funeral *salah (prayer).*" The Prophet Muhammad صلی اللہ علیہ وسلم asked him for the reason of this distinction and Jibril (gabriel) علیہ السلام disclosed that he was given to recite al-Ikhlas very often while standing, sitting, walking, by day and by night, at every time. He said, "This surah is about your Lord. If anyone recites it fifty times then Allah raises him by fifty thousand degrees, erases his fifty thousand evil deeds and records fifty thousand pious work for him If anyone exceeds that number, Allah gives him more reward than that." Then, he asked whether he should wrap up the earth to enable the Prophet Muhammad صلی اللہ علیہ وسلم to join in his funeral *salah (prayer).* When the Prophet Muhammad صلی اللہ علیہ وسلم said, "Yes, he enabled him to offer his funeral *salah (prayer).*

The Prophet Muhammad صلی اللہ علیہ وسلم said, "There are three things which if anyone adopts to perfect his faith then he will enter paradise from whichever gate he wishes, and marry the large eyed maiden of his choice. The three things are:

i. Pardon his killer
ii. Repay a secret debt
iii. Recite surah al-Ikhlas ten times after every *fard(compulsory) salah (prayer).*"

On hearing that, Sayyiduna Abu Bukr رضی اللہ عنہ asked about one who adopts any one of the three things.

Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone recites al-Ikhlas fifty times every day then, on the day of resurrection, he will be summoned from his grave in these words, 'O you who had praised Allah, enter paradise."

The Prophet Muhammad صلی اللہ علیہ وسلم also said that if anyone forgets to say (بسم اللہ) Bismillah when he begins to eat, then on finishing his meal, he must recite (قل ھو اللہ احد) surah al-Ikhlas. He also said, "If anyone recites surah al-Ikhlas on entering his home, then poverty and need are removed not only from the members of his household but also from his neighbours.

The Prophet Muhammad صلی اللہ علیہ وسلم said, "Jibril (gabriel) علیہ السلام came to me one day in a very excellent form, happiness writ on his face. He said, 'O Muhammad! Aliyy! Aliyy! (Allah's attribute) conveys salaam to you. He says: There is a line of descent for every being. My descent is described in: (قل ھو اللہ احد). So, if anyone of your Ummah (people/followers) comes to me having recited (قل ھو اللہ احد) one thousand times some time. I shall grant him My symbol and draw him nearer to My Throne and approve his intercession for such seventy people who deserve to be punished. If I had not bound Myself wth {(كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ)—Every soul shall taste of death} (3:185), then I would not have had his soul extracted."

The Prophet Muhammad صلی اللہ علیہ وسلم said, "If anyone recites after the *salah (prayer)* of Friday seven times each surahs al-Ikhlas, al-Falaq and an-Naas, Allah will preserve him from evil till next Friday."

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[1] He is the same Muawiyah رضی اللہ عنہ mentioned in the preceding lines. He was Muzani because of the general tribe by that name and Laythi because of his particular tribe.

He also said, "If anyone recites al-Ikhlas one thousand times then this recitation is better in the sight of Allah than his contributing one thousand horses fully equipped in Allah's path (meaning jihad)."

Sayyiduna Ka'b Ahbar رضی اللہ عنہ said that if anyone recites al-Ikhlas then Allah forbids his flesh to the Fire. He also said, "If anyone observes a constant practice of reciting day and night surah al-Ikhlas and the aayat ul-Kursi ten times, then Allah's pleasure for him becomes binding and he will be with the Prophets علیہ السلام. Also, he will be protected from the devil.

According to one tradition, "If anyone recites on the day of Arafah after Zawal Surah al-Ikhlas one thousand times and prays to Allah for his want, then Allah will grant it to him."

Another tradition has it that if anyone recites this surah one thousand times then he has bought his soul from Allah, the Exalted, meaning that he is safe from hell.

Yet another tradition says, "If anyone recites this surah two hundred times, then he earns a reward of worship over five hundred years."

It is reported that when the Prophet Muhammad صلی اللہ علیہ وسلم joined Sayyiduna Ali رضی اللہ عنہ and Sayyidah Fatimah رضی اللہ عنہ in wedlock he called for water and rinsed his mouth in it, took him into his house and sprinkled the water on his collar and between his shoulders. He also recited the surahs al-Ikhlas, al-Falaq and an Naas, and entrusted the pair to Allah's care.

According to a tradition, "If anyone offers the *salah (prayer)* of fajr and, before conversing with anyone, recites surah al-Ikhlas seventy times, then the deeds of fifty siddiqs (truthful ones) are sent above on his behalf."

CHAPTER - II

MORE ON THE PREVIOUS بَابٌ

SECTION I اَلْفَصْلُ الْاَوَّلُ

REFRESH YOUR KNOWLEDGE OF THE QURAN

(۲۱۸۷) عَنْ اَبِیْ مُوْسَی الْاَشْعَرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ تَعَاهَدُوا الْقُرْاٰنَ فَوَالَّذِیْ نَفْسِیْ بِیَدِہٖ لَهُوَ اَشَدُّ تَفَصِّیًا مِنَ الْاِبِلِ فِیْ عُقُلِهَا (متفق علیہ)

2187. Sayyiduna Abu Musa al-Ashari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Continue to revise your knowledge of the Quran. Indeed, by Him who has my soul in His hand, it is more liable to flee (from the hearts) than camels that are tethered[1].

COMMENTARY: If the camel herd is careless, the camel will escape, So, if the Quran is not recited regularly, it will escape from the hearts more quickly than the camel from its rope.

(۲۱۸۸) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ بِئْسَ مَا لِاَحَدِهِمْ اَنْ یَّقُوْلَ نَسِیْتُ اٰیَةَ کَیْتَ وَکَیْتَ بَلْ نُسِّیَ وَاسْتَذْکِرُوا الْقُرْاٰنَ فَاِنَّهٗ اَشَدُّ تَفَصِّیًا مِّنْ صُدُوْرِ الرِّجَالِ مِنَ النَّعَمِ۔ مُتَّفَقٌ عَلَیْہِ وَزَادَ مُسْلِمٌ بِعُقُلِهَا

[1] Bukhari # 5033, Muslim # 231 - 791, Darima # 3349, Musand Ahmed 4-397.

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2188: Sayyiduna Ibn Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It is bad for anyone to utter, I have forgotten this or that verse.' Rather, 'I have been made to forget,' Continue to learn the Quran, for, it may escape from people's minds more quickly than animals."

Another version in Muslim also has: "animals that are tethered."[1]

COMMENTARY: If anyone says that he has forgotten a verse, it implies that he has given up learning the Quran and is careless. He is behind in being given the blessing.

(٢١٨٩) وَعَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّمَا مَثَلُ صَاحِبِ الْقُرْاٰنِ كَمَثَلِ صَاحِبِ الْاِبِلِ الْمُعَلَّقَةِ اِنْ عَاهَدَ عَلَيْهَا اَمْسَكَهَا وَاِنْ اَطْلَقَهَا ذَهَبَتْ (متفق علیہ)

2189. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "The student (or companion) of the Quran is like the owner of tethered camels who, as long as he attends to them, retains them, but if he lets them loose, they go away." (Thus, if the student is sllack, the Quran disappears from him.)[2]

GO ON RECITING TILL YOU ARE WEARY

(٢١٩٠) وَعَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْرَأُوا الْقُرْاٰنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوْبُكُمْ فَاِذَا اخْتَلَفْتُمْ فَقُوْمُوْا عَنْهُ۔ (متفق علیہ)

2190. Sayyiduna Jundub Ibn Abdullah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Recite the Quran as long as your hearts are inclined to it, but when you are distracted, stop reciting."[3]

COMMENTARY: Ibn Maalik رضی اللہ عنہ said that one must cease to recite the Quran when he cannot concentrate on it because it is better not to recite it than to carry on with the mind unable to concentrate on it. However, one must train oneself to recite as much as one can and to be delighted with it.

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم RECITATION:

(٢١٩١) وَعَنْ قَتَادَةَ قَالَ سُئِلَ اَنَسٌ كَيْفَ كَانَتْ قِرَآءَةُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَتْ مَدًّا ثُمَّ قَرَأَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ يَمُدُّ بِبِسْمِ اللّٰهِ وَيَمُدُّ بِالرَّحْمٰنِ وَيَمُدُّ بِالرَّحِيْمِ۔ (رواہ البخاری)

2191. Sayyiduna Qatadah رضی اللہ عنہ narrated that Sayyiduna Anas رضی اللہ عنہ was asked about the recitation of the Prophet Muhammad صلی اللہ علیہ وسلم. He said, "He recited prolonging the letters." Than he (demonstrated and) recited (بسم اللہ الرحمٰن الرحیم) prolonging (the alif in اللہ of) (الرحمن) and prolonging (the alif in) (بسم اللہ) and prolonging (the yaa in) (الرحیم).[4]

{The yaa may be emphasised or prolonged.}

COMMENTARY: The Prophet Muhammad's صلی اللہ علیہ وسلم recitation was the basis of tajwid.

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[1] Bukhari # 5032, Muslim # 288.700, Tiridhi # 2942, Nasai # 943, Darimi # 3347 Musnad Ahmad 1-382

[2] Bukhari#5031, Muslim # 226.789, Nasai # 942, Ibn Majah # 3783, Muwatta Maalik # 6 (Quran), Musnad Ahmad 2 . 17.

[3] Bukhari # 5010, Muslim #3-2667, Darimi # 3361, Musnad Ahmad 4.313.

[4] Bukhari # 5046, Abu Dawud # 1465, Darimi # 3490, Musnad Ahmad 3-119

Teebi رحمه الله said that the letters of prolongation are three: waw(و), alif (ا) and yaa (ى). It is prolonged between two alif and five alif. One alif is like baa, yaa, taa. If there is a tashdid (the mark of emphasis and repetition of the letter) then it is prolonged upto four alifs as is (دابة) (daaaabbah) but if the following letter is sakin (with a ' mark of stopping on it) then it is prolonged up to two alifs as is (ماّر) (Maar) and (يعلمون) (ya'lamuun). If the following letter is other than then there is no prolonging but only the original sound as in (اياك)iyaka. The prolonging in بسم الله (Bismllah) are all of this kind.

THE VOICE BEST IN ALLAH'S SIGHT

(٢١٩٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَااَذِنَ اللّٰهُ لِشَيْءٍ مَّا اَذِنَ لِنَبِيٍّ يَتَغَنّٰى بِالْقُرْاٰنِ۔ (متفق عليه)

2192. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah does not listen to anything (with approval) as He does to a Prophet reciting the Quran in a pleasant voice.[1]

COMMENTARY: The word of Allah recited by His Messenger صلى الله عليه وسلم is bound to be charming and immensely appealing.

(٢١٩٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَااَذِنَ اللّٰهُ لِشَيْءٍ مَّااَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ بِالْقُرْاٰنِ يَجْهَرُ بِهٖ۔ (متفق عليه)

2193 Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah does not listen to anything (with approval) as He does to a Prophet reciting the Quran with a good voice in a loud pitch."[2]

THE QURAN IN A SWEET VOICE

(٢١٩٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَّمْ يَتَغَنَّ بِالْقُرْاٰنِ۔ (رواه البخارى)

2194. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "He does not belong to us who does not recite the Quran in a sweet, pleasant voice. [3]

COMMENTARY: The Quran must be recited in a sweet, appealing voice, sticking to the rules of *tajweed* (science of recital). However, it is forbidden to recite it in a singsong, musical tone. If anyone does it deliberately then he perpetrates the unlawful.

LISTENING TO THE QURAN

(٢١٩٥) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ اِقْرَأْ عَلَيَّ قُلْتُ اَقْرَأُ عَلَيْكَ وَعَلَيْكَ اُنْزِلَ قَالَ اِنِّيْ اُحِبُّ اَنْ اَسْمَعَهٗ مِنْ غَيْرِيْ فَقَرَأْتُ سُوْرَةَ النِّسَآءِ حَتّٰى اَتَيْتُ اِلٰى هٰذِهِ الْاٰيَةِ فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيْدًا قَالَ حَسْبُكَ الْاٰنَ فَالْتَفَتُّ اِلَيْهِ فَاِذَا عَيْنَاهُ تَذْرِفَانِ۔ (متفق عليه)

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[1] Bukhari # 5023, Muslim # 232-792, Nasai # 1018, Darimi # 3490

[2] Bukhari # 7544 Muslim # 23-792, Abu Dawud # 1473, Darimi # 1488, Masnad Ahmad 2-450.

[3] Bukhari # 7522, Abu Dawud # 1469, Darimi # 1490, Masnad Ahmad 1-172.

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2195. Sayyiduna Abdullah ibn Masud رضی اللہ عنہ narrated that while Allah's Messenger صلی اللہ علیہ وسلم was on the pulpit, he instructed him to recite to him (the Quran). He submitted, "Shall I recite to you though the Quran is revealed to you?" He said, "I love to hear it from somebody else." So, he recited surah an Nisa till he came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

{How then shall it be, when we bring from each people a witness, and we bring you (O Prophet) as a witness against these?} (4:41)

(At this point) he said, "That is enough for now." Ibn Masu'd رضی اللہ عنہ turned towards him and behold! His eyes were shedding tears.[1]

COMMENTARY: One who is blessed with Divine awareness prefers to observe silence sometimes, or to give liberty to his tongue sometimes. On listening to another person recite the Quran, one may ponder and reflect. The Prophet Muhammad صلی اللہ علیہ وسلم wept on thinking of the severity of the day of resurrection and the weakness of his ummah (people/followers). How kind he was to his ummah (people/followers).

صَلَّى اللّٰهُ عَلَيْهِ اَلْفَ اَلْفَ صَلٰوةٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُوْنَ

(May Allah shower on him thousands upon thousands blessings every time those who remember, remember him; and every time those who neglect, forget to remember him.)

GOOD FORTUNE OF UBAYY IBN KA'B رضی اللہ عنہ

(٢١٩٦) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاُبَيِّ بْنِ كَعْبٍ اِنَّ اللّٰهَ اَمَرَنِيْ اَنْ اَقْرَأَ عَلَيْكَ الْقُرْاٰنَ قَالَ آللّٰهُ سَمَّانِيْ لَكَ قَالَ نَعَمْ قَالَ وَقَدْ ذُكِرْتُ عِنْدَ رَبِّ الْعَالَمِيْنَ قَالَ نَعَمْ فَذَرَفَتْ عَيْنَاهُ

وَفِيْ رِوَايَةٍ اِنَّ اللّٰهَ اَمَرَنِيْ اَنْ اَقْرَأَ عَلَيْكَ لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا قَالَ وَسَمَّانِيْ قَالَ نَعَمْ فَبَكٰى (متفق علیہ)

2196. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to Ubayy ibn Ka'b رضی اللہ عنہ, "Allah has commanded me to recite the Quran to you. "He submitted," Allah named me to you." He said, "Yes." He submitted again, "Have I indeed been mentioned before the Lord of the worlds?" He said, "Yes." So, his eyes began to shed tears. According to another version: (the Prophet Muhammad صلی اللہ علیہ وسلم said,) Indeed, Allah has commanded me that I should recite to you: (لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا) "(Surah 98) He submitted, "He named me?" He said, "Yes!" So, Ubayy رضی اللہ عنہ wept.[2]

COMMENTARY: Sayiduna Ubayy ibn Ka'b رضی اللہ عنہ was the greatest reciter of the Quran of all the sahabah (Prophet's companions) رضی اللہ عنہم. The Prophet Muhammad صلی اللہ علیہ وسلم confirmed that before them: (اُقْرَأُكُمْ اُبَيّ) (Ubayy is the greatest of you as the reciter of the Quran).

Sayyiduna Ubayy رضی اللہ عنہ was overwhelmed by his humility and his great good fortune. This was given expression by his tears.

It is mustahab (desirable) to recite the Quran to one who is an adept in it even if the reciter is not superior to the listener.

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[1] Bukhari # 5050, Muslim # 245-799, Tirmiahi # 3025, Masnad Ahmad 1-380.

[2] Bukhari # 4960, Musnad Ahmad 3-218, Muslim # 245, 246-799.

PROHIBITION TO CARRY QURAN TO ENEMY TERRITORY

(٢١٩٧) وَعَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُّسَافَرَ بِالْقُرْاٰنِ اِلٰى اَرْضِ الْعَدُوِّ۔

مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لِّمُسْلِمٍ لَا تُسَافِرُوْا بِالْقُرْاٰنِ فَاِنِّيْ لَا اٰمَنُ اَنْ يَّنَالَهُ الْعَدُوُّ۔

2197 Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم forbade that the Quran be carried to enemy territory.

According to another version: (He said,) "Do not carry the Quran with you when you travel, for, I am not satisfied that the enemy might not snatch it.[1]

COMMENTARY: The Quran was not compiled in book form as we know it. However, it was written on parchments as and when it was revealed. People had them with them. This too was a sacred document. Or, the Prophet Muhammad صلى الله عليه وسلم has foreseen that it would be put together as a Book and should not be carried in journeys.

Some Ulama (Scholars) say that it is Makruh(unbecoming) to carry the Quran to enemy territory. The ruling is that it is not wrong to write a verse of the Quran on a letter sent to the disbelievers. The Prophet Muhammad صلى الله عليه وسلم had sent a letter to Heraclius in which he wrote the verse: (تَعَالَوْا اِلٰى كَلِمَةٍ الخ) {come now to a word (common between us and you)...} (3:64)

SECTION II اَلْفَصْلُ الثَّانِيْ

GLAD TIDINGS TO THE POOR MUHAJIRS

(٢١٩٨) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ قَالَ جَلَسْتُ فِيْ عِصَابَةٍ مِنْ ضُعَفَآءِ الْمُهَاجِرِيْنَ وَاِنَّ بَعْضَهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِّنَ الْعُرٰى وَقَارِئٌ يَقْرَأُ عَلَيْنَا اِذْ جَآءَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَامَ عَلَيْنَا فَلَمَّا قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ مَا كُنْتُمْ تَصْنَعُوْنَ قُلْنَا كُنَّا نَسْتَمِعُ اِلٰى كِتَابِ اللّٰهِ فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ مِنْ اُمَّتِيْ مَنْ اُمِرْتُ اَنْ اَصْبِرَ نَفْسِيْ مَعَهُمْ قَالَ فَجَلَسَ وَسْطَنَا لِيَعْدِلَ بِنَفْسِهٖ فِيْنَا ثُمَّ قَالَ بِيَدِهٖ هٰكَذَا فَتَحَلَّقُوْا وَبَرَزَتْ وُجُوْهُهُمْ لَهٗ فَقَالَ اَبْشِرُوْا يَا مَعْشَرَ صَعَالِيْكِ الْمُهَاجِرِيْنَ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيَامَةِ تَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِيَآءِ النَّاسِ بِنِصْفِ يَوْمٍ وَذٰلِكَ خَمْسُ مِائَةِ سَنَةٍ (رواه ابوداؤد)

2198. Sayyiduna Abu Sa'eed al Khudri رضى الله عنه narrated that he was seated with a group of weak or poor muhajirs (emigrants) (meaning ashab us-suffah) some of whom had no clothing on them so sat close together. One of them recited (the Quran) to them. Suddenly, Allah's Messenger صلى الله عليه وسلم came there and stood by them. When Allah's Messenger صلى الله عليه وسلم stood there, the reciter paused. He offered them salaam, and asked them what they had been doing. They said, "We were listening to the Book of Allah." He said, "Praise belongs to Allah who has appointed among my ummah (people/followers) those with whom I have been commanded to confine myself." He sat down in their midst as if one of them. Then

[1] Bukhari # 2990, Muslim # 92. 1869, Abu Dawud #4010, Ibn Majah # 2879, Masnad Ahmad 2-6, Muwatta Maalik , (Jihad).

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he gestured with his hand 'like this' and they sat in a circle so that their faces were turned towards him. He addressed them as a group of poor muhajirs and said, "Rejoice at the tidings of perfect light that you will have on the day of resurrection. You will enter paradise half a day ahead of the rich, that being (equal to) five hundred years."[1]

COMMENTARY: The words that 'had no clothing' means that apart from their satr (which is essential to cover) their bodies were bare, so they crowded behind others so as not to be seen in their state. They were not totally naked. They were very pious and saintly people and could not but be ashamed and modest. It is contrary to ethics that the body that is usually covered should be bare.

This is mentioned here to highlight the poverty of these sacred sahabah (Prophet's companions) رضی اللہ عنہم.

Salaam (greeting) is not offered to one who recites the Quran. If anyone offers salaam to one who is reciting the Quran then the reciter must not give a response.

The Prophet Muhammad's صلی اللہ علیہ وسلم words that he was commanded to confine himself with them are suggestive of this verse (18 : 28):

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰهُ وَكَانَ اَمْرُهٗ فُرُطًا (پ۱۶،۱۵۶)

{And content yourself along with those who call upon their Lord morning and evening, desiring His countenance, and let not your eyes turn away from them, desiring the adornment of the life of the world, and obey not him whose heart we have made to neglect our remembrance, and he follows his own caprice, and his affair has become all excess.}

Those who rectify themselves for the next world will suffer in this world and those who devote themselves to this world will be losers there. Since this world is ephemeral, one must prefer the everlasting.

The reference to the poor is to those who are righteous and patient. So, too, the rich are they who are righteous, grateful and payers of what is due on their wealth. While they will be going through reckoning of their property, the poor will have entered paradise.

We also learn from it that on the day of resurrection, the poor will have a greater share of Allah's mercy and favour than the rich because the rich would have found comfort and help in the world, while the poor were deprived.

TAJWEED & TARTEEL

(۲۱۹۹) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَيِّنُوا الْقُرْاٰنَ بِاَصْوَاتِكُمْ۔

(رواہ احمد وابوداؤد وابن ماجۃ والدارمی)

2199. Sayyiduna Al-Bara ibn Aazib رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "adorn the Quran with your voices."[2]

COMMENTARY: To adorn the Quran is to recite it is tajweed and tarteel(science of recital), softening the voice and making it sweet. However, it is forbidden to recite the Quran in a

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[1] Abu dawud # 3666, Musnad Ahmad 3-63.

[2] Abu Dawud # 1468, Nasai #1015, Ibn Majah # 1342, Darimi # 3500, Musnad Ahmad 4-285.

musical, sing-song note prolonging or shortening letters out of place. It is *wajib (obligatory)* to forbid anyone who recites it in this manner, because it is a bidah(innovation). The science of recitation of the Quran with prescribed articulation, pauses and pronunciation is tarteel or tajweed.

WARNING TO THOSE WHO FORGET THE QURAN

(٢٢٠٠) وَعَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اِمْرِئٍ يَقْرَأُ الْقُرْاٰنَ ثُمَّ يَنْسَاهُ اِلَّا لَقِيَ اللّٰهَ يَوْمَ الْقِيَامَةِ اَجْذَمَ۔ (رواه ابوداؤد والدارمی)

2200. Sayyiduna Sad ibn Ubadah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no one who recites the Quran and forgets it but he shall meet Allah on the day of resurrection with his hand cut off."[1]

COMMENTARY: The Hanafis say that forgetting means 'not being able to read even by looking at the text.' The Shafi'is say that it means forgetting what was committed to memory. Or, it means that he abandons recitation of the Quran irrespective of whether he forgets it or not.

Mawlana Shah Muhammad Ishaq رحمہ اللہ used to say that it could mean that the forgetting of one who had ability is not to be able to read what he had memorized without looking at the text. And, the forgetting of one without ability is being unable to read even after looking at the text.

Thus, it is a grave sin to forget the Quran after learning and memorising it. Therefore, one must not be negligent with the Quran, and careless, but one must recite the Quran always and very much.

COMPLETING RECITATION IN LESS THAN THREE DAYS

(٢٢٠١) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْاٰنَ فِيْ اَقَلَّ مِنْ ثَلَاثٍ۔ (رواه الترمذی وابوداؤد والدارمی)

2201. Sayyiduna Abdullah ibn amir (commander) رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who recites the (entire) Quran in less than three nights has not understood the Quran."[2]

COMMENTARY: Allamah Teebi رحمہ اللہ said that if any one completes the recitation in less than three days or three nights, he may comprehend the literal meaning of the Quran but he cannot understand its deeper meanings, its truths and finer points. What to say of three days, these things cannot fathomed in a life-time, howsoever long one lives. Move over, let alone the entire Quran, one cannot comprehend a single verse or even an expression in this short time.

Nevertheless, understanding it apart, reward for the recitation will accrue. Further, not everyone has the same level of understanding. Some people are quick at grasping a passage while others have a poor grasping power.

Some of our predecessors have gone by the literal meaning of this hadith (tradition) and they did not finish recitation of the Quran in less than three days. They regarded it as makruh(unbecoming) to finish it in less than three days. Others, however, are known to

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[1] Abu Dawud # 1474,Darimi # 3340, Musnad Ahmad 5-284

[2] Abu Dawud # 1394, Tirmidhi # 2949, Ibn Majah # 347Darimi # 1493, Musnad Ahmad 2-164

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have completed recital of the Quran in a day and night once, twice or even thrice. Rather, it is known of some people to have recited the entire Quran in just one rakaah of the *salah (prayer)*.

Perhaps these people understood the hadith (tradition) to speak of those who had a weak grasping power. Or, they interpreted it to disallow complete recited in less than three days to those who read to study, but there was no prohibition to those who wished earn reward in the shortest possible time.

People completed recitation of the Quran in two months, in a month, in ten days or in seven days. Most sahabah (Prophet's companions) رضی‌الله‌عنهم did it in seven days. Bukhari and Muslim transmit a hadith (tradition) that the Prophet Muhammad صلی‌الله‌علیه‌وسلم instructed Sayyiduna Abdullah ibn Umar رضی‌الله‌عنه, "Complete reciting the Quran in seven days and do not do more than that."

KHATM UL AHZAB

In the terminology of the mashaikh and the aarifin (the learned men of Allah), the completion of the recital of the Quran in seven days is known as Khatm ul-ahzab. (A complete reading from cover to cover is known as khatm.) Mulla Ali Qari رحمه‌الله said the best manner of it is (فمی‌بشوق)[1]

(this is explained further down.) Some people say that the method of khatm ul-ahzab is to begin on Friday and to recite from the beginning of the Quran up to surah al-Maidah to the end of it. On Saturday, from surah al-Anam to the end of surah at-Tawbah. On Sunday, from surah Younus to the end of surah Maryam.

On Monday, from surah Ta Ha to the end of surah al-Qasas.

On Tuesday, from surah al-Ankabut to the end of surah Saad.

On Wednesday, from surah az-Zumar to the end of surah ar-Rehman.

And, on Thursday, from surah al-Waqiah to the end of the Quran.

This Khatm is said to be proved for most needs. Similarly, the sequence of (فمی‌بشوق) is also tested for enlarged provision and other needs and this sequence too is recommended to begin on Friday. However, these two methods are widely different. The gist of what Mulla Ali Qari رحمه‌الله said is that the ulama (Scholars) have suggested many methods of Khatm ul-ahzab but the most correct is(فمی‌بشوق) and, according to him, the sequence of both khatm-ul ahzab and (فمی‌بشوق) fmibshawq is one and the same thing.

The sequence of fmibshawq is based on the seven sections of the Quran to be recited in seven days such that the letters of (فمی‌بشوق) occur at the beginning of each section. Thus:

(ف) faa begins surah al-Fatihah (chapter) (f)

(م) meem begins surah al-Maidah (m)

(ی) yaa begins surah Younus (y)

(ب) baa begins surah Bani Israil (b)

(ش) shi begins surah ash-Shuara (sh)

(و) waw begins surah was-saafaat (w)

(ق) qaaf begins surah Qaaf (q)

The combination of these initial letters forms (فمی بشوق) (famibshwq). This sequence is ascribed to sayyiduna Ali رضی‌الله‌عنه. He recited the entire Quran in this sequence.

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[1] Fmi b Shwq

Reverting to the meaning of the hadith (tradition), Nawawi رحمه الله said that it depends on the different people and differs, according to their power of understanding. This has been discussed earlier in this discourse. Those with a strong faculty of comprehension can recite faster and get the meaning as they recite. They must recite so much as will enable them to understand. If anyone is engaged in propagating knowledge or in judgment of disputes or such other public work, then he must recite only so much as will not disturb his tasks. The same applies to one who is occupied in learning or earning for the livelihood of his family. Other people may recite the Quran as much as they can provided it does not produce tedium and result in mispronunciation of words.

LOUD AUDIBLE OR SOFT INAUDIBLE RECITATION

(٢٢٠٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجَاهِرُ بِالْقُرْاٰنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْاٰنِ كَالْمُسِرِّ بِالصَّدَقَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

2202. Sayyiduna Uqbah ibn Aamir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Reciting the Quran loudly is like giving sadaqah (charity) openly and a soft, inaudible recital is like a secret sadaqah (charity)."[1]

COMMENTARY: To give sadaqah (charity) secretly is better than giving it openly. Hence, to recite the Quran softly is better than reciting it loudly.

Teebi رحمه الله said that ahadith (traditions) say that it is good to recite the Quran quietly and they also say that it is good to recite it loudly. It is better to recite it quietly when one is likely to be ostentatious with a loud recital. If there is no likelihood of showing off then one may recite loudly, provided the loud voice does not disturb anyone else. A loud voice enables others to listen to the Quran and earn reward for it. It is a symbol of religion and a demonstration of Allah's words. The reciter's heart becomes receptive and his mind does not wander. It removes the urge to sleep and encourages other people to worship. Thus even when only one benefit is achievable, it is better to recite allowed.

ABIDE BY THE QURAN COMPLETELY

(٢٢٠٣) وَعَنْ صُهَيْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اٰمَنَ بِالْقُرْاٰنِ مَنِ اسْتَحَلَّ مَحَارِمَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهٗ بِالْقَوِيِّ۔

2203. Sayyiduna Suhayb رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He has not believed in the Quran who regards as lawful what the Quran forbids."[2]

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RECITAL

(٢٢٠٤) وَعَنِ اللَّيْثِ بْنِ سَعْدٍ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ اَنَّهٗ سَاَلَ اُمَّ سَلَمَةَ عَنْ قِرَآءَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا هِيَ تَنْعَتُ قِرَآءَةً مُفَسَّرَةً حَرْفًا حَرْفًا (رواه الترمذى وابوداؤد والنسائى)

2204. Sayyiduna al Layth ibn Sa'd رحمه الله reported from Ibn Abu Mulaykah رحمه الله who

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[1] Abu Dawud # 1333, Tirmidhi # 2919, Nasai # 2561, Musnad Ahmad 4-151

[2] Tirmidhi # 2918

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from Yala ibn Mamlak رحمه الله that he asked Sayy9idah Umm Salamah رضی الله عنه about the recitation of the Quran by the Prophet صلی الله علیه وسلم. She described it in detail word by word.[1]

COMMENTARY: Anyone could count the letters when the Prophet Muhammad صلی الله علیه وسلم recited. He observed tarteel and tajweed (science of recital). Sayyidah Umm Salamah رضی الله عنه either merely described the Prophet Muhammad's صلی الله علیه وسلم recitation or she recited in the manner in which he did to demonstrate his recitation.

Sayyiduna Ibn Abbas رضی الله عنه said that it was dearer to him to recite one surah in tarteel than reciting the entire Quran without tarteel.

(٢٢٠٥) وَعَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَطِّعُ قِرَآءَتَهٗ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ثُمَّ يَقِفُ ثُمَّ يَقُوْلُ الرَّحْمٰنِ الرَّحِيْمِ ثُمَّ يَقِفُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ لِاَنَّ اللَّيْثَ رَوٰى هٰذَا الْحَدِيْثَ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ عَنْ يَّعْلَى بْنِ مَمْلَكٍ عَنْ اُمِّ سَلَمَةَ وَحَدِيْثُ اللَّيْثِ اَصَحُّ

2205. Sayyiduna Ibn Jurayj رحمه الله reported from Ibn Abu Mulaykah رحمه الله from Sayyidah Umm Salamah رضی الله عنه that she said, "Allah's Messenger صلی الله علیه وسلم used to observe pauses while reciting the Quran. He would say (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) and pause before saying (الرَّحْمٰنِ الرَّحِيْمِ) and pause.[2]

COMMENTARY: Some ulama (Scholars) hold that this hadith (tradition) is not worthy to cite, because according to rules a perfect pause is observed at (مالک یوم الدین) Tirmidhi said that the hadith (tradition) of Layth رحمه الله is more correct.

Most ulama (Scholars) say that in such verses as are tied to each other, it is better to read them together without pause. However, Jazri رحمه الله said that it is mustahab (desirable) to pause. The Shafi is too say the same thing. The majority say that the Prophet Muhammad صلی الله علیه وسلم paused as stated to show the commencement of the verses.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٢٠٦) عَنْ جَابِرٍ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَقْرَأُ الْقُرْاٰنَ وَفِيْنَا الْاَعْرَابِيُّ وَالْاَعْجَمِيُّ فَقَالَ اِقْرَأْ وَفَكُلٌّ حَسَنٌ وَسَيَجِيْئُ اَقْوَامٌ يُقِيْمُوْنَهٗ كَمَا يُقَامُ الْقِدْحُ يَتَعَجَّلُوْنَهٗ وَلَا يَتَاَجَّلُوْنَهٗ۔ رَوَاهُ اَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2206. Sayyiduna Jabir رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم came to them while they were reciting the Quran Among them were the villagers and non Arabs too. He said, "Recite. Each of you is good at reciting. A people will come who will straighten it as an arrow is straightened. They will wish to have its reward soon (in this world) and will not wait to have it in the next."[3]

COMMENTARY: Sayyiduna Jabir رضی الله عنه spoke of the assembly that included the sahabah

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[1] Abu Dawud # 1466, Tirmidhi # 2923, Nasai # 1032

[2] Abu Dawud # 4001, Tirmidhi # 29227, Munad Ahmad # 6-402

[3] Abu Dawud # 830, Musnad Ahmad 3-155, Bayhaqi in Shuab ul Eeman # 2642

(Prophet's companions) رضی اللہ عنہم who were not Arabs. They were Persian, Roman and Ethiopian, like Sayyiduna Salman رضی اللہ عنہ, Suhayb رضی اللہ عنہ and Bilal رضی اللہ عنہ.

Though the recitation of the (Arab) villagers was not like that of the non-Arabs, yet the Prophet Muhammad صلی اللہ علیہ وسلم commended the recitation of all of them because they preferred the hereafter to this world. He told them that it did not matter if they had not polished their pronounciation and voices. A people were to succeed them who would perfect their voices and the words of the Quran and observe correct articulation. However, their effort would not be for the hereafter but to gain name and fame in this world and to show off.

These people would prefer this world to the next and would sell their religion for the world.

In short, recitation of the Quran should be with sincerity, pondering and getting lost in the meanings of the verses. It is no use simply reading correctly with a sweet voice.

(٢٢٠٧) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْرَأُوالْقُرْاٰنَ بِلُحُوْنِ الْعَرَبِ وَاَصْوَاتِهَا وَاِيَّاكُمْ وَلُحُوْنَ اَهْلِ الْعِشْقِ وَلُحُوْنَ اَهْلِ الْكِتَابَيْنِ وَسَيَجِيْءُ بَعْدِىْ قَوْمٌ يُّرَجِّعُوْنَ بِالْقُرْاٰنِ تَرْجِيْعَ الْغِنَآءِ وَالنَّوْحِ لَا يُجَاوِزُ حَنَا جِرَهُمْ مَفْتُوْنَةٌ قُلُوْبُهُمْ وَقُلُوْبُ الَّذِيْنَ يُعْجِبُهُمْ شَأْنُهُمْ رَوَاهُ الْبَيْهَقِيُّ فِىْ شُعَبِ الْاِيْمَانِ وَرَزِيْنٌ فِىْ كِتَابِهٖ۔

2207. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Recite the Quran in the style of the Arabs and their accent. But, beware of the sound and pitch of singers of romantic poetry and the sound and pitch of the people of the two books. There will come a people after me who will modify their voices to the style of singing and wailing while reciting the Quran, but it will not go beyond their throats (meaning that their recitation shall not be accepted). Their hearts and the hearts of those who appreciate their recitation will be involved in trail."[1]

COMMENTARY: The Arabs recite the Quran naturally without being pretentious. Their voices are in harmony with their hearts. They do not follow the rules of music.

Every Muslim is required to recite the Quran in the style and sound that befits the greatness of the Quran and the accent of the Arabs.

They should not produce an unnatural voice to impress listeners

RECITE WITH SWEET VOICE

(٢٢٠٨) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ حَسِّنُوا الْقُرْاٰنَ بِاَصْوَاتِكُمْ فَاِنَّ الصَّوْتَ الْحَسَنَ يَزِيْدُ الْقُرْاٰنَ حُسْنًا (رواه الدارمى)

2208. Sayyiduna al-Bara ibn Aazib رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say: "Let your voices beautify the Quran. A good voice adds to the beauty of the Quran.[2]

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[1] Bayhaqi in Shuab ul Eeman # 2649, Razin in his book.

[2] Darimi # 3501

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STANDARD OF GOOD RECITAL

(٢٢٠٩) وَعَنْ طَاۤؤُوْسٍ مُرْسَلًا قَالَ سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ النَّاسِ اَحْسَنُ صَوْتًا لِّلْقُرْاٰنِ وَ اَحْسَنُ قِرَآءَةً قَالَ مَنْ اِذَا سَمِعْتَهٗ يَقْرَأُ اُرِيْتَ اَنَّهٗ يَخْشَى اللّٰهَ قَالَ طَاۤؤُوْسٌ وَكَانَ طَلْقٌ كَذٰلِكَ۔ (رواه الدارمی)

2209. Sayyiduna Tawus رحمه الله narrated in a mursal form that the Prophet Muhammad صلى الله عليه وسلم was asked "Who has the most beautiful voice for the Quran? And, who is the best reciter?" He said, "He whom when you hear him recite you are inclined to believe that he fears Allah. [1]
Tawus رحمه الله said, "Talq رضى الله عنه was like that."

COMMENTARY: When a person fears Allah, this is detected by the change of the colour of his face or his weeping much.
Talq رضى الله عنه was a tabi but the compiler of Mishkat describes him as a sahabi رضى الله عنه.

A FEW COMMANDS

(٢٢١٠) وَعَنْ عَبِيْدَةَ الْمُلَيْكِيِّ وَ كَانَتْ لَهٗ صُحْبَةٌ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَهْلَ الْقُرْاٰنِ لَا تَتَوَسَّدُوا الْقُرْاٰنَ وَاتْلُوْهُ حَقَّ تِلَاوَتِهٖ مِنْ اٰنَاءِ اللَّيْلِ وَالنَّهَارِ وَ افْشُوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوْ امَافِيْهِ لَعَلَّكُمْ تُفْلِحُوْنَ وَلَا تُعَجِّلُوْا ثَوَابَهٗ فَاِنَّ لَهٗ ثَوَابًا۔ (رواه البيهقی فی شعب الايمان)

2210. Sayyiduna Abeedah al-Mulayki رضى الله عنه who was a companion narrated that Allah's Messenger صلى الله عليه وسلم said, "O people of the Quran! Do not recline on the Quran (meaning, do not be lazy). Rather, recite it as it deserves to be recited by night and day. Recite it aloud. Recite it with a sweet voice. Think over its contents that you may achieve your aim (the hereafter). Do not hasten to earn its reward (in this world), for, its reward will be great in the next world."[2]

COMMENTARY: Do not recline on the Quran is an idiomatic expression in Arabic to mean, 'do not neglect and be lazy in reciting the Quran.' Go on reciting it and giving it its right. Recite it correctly, understand it and abide by it.
Ibn Hajr رضى الله عنه said that it is forbidden to rest or recline on the Quran, to stretch one's legs towards it, to put something on it, to put one's back to it, to trample it and to throw it. It is makruh(unbecoming) to draw an omen from it and some Maalikis say that it is forbidden to do so.
While reciting the Quran, four things must be observed:

i. The words must be pronounced correctly.
ii. Its message and meaning must be grasped.
iii. The aim of the message must be understood.
iv. The message should be obeyed.

Recite the Quran aloud that others may hear it. Teach it to them. Abide by it. Write it down and publicise and circulate it. Respect it.
Consider its verses carefully and divert your attention from this world to the hereafter.

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[1] Darimi # 3489
[2] Bayhaqi in Shuab ul-Eeman # 2649

CHAPTER - III

VARIATIONS IN READINGS & COLLECTION OF THE QURAN

بَابٌ

Not all copies of Mishkat have this chapter heading. Some have no heading at all other than mentioning 'Chapter.'

SECTION I اَلْفَصْلُ الْاَوَّلُ

VARIATIONS IN READING

(٢٢١١) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ هِشَامَ بْنَ حَكِيْمِ بْنِ حِزَامٍ يَقْرَأُ سُوْرَةَ الْفُرْقَانِ عَلٰى غَيْرِمَا اَقْرَأُهَا وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَأَنِيْهَا فَكِدْتُ اَنْ اَعْجَلَ عَلَيْهِ ثُمَّ اَمْهَلْتُهُ حَتّٰى انْصَرَفَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهٖ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اِنِّيْ سَمِعْتُ هٰذَا يَقْرَأُ سُوْرَةَ الْفُرْقَانِ عَلٰى غَيْرِمَا اَقْرَأْتَنِيْهَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْسِلْهُ اِقْرَأْ فَقَرَأَ الْقِرَاءَةَ الَّتِيْ سَمِعْتُهُ يَقْرَأُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰكَذَا اُنْزِلَتْ ثُمَّ قَالَ لِيْ اِقْرَأْ فَقَرَأْتُ فَقَالَ هٰكَذَا اُنْزِلَتْ اِنَّ هٰذَا الْقُرْاٰنَ اُنْزِلَ عَلٰى سَبْعَةِ اَحْرُفٍ فَاقْرَأُوْا مَا تَيَسَّرَ مِنْهُ۔ (متفق علیہ واللفظ لمسلم)

2211. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ narrated that he heard Sayyiduna Hisham ibn Hakim ibn Nizam رضی اللہ عنہ recite surah al Furqan in a manner different from what he had been reciting and what Allah's Messenger صلی اللہ علیہ وسلم had taught him to recite. He almost quarrelled with him but gave him respite till he had finished. Then he took hold of his cloak and putting it in his neck, brought him to Allah's Messenger صلی اللہ علیہ وسلم to whom he said, "O Messenger of Allah. I heard this one recite surah al-Furqan in a manner that it different from what you have taught me to recite it." He instructed him to release him and asked him to recite. So he recited in the manner Umar رضی اللہ عنہ had heard him recite. Allah's Messenger صلی اللہ علیہ وسلم said, "This is how it was revealed." Then, he asked Umer رضی اللہ عنہ to recite it and he recited it, and he said, "This is how it was revealed. In deed, the Quran is revealed in seven readings. So recite in the manner that is easiest."[1]

COMMENTARY: The ulama (Scholars) have expressed nearly opinions about the meaning of this hadith (tradition), one of these holds that this hadith (tradition) is among the allegorical whose meaning no one knows comprehensively.

Some authorities say that variations in readings are more than seven but all of them return to seven reasons.

i. In the word itself, becau se of a deficiency or an addition.
ii. The tense varying from plural to singular.
iii. The gender varying from masculine to feminine.
iv. The letter itself having an accent for emphasis (Shaddah) or without it, a fath, a

[1] Bukhari # 2319, Muslim # 270- 818, Abu Dawud # 1475,Tirmidhi # 2943, Nasai # 936, Muwatta Maalik # (Quran)

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kasrah or a dammah (زِ،زُ), like a word may be (مَيْت مَيْت) (يَقْنَطْ يَقْنِطْ) (يَغْرِشْ يَغْرُشْ) etc.

v. Variation of vowels.

vi. Variation of letters, like (لكن الشياطين) which is recited with the Shaddah on (نون) (لكن) without it (لكن)

vii. Variation in language (grammar) like tafkhim and imalah (making sound broad and long, and inclining sound).

This chapter has been treated in greater detail than here in the Book of knowledge chapter on knowledge in volume 1 of Mazahir Haq)

EACH READING IS CORRECT

(٢٢١٢) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ سَمِعْتُ رَجُلًا قَرَأَ وَسَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ خِلَافَهَا فَجِئْتُ بِهِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرْتُهُ فَعَرَفْتُ فِيْ وَجْهِهِ الْكَرَاهِيَةَ فَقَالَ كِلَاكُمَا مُحْسِنٌ فَلَا تَخْتَلِفُوْا فَاِنَّ مَنْ كَانَ قَبْلَكُمُ اخْتَلَفُوْا فَهَلَكُوْا (رواه البخارى)

2212. Sayyiduna Ibn Masud narrated that he heard a man recite (a portion of the Quran) and he had also heard the Prophet Muhammad صلى الله عليه وسلم recite it differently. So he took him to the Prophet Muhammad صلى الله عليه وسلم and informed him (of the difference). He said detected a dislike his the Prophet Muhammad's صلى الله عليه وسلم face. Anyway, he said, "Both of you are correct, so do not disagree. Those who preceded you disagreed and were ruined."[1]
(They used to belie each other.)

COMMENTARY: The disagreement refers to rejection of any one of the reasons of the Quran. As already stated, all the readings of the Quran are genuine and one must not reject any of them because that would be tantamount to rejecting the Quran. Some of the readings are mutawatir (undoubted continuous), some ahad (reported by few, not matching mutawatir). The seven readings are mutawatir that are being recited.

(٢٢١٣) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كُنْتُ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ يُصَلِّيْ فَقَرَأَ قِرَاءَةً اَنْكَرْتُهَا عَلَيْهِ ثُمَّ دَخَلَ اٰخَرُ فَقَرَأَ قِرَاءَةً سِوَى قِرَاءَةِ صَاحِبِهِ فَلَمَّا قَضَيْنَا الصَّلٰوةَ دَخَلْنَا جَمِيْعًا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اِنَّ هٰذَا قَرَأَ قِرَاءَةً اَنْكَرْتُهَا عَلَيْهِ وَدَخَلَ اٰخَرُ فَقَرَأَ سِوٰى قِرَاءَةِ صَاحِبِهِ وَاَمَرَهُمَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَرَءَا فَحَسَّنَ شَاْنَهُمَا فَسَقَطَ فِيْ نَفْسِيْ مِنَ التَّكْذِيْبِ وَلَا اِذْ كُنْتُ فِي الْجَاهِلِيَّةِ فَلَمَّا رَاٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاقَدْ غَشِيَنِيْ ضَرَبَ فِيْ صَدْرِيْ فَفِضْتُ عَرَقًا وَكَاَنَّمَا اَنْظُرُ اِلَى اللّٰهِ فَرَقًا فَقَالَ لِيْ يَا اُبَيُّ اُرْسِلَ اِلَيَّ اَنِ اقْرَأِ الْقُرْاٰنَ عَلٰى حَرْفٍ فَرَدَدْتُ اِلَيْهِ اَنْ هَوِّنْ عَلٰى اُمَّتِيْ فَرُدَّ اِلَيَّ الثَّانِيَةَ اَقْرَاُهُ عَلٰى اُمَّتِيْ فَرُدَّ اِلَيَّ الثَّالِثَةَ اَقْرَاُهُ عَلٰى سَبْعَةِ اَحْرُفٍ وَلَكَ بِكُلِّ رِدَّةٍ رَدَدْتُّهَا مَسْاَلَةٌ تَسْاَلُنِيْهَا فَقُلْتُ اَللّٰهُمَّ اغْفِرْ لِاُمَّتِيْ اَللّٰهُمَّ اغْفِرْ لِاُمَّتِيْ وَاَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ

[1] Bukhari # 2410, Musnad Ahmad 1-412.

يَرْغَبُ إِلَيَّ الْخَلْقُ كُلُّهُمْ حَتّٰى إِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ۔ (رواه مسلم)

2213. Sayyiduna Ubayy ibn Ka'b رضی اللہ عنہ said that he was in the mosque when a man came in and offered *salah (prayer)*. He recited in such a manner that Ubayy رضی اللہ عنہ did not think it to be correct. Then another man came in and recited a recitation different from the first man. When they finished the *salah (prayer)*, they went together to Allah's Messenger صلی اللہ علیہ وسلم. Ubayy رضی اللہ عنہ reported to him that one of them had recited in a manner that he had rejected and the other came and recited in a way different from the other. The Prophet Muhammad صلی اللہ علیہ وسلم instructed them both and they recited. He regarded both of them as good. Ubbay رضی اللہ عنہ thought to himself the urge to reject such a doubt as had not grown in him during the days of ignorance. Allah's Messenger صلی اللہ علیہ وسلم detected his condition and patted him on the chest and he perspired heavily and was overwhelmed with tear and it seemed to him that he was looking at Allah. He then said to Ubayy رضی اللہ عنہ. "It was conveyed to me that I should recite the Quran in a reading but I pleaded to make it easy for my ummah (people/followers). Again, it was conveyed to me that I should recite in two readings but I pleaded again for it to be made easy for my ummah (people/followers). It was conveyed to me a third time that I should recite in seven readings. I was also told the while that I might pray for something for each time I had received a command. So, I prayed, 'O Allah forgive my ummah (people/followers), o Allah, for give my ummah (people/followers)!' And, I have held the third prayer in abeyance for the day when all the creatures, including Ibrahim علیہ السلام, will ask me to intercede.[1]

COMMENTARY: Ubayy ibn Ka'b رضی اللہ عنہ became doubtful because the Prophet Muhammad صلی اللہ علیہ وسلم commended both recitals though they were quite different. He wondered how Allah's words could be recited in two ways.

During the jahiliyah, he was not a faithful, so could not distinguish doubt and temptation from rectitude.

The prayers that the Prophet Muhammad صلی اللہ علیہ وسلم made were for forgiveness. It is the real thing, for, without it deliverance is not possible.

He made two prayers for his ummah (people/followers), and held back the third for all the creatures till the day of resurrection. This is shafaah al-Kubra, the great intercession.

All the Prophets علیہ السلام will crave for his intercession, but only Prophet Ibrahim علیہ السلام is named because, after the Prophet صلی اللہ علیہ وسلم, he is the most superior.

COMMANDS ARE NOT ALTERED BY READINGS

(٢٢١٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقْرَأَنِيْ جِبْرِيْلُ عَلٰى حَرْفٍ فَرَاجَعْتُهُ فَلَمْ أَزَلْ أَسْتَزِيْدُهُ وَيَزِيْدُنِيْ حَتّٰى انْتَهٰى إِلٰى سَبْعَةِ أَحْرُفٍ قَالَ ابْنُ شِهَابٍ بَلَغَنِيْ أَنَّ تِلْكَ السَّبْعَةَ الْأَحْرُفَ إِنَّمَا هِيَ فِي الْأَمْرِ تَكُوْنُ وَاحِدًا لَا تَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ (متفق علیہ)

2214. Sayyiduna Ibn Abbas رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said,

[1] Muslim # 273. 520, Musnad Ahmad 5-124.

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"Jibril (gabriel) عليه السلام made me recite the Quran in one reading. I repeated it and did not cease to ask for more (for the ease of my ummah (people/followers) so that I continued to get more) and more of it was given till it ended at seven readings." Ibn Shihab (Zuhri رحمه الله) said that he had learnt that the seven readings are one concerning commands. They do not differ about the lawful and the unlawful.[1]

COMMENTARY: If a verse means one thing in a reading, it will continue to have the same meaning in other readings too. Variation in modes of reading will not alter the command. The variation in reading is limited merely to style and voice, and it has not effect on rulings.

SECTION II اَلْفَصْلُ الثَّانِيْ

PROPHET MUHAMMAD'S صلى الله عليه وسلم DESIRE TO MAKE RECITATION EASY

(٢٢١٥) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ لَقِيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جِبْرِيْلَ فَقَالَ يَا جِبْرِيْلُ اِنِّيْ بُعِثْتُ اِلٰى اُمَّةٍ اُمِّيِّيْنَ مِنْهُمُ الْعَجُوْزُ وَالشَّيْخُ الْكَبِيْرُ وَالْغُلَامُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِيْ لَمْ يَقْرَأْ كِتَابًا قَطُّ قَالَ يَا مُحَمَّدُ اِنَّ الْقُرْاٰنَ اُنْزِلَ عَلٰى سَبْعَةِ اَحْرُفٍ۔ رَوَاهُ التِّرْمِذِيُّ وَفِيْ رِوَايَةٍ لِاَحْمَدَ وَاَبِيْ دَاوٗدَ قَالَ لَيْسَ مِنْهَا اِلَّا شَافٍ كَافٍ وَفِيْ رِوَايَةٍ لِلنَّسَائِيِّ قَالَ اِنَّ جِبْرِيْلَ وَ مِيْكَائِيْلَ اَتَيَانِيْ فَقَعَدَ جِبْرِيْلُ عَنْ يَمِيْنِيْ وَمِيْكَائِيْلُ عَنْ يَسَارِيْ فَقَالَ جِبْرِيْلُ اِقْرَإِ الْقُرْاٰنَ عَلٰى حَرْفٍ قَالَ مِيْكَائِيْلُ اسْتَزِدْهُ حَتّٰى بَلَغَ سَبْعَةَ اَحْرُفٍ فَكُلُّ حُرُفٍ شَافٍ كَافٍ۔

2215. Sayyiduna Ubayy ibn Ka'b رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم met Jibril (gabriel) عليه السلام, he said, "O Jibril (gabriel), I am sent to an ummah (people/followers) who are unlettered. They include old women and old men, young boys and young girls, and these who have never read a book." He said, "O Muhammad, the Quran is revealed in seven readings.[2]

According to another version: "There is nothing in it but what heals (from the mischief of disbelief, etc) and is enough (to confirm your truth).[3]

And yet another version: He said, "Jibril (gabriel) عليه السلام and Mikail عليه السلام came to me. Jibril (gabriel) عليه السلام sat to my right and Mikail عليه السلام my left, and Jibirl عليه السلام said, 'Recite the Quran in one reading.' And Mikail said, 'Ask for more,' till it came to seven readings. Each is a healing and sufficient."[4]

COMMENTARY: The people were mostly unlettered and it was difficult for them to recite the Quran on a single form of reading. They could not all meet the demands of pronounciation in one, manner. Different readings (qiraat) would permit them to follow are that came naturally to them.

MAKE NOT QURAN A MEANS TO BEG

(٢٢١٦) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّهٗ مَرَّ عَلٰى قَاصٍّ يَقْرَأُ ثُمَّ يَسْأَلُ فَاسْتَرْجَعَ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ

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[1] Bukhari # 4991, Muslim # 272-819, Musnad Ahmad 1-264.

[2] Tirmidhi # 2953

[3] Musnad Ahmad # 23507, Abu Dawud # 1477

[4] Naaai # 941

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ قَرَأَ الْقُرْاٰنَ فَلْيَسْأَلِ اللّٰهَ بِهٖ فَاِنَّهٗ سَيَجِيْئُ اَقْوَامٌ يَقْرَأُوْنَ الْقُرْاٰنَ يَسْأَلُوْنَ بِهِ النَّاسَ۔ (رواه احمد الترمذی)

2216. Sayyiduna Imran ibn Husayn رضی اللہ عنہ is reported to have passed by a story teller who recited the Quran and then begged. So, Imran رضی اللہ عنہ first said (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ) 'to Allah we belong and to Him is our return.' Then he narrated that he had heard Allah's Messenger صلی اللہ علیہ وسلم say. "He who recites the Quran must pray to Allah for a reward, for, soon such people will crop up who will recite the Quran and beg from people against it."[1]

COMMENTARY: This hadith (tradition)s sounds a note of warning to those who beg against recitation of the Quran. As it is, this thing violates human values that a person must forsake Allah and beg from a fellow human being thinking of him as the remover of his needs.

While reciting the Quran, the reciter must pray to Allah alone as he comes across different verses, and again after finishing the recitation.

SECTION III اَلْفَصْلُ الثَّالِثُ

WARNING AGAINST USING THE QURAN FOR WORLDLY ENDS

(۲۲۱۷) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْاٰنَ يَتَأَكَّلُ بِهِ النَّاسَ جَاءَ يَوْمَ الْقِيَامَةِ وَوَجْهُهٗ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ (رواه البيهقی فی شعب الايمان)

2217. Sayyiduna Buraydah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone recites the Quran in order to earn thereby a living from the people, then on the day of resurrection, he will come with bones on his face. There will be no flesh on it."[2]

BISMILLAH IS A VERSE

(۲۲۱۸) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَعْرِفُ فَصْلَ السُّوْرَةِ حَتّٰى يَنْزِلَ عَلَيْهِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ (رواه ابوداؤد)

2218. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم could not know the point of separation between two surah till (the bismalah) (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) was revealed.[3]

COMMENTARY: This hadith (tradition) proves beyond doubt that (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) is a verse of the Quran. It distinguishes one surah from another.

AN INCIDENT WITH IBN MASUD رضی اللہ عنہ

(۲۲۱۹) وَعَنْ عَلْقَمَةَ قَالَ كُنَّا بِحِمْصَ فَقَرَأَ ابْنُ مَسْعُوْدٍ سُوْرَةَ يُوْسُفَ فَقَالَ رَجُلٌ مَا هٰكَذَا اُنْزِلَتْ فَقَالَ عَبْدُ اللّٰهِ وَاللّٰهِ لَقَرَأْتُهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَحْسَنْتَ فَبَيْنَا هُوَ يُكَلِّمُهٗ اِذْ وَجَدَ مِنْهُ

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[1] Tirmidhi # 2926, Musnad Ahmad 4-433

[2] Baayhaqi in Shuab ul Eeman # 2625

[3] Abu Dawud # 788

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رِيْحَ الْخَمْرِ فَقَالَ اَتَشْرَبُ الْخَمْرَ وَتُكَذِّبُ بِالْكِتَابِ فَضَرَبَهُ الْحَدَّ۔ (متفق علیه)

2219. Sayyiduna Alqamah رضی اللہ عنہ narrated that while they were in Hims. Sayyiduna Ibn Masud رضی اللہ عنہ recited to them the surah Yusuf. A man interrupted that it was not revealed in that way. Abdullah رضی اللہ عنہ said, "By Allah, I had recited it in the times of Allah's Messenger صلی اللہ علیہ وسلم (in this way) and he had commended me." While he was thus coversing, he detected the smell of wine on him. So, he asked, "Did you drink wine and belied the Book (of Allah)? Then he awarded him the prescribed punishment.[1]

COMMENTARY: If Sayyiduna Abdullah ibn Masud رضی اللہ عنہ was reciting a mushhur (established, known) reading, then this man belied the Quran and that amounted to disbelief. If he recited a Shaadh (rare) reading then he merely belied the reading, not the Quran. So, Ibn Masud's رضی اللہ عنہ saying that he had belied the Book was in anger and as a warning. This seems more correct because he did not blame him for apostacy. He only awarded him the punishment for consuming wine.

Teebi رحمہ اللہ said that Ibn Masud رضی اللہ عنہ had spoken the words in anger because if anyone rejects an expression of a reading and the Quran then it is disbelief but not if he belies the pronunciation and delivery.

This man had only rejected the pronounciation and delivery but not the Quran or the reading. That is why Ibn Masud رضی اللہ عنہ only punished him for consuming wine.

The ulama (Scholars) say that the smell from the mouth is enough evidence against anyone of having consumed wine. However, the Hanafi and Shafii point of view is that mere odour from the mouth is not enough evidence of wine consuming against anyone and he cannot be awarded the prescribed punishment for it unless there is other evidence for it. Sometimes sour apple and guava also give out an odour like some kind of wine.

As for this particular incident Sayyiduna Ibn Masud رضی اللہ عنہ may have had this man's confession or there may have been witnesses against him. So he awarded the prescribed punishment to the man (for wine-consuming).

COLLECTION OF THE QURAN

(۲۲۲۰) وَعَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ اَرْسَلَ اِلَيَّ اَبُوْبَكْرٍ مَقْتَلَ اَهْلِ الْيَمَامَةِ فَاِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهٗ قَالَ اَبُوْبَكْرٍ اِنَّ عُمَرَ اَتَانِي فَقَالَ اِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْاٰنِ وَاِنِّي اَخْشٰى اِنِ اسْتَحَرَّ الْقَتْلُ بِالْقُرَّاءِ بِالْمَوَاطِنِ فَيَذْهَبَ كَثِيْرٌ مِنَ الْقُرْاٰنِ وَاِنِّي اَرٰى اَنْ تَاْمُرَ بِجَمْعِ الْقُرْاٰنِ قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ هٰذَا وَاللّٰهِ خَيْرٌ فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتّٰى شَرَحَ اللّٰهُ صَدْرِيْ لِذٰلِكَ وَرَاَيْتُ فِيْ ذٰلِكَ الَّذِيْ رَاٰى عُمَرُ قَالَ زَيْدٌ قَالَ اَبُوْبَكْرٍ اِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَتَبَّعِ الْقُرْاٰنَ فَاجْمَعْهُ فَوَاللّٰهِ لَوْ كَلَّفُوْنِيْ نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ اَثْقَلَ عَلَيَّ مِمَّا اَمَرَنِيْ بِهٖ مِنْ جَمْعِ الْقُرْاٰنِ قَالَ قُلْتُ

[1] Bukhari #5001, Muslim # 249-301, Musnad Ahmad 1-378.

كَيْفَ تَفْعَلُوْنَ شَيْئًا لَمْ يَفْعَلْهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللّٰهِ خَيْرٌ فَلَمْ يَزَلْ اَبُوْ بَكْرٍ يُرَاجِعُنِيْ حَتّٰى شَرَحَ اللّٰهُ صَدْرِيْ لِلَّذِيْ شَرَحَ لَهُ صَدْرَ اَبُوْ بَكْرٍ وَ عُمَرَ فَتَتَبَّعْتُ الْقُرْاٰنَ اَجْمَعُهُ مِنَ الْعُسُبِ وَاللِّخَافِ وَصُدُوْرِ الرِّجَالِ حَتّٰى وَجَدْتُّ اٰخِرَ سُوْرَةِ التَّوْبَةِ مَعَ اَبِيْ خُزَيْمَةِ الْاَنْصَارِيِّ لَمْ اَجِدْهَا مَعَ اَحَدٍ غَيْرِهٖ لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ حَتّٰى خَاتِمَةِ بَرَاءَةٍ فَكَانَتِ الصُّحُفُ عِنْدَ اَبِيْ بَكْرٍ حَتّٰى تَوَفَّاهُ اللّٰهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتُهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ۔ (رواه البخارى)

2220. Sayyiduna Zayd ibn Tahabit رضی اللہ عنہ narrated that Sayyiduna Abu Bakr رضی اللہ عنہ summoned him after the (large scale) killing of the warriors at al-yamamah. Indeed, Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ was with him. Sayyiduna Abu Bakr رضی اللہ عنہ said to him that Umar رضی اللہ عنہ had visited him and pointed out to the large-scale killing of the reciters of the Quran during the battle of al-Yamamah. He apprehended that if they continued to be killed at this scale during other battles, they could lose a great portion of the Quran. Therefore, he suggested that he should arrange for the Quran to be collected. But, Abu Bakr رضی اللہ عنہ asked Umar رضی اللہ عنہ how he could do what Allah's Messenger صلی اللہ علیہ وسلم had never done. Nevertheless, Umar رضی اللہ عنہ said, 'By Allah, this is best" and he did not cease to persuade him till Allah made him see the wisdom in it, so he concurred with Umar's idea about it.

Zayd رضی اللہ عنہ said that then Abu Bakr رضی اللہ عنہ said to him, "You are young and intelligent and cannot be suspected. Besides, you were a scribe who recorded the wahy that was revealed to Allah's Messenger صلی اللہ علیہ وسلم. So, search for the Quran and collect it together." Zayd رضی اللہ عنہ commented, 'By Allah, if they had assigned to me the shifting of a mountain among the mountain that would not have been as burdensome and difficult for me than the putting together of the Quran which task he had assigned to me."

Then he asked him. "How will you do something that Allah's Messenger صلی اللہ علیہ وسلم had never done?" He said, "By Allah, this is best." He continued to persuade him till Allah made him see the wisdom in it as He had made Abu Bakr رضی اللہ عنہ and Umar see it. So, he began to search for the Quran collecting it from palm-branches white stones and hearts of men (who had memorized the Quran). He finally found the concluding portion of surah al-Bara'ah with Sayyiduna Abu Khuzaymah al-Ansari رضی اللہ عنہ. He was unable to find it with anyone else.(it was:)

لَقَدْ جَاءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ

(Surely, a messenger has come to you from among yourselves...) (to the end of the surah. 9:128-129)

The suhuf (Sheets of the Quran that he had collected) were deposited with Abu Bakr رضی اللہ عنہ till Allah took him away. Then they were with Umar رضی اللہ عنہ all his life. Then they were with (Sayyidah) Hafsah bint Umar رضی اللہ عنہ.[1]

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[1] Bukhari # 4986

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COMMENTARY: Sayyiduna Abu Bakr رضی اللہ عنہ had sent an army to Yamamah under the command of Sayyiduna Khalid ibn Walid رضی اللہ عنہ. In the ensuing fierce battle Muslamah Kadhdhab was killed. (He was claimant to prophet hood). The Muslims also suffered heavy reverses and many of those who had committed the Quran to memory were martyred. Between seven hundred and twelve hundred Muslims were martyred.
Till then, the Quran was preserved in complete form only in memories.
So, Sayyiduna Zayd ibn Thabit رضی اللہ عنہ was commissioned to put the Quran together. Zayd رضی اللہ عنہ had written most of the revelation being one of the twenty four scribes who wrote it down. The four caliphs were also among them. Moreover, Zayd رضی اللہ عنہ was trusted and dutiful.

THE FORM OF THE QURAN IN THE TIMES OF THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم

The noble Quran was written down in the Prophet Muhammad's صلی اللہ علیہ وسلم times too but it was not in book form or as a single collection. It was inscribed on palm-leaves, on stones, on bones and on other things and was in the custody of different people. The reason was that whenever it was revealed the Prophet Muhammad صلی اللہ علیہ وسلم dictated it to his scribes to inscribe on any of these things at hand at that time.
After the death of the Prophet Muhammad صلی اللہ علیہ وسلم, Sayyiduna Abu BAkr رضی اللہ عنہ approved the suggestion of Sayyiduna Umar رضی اللہ عنہ. He had these different writings on various things collected and put down neatly in several sheets.
Furthermore, the Quran that we have now-a-days in a sequence of surahs, had not this arrangement in the times of the Prophet Muhammad صلی اللہ علیہ وسلم. Rather, after him, this sequence was decided by the ijtihad (independent judgment) of the sahabah (Prophet's companions) رضی اللہ عنہم. Of course, the verses were arranged in sequence in the Prophet Muhammad's صلی اللہ علیہ وسلم times according to his instructions. The method was that whenever Jibril (gabriel) علیہ السلام brought a revealation according to the situation land needs, he also said that the verse belonged to such-and-such surah before a certain verse or after it. The Quran is inscribed in the Preserved Tablet (Luh Mahfuz (لوح محفوظ) in the same sequence and arrangement. The noble Quran was brought from there to the lowest heaven. Then Jibril (gabriel) علیہ السلام brought down to the Prophet Muhammad صلی اللہ علیہ وسلم surahs or verse of the Quran from there in keeping with the situation and need.
In short, the revelation of the Quran was not in the same sequence as it is recited these days. Every year in Ramadan, Jibril (gabriel) علیہ السلام revised the Quran according to the sequence of revelation, and in Ramadan of the year when the Prophet Muhammad صلی اللہ علیہ وسلم died, he revised it with him twice.
Sayyiduna Zayd ibn Thabit رضی اللہ عنہ did not find the concluding portion of surah Bara'ah with anyone other than Abu Khuzaymah رضی اللہ عنہ. Of course those sahabah (Prophet's companions) رضی اللہ عنہم who had committed the Quran to memory also had these verses of Bara'ah with them in memory. Among the sahabah (Prophet's companions) رضی اللہ عنہم who had memorized the entire Quran in the times of the Prophet Muhammad صلی اللہ علیہ وسلم were Ubayy ibn Ka'b رضی اللہ عنہ, Mu'adh ibn Jabar رضی اللہ عنہ, Zayd ibn Thabit رضی اللہ عنہ, Abu Darda رضی اللہ عنہ, and others.
When Sayyiduna Zayd ibn Thabit رضی اللہ عنہ accomplished his task at the behest of Sayyiduna Abu Bakr رضی اللہ عنہ, all the sahabah (Prophet's companions) رضی اللہ عنہم concurred with it. Then, it was arranged in several scrolls or sheets. It had not taken the shape of a single book or collection till then. Those sheets were retained by Abu Bakr رضی اللہ عنہ and after him by Umar

رضی اللہ عنہ all his life. After him, they were kept with his daughter, Sayyidah Hafsah رضی اللہ عنہا. Then Sayyiduna Uthman رضی اللہ عنہ put together all the sheets in one mashaf (copy of Quran). The he had many copies of it made out and disbursed throughout most of the cities of the Islamic state. This will be seen in the next hadith (tradition).

THE ARRANGEMENT & COLLECTION OF THE QURAN BY UTHMAN رضی اللہ عنہ

(٢٢٢١) وَعَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ حُذَيْفَةَ بْنَ الْيَمَانِ قَدِمَ عَلٰى عُثْمَانَ وَكَانَ يُغَازِىْ اَهْلَ الشَّامِ فِىْ فَتْحِ اَرْمِيْنِيَةَ وَاذَرْ بِيْجَانَ مَعَ اَهْلِ الْعِرَاقِ فَاَفْزَعَ حُذَيْفَةَ اِخْتِلَافُهُمْ فِى الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ اَدْرِكْ هٰذِهِ الْاُمَّةَ قَبْلَ اَنْ يَخْتَلِفُوا فِى الْكِتَابِ اخْتِلَافَ الْيَهُوْدِ وَالنَّصَارٰى فَاَرْسَلَ عُثْمَانُ اِلٰى حَفْصَةَ اَنْ اَرْسِلِى اِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِى الْمَصَاحِفِ ثُمَّ نَرُدُّهَا اِلَيْكِ فَاَرْسَلَتْ بِهَا حَفْصَةُ اِلٰى عُثْمَانَ فَاَمَرَ زَيْدَ بْنَ ثَابِتٍ وَعَبْدَاللّٰهِ بْنَ الزُّبَيْرِ وَسَعِيْدَ بْنَ الْعَاصِ وَعَبْدَاللّٰهِ بْنَ الْحَارِثِ بْنِ هِشَامٍ فَنَسَخُوْهَا فِى الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّيْنَ الثَّلَاثِ اِذَا اخْتَلَفْتُمْ اَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِىْ شَىْءٍ مِنَ الْقُرْاٰنِ فَاكْتُبُوْهُ بِلِسَانِ قُرَيْشٍ فَاِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوْا حَتّٰى اِذَا نَسَخُوا الصُّحُفَ فِى الْمَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ اِلٰى حَفْصَةَ وَاَرْسَلَ اِلٰى كُلِّ اُفُقٍ بِمُصْحَفٍ مِمَّا نَسَخُوْا وَاَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْاٰنِ فِىْ كُلِّ صَحِيْفَةٍ اَوْ مُصْحَفٍ اَنْ يُحْرَقَ قَالَ ابْنُ شِهَابٍ فَاَخْبَرَنِىْ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ اَنَّهٗ سَمِعَ زَيْدَ بْنَ ثَابِتٍ قَالَ فَقَدْتُ اٰيَةً مِنَ الْاَحْزَابِ حِيْنَ نَسَخْنَا الْمُصْحَفَ قَدْ كُنْتُ اَسْمَعُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ بِ الْاَنْصَارِيِّ مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَاعَاهَدُوا اللّٰهَ عَلَيْهِ فَاَلْحَقْنَاهَا فِىْ سُوْرَتِهَا فِى الْمُصْحَفِ۔ (رواه البخارى)

2221 Sayyiduna Anas ibn Maalik narrated that Sayyiduna Hudhayfah ibn Yaman رضی اللہ عنہ visited Sayyiduna Uthman رضی اللہ عنہ when he was preparing war equipment for Shaam(syria) and Iraq for their battle against Armenia and Azerbayjan. He was alarmed at their difference in reading the Quran. So, he said to Sayyiduna Uthman رضی اللہ عنہ, "O amir (commander) ul-muminin, put this ummah (people/followers) on the correct course before they differ about the Book, like the disagreement of the Jews and Christians (among themselves)." So Sayyiduna Uthman رضی اللہ عنہ sent for the sheets which Sayyidah Hafsah رضی اللہ عنہا had (in safe-keeping) so that he would make their copies and then return them to her. She sent the sheets to Sayyiduna Uthman رضی اللہ عنہ who instructed Sayyiduna Zayd ibn Thabit رضی اللہ عنہ, Sayyiduna Abdullah ibn Zubayr رضی اللہ عنہ, Sayyiduna Saeed ibn Al-Aas رضی اللہ عنہ and Sayyiduna Abdullah ibn al-Harith ibn Hisham رضی اللہ عنہ and they made the copies of the sheets. Utham رضی اللہ عنہ also instructed the three men of Quraysh (entrusted with this task) that if they disagreed with Sayyiduna Zayd رضی اللہ عنہ about (the dialect of) the Quran then they should write it in the dialect of the Quraysh, for it had been revealed in their dialect. So, they did that. They produced several copies of the sheets and

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Sayyiduna Uthman رضی اللہ عنہ returned them to Sayyidah Hafsah رضی اللہ عنہا. He dispatched a copy each of what they had produced to every region with orders that any sheet or book that had a part of the Quran in an other form should be burned. (One of the narrators) Sayyiduna Ibn Shihab رضی اللہ عنہ said that Sayyiduna Kharijah رضی اللہ عنہ, son of Sayyiduna Zayd ibn Thabit رضی اللہ عنہ, said to him that he heard Zayd ibn Thabit رضی اللہ عنہ say that when they were copying the Quran, he could not find a verse of surah al-Ahzab which he had heard Allah's Messneger صلی اللہ علیہ وسلم recite. On searching for it, he found it with Sayyiduna Khuzaymah ibn Thabit al-Ansari رضی اللہ عنہ. (It was:)

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَاعَاهَدُوا اللّٰهَ عَلَيْهِ

{Among the believers are men who are true to the covenant they made with Allah.} (33:23)

So, they added it to the surah (where it belonged) in the copy of the mashaf (Quran).[1]

COMMENTARY: Kirmani رحمہ اللہ has explained in his Sharh (explanatory book) of Bukhari رضی اللہ عنہ that the word (یغازی) is used in the sense of (یغری) so that the meaning given in the translation depicts it correctly Mulla Ali Qari رحمہ اللہ and Shaykh (Great religious Scholar) Abdul Haq Muhaddith Dahlawi رحمہ اللہ have said that the noun of the verb (کان) and the subject of (یغازی) is Hudhayfah رضی اللہ عنہ (so that not Uthman رضی اللہ عنہ but Hudhayfah رضی اللہ عنہ had led the Syrians and Iraqis at the conquest).

The Jews and Christians had manipulated their Books and Hudhayfah رضی اللہ عنہ was afraid that the Muslims might do that with Allah's Book. So, Uthman رضی اللہ عنہ called a meeting and presented this fear before them. The members of the meeting numbered about fifty thousand men. He told them that the people disputed on the readings of the Quran and condemned each other practice of the reading though this nearly amounted to disbelief. Then it was decided to bring the people to one mashaf (copy of Quran).

The Quran was revealed in the dialect of the Quraysh but on the Prophet"s صلی اللہ علیہ وسلم request for making it easy for the people, the concession was made. Everyone was allowed to read in his own dialect. However, Uthman رضی اللہ عنہ was compelled to abrogate all dialects, save the Quraysh dialect, because of serious differences.

Sakhawi رحمہ اللہ has reported some places where these people charged with producing an official text differed. For instance, Zayd رضی اللہ عنہ had in mind (التابوہ) but the others held it to be (التابوت) and Uthman رضی اللہ عنہ upheld their contention. They also disagreed about (لم یتسن) and Uthman رضی اللہ عنہ had a (ہ) added to it (لم یتسنہ).

The copies that were ordered to be burnt included the sheets with Sayyidah Hafsah رضی اللہ عنہا and those with other people.

However, Sakhawi رضی اللہ عنہ said that Uthman رضی اللہ عنہ spared the sheets of Sayyidah Hafsah رضی اللہ عنہا and burnt those with other people. Later, when Marwan became governor of Madinah he called for the sheets from her that he might burn them but she refused to give them to him. When she died, Marwan got them from her brother, Abdullah ibn Umar رضی اللہ عنہ and burnt them lest they get into wrong hands and the differences might crop up again.

The copies made out at Uthman's رضی اللہ عنہ behest were five. But, Abu Dawud says that they

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[1] Bukhari # 4987, Musand Ahmad 5.188

were seven. One of them was sent to Makkah. The others went to Shaam (syria), Yemen, Bahrain, Busrah, Kufah and Madinah.

THE WORN OUT PAGES OF THE MASHAF (QURAN)

The ulama (Scholars) differ on what should be done with the worn out pages of the Quran that cannot be used for reading. Should they be burnt or washed. Some of them say that they should be burnt because that leaves no possibility of their being misused or disrespected in any way, but if they are washed then the water will flow on the ground and possibly be trampled. However, some ulama (Scholars) prefer that the worn out pages should be washed and the water (and residue) should be placed on a pure place, or, better, its water should be drunk because it is a panacea and a cure for ills of the chest.

SAYYIDUNA UTHMAN'S رضی اللہ عنہ ACTION

If Sayyiduna Uthman رضی اللہ عنہ had not burnt the other copies of the Quran and had spared them, then later on they could have become a means of dispute and troubles among the people,. His action had wisdom behind if and it cannot be proved that Shariah (Islamic law) disallows burning of the pages of the Quran or that it is disrespectful.

FIRST COMPILING

The ulama (Scholars) write that the Quran was put together three times; First it was collected in the times of the Prophet Muhammad صلی اللہ علیہ وسلم, but it was not compiled in a single mashaf (book/collection) all together. Secondly, it was collected in the era of Sayyiduna Abu Bakr رضی اللہ عنہ and, in fact, he was the first man to collect the entire Quran together and may Allah shower mercy on him. Then the third time Sayyiduna Uthman رضی اللہ عنہ consulted all the Sahabah (Prophet's companions) رضی اللہ عنہم and put the Quran together in a book form and made copies of that and it was authenticated in the dialect of the Quraysh, and he sent the copies to other neighbouring places, this was done in 25 AH.

Different motives: Sayyiduna Abu Bakr's رضی اللہ عنہ motive in putting together the entire Quran was his fear that some portion of the Quran might be lost if it was not compiled in a single form. As for Sayyiduna Uthman رضی اللہ عنہ he was driven to do that to counter possibilities of disagreement in the ummah (people/followers). This means that he did not really put the Quran together but warded off possibility of disputes within the ummah (people/followers) and brought them to one dialect (that of the Quraysh)

WHY NO BISMILLAH TO BEGIN SURAH BARAAH

(٢٢٢٢) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قُلْتُ لِعُثْمَانَ مَاحَمَلَكُمْ عَلٰى اَنْ عَمَدْتُمْ اِلَى الْاَنْفَالِ وَهِيَ مِنَ الْمَثَانِيْ وَ اِلٰى بَرَاءَةٍ وَهِيَ مِنَ الْمِئِيْنِ فَقَرَنْتُمْ بَيْنَهُمَا وَلَمْ تَكْتُبُوْا سَطْرَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَ وَضَعْتُمُوْهَا فِي السَّبْعِ الطُّوَلِ مَاحَمَلَكُمْ عَلٰى ذٰلِكَ قَالَ عُثْمَانُ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ وَهُوَ يُنْزَلُ عَلَيْهِ السُّوَرُ ذَوَاتِ الْعَدَدِ وَكَانَ اِذَا نَزَلَ عَلَيْهِ شَيْءٌ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ فَيَقُوْلُ ضَعُوْا هٰؤُلَاءِ الْاٰيَاتِ فِي السُّوْرَةِ الَّتِيْ يُذْكَرُ فِيْهَا كَذَا وَكَذَا فَاِذَا نَزَلَتْ عَلَيْهِ الْاٰيَةُ فَيَقُوْلُ ضَعُوْا هٰؤُلَاءِ الْاٰيَةِ فِي السُّوْرَةِ الَّتِيْ يُذْكَرُ فِيْهَا كَذَا وَكَذَا وَكَانَتِ الْاَنْفَالُ مِنْ اَوَائِلِ مَانَزَلَتْ بِالْمَدِيْنَةِ وَكَانَتْ بَرَاءَةٌ مِنْ اٰخِرِ الْقُرْاٰنِ نُزُوْلًا وَكَانَتْ قِصَّتُهَا شَبِيْهَةً بِقِصَّتِهَا فَقُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُبَيِّنْ لَنَا اَنَّهَا

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مِنْهَا فَمِنْ اَجْلِ ذٰلِكَ قَرَنْتُ بَيْنَهُمَا وَلَمْ اَكْتُبْ سَطْرَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَوَضَعْتُهَا فِي السَّبْعِ الطُّوَلِ۔ (روه احمد و الترمذی و ابوداؤد)

2222. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he asked Sayyiduna Uthman رضی اللہ عنہ. "What brought you to place al-Anfal which is among al-mathani with Baraah which is among al-miin, joining them without distinguishing between them by writing (بسم اللہ الرحمن الرحیم), and why did you put it (al-Anfal) with the seven long ones (as sab'at-tool)? Why did you do it?" Sayyiduna Uthman رضی اللہ عنہ answered, "With the passage of time, many surahs (chapters) were revealed to Allah's Messenger صلی اللہ علیہ وسلم. So, with every fresh revelation, he sent for some of his scribes and instructed them to insert the verses in the surah that mentions this or that; and when a verse was revealed, he instructed them to insert it in such-and-such surah with a certain subject matter. As for al-Anfal, it was among the first to be revealed in Madinah and Baraah was among the last of the Quran to be revealed, its subject-matter being similar to that of the other Allah's Messenger صلی اللہ علیہ وسلم was taken away and he did not specify to us whether it belonged to it. It is for this reason, I paired them without writing(بسم اللہ الرحمن الرحیم) between them and put them among as-saba tool (seven long ones)."[1]

COMMENTARY: The surahs (chapters) of the Quran are divided in the manner mentioned in the hadith (tradition). From surah al Baqarah to surah Yunus are (at-tawal) which means lengthy. The first seven surahs (chapters) are saba tawal or seven long ones because they are lengthy. Then, from surah Yunus to surah ash-Suara are called al-mumin (of) the hundreds, mumin being the plural of miah (مائتہ), meaning one hundred. These surahs (chapters) are made up of over one hundred verses, or near one hundred verses. Then, from surah ash-Shuara to al-Hujurat are called al-mathani. They are less than one hundred verses and their subject-matter is identical or repeated. Then from al-Hujurat to the end of the Quran are al-mufassal because the bismillah between them is very near. These are three kinds. The last of them al-mufassal is further divided into three kinds: tawal, awsat, and qisar (long average and short).

From al-Hujurat to al-Burooj are the tawal mufassal, from there to (لم یکن) (al-Bayyinah) are awsat mufassal and from there to the end of the Quran are qisar mufassal.

Now, let us look at the hadith (tradition), Sayyiduna Ibn Abbas رضی اللہ عنہ asked that surah al-Anfal which is an al-Mathani being made up of less than one hundred verses and Baraah which is an al-miin made up of more than one hundred verses - why are they placed together within at-tawal. Al-Anfal should have been with al-Mathani and Baraah with almiin? And why is (بسم اللہ الرحمن الرحیم) not written between them?

Sayyiduna Uthman رضی اللہ عنہ explained that there was a possibility that they were not two but one surah, so are placed with at-tawal without bismillah separting them. If they are two surahs (chapters) then they have to be separated, so are distinguished as two.

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[1] Tirmidhi # 3097, Abu Dawud # 786, Musand Ahmad 1-57 (3 399)

BOOK - IX

SUPPLICATIONS كتاب الدعوات

ABOUT DUA

Dua (Supplication) means 'to seek from the Elevated Being some of the base things with humility.' Imam (leader)Nawawi رضى الله عنه said that the ulama (Scholars) of all times and every place have been unanimous that it is mustahab (desirable) to make supplication. They cite the exhortation in the Quran and hadith (tradition) as well as the practice of the Prophets عليه السلام all of whom used to make supplication.

However, some ascetics and possessors of Divine awareness hold that it is better to not make supplication because it is an expression of being pleased with Divine pleasure and decree in a perfect way. Mawlana Shah Muhammad Ishaq رحمه الله said about this opinion of the ascetics and possessors of Divine awareness that it depends on the peculiar condition that overtakes some saintly men at some times when an acceptance with willingness of decree is dominant. There is the example of Prophet Ibrahim عليه السلام. When he was cast into the fire, Sayyiduna Jibril (gabriel) عليه السلام advised him to pray to Allah for deliverance and peace. He said, "Allah, the Exalted, knows my plight. I have no need to make a supplication for this."

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم SPLENDID MERCIFUL CHARACTER

(٢٢٢٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهٗ وَاِنِّيْ اخْتَبَأْتُ دَعْوَتِيْ شَفَاعَةً لِاُمَّتِيْ اِلٰى يَوْمِ الْقِيَامَةِ فَهِيَ نَائِلَةٌ اِنْشَاءَ اللّٰهُ مَنْ مَاتَ مِنْ اُمَّتِيْ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا۔ (رواه مسلم و للبخاری اقصر منه)

2223. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "For every Prophet there is a supplication that is granted. So every Prophet has made his supplication promptly (in this world) but I have preserved it till the day of resurrection to intercede for my ummah (people/followers). Insha Allah, it will benefit those of my ummah (people/followers) who die without having ascribed anything with Allah."[1]

COMMENTARY: A supplication for every Prophet was in the sense that Allah commanded them to pray against their enemies. Allah granted them the prayers that they made. For instance, Prophet Nuh عليه السلام prayed for the destruction of his disobeying people. They were eliminated in the deluge. Prophet Salih عليه السلام also prayed against his people and they disappeared on just one voice of Jibril (gabriel) عليه السلام. However, Prophet Muhammad صلى الله عليه وسلم was mercy to the worlds. He persevered persecution and kept his prayer in abeyance for his ummah (people/followers) to intercede for them on the day of resurrection even the sinners among them.

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[1] Bukhari # 6304 (briefer), Muslim # 338, Trimidhi # 3672, Ibn Majah # 2307(with many changes), Darimi # 2805, Musnad Ahmad 2-426

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However, we must know that intercession will be of different kinds. As a result of the Prophet's صلى الله عليه وسلم intercession:

- Some people will not be sent to hell at all,
- Some will be released from hell soon, and,
- Some will have their ranks raised in paradise.

اَللّٰهُمَّ ارْزُقْنَا شَفَاعَةَ نَبِيِّنَا عَلَيْهِ اَلْفُ اَلْفُ صَلٰوةٍ

(O Allah, let us have the intercession of our Prophet Muhammad صلى الله عليه وسلم)

(٢٢٢٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيْهِ فَاِنَّمَا اَنَا بَشَرٌ فَاَيُّ الْمُؤْمِنِيْنَ اٰذَيْتُهُ شَتَمْتُهُ لَعَنْتُهُ جَلَدْتُّهُ فَاجْعَلْهَا لَهُ صَلٰوةً وَ زَكَاةً وَقُرْبَةً تُقَرِّبُهُ بِهَا اِلَيْكَ يَوْمَ الْقِيَامَةِ

(متفق عليه)

2224. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم prayed (to Allah), "O Allah, I have presented before you my plea. So grant it and do not deny it to me. I am only a mortal. Whichever of the believers I have hurt, abused, cursed or beaten, let that be for him a mercy, a purification (from sin) and a means of nearness to you such that because of these you will bring him near to you on the day of resurrection."[1]

COMMENTARY: The words (فَاِنَّمَا اَنَا بَشَرٌ) - I am only a mortal - are a prefix for the reason for the likelihood of getting angry on someone sometimes.

The gist of the prayer is: If I have hurt any believer then let that be for him a mercy, etc. Sayyidah Ayshah رضى الله عنها went to lengths to get this to the extent that she stood holding the edge of the garment of the Prophet Muhammad صلى الله عليه وسلم. He said,, when she did not let go, (قَطَعَ اللّٰهُ يَدَكِ) (May Allah cut off your hands!) She was hurt and let go of his garment and moved away. She sat down in her room, grieved and angry. The Prophet Muhammad صلى الله عليه وسلم followed her and, to please her, said: (اَللّٰهُمَّ اِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا الخ).

The ulama (Scholars) say that if anyone prays against another then it is masnun that he make this prayer for him.

MAKE SUPPLICATION WITH DETERMINATION

(٢٢٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْ لِي اِنْ شِئْتَ اِرْحَمْنِي اِنْ شِئْتَ اُرْزُقْنِي اِنْ شِئْتَ وَلْيَعْزِمْ مَسْأَلَتَهُ اِنَّهُ يَفْعَلُ مَا يَشَاءُ وَلَا مُكْرِهَ لَهُ (روه البخاری)

2225. Sayyiduna Abu Huraryrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you prays, he must not say, 'O Allah forgive me, if You wish. Have mercy on me, if You wish, Provide me (Sustenance), if you wish. Rather, he must make a determined, resolute supplication, for, He does what He wishes. There is no one to compel Him."[2]

COMMENTARY: Pray to Allah for your needs, "O Allah give us..." but do not qualify with, 'if You wish.' That smacks of doubt. One must be sure that his prayer will be

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[1] Bukhari # 6361, Muslim # 91-2601, Musnad Ahmad 2-493

[2] Bukhari # 6338, Muslim # 7 578

answered because He has given an assurance that prayers will be answered and He does not go back on His promise.

DO NOT BE FED UP & STOP PRAYING

(٢٢٢٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْلِي إِنْ شِئْتَ وَلٰكِنْ لِيَعْزِمْ وَلْيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللّٰهَ لَا يَتَعَاظَمُهُ شَيْءٌ اَعْطَاهُ (رواه مسلم)

2226. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When one of you prays, he must not say, 'O Allah forgive me, if You wish.' But, he must be resolute and cherish a strong wish, for, that which Allah gives is not difficult for Him."[1]

(٢٢٢٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْتَجَابُ لِلْعَبْدِ مَالَمْ يَدْعُ بِإِثْمٍ اَوْقَطِيْعَةِ رَحِمٍ مَالَمْ يَسْتَعْجِلْ قِيْلَ يَا رَسُوْلَ اللّٰهِ مَا الْإِسْتِعْجَالُ؟ قَالَ يَقُوْلُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ اَرَيُسْتَجَابُ لِيْ فَيَسْتَحْسِرُ عِنْدَ ذٰلِكَ وَيَدَعُ الدُّعَاءَ۔ (رواه مسلم)

2227. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A person's prayer is granted provided he does not pray for anything sinful or for serving ties of kinship and provided he does not insist on a prompt answer." He was asked, "What is a prompt answer, O Messenger of Allah?" He said, "He says. 'I have prayed and I have prayed but do not see it being answered. 'He gets tired about it and ceases to supplicate."[2]

COMMENTARY: Apart from a true conviction, prayer should be made only for what is generally asked for and is permissible.

Asking for what is sinful includes asking for ability to kill an innocent (Muslim) person, for wine, etc., or for forgiveness of a disbeliever. It is being a daring person to hope for such prayers to be granted. Similarly, it is foolish to ask for impossible things, like vision of Allah in this world. To pray for snapping of ties of kinship is also an impossible prayer.

Prayer, too, is worship. So one should not give up praying if he thinks that he gets no answer. Moreover, delay in granting prayer is because that may not be due as yet. Everything is decreed and its time is specified. Or, the supplicant is not destined to get that thing in this world. He will get reward for the next world, instead. Or, the delay is to let the supplicant show determination, humility, submissiveness and a true spirit of servitude. Anyone who adopts these things in prayer is very dear to Allah.

PRAYER FOR THE ABSENT IS GRANTED

(٢٢٢٨) وَعَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِاَخِيْهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهٖ اٰمِيْنَ وَلَكَ بِمِثْلٍ (رواه مسلم)

2228. Sayyiduna Abu Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A Muslim's prayer for his Muslim brother in his absence is granted. An angel is deputed to stand at the supplicant's head. Every time he prays for the good of his

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[1] Muslim # 9.2735

[2] Mulsim # 9.2735

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brother, the deputed angel prays, "Aameen! And, for you the like of it."

COMMENTARY: While the supplication for an absent Muslim brother is mentioned here, it a prayer is made for a Muslim brother in his presence quietly in the heart, even that prayer falls under purview of this hadith (tradition). There is the element of sincerity in both. In return, the supplicant gets the angel's prayer too.

DISALLOWANCE TO PRAY AGAINST ANYONE

(٢٢٢٩) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوْا عَلٰى اَنْفُسِكُمْ وَلَا تَدْعُوْا عَلٰى اَوْلَادِكُمْ وَلَا تَدْعُوْا عَلٰى اَمْوَالِكُمْ لَا تُوَافِقُوْا مِنَ اللّٰهِ سَاعَةً يُسْئَلُ فِيْهَا عَطَاءً فَيَسْتَجِيْبُ لَكُمْ (رواه مسلم)

2229. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Do not pray against yourselves, against your children or against your properties lest you do it at an opportune time when Allah grants you what He is asked."[1]

COMMENTARY: There are certain hours when prayers are answered by Allah. If your curse coincides with that time then your prayer will receive an answer and you will suffer a loss and will have to regret.

The hadith (tradition) of Sayyiduna Ibn Abbas رضی اللہ عنہ about there being no veil between the prayer of the wronged one and Allah is at # 1722, Book of Zakah.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION IS WORSHIP

(٢٢٣٠) وَعَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ وَقَالَ رَبُّكُمُ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ۔ (رواه احمد والترمذی و ابوداؤد و النسائی و ابن ماجة)

2230. Sayyiduna An-Numan ibn Bashir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Supplication itself is worship." Then, he recited (the verse 60 of surah al-Mumin or Ghafir):

قَالَ رَبُّكُمُ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ

{Pray to Me, I shall answer you.}[2]

COMMENTARY: It is an over-emphasis to say that supplication itself is worship. It is that kind of worship in which a person turns to Allah and shows indifference to every other being besides Allah. He fears none but Allah and places hope only in Him. There is sincerity in supplication, praise of Allah, gratitude to Him and He is beseeched. His unity is declared and only He is asked for one's needs. Prayer is made to Him and one humbles and lowers himself, demonstrating perfect servitude. Complaint is made to Allah and His help is sought.

The Prophet Muhammad صلی اللہ علیہ وسلم confirmed his words and recited the relative verse of the Quran as evidence that we are commanded to make supplication. Moreover, when this command is obeyed and one makes supplication, he also earns a reward. Clearly, these elements are ingredients of worship, and whatever conforms to this description is worship.

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[1] Abu Dawud # 1532 (Muslim similar # 7.920)

[2] Tirmidhi # 3383, Ibn Majah # 3828, Musnad Ahmad # 4-267

The concluding portion of the verse (cited in the hadith (tradition)) also establishes that supplication is worship. It is:

إِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ

{Surely those who are too arrogant too worship Me, they shall enter hell, disgraced.} (40:60)

SUPPLICATION IS ESSENCE OF WORSHIP

(٢٢٣١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلدُّعَاءُ مُخُّ الْعِبَادَةِ۔ (رواه الترمذى)

2231. Sayyiduna Anas رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Supplication is the essence of worship."[1]**

COMMENTARY: Being the essence of worship, supplication, too, is to humble oneself.

MERIT OF SUPPLICATION

(٢٢٣٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَيْءٌ اَكْرَمَ عَلَى اللّٰهِ مِنَ الدُّعَاءِ۔

رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2232. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "There is nothing nobler in Allah's sight than supplication."[2]**

COMMENTARY: Of the forms of worship and devotional exercises nothing is equal in rank to supplication. This hadith (tradition) may be seen in the light of the verse:

إِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقَاكُمْ۔

{Surely, the noblest among you in the sight of Allah is the most pious of you } (49:13)

SUPPLICATION ALTERS DESTINY

(٢٢٣٣) وَعَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَرُدُّ الْقَضَاءَ اِلَّا الدُّعَاءُ وَلَا

يَزِيْدُ فِي الْعُمُرِ اِلَّا الْبِرُّ۔ (رواه الترمذى)

2233. Sayyiduna Salman al Farsi رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Nothing but supplication alters decree and nothing increases one's life span but piety."**

COMMENTARY: Here (القضاء) decree refers to that which is disliked and which man fears. So, the hadith (tradition) implies that when a man is inspired to make supplication, Allah removes from him such things.

Kinds of decree: There are two kinds of decrees: inevitable and suspended. The first is Allah's final decree and no kind of change is possible in whatever is destined. In the other kind (suspended), however, changes occur because of some causes. This hadith (tradition) says that supplication may avert the decree that is the suspended kind, but it does not overt the inevitable.

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[1] Tirmidhi # 33/282

[2] Tirmidhi # 3381, Ibn Majah # 3829, Musnad Ahmad 2-362

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WHAT IS 'PIETY INCREASES LIFE'

This too is according to the suspended decree. It is destined about a man beforehand that if he does a certain pious work then he would live 'so many years' otherwise 'so many years.' Some authorities interpret the hadith (tradition) to mean that the life of the person who is pious is not wasted. In this sense, he lives longer by putting his life to optimum use.

SUPPLICATION WARDS OFF TRIAL

(٢٢٣٤-٢٢٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللّٰهِ بِالدُّعَاءِ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَحْمَدُ عَنْ مُعَاذِ بْنِ جَبَلٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2234. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, supplication is beneficial for those things that have happened and those things that have not happened. So, it is binding on you, O slaves of Allah that you make supplication."[1]

2235. Sayyidduna Muadh Ibn Jabal رضی اللہ عنہ also narrated this hadith (tradition).[2]

COMMENTARY: Prayer is beneficial for what has transpired if it is the suspended kind then supplication turns it away and the supplicant becomes peaceful and calm. But, if it is the inevitable type, the benefit of supplication is apparent nevertheless in the sense that Allah gives him patience so that he finds it easy to endure the trial and becomes pleased at it, rather, he does not aspire that he should not face the trail and affliction. The reason is that patience strengthens his will to obey to the extent that his affliction seems to be as sweet to him as worldly pleasures are to the men of the world.

As for that which has not transpired, supplication prevents such trials and afflictions as are of suspended decree.

(٢٢٣٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ اَحَدٍ يَدْعُوْا بِدُعَاءٍ اِلَّا اَتَاهُ اللّٰهُ مَاسَأَلَ اَوْكَفَّ عَنْهُ مِنَ السُّوْءِ مِثْلَهُ مَالَمْ يَدْعُ بِاِثْمٍ اَوْ قَطِيْعَةِ رَحِمٍ (رواه الترمذی)

2236. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No one makes a supplication to Allah but Allah lets him have what he asks, or removes from him evil of like amount of what he asks provided he does not pray for what is sinful, or for severing ties of kinship"[3]

ASK ALLAH FOR THE BEST

(٢٢٣٧) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَلُوا اللّٰهَ مِنْ فَضْلِهٖ فَاِنَّ اللّٰهَ يُحِبُّ اَنْ يُّسْأَلَ وَاَفْضَلُ الْعِبَادَةِ اِنْتِظَارُ الْفَرَجِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2237. Sayyiduna Ibn Masud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Ask Allah for His favours, for, Allah surely loves that He is asked (for something). The best form of worship is to wait for supplication to be granted."[4]

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[1] Tirmidhi # 3559

[2] Musnad Ahmad 5.734

[3] Tirmidhi # 3441, Musnad Ahmad 3-360

[4] Tirmidhi # 3582

COMMENTARY: Waiting for supplication to be granted means that the supplicant does not complain to other people nor express hopelessness but is confident that his prayer will be answered, insha Allah. He is not despaired by the delay. Patience is a strong weapon and it also fetches a great reward.

ALLAH IS DISPLEASED WHEN SUPPLICATION IS NOT MADE TO HIM

(٢٢٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَسْأَلِ اللّٰهَ يَغْضَبْ عَلَيْهِ۔ (رواه الترمذى)

2238. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Allah becomes angry with one who does not ask Him (for anything). (Not making supplication is a sign of arrogance and independence from Allah.)[1]

PRAY TO ALLAH FOR SECURITY

(٢٢٣٩) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فُتِحَ لَهٗ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهٗ اَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللّٰهُ شَيْئًا يَعْنِيْ اَحَبَّ اِلَيْهِ مِنْ اَنْ يُّسْأَلَ الْعَافِيَةَ۔ (رواه الترمذى)

2239. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He for whom the doors to supplication are opened, the doors of mercy are also opened for him. And, Allah is not asked for anything that is dearer to Him than being asked for security (and health)."[2]

COMMENTARY: The closing words are that Allah likes most that He should be asked for (العافية)(security, health). It means: safety and preservation from every seen and unseen disliked thing of this world and the next, all trials and tribulations, distress, illnesses and afflictions. Therefore, he who asks for (العافية) (al-aafiyah) really asks for all good of both worlds. We ask Allah for al-aafiyah. Aameen!

MUCH SUPPLICATION DURING PLEASANT TIMES

(٢٢٤٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يَّسْتَجِيْبَ اللّٰهُ لَهٗ عِنْدَ الشَّدَائِدِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ۔ رَوَاهُ التِّرْمِذِيُّ وَ قَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2240. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He to whom it pleases that Allah should answer him during difficulty and distress must make many supplications during ease (and plenty)[3]

BE CONFIDENT OF RECEIVING AN ANSWER

(٢٢٤١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُدْعُوا اللّٰهَ وَاَنْتُمْ مُوْقِنُوْنَ بِالْاِجَابَةِ وَاعْلَمُوْا اَنَّ اللّٰهَ لَا يَسْتَجِيْبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لَاهٍ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2241. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Pray to Allah with cc nfidence that you will receive an answer. And, know that Allah does not grant a prayer from an indifferent, playful heart."[4]

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[1] Tirmidhi # 3384, Ibn Majah 3827, Musnad Ahmad # 97

[2] Tirmidhi # 3559

[3] Tirmidhi # 3393

[4] Tirmidhi # 3490

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COMMENTARY: When making a supplication, one must observe all conditions necessary for it, like doing pious work, keeping away from evil work, being sincere. He must be sure of receiving an answer. He must assure himself that Allah will not let him down.

PALMS UPWARDS

(٢٢٤٢-٢٢٤٣) وَعَنْ مَالِكِ بْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا سَأَلْتُمُ اللّٰهَ فَاسْأَلُوْهُ بِبُطُوْنِ أَكُفِّكُمْ وَلَا تَسْأَلُوْهُ بِظُهُوْرِهَا وَفِيْ رِوَايَةِ ابْنِ عَبَّاسٍ قَالَ سَلُوا اللّٰهَ بِبُطُوْنِ أَكُفِّكُمْ وَلَا تَسْأَلُوْهُ بِظُهُوْرِهَا فَإِذَا فَرَغْتُمْ فَامْسَحُوا بِهَا وُجُوْهَكُمْ (رواه ابوداؤد)

2242. Sayyiduna Maalik ibn Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you pray to Allah, pray to Him with the palms of your hands and do not pray to Him with the backs of your hands (towards your faces)."[1]

2243. The version of Sayyiduna Ibn Abbas رضی اللہ عنہ, is that he said, "Pray to Allah with the palms of your hands but not the backs upward. When you finish, wipe your faces with them."[2]

COMMENTARY: When you make supplication, your palms should be towards your face. Do not reverse them. The prayer for rain is exempted from this direction as mentioned in the chapter al-istisqa (or, praying for rain).

PRESERVES HONOUR OF HANDS

(٢٢٤٤) وَعَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيْمٌ يَسْتَحْيِيْ مِنْ عَبْدِهٖ إِذَا رَفَعَ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوٗدَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2244. Sayyiduna Salman رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, your Lord is modest, generous. He is ashamed to turn away empty the hands of his slave when he raises them."[3]

WIPE HANDS ON FACE

(٢٢٤٥) وَعَنْ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحُطَّهُمَا حَتّٰى يَمْسَحَ بِهِمَا وَجْهَهٗ۔ (رواه الترمذی)

2245. Sayyiduna Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم raised his hands while making supplication, he did not lower them till he had wiped his face with them.[4]

COMMENTARY: These ahadith (traditions) say that it is *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to raise hands when making prayer and to wipe the face with them after having made it.

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[1] Abu Dawud # 1486

[2] Abu Dawud # 1485

[3] Abu Dawud # 1488, Tirmidhi # 3627

[4] Tirmidhi # 3446

THE PROPHET PREFERRED COMPREHENSIVE PRAYERS

(٢٢٤٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَاسِوٰى ذٰلِكَ۔ (رواه ابوداؤد)

2246. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم liked supplications that were comprehensive and he left out those besides them.[1]

COMMENTARY: A comprehensive prayer is brief but all-embracing. It covers most of the needs of both the worlds, like:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Our Lord, grant us what is good in this world and what is good in the hereafter, and preserve us from the punishment in the Fire.)

اَللّٰهُمَّ اِنِّي اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ

(O Allah, I ask You for forgiveness and security in religion, in the world and in the hereafter.)

There are other such comprehensive supplications mentioned in the ahadith (traditions). The Prophet Muhammad صلی اللہ علیہ وسلم left out other kinds of supplications. This does not mean that he never made them. Rather, once in a while, he made supplication for special occasions too.

PRAYER FOR THE ABSENT

(٢٢٤٧) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَسْرَعَ الدُّعَاءِ اِجَابَةً دَعْوَةُ غَائِبٍ لِغَائِبٍ۔ (رواه الترمذی و ابوداؤد)

2247. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The supplication that receives the quickest response is one made by an out of sight person for another."[2]

COMMENTARY: Prayers for another person who is not there are sincere and, therefore, get a rapid response.

REQUEST THE GOOD PEOPLE FOR THEIR PRAYERS

(٢٢٤٨) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ اِسْتَاْذَنْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْعُمْرَةِ فَاَذِنَ لِيْ وَقَالَ اَشْرِكْنَا يَا اُخَيَّ فِيْ دُعَائِكَ وَلَا تَنْسَنَا فَقَالَ كَلِمَةً مَايَسُرُّنِيْ اَنَّ لِيْ بِهَا الدُّنْيَا۔ رَوَاهُ اَبُوْدَاوٗدَ وَ التِّرْمِذِيُّ وَانْتَهَتْ رِوَايَتُهٗ عِنْدَ قَوْلِهٖ وَلَا تَنْسَنَا

2248. Sayyiduna Uman ibn al-Khattab رضی اللہ عنہ narrated that he sought the Prophet Muhammad's صلی اللہ علیہ وسلم permission to perform umrah. He gave him permission and said, "O brother, include us in your prayers. Do not forget us!" Then he said to him something about which Umar رضی اللہ عنہ said. "I would not agree to take in

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[1] Abu Dawud # 1482

[2] Adu Dawud # 1535, Tirmidhi # 1980

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exchange of it the world."[1]

COMMENTARY: The Prophet Muhammad's صلى الله عليه وسلم words for which Umar رضى الله عنه was unwilling to accept the world in exchange could be his request to pray for him, or something else not mentioned in the hadith (tradition). The Prophet Muhammad's صلى الله عليه وسلم request to him to pray for him not only demonstrates his need for it and his servitude to Allah, but also encourages the members of his ummah (his followers) to get Allah's pious slaves pray for them even if they are of a rank lower than themselves. This also teaches people to include others in their prayer particularly when made at sacred places where prayers are likely to be granted.

In this way, the Prophet Muhammad صلى الله عليه وسلم also pointed out the greatness of Umar رضى الله عنه ibn al-Khattab رضى الله عنه, and his merit.

THE FORTUNATE ONES WHOSE PRAYERS ARE NOT REJECTED

(٢٢٤٩) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حِيْنَ يُفْطِرُ وَ الْاِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُوْمِ يَرْفَعُهَا اللّٰهُ فَوْقَ الْغَمَامِ وَيَفْتَحُ لَهَا اَبْوَابَ السَّمَاءِ وَيَقُوْلُ الرَّبُّ وَعِزَّتِيْ لَاَنْصُرَنَّكَ وَلَوْ بَعْدَ حِيْنٍ۔ (رواه الترمذى)

2249. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication of three people is not turned down:

(i) One who is fasting when he has iftar (on completing his fast).

(ii) The just ruler (who dispenses justice).

(iii) The prayer of the oppressed. Allah raises his supplication above the clouds and gates of heaven are opened for it. (Allah) the Lord says, 'By My Might, I shall help you certainly, though it might be after some time.'"[2]

COMMENTARY: It is a figurative speech, that the prayer of the oppressed is raised above the clouds and doors of heaven are opened for it, to imply that his prayer is granted soon.

(٢٢٥٠) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَاشَكَّ فِيْهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُوْمِ (رواه الترمذى و ابوداؤد و ابن ماجه)

2250. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no doubt that three supplications are granted: the prayer of the father, the prayer of the traveller and the prayer of the oppressed."[3]

COMMENTARY: A father's prayer whether for or against his children gets a quick response. This means that a mother's prayer would get a quicker answer, though the hadith (tradition) does not name her. She is more kind to her children than their father.

There can be two possibilities of a traveller's prayer. (i) His prayer for one who has been kind and benevolent to him and against one who has been unkind and difficult to him is also granted, or, (ii) his prayer is always answered no matter for whom he prays.

The prayer of the oppressed against the oppressor and his henchmen is accepted.

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[1] Abu Dawud # 1498, Tirmidhi # 3633, Ibn Majah # 6894

[2] Tirmidhi # 3598,

[3] Abu Dawud # 1536, Tirmidhi # 3509, Ibn Majah # 3862

SECTION III اَلْفَصْلُ الثَّالِثُ

PRESENT TO ALLAH YOUR LEAST SIGNIFICANT NEED TOO

(٢٢٥١-٢٢٥٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيَسْأَلْ اَحَدُكُمْ رَبَّهٗ حَاجَتَهٗ كُلَّهَا حَتّٰى يَسْأَلَهٗ شِسْعَ نَعْلِهٖ اِذَا انْقَطَعَ زَادَ فِيْ رِوَايَةٍ عَنْ ثَابِتٍ الْبُنَانِيِّ مُرْسَلًا حَتّٰى يَسْأَلَهُ الْمِلْحَ وَحَتّٰى يَسْأَلَهٗ شِسْعَهٗ اِذَا انْقَطَعَ (رواه الترمذى)

2251. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Everyone of you must pray to his Lord for all his needs so much so that he should ask for the thong of his sandal when it snaps."[1]

2252 Sayyiduna Thabit al-Bunani رضى الله عنه narrated in a Mursal form another version with the addition: "Asking Him even for salt, and asking Him even for his thong when it snaps."[2]

COMMENTARY: A supplicant must ask for everything he needs, even the very little things. He is not prevented in any way from asking Allah who is very Kind to His creatures. They must rely on Him alone for all their needs.

Abu Ali Daqaq said that it is a sign of Divine awareness that a person submits all his needs to Allah, very large or very infinitesimal. He cites a very good example of Sayyiduna Musa عليه السلام. On the one hand, he prayed to Allah for His vision:

رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ

{O My Lord! Show me Yourself that I may see You}

On the other hand, when he was in need of provision, he prayed.

رَبِّ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ

{My Lord, whatever You have sent down to me of good (provision), I am in need of it}

HOW HIGH MAY HANDS BE RAISED

(٢٢٥٣) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتّٰى يُرٰى بَيَاضُ اِبْطَيْهِ

2253. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to raise his hands when making supplication so that the whiteness under his armpits was visible.

(٢٢٥٤) وَعَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ يَجْعَلُ اِصْبَعَيْهِ حِذَاءَ مَنْكِبَيْهِ وَيَدْعُوْ

2254. Sayyiduna Sahl ibn Sa'd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to level the tips of the fingers of both hands with his shoulders and make supplication.[3]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم used to raise his hands in supplication as mentioned in the foregoing hadith (tradition) (# 2254). As for the raising till the whiteness was seen under his armpits that happened when he was immersed deeply in supplication like when praying for rain or at times of severe distress.

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[1] Tirmidhi # 3682

[2] Tirmidhi # 363

[3] These three ahadith (traditions) are from Bayhaqi, Kitab Da'awat Kabir.

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(٢٢٥٥) وَعَنِ السَّائِبِ بْنِ يَزِيْدَ عَنْ اَبِيْهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهٗ بِيَدَيْهِ۔ رَوَى الْبَيْهَقِيُّ الْاَحَادِيْثَ الثَّلَاثَةَ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2255. Sayyiduna As-Sa'ib ibn Yazid رحمه الله narrated from his father that when the Prophet Muhammad صلى الله عليه وسلم made supplication and raised his hands, he wiped his face with them.[1]

COMMENTARY: Allamah Teebi رحمه الله said that this hadith (tradition) explains that the Prophet wiped his face with his hands then he did not wipe his face with them and this was his practice while offering *salah (prayer)*, making tawaf, going to sleep, having his meals and such other times.

MANNERS OF SUPPLICATION

(٢٢٥٦) وَعَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ الْمَسْأَلَةُ اَنْ تَرْفَعَ يَدَيْكَ حَذْوَ مَنْكِبَيْكَ اَوْنَحْوَهُمَا وَالْاِسْتِغْفَارُ اَنْ تُشِيْرَ بِاِصْبَعٍ وَاحِدَةٍ وَالْاِبْتِهَالُ اَنْ تَمُدَّ يَدَيْكَ جَمِيْعًا وَفِيْ رِوَايَةٍ قَالَ وَالْاِبْتِهَالُ هٰكَذَا وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُوْرَهُمَا مِمَّا يَلِي وَجْهَهٗ (رواه ابوداؤد)

2256. Sayyiduna Ikrimah رحمه الله reported that Sayyiduna Ibn Abbas رضى الله عنه said, "The (manners of) making supplication is to raise your hands in line with your shoulders or near them. The seeking of forgiveness is to point with one finger. And, the making of an imploring supplication is that you stretch out both hands." According to a version: he said, "A very humble, imploring supplication is made like this," and he raised both his hands putting their back near his face.[2]

COMMENTARY: He pointed with one finger means the forefinger. It is to blame the nafs amarah (the baser self) and the devil, and to seek refuge from them.

As for pointing with one finger, it is makruh(unbecoming) to point with two fingers. When the Prophet Muhammad صلى الله عليه وسلم saw a man point with two fingers, he corrected him, saying, "Point with one finger, Point with one one finger."

When making an imploring supplication, Ibn Abbas رضى الله عنه demonstrated with hands raised high enough for the whiteness under the armpits of the hands to be seen.

IT IS BID'AH TO RAISE HANDS FOR EVERY SUPPLICATION

(٢٢٥٧) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ يَقُوْلُ اِنَّ رَفْعَكُمْ اَيْدِيَكُمْ بِدْعَةٌ مَازَادَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى هٰذَا يَعْنِيْ اِلَى الصُّدُوْرِ (رواه احمد)

2257. Sayyiduna Ibn Umar رضى الله عنه said, "Surely, your raising hands (very high) is an innovation. Allah's Messenger صلى الله عليه وسلم did not raise them higher than this," meaning, only up to his chest.[3]

COMMENTARY: He called it a bid'ah because those people had begun to raise hands very high without making distinction between different situations. On some occasions, it is

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[1] These three ahadith (traditions) are from Bayhaqi, Kitab Da'awat Kabir.

[2] Abu Dawud # 1489

[3] Musnad Ahmad 2-61

proper to raise them up to the shoulders and on some, higher than that, but generally upto the chest only. The Prophet Muhammad صلى الله عليه وسلم made these distinctions, but the people had abandoned that and always raised hands higher than shoulders. This is why Sayyiduna Ibn Umar رضى الله عنه corrected them.

PRAY FOR YOURSELF BEFORE YOU PRAY FOR OTHERS

(٢٢٥٨) وَعَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَكَرَ اَحَدًا فَدَعَا لَهٗ بَدَأَ بِنَفْسِهٖ۔

رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ صَحِيْحٌ۔

2258. Sayyiduna Ubayy ibn Ka'b رضى الله عنه rarrated that when Allah's Messenger صلى الله عليه وسلم mentioned someone and prayed for him, he began with himself.[1]

COMMENTARY: Thus if anyone decided to pray for another person, he must first pray for himself and then for the other.

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِفُلَانٍ

(O Allah, forgive me and so-and-so)

SUPPLICATION GETS ONE OF THREE THINGS

(٢٢٥٩) وَعَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُوْبِدَعْوَةٍ لَيْسَ فِيْهَا اِثْمٌ وَلَا قَطِيْعَةُ رَحِمٍ اِلَّا اَعْطَاهُ اللّٰهُ بِهَا اِحْدٰى ثَلَاثٍ اِمَّا اَنْ يُّعَجِّلَ لَهٗ دَعْوَتَهٗ وَاِمَّا اَنْ يَّدَّخِرَهَا لَهٗ فِي الْاٰخِرَةِ وَاِمَّا اَنْ يَّصْرِفَ عَنْهُ مِنَ السُّوْءِ مِثْلَهَا قَالُوْا اِذًا نُكْثِرُ قَالَ اللّٰهُ اَكْثَرُ (رواه احمد)

2259. Sayyiduna Abu Saeed Khudri رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "If a Muslim makes a supplication which does not ask for anything sinful, or breaking of ties of relationship, then Allah gives him one of three things. He may give him a prompt answer to his prayer. Or, He may defer it for him for the next world. He may remove from him evil of like amount (of his prayer)."
The Sahabah (Prophet's companions) رضى الله عنهم said, "Then, we shall make many supplications." He said, "Allah grants more" (Or, "His bounties are more.")[2]

COMMENTARY: Allah gives to you on your asking. But what He gives you without your asking is much more than that which He gives on your asking.

FIVE SUPPLICATIONS ARE NEVER REJECTED

(٢٢٦٠) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ دَعْوَةُ الْمَظْلُوْمِ حَتّٰى يَنْتَصِرَ وَ دَعْوَةُ الْحَاجِّ حَتّٰى يَصْدُرَ وَ دَعْوَةُ الْمُجَاهِدِ حَتّٰى يَقْعُدَ وَ دَعْوَةُ الْمَرِيْضِ حَتّٰى يَبْرَأَ وَ دَعْوَةُ الْاَخِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ وَاَسْرَعُ هٰذِهِ الدَّعْوَاتِ اِجَابَةً دَعْوَةُ الْاَخِ بِظَهْرِ الْغَيْبِ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2260. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم

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[1] Tirmidhi # 3396, Abu Dawud # 3984, , Ibn Majah # 3852

[2] Musnad Ahmad 3-18

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said, "Five supplications do get an answer (meaning, are granted).
(i) Prayer of the oppressed till he gets help.
(ii) Prayer of the pilgrim who performs hajj till he returns (home).
(iii) Prayer of the warrior (in jihad) till he finishes (Or, it is a prayer of a student and a doer of deeds till he finishes.)
(iv) Prayer of the sick person till he recovers (or dies).
(v) Prayer of one for a distant brother."
Then, he said, "The quickest response to these prayers is to the prayer of one for a distant brother (who is not before him)."[1]

CHAPTER - II

REMEMBRANCE OF ALLAH, MIGHTY AND GLORIOUS, AND DRAWING NEAR TO ALLAH

بَابُ ذِكْرِ اللّٰهِ عَزَّوَجَلَّ وَتقرب الى اللّٰهِ

This could also mean drawing near to Allah through dhikr (hallowing of Allah) or remembrance of Allah. And, it could also mean drawing near to Him through supererogatory effort.

Kinds of dhikr (hallowing of Allah): Allah's remembrance can be made with the heart and it can be made with the tongue also. The best way is to make it with both heart and tongue, but if it is to be done with one of these, then it is better to do it with the heart. There are also two kinds of dhikr (hallowing of Allah) with the heart.

One of these is to ponder and be lost in reflecting over Allah's Greatness, the jabarut (Allah's majesty) and malakut (the Divine Kingdom, angelic world, spiritual world and the mystic world) and in the signs of Allah's omnipotence visible in the earth and the heavens. This kind of *dhikr* (hallowing of Allah), or remembrance of Allah, is called *dhikr Khafi* (soft rememberance).

According to a hadith (tradition), the dhikr (hallowing of Allah) khafi (or soft remembrance) is seventy times better if it is not heard even by those angels who record deeds of men. On the day of resurrection, Allah will assemble the creatures for reckoning and these angels will submit the records of deeds as put down by them. Allah will ask them about certain of His creatures, "Is something of their deeds missing from these records?" They will submit that they have recorded everything seen or heard by them. On that, Allah will say to His salve, "I have with Me, a piety of yours of which no one else knows. It is dhikr (hallowing of Allah) khafi and I shall reward you for it."

The second kind of dhikr (hallowing of Allah) with the heart is to remember Allah at the time of discharging the commands of Allah whether they are of a positive nature (to do) or of a prohibitive kind (not to do).

Of the two kinds of dhikr (hallowing of Allah) with the heart, the first kind is better and superior.

Some jurists, however, hold that 'dhikr (hallowing of Allah)' is applied only to making dhikr (hallowing of Allah) of Allah with the tongue. The preferred opinion is that its lowest degree is: 'he (who makes dhikr (hallowing of Allah)) hears it himself; his tongue making dhikr (hallowing of Allah) at least that any dhikr (hallowing of Allah) less loud than this is not reliable. They also contend that dhikr (hallowing of Allah) with the heart is merely of the type of knowledge and imagination at heart, but it cannot be called dhikr

[1] Bayhaqi in ad-Duawat al-Kabir.

(hallowing of Allah). Only that is dhikr (hallowing of Allah) which is made with the tongue. We do not know what the aim of these jurists is. If they mean that literally dhikr (hallowing of Allah) cannot be applied to the doings of the heart then it contradicts the (literary books and) dictionaries. The sihah (six authentic books) and the Qamus say that dhikr (hallowing of Allah) is the opposite of forgetfulness. Clearly, this is an action of the heart.. Just as forgetfulness is concerned with the heart, so too its opposite dhikr (hallowing of Allah) (remembering) is also from the heart. Of course, what is spoken by the tongue is also dhikr (hallowing of Allah).

The gist of it is that the word dhikr (hallowing of Allah) is common to both: the act of the heart and the act of the tongue. Just as the former is called dhikr (hallowing of Allah) so too the latter is called dhikr (hallowing of Allah). Hence, just as dhikr (hallowing of Allah) with the tongue is reliable, so too dhikr (hallowing of Allah) with the heart is reliable, and, in fact, dhikr (hallowing of Allah) with the heart is better.

The mashaikh of the Sufis (leaders of mystries رحمهم الله) also say that dhikr (hallowing of Allah) is of two kinds: with the heart and with the tongue. The effect or influence of the former is much more, stronger and better than the latter.

As for the jurists who have undermined dhikr (hallowing of Allah) with the heart, perhaps they refer to those moments for which Shari'ah (Islamic law) (Islamic law) prescribes dhikr (hallowing of Allah) with the tongue, like the tasbihs (specific hallowing/ glorifying), recitation of Quran, *salah (prayer)*, the devotional exercises after *salah (prayer)*, etc. when dhikr (hallowing of Allah) with the heart is not enough, but dhikr (hallowing of Allah) with the tongue is necessary. These jurists certainly do not mean that dhikr (hallowing of Allah) with the heart does not fetch reward in the hereafter.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MERIT OF THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٦١) وَعَنْ اَبِيْ هُرَيْرَةَ وَاَبِيْ سَعِيْدٍ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُوْنَ اللّٰهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ (رواه مسلم)

2261. Sayyiduna Abu Hurayrah رضى الله عنه and Sayyiduna Abu S'eed رضى الله عنه narrated that Allah's Messenger said, "Whenever some people sit together and remember Allah, the angels surround them, mercy envelopes them, sakinah (peace) descends on them and Allah mentions them among those (angels and souls of the Prophets) who are with Him."[1]

COMMENTARY: Sakinah (peace) is peace of heart, solace, and calmness of mind. It drives out of the heart the pleasures of the world and of everything other than Allah. It brings one into the fold of the Being of Allah and presence before Him. The descent of sakinah (peace) is established by this verse too:

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

{Behold, in the remembrance of Allah hearts do find satisfaction}(13:28)

(٢٢٦٢) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسِيْرُ فِيْ طَرِيْقِ مَكَّةَ فَمَرَّ عَلٰى جَبَلٍ يُقَالُ لَهٗ

[1] Muslim # 39-2700

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جُمْدَانُ فَقَالَ سِيْرُوْا هٰذَا جُمْدَانُ سَبَقَ الْمُفَرِّدُوْنَ قَالُوْا وَمَا الْمُفَرِّدُوْنَ يَا رَسُوْلَ اللّٰهِ قَالَ الذَّاكِرُوْنَ اللّٰهَ كَثِيْرًا وَّالذَّاكِرَاتُ(رواه مسلم)

2262. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that once Allah's Messenger صلی اللہ علیہ وسلم was along his way to Makkah. He came by a mountain called Jumdan. He said, "Walk ahead! This is Jumdan. The mufarridun have overtaken." The sahabah asked, "And what is the mufarridun, O Messenger of Allah? He said, "The men and women who remember Allah much."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم described the mufarridun (real solitude) is to be alone to remember Allah. While they were very near Makkah, some of the Sahabah صلی اللہ علیہ وسلم overtook the others to be home earlier. The Prophet Muhammad صلی اللہ علیہ وسلم said, "The (real) mufarridun are who remember Allah when they are alone."

Ibn Abbas رضی اللہ عنہ said that remembering Allah after *salah (prayer)*, morning and evening, with every movement, etc qualities one among 'those who remember Allah much.'

PARABLE OF THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH) AND WHO DO NOT

(٢٢٦٣) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِيْ يَذْكُرُ رَبَّهٗ وَالَّذِيْ لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ(متفق عليه)

2263. sayyiduna Abu Musa رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "the example of him who remembers Allah and of him who does not remember Allah is that of the living and the dead."

COMMENTARY: Remembering Allah is the life of the heart of one who remembers Allah. But not remembering Him is its death. The living person makes use of his life, so does he who remembers Allah make use of his dhikr (hallowing of Allah). Once a person is dead, he cannot derive anything of his state, so too one who neglects remembrance of Allah, cannot benefit from his illness.

MEANS OF NEARNESS TO ALLAH

(٢٢٦٤) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى اَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ وَاَنَا مَعَهٗ اِذَا ذَكَرَنِيْ فَاِنْ ذَكَرَنِيْ فِيْ نَفْسِهٖ ذَكَرْتُهٗ فِيْ نَفْسِيْ وَاِنْ ذَكَرَنِيْ فِيْ مَلَإٍ ذَكَرْتُهٗ فِيْ مَلَإٍ خَيْرٍ مِّنْهُمْ

(متفق عليه)

2264. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the Exalted, says, "I am as My slave perceives Me. I am with him when he remembers Me, so if he remembers Me to himself, I remember him to Myself and if he remembers Me in an assembly, I remember him in an assembly that is better than they."[2]

COMMENTARY: Allah is as His slave perceives Him. It means that He is for him just as he

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[1] Muslim # 4-1676

[2] Bukhari # 7405, Muslim # 2-2675

thinks of Him and treats him exactly as he expects of Him. If he expects Him to forgive him, Allah forgives him but if he thinks that he will punish him then Allah punishes him. In other words, this hadith (tradition) urges one to have higher hope of Allah's mercy and kindness than fear of His punishment. One must have a favourable idea of Him that He would favour one with His unlimited forgiveness and mercy.

According to a hadith (tradition), Allah will have a man sent to hell. At the brink of it, he will submit, "My Lord, I had expected a good treatment from You." Allah will command, "Bring him back. I am near the perception and expectation should be backed by deeds and then one must expect forgiveness. Great expectations without deeds are of no use.

"When he remembers Me, I am near him." This means that when he is occupies in remembering Me, I give him ability to be more pious and to do more good. I have mercy on him and I help and protect him.

A LITTLE THOUGHT OF ALLAH BRINGS MORE FAVOUR OF ALLAH

(٢٢٦٥) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا وَاَزِيْدُ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا اَوْ اَغْفِرُ وَمَنْ تَقَرَّبَ مِنِّيْ شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَمَنْ تَقَرَّبَ مِنِّيْ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَمَنْ اَتَانِيْ يَمْشِيْ اَتَيْتُهٗ هَرْوَلَةً وَمَنْ لَقِيَنِيْ بِقُرَابِ الْاَرْضِ خَطِيْئَةً لَا يُشْرِكُ بِيْ شَيْئًا لَقِيْتُهٗ بِمِثْلِهَا مَغْفِرَةً (رواه مسلم)

2265 Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah says, "He who does a good deed will have reward of ten such deeds and I shall add to that. But, he who does an evil deed, the return for it is the like of it, or I forgive him. I get nearer to him by a cubit. He who draws near to Me by a cubit, I get nearer to him by two cubits. He who comes to Me walking, I go to him running. He who meets Me with sins amounting to the size of the earth not having associated anything with Me, I meet him with forgiveness matching that amount."[1]

COMMENTARY: This hadith (tradition) shows how very Merciful Allah is. The hadith (tradition) emphasizes that even a slight attention to Allah by a slave of His draws towards him abounding mercy.

ADVANTAGE OF DRAWING NEAR TO ALLAH

(٢٢٦٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَالَ مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهٗ بِالْحَرْبِ وَمَا تَقَرَّبَ اِلَيَّ عَبْدِيْ بِشَيْءٍ اَحَبَّ اِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِيْ يَتَقَرَّبُ اِلَيَّ بِالنَّوَافِلِ حَتّٰى اُحِبَّهٗ فَاِذَا اَحْبَبْتُهٗ كُنْتُ سَمْعَهُ الَّذِيْ يَسْمَعُ بِهٖ وَبَصَرَهُ الَّذِيْ يُبْصِرُ بِهٖ وَيَدَهُ الَّتِيْ يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِيْ يَمْشِيْ بِهَا وَاِنْ سَاَلَنِيْ لَاُعْطِيَنَّهٗ وَلَئِنِ اسْتَعَاذَنِيْ لَاُعِيْذَنَّهٗ وَمَا تَرَدَّدْتُّ عَنْ شَيْءٍ اَنَا فَاعِلُهٗ تَرَدُّدِيْ عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَاَنَا اَكْرَهُ مَسَاءَتَهٗ وَلَا بُدَّ لَهٗ مِنْهُ (رواه البخاری)

2266. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم

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[1] Bukhari # 7405, Muslim # 22-2687, Trimidhi # 2395, 3614, Ibn Majah # 3821/2, Musnad Ahmad 5-169.

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said that Allah the Exalted says, "If anyone antagonizes a wali (friend) of Mine, I declare war against him. No one draws near to Me with anything dearer to Me than that which I have prescribed for him. And, My slave does not cease to draw near to Me with the supererogatory till I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he prays to Me, I shall certainly grant it to him and if he seeks refuge in Me, I shall certainly give him refuge. And, I do not hesitate about anything I do as I hesitate to take the soul of a believer who hates death, for, I do not like to make him soul but there is no way out of it.[1]

COMMENTARY: Another meaning instead of 'I declare war against him' is 'he is at war against Me and this I declare.' He wages war against Me. The scholars say that there is no sin of which Allah has declared war against the perpetrator as this one which is to hurt a dear slave friend of Allah and against one who devours interest. Allah has said about the latter:

فَأْذَنُوا بِحَرْبٍ مِنَ اللّٰهِ وَرَسُوْلِهٖ

{If you do not desist then listen to the declaration of war from Allah and His Messenger.}(2:279)

Both these are grave sins worth condemnation. Both spell utter ruin in this world and the next. The fate of one who fights Allah is very clear.

Whoever abides by what Allah has prescribed becomes Allah's dear slave. The ulama (Scholars) explain the relative portion of the hadith (tradition) that Allah makes his limbs a means of earning His pleasure. Or, Allah causes His love to dominate this slave so that he abides by Allah's commands and does what pleases Him and abstains from that which displeases Allah.

As for death, it is inescapable. However, Allah makes it easy for him and causes him to be pleased with death. Certain blessings can accrue only after death.

As for hesitancy on the part of Allah, the word in Arabic is (زردت - I hesitate) which implies 'a decision between two things of which one doubts which is better.' Clearly, this meaning of the word cannot apply to Allah. So, He means that while He enforces His decisions promptly, in this case He delays a little to incline the believer's heart towards death.

ANGELS SEARCH FOR THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٦٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ مَلَائِكَةً يَطُوْفُوْنَ فِي الطُّرُقِ يَلْتَمِسُوْنَ اَهْلَ الذِّكْرِ فَاِذَا وَجَدُوْا قَوْمًا يَذْكُرُوْنَ اللّٰهَ تَنَادَوْ هَلُمُّوا اِلٰى حَاجَتِكُمْ قَالَ فَيَحُفُّوْ نَهُمْ بِاَجْنِحَتِهِمْ اِلَى السَّمَاءِ الدُّنْيَا قَالَ فَيَسْأَ لُهُمْ رَبُّهُمْ وَهُوَ اَعْلَمُ بِهِمْ مَايَقُوْلُ عِبَادِى قَالَ يَقُوْلُوْنَ يُسَبِّحُوْنَكَ وَيُكَبِّرُوْنَكَ وَيُحَمِّدُوْنَكَ وَيُمَجِّدُوْنَكَ قَالَ فَيَقُوْلُ هَلْ رَأَوْنِيْ قَالَ فَيَقُوْلُوْنَ لَا وَاللّٰهِ مَارَأَوْكَ قَالَ فَيَقُوْلُ كَيْفَ لَوْرَأَ وْنِي قَالَ فَيَقُوْلُوْنَ لَوْرَ أَوْكَ كَانُوْا اَشَدَّ لَكَ عِبَادَةً وَاَشَدَّ لَكَ تَمْجِيْدًا وَاَكْثَرَلَكَ تَسْبِيْحًا قَالَ فَيَقُوْلُ فَمَا يَسْأَلُوْنَ قَالُوْ يَسْأَلُوْنَكَ الْجَنَّةَ قَالَ يَقُوْلُ وَهَلْ رَأَوْهَا قَالَ فَيَقُوْلُوْنَ

[1] Bukhari # 6502

لَا وَاللّٰهِ يَارَبِّ مَارَأَوْهَا قَالَ يَقُوْلُوْنَ لَوْ اَنَّهُمْ رَأَوْهَا كَانُوْا اَشَدَّ عَلَيْهَا حِرْصًا وَاَشَدَّ لَهَا طَلَبًا وَاَعْظَمَ فِيْهَا رَغْبَةً قَالَ فَمِمَّ يَتَعَوَّذُوْنَ قَالَ يَقُوْلُوْنَ مِنَ النَّارِ قَالَ يَقُوْلُ فَهَلْ رَأَوْهَا قَالَ يَقُوْلُوْنَ لَا وَاللّٰهِ يَا رَبِّ مَارَأَوْهَا قَالَ يَقُوْلُ فَكَيْفَ لَوْرَاَوْهَا قَالَ يَقُوْلُوْنَ لَوْرَأَوْهَا كَانُوْا اَشَدَّ مِنْهَا فِرَارًا وَاَشَدَّ لَهَا مُخَافَةً قَالَ فَيَقُوْلُ فَاُشْهِدُكُمْ اَنِّيْ قَدْ غَفَرْتُ لَهُمْ قَالَ يَقُوْلُ مَلَكٌ مِنَ الْمَلَائِكَةِ فِيْهِمْ فُلَانٌ لَيْسَ مِنْهُمْ اِنَّمَا جَاءَ لِحَاجَةٍ قَالَ هُمُ الْجُلَسَاءُ لَا يَشْقٰى جَلِيْسُهُمْ رَوَاهُ الْبُخَارِيُّ وَفِيْ رِوَايَةِ مُسْلِمٍ قَالَ اِنَّ لِلّٰهِ مَلَائِكَةً سَيَّارَةً فُضُلًا يَبْتَغُوْنَ مَجَالِسَ الذِّكْرِ فَاِذَا وَجَدُوْا مَجْلِسًا فِيْهِ ذِكْرٌ قَعَدُوْا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِاَجْنِحَتِهِمْ حَتّٰى يَمْلَاُوْا مَابَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَاِذَا تَفَرَّقُوْا اعْرَجُوا وَصَعِدُوْا اِلَى السَّمَاءِ قَالَ فَيَسْاَلُهُمُ اللّٰهُ وَهُوَ اَعْلَمُ مِنْ اَيْنَ جِئْتُمْ فَيَقُوْلُوْنَ جِئْنَا مِنْ عِنْدِ عِبَادٍ لَكَ فِي الْاَرْضِ يُسَبِّحُوْنَكَ وَيُكَبِّرُوْنَكَ وَيُهَلِّلُوْنَكَ وَيُمَجِّدُوْنَكَ وَيَسْاَلُوْنَكَ قَالَ وَمَاذَا يَسْاَلُوْنِيْ قَالُوْا يَسْاَلُوْنَكَ جَنَّتَكَ قَالَ وَهَلْ رَاَوْجَنَّتِيْ قَالُوْا لَا اَيْ رَبِّ قَالَ وَكَيْفَ لَوْ رَاَوْا جَنَّتِيْ قَالُوْا وَيَسْتَجِيْرُوْنَكَ قَالَ وَمِمَّا يَسْتَجِيْرُوْنِيْ قَالُوْا مِنْ نَارِكَ قَالَ وَهَلْ رَاَوْنَارِيْ قَالُوْا لَا قَالَ فَكَيْفَ لَوْرَاَوْ نَارِيْ قَالُوْا يَسْتَغْفِرُوْنَكَ قَالَ فَيَقُوْلُ قَدْ غَفَرْتُ لَهُمْ فَاَعْطَيْتُهُمْ مَاسَاَلُوْ وَاَجَرْتُهُمْ مِمَّا اسْتَجَارُوْا قَالَ يَقُوْلُوْنَ رَبِّ فِيْهِمْ فُلَانٌ عَبْدٌخَطَّاءٌ اِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ قَالَ فَيَقُوْلُ وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ لَايَشْقٰى بِهِمْ جَلِيْسُهُمْ۔

2267. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that surely Allah has angels who go around the paths looking out for those who engage in the remembrance of Allah. When they find some people remembering Allah, they call each other, "Come! Here is what you look for." They surround them with their wings up to the lowest heaven. Their Lord asks them, although He knows better about them, "what do My salves say?" They say, "They glorify You, extol you, praise You and magnify You." He asks, "Have they seen Me?" They say, "No, by Allah,(1) meaning, 'certainly' for they are speaking to Allah Himself. They have not seen You." He asks, "How would they behave if they had seen Me?" They say, "If they had seen You, they would have been more keen in worshipping You, in magnifying You and in glorifying You." He asks, "What do they pray for?" They say. "They ask You for paradise." He asks "Have they seen it?" They say by Him that they have not seen it. He asks how it would have been if they had seen it. They submit that in that case they would have craved for it more and prayed for it more devotedly and would have had a greater longing for it. He asks, "From what do they seek refuge?" They say, "From hell!" He asks whether they have seen it. They say. "Certainly, our Lord, they have not seen it." He asks how it would be if they saw it and they submit that in that case they would have run away from it and feared it more severely. So, Allah says, "I make you witnesses that I have forgiven them." One of those angels submits, "There is among them so-and-so who does not belong to them having come there only for a

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need." Allah says, "They are such people sitting together that anyone who sits with them will not be downcast."

The version in Muslim is:

Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah has angels who travel round extensively to seek assemblies where dhikr (hallowing of Allah) of Allah is made. When they locate one where dhikr (hallowing of Allah) is being made, they sit among them and surround each other with their wings such that the space between them and the lowest heaven is occupied. When the people disperse, the angels ascend to the heaven and Allah, though He knows best, asks them where they had been. They say, "We come from Your slaves on earth who were glorifying You, extolling You, declaring Your unity, praising You and praying to You." He asks, "What do they pray to me for?" They say, "They ask You for Your paradise." He asks, "Have they seen it?" They submit, "No, our Lord!" He asks, "How they would behave if they had seen it?" They submit, "they also seek refuge in You." He asks, "From what do they seek refuge?" They say, From hell, He asks "Have they seen it?" they say, No Our Lord, He asks "How would they behave if they had seen it?" The angels submit, "They also ask for Your forgiveness" He says, "I have forgiven them, granted them their prayer and given them refuge from what they seek refuge." They submit, "O our Lord, among them is a sinner who happened to pass by them and sat down with them." He says, "I have forgiven him too. They are such people that anyone associating with them will not be downcast."[1]

COMMENTARY: Allah is the All-Knowing. He asks the angels about the different things only to remind them that they had asked Him why He had created Aadam علیہ السلام, for, his children would make mischief on earth. These very children of Sayyiduna Aadam علیہ السلام were engaged in dhikr (hallowing of Allah) of Allah.

The version in Muslim does not have the answer to Allah's question, "What if they had seen paradise?" (and, hell?) This is because the question is itself enough as an answer.

The hadith (tradition) concludes with an encouragement to the ummah (people/followers) to keep company of those who make dhikr (hallowing of Allah). This ensures prosperity and success. A pious man had said, "Keep company of Allah but if you cannot do that then keep company of those who keep Allah's company by making dhikr (hallowing of Allah)."

A time for everything

(٢٢٦٨) وَعَنْ حَنْظَلَةَ بْنِ الرَّبِيْعِ الْأُسَيِّدِيِّ قَالَ لَقِيَنِي اَبُوْ بَكْرٍ فَقَالَ كَيْفَ اَنْتَ يَا حَنْظَلَةُ قُلْتُ نَافَقَ حَنْظَلَةُ قَالَ سُبْحَانَ اللّٰهِ مَاتَقُوْلُ قُلْتُ نَكُوْنُ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْىَ عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَافَسْنَا الْاَزْوَاجَ وَالْاَوْلَادَ وَالضَّيْعَاتِ نَسِيْنَا كَثِيْرًا قَالَ اَبُوْ بَكْرٍ فَوَ اللّٰهِ إِنَّا لَنَلْقٰى مِثْلَ هٰذَا فَانْطَلَقْتُ اَنَا وَ اَبُوْ بَكْرٍ حَتّٰى دَخَلْنَا عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ نَافَقَ حَنْظَلَةُ يَا رَسُوْلَ اللّٰهِ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَا ذَاكَ قُلْتُ يَا رَسُوْلَ اللّٰهِ نَكُوْنُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْىَ عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْاَزْوَاجَ

[1] Bukhari # 6408, Muslim # 25-2689, Musnad Ahmad 2-382.

وَالْاَوْلَادَ وَالضَّيْعَاتِ نَسِيْنَا كَثِيْرًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَوْتَدُوْمُوْنَ عَلٰى مَاتَكُوْنُوْنَ عِنْدِىْ وَفِى الذِّكْرِ لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلٰى فُرُشِكُمْ وَفِىْ طُرُقِكُمْ وَلٰكِنْ يَاحَنْظَلَةُ سَاعَةً وَسَاعَةً ثَلَاثَ مَرَّاتٍ (رواه مسلم)

2268. Sayyiduna Hanzalah ibn Ar Rabi al Usaydi رضی اللہ عنہ narrated that Sayyiduna Abu Bakr رضی اللہ عنہ met him and asked him, "How do you do, O Hanzalah?" He said, "Hanzalah has become a hypocrite!" He said, "Subhan Allah, what do you say?" He said, "While we are with Allah's Messenger صلی اللہ علیہ وسلم, he tells us about hell and paradise as though we see them. But, as we go out from him and get occupied with our wives, children and properties, we forget much." Abu Bakr رضی اللہ عنہ agreed that he too went through the same thing. Then, they went to meet Allah's Messenger صلی اللہ علیہ وسلم and Hanzalah رضی اللہ عنہ said, "Hanzalah has turned into a hypocrite, O Messenger of Allah." He asked, "What does that mean?" He said, "we be with you and you speak to us of hell and paradise and make us almost see them, but when we go out and depart from you, we get busy with our wives, children and properties and we forget much." Allah's Messenger said, "By Him Who has my soul in His hand, if you persisted in the same condition as you are with me and in remembering Allah, then the angels would shake hand with you whether you lie down or walk about. But, O Hanzalah, there is an hour and an hour!" saying this (last) three times.

COMMENTARY: The angels do shake hands of those who make dhikr (hallowing of Allah) without being seen, but here it is shaking hands in public view if that situation arises.

'Lying down and walking about' implies when you are unoccupied and when you are occupied. It is all the time whatever you do.

'There is an hour and an hour.' This means that there is a time for every little thing and it is not constant always. So do not think of yourself as a hypocrite, for, nights have to be given to everyone.

SECTION-II اَلْفَصْلُ الثَّانِىْ

MERIT OF DHIKR (HALLOWING OF ALLAH)

(٢٢٦٩) عَنْ اَبِى الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُنَبِّئُكُمْ بِخَيْرِ اَعْمَالِكُمْ وَاَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَاَرْفَعِهَا فِىْ دَرَجَاتِكُمْ وَخَيْرٍ لَكُمْ مِنْ اِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٍ لَكُمْ مِنْ اَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوْ اَعْنَاقَهُمْ وَيَضْرِبُوْا اَعْنَاقَكُمْ قَالُوْا بَلٰى قَالَ ذِكْرُ اللّٰهِ۔ رَوَاهُ مَالِكٌ وَاَحْمَدُ وَالتِّرْمِذِىُّ وَابْنُ مَاجَةَ اِلَّا اَنَّ مَالِكًا وَقَفَهُ عَلٰى اَبِى الدَّرْدَاءِ۔

2269. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم asked the sahabah (Prophet's companions) رضی اللہ عنہم, "Shall I not tell you of a deed that is the best and purest of your deeds in the sight of your king, which raises your ranks highest, which is better for you than spending gold and silver, and which is better for you than that you encounter your enemy and that you should cut off each other's necks?" They said, "Of course, tell us!" He said, "It is dhikr (hallowing of

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Allah) (remembrance) of Allah."[1]

COMMENTARY: Perhaps this hadith (tradition) refers to dhikr (hallowing of Allah) both by the tongue and by the heart. It tells us too that dhikr (hallowing of Allah) is better than sadaqah (charity), jihad (crusade) and other deeds.

THE BEST DEED

(٢٢٧٠) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ جَاءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيُّ النَّاسِ خَيْرٌ فَقَالَ طُوبٰى لِمَنْ طَالَ عُمُرُهٗ وَحَسُنَ عَمَلُهٗ قَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ اَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللّٰهِ۔ (رواه احمد و الترمذى)

2270. Sayyiduna Abdullah ibn Busr رضى الله عنه narrated that a villager came to the Prophet Muhammad صلى الله عليه وسلم and asked, "Which of the people is best?" He said, "Blessedness is for him whose life is long and deeds are good." The man asked, "O Messenger of Allah, which deed is best?" He said, "That you should part from the world while your tongue is moist with remembrance of Allah."[2]

COMMENTARY: The tongue is said to be moist when it is engaged in dhikr (hallowing of Allah) till death overtakes one. The hadith (tradition) covers both dhikr (hallowing of Allah) jail (audible, with the tongue) and dhikr (hallowing of Allah) Khafi (quiet). Both can be made with the tongue. It can also refer to dhikr (hallowing of Allah) with the heart. If it is with both, the heart and tongue, then it is best.

GARDENS OF PARADISE

(٢٢٧١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوْا قَالُوْا وَمَا رِيَاضُ الْجَنَّةِ قَالَ حِلَقُ الذِّكْرِ (رواه الترمذى)

2271. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "when you pass by the gardens of paradise, eat(its) fruits." The sahabah (Prophet's companions) رضى الله عنهم asked, "What are the gardens of paradise?" He said, "The circles where Allah is mentioned."[3]
(His dhikr (hallowing of Allah) is made).

COMMENTARY: It means that if you come upon a group of people making dhikr (hallowing of Allah) then join them.

Nawawi رضى الله عنه said that just as it is mustahab (desirable) to make dhikr (hallowing of Allah), so, too, it is mustahab (desirable) to sit with those who make dhikr (hallowing of Allah).

Dhikr (hallowing of Allah) is made with both tongue and heart, or with one of them, A man said to his shaykh (Great religious Scholar), "I remember Allah with my tongue but my heart is negligent." He said, "Be grateful to Allah and remember Him. He has kept one of your limbs occupied in His remembrance."

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[1] Tirmidhi # 3388, Ibn Majah # 3790, Muwatla Maalik # , Musnad Ahmad # 6-447

[2] Tirmidhi #, Musnad Ahmad # 5-43, Darimi # 2748.

[3] Tirmidhi # 3521, Musnad Ahmad # 3-65

REFRAINING FROM DHIKR (HALLOWING OF ALLAH) WILL CAUSE REGRET

(٢٢٧٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللّٰهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللّٰهِ تِرَةً وَمَنِ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللّٰهَ فِيْهِ كَانَتْ عَلَيْهِ مِنَ اللّٰهِ تِرَةً (رواه ابوداؤد)

2272. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He who sits some where (or in an assembly) and does not remember Allah there, that will be for him a matter of regret from Allah. And, he who lies down on his bed and does not make dhikr (hallowing of Allah) of Allah there, that will be for him a matter of regret from Allah."[1]

COMMENTARY: Whatever time is spent without making dhikr (hallowing of Allah) will be a course of regret on the day of resurrection.

MEETINGS WHERE ALLAH IS NOT REMEMBERED

(٢٢٧٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ قَوْمٍ يَقُوْمُوْنَ مِنْ مَجْلِسٍ لَا يَذْكُرُوْنَ اللّٰهَ فِيْهِ اِلَّا قَامُوْا عَنْ مِثْلِ جِيْفَةِ حِمَارٍ وَكَانَ عَلَيْهِمْ حَسْرَةً (رواه احمد و ابوداؤد)

2273. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any people disperse from an assembly where they did not remember Allah then it is as though they arose from the corpse of an ass. That will be a cause of regret for them."[2]

(٢٢٧٤) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللّٰهَ فِيْهِ وَلَمْ يُصَلُّوْا عَلٰى نَبِيِّهِمْ اِلَّا كَانَ عَلَيْهِمْ تِرَةً فَاِنْ شَاءَ عَذَّبَهُمْ وَاِنْ شَاءَ غَفَرَ لَهُمْ (رواه الترمذی)

2274. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If people sit in an assembly without remembering Allah and invoking blessings on their Prophet, then that assembly will be for them a means of regret. If Allah will, He may punish them, or if He wills, He may forgive them."[3]

COMMENTARY: This means that if they make remembrance of Allah, then He will forgive them definitely.

BENEFICIAL SPEECH

(٢٢٧٥) وَعَنْ اُمِّ حَبِيْبَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ كَلَامِ ابْنِ اٰدَمَ عَلَيْهِ لَا لَهُ اِلَّا اَمْرٌ بِمَعْرُوْفٍ اَوْ نَهْيٌ عَنْ مُنْكَرٍ اَوْ ذِكْرُ اللّٰهِ ـ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ ـ

2275. Sayyidah Umm Habibah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Every speech of the son of Aadam is against him, not for him, except enjoining the reputable and forbidding evil, and remembrance of Allah."[4]

COMMENTARY: The ulama (Scholars) interpret this hadith (tradition) to refer to every kind of saying disliked by Shari'ah (Islamic law). Clearly, only that speech will be

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[1] Abu Dawud # 4856

[2] Abu Dawud # 4855, Musnad Ahmad # 2-389

[3] Tirmidhi # 3440, Munad Ahmad # 2-453

[4] Tirmidhi # 2420, Ibn Majah # 3974

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beneficial in the hereafter that is only for religion. Permissible speech is not disputed. Enjoining the reputable, forbidding the disreputed and dhikr (hallowing of Allah) and other words similar to these are the only words beneficial to the son of Aadamعليه السلام.

TOO MUCH CONVERSATION WITHOUT DHIKR (HALLOWING OF ALLAH) IS CAUSE OF HARDHEARTEDNESS

(٢٢٧٦) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللّٰهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللّٰهِ قَسْوَةٌ لِلْقَلْبِ إِنَّ أَبْعَدَ النَّاسِ مِنَ اللّٰهِ الْقَلْبُ الْقَاسِي (رواه الترمذى)

2276. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "Do not talk much without making dhikr (hallowing of Allah) of Allah. Indeed, excessive talk without dhikr (hallowing of Allah) causes hearts to harden and, surely, the farthest of the people from Allah is one with a hard heart."[1]

COMMENTARY: One who talks much, babbles lonely his words. He listens to none and thinks only of himself as correct. He does not fear Allah and is neglectful of the hereafter.

THE BEST ASSET

(٢٢٧٧) وَعَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ اَسْفَارِهٖ فَقَالَ بَعْضُ اَصْحَابِهٖ نَزَلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا اَيُّ الْمَالِ خَيْرٌ فَنَتَّخِذَهٗ فَقَالَ اَفْضَلُهٗ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَ زَوْجَةٌ مُؤْمِنَةٌ تُعِيْنُهٗ عَلٰى إِيْمَانِهٖ (رواه احمد و الترمذى و ابن ماجة)

2277. Sayyiduna Thawban رضى الله عنه narrated that when (the verse 9:34):

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ الْآيَةَ

{Those who hoard gold and silver}

was revealed, they were with the Prophet Muhammad صلى الله عليه وسلم on one of his journeys. Some of the sahabah رضى الله عنه said, "It is revealed concerning gold and silver. If we knew the property that is best , then we might acquire it." He said, "The best property is a tongue that remembers Allah, a grateful heart and a believing wife who helps a man with his faith."[2]

COMMENTARY: Though it seems that the sahabah (Prophet's companions) رضى الله عنهم asked about the normal worldly wealth of which some kind might be specified for them, yet, in reality, they had enquired about something apart from the worldly wealth, such that could be helpful in their needs that might arise. So, the Prophet Muhammad صلى الله عليه وسلم respected their real request and disclosed the beneficial assets of which is no doubt that they are the best.

The wife's helping her husband with his religion is to assist him in discharging his religious obligations. She also makes the atmosphere conducive to make it easy for him to engage in worship. She prevents him from indulging in sin and the unlawful.

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[1] Tirmidhi # 2411

[2] Ibn Majah # 1856, Musnad Ahmad 5-278, Tirmidhi

SECTION III اَلْفَصْلُ الثَّالِثُ

ALLAH TAKES PRIDE BEFORE ANGELS IN THOSE WHO MAKE DHIKR (HALLOWING OF ALLAH)

(٢٢٧٨) وَعَنْ اَبِي سَعِيْدٍ قَالَ خَرَجَ مُعَاوِيَةُ عَلٰى حَلْقَةٍ فِي الْمَسْجِدِ فَقَالَ مَا اَجْلَسَكُمْ قَالُوْا جَلَسْنَا نَذْكُرُ اللّٰهَ قَالَ آللّٰهِ مَا اَجْلَسَكُمْ اِلَّا ذٰلِكَ قَالُوْا آللّٰهِ مَا اَجْلَسْنَا غَيْرَهٗ قَالَ اَمَا اِنِّي لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ اَحَدٌ بِمَنْزِلَتِيْ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقَلَّ عَنْهُ حَدِيْثًا مِنِّي وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلٰى حَلْقَةٍ مِنْ اَصْحَابِهٖ فَقَالَ مَا اَجْلَسَكُمْ هٰهُنَا قَالُوْا جَلَسْنَا نَذْكُرُ اللّٰهَ وَنَحْمَدُهٗ عَلٰى مَا هَدَانَا لِلْاِسْلَامِ وَمَنَّ بِهٖ عَلَيْنَا قَالَ اٰللّٰهِ مَا اَجْلَسَكُمْ اِلَّا ذٰلِكَ قَالُوْا اٰللّٰهِ مَا اَجْلَسَنَا اِلَّا ذٰلِكَ قَالَ اَمَا اِنِّي لَمْ اَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَلٰكِنَّهٗ اَتَانِيْ جِبْرِيْلُ فَاَخْبَرَنِيْ اَنَّ اللّٰهَ عَزَّ وَجَلَّ يُبَاهِيْ بِكُمُ الْمَلَائِكَةَ۔ (رواه مسلم)

2278. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Sayyiduna Muawiyah رضی اللہ عنہ went to a circle in the mosque and asked, "What makes you sit together?" They said, "We sit together to remember Allah." He asked them by Allah if nothing but that had made them sit together and they confirmed, "By Allah, we do not sit together for anything else." He told them that he had not adjured them out of misgivings ab· . them and added, "No one of my standing before Allah's Messenger صلی اللہ علیہ وسلم .a· fewer ahadith (traditions) from him than I have. Once, Allah's Messenger صلی اللہ علیہ وسلم had went to a circle of his sahabah (Prophet's companions) رضی اللہ عنہم and had asked them what had brought them to sit there together and they had said that they were together to remember Allah and to praise Him for leading them to Islam and for bestowing favour on them. He had asked them (again), "I adjure you by Allah, has nothing else prompted you to sit together? 'They had said, 'By Allah, we have not sat together except for that.' He had said, 'I did not adjure by Allah out of suspicion about you, but Jibril (gabriel) came to me and informed me that Allah, Mighty and Glorious, takes pride in you before the angels."[1]

COMMENTARY: Allah points out to the angels that, in spite of the devil and their desires, those people had sat together to mention Him. They were more praiseworthy because the angels had not to curb evil tendencies or exert themselves as much.

DHIKR (HALLOWING OF ALLAH) EASY BUT MORE REWARDING

(٢٢٧٩) وَعَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ شَرَائِعَ الْاِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَاَخْبِرْنِيْ بِشَيْءٍ اَتَشَبَّثُ بِهٖ قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللّٰهِ۔ رَوَاهُ التِّرْمِذِيُّ وَ ابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2279. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ narrated that a man submitted, "O Messenger of Allah, the injunctions of Islam are many for me. Do teach me something by which I might abide." He said, "Let your tongue not cease to be fresh

[1] Muslim # 40.2701, Musnad Ahmad 4-92

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(or moist) with the remembrance of Allah."[1]

(٢٢٨٠) وَعَنْ اَبِيْ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ اَيُّ الْعِبَادِ اَفْضَلُ وَاَرْفَعُ دَرَجَةً عِنْدَ اللّٰهِ يَوْمَ الْقِيَامَةِ قَالَ الذَّاكِرُوْنَ اللّٰهَ كَثِيْرًا وَالذَّاكِرَاتُ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَمِنَ الْغَازِيْ فِيْ سَبِيْلِ اللّٰهِ قَالَ لَوْ ضَرَبَ بِسَيْفِهٖ فِي الْكُفَّارِ وَ الْمُشْرِكِيْنَ حَتّٰى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا فَاِنَّ الذَّاكِرَ لِلّٰهِ اَفْضَلُ مِنْهُ دَرَجَةً۔ رَوَاهُ اَحْمَدُ وَ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2280. Sayyiduna Abu Sa'eed Khudri رضی اللہ عنہ narrated that someone asked Allah's Messenger صلی اللہ علیہ وسلم, "Which worshipper will be most excellent and of highest rank in the sight of Allah on the day of resurrection?" He said, "Those men and women who remember Allah very often." He was asked, "O Messenger of Allah, even above the warriors in Allah's path?" He said, "Even if he swings his sword on the disbelievers and polytheists till it breaks and it smeared with blood, the one who makes dhikr (hallowing of Allah) of Allah will have a higher rank than he."[2]

COMMENTARY: Not to say anything of one who is wounded in battle, even the warrior who is soaked in blood, the person who makes dhikr (hallowing of Allah) of Allah is superior than he.

DHIKR (HALLOWING OF ALLAH) PRESERVES FROM THE DEVIL

(٢٢٨١) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الشَّيْطَانُ جَاثِمٌ عَلٰى قَلْبِ ابْنِ اٰدَمَ فَاِذَا ذَكَرَ اللّٰهَ خَنَسَ وَاِذَا غَفَلَ وَسْوَسَ (رواه البخاری تعلیقا)

2281. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The devil remains fixed at the heart of the son of Aadam علیہ السلام. When he remembers Allah, the devil goes away, but when he neglects to remember Allah, the devil prompts evil suggestions."

EXAMPLE OF DHIKR (HALLOWING OF ALLAH)

(٢٢٨٢-٢٢٨٣) وَعَنْ مَالِكٍ قَالَ بَلَغَنِيْ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ ذَاكِرُ اللّٰهِ فِي الْغَافِلِيْنَ كَالْمُقَاتِلِ خَلْفَ الْفَارِيْنَ وَذَاكِرُ اللّٰهِ فِي الْغَافِلِيْنَ كَغُصْنٍ اَخْضَرَ فِيْ شَجَرٍ يَابِسٍ وَفِيْ رِوَايَةٍ مَثَلُ الشَّجَرَةِ الْخَضْرَاءِ فِيْ وَسْطِ الشَّجَرِ وَذَاكِرُ اللّٰهِ فِي الْغَافِلِيْنَ مِثْلُ مِصْبَاحٍ فِيْ بَيْتٍ مُظْلِمٍ وَ ذَاكِرُ اللّٰهِ فِي الْغَافِلِيْنَ يُرِيْهِ اللّٰهُ مَقْعَدَهٗ مِنَ الْجَنَّةِ وَهُوَ حَيٌّ وَذَاكِرُ اللّٰهِ فِي الْغَافِلِيْنَ يُغْفَرُ لَهٗ بِعَدَدِ كُلِّ فَصِيْحٍ وَاَعْجَمَ وَالْفَصِيْحُ بَنُوْ اٰدَمَ وَالْاَعْجَمُ الْبَهَائِمُ (رواه رزين)

2282. Sayyiduna Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to say, "He who remembers Allah among those who are negligent (about it) is like the one who continues to fight after the others have fled. He who remembers Allah among those who are negligent is like a green branch on a dry tree."

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[1] Tirmidhi # 3386, Ibn Majah # 3792, Musnad Ahmad # 10968

[2] Tirmidhi # 3387, Musnad Ahmad #11820

2283. According to another version: "like a green tree among the trees. And, he who remembers Allah among those who are negligent is like a lamp in a dark house. He who remembers Allah among those who are negligent, Allah will show him his place in paradise. He who remembers Allah among those who are negligent will be forgiven his sins as many as there are the fasih and the a'jam (dumb)."[1]
Fasih refers to the human beings and a'jam (dumb) to the animals (who possess power of speech and who do not).

DHIKR (HALLOWING OF ALLAH) DELIVERS FROM PUNISHMENT MOST

(٢٢٨٤) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ مَاعَمِلَ الْعَبْدُ عَمَلًا اَنْجٰى لَهُ مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ(رواه مالك و الترمذى و ابن ماجة)

2284. Sayyiduna Mu'adh ibn Jabal رضی اللہ عنہ said, "A person does not perform any deed that delivers him from Allah's punishment as much as remembrance of Allah does."[2]

ONE WHO MAKES DHIKR (HALLOWING OF ALLAH) IS GREATLY FORTUNATE

(٢٢٨٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ اَنَا مَعَ عَبْدِى اِذَا ذَكَرَنِىْ وَتَحَرَّكَتْ بِىْ شَفَتَاهُ (رواه البخارى)

2285. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah, the Exalted, says 'I am with My salve when he remembers Me and his both lips move for Me."[3]

DHIKR (HALLOWING OF ALLAH) CLEANSES HEART

(٢٢٨٦) وَعَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَقُوْلُ لِكُلِّ شَيْءٍ صِقَالَةٌ وَصِقَالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ وَمَا مِنْ شَيْءٍ اَنْجٰى مِنْ عَذَابِ اللّٰهِ مِنْ ذِكْرِ اللّٰهِ قَالُوْا وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قَالَ وَلَا اَنْ يَضْرِبَ بِسَيْفِهٖ حَتّٰى يَنْقَطِعَ۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2286. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to say, "There is for everything a polish. For the heart, the polish is remembrance of Allah. Nothing delivers from Allah's punishment as does remembrance of Allah." Someone asked him, "Is not waging jihad (crusade) in Allah's path the same thing?" He said, "No, even if he swings his sword and till it breaks."

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[1] Tirmidhi, Ibn Majah # 3790.

[2] Tirmidhi, Ibn Majah # 3790.

[3] Bukhari chapter heading (chapter1, surah al Qiyamah 75) move not your tongue in to make haste therewith.

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BOOK - X

ASMAALLAH TA'ALA كِتَابُ أَسْمَاءِ اللهِ تَعَالٰى

THE NAMES OF ALLAH THE EXALTED

We must know that Allah's names are confined to what has been heard of them from and permitted by the shari'ah (Islamic law). Only those names should be called as are known from the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*. We must not attribute any name from ourselves by our reasoning even if they are synonymous with the names taught to us by Shri'ah, for instance, we may call Him (عالم)(aalim) but not (عاقل) (aaqil), (jawwad) (جواد) but not (سخى) (sakhi), (شافى) (shafi) but not (طبيب)(tabib).

A person should try his best to grow the attributes of Allah in himself. This is emphasized in the next pages while explaining Allah's names, or in other writings bout adopting His attributes. We must act on that wholeheartedly, so that our beings become a reflection of the Divine. Light and our lives an example of Islamic manners and teachings.

اَللّٰهُمَّ وَفِّقْنَا وَيَسِّرْلَنَا حُصُوْلَهَا

(O Allah enable us and make it easy for us to get them.)

A religious mentor is known to have commanded whoever came to him to enlist as his disciple to first make ablution and come to him. Then, he recited to him the names of Allah, the Exalted, with complete respect and glory in a loud voice. Then, he taught the name whose effects he perceived in the fresh disciple hoping that he would adopt it quickly.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MEMORIZING ALLAH'S NAMES

(٢٢٨٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ تِسْعَةً وَتِسْعِيْنَ اِسْمًا مِائَةً اِلَّا وَاحِدًا مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ وَفِيْ رِوَايَةٍ وَهُوَ وِتْرٌ يُحِبُّ الْوِتْرَ (متفق عليه)

2287. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "Surely, Allah has ninety-nine names - one less than one hundred. He who preserves them in memory will enter paradise (directly without undergoing punishment)."**

According to another version: "And He is (witr) one and loves what is witr (single)."[1]

COMMENTARY: By saying that Allah has ninety-nine names, this hadith (tradition) does not mean to fix a number or apply a limit to the names of Allah. He has very many names. In the next few pages, we shall read the ninety-nine names and some more, insha Allah (if Allah wills).

The ninety-nine names mentioned here are the ones whose characteristic the hadith (tradition) mentions that anyone who memorises them will enter paradise. It is these ninety-nine names which have this singlular peculiarity.

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[1] Bukhari # 6410, Muslim # 5-2677, Musnad(book) Ahmad #2-267.

اَحْصَاهَا: The ulama (Scholars) have varying opinions about the word (احصاها) 'preserves them in memory'. Bukhari and others have given it this very meaning and, in facts, this opinion is ore correct. Some versions have, instead of (احصاها), the word (حفظها): 'memorises them.' Some scholars give them the meaning recited them or believed in them, or understood their meaning and conducted himself accordingly.

HE IS WITR (ODD NUMBERS) & LOVES WITR (ODD NUMBERS): Allah loves deeds and petitions that are odd in number. The implication is that of all deeds, Allah loves the deed that is based on sincerity and is done merely for Allah, the Exalted, alone.

SECTION II اَلْفَصْلُ الثَّانِيْ

NINETY-NINE NAMES OF ALLAH & THEIR EXPLANATION

(٢٢٨٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَتِسْعِيْنَ اِسْمًا مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ هُوَ اللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ الْمَلِكُ الْقُدُّوْسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيْمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُذِلُّ السَّمِيْعُ الْبَصِيْرُ الْحَكَمُ الْعَدْلُ اللَّطِيْفُ الْخَبِيْرُ الْعَلِيْمُ الْعَظِيْمُ الْغَفُوْرُ الشَّكُوْرُ الْعَلِيُّ الْكَبِيْرُ الْحَفِيْظُ الْمُقِيْتُ الْحَسِيْبُ الْجَلِيْلُ الْكَرِيْمُ الرَّقِيْبُ الْمُجِيْبُ الْوَاسِعُ الْحَكِيْمُ الْوَدُوْدُ الْمَجِيْدُ الْبَاعِثُ الشَّهِيْدُ الْحَقُّ الْوَكِيْلُ الْقَوِيُّ الْمَتِيْنُ الْوَلِيُّ الْحَمِيْدُ الْمُحْصِي الْمُبْدِئُ الْمُعِيْدُ الْمُحْيِي الْمُمِيْتُ الْحَيُّ الْقَيُّوْمُ الْوَاجِدُ الْمَاجِدُ الْوَاحِدُ الْاَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخِّرُ الْاَوَّلُ الْاٰخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِيْ الْمُتَعَالِيْ الْبَرُّ التَّوَّابُ الْمُنْتَقِمُ الْعَفُوُّ الرَّءُوْفُ مَالِكُ الْمُلْكِ ذُو الْجَلَالِ وَالْاِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ الْمُغْنِيُ الْمَانِعُ الضَّارُّ النَّافِعُ النُّوْرُ الْهَادِيْ الْبَدِيْعُ الْبَاقِيْ الْوَارِثُ الرَّشِيْدُ الصَّبُوْرُ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2288. Sayyiduna Abu hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah, the Exalted has ninety-nine names. He who commits them to memory will enter paradise:"

He is Allah beside whom there is no God. Ar-Rehman, Ar-Rahim, Al-Malik, Al-Quddus, As-Salaam (greeting), Al-Mumin, Al-Muhaymin, Al-Aziz, Al-Jabbar, Al-Mutakabbir, Al-Khaliq, Al-Bari, Al-Musawwir, Al-Ghaffar, Al-Qahhar, Al-Wahhab, Ar-Razzaq, Al-Fattah, Al-Alim, Al-Qabid, Al-Basit, Al-Khafid, Al-Rafi, Al-Muiz, Al-Muzil, As-Sami, Al-Basir, Al-Hakam, Al-Adl, Al-Latif, Al-Khabir, Al-Alim, Al-Azim, Al-Ghafur, Ash-Shakur, Al-Aliy, Al-Kabir, Al-Hafiz, Al-Muqit, Al-Hasib, Al-Jalil, Al-Karim, Ar-Raqib, Al-Mujib, Al-Wasi, Al-Hakim, Al-Wadud, Al-Majid, Al-Baith, Ash-Shahid, Al-Haq, Al-Wakil, Al-Qawiy, Al-Matin, Al-Waliy, Al-Hamid, Al-Muhsiy, Al-Mubdiy, Al-Mu'id, Al-Muhyi, Al-Mumit, Al-Hayy, Al-Qayyum, Al-Wajid, Al-Maajid, Al-Wahid, Al-Ahad, As-Samad, Al-Qadir, Al-Muqtadir, Al-Muqaddim, Al-Muakhkhir, Al-Awwal, Al-Aakhir, Az-Zahir, Al-Batin, Al-Waliy, Al-Muta'aliy, Al-Barr, At-Tawwab, Al-Muntaqir, Al-Afu, Ar-Ra'uf, Maalik-ul-

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Mulk, Dhul Jalal wa al-Ikram, Al-Muqsit, Al-Jami, Al-Ghaniy, Al-Mughniy, Al-Mani, Ad-Daar, An-Nafi, An-Noor, Al-Hadi, Al-Badi, Al-Baqi, Al-Warith, Ar-Rashid, As-Sabur.[1]

COMMENTARY: The sentence 'He is Allah besides whom there is no God' is a separate sentence by itself, It introduces the ninety-nine names that follow.

This expression has many applications' First: If a hypocrite reads it, but does not confirm it at heart, only to show himself as a Muslim, then it may benefit him in this world by protecting his life, property and family and the hands of the Muslims, but it will not profit him in the hereafter.

Secondly, it may be uttered by the tongue coupled with belief at heart but only as an imitation. Opinions differ on its being correct, the strongest of which is that it is correct.

Thirdly, the oral repetition is matched by a belief at heart that follows observation of Divine signs. Most of the ulama (Scholars) say that it is reliable, too.

Fourthly, the oral declaration is accompanied by a firm conviction which is deduced from evidences this, to, is an approved form.

Fifthly, he who utters this expression is aware of its meaning through the eye of his heart. It implies that he has a perfect awareness. This is the highest degree.

This is the position when this expression is uttered by the tongue. The other possibility is when it is expressed only at heart and there is no oral declaration. In this case, if there is an excuse for it, say the person is dumb, or any other, and he is unable to declare it with the tongue, then this expression will be beneficial to him in both worlds and he will gain deliverance in both this world and the next. If he has no reason whatsoever to not declare it with the tongue, then he will earn nothing in the next world. Nawawi رحمه‌الله has said that the *Ahlus-sunnah* (greatest group of Muslims who abide by the Practice of Holy Prophet Muhammad صلى‌الله‌عليه‌وسلم) are unanimous about these deductions.

ALLAH: This is the name of Allah specifically. It means, 'the Being Who is worthy of worship.' Most of the ulama (Scholars) hold that of the names of Allah, the Exalted, this name is the greatest. The masses should have this name constantly on their tongues. They must make dhikr (hallowing of Allah) with this name fearfully and respectfully. The learned must reflect on this name for its meaning and know that this name can be applied to only that Being Who possesses all the attributes of Divinity. And, the highly selected, exclusive group should have their hearts lost in Allah, and not turn towards any one other than this Being. They must fear Him alone, for He Alone is True and Manifest. Everything besides Him will perish and is false. It is as stated in Bukhari that the Prophet Muhammad صلى‌الله‌عليه‌وسلم said, "The most correct of the words of poets is the saying of Labid:

أَلَا كُلُّ شَيءٍ مَاخَلَا اللّٰهَ بَاطِلٌ

(Know! Everything other than Allah is vain.)

CHARACTERISTIC OF THIS WORD (ALLAH): If anyone repeats this specific name (Allah) one thousand times, then he will become determined and will possess firm faith. He who repeats it one hundred times after *salah (prayer)* will have his unseen broadened and he will become a man of inspiration. Secrets will be unveiled to him.[2]

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[1] Tirmidhi # 3518,Bayhaqi in ad-Diwat al-Kabir.

[2] Bukhari # 6147, Muslim # 2-2256, Tirmidhi # 2858, Ibn Majah # 3757,Musnad(book) Ahmad #2-267.

1,2 - AR-RAHMAN, AR-RAHIM: The Compassionate, The Merciful, Who forgives. A person who emulates these attributes, is required by these names to concentrate deeply towards Allah. He should be trusted and relied upon. One should keep oneself engaged inwardly in remembering Him, but others besides Him must be ignored. Mercy should be shown to His creatures, and the wronged-one or oppressed must be supported and helped. The oppressor must be prevented from being oppressive to others and this must be done in a pious manner. Those who refrain from worship of Allah and His dhikr (hallowing of Allah) must be warned, and a merciful sight should be directed towards the sinner rather than look down upon him. One's ability must be directed to further the affairs of shari'ah (Islamic law). To the best of one's ability, one must help the needy and destitute.

CHARACTERISTIC OF THESE NAMES: If anyone repeats (الرحمن الرحيم) (Ar-Rehman, Ar-Rahim) one hundred times after every *salah (prayer)*, then Allah removes form his heart negligence, forgetfulness and lethargy. All creatures will have mercy on him.

3 - AL-MALIK: The true Sovereign. He is the real King of the earth, the heavens and the universe. Both the worlds are governed by Him and belong to Him. He is Independent of all while all depend on Him.
Having known this attribute, it becomes imperative on us to behave as His slaves and to pray to Him alone. We must obey Him and seek honour only from Him. We must attach ourselves to His kingdom and declare complete unconcern with all others fearing none and looking at none for one's needs. We must have a thorough check on our limbs and potential and emply them in worship and abiding by Shari'ah (Islamic law). Thus, we will be la true ruler of our own life.

CHARACTERISTIC OF AL-MALIK: If any ruler or king recites this name with the name Al-Qudus meaning, Malik ul-Quddus, regularly, then Allah will give him permanence over his dominion. If he is not a king or ruler, then through its blessings his own soul will submit to him in obedience. If anyone repeats this name to gain honour then he will achieve his objective.
Shah Abdur Rahman رحمه الله has said that if anyone repeats this name Al-Malik ninety times everyday then not only will he be radiant and awe-inspiring, but also rulers will be soft with him. This name is tried for honour and high regard and esteem.

4 - AL-QUDDUS: 'The Sacred, the Holy.' Qushayri رحمه الله said that he who knows that Allah is Al-Qudus, the sacred, must cherish the desire that Allah keep him free of defects and calamities and sins, always.

ITS CHARACTERISTICS: He who recites this name at the time of zawal will have a clean heart. If anyone writes this name and the name As-Subbuh after the *salah (prayer)* of Friday on a piece of bread (al-Quddus as-Subbuh) and eats it, then he will have angelic traits. When in panic at the time of protection from the enemies, this name should be recited as much as possible. The traveller must continue to recite it; he will never be helpless and needy. If it is recited three hundred and nineteen times on anything sweet which is fed to the enemy, he will turn kind.

5 - AS-SALAAM (GREETING): 'The Giver of peace, The Author of Safety.' With this name, a person makes himself free of bad deeds and bad manners. Qushayri رحمه الله said that he turns to his Lord with a sound heart with this name. Some authorities say that it

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requires him to be safe for other Muslims, both with his tongue and hand. Rather, he treats Muslims very kindly. When he sees an elder Muslim, he thinks, "He is better than I am because he has worshipped and obeyed Allah more than I have and he preceded me in faith." If he sees a Muslim younger than him, then he too is better because he has committed fewer sins. Also, when a Muslim commits a mistake and he apologises to him, he pardons him.

CHARACTERISTICS OF THIS NAME: If anyone recites this name one hundred and eleven times over a sick person, then insha Allah (if Allah wills), he will be cured. If anyone repeats it constantly then he will be rid of fear.

6 - AL-MUMIN: 'The Bestower of security.' This name calls upon a person to protect Allah's creatures from his own mischief and the mischief of other people.

ITS CHARACTERISTICS: If anyone recites it frequently, or writes it down and keeps it with himself, then Allah will preserve him from the devil's mischief. No one will overpower him. He will be under Allah's protection both outwardly and inwardly. If he recites it much too often then Allah's creatures will obey him.

7 - AL-MUHAYMIN: 'The Protector.' He protects very well. This name requires the reciter to refrain from bad habits, evil beliefs and other such things like jealousy, etc. He should keep away from all such things that cause him to be negligent of Allah.

ITS CHARACTERISTICS: If anyone has a bath and recites this name one hundred and fifteen times then he will know the secrets and the unknown. He who recites it regularly will be safe from all calamities. He will be among the inhabitants of paradise.

8 - AL-AZIZ: 'The Mighty, none can overpower Him' This name allows a person to subdue his self, his desired and the devil. He becomes unique in knowledge and learning. He does not beg from Allah's creatures, so maintains his dignity and preserves himself from degrading himself.

Abu al-Abbas Muraysi رحمه الله said, "By Allah, I have found honour in not stretching hand before the creatures (to beg)."

Some ulama (Scholars) say that only he thinks of Allah as Mighty and Overpowering and Unique and unmatched who regards His commands and His Shari'ah (Islamic law) as dear and dominant over him and obeys Him in a singular unmatched manner. But, he who takes these things lightly and shows unconcern does not regard Allah as dear and mighty. Allah, says:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

{And might belongs to Allah and to His Messenger and the believers, but the hypocrites know not.} (63:8)

CHARACTERISTICS: If anyone repeats this name forty-one times after the *salah (prayer)* of fajr then he will not be dependent on anyone in both the worlds. He will become mighty and accepted after being ignoble and friendless.

Apart from this, there are many other amazing properties of this name

9 - AL-JABBAR: 'The Overpowering Lord, The Compeller.' He repairs the disturbed and out of order tasks. He guides the creatures to what He intends. This name causes a person to earn merits and excellence and correct his defects and become constant on abstinence

and obedience to subdue his self and attain perfection.
Qushayri رحمه الله cited some books to quote Allah, "O My slave you decide to do something and I decide about something, but only what I wish happens. So, if you become pleased with My wish then I suffice you for what you desire, otherwise I shall not suffice you.

CHARACTERISTICS OF THIS NAME: If anyone recites this name twenty-one times after the ten musabbihat then he will be safe of the mischief of the oppressors and the cruel. (The musabbihat are surahs beginning with (سبح) If anyone recites it constantly then he will be protected from being backbited and censure of the creatures. He will be affluent and authoritative. If anyone inscribes it on his ring and wears it then other people will respect him and dread him.

10 - AL-MUTAKABBIR: 'The Majestic.' 'Very Great.' The name Al-Mutakabbir requires of a person who recognizes this quality of Allah that he should abstain from base desires otherwise he will be associated with animals. In fact, he must keep away from everything that obstructs his inward from the Truth. He must despise all things apart from approaching the True Allah. He must adopt humility and rid himself of every semblance of arrogance so that his soul remains pure and he grows in himself love of Allah. In this way, no one will dictate him and he will not have peace with anyone other than Allah.
CHARACTERISTIC OF THIS NAME: If a man recites it ten times just before going to his wife, then, insha Allah (if Allah wills) , Allah will grant him a righteous son. If anyone recites it before beginning his task, then, insha Allah (if Allah wills), he will achieve his desire.

11 - AL-KHALIQ: 'The Creator.' He creates according to His will and wisdom.

CHARACTERISTIC OF THIS NAME: If anyone goes on reciting this name, then Allah creates for him an angel to worship on his behalf till the day of resurrection. Also, because of this name, Allah makes this person's heart and face radiant. Shah Abdur Rahman رحمه الله has written that if anyone recites this name very often in the night then his face and heart will be bright and he will be able to do all his work easily.

12 - AL-BARI: 'The Creator out of nothing.'

CHARACTERISTICS: If anyone repeats this name one hundred times every week. Allah will take him directly to Riyadh Quds instead of keeping him in the grave. A physician (hakim or doctor) who recites it regularly will be successful in every treatment that he prescribes.

13 - AL-MUSAWWIR: 'The Fashioner.' These three successive names call upon a person, whenever he observes something and imagines something, he must ponder Allah's power and mysteries in that thing.

CHARACTERISTICS: If a woman is barren, she must fast for seven days and at the time of *iftar* (consummating fast) on each of these days, she must recite Al-Musawwir twenty-one times, blow on water and drink it. Insha Allah (if Allah wills), she will beget a pious son. If anyone recites this name very often when facing a difficult and insurmountable task, then his task will become easy.

14 - AL-GHAFFAR: 'The Most Forgiving.' 'Who conceals shortcomings of the creatures.' One must have a firm conviction that no one other than Allah forgives sins, and one must

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conceal defects of other people. If anybody is at fault, he should pardon him He must bind himself to make *Istighfar* all the time and particularly before dawn.
If anyone repeats one hundred times after the *salah (prayer)* of Friday these words:

يَا غَفَّارُ اغْفِرْ لِي ذُنُوْبِي

(O The Forgiving, forgive me my sins),
Then Allah places him with those people who have been forgiven.

15 - AL-QAHHAR: 'The Dominant, The Almighty.' All are helpless before His power. This name demands of a person to subdue his great enemies and make them helpless. These enemies are his base soul and the devil.

CHARACTERISTICS: If anyone recites this name very often, then Allah removes the love of this world from his heart and when he dies, it is on piety. If anyone recites it for any of his objectives one hundred times then his objective will become easy. If anyone recites it one hundred times between the *sunnah salah* and *fard salah (two parts of prayer)* with intention to dominate, then his great enemies will be dominated by him.

16 - AL-WAHHAB: 'The Bestower.' 'He gives much without requiring a return.' This name requires a person to give his life and wealth in Allah's path without personal motives and without seeking a return.

CHARACTERISTICS: If anyone is afflicted with poverty and hunger, then he must begin to repeat this name constantly. Allah will remove from him this difficulty in such a way that he will be amazed. One who writes it down and keeps it with himself then he will find it as effective. If anyone offers the *salah (prayer)* of chaast and recites afterwards a verse calling for prostration, and keeping his head in prostration, repeats this name seven time then he will be independent of the creatures. If anyone has a need then at midnight he must prostrate three times in his house or the courtyard of a mosque, then raising his hands, must repeat this name one hundred times. Insha Allah (if Allah wills), his need will be fulfilled.
Mawlana Shah Abdul Aziz رحمه الله said that to have one's provision enlarged, one must offer four raka'at *salah (prayer)* at the time of chaast. After that one must prostrate oneself and recite (یا وهاب)(Ya Wahhab) one hundred and four times. If there is not sufficient time, then he must recite only fifty times. Insha Allah (if Allah wills), there will be an increase in provision.

17 - AL-RAZZAQ: 'The Sustainer.' He creates sustenance and bestows it on the creatures. It is that from which benefit is desired and it can be obvious and hidden. The latter kind is what benefits the soul and the heart, like the sciences, awareness, etc. The former benefits the body, like through food and clothing.
This name requires a person to believe that none but Allah is able to provide sustenance. So he must expect provision only from Him, and must entrust all his affairs to Him. He should continue to provide people physical and spiritual sustenance with his hands and tongue, spending his wealth on the needy and teaching the less learned and the misled. He must guide them and keep praying for the good of every Muslim.
A saintly man was asked how he give his food and drink. He said, "from the time I have achieved divine awareness, I have never worried about my provision." Another said about provision that it is the dhikr (hallowing of Allah) of Allah: (حی الذی لا یموت) (He is the Living

Who never dies).

CHARACTERISTICS: If anyone recites this name ten times each after dawn but before the *salah (prayer)* of fajr in each of the four corners of his house beginning with the right side and not turning his face away from the qiblah then this house will not experience grief and poverty.

18 - AL-FATTAH: 'The Opener.' 'The Judge.' He opens the gates to provision and mercy. One must try to reconcile people and judge between them. He must help the oppressed and resolve to solve the problems of the people, whether problems of this world or of the hereafter.
Qushayri رحمه الله said that once anyone knows that Allah opens the gates to mercy and provision and provides the means and rectifies everything then he should not attach himself to anyone besides Allah.

CHARACTERISTICS: If anyone offers the *salah (prayer)* of fajr and, keeping both hands on his chest repeats this name seventy times then his heart will be cleansed. He will purified at heart and inwardly.

19 - AL-ALEEM: 'The All Knowing.' He knows the seen and unseen. Someone has spoken very well, "If anyone is aware that Allah knows his condition very well then he must show patience when afflicted and express gratitude when He gives something. He must ask forgiveness for his sins.
Some books write that Allah says, 'If you do not know that you are under My eyes all the time then your faith is weak. But, if you know that I see you always then why do you think very little of Me among all those who see?" (You are afraid lest anyone see you when you do wrong but you do not care that I see you though I see everything of you. Thus, you give others more importance than you give Me.)

CHARACTERISTICS: If anyone recites this name very much then Allah gives him abundant awareness of Himself.
If anyone repeats (ياعالم الغيب) (Ya Aalim ul ghayb) one hundred times after *salah (prayer)*, then Allah will make him perceive the mysteries and be inspired.
If anyone desires to have knowledge of the unseen then, after the *salah (prayer)* of isha, he must recite it one hundred times in the mosque and go to sleep. Insha Allah (if Allah wills), he will learn of the reality of that thing.

20 - AL QABID: 'The withholder' who withholds and constricts provision and heart of the creatures. He takes away their souls.

CHARACTERISTICS: If anyone writes this name for forty days on four morsels (of bread etc) and eats them then insha Allah (if Allah wills) he will be protected from hunger and punishment of the grave.

21 - AL- BASIT: 'The Enlarger.' He enlarges the provision of the creatures and expands their hearts. These two successive names (Al-Qabid and Al-Basit) call on a person not to lose hope at the time of affliction and tragedy nor to be come careless when He bestows blessings. He must regard hardship as the result of His judgment and exercise patience. And, he must regard enlargement of provision as the fruit of His favours and express gratitude for it. Qushayri رحمه الله said that it is with saintly men that these two conditions

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influence their heart. When they are overcome by fear of Allah, their hearts constrict. When they are very hopeful of mercy, their hearts expand. Junayd Baghdadi رحمه الله said the same thing and added, "Truth brings me together." He meant remembrance of Allah makes him calm and composed. And, he said, "The creation disintegrates me," meaning the company of the creatures unsettles him and terrifies him. It is the beauty of a person that he refrains from restlessness when he is hard pressed and worried. He does not exult too much when he lives in abundance, and does not demonstrate bad manners, for, great people fear these things.

CHARACTERISTICS: If anyone repeats this name ten times at the hour of dawn with his hands raised and after doing that wipes his face with them, then he will never have to present his need to anyone else to get it fulfilled.

22 - AL-KHAFID: "the Abaser," He who humbles. He disgraces the disbelievers.

CHARACTERISTICS: If a person fasts for three days and recites this name on the fourth day in one sitting seventy thousand times then he will conquer the enemy.

23 - AR-RAFI: 'The Exaltor.' He exalts the believers after helping them or bringing them near to Him. Both these successive names (Al-Khafid and Ar-Rafi) call on a person not to trust his state of being whatever it be nor be confident of any of his learnings and deeds, and to suppress and put down whatever Allah has commanded should be checked. Examples are one's self, desire. He elevates what Allah has asked should be raised, like heart and soul.
People saw a man fly in air. So, they asked him how he accomplished the feat. He said, "I suppressed my hawa (desires), so Allah empowered me over hawa (air) of the atmosphere.

CHARACTERISTICS: If anyone recites this name one hundred times at midnight or at noon, then Allah will make him a chosen, elite, independent person.

24 - AL-MUIZ: 'The Bestower of honour.' If anyone recites this name, on the night preceding Monday or Friday, one hundred and forty times, then he will be regarded highly by the creatures. He will not be fearful of anyone but Allah.

25 - AL-MUDHIL: 'The Abaser.' 'He who disgraces.' Both these consecutive names (Al-Muiz and Al-Mudhil) require a person to honour those people whom Allah has honoured because of knowledge and awareness. He is also required to regard disgraced and ignoble those whom Allah has made miserable because of their disbelief and straying.

CHARACTERISTICS OF AL-MUDHIL: If anyone is afraid of an oppressor or a jealous person, he must recite this name seventy-five times and then prostrate himself and pray to Allah, "Save me from the mischief of such-and-such oppressor and jealous one" Allah will give him peace.

26, 27 - AS-SAMI AND AL-BASIR: 'The All-Hearing.' 'The All-seeing.' These names call upon a person to refrain from hearing and seeing whatever is contrary to shari'ah (Islamic law). He must believe that Allah is present and hears and sees his words and deeds.
Imam Ghazali رحمه الله says that if anyone conceals from the creatures what he does not conceal from Allah then he is as though he has a poor opinion of Allah. Hence, he who commits sin knowing that Allah watches him is a daring person, indeed. He who commits sin with a conviction that Allah does not see him commits an act of great disbelief. Hence,

it is said by way of example that if you must commit a wrong, then do it in such a place where Allah cannot see you. Since there is no such place where Allah cannot see you, do not commit sin.

CHARACTERISTICS: if anyone recites As-Sami' five hundred times on Thursday after the *salah (prayer)* of chaast - or, recites it every day, one hundred times after chaast and does not speak in-between, then whatever supplication he makes thereafter will be approved.
If anyone recites Al-Basir one hundred and one times between the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and *Fard(compulsory)* of Fajr with a firm and strong conviction then insha Allah (if Allah wills) he will be chosen with Allah's benevolent sight.

28 - AL-HAKAM: 'The Judge.' 'He who gives the command.' None can fail His command. This name call upon a person that, having known this attribute, he should obey all His commands and submit to His will and judgment. If anyone does not agree with his will and judgment intentionally, then Allah enforces His will and judgment on him forcefully. If anyone willingly submits to it and is pleased with it then Allah will bestow mercy on him and he will lead a life of pleasure and satisfaction, and he will not need to complain to others.

CHARACTERISTICS: If anyone recites it on the night preceding Friday, according to an opinion, at midnight to such an extent that he faints, then Allah will fill his inward with knowledge of mysteries.

29 - AL-ADL: 'The Just.' One must not become hard-hearted and restless with Allah's commands and judgements after knowing that He is Just. One must be convinced that Allah's judgement about him is perfectly just. So, he must rely on him and be comfortable and spend whatever Allah has given him in its proper place as sanctioned by Shari'ah (Islamic law). He must respect His justice and hope for His favour and compassion. Also, he should refrain from going to extremes but adopt a moderate course.

CHARACTERISTICS: If anyone writes this name on twenty morsels of bread and eats them on the night preceding Friday, then Allah subjugates all the creatures to him.

30 - AL-LATIF: 'The Subtle.' He is mild with His creatures. He sees all, and distance and nearness is alike for Him. This name requires of a person to reflect on the affairs, of religion and the world. He must invite the people to the true path mildly.**CHARACTERISTICS:** If anyone lacks the means of sustenance, has no one to sympathies with him in his poverty, is ill without anyone to tend to him, or has a daughter for whom he can find no suitable match-
Then he must make ablution very well and offer two raka'at *salah (prayer)*, and recite this name one hundred times with his objective in mind. Insha Allah (if Allah wills), his difficulty will be solved.
Similarly, this name must be recited one hundred times constantly to secure a good match for daughters, recovery from illnesses and accomplishment of tasks. Some saintly fraternity observes the practice that for every kind of religious or worldly task this name should be reptead sixteen thousand three hundred and forty one (16341) time at some isolated place observing the requisites of supplication. Insha Allah (if Allah wills), the objective will be achieved.

31 - AL-KHABIR: 'The All-Knowing.' He knows that which is in a person's heart and

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everything else. This name requires of a person, who has learnt that Allah is Aware of his secrets and even what is in his heart, that he too must remember Him and forget all others besides Him. He must shun stray paths. He must bind himself to abandon ostentation and to adopt righteousness, and to set right his secrets and to know of the obvious things of religion and the worldly life.

CHARACTERISTICS: If anyone is subjugated to his base self, then he must recite this name very often. Insha Allah (if Allah wills), he will be delivered.

32 - AL-HALIM: 'The Clement.' He is not hasty in punishing the believers. Rather, He gives respite to the believers that they might repent and prosper. This name calls on a person to persevere hardship hurled by malicious people, be mild in punishing the subordinates and refrain from anger and rage. He must endeavor to attain that degree of clemency so that he shows kindness to anyone who is wicked to him.

CHARACTERISTICS: If anyone writes this name on a piece of paper and washes it and sprinkles the water in the fields and trees, then he will be safe from loss and there will be blessing in them and he will get full produce from them.

33 - AL-AZIM: 'The Mighty.' 'The Magnificent.' He is so very mighty in His Being and Attributes that man's intelligence cannot perceive His greatness. This name requires of a person that he concede the insignificance of the two worlds before Allah's might. He should not bow before anyone for the sake of the world. He must regard himself as lowly. And, he should do what Allah has commanded should be done and abandon what Allah has forbidden. He must occupy himself in those things which are dear to Allah and belittle his self so that he earns Allah's pleasure.

CHARACTERISTICS: He who recites this name constantly will be great in the eyes of the creatures.

34 - AL-GHAFUR: 'The forgiving.' He is the most forgiving. It calls on a person to make *Istighfar* most of the time during day and night particularly at the time of dawn. He must forgive him who has hurt him or troubled him.

CHARACTERISTICS: If anyone is ill or has fever or headache, or grief, then he must write this name on a piece of paper and transfer the inscription on bread and eat it. Allah will cure him and give him relief. If anyone recites this name very often then darkness of his heart will vanish.

According to a hadith (tradition): "If anyone prostrates himself land says three times in prostration (يا رب اغفرلی) (O my Lord, forgive me), then Allah will forgive him his past and present sins."

If anyone suffers headache or an illness or grief, he must write down the letters of (یاغفور) three times and eat that. Insha Allah (if Allah wills), he will be healed.

35 - ASH-SHAKUR: 'The Grateful.' 'The Appreciative.' He gives too much reward for a little deed.

Some one who had died was seen in a dream by a man. He asked him how he had fared. He said, "When Allah called me for reckoning, the sins on my scale outweighed pieties. Suddenly, a bag dropped on the pan of pieties causing it to lower down more than the pan of sins. I asked about it and was told that it was a handful of dust that I had cast in the

grave of a Muslim." How much highly does Allah reward for a little effort!
This name binds a person to express gratitude to Allah because all blessings are granted by Him. He must use his limbs for that very purpose for which. Allah has given them to him. He must be kind to people and he must thank them always because a hadith (tradition) says:

لَا يَشْكُرُ اللّٰهَ مَنْ لَّا يَشْكُرُ النَّاسَ

(He who is ungrateful to the people does not show gratitude to Allah).

CHARACTERISTICS: If anyone's eyesight has become weak or the radiance of his heart has turned dim then he must recite this name forty-oe times and blow on water. And, he should drink the water and wipe over his eyes. Insha Allah (if Allah wills), he will recover his eyesight and the radiance.

36 - AL-ALIYY: 'The High.' This name calls upon a person to subdue his soul through obedience to Allah and His worship, both openly and in private. He must exert himself fully to acquire knowledge and perform deeds, aiming for perfection and higher degrees. According to a hadith (tradition), "Allah loves higher motives and dislikes lower motives." This is why Sayyiduna Ali رضی اللہ عنہ said, "Great courage grows only from faith."

CHARACTERISTICS: If anyone who is of a poor and low standing, or is faced with poverty, or is on a journey facing its ardours then he should recite this name constantly so that he will attain a high standing, or affluence or return home safely. Or, he may write it down and keep if with him.

37 - AL-KABIR: 'The Great.' He is the Greatest. None equals Him in greatness. This name call on a person to remember only Allah's greatness and (forget and) reject any kind of greatness of all else. He must try to perfect himself through knowledge and deeds and to diffuse his learning to others. He must be humble and submissive to the extreme and obey his Master to the utmost.

CHARACTERISTICS: One who repeats this name very often attains high stations and great esteem. If the rulers recite it constantly, then their subjects will fear and respect them. Their affairs will be concluded very well.

38 - AL-HAFIZ: 'The Preserver.' He preserves the world from calamities. This name requires of a person to preserve his limbs from sin and his private from strangers. He must suffice himself on Allah's decree and will, being pleased with His decisions.
A saintly man said that if Allah preserves anyone's limbs then He preserves his heart. When He preserves anyone's heart, He preserves his secrets.
It is said about a righteous man that his eyes felon something that is disallowed to see. He lamented and prayed to Allah that since he had misused hissight, He may take it away. So, he lost his eyesight. However, it became extremely difficult for him to make ablution and worship in the night, so he prayed to Allah again and regretted his earlier prayer, saying, "I do need my eyesight," and Allah restored it to him.

CHARACTERISTICS: If anyone writes down this name and ties it on his right arm then he will be preserved form drowning, burning, evil spirits and evil eyes, etc.

39 - AL-MUQIT: 'The Sustainer.' He produces sustenance for body and soul and nourishes them. Thus, a person must remember Allah and not worry about his sustenance. Real nourishment is Allah's dhikr (hallowing of Allah).

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Sayyiduna Sahl رضی اللہ عنہ was asked about it. He said that it is the dhikr (hallowing of Allah) (حی الذی لایموت) (The Living Who shall never die).

A person should ask Allah alone for his nourishment.

وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ

{There is not a thing but its treasures are with Us and We send it not down but in a known measure.}(15:21)

Moreover, a person must give provision to all who are attached to him. To help others, guide the straying and feed the hungry should become his ambition.

Qushayri رحمہ اللہ said that provision can be of different kinds. It can be the normal food on which man survives, but some people are such that ability to worship Allah is itself their nourishment. The release of disclosures is nourishment of their heart and the constant observations are nourishment of their soul. When Allah causes anyone to engage in His obedience and worship, this person cuts off his soul's desires and wishes completely and concentrates towards his Master. Then Allah causes someone to look after him and to get him his needs. However, if anyone occupies oneself in pursuit of his base desires then Allah leaves him to get his desires by himself and removes His blessings from him.

CHARACTERISTICS: If a person comes across a poor person or is himself poor, or a child cries continuously then he must recite this name seven times and blow in an empty bowl and fill water into it and drink it himself or let the concerned man or child drink it. If anyone who is fasting fears for his life then he must blow this name on a flower and smell. Insha Allah (if Allah wills), he will get strength and will be able to complete his fast.

40 - AL-HASIB: 'The Recknoer.' 'He suffices at all times.' Or, 'He will subject the creatures to reckoning on the day of resurrection.' This name calls on a person to support the needy and get them their wants. He must also take account of himself.

Qushayri رحمہ اللہ said that Allah suffices His salves by helping them whatever their condition and whatever their condition and whatever their work. They have their work accomplished. Hence, they must not rely on worldly support and if anyone does not profit from worldly sources when he has relied on them, he must not lose heart, but he must be convinced that Allah has decreed for him what has transpired. His support may be very strong but if Allah has not decreed for him what he aspires then he will not get it. On the other hand, if he is destined to get it then howsoever hopeless his worldly support, he will get it.

If anyone makes do with what Allah gives him even though that was not his demand, then Allah will make him please and satisfied with what He gives him. He will be more pleased than he would have been on getting his demand.

CHARACTERISTICS: If anyone is person, an evil neighbour or an enemy, or is suffering form an eye wound, then for a week, every morning and evening, he must recite (حسبی اللہ الحسیب) (Sufficing Allah suffices me!) He will be safe from these things.

41 - AL-JALIL: 'The Majestic.' This name calls upon a person to adopt perfect traits and become a high degreed person.

CHARACTERISTICS: If anyone writes down this name with musk and saffron and keeps it with himself or eats it, then people will honour and respect him.

42- AL-KARIM: 'The Benevolent,' 'The Gracious.' He bestows much. He never ceases to give, nor do His treasures exhaust. This name requires of a person to continue to give property and wealth to fellow. Creatures without commitment. He must help them in all possible ways. He must avaoid bad maners and evil deeds.

CHARACTERISTICS: If anyone repeats this name while lying down on his bed till he falls asleep, then the angels pray for him (اکرمک اللہ) (May Allah give you honour). It is said that Sayyiduna Ali رضی اللہ عنہ used to recite this name very often. This is why the people pray for him (کرم اللہ وجہہ) may Allah raise you in honour.

43 - AR-RAQIB: 'The Watcher.' He looks after everything. Some say: 'The knower of the affairs and deeds of the creatures.' This name demands of a person that, and the time, he must have Allah in mind and not ask, or pray to, anyone besides Him. Also, he should not slacken, in the least, in looking after those over whom Allah has made him in-charge.
According to a hadith (tradition): "All of you are shepherds, meaning watchers, and all of you will be questioned concerning your flock, meaning those under your charge." You will be asked how you discharged your duty.
Qurharyri رحمہ اللہ said that the awliy hold that Allah's remembrance should be supreme at the heart with the conviction that Allah observes one's affairs. So, a person should turn to Allah in all circumstances and fear His punishment. Hence one who is so engaged - in muraqibah (meditation) - abandons all that is contrary to Shari'ah (Islamic law), more than one who forsakes them from fear of Allah. As for one who listens to his heart (acting on the correct dictates of the conscience), not a moment of his goes without remembering Allah and obeying Him because he knows well that Allah will question him for each moment and each deed whether the minutest or the greatest.
Someone dreamt about a righteous man after his death. He disclosed that Allah had forgiven him by His mercy but did call for a full account of his life so much so that he had picked up a grain of wheat form a friend's shop before iftar (consummating fast) and split it, but realized suddenly that it did not belong to him, so replaced it. He was questioned about it and the equivalent of the splitting of wheat was taken away from his piety.
Clearly, one who is aware that he will have to account for very little things too in Allah's court will never waste his life in wrong and false doings, and in wasteful pursuits and negligence.

CHARACTERISTICS: If anyone recites this name seven times and blows on his wife, his children and his property on their four sides, then he will be secure from enemies and trials (on their account).

44 - AL-MUJIB: 'The Responsive.' 'He grants the prayer of the needy.' This name calls on the person to obey Allah's commands 'to do' or 'not to do' and to help the needy get their wants.

CHARACTERISTICS: If anyone repeats this name very often and makes supplication thereafter, then his prayer gets a quick response. If he writes it and keeps it with himself then Allah will keep him safe.

45 - AL-WASI: 'The Vast.' 'The Ample Giving.' 'He possesses a vast knowledge and disburses his blessings to all.' This name requires a person to create expansion in his knowledge, generosity, awareness and manners. He must meet others with o cheerful face, and not fret over worldly affairs.

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CHARACTERISTICS: If anyone recites this name very often and constantly, Allah will make him content.

46 - AL-HAKIM: 'The Wise.' 'The Secure.' A person must adopt the praiseworthy attributes mentioned in Allah's Book and endeavour to follow them in the best way. He must make all his affairs strong and secure and must refrain from foolishness. He must not do anything unless sanctioned and commanded by Allah, so that he will reflect His attribute Al-Hakim.

Dhun Novn Misri رحمه الله heard of a man of the Maghrib (west) famed for his knowledge and wisdom. So, he went to meet him. There, he sat at his door for forty days. The man would go for the *salah (prayer)* to the mosque but seemed worried. He never looked towards Dhun Noon رحمه الله. Fed up with this condition, he confronted the man, one day, "I am here for the last forty days but you neither look at me nor speak to me. Do proffer me some advice and tell me some wise words that I may remember." He said, "will you follow that?" He said, "Yes, if Allah enables me, certainly." Then, the man said to him this very wise saying, "Do not befriend the world. Be pleased with poverty. Regard trial as a blessing, denial as a grant and do not lbe affable with others besides Allah Regard disgrace as honour, death as real life, obedience and worship as the means of your honour, and trust (in Allah) as your livelihood."

CHARACTERISTICS: If anyone's task defies him, he must recite this name constantly. Insha Allah (if Allah wills), he will accomplish his task.

47 - AL-WADUD: 'The Most :Loving.' 'He befriends the obedient creatures.' 'Is the Beloved in the hearts of the awliya (friends/saints).' This name calls upon a person to like for others what he likes for himself and the he will be kind to them to the best of his ability. This is similar to the saying of the Prophet Muhammad صلى الله عليه وسلم, "None of you is a true believer unless he loves for his brother what he loves for himself."

Allah's friends are they on whom He has mercy, praises them and bestows on them good. The creatures regard Allah as their friend by respecting Him and their hearts are filled with awe and might of Him. According to a hadith (tradition), "Allah says, 'Of My friends, the great friends is he who worships without being given.' 'He does not worship with hope of a grant but only for My pleasure.'

CHARACTERISTICS: If a husband and wife are at loggerheads, this name should be recited on some eatable one thousand and one times and fed to the partner who is responsible for the dispute. Insha Allah (if Allah wills), they will begin to love one another.

48 - AL-MAJID: 'The Glorious,' 'The Majestic.' The same things are required of a person as are required for the name Al-Azim(33).

CHARACTERISTICS: If anyone suffers from blisters on his feet, syphilis, leprosy, or the like, he must fast during the days of bid (thirteenth fourteenth and fifteenth of every lunar month) and recite this name frequently at the time of iftar (comsummating fast) (consummating fast), blow on water and drink it. Insha Allah (if Allah wills), he will be cured. If anyone is not respected by his contemporaries or members of the same sex then he or she must recite this name every morning ninety-nine times and blow over oneself.

49 - A-BA'ITH: 'The Resurrector.' He will raise the dead to life. He awakens the hearts of the neglectful. This name calls on a person to teach the ignorant and advice them to give

up interest in the world and crave for the blessings of the hereafter. They should then begin with themselves and pass on the teachings to others.

CHARACTERISTICS: If anyone recites this name one hundred and one times with his hand on his chest while he lies down to sleep then Allah will give life to his heart.

50 - ASH-SHAHID: 'The Omnipresent.' 'The Witness.' 'Knower of the obvious and the unseen.' Qnshayri رحمه الله said that the Sufis (mysties) are happy and content only He sees and watches their affairs. Only He knows all their doings. He says:

اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ

{Does it not suffice in regard to your Lord that He is Witness over everything?}

This name requires that a person should not be seen at a place where it is disallowed by his Lord for him to be seen and he should not be missing from the place where his Lord has commanded him to be. He should be convinced that Allah knows about him and sees him better than he himself does. He should not present his needs to others besides Allah. He should always side with the truth and the true

CHARACTERISTICS: If anyone's son is disobedient, or daughter is not righteous, then he should put his hand on their forehead, get them to raise their face towards heaven and he should recite Ya Shahid (یاشهید) twenty-one times. Allah will make them obedient and righteous.

51 - AL-HAQQ: 'The True.' He is truly in power with sovereignty and is worthy of worship. This name calls upon a person who realizes Allah's supremacy to abandon the remembrance and demand of the creatures. He must bind himself to speak the truth and abide by the truth and nothing else.

CHARACTERISTICS: If anyone has lost something, he must write this name on the four corners of a piece of paper and the name of that thing in the centre of ;that thing in the centre of that paper. At mid-night, with the piece of paper in his palm, let him look at the sky and pray to Allah by virtue of this name and its blessing for the recovery of that thing. Insha Allah (if Allah wills), he will receive it intact or some part of lit. If a prisoner recites this name at midnight bare-headed one hundred and sixty times, Allah will get him released.

52 - AL-WAKIL: 'The Trustee.' He helps. Allah says

وَكَفٰى بِاللّٰهِ وَكِيْلًا

{And Allah suffices for a guardian.} (4:171)

وَعَلَى اللّٰهِ فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

{And put your trust in Allah, if you are believers.}(5 : 23)

وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ

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

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ

{And put your trust in the Ever-Living Who dies not.}(25:58)

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وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ

{And put your trust in the Mighty, the merciful.}(26:217)

This name calls on a person to help the weak and the disabled. He must fulfil their needs as though he is their guardian.

CHARACTERISTICS: If lightning is likely to strike or there is fear of damage through water and fire, then this name may be repeated very often. If anyone recites this name too many times at a fearful and dangerous place then he will be fearless and out of danger.

53, 54 - AL-QAWIY: 'The Powerful,' 'The Strong.'

AL-MATIN: 'The Firm.'

These names require a person to overcome land suppress his base desires. He should be firm in enforcing Shari'ah (Islamic law) commands.

CHARACTERISTICS: If a strong enemy confronts anyone, then he must knead some flour and make out of it one thousand and one capsules. Then, he must pick them up one at a time and recite (یا قوی) (ya Qawiy) and cast them against the supposed enemy with intention of defence, Allah will cause his enemy to be defeated. If this name is recited very often on the night preceding Friday, then forget fullness will be cured. If a child has been weaned but it is restless then this name should be written down and given to the child to drink. If a breast-feeding mother has insufficient milk then she must be made to drink this name after writing it down. She will have abundant milk.

If anyone craves for authority in government, then he should recite the name Al-Matin three hundred times in an early hour of a Sunday with intention to get his desire. Insha Allah (if Allah wills), he will get it.

55 - AL-WALIY: 'The Protecting Friend.' 'The Patron.' He befriends the believers.

This name calls upon a person to keep company of Muslims and try to help further the religion. He must endeavour to fulfill the needs of Allah's creatures.

Qushayri رحمه الله said that the portents of Allah are that when Allah befriends anyone, He causes him always to follow good and pious, blessed ways, so much so that if he succumbs to human weaknesses and intends to commit a wrong, Allah preserves him from perpetrating wrong. If he does commit the wrong, then Allah does not allow him to persist but enables him to repent and came out of it. This is why it is said:

إِذَا أَحَبَّ اللّٰهُ عَبْدًا لَمْ يَضُرَّهُ ذَنْبٌ

(When Allah loves anyone, sin does not harm him.)

If he tends to slacken in worship, then Allah causes him to occupy himself in worship. This is a sign of a person's good fortune. However, the opposite condition spells his wretchedness.

Another sign of Allah's friendship is that He creates in the hearts of His awliya (friends/saints) love for a person so that they have an amazing relationship with him and are kind to him to an amazing degree.

CHARACTERISTICS: If anyone recites this name very often then he will become aware of the secret thoughts of Allah's creatures. If anyone's wife or female slave possesses an undesirable character and habit that hurts him then, before going to them, he must recite

this name very often. Allah will correct their ways.

56 - AL-HAMID: 'The Praiseworthy.' He praises Himself of is praised. This name calls on a person to praise Allah always. He grows in him perfect qualities or develops himself such that he is lauded and praised.

CHARACTERISTICS: If anyone recites this name very often then his deeds will be approved. If anyone indulges in indecent speech and cannot control himself then he must write this name on a bowl, or recite on it ninety times, and use it always for drinking water. Insha Allah (if Allah wills), he will be cured of his habit.

57 - AL-MUHSIY: 'One Who records.' 'His knowledge embraces everything and He knows the number of His creatures.' This name calls on a person not to be neglectful whether he is moving about or stationary but each of his moments should be occupied in remembering Allah. "The dwellers of paradise will regret the moments that passed without remembering Allah." He must be conscious of how he conducts himself. This name also demands of him to count Allah's blessings on him and express gratitude to Allah and think of himself as helpless and dependent, and count his sins and be asharied of himself and repent.

CHARACTERISTICS: If anyone recites this name one thousand and one times on Thursday night (meaning Friday night according to lunar calendar), then Allah will preserve him from punishment of the grave and of the hereafter.

58, 59 AL-MUBDIY, AL-MU'ID: 'The originator', 'The Reproducer,' 'The Restorer.'
These names call upon a person to turn to Allah in all his affairs the first time and again too. He must try to grow pieties and if he falls short in any piety, he must repeat it.

CHARACTERISTICS: If a woman fears that she might have a miscarriage or that her pregnancy might prolong, then her husband must recite the name Al-Mubdiy ninety times and move his forefinger round her belly. Insha Allah (if Allah wills), she will not have a miscarriage and will deliver without difficulty.
If anyone recites this name constantly, then he will utter only what is correct and what earns reward.
If a relative or any other person is missing, then when the members of the household have slept, recite this name in the four corners of the house seventy times and say, "O Mu'id (يا معيد) cause so-and-so to return to me or let me have news of him." You will learn of him within seven days, or he will return. If anyone has lost something then he must recite this name Al-Mu'id very often. Insha Allah (if Allah wills), he will find it.

60, 61 - AL-MUHYI, AL-MUMIT: 'The Giver of life, the Giver of death.' Allah revives hearts through light of faith and gives life to body. He also causes it to die and lets hearts fall into negligence and so into death.
These two names call on a person to enliven the creatures by benefiting them with knowledge, and by getting them to seek Allah's forgiveness. And he should cast base desires and devil's promptings to death. He should not long for life or death but submit to Divine decree and make this supplication as taught by the Prophet Muhammad صلى الله عليه وسلم:

اَللّٰهُمَّ اَحْيِنِيْ مَاكَانَتِ الْحَيٰوةُ خَيْرًا لِّيْ وَ تَوَفَّنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ وَ اجْعَلِ الْحَيٰوةَ زِيَادَةً فِيْ كُلِّ خَيْرٍ

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وَاجْعَلِ الْمَوْتَ رَاحَةً مِنْ كُلِّ شَرٍّ

(O Allah cause me to live as long as life is good for me and cause me to die when death is good for me. And let life be a means of increase of every good, and let death be a relief from every evil.)

CHARACTERISTICS: If anyone is afflicted by grief, hardship or possibility of losing a limb, then he must recite this name Al-Muhyi seven times, Allah will give him relief. If anyone has pain in a vein (or in some parts of his body), he must recite this name for seven day. If anyone recites it regularly then his heart will be lively and body strong.
If anyone falls victim to his base desires and is drawn away from abiding by Shari'ah (Islamic law) then before he goes to sleep, he must put his hand on his chest and recite Al-Mumit till sleep overtakes him. Allah will cause his self to obey him.

62 - AL-HAYYI: 'The Ever-Living.' This name requires a person to live by remembering Allah and to give up his life in His path. Thus, he may attain martyrdom in Allah's path and live for ever.

CHARACTERISTICS: If anyone is ill then he must recite this name very often, or another person must recite it on him. Some people say that he must stare at him - or keep his eyes straight - and recite if often. Allah will give him cure. If anyone recites it seventy times every day then he will have a long life and his spiritual life will become strong.

63 - AL-QAYYUM: 'The self-Subsisting.' He also keep the creation alive land watches it. A person is required by this name to be absolutely independent of all besides Allah.
Qushayri رحمه الله said that if anyone is convinced that Allah is Al-Qayyum then he absolves himself loft h burden of planning and occupation and lives his life in comfort. So, he will neither be stingy nor esteem any worldly valuable.

CHARACTERISTICS: If anyone recites this name very often at the time of dawn then people will hold him to be dear. If anyone recite it very many times then his affairs will be settled well.

64 - AL-WAJID: 'The perceiver.' 'The Inventor.' He is the Independent , not in need of anyone. This name calls on a person to try to acquire a high degree of perfection in what is necessary to be able to do without all besides Allah.

CHARACTERISTICS: If this name is recited with every morsel of food then that will be light in his stomach. If he recites it in solitude then he will gain self-sufficiency.

65 - AL-MAJID: 'The Most Excellent.' 'The Noble.' This name demands of a person the same thing as the previous name (Al-Wajid).

CHARACTERISTICS: If anyone recites this name to such an extent in solitude that he faints then Divine radiance will be apparent on his heart. If anyone continues to recite it very often then he will seem glorious to the creatures.

66, 67 AL-WAHID, AL-AHAD: 'The One.' 'The Peerless.' These names call upon a person to become unique and singular in worship just as his God is Alone. He must adopt qualities that are matchless.

CHARACTERISTICS: If anyone feels uneasy in privacy and when alone, then he must recite this name one thousand and one time, Insha Allah (if Allah wills), his heart will be at

peace. He will come near to Allah.
If anyone craves for a son, then he must write it down and keep it with him. Allah will bestow him, a son.

68 - AS-SAMAD: 'The Independent.' The Eternal Support (of creation).' He dependents on none but all depend on Him. This name calls on a person to turn to Allah alone for all his needs. He should not worry about his provision, but rely on Allah. He must abstain from the unlawful and not long for the world's adornments and even for its lawful things. He should try to help Allah's creatures.

CHARACTERISTICS: If anyone prostrates himself at the time of dawn or midnight and recites this name one hundred and fifteen times, Allah will make him truthful. He will not become a pray of an oppressor. One who recites this name very often will not go hungry. If anyone recites it while he has made ablution then he will become independent of the creatures.

69, 70 AL-QADIR, AL-MUQTADIR: 'The Capable or The Able.' 'The Prevailing. The Dominant.' He is Powerful and He demonstrates His Power. This name demands of a person that he should be able to prevent himself from lustful desires.

CHARACTERISTICS: If anyone makes ablution and at every limb which ablution covers he calls the name Al-Qadir then he will never be nabbed by an oppressor and no enemy will ever subdue him.
When faced with a difficult task, this name must be repeated forty-one times, the task will be accomplished easily, insha Allah (if Allah wills).
If anyone recites the name Al-Muqtadir regularly then negligence gives way to compliance.
If anyone who arises from sleep recites it twenty times then all his work will be accomplished by Allah's leave.

71, 72 AL-MUQADDIM, AL-MUAKHKIR: 'The Expeditor.' 'The Promoter.' 'He who advances.' 'The Retarder.' 'He Who puts back.' He lets friends advance nearer to His court and puts back enemies from His mercy.
These two names call upon a person to keep ahead in doing piety and make himself better than others and keep those people dear who are near to Allah. And, he must put back the base self, the devils and those who have been rejected by Allah. He must abide by the rules and laws in all his affairs, like doing first what is most necessary and Allah has expedited it, and doing last of all that which is least necessary.

CHARACTERISTICS: If a warrior recites Al-Muqaddam or writes it down with him, then no one will be able to hurt him in battle. One who recites it very often will become obedient to Allah.
If anyone recites Al-Muakhkhar one hundred times then he will not find peace with other than Allah. He who recites it one hundred times every day will have all his tasks accomplished. He who recites it forty-one times will have an obedient soul.

73, 74 AL-AWWAL, AL-AAKHIR: 'The First.' 'The Last.' These names call upon a person to hasten to obey Allah's commands and to worship Him and to sac rife his life for Allah's sake.

CHARACTERISTICS: If anyone does not have a male child then he must recite this name Al-Awwal forty times every day for forty days. He will have his desire. Some authorities say that for a son, affluence or any other desire, he must recite this name one thousand times each night for forty Thursday nights (preceding Friday). Insha Allah (if Allah wills)

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he will get his desire.
If anyone lives his last days and has spent a sinful life then he must make the name Al-Aakhir his constant petition. Insha Allah (if Allah wills), he will have a pious ending.

75, 76 - AZ-ZAHIR, AL-BATIN: 'The Manifest.' 'The Hidden.' His creation is evidence of His perfect attributes. And He is concealed in His Being and ancientness.

CHARACTERISTICS: If anyone recites the name Az-Zahir five hundred times after the *salah (prayer)* of ishraq, Allah will make his eyes bright and radiant. If anyone fears a windstorm, rain or cyclone, he must recite this name very often. There will be peace and security. If it is inscribed on the walls of the house, they will be safe.
If anyone recites Ya Batin (یاباطن) thirty-three times every day, Allah will make him know the secrets. If he repeats it constantly, then whosoever sees him will become his friend.

77 - AL-WAALI: 'The Omnipotent.' 'He Who exercises authority over everything.' The demands of this name on a person are as of Al-Wakil.

CHARACTERISTICS: If anyone writes this name on an old earthen pitcher, fills it with water and strikes it at the wall of his house, then his house and walls will be safe from rain and other kinds of trouble and will be well inhabited.
This aim can also be achieved by reciting this name three hundred times.
If this name is recited eleven times to subjugate someone, that person will become his follower, obedient to him.

78 - AL-MUTA'ALI: 'The Most Exalted.' This name calls on a person to do what has been stated against Al-Aliyey.

CHARACTERISTICS: If anyone recites this name very often then he will overcome whatever difficulty he faces. A pregnant woman will not face the travails of childbirth if she recites this name during her pregnancy.

79 - AL-BARR: 'He treats kindly.' This name calls upon a person to give kind treatment to his parents, teachers, religious elders, relatives and all associated with him.

CHARACTERISTICS: This name should be recited during cyclones, windstorms, rainstorms, etc. If this name is recited seven hundred times and a child is placed under Allah's protection, it will remain safe from all trails till adulthood. If an alcoholic and an adulterer recite it seven times every day, Allah will turn them away from these sins.

80 - AT-TAWWAB: 'The oft-Returning.' 'The Relenting.' He accepts repentance. Tawabah (repentance) actually means 'to return.' When it is used for a creature, it means 'to return from sin, or turn away from it.' It is to be ashamed for having committed a sin and to return to Allah. When this word is used for Allah, it implies that He turns with mercy and enablement towards the creature. When a person commits a sin, Allah enables him to repent making him realize that he is liable to be punished. And, when he repents to Allah, Allah turns towards him with His mercy and forgives him. Hence, the fact is that Allah's tawabah (relenting) precedes the creature's *Tawbah* (repentance). Without Allah's relenting, the creature does not repent. Hence, it is said:

تَابَ عَلَيْهِمْ لِيَتُوبُوا

{He relented towards them, so that they might repent} (9:118)

Hence, a person should always hope for Allah's mercy and be convinced that his repentance will be accepted. He must not be pessimistic. He must forgive others their lapses and accept apologies of others as many times as they make. Not only that, he must also reward them. He must himself repent to Allah and be ashamed of his sins. He must not delay repentance but submit to the command:

عَجِلُوا التُّوبَةَ قَبْلَ الْمَوتِ

(Hurry to make repentance before death.)

Here is a didactic account. There was a minister of a kingdom. His name was Eesa ibn Eesa. Once, he was going somewhere with a group of riders as normally happens. The people asked each other about him. An old woman was sitting on the path and she heard the people ask about him, so she remarked, "They ask, 'Who is he?' who can he be? He is a creature who is rejected by the Divine sight and is being tried in this condition (lost in worldly glory)." Eesa ibn Eesa heard her, returned post-haste to his dwelling, abandoned his minstership, repented to Allah, gave up all worldly ambitions and went to Makkah and settled there.

CHARACTERISTICS: If anyone recites this name three hundred and thirty times after the *salah (prayer)* of chaast, Allah will cause him to make a perfect repentance (where after all sins are forgiven). If anyone repeats this name much too often, then all his affairs are concluded in a very right manner and he will not be at peace without obedience and worship. Allah will forgive a person his sins if he prays after the *salah (prayer)* of chaast, insha Allah (if Allah wills):

اَللّٰهُمَّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

81 - AL-MUNTAQIM: 'He Who takes retribution.' He punishes the disbelievers and the rebels. This name binds a person to avenge his main enemies, his base soul and the devil. The greatest of these enemies lis the nafs amarah (baser self) that should be punished by subjecting it to severe hardship. Bayazid Bustami رحمه الله was once diverted from his nightly routine of worship. He punished his soul by depriving it of water for one your.

CHARACTERISTICS: If anyone cannot cope with his enemy, then he must recite this name for three Fridays manning. His enemy will become his friend.
If this name is recited at midnight for some purpose then that will be achieved.

(81A) According to a version, another sahabi رضی الله عنه other than Sayyiduna Abu Hurayrah رضی الله عنه reported here a name of Allah, **AL-MUN'IM:** 'The Bestower.' 'The benefactor.' If anyone recites it constantly then he will never be dependent on any other person.

82 - AL-AFUW: 'He Who pardons.' 'The Mild.' This name calls on a person to observe the same things as he is required to do by Al-Ghafur.
Shaykh (Great religious Scholar) Abdul Haq رحمه الله writes in his sharh (explanatory book) on Asma ul Husna that Al-Afuw Who obliterates sins is very near in meaning to Al-Ghafur, yet Al-Afuw is more deeper and eloquent than Al-Ghafur, because ghufran means 'to conceal' so Al-Ghafur (or Al-Ghaffar) is to conceal sins. Al Afuw,. On the other hand, is to erase and means 'to forgive sins and obliterate them.'
So, a person may have sinned much, yet he is much hopeful of Allah's forgiveness because of His attribute Al-Afuw. This is why it is disallowed to disgrace any sinner because it is

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not unexpected that Allah may forgive him and erase his sins all at once, for observing the limits and commands of Shari'ah (Islamic law).
This name calls upon a person to ignore shortcomings of people and to forvie them. They should fall under the purview of

اَلْكَاظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ

{(who) restrain their anger and are forgiving towards mankind- And Allah loves the good-doers.} (3:134)

CHARACTERISTICS: If a person has committed many sins then he must make this name his continuous petition. Insha Allah (if Allah wills), all his sins will be forgiven.

83 - AR-RAUF: 'He Who is full of pity,' 'The Affectionate.' A person is required by this name to follow the same guidance as under Ar-Rahim.
It is said that the nighbour of a person was very evil. When he died, he did not offer his funeral *salah (prayer)*. Later, someone else saw him in his dream and he disclosed to him that Allah had forgiven him but he should say to the man who did not offer his funeral *salah (prayer)*:

لَوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَتِ رَبِّيْ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ

{If it were you who owned the treasures of the mercy of my Lord, you would certainly withhold them for fear of expending.} (17:100)

CHARACTERISTICS: If anyone intends to free an oppressed person from the grip of an oppressor then he should recite this name ten times. The cruel one will accede to his recommendation.
If anyone recites it constantly, then his heart will become mild. He will make friends and others will befriend him.

84- MAALIK UL-MULK: 'The Owner of Sovereignty.' 'The Eternal Soveign.' This name demands jof a person what is mentioned against Al-Malik.
Shah Waliرحمه الله said, "O man! Keep to one gate. Only Allah's gate, so that very many gates are opened for you. And, bow down your neck before only one King, meaning Allah, so tht very many necks are bowed before you." Allah says:

وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ

{There is not a thing but its treasures are with Us.} (15:21)

CHARACTERISTICS: He who recites this name constantly will be happy. His ambitions will conclude very well. The characteristics of the next name Dhul Jalali wa al-Ikram are the same.

85 - DHUL JALALI WA AL-IKRAM: 'The Lord of Majesty and Bounty.' He who recognizes Allah's Majest should humble himself before Him. He who recognizes His Bounty Should be graeful to Him. No one else beside Him may be obeyed or beseeched for one's needs. A person should try to attain greatness and be kind to Allah's creatures.

86 - AL-MUQSIT: 'The Just, The Equitable.' This name calls upon a person to do the same things as the name Al-Adl call on him.

CHARACTERISTICS: If anyone recites this name one hundred times, then he will be safe

from the devil's temptations. If he recites it seven hundred times then he will get his desires fulfilled.

87 - AL-JAMI: 'The Gathers.' 'The Assembler.' He will assemble the people on the day of resurrection. This name calls on a person to embrace knowledge, deeds and perfections of soul and body. He should be lost in thought of Allah, and get peace of heart through dhikr (hallowing of Allah), and develop an awareness of the attributes of Allah and inculcate them.

CHARACTERISTICS: If anyone relatives are dispersed then he must have a bath at the time of chaast, raise his face towards the sky and recite this name ten times, withdrawing one finger inwards each time. Then he should wipe his hands on his face. Insha Allah (if Allah wills), in a short period of time they will all come together.

88 - AL-GHANI: 'The Self-Sufficient.'

CHARACTERISTICS: If anyone is greedy and insatiable then he must touch each of his limbs and recite Al-Ghani stroking the limb with his hand from up to down. Allah will deliver him of the evil. He who recites this name seventy times every day will have his wealth and property blessed and he will never become helpless.

89 - AL-MUGHNI: 'The Enricher.' These names call upon a person to be absolutely free of all creatures and mindless, and depend only on Allah for all his needs.

CHARACTERISTICS: If anyone recites this name one thousand times every Friday for ten consecutive Fridays then he will be independent of the creatures.

90 - AL-MANI: 'The Withholder.' He restrains His salves from loss and destruction of this world and religion. This name calls upon a person to withhold his self and nature from base desires and so make himself immune to destruction and loss of the religion and the world.

CHARACTERISTICS: If husband and wife disagree, then this name should be recited twenty times while approaching the bed. Allah will remove anger and disagreement.

(89A) In his Sherh (explanatory book) Asma ul-Husna, Shaykh (Great religious Scholar) Abdul Haq Muhaddith Dalawi رحمه الله has mentioned before the name Al-Mani, the name **AL-MUTI**, 'The Giver.' He has explained the two names: 'He gives what He wishes to whom He wishes and withholds, what He wishes from whom He wishes.'

لَا مَانِعَ لِمَا أَعْطٰى وَلَا مُعْطِيَ لِمَا مَنَعَ

(There is no one to withhold what He gives and no one to give what He withholds.)
Thus, when a person knows that Allah alone gives and withholds, he must hope for His grant and fear His withholding.
This name demands of a person to grant to Allah's pious slaves and the deserving and not give to the sinners and cruel people. He must grant his heart and soul the light of presence and obedience and restrain his self and nature from desires and greed.
The tradition of Sayyiduna Abu Hurayrah رضى الله عنه does not mention Al-Mu'ti. So, withholding would imply rejection and destruction.
Shaykh (Great religious Scholar) Abdul Haq رحمه الله writes the characteristic of Al-Mu'ti that if anyone continues to pray (يَامُعْطِيَ السَّائِلِيْنَ) (O Bestower on the supplicants) very much then he will not depend on other for his needs.

91, 92 AL-DAARR, AN-NAAFI: 'He Who distresses.' 'The Benefactor.'

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Qushayri رحمه الله said that these names point out that everything is in Allah's hands. He who submits to His decree will find a life of ease and comfort. He who does not submit will face difficulty and distress. Allah says:

مَنِ اسْتَسْلَمَ لِقَضَائِيْ وَصَبَرَ عَلٰى بَلَائِيْ وَشَكَرَ عَلٰى نِعَمَائِيْ كَانَ عَبْدِيْ حَقًّا وَمَنْ لَّمْ يَسْتَسْلِمْ لِقَضَائِيْ وَلَمْ يَصْبِرْ عَلٰى بَلَائِيْ وَلَمْ يَشْكُرْ عَلٰى نِعَمَائِيْ فَلْيَطْلُبْ رَبًّا سِوَائِيْ

"He who accepts My decree and endures My trial and gives thanks for My bounties in My true slave. But, he who does not accept My decree, does not show patience in the face of My trial and does not thank Me for My blessings, let him find a Lord other than Me."

In his sharh (explanatory book) Asma ul Husna, Shaykh (Great religious Scholar) Abdul Haq رحمه الله has explained both these names Ad-Daarr and An-Naafi. Only Allah is the Master of good and bad, profit and loss. Only He is the Greator of cure of pain, grief and anxiety in summer and winter, during a dry and a moist spell. If should not be supposed that medicine heals by itself, poison kills, food satiates and water quenches thirst. Rather, all these things are to what we have been accustomed. Allah has made them a means. He can grow them without these means, and He may not let them grow in spite of these means. In the same way, all things of the higher world and the lower world are simply a means and causes following Allah's perfect Power. All these things relative to eternity are as pen is in the hands of one who writes. Hence, a person must know all losses and profits as Allah's decree. He must know that the world of causes (and means) is subject to His Power. He must be obedient to the command and decree of Allah and entrust all his affairs to Him so that he leads a life that is safe from the creatures and satisfied.

It is reported that Prophet Musa عليه السلام complained to Allah of severe toothache once. He was instructed to apply a certain grass on his teeth. He complied and was relieved of the pain. After a period of time, he had toothache once again, so he used the same grass but this time the pain increased instead of vanishing. He pleased, "O Lord, this is the same grass that you had prescribed but this time the pain has aggravated." He was reminded, "Last time you had turned to Me. This time you turned to the grass while I am the One Who cures."

These names demand of a person to obey the commands of Allah and the instructions of Shari'ah (Islamic law) to tackle the enemies of Islam. He must help the creatures of Allah.

CHARACTERISTICS: If anyone repeats the name Ad-Daar one hundred times on the nights preceding Friday, Allah will give him peace at the station desired by him. He will attain the degree of nearness. If anyone travels by boat or ship and recites the name An Nafi forty one times every day, Insha Allah (if Allah wills) he will never suffer harm.

If he recites it forty one times while beginning his tasks then all his tasks will be concluded according to his desire.

93 - AN-NUR: 'The Light.' He brightens the heavens with the stars, the earth with the Prophets and the ulama (Scholars) and the hearts of the Muslims with light of awareness and obedience. A person is required by this name to make himself radiant with faith and awareness.

CHARACTERISTICS: If anyone recites on Friday morning surah an-Nur seven times and this name one thousand and one times then Allah will cause his heart to be radiant.

If anyone repeats this name every morning, his heart will be radiant.

94 - AL-HADI: 'The Guide.' This name calls on a person to guide Allah's creatures to the right path Shaykh (Great religious Scholar) Abdul Haq رحمه الله has explained it in Sharh (explanatory book) Asma ul Husna. 'It means to show the path and take to the destination and the objective. Hence, Allah is the Guide of all who go on the paths. He is the Guide if anyone is on a worldly path and also when he walks the path of the hereafter.'
In short, Allah guides in a number of ways and there is no limit to His kinds of guidance.

اَلَّذِیْ اَعْطٰی کُلَّ شَیْءٍ خَلْقَهٗ ثُمَّ هَدٰی

{Who gave everything its creation, then guided (it)}(20:50)

He is the One Who guides the new-born to suckle its mother. However, the best and the most glorious guidance is the one that leads to Allah and to the great blessing of His sight, and to create in the inside of the chosen ones the light of Divine enablement search of the mysteries that is a means of guidance to awareness and obedience.
The most fortunate of all the creatures with a share of this name Al-Hadi are the Prophets علیهم السلام, the awaliya (Allah's friends) رحمهم الله and the ulama (Scholars) رحمهم الله. They guide Allah's creatures to the straight path. The chief of the Prophets, the seal of the Messengers صلی الله علیه وسلم is the true reflection of this name. He is the greatest and the highest ranked guide in this universe.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّآلِّیْنَ

Dhun Nun Misri رحمه الله said that three things count among the high qualities of the saintly people.

i. To bring the depressed and grieved to broadness of heart and happiness.
ii. To remind the neglectful of Allah's blessings.
iii. To guide the Muslims with the pronouncement of monotheism to the true path which is to divert their hearts from the world to religion and from the thought of livelihood to the hereafter.

CHARACTERISTICS: Allah will raise to the degree of the possessor of awareness one who puts his hands up, looks towards the sky and recites the name Al-Hadi very of ten and wipes his hands on his eyes and face.

95 - AL-BADI: 'The Originator.' 'The Deviser.'
He who makes the *sunnah(Practice of Holy Prophet Muhammad* صلی الله علیه وسلم*)* his amir (decider)over his speech and deeds has a mind, thought and tongue moulded in wisdom and Shari'ah (Islamic law). But, he who makes desires his amir (decider) over his speech and deeds practices bid'ah or innovation.
Qurayshi said that our path is based on three principles:

(i) To follow the noble Prophet صلی الله علیه وسلم in manners and deeds, and in food and drink that should be lawful.
(ii) To speak the truth always.
(iii) To form a sincere intention for all deeds.

He also said that if anyone has a soft corner for an innovator then Allah removes the sweetness of *sunnah(Practice of Holy Prophet Muhammad* صلی الله علیه وسلم*)* from his deeds. If anyone respects an innovator then Allah removes the light of faith from his heart.

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CHARACTERISTICS: If anyone becomes grieved or faces a difficult task then he must recite

يَا بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ

Seventy thousand times, or one thousand times. Insha Allah (if Allah wills), he will be relieved of his grief and his task will be accomplished.
If anyone makes ablution, faces the qiblah and recites it till he goes to sleep then he will dream of what he wishes to see.

96 - AL-BAQI: 'The Eternal.' 'The Everlasting.'

CHARACTERISTICS: If anyone recites this name one hundred times on Thursday night regularly, then all his deeds will be accepted and he will not be afflicted with sorrow or grief.

97 - AL-WARITH: 'The Supporter,' 'He Who remains after all that exists will perish and Master of all creation.'
Warith means that when all who exist will perish, all the remaining properties whose owners have died will revert to Him. This meaning is in the context of the literal implication of wraith, otherwise the fact is that only Allah is the absolute Owner of everything in the universe, from infinity to eternity, without any change. All things are His without partnership of anyone and He alone is the Rear Owner and Master of all things. Those with insight always hear (with their conscious ears)

لِمَنِ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

Hence, a person should not worry about his property and inheritance. Rather, he must be convinced that he has to leave behind everything and go away form the world. This is why it is said:

مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

(die before you die)

This name calls upon a person to use his life to perform deeds that are among the ever remaining righteous deeds, like learning and teaching, perpetual charity, and soon. He must acquire as much as possible of religious knowledge. He will then become an heir to the Prophets عليه السلام in the real sense.

CHARACTERISTICS: If anyone recites this name at the time of sunrise one hundred times then he will not go through grief or sorrow.
He who recites it very often will have all his tasks done well for him.

98 - AR-RASHID: 'The Guide to the right path.' Some people say that He guides His creature's soul to obey and worship Him. He guides his heart to His forgiveness and his spirit to His love. The sign that Allah guides anyone is that He inspires him to rely on, and entrust all his affairs to, Him.
It is reported of Ibrahim ibn Adham رحمه الله that one day he was hungry. So, he gave something that he possessed to a man with instruction to pledge it and get him some food. But, as he came out, he encountered a man with a donkey asking about Ibrahim ibn Adham رحمه الله. He said , "Forty thousand dinars are loaded on this beast. They are his inheritance from his father's legacy. I am his slave and have brought this property to him." Then he met Ibrahim رحمه الله and handed over the forty thousand dinars to him. Ibrahim رحمه

ﷺ said, "If you speak the truth then I set you free it you really are My slave and this wealth belongs to me. I also present to you these forty thousand dinars. Now, go away from me." When the man departed, Ibrahimرحمه الله said, "My Lord, I had prayed to You only for bread but You granted me these many dinars. I swear by You, if You let me die of hunger now, I shall not ask You for anything."

CHARACTERISTICS: If a person is undecided about something then after the *salah (prayer)* of isha but before he goes to sleep, he must recite this name one thousand times. He will be informed of the correct course of action.
If anyone recites this name constantly then all his affairs will conclude without effort from him whatsoever.

99 - AS-SABUR: 'The Most Fore bearing.' He is not hasty in punishing the sinners.
The word *sabr* means patience and sabur is 'not to hurry in seizing a sinner and in punishing him.' Sabur is nearer in meaning to halim (clemency) but they are differenct in that sabur involves forebearance at the moment but ultimately there is a seizing and punishment while halim is absolute forebearance.
Some people say that As-Sabur is He Who inspires a person with patience in his time of difficulty. He is Allah alone who gives patience in different ways like when opposing evil temptations, engaging in strenuous worship, etc. Hence, a person should always ask Allah for patience in difficulty, grief, etc. He must keep away from disobeying Him.
This name calls on a person not to make haste in doing anything. Rather, he must do it calmly and in a composed, dignified manner. He must seek Allah's protection in every grief.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ (2:250)

يَآ أَيُّهَا الَّذِيْنَ اٰمَنُوْا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ (3:200)

A very deep meaning saying it attributed to a Shaykh (Great religious Scholar), "Sip the wine of patience. If you are killed, you are shahid (martyr). If you are spared, you are sa'eed (fortunate)."

CHARACTERISTICS: If anyone is grieved or burdened with hardship, he must recite this name thirty-three times. He will have internal satisfaction.
To quieten enemies, please the rulers and gain acceptance of the people, this name should be recited at midnight or at noon regularly. This is very effective.
This completes the exegesis of the hadith (tradition) of Abu Hurayrah رضى الله عنه in the Miahkat about the ninety-nine names of Alla. Mulla Ali Qari رحمه الله says that there are more names besides these in the Quran and the ahadith (tradition). Those in the Quran are:
Ar-Rab, Al-Akram, Al-A'la, Al-Hafiz, Al-Khaliq, As-Satir, As-Sattar, Ash-Shakir, Al-Aadil, Al-Allam, Al-Ghalib, An-Nazir, Al-Faliq, Al-Qadir, Al-Qarib, Al-Qahir, Al-Kafil, Al-Kafi, Al-Munir, Al-Muhit, Al-Maalik, Al-Mawla, An-Nasir, Ahkam ul Hakimin, Arhamour-Rahimin, Ahsan ul Khaliqin, Dhul Fadl, Dhul-Tawl, Dhul Quwah, Dhul Ma'rij, Dhul Arsh, Rafi ud Darajat, Qabil ut-Tawwab, Al-Fa'alul lima yureed, Makhrajul hayya min al-Mayyit.
These names are from the ahadith (tradition): Al-Hannan, Al-Mannan, Al-Mugith.
Moreover, the heavenly Books, like the torah, give more names of Allah.

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THE GREAT NAME

(٢٢٨٩) وَعَنْ بُرَيْدَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْئَلُ بِاَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ۔ فَقَالَ دَعَا اللّٰهَ بِاسْمِهِ الْاَعْظَمِ الَّذِىْ اِذَا سُئِلَ بِهٖ اَعْطٰى وَاِذَا دُعِىَ بِهٖ اَجَابَ (رواه الترمذى وابوداؤد)

2289. Sayyiduna Buraydah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم heard a man pray:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُ بِاَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ

(O Allah, I ask You by virtue of Your, indeed Your, being Allah. There is no God besides You Who are the One, the Independent, who begets not nore was begotten, and there is none co-equal with Him.)

He (Allah's Messenger صلى الله عليه وسلم) said, "He has prayed to Allah with His greatest name, by which, when He asked, He gives and, when supplicated, He answers."[1]

COMMENTARY: The more correct thing is that the ism a'zam or the greatest name is concealed among Allah's names. No one knows it specifically. It is like the laylatulqadr (a specific valuable night). Most of the ulama (Scholars) say, however that the ism a'zam is the name 'Allah'. Sayyiduna Sayid Abdul Qadir Jilani رحمه الله said that this is so on condition that when the tongue utters 'Allah,' the heart should concur and have the concept of no one else besides Him. This name will have the effect of the greatest name only it there is nothing else in the heart besides Allah when He is called.

There are many opinions of the ulama (Scholars) about the ism a'zam. At the conclusion of this chapter, we shall enumerate the names which the ulama (Scholars) have called Ism a'zam according to their studies.

'Being asked' (سئل) and 'supplicated' (دعى) have been distinguished by the scholars. The former is 'to want' (اللهم اعطنى) (O Allah, give me) and He gives in response. The latter (supplication) is to call, like, "O Allah" and He accepts the call, as He says on someone's call (لبيک عبدى) (Here am I, My salve).

(٢٢٩٠) وَعَنْ اَنَسٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى الْمَسْجِدِ وَرَجُلٌ يُصَلِّىْ فَقَالَ اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ اَسْأَلُكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَا اللّٰهَ بِاسْمِهِ الْاَعْظَمِ الَّذِىْ اِذَا دُعِىَ بِهٖ اَجَابَ وَاِذَا سُئِلَ بِهٖ اَعْطٰى۔ (رواه الترمذى وابوداؤد والنسائى وابن ماجة)

2290. Sayyiduna Anas رضى الله عنه narrated that while he was sitting with the Prophet Muhammad صلى الله عليه وسلم in the mosque a man offered the *salah (prayer)* and prayed (after that)

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ يَا

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[1] Tirimidhi # 3486, Abu Dawud # 1493, Ibn Majah # 3857, Musand Ahmad # 23103

ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّومُ

{O Allah, I ask You-and, indeed, praise belongs to You. There is no God besides You, Al-Hannan (Who bestows favour). Al-Mannan (The Beneficent), The Originator of the heavens and the earth. O Lord of Majesty and Bounty, O The Ever-Living, O The self-Subsisting, I ask you.}

The Prophet Muhammad صلى الله عليه وسلم said thereafter, "He has supplicated Allah by virtue of His greatest name by which when supplicated He answers, and when asked He gives."[1]

(٢٢٩١) وَعَنْ اَسْمَاء بِنْتِ يَزِيْدَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِسْمُ اللّٰهِ الْاَعْظَمُ فِي هَاتَيْنِ الْاٰيَتَيْنِ وَاِلٰهُكُمْ اِلٰهٌ وَاحِدٌ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ وَفَاتِحَةُ اٰلِ عِمْرَانَ الٓمّٓ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّومُ۔

(رواه الترمذی وابوداؤد وابن ماجة والدارمی)

2291. Sayyidah Asma bint Yazid رضی الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The greatest name of Allah is found in these two verses:

وَاِلٰهُكُمْ اِلٰهٌ وَاحِدٌ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ

{And your God is One God. There is no God but He, the Compassionate, the Merciful} (2:163)

And the opening of Aal Imran

الٓمّٓ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّومُ

{Alif Laam Meem, Allah! There is no God but He, the Ever-Living, the self-subsisting.}(3:1)[2]

PRAYER OF PROPHET YOUNUS عليه السلام

(٢٢٩٢) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ ذِي النُّوْنِ اِذَا دَعَا رَبَّهُ وَهُوَ فِي بَطْنِ الْحُوْتِ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ اِلَّا اسْتَجَابَ لَهُ

(رواه احمد والترمذی)

2292. Sayyiduna Sa'd رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The supplication of Dhu an-Nun(Younus) عليه السلام while he was in the belly of the fish:

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ

{There is no God but You. You are without blemish. I am one of the wrong-doers,} Is such that if a Muslim uses it (to supplicate Allah), surely he will get an answer."[3]

COMMENTARY: Allah had sent Sayyiduna Younus عليه السلام to Ninewah to guide its people. They rejected his preaching and refused to believe. So, Allah revealed to him that he

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[1] Abu Dawud # 1495, Nasai # 1300, Ibn Majah # 3858, Musand Ahmad # 3-120 Tirmidhi.

[2] Tirmidhi # 3489, Abu Dawud # 1496, Ibn Majah # 3855

[3] Tirmidhi # 3516, Musand Ahmad # 1-170

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should warn the citizens of Ninewah that, after a three day respite, they would be punished. He conveyed to them the warning and himself departed from the city. At the appointed time, a dark cloud could be seen approaching the city. Gradually, it came over the city and stopped moving. Something like smoke came out of it. When they observed the impending punishment, the people took their women, children and animals to the wilderness. There, they separated children from their mothers and young of the animals from their mothers, and began to cry loudly. They raised their voices and cried bitterly, repenting from disbelief and sin and expressing their faith. They called out

لَا حَيُّ حِيْنَ لَا اِلٰهَ اِلَّا اَنْتَ

(O The Living ever since there was no living being. There is no God but You.)

So, Allah put off the punishment that has threatened them.

After some time, Prophet Younus عليه السلام came towards the city to see what had happened. He saw that everything was safe and the people were alive, going around their chores. He felt very ashamed that he was proved wrong and had lied, but he did not know that the punishment had been upon them and was removed. He did not think it wise to go to the city, so he turned back to the river and boarded a ship to go to the other side of the river. However, the ship seemed not to budge, try as they may. The members of the crew said, "It looks as though a runaway slave is among us who has fled from his master. They drew lots among the passengers. The name of Prophet Yunus عليه السلام was drawn and he conceded, "Indeed, I am that runaway slave." So saying, he leaped into the river and a fish swallowed him on Allah's command Allah Commanded the fish to keep him well preserved in its belly. The fish swam with him across the Nile, the Euphrates and the Tigris. He continued to pray to Allah.

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ

(O Allah, You are the Worshipped, the Ruler and the Absolute. You are without blemish. I have wronged myself by departing from my people without your permission.)

Hence, Allah answered his prayer and commanded the fish to cast him out at the banks of Nasibayn, a city of Shaam.

SECTION III اَلْفَصْلُ الثَّالِثُ

RESEARCH ON THE GREATEST NAME

(٢٢٩٣) عَنْ بُرَيْدَةَ قَالَ دَخَلْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ عِشَاءً وَاِذَا رَجُلٌ يَقْرَأُ وَيَرْفَعُ صَوْتَهٗ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ اَتَقُوْلُ هٰذَا مُرَاءٍ قَالَ بَلْ مُؤْمِنٌ مُنِيْبٌ قَالَ وَاَبُوْ مُوْسَى الْاَشْعَرِيُّ يَقْرَأُ وَيَرْفَعُ صَوْتَهٗ فَجَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَسَمَّعُ لِقِرَاءَتِهٖ ثُمَّ جَلَسَ اَبُوْمُوْسٰى يَدْعُوْ فَقَالَ اَللّٰهُمَّ اِنِّيْ اُشْهِدُكَ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ اَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ سَاَلَ اللّٰهَ بِاسْمِهِ الَّذِيْ اِذَا سُئِلَ بِهٖ اَعْطٰى وَاِذَا دُعِيَ بِهٖ اَجَابَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اُخْبِرْهُ بِمَا سَمِعْتُ مِنْكَ قَالَ نَعَمْ فَاَخْبَرْتُهٗ بِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِيْ اَنْتَ الْيَوْمَ

لِيْ اَنْتَ صَدِيْقٌ حَدَّثْتَنِيْ بِحَدِيْثِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه رزين)

2293. Sayyiduna Buraydah رضی اللہ عنہ narrated that he entered the mosque with Allah's Messenger صلی اللہ علیہ وسلم for the *salah (prayer)* of isha. Behold! A man was reciting the Quran (in *salah (prayer)*), his voice raised. He said, "O Messenger of Allah, will you say that this man is a hypocrite?" He said, "Rather, a believer who repents (his voice raised unintentionally)." Abu Musa Al-Ash'ary(Who was the reciter in a loud voice) recited and his voice was raised. Allah's Messenger صلی اللہ علیہ وسلم began to listen to his recitation. Then Abu Musa رضی اللہ عنہ sat down to pray, saying:

اَللّٰهُمَّ اِنِّيْ اُشْهِدُكَ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ اَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ

فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ سَاَلَ اللّٰهَ بِاسْمِهِ الَّذِيْ اِذَا سُئِلَ بِهٖ اَعْطٰى وَاِذَا دُعِيَ بِهٖ اَجَابَ قُلْتُ

يَا رَسُوْلَ اللّٰهِ اُخْبِرُهٗ بِمَا سَمِعْتُ مِنْكَ قَالَ نَعَمْ فَاَخْبَرْتُهٗ بِقَوْلِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِيْ

اَنْتَ اَلْيَوْمَ لِيْ اَخٌ صَدِيْقٌ حَدَّثْتَنِيْ بِحَدِيْثِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

(O Allah, I call You to witness that You, surely You, are Allah. There is no God but You, Alone, Independent, who begets not nor was begotten and there is none co-equal with Him.) On that, Allah's Messenger صلی اللہ علیہ وسلم said, "Indeed, he has asked Allah with His name by which if asked, He grants and if supplicated, He answers." Buraydah رضی اللہ عنہ asked, "O Messenger of Allah, may I inform him what I heard from You?" He said, "Yes." So, he informed him what Allah's Messenger صلی اللہ علیہ وسلم had said. And, he said to him, "As of today, you are my true brother because you narrated to me a hadith (tradition) of Allah's Messenger صلی اللہ علیہ وسلم."[1]

COMMENTARY: We did say earlier that there are many opinions about the isma'zam (the greatest name) of Allah.

Some ulama (Scholars) have said that the name 'Allah' itself is the greatest name.

Some say that (بسم اللہ الرحمن الرحیم) is the greatest name.

And so other say: (هو) (huwa, He), (لا اله الا الله) - the kalimah tawhid, (الحی القیوم al-Hayyul Qayyum) - (مالک الملک Maalikul Mulk) (la ilaha illAllah)

Some have said:

اَللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Imam Zayn ul-Aabidin رضی اللہ عنہ is said to have prayed to Allah to disclose to him the greatest name. He was told in a dream that it is (لاالہ الا اللہ)

Some ulama (Scholars) say that it is concealed in the asma ul-husna.

Some others say that it is (اللهم) (O Allah).

Some of the predecessors said that if anyone said (اللهم) then he has prayed to Allah by all His names. Hasan Busri رحمہ اللہ said something of this sort.

Some authorities say that (الم) (Alif Laam Meem) is the greatest name of Allah. Others like Imam (leader) Ja'far Sadiq رضی اللہ عنہ said that if a person remembers Allah with any of His

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[1] Razin

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beautiful names in such a way that he is lost with it and he has no thought inwardly of any thing whatsoever but this name, then that name itself is the greatest name. Any prayer made by virtue of it will be answered.

When Abu Sulayman Durrani رحمه الله asked a shaykh (Great religious Scholar) about it, he put to him a counter question, "Do you know your heart?" He answered in the affirmative and the shaykh (Great religious Scholar) advised, "When you observe that your heart is turned towards Allah and your eed. That is the greatest name."

Some one asked Abu Ar-Rabi رحمه الله about the ism a'zam. He said write down: (اطع الله يعطك) (Obey Allah, He will grant you your prayer). He meant to say that obedience to Allah is in itself the ism a'zam, because that makes Allah kind and He accepts.

He also reported a sufi's saying (بسم الله الرحمن الرحيم) is like the saying (كن) 'Be.' Just as Allah said' Be' and creates everything He wishes, so a creature has the basmalah. When he begins anything with it (بسم الله الرحمن الرحيم), that thing is accomplished by its blessings.

Some scholars say that the supplication encompasses all opinions. Every name that the religious authorities have named as the ism a'zam (greatest name) is found in this supplication:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ بِاَنَّ لَکَ الْحَمْدَ لَا اِلٰهَ اِلَّا اَنْتَ یَاحَنَّانُ یَا مَنَّانُ یَا بَدِیْعَ السَّمٰوٰتِ وَالْاَرْضِ یَا ذَاالْجَلَالِ وَالْاِکْرَامِ یَا خَیْرَ الْوَارِثِیْنَ یَااَرْحَمَ الرَّاحِمِیْنَ یَا سَمِیْعَ الدُّعَاءِ یَا اَللّٰهُ یَا اَلٰهُ یَا عَالِمُ یَا سَمِیْعُ یَا عَلِیْمُ یَا حَلِیْمُ یَا مَالِکَ الْمُلْکِ یَا مَالِکُ یَا سَلَامُ یَا حَقُّ یَا قَدِیْمُ یَا قَائِمُ یَا غَنِیُّ یَا مُحِیْطُ یَا حَکِیْمُ یَا عَلِیُّ یَا قَاهِرُ یَا رَحْمٰنُ یَا رَحِیْمُ یَا سَرِیْعُ یَا کَرِیْمُ یَا مَخْفِی یَا مُعْطِی یَا مَانِعُ یَامُحْیِی یَا مُقْسِطُ یَا حَیُّ یَا قَیُّوْمُ یَا اَحْمَدُ یَا حَمْدُ یَا رَبِّ یَا رَبِّ یَا رَبِّ یَارَبِّ یَا وَهَّابُ یَاغَفَّارُ یَا قَرِیْبُ یَا لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَکَ اِنِّیْ کُنْتُ مِنَ الظّٰلِمِیْنَ اَنْتَ حَسْبِیْ وَنِعْمَ الْوَکِیْلُ

Each of the names mentioned in the foregoing supplication, is ism a'zam.

CHAPTER - II

REWARD FOR *TASBIH*, TAHIMID, TAHLIL AND TAKBIR

بَابُ ثَوَابِ التَّسْبِیْحِ وَالتَّحْمِیْدِ وَالتَّهْلِیْلِ وَالتَّکْبِیْرِ

Tasbih is to say SubhanAllah)(Allah is without blemish). Tahmid is to say al Hamulillah (Praise belongs to Allah). Tahlil is to say (لا اله الا الله) (there is no God but Allah). Takbir is to say Allahu Akbar (Allah is the Greatest).

SECTION I

اَلْفَصْلُ الْاَوَّلُ

THE BEST SPEECH

(٢٢٩٤) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الْكَلَامِ اَرْبَعٌ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَفِيْ رِوَايَةٍ اَحَبُّ الْكَلَامِ اِلَى اللّٰهِ اَرْبَعٌ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ لَا يَضُرُّكَ بِاَيِّهِنَّ بَدَاْتَ (رواه مسلم)

2294. Sayyiduna Samurah ibn Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The best expressions (of men) are four: SubhanAllah (Allah is without blemish), Al-hamdulillah (Praise belongs to Allah), Lailaha illAllah (There is no God but Allah), and Allahu Akbar (Allah is the Greatest)." According to a version: "The speech dearest to Allah are four: Subhan Allah, Al-hamdulillah, La ilaha illAllah and Allahu Akbar."[1]

COMMENTARY: After Allah's words, the speech of men, there are to best words. We have qualified them as men's speech because the fourth expression Allahu Akbar is not found in the Qur'an. Clearly, that which is not mentioned in the Quran cannot be better than what is in the Qur'an. However, another hadith (tradition) has the words:

اَفْضَلُ الْكَلَامِ بَعْدَ الْقُرْاٰنِ وَهِيَ مِنَ الْقُرْاٰنِ

meaning that (these expressions) are the best expressions after the collective Qur'an and these too are part of the Quran.

This means that 'speech' or 'expression' means human speech as well as Allah's words so that these four expressions are the best of Allah's words. In this case, the first three are exactly as they are in the Qur'an while though the fourth is not in it in the same words, the meaning is conveyed definitely in these words

وَكَبِّرْهُ تَكْبِيْرًا

{And extol Him with (all) greatness} (17:111)

It should be borne in mind too that while these four expressions are best, yet in the times of conditions when dhikr (hallowing of Allah) is recommended by ahadith (tradition). It is better to engage in dhikr (hallowing of Allah) than to make *Tasbih*, etc at such times and in such condition.

The concluding words of the next version state that it is not necessary to observe to sequence mentioned (in the hadith (tradition)). Any of the expressions subhan Allah, al-Hamdulillah, la ilaha illAllah or Allahu Akbar may be spoken first. There is no harm in that. However, Teebi رحمہ اللہ said that it is preferable to observe the sequence and permissible to alter the sequence.

THE MERIT OF THOSE THINGS

(٢٢٩٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ اَقُوْلَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَحَبُّ اِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ (رواه مسلم)

2295. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "That I should say subhan Allah, al-Hamdulillah, la ilaha illAllah and Allahu Akbar is dearer to me than that on which t he sun rises."[2]

(٢٢٩٦) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ (متفق عليه)

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[1] First version: Bukhari (Book 83, Chapter 19 heading), Ibn Majah # 3811, Musand Ahmad # 5-10, Second version: Muslim # 12-2137

[2] Bukhari # 6405, Muslim # 28-2691, Musand Ahmad # 2-375

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2296. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone says

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

(Allah is Glorified with His praise)

One hundred times a day, then his sins are obliterated even if they are like the foam of the sea."[1]

COMMENTARY: Tubi رحمہ اللہ said this one hundred recitation could be in one sitting or several during the day. The better thing is in one sitting.

(٢٢٩٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ وَحِيْنَ يُمْسِي سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ مِائَةَ مَرَّةٍ لَمْ يَأْتِ اَحَدٌ يَوْمَ الْقِيَامَةِ بِاَفْضَلَ مِمَّا جَاءَ بِهٖ اِلَّا اَحَدٌ قَالَ مِثْلَ مَا قَالَ اَوْ زَادَ عَلَيْهِ (متفق عليه)

2297. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one says in the morning and in the evening one hundred time each:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

Then no one will bring, on the day of resurrection, anything better than he unless he says as he says, or says more than it."[2]

COMMENTARY: If another brings as many deeds as the first person by reciting t he words one hundred times and more than that, he will bring more deeds.
One explanation is that 'or' stands for 'and' in the hadith (tradition).

(٢٢٩٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ثَقِيْلَتَانِ فِي الْمِيْزَانِ حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ (متفق عليه)

2298. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated Allah's Messenger صلی اللہ علیہ وسلم said, "Two expressions are light on the tongue but heavy in the scale (because of the reward they fetch) and are dear to Ar-Rahman (the most Merciful, the compassionate).

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ

{Allah is glorified and with His praise. Allah is Glorified, Mighty.}[3]

(٢٢٩٩) وَعَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيَعْجِزُ اَحَدُكُمْ اَنْ يَكْسِبَ كُلَّ يَوْمٍ اَلْفَ حَسَنَةٍ فَسَاَلَهٗ سَائِلٌ مِنْ جُلَسَائِهٖ كَيْفَ يَكْسِبُ اَحَدُنَا اَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ مِائَةَ تَسْبِيْحَةٍ فَيُكْتَبُ لَهٗ اَلْفُ حَسَنَةٍ اَوْ يُحَطُّ عَنْهُ اَلْفُ خَطِيْئَةٍ۔ رَوَاهُ مُسْلِمٌ وَفِيْ كِتَابِهٖ فِيْ جَمِيْعِ الرِّوَايَاتِ عَنْ مُوْسٰى الْجُهَنِيِّ اَوْ يُحَطُّ قَالَ اَبُوْ بَكْرٍ الْبَزَّازُ فِيْ وَرَوَاهُ شُعْبَةُ وَاَبُوْ عُوَانَةَ وَيَحْيٰى بْنُ سَعِيْدٍ الْقَطَّانُ عَنْ مُوْسٰى فَقَالُوْا وَيُحَطُّ بِغَيْرِ اَلْفٍ هٰكَذَا فِيْ كِتَابِ الْحُمَيْدِيِّ۔

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[1] Bukhari # 6405, Muslim # 28-2691, Musand Ahmad # 2-375.

[2] Muslim # 29-2692, Tirmidhi # 3536, Musand Ahmad # 2-371

[3] Bukhari # 6682, Muslim # 31-2694, Tirmidhi # 3478, Ibn Majah # 3806, Musand Ahmad # 2-232.

2299. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that while they were with Allah's Messenger صلی اللہ علیہ وسلم one day, he asked, "Is any of you unable to earn every day one thousand pieties?" One of those sitting around with him asked, "How may one of us earn one thousand pieties (every day)?" He said, "Let him glorify Allah with subhan Allah one hundred times. One thousand pieties will be recorded for him or one thousand sins will be erased from him."
In the version of Burqani instead of 'or', the words are: 'and ... will be erased." So, it is in Al-Humaydis book.[1]

COMMENTARY: The version in Tirmidhi, Nasai'I and Ibn HIbban has the word (and) instead of (او) (or), In Arabic (و) (and) is used for (او) (or) sometimes. Anyway the interpretation in each case is that if anyone recites these *Tasbih,* one thousand pieties are recorded for him if he has no sins against him. If he has committed sins then one thousand sins will be forgiven to him.

TASBIH & TAMHID ARE BEST EXPRESSIONS

(۲۳۰۰) وَعَنْ اَبِي ذَرٍّ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْكَلَامِ اَفْضَلُ قَالَ مَااصْطَفَى اللّٰهُ لِمَلَائِكَتِهٖ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ۔ (رواه مسلم)

2300. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, "Which expression is the best?" He said, "That which Allah has chosen for his angels: (سبحن اللہ وبحمدہ)."[2]

COMMENTARY: This expression is a combination of the four expressions.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

and their brief rendering. It rejects polytheism which is the essence of tahlil which is turn confirms Allahu Akbar.

KIND OF DHIKR (HALLOWING OF ALLAH), NOT HOW MUCH

(۲۳۰۱) وَعَنْ جُوَيْرِيَّةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ وَهِيَ فِيْ مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ اَنْ اَضْحٰى وَهِيَ جَالِسَةٌ قَالَ مَازِلْتِ عَلَى الْحَالِ الَّتِيْ قَارَقْتُكِ عَلَيْهَا قَالَتْ نَعَمْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقَدْ قُلْتُ بَعْدَكِ اَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْوُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَا نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ۔ (رواه مسلم)

2301. Sayyiduna Juwayriy-ah رضی اللہ عنہ narrated that one morning the Prophet Muhammad صلی اللہ علیہ وسلم went out from her for the *salah (prayer)* of fajr. She was on her prayer rug. He came back after the (*salah (prayer)* of) duha and she was still sitting on the prayer rug. He asked, "Have you not ceased to be on the position on which I ported from you?" She said, "Yes!" The Prophet Muhammad صلی اللہ علیہ وسلم said, "After you, I have repeated four expression three times and if they are weighed againt what you have recited today, they would outweigh them." (And he

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[1] Muslim # 37-2698, Musand Ahmad # 1-174.

[2] Muslim # 84-2731

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mentioned them:)

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَاءَ نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ

{Allah is glorified and with His praise to the number of His creatures, as pleases Him, to the weight of his throne and t o the extent of His words.}[1]

COMMENTARY: The words 'to the extent of His words' could mean His Boks, His scriptures or His names or His attributes. They could mean His commands, too.

This hadith (tradition) tells us that dhikr (hallowing of Allah) relies on quality not on quantity, Fewer *Tasbih* recitations whose meanings are deep and are made with much devotion are better than those that do not have such meaning and do not emanate from a dedicated heart though they may be very lengthy. The same axiom applies to recitation of the Quran with contemplation and a full attention mind, even of a verse, against a recitation of long passages without reflection.

SEEKING REFUGE FROM THE DEVIL

(٢٣٠٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ فِيْ يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهٗ عَدْلَ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهٗ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهٗ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهٗ ذٰلِكَ حَتّٰى يُمْسِيَ وَلَمْ يَأْتِ اَحَدٌ بِاَفْضَلَ مِمَّا جَاءَ بِهٖ اِلَّا رَجُلٌ عَمِلَ اَكْثَرَ مِنْهُ۔ (متفق عليه)

2302. Sayyiduna Abu Hurayrah رضی اللہ عنہ **narrated that Allah's Messenger** صلی اللہ علیہ وسلم **said, "If anyone says:**

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is no God but Allah who is Alone and has no partner. To him belongs the dominion and for Him is all praise. And, He is over all things powerful,)

one hundred times a day, then he will get a reward the like of setting free ten slaves, one hundred pieties will be recorded for him, one hundred bad deeds will be removed from him and it will be for him a protection from the devil that day of his till evening. No one will bring anything better than what he brings except a man who performs more than he does."[2]

COMMENTARY: It seems that if anyone recites these words in the evening then he will get protection from the devil till morning.

If anyone recites these expressions more than one hundred times then he will earn so much more reward. These expressions may be recited at one time preferably, or at different times to add up to one hundred. They must best be recited in the morning.

LA HAWLA WA LA QUWWATAH

(٢٣٠٣) وَعَنْ اَبِيْ مُوْسٰى الْاَشْعَرِيِّ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُوْنَ بِالتَّكْبِيْرِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّهَا النَّاسُ اِرْبَعُوْا عَلٰى اَنْفُسِكُمْ اِنَّكُمْ لَا

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[1] Muslim # 29-2726, Ibn Majah # 3808.

[2] Bukhari # 6403, Muslim # 28-2691, Tirmidhi # 3474, Musand Ahmad # 4-60, Ibn Majah # 3798..

تَدْعُوْنَ اَصَمَّ وَلَا غَائِبًا اِنَّكُمْ تَدْعُوْنَ سَمِيْعًا بَصِيْرًا وَهُوَ مَعَكُمْ وَالَّذِيْ تَدْعُوْنَهٗ اَقْرَبُ اِلٰى اَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهٖ فَقَالَ اَبُوْ مُوْسٰى وَاَنَا خَلْفَهٗ اَقُوْلُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فِيْ نَفْسِيْ فَقَالَ يَا عَبْدَاللّٰهِ بْنَ قَيْسٍ اَلَا اَدُلُّكَ عَلٰى كَنْزٍ مِنْ كُنُوْزِ الْجَنَّةِ فَقُلْتُ بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ۔ (متفق علیہ)

2303. Sayyiduna Abu Musa Al-Ash'ary رضی اللہ عنہ narrated that we were with Allah's Messenger صلی اللہ علیہ وسلم on a journey. The people began to call the takbir in a loud voice. So Allah's Messenger صلی اللہ علیہ وسلم said, "O you people, be mild to Yourself you are not calling one who is deaf or away. Rather, you are calling one who hears and sees. He is with you. He whom you call is nearer to any of you than the neck of his riding beast."

Abu Musa added: And I was behind him saying to myself (لاحول ولا قوۃ الا باللہ) (there is no might and no power save in Allah). He (the Prophet Muhammad صلی اللہ علیہ وسلم) said (to me by my kunyah). "O Abdullah ibn Qays, shall I not lead you to a treasure of the treasure of paradise?" I submitted, "Of course, O Messenger of Allah!" And, he said:

لاحول ولا قوۃ الا باللہ

(There is neither might nor power save through Allah).[1]

COMMENTARY: It is *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم)* to call the takbir (Allahu Akbar, Allah is the Greatest) when ascending a height. The Sahabah (Prophet's companions) رضی اللہ عنہم did so loudly. Or, takbir could also mean dhikr (hallowing of Allah). So, this would mean that they made remembrance of Allah in a loud voice.

The words (لاحول ولا قوۃ الا باللہ) are called a treasure because one who recites them earns very much reward and he enriches himself with its blessings as anyone does with worldly treasures, though worldly possessions have no comparison to it.

The masha'ikh say about (لاحول ولا قوۃ الا باللہ) that this dhikr (hallowing of Allah) helps promote deeds more than any other dhikr (hallowing of Allah) does and the blessings derived from it surpass those form any other from of dhikr (hallowing of Allah). The true meaning of these words is: 'the strength to keep away from sin and the energy to a able to worship Allah are granted only by Allah."

SECTION II اَلْفَصْلُ الثَّانِيْ

REWARD FOR *TASBIH* & TAMHID

(٢٣٠٤) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ غُرِسَتْ لَهٗ نَخْلَةٌ فِي الْجَنَّةِ۔ (رواہ الترمذی)

2304. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'If anyone says

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

(Allah is Glorified with his praise)

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[1] Bukhari # 6384, Muslim # 44-2704, Tirmidhi # 3385, Abu Dawud # 1526, Ibn Majah # 3824,. Musand Ahmad # 19616

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then a palm tree is planted for him in paradise."[1]

COMMENTARY: The palm tree is mentioned because it is most beneficial and its fruit is very good.

AN ANGELS CALL EVERY MORNING FOR *TASBIH*

(٢٣٠٥) وَعَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ صَبَاحٍ يُصْبِحُ الْعِبَادُ فِيْهِ إِلَّا مُنَادٍ يُنَادِيْ سَبِّحُوْا الْمَلِكَ الْقُدُّوْسَ۔ (رواه الترمذی)

2305. Sayyiduna Zubayr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no morning on which the creatures wake up but a crier calls. 'Glorify the king, the sacred."[2]

COMMENTARY: Every morning an angel spurs mankind to sound these words or these others:

سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ سُبُّوْحٌ الْقُدُّوْسُ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ

Or, the hadith (tradition) means that in the morning, an angel assures mankind that their Lord is without blemish.

BEST DHIKR (HALLOWING OF ALLAH) IS LA ILAHA ILLALLAH

(٢٣٠٦) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الذِّكْرِ لَا إِلٰهَ إِلَّا اللّٰهُ وَاَفْضَلُ الدُّعَاءِ اَلْحَمْدُ لِلّٰهِ۔ (الترمذی وابن ماجة)

2306. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, The most excellent dhikr (hallowing of Allah) is (لا الہ الا اللہ) and the mot excellent supplication is (لا الہ الا اللہ الحمد للہ) (respectively, Laila illAllah and alHamdulillah – there is no God but Allah and praise belongs to Allah).[3]

COMMENTARY: The most excellent dhikr (hallowing of Allah) is (لا الہ الا اللہ) because Islam and faith are based on it. Without it, both these things cannot be sound.

Some authorities say that it is the most excellent dhikr (hallowing of Allah) because it clears the unseen evil attributes in t he heart of the person who makes the dhikr (hallowing of Allah). These attributes are sort of the deities of his unseen. This expression has exceptional power to cleanse a person's inner nature. Allah says:

اَفَرَأَيْتَ مَنِ اتَّخَذَ إِلٰهَهٗ هَوَاهُ

{Have you seen him who takes his caprice to be his god} (45:23)

With the dhikr (hallowing of Allah), he rejects all gods when he says. 'there is no god' and declares the unity of God with 'but Allah..' When the tongue utters these words, its effect travels from the external tongue to the internal depths of the heart. This gets the degree of conviction and belief of a true God. It illuminates his heart and the unseen and clears out all evil and false qualities and finally overwhelms his visible limbs. Thus his visible limbs perform only those deeds that are demanded by the declaration and belief, and are the real

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[1] Tirmidhi # 3475

[2] Tirmidhi # 3580

[3] Tirmidhi # 3394, Ibn Majah # 3800

objective.

The words (الحمد لله) are described as supplication because the Merciful One is praised only though prayer and request. It is called most excellent because the true benevolent Allah's praise is in the sense of gratitude. Of course, it is apparent that gratitude brings more blessings, as Allah says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

{If you give thanks, certainly I will give you mere} (14:7)

PRAISE OF ALLAH IS GRATITUDE

(٢٣٠٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْحَمْدُ رَأْسُ الشُّكْرِ مَاشَكَرَ اللّٰهَ عَبْدٌ لَا يَحْمَدُهٗ۔

2307. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Praise (of Allah) is the essence of gratitude. He who has not praised Allah has not thanked Allah."[1]

COMMENTARY: Praise of Allah is with the tongue while gratitude is with the tongue the heart and the limbs. So praise of Allah is a branch of thanks to Him. Praise is described as essence of gratitude because it is an action of the tongue. Allah's praise is best done with the tongue which is a representative of all limbs. Hence, praise is an overall expression of gratitude.

Hence, a person must preserve his external self with the cleansing of his internal self.

PRAISE OF ALLAH BOTH IN HAPPINESS & DISTRESS

(٢٣٠٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوَّلُ مَنْ يُدْعٰى اِلَى الْجَنَّةِ يَوْمَ الْقِيَامَةِ الَّذِيْنَ يَحْمَدُوْنَ اللّٰهَ فِي السَّرَّاءِ وَالضَّرَّاءِ رَوَاهُ مَا الْبَيْهَقِيُّ فِي شُعَبِ الْاِيْمَانِ۔

2308. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the day of resurrection, the first to be called to paradise will be those who praise Allah in prosperity and affliction."[2]

(They are pleased with their Lord in either situation.)

GREATNESS OF LA ILAHA ILLAL' AH

(٢٣٠٩) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوْسٰى عَلَيْهِ السَّلَامُ يَا رَبِّ عَلِّمْنِي شَيْئًا اَذْكُرُكَ بِهٖ اَوْ اَدْعُوْكَ بِهٖ فَقَالَ يَا مُوْسٰى قُلْ لَا اِلٰهَ اِلَّا اللّٰهُ فَقَالَ يَا رَبِّ كُلُّ عِبَادِكَ يَقُوْلُ هٰذَا اِنَّمَا اُرِيْدُ شَيْئًا تَخُصُّنِي بِهٖ قَالَ يَا مُوْسٰى لَوْ اَنَّ السَّمٰوٰتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِيْ وَالْاَرَضِيْنَ السَّبْعَ وُضِعْنَ فِي كِفَّةٍ وَلَا اِلٰهَ اِلَّا اللّٰهُ فِي كِفَّةٍ لَمَالَتْ بِهِنَّ لَا اِلٰهَ اِلَّا اللّٰهُ۔ (رواه فی شرح السنة)

2309. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Musa علیہ السلام said, "O my Lord, teach me that with which I may remember you or pray to you." He said, "O Musa, say La ilaha illAllah." He

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[1] Bayhaqi Shu'abul Eeman # 4395.

[2] Bayhaqi Sha'abul Eeman # 4373.

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submitted. "My Lord, all your slaves say that. I intend something which you set apart for me." He said, "O Musa, if the seven heavens and their occupants other than Me and the seven earth were put in a pan of a scale and la ilaha illAllah in the other pan, la ilaha illAllah would outweigh them."[1]

COMMENTARY: Prophet Musa عليه السلام asked for exclusive form of dhikr (hallowing of Allah) but Allah told him that the Kalimah tawhid was the most excellent and no other dhikr (hallowing of Allah) can surpass it. His request was out of human authority and ambition for the exclusive in everything.

In religion, the exclusive and the excellent things are easily available though very precious. The quran and ahadith (tradition) too are very invaluable and exclusive, but people go for the petition, rota and prayers that are unknown and have no sanction in the Quran and hadith (tradition).

In conclusion, Allah had Himself inspired Prophet Muhammad صلى الله عليه وسلم Musa عليه السلام to put this question so that He would give him the answer. Thus, people would learn of the greatness and excellence of the Kalimah. They might make it their constant dhikr (hallowing of Allah).

(٢٣١٠) وَعَنْ اَبِي سَعِيْدٍ وَاَبِي هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ صَدَّقَهُ رَبُّهُ قَالَ لَا اِلٰهَ اِلَّا اَنَا وَاَنَا اَكْبَرُ وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ يَقُوْلُ اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا وَحْدِيْ لَا شَرِيْكَ لِيْ وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ قَالَ لَا اِلٰهَ اِلَّا اَنَا لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ لَا اِلٰهَ اِلَّا اَنَا لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِيْ وَكَانَ يَقُوْلُ مَنْ قَالَهَا فِيْ مَرَضِهٖ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ۔ (رواه الترمذی وابن ماجة)

2310. Sayyiduna Abu Sa'eed رضی الله عنه **and Sayyiduna Abu Hurayrah** رضی الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, 'If anyone says:**

لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(There is no God but Allah. And Allah is the Greatest)
his Lord declares him to be true, saying:

لَا اِلٰهَ اِلَّا اَنَا وَاَنَا اَكْبَرُ

(There is no God but I. And, I am the Greatest).
When anyone says:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ

(There is no God but Allah who is Alone and who has no partner), Allah says:

لَا اِلٰهَ اِلَّا اَنَا وَحْدِيْ لَا شَرِيْكَ لِيْ

(There is no God but I. I am alone and I have no partner).
And, when anyone says:

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[1] Tirmidhi # Sharh us-*Sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم).

لا اله الا الله له الملك وله الحمد

(There is no God but Allah to whom belong all Praise), He (Allah) says:

لا اله الا انا لى الملك ولى الحمد

(There is no God but I. To me belongs the kingdom and to Me belongs all praise). And when anyone says:

لا اله الا الله ولا حول ولا قوة الا بالله

(There is no God but Allah and there is no might and no power save with Allah). He (Allah) says:

لا اله الا انا ولا حول ولا قوة الا بالله

(There is no God but I. There is no might and no power save with Me)."
And he (Allah's Messenger صلى الله عليه وسلم used to say, "If anyone speaks these words in his illness of which he dies, hell will not consume him." (He will be safe from punishment).[1]

EXCELLENCE OF *TASBIH* & TAHMID

(٢٣١١) وَعَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ اَنَّهٗ دَخَلَ مَعَ النَّبِيِّ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوىً اَوْ حَصًى تُسَبِّحُ بِهٖ فَقَالَ اَلَا اُخْبِرُكِ بِمَا هُوَ اَيْسَرُ عَلَيْكِ مِنْ هٰذَا اَوْ اَفْضَلُ سُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ فِي السَّمَاءِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا بَيْنَ ذٰلِكَ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللّٰهُ اَكْبَرُ مِثْلَ ذَالِكَ وَالْحَمْدُ لِلّٰهِ مِثْلَ ذٰلِكَ وَلَا اِلٰهَ اِلَّا اللّٰهُ مِثْلَ ذٰلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مِثْلَ ذٰلِكَ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2311. Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه narrated that he accompanied the Prophet Muhammad صلى الله عليه وسلم on his visit to a woman. She had before her date-Seeds or pebbles on which she glorified Allah (using them as a rosary to count). The Prophet Muhammad صلى الله عليه وسلم said, "Shall I not tell you of something that is easier – or more excellent – then that for you?" (And, he advised her to say:)

سُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ فِي السَّمَاءِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا بَيْنَ ذٰلِكَ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ

Allah is glorified to the extent to what He has created in the heaven. Allah is glorified to the extent of what He has created on the earth.
Allah is glorified to the extent of what is between them.
Allah is glorified to the extent of what He is creating (and will create till eternity).
And, (recite) 'Allah is the Greatest.' In a like manner, and 'praise belongs to Allah, in a like manner, and, 'there is god but Allah,' in a like manner, and, 'there is no

[1] Tirmidhi # 3441, Ibn Majah # 3793

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might and no power save with Allah,' in a like manner.'[1]

COMMENTARY: Some versions name the woman as Sayyidah Juwayriyah رضی اللہ عنہ or one of the other wives of the Prophet Muhammad صلی اللہ علیہ وسلم. As for her using date-seeds or pebbles, it is the narrator who was unsure which of the two she used for a rosary.

VALIDITY OF THE PREVALENT ROSARY

The rosary that is used these days was not found in the time of the Prophet Muhammad صلی اللہ علیہ وسلم. People used seeds, date stones, pebbles, grit, etc. Some people used thread on which they tied knots to count. This hadith (tradition) is evidence that the Prophet Muhammad صلی اللہ علیہ وسلم did not disallow the woman to use date stones or pebbles. It is also evidence for the prevalent *Tasbih* or rosary as allowable, because there is no difference between beads that the threaded and seeds that are not threaded. Both can be used to count. It is wrong to say that to use a rosary is a bid'ah or an innovation. The masha'ikh not only call it permissible but also describe it as a whip against the devil.

Indeed, when junayd Baghdadi رضی اللہ عنہ has attained a very high station, he was asked by a man about the rosary in his hand. He said, "How can I abandon that through which I have gained nearness to Allah?"

As for the words in the hadith (tradition) (واللہ اکبر مثل ذلک), there are two possibilities about it. The narrator may have resorted to brevity meaning to say that the Prophet Muhammad صلی اللہ علیہ وسلم spoke in a like manner as before when he said 'Allah is glorified to the extent of what He created in the heaven.' Allah is t he Greatest to the extent of what He created in the heaven.' (To the end). He meant that the Prophet Muhammad صلی اللہ علیہ وسلم spoke the next expressions in a like manner to the end. Or, the Prophet Muhammad صلی اللہ علیہ وسلم himself chose to be brief and instead of saying 'to the extend...,' he said, 'in a like manner.' And, so on with the other expressions (والحمد للہ مثل ذلک) (praise belongs to Allah), etc.

REWARD FOR *TASBIH* TAHMID, TAHLIL, TAKBIR

(٢٣١٢) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ مِائَةَ حَجَّةٍ وَمَنْ حَمِدَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِيْ سَبِيْلِ اللّٰهِ وَمَنْ هَلَّلَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ اَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وُلْدِ اِسْمَاعِيْلَ وَمَنْ كَبَّرَ اللّٰهَ مِائَةً بِالْغَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَأْتِ فِيْ ذٰلِكَ الْيَوْمِ اَحَدٌ بِاَكْثَرَ مِمَّا اَتٰى بِهٖ اِلَّا مَنْ قَالَ مِثْلَ ذٰلِكَ اَوْ زَادَ عَلٰى مَا قَالَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2312. Sayyiduna Amr ibn Shu'ayb رحمہ اللہ reported from his father that his grand-father narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone glorified Allah (saying subhan Allah) one hundred times in the morning and one hundred times. in the evening then he is like one who performs hajj one hundred times. If anyone praises Allah (with alHamdulillah) one hundred times in the morning and one hundred times in the evening then he is like one who gives one hundred horses to warriors to ride in Allah's path. If anyone declares the unity of Allah

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[1] Tirmidhi # 3597, Abu Dawud# 1500

(saying, la ilaha illAllah) one hundred times in the morning and one hundred times in the evening then he is like one who emancipates one hundred descendants of prophet Isma'il عليه السلام from slavery. If anyone extols Allah (with Allahu Akbar) one hundred times in the morning and one hundred times in the evening then none will bring that day more than what he brings unless he says as much as he says or more."[1]

COMMENTARY: The comparison with one who has performed hajj one hundred times elucidates that an easy dhikr (hallowing of Allah) with a deep attachment to Allah so that the heart is sincere and devoted is more excellent than a strenuous worship which is deprived of attention and sincerity and beset with negligence. A deed of a lower degree is compared to one of a higher degree as for as its virtue is concerned.

Some people say that since there is great merit in saying subhan Allah, so its reward is increased to be commensurate with optional hajj.

Donating or lending horses to warriors in jihad is mentioned in order to encourage occupation in dhikr (hallowing of Allah). Whatever kind of worship, physical or monetary or both combine,d the objective nevertheless is to make dhikr (hallowing of Allah) of Allah, and we must remember that in all circumstances the objective is preferable to the means.

Comparison of dhikr (hallowing of Allah) to setting free and hundred descendants of prophet Ismail عليه السلام from slavery is to encourage the poor and they who cannot engage in monetary worship.

The descendants of Prophet Ismail عليه السلام are the people of Arabia who, being related to the Prophet Muhammad صلى الله عليه وسلم are meritorious and superior.

Though it seems from the hadith (tradition) that Allahu Akbar is the most excellent of the petitions mentioned in this hadith (tradition), yet the sahih ahadith (tradition) point out that the most excellent *Tasbih* is la ilaha illAllah, followed by al-hamdulillah, Allahu Akbar and subhanAllah. Thus none but one who says la ilaha illAlllah will get more reward than the reciter of Allahu Akbar.

(٢٣١٣) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلتَّسْبِيْحُ نِصْفُ الْمِيْزَانِ وَالْحَمْدُ لِلّٰهِ يَمْلَؤُهُ وَلَا اِلٰهَ اِلَّا اللّٰهُ لَيْسَ لَهَا حِجَابٌ دُوْنَ اللّٰهِ حَتّٰى تَخْلُصَ اِلَيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَلَيْسَ اِسْنَادُهُ بِالْقَوِيِّ۔

2313. Sayyiduna Abdullah ibn Amr رضی الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "*Tasbih* is half of the scale while al-Hamdulillah fills it up. And, as for la ilaha illAllah there is no screen between it and Allah so that it goes to Him (directly)."[2]

COMMENTARY: The reward of merely al-hamdulillah fills the entire scale. And, al-Hamdulillah is more excellent than subhan Allah. It could also mean that both are equal so that half of the scale is filled by subhan Allah and the rest by al-Hamdulillah. Together, they fill the entire.

La ilaha illAllah is accepted by Allah very quickly, its reciter earns great reward. It means

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[1] Tirmidhi # 3482

[2] Tirmidhi # 3529

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that it is also more excellent than both subhanAllah and al-hamdulillah.

(٢٣١٤) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدٌ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصًا قَطُّ اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ السَّمَاءِ حَتّٰى يُفْضِيَ اِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

2314. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone says sincerely (لا الہ الا اللہ) (there is no God but Allah), then the gates of heaven are opened for it so that it is carried up to the throne, provided he abstains from major sins."[1]

COMMENTARY: For it to be accepted quickly, the condition to abstain from major sins applies. As for the reward, that condition does not apply for it. He who recites the kalimah (لا الہ الا اللہ) gets the reward anyway whether he avoided major sins or not. However, he will earn a quick acceptance if he avoids major sins.

TREE OF PARADISE

(٢٣١٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِيْتُ اِبْرَاهِيْمَ لَيْلَةَ اُسْرِيَ بِيْ فَقَالَ يَا مُحَمَّدُ اِقْرَأْ اُمَّتَكَ مِنِّي السَّلَامَ وَاَخْبِرْهُمْ اَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَاَنَّهَا قِيْعَانٌ وَاَنَّ غِرَاسَهَا سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ حَسَنٌ غَرِيْبٌ اِسْنَادًا۔

2315. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "On the night of isra (ascension to the heavens), I met (Prophet) Ibrahim علیہ السلام. He said, 'O Muhammad, convey, to your ummah (people/followers), my Salaam (greeting) and inform them that paradise has an excellent soil, sweet water and it is an even plain whose trees are:

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(Allah is Glorified. Praise belongs to Allah. There is no God but Allah. And, Allah is the Greatest.)[2]

COMMENTARY: Prophet Muhammad صلی اللہ علیہ وسلم Ibrahim conveyed greetings to this ummah (people/followers) at the hands of the Prophet Muhammad صلی اللہ علیہ وسلم. So, it is binding on every member of this ummah (people/followers) to respond on reading this hadith (tradition) (وعلیہ السلام ورحمۃ اللہ وبرکاتہ) (and peace be on him and Allah's mercy and His blessings). When these expressions are recited as mentioned in the hadith (tradition), trees are planted for each recital.

BETTER TO COUNT PETITIONS AND DHIKR (HALLOWING OF ALLAH) ON FINGERS

(٢٣١٦) وَعَنْ يُسَيْرَةَ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ قَالَ لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُنَّ بِالتَّسْبِيْحِ وَالتَّهْلِيْلِ وَالتَّقْدِيْسِ وَاعْقِدْنَ بِالْاَنَامِلِ فَاِنَّهُنَّ مَسْئُوْلَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتُنْسَيْنَ

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[1] Tirmidhi # 3601

[2] Tirmidhi # 3473, Abu Dawud # 1501, Musnad(book) Ahmad # 6-371

الرَّحْمَةَ۔ (رواه الترمذی وابوداؤد)

2316. Sayyidah Yusayrah رضی اللہ عنہ who was one of the woman muhajirs (emigrants to Madinah) narrated that Allah's Messenger صلی اللہ علیہ وسلم said to them. "It is binding on you women to recite the *Tasbih*, tahlil and taqdis (that is, to say (سبحان اللہ) and (سبحان الملک القدوس). And reckon them on the tips of your fingers, for, they will be questioned and made to speak. And, do not be neglectful otherwise you will be forgotten for mercy."[1]

COMMENTARY: On the day of resurrection, each limb of man will testify to his deeds. It is as Allah says:

يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيْهِمْ وَاَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُوْنَ

{On the day when their tongues and their hands and their feet will testify against them as to what they used to do.} (24:24)

On the day of resurrection, the fingers will bear witness to the good and bad deeds their master had done in the world. Hence, the Prophet Muhammad صلی اللہ علیہ وسلم said that one should count the petitions on the tips of one's fingers.

It is better to count the repetitions and *Tasbih* on the fingers though it is allowed to use the *Tasbih* (rosary). This hadith (tradition) also encourages that one should use one's limbs to do good work to earn Allah's pleasure and one should preserve them from committing sin so that none of the limbs testifies against him.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE BEST PETITION & THE BEST SUPPLICATION

(۲۳۱۷) عَنْ سَعْدِ بْنِ اَبِي وَقَّاصٍ قَالَ جَاءَ اَعْرَابِيٌّ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلِّمْنِي كَلَامًا اَقُوْلُهُ قَالَ قُلْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِيْنَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ قَالَ فَهٰؤُلَاءِ لِرَبِّي فَمَالِي فَقَالَ قُلِ اللّٰهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي شَكَّ الرَّاوِي فِي عَافِنِي (رواه مسلم)

2317. Sayyiduna Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated that a villager came to Allah's Messenger صلی اللہ علیہ وسلم and said, "Teach me some expression that I might repeat." He instructed him to say:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِيْنَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ

(There is no God but Allah, Alone, who has no partner. Allah is the Greatest, Great indeed. And praise belongs to Him, abundant praise, indeed. And Allah is without blemish, Lord of the worlds. There is no might and no power save with Allah, the Mighty, the wise.)

The man said, "These are to remember my Lord. What are for me?" So, he instructed

[1] Tirmidhi # 3594 (Mishkat Arabic has the name Busayrah)

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him to say: (اللهم اغفرلی...وعافنی) (O Allah, forgive me. Have mercy on me. Guide me. Provide for me. Give me security.) The narrator was not sure about (عافنی) - give me security.[1]

COMMENTARY: The version in Bazzaz's tradition has

العلی العظیم

(the High, the Mighty) instead of

العزیز الحکیم

(the Mighty, the wise). Generally, it is read (العلی العظیم) though Muslim transmission has

العزیز الحکیم

TASBIH AND THE LIKE PREVENT SINS

(٢٣١٨) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلٰى شَجَرَةٍ يَابِسَةِ الْوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الْوَرَقُ فَقَالَ اِنَّ الْحَمْدَ لِلّٰهِ وَسُبْحَانَ اللّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ تُسَاقِطُ ذُنُوْبَ الْعَبْدِ كَمَا يَتَسَاقَطُ وَرَقُ هٰذِهِ الشَّجَرَةِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

2318. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم came up to a tree whose leave had dried. The struck its branches with his staff and the leaves fell down. He said, "Indeed, (الحمد لله) (Praise belongs to Allah) (سبحان الله) (Allah is Glorified), (لا اله الا الله) (There is no God but Allah) and (الله اكبر) (Allah is the Greatest) cause a persons' sins to drop just as the leaves of this tree fall down."[2]

MERIT OF LAHAWLA WA LA QUWAH

(٢٣١٩) وَعَنْ مَكْحُوْلٍ عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ فَاِنَّهَا مِنْ كَنْزِ الْجَنَّةِ قَالَ مَكْحُوْلٌ فَمَنْ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَلَا مَنْجَأَ مِنَ اللّٰهِ اِلَّا اِلَيْهِ كَشَفَ اللّٰهُ عَنْهُ سَبْعِيْنَ بَابًا مِنَ الضُّرِّ اَدْنَاهَا الْفَقْرُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهٗ بِمُتَّصِلٍ وَمَكْحُوْلٌ لَمْ يَسْمَعْ عَنْ اَبِيْ هُرَيْرَةَ۔

2319. Sayyiduna Makhul رضی اللہ عنہ narrated that on the authority of Sayyiduna Abu Hurayrah رضی اللہ عنہ that Allah's Messenger صلی اللہ علیہ وسلم said, "Say very often:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(There is no might and no power save with Allah)
because it is part of the treasure of paradise."
Mukhul رحمہ اللہ said that if any one said:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَلَا مَنْجَأَ مِنَ اللّٰهِ اِلَّا اِلَيْهِ

{There is no might and no power save with Allah. And there is no deliverance from

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[1] Muslim # 33-2692

[2] Tirmidhi # 3544

(the punishment of) Allah except in (turning to) him}
Allah will remove from him seventy kinds of hardship, the mildest of which is poverty.[1]

COMMENTARY: The expression (لاحول ولا قوة الا بالله) is a treasure on which its reciter will draw on the day (of resurrection) when no worldly property will be useful, and children or relatives will be of no help.

Poverty refers to utter indigence of the hearts about which hadith (tradition) says:

كَادَ الْفَقْرُ اَنْ يَّكُوْنَ كُفْرًا

'Poverty drives one to disbelief.'

Therefore if anyone recites these words, the blessing thereof remove poverty of the heart. When he utters them with his tongue and reflects on their meaning, he is convinced that everything is from Allah, who decrees both profit and harm. The conviction enables him to endure and persevere in the face of hardship and to give thanks for blessing and ease. He entrusts his affairs to Allah. In this way, he is pleased with Allah's decree and becomes dear to Him.

Shaykh (Great religious Scholar) Abu al-Hasan رحمه الله shadhly said that during a journey he had the company of a man who gave him advice, "Know well that for good deeds there is no saying or deed like (ومن يعتصم بالله فقد هدى الى صراط مستقيم) that inclines to Allah and to the path of His blessings. No other deed can help as it does towards this end.'

ومن يعتصم بالله فقد هدى الى صراط مستقيم

{And whosoever holds fast to Allah, he indeed is guided to the straight way} (3:101)

Tirmidhi رحمه الله has termed this hadith (tradition) to be reconnected (because Mukhul رحمه الله did not hear at all from Abu Hurayah) رضى الله عنه. However this hadith (tradition) is upheld by the hadith (tradition) of Abu Musa رضى الله عنه in the sehah sittah and of Abu Hurayrah رضى الله عنه in Nasa'i and Bazzaz, about (لاحول ولا قوة الا بالله), the latter having the additional words too (لامنجا الجنة .....). In this way, Makhiul's رحمه الله hadith (tradition) is reliable as for as meaning is concerned though it is disconnected in t erms of line of transmission.

(٢٣٢٠) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ دَوَاءٌ مِنْ تِسْعَةٍ وَتِسْعِيْنَ دَاءً اَيْسَرُهَا الْهَمُّ۔

2320. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said." (The expression) (لاحول ولا قوة الا بالله) is a cure for ninety nine diseases of which the least serious is anxiety."[2]

(٢٣٢١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكَ عَلٰى كَلِمَةٍ مِنْ تَحْتِ الْعَرْشِ مِنْ كَنْزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ يَقُوْلُ اللّٰهُ تَعَالٰى اَسْلَمَ عَبْدِيْ وَاسْتَسْلَمَ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2321. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم asked, "Shall I not guide you to an expression that is from under the Throne and is

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[1] Tirmidhi # 3612, Musnad(book) Ahmad 4-333.

[2] Kanz ul Ummal # 1956 (Ibn Abu ad-Dunya).

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from the treasures of paradise: (لاحول ولا قوة الا بالله), Allah the Exalted, says, 'My slave has submitted himself and is obedient."[1]

(٢٣٢٢) وَعَنِ ابْنِ عُمَرَ اَنَّهُ قَالَ سُبْحَانَ اللّٰهِ هِيَ صَلٰوةُ الْخَلَائِقِ وَالْحَمْدُ لِلّٰهِ كَلِمَةُ الشُّكْرِ وَلَا اِلٰهَ اِلَّا اللّٰهُ كَلِمَةُ الْاِخْلَاصِ وَاللّٰهُ اَكْبَرُ تَمْلَا مَا بَيْنَ السَّمَاءِ وَالْاَرْضِ وَاِذَا قَالَ الْعَبْدُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ قَالَ اللّٰهُ تَعَالٰى اَسْلَمَ وَاسْتَسْلَمَ۔ (رواه رزين)

2322. Sayyiduna Ibn Umar رضی اللہ عنہ reported that (سبحان اللہ) (Glorified is Allah) is the worship of the creatures. (الحمد للہ) (Praise belongs to Allah) is the expression of gratitude. (لا الہ الا اللہ) (there is no God but Allah) is the expression of belief in unity of Allah (and a means of deliverance from the Fire). (اللہ اکبر) (Allah is the Greatest) fills the space between the heaven and earth (with its reward). And when a slave (of Allah) says (لاحول ولا قوۃ الا باللہ) (there is no might and no power save with Allah). Allah the exalted says, 'He has submitted himself and is obedient."

COMMENTARY: The words (سبحان اللہ) are the worship of the creatures' confirms to Allah's words:

وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ

{And there is not a thing but glorifies Him with His praise.} (17:44)

Since all creatures declare that Allah is without blemish, hence it is their worship.

CHAPTER - III

AL-*ISTIGHFAR* WA AT-*TAWBAH* SEEKING FORGIVENESS AND REPENTING

بَابُ الْاِسْتِغْفَارِ وَالتَّوْبَةِ

Istighfar means 'to seek forgiveness of Allah.' Sometimes *Tawbah* falls under the purview of *Istighfar*, but sometimes it does not fall under it. This is why at-*Tawbah* is mentioned separately in the chapter heading Also, while *Istighfar* is made with the tongue to seek pardon for one's sins from Allah, *Tawbah* comes from the heart because repentance for the past sins and a resolve to abstain in future comes from the depth of the heart.

Tawbah is to turn away from sins and return to obedience, from negligence to dhikr (hallowing of Allah) (remembrance), from absence to presence.

Allah's forgiving anyone is to conceal his sins in the world from other people and not to punish him in the hereafter.

Junayd Baghdadi رحمہ اللہ was asked about *Tawbah*. He said, "it is to forget sins in the sense that the pleasure derived from it is also scraped from the mind so that one does not recall what sin is.

Suhayl Tastari رحمہ اللہ said, "Do not forget sins so that you do not dare to commit sin again for fear of Allah's punishment."

In keeping with Allah's command. (توبوا الی اللہ جمیعا) {And repent to Allah all together} (24:31), it is *wajib (obligatory)* on everyone to make *Istighfar* and *Tawbah*, for no one is infallible and

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[1] Bayhaqi in kitab ad-Dawat al-kabir (both # 2320, 2321)

sinless. Everyone must repent his past sins and abstain in future, and make it a routine to seek forgiveness and repent every morning and evening, make expiation for all minor and major sins whether willful or un intentional, and he must not deprive himself of obedience because of the ominous ness of sins. He must not insist on committing sins and let the darkness thereof plunge him into disbelief and hell.

Four things are necessary for *Tawbah* to be correct They are of the category of conditions.

(i) Repentance should be made merely for fear of Allah's punishment and in obedience of his command. There should be no other reason for it, like hoping for people's admiration, or because of weakness or poverty.

(ii) There should be a true sense of guilt and remorse for the past sins.

(iii) Desist from every kind of sin both openly and in secret.

(iv) Make a firm, determined resolution not to commit sin again under any circumstances.

The correct repentance and resolution is for one to examine himself from the time he attained puberty till he makes the repentance - for this entire period. He must see what sins he has committed and make amends for each of them. If he has neglected *salah (prayer)*, fasting. Hajj, zakah or other obligations then he must redeem them. He must not be slack in redeeming the prescribed obligation by occupying himself in the supererogatory, *fard* kifayah (adequate obligation) and such worship.

If he has perpetrated the unlawful things like consuming wine or doing any other absence deed, he must repent and seek forgiveness and, at the same time, disburse charity to the poor and needy in Allah's name. In this way, repentance will be accepted by Allah. He must have faith in Allah's mercy and, insha Allah (if Allah wills)he will be forgiven Allah says:

هُوَ الَّذِیْ یَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَیَعْفُوْ عَنِ السَّیِّاٰتِ

{And He is (Allah) who accepts repentance from His servants and pardons evil deeds.} (42:25)

This for was concerning sins committed in violation of rights of Allah. If anyone has committed sins violating rights of fellow men or had caused them loss then he must seek forgiveness of Allah for disobeying Him and also make emends for the rights violated of fellow men. He must seek their forgiveness and if he had misappropriated their wealth, he must repay it to them. If had backbitten them or caused them mental agony or physical torture then he must request them to pardon him. If he had wronged anyone in such a way that naming the wrong committed could lead to mischief or illwill then he must ask for pardon in general words without naming the wrong, but if even without naming the wrong, there is likelihood of the situation aggravating then he must not broach the subject with him but turn to Allah for pardon, do good deeds and give charity to earn Allah's pleasure. Allah will compensate the man who was wronged in the world and he will reward him out of His pleasure and get him to be pleased. If the person he had wronged is dead then his heirs represent him, so the wrongdoer must got them to pardon him and he must be kind to them and also give charity on behalf of the dead person.

A believer should not procrastinate in seeking forgiveness for a sin he may have committed. He must not fall into the trap of his base self and the devil to say to himself that he would not be able to honour his repentance and resolve so it was no use repenting. If any one repents, then his past sins are forgiven and if he falls back into sin due to human failings then he may again make a repentance no matter how many times it happens

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during a day, provided he does not have in mind when he makes the repentance that he would revert to sin and make a fresh repentance. Rather, when he repents he must say to himself, "Perhaps I would die before committing sin again and this might be my final repentance."

When anyone intends to repent, he must first have a bath, don clean clothing, offer two raka'at *salah (prayer)* with full concentration and go down into prostration and blame himself with extreme humility and submission. He must recall his past sins and fear Divine punishment making his heart tremble. Then with full remorse, he must seek forgiveness and repent and, raising his hands, pray to Allah:

"My Lord, this fleeing slave has come back with his sins with utter remorse seeking pardon for his lapses. You are the Merciful, the compassionate. You are as Sattar (who conceals sins) and you are the forgiving. Forgive my sins. Preserve me from falling into sin again. Only you can grant bounties and only you can forgive."

Then invoke blessing on Allah's Messenger صلى الله عليه وسلم and pray for forgiveness of all Muslims.

This is the repentance of the common folk, the masses between whom and sin there is not much gap. They generally fall into sin and this kind of repentance by them makes them worthy of the glad tiding in this verse:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

{Surely, Allah loves those who turn to Him in repentance and He love those who keep themselves clean} (2:222)

However, the repentance of the righteous sainty ones is different. Their living is clean of disobedience and sin and they abide by Shari'ah (Islamic law). They should repent from the bad manners from which it is necessary to purify hearts. And, the repentance of the lovers of Allah when through human frailty they neglect dhikr (hallowing of Allah) of Allah and get occupied in other pursuit, they should turn to Allah instantaneously and repent for their neglect and should make a repentance.

It must be understood that committing a grave sin does not cause anyone's expulsion from belief, but indecency, lewdness and sinful transgression throws one out of it. The subject of grave (major) sins and minor sins has been thrashed out in volume one of this book under (باب الكبائر وعلامات الغلو) (Major sins and signs of hypocrisy, hadith (tradition) # 49 to 62), chapter I of Book of Faith. Here, the two kinds of sin are explained.

As for minor sins, they are so many that it is not possible to avoid them in every day life. Hence, agreed opinion is that minor sins do not dampen taqwa (God fearing, righteousness) provided one does not accustom oneself to them and to repeat them stubborn to commit them constantly raises them to the level of major or grave sins.

It is *wajib (obligatory)* and binding on all Muslims to refrain from major sins and as far as possible, from minor sins too. A person must realize that though sins do not cause his dismissal from the folds of faith, yet there is an apprehension that a life of sin leads one gradually towards disbelief and hell.

PRESCRIPTION TO PRESERVE FROM SIN

An easy method to avoid sins is to set limit of necessity for everything and content oneself with it. Examples are provision necessary to remove hunger, clothing necessary to cover oneself, shelter enough to protect one in summer and winter and the bare minimum of utensils too, and, finally, one wife.

When anyone jumps beyond the necessary limit and widens on the permissible, he involves himself in those things that are doubtful and makruh(unbecoming). Once he encroaches into the disliked (or makruh(unbecoming)), he gradually perpetrates and unlawful. This is the points that crosses the limits or boundaries of Islam, beyond which begins the land of disbelief and fire.
We seek refuge in Allah from this.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلی اللہ علیہ وسلم *ISTIGHFAR*

(٢٣٢٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ فِي الْيَوْمِ اَكْثَرَ مِنْ سَبْعِيْنَ مَرَّةً۔ (رواه البخاری)

2323. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "By Allah, I do seek forgiveness of Allah and make repentance to Him more than seventy times a day."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم did not make *Istighfar* and *Tawbah* for any sin he may have committed, we seek refuge in Allah from such thought. He was innocent and protected from sin. Rather, he was on the highest station of servitude to Allah and was concerned lest he m ay have not come up to the standard of worship of Allah that behaves and is worthy of the Lord of majesty and bounty. Moreover, he also meant to encourage his ummah (people/followers) to make *Istighfar* and *Tawbah*. They are more liable to seek forgiveness and to repent.
Sayyiduna Ali رضی اللہ عنہ used to say that there are only two sanctuaries from Divine punishment on earth, one of them has been taken away while the other remains. So stick to this surviving sanctuary. The one that is removed was the being of the Prophet Muhammad صلی اللہ علیہ وسلم. The one that remains is *Istighfar*. Allah the Exalted, says;

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ

{But, Allah was not going to chastise them while you (O prophet) were among them, nor would Allah chastise them while they seek forgiveness} (8:33)

(٢٣٢٤) وَعَنِ الْاَغَرِّ الْمُزَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهٗ لَيُغَانُ عَلٰى قَلْبِيْ وَاِنِّيْ لَاَسْتَغْفِرُ اللّٰهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ۔ (رواه مسلم)

2324. Sayyiduna Al-Agharr al-Muzani رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said "Surely, a veil is cast over my heart and I do seek forgiveness of Allah one hundred times a day."[2]

COMMENTARY: The ulama (Scholars) explain this hadith (tradition) in different ways. One of their interpretations is that the prophet Muhammad صلی اللہ علیہ وسلم loved tc keep his heart constantly engaged in contact with Allah but he did have to give time to permissible pursuits like eating, drinking, spending time with his wives, etc. Because of these things, he was sort of distracted from Allah during these times. He described these diversions as veil

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[1] Bukhari # 6307, Ibn Majah # 3816, Musand Ahmad # 2-341.
[2] Muslim # 41-2702, Musnad(book) Ahmad 5-411

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and a sin because of which his heart trembled and became restless. So, he made *Istighfar*. The most reasonable thing said about this hadith (tradition) is what some Sufis (mysties) have said that it is among the allegorical ahadith (tradition). Only Allah knows its true meaning, as does His Messenger. The ummah (people/followers) must merely have faith in it but not hunt for its meaning.

(٢٣٢٥) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَآاَيُّهَا النَّاسُ تُوبُوْا اِلَى اللّٰهِ فَاِنِّي اَتُوْبُ اِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ۔ (رواه مسلم)

2325. Sayyiduna Al-Agharr al-Muzani رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "O you people, turn to Allah in repentance, for I repent to him one hundred times a day."[1]

COMMAND TO TURN TO ALLAH

(٢٣٢٦) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرْوِي عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اَنَّهٗ قَالَ يَا عِبَادِيْ اِنِّي حَرَّمْتُ الظُّلْمَ عَلٰى نَفْسِيْ وَجَعَلْتُهٗ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوْا يَا عِبَادِيْ كُلُّكُمْ ضَالٌّ اِلَّا مَنْ هَدَيْتُهٗ فَاسْتَهْدُوْنِيْ اَهْدِكُمْ يَا عِبَادِيْ كُلُّكُمْ جَائِعٌ اِلَّا مَنْ اَطْعَمْتُهٗ فَاسْتَطْعِمُوْنِيْ اُطْعِمْكُمْ يَا عِبَادِيْ كُلُّكُمْ عَارٍ اِلَّا مَنْ كَسَوْتُهٗ فَاسْتَكْسُوْنِيْ اَكْسُكُمْ يَا عِبَادِيْ اِنَّكُمْ تُخْطِئُوْنَ بِاللَّيْلِ وَالنَّهَارِ وَاَنَا اَغْفِرُ الذُّنُوْبَ جَمِيْعًا فَاسْتَغْفِرُوْنِيْ اَغْفِرْ لَكُمْ يَا عِبَادِيْ اِنَّكُمْ لَنْ تَبْلُغُوْا اَضُرِّيْ فَتَضُرُّوْنِيْ وَلَنْ تَبْلُغُوْا نَفْعِيْ فَتَنْفَعُوْنِيْ يَا عِبَادِيْ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلٰى اَتْقٰى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذٰلِكَ فِيْ مُلْكِيْ شَيْئًا يَا عِبَادِيْ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ كَانُوْا عَلٰى اَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِيْ شَيْئًا يَا عِبَادِيْ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَاِنْسَكُمْ وَجِنَّكُمْ قَامُوْا فِيْ صَعِيْدٍ وَاحِدٍ فَسَاَلُوْنِيْ فَاَعْطَيْتُ كُلَّ اِنْسَانٍ مَسْاَلَتَهٗ مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِيْ اِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ اِذَا اُدْخِلَ الْبَحْرَ يَا عِبَادِيْ اِنَّمَا هِيَ اَعْمَالُكُمْ اُحْصِيْهَا عَلَيْكُمْ ثُمَّ اُوَفِّيْكُمْ اِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللّٰهَ وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهٗ۔ (رواه مسلم)

2326. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said among what he narrated that from Allah. the Blessed, the exalted, that He said, "O My slaves, I have forbidden Myself oppression and I have forbidden it among you. So, do not oppress each other. O my slaves, you are all astray except those whom I guide. So, ask Me for guidance and shall guide you. O My slaves, all of you are hungry (dependant for food) except those whom I feed. So, ask Me for food. I shall feed you. O my slaves, all of you are naked except those whom I clothe. So, ask me for clothing and I shall clothe you. O my slaves, all of you commit sin by night and by day yet I forgive (your) sins. So, seek My forgiveness. I shall forgive you. O My

[1] Muslim # 42-2702

slaves, you cannot cause Me loss and succeed in doing so, and you cannot benefit me and succeed in doing so. O my slaves, if the first of you and the last of you, your mankind and your jinns, all became as pious as the most pious hearted single one among you, that would not bring any increase in My kingdom. O my slaves, if the first of you and the last of you, your mankind and your jinns, all became as wicked as the most wicked hearted single are among you, that would not cause the least dent to My kingdom. O My slaves, if the first of you and the last of you, your mankind and your jinns, stood on a plain and supplicated Me and I gave each man what he prayed for, that would not diminish what I have, save as a needle would reduce from the sea when immersed into it. O My slaves, it is only your deeds that I count for you and then reimburse you in full for them. So, he who finds good, let him praise Allah. And he who finds otherwise, let him blame none but himself."[1]

COMMENTARY: Everyone is said to be astray because there is none who is perfect and without some shortcoming of religion or of the world. If people were left to themselves, they would become like wild trees. Allah guides whom He likes. The Prophet Muhammad صلى الله عليه وسلم described it thus, 'Allah created the creation in darkness. Then, He sprinkled His light on them."

However, this should not cause any confusion about these words being contradictory to the hadith (tradition): 'Every newborn is born on innate nature (of Islam)." Becaue innate nature means tawhid or monotheism. Straying and darkness are not to know the commands of faith and the limits of Islam, and its conditions.

"If you repent for sins which you commit all the time by day and night. I shall forgive you all your sins. Some sins are such that the sinner must ask forgiveness for them but some Allah forgives even without a repentance by His mercy.

Allamah Teebi رحمه الله said that a needle does not displace any noticeable amount of water in the sea. It cannot even be imagined. Rather, it is impossible so it has been compared otherwise nothing at all is diminished from Allah's treasures

Ibn Maalik رحمه الله said that this could be said to be a hypothetical statement: 'If at all Allah's treasures were diminished then it would be like that."

ALLAH'S ALL-ENCOMPASSING MERCY

(٢٣٢٧) وَعَنْ اَبِي سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيْ بَنِي إِسْرَائِيْلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِيْنَ إِنْسَانًا ثُمَّ خَرَجَ يَسْأَلُ فَأَتٰى رَاهِبًا فَسَأَلَهُ فَقَالَ اَلَهُ تَوبَةٌ قَالَ لَا فَقَتَلَهُ وَجَعَلَ يَسْأَلُ فَقَالَ لَهُ رَجُلٌ إِئْتِ قَرْيَةً كَذَا وَكَذَا فَأَدْرَكَهُ الْمَوتُ فَنَاءَ بِصَدْرِهٖ نَحْوَهَا فَاخْتَصَمَتْ فِيْهِ مَلٰئِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَأَوحَى اللّٰهُ إِلٰى هٰذِهٖ اَنْ تَقَرَّبِي وَإِلٰى هٰذِهٖ اَنْ تَبَاعَدِيْ فَقَالَ قِيْسُوا مَا بَيْنَ هُمَا فَوُجِدَ إِلٰى هٰذِهٖ أَقْرَبَ بِشِبْرٍ فَغُفِرَ لَهٗ۔ (متفق عليه)

2327. Sayyiduna Abu Sa'ed al-Khudri رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said. "There was a man from Banu Isra'il who had murdered ninety-nine persons. Then he set out asking (whether his repentance would be accepted) and he came to a monk and asked him if his repentance could be valid. The monk replied

[1] Muslim # 55-2577, Musnad(book) Ahmad 5-160

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in the negative. So he killed the monk. He continued to ask till someone advised him to go to a certain village. However, death overtook him on the way (to it). As he was about to die, he turned his chest towards that village (where he had hoped to gain approval of his repentance). Now, the angels of mercy and the angels of punishment disputed over him. Allah ordered the village to draw nearer to him and the land (that he had left) to draw back, and He ordered the angels, to measure the distances between the two (and the body). He was found to be one span closer to the village to which he was destined. So, he was forgiven."[1]

COMMENTARY: Ibn Maalik رحمه الله said that both, the angels of mercy and the angels of punishments, sought his soul from the angel of death.

This hadith (tradition) is evidence that Allah's mercy is unlimited and embraces one who seeks forgiveness and approval of repentance. He may have been a very great sinner.

Allamah Teebi رحمه الله said that in case of such sinners Allah becomes pleased with the repentant and gets even his enemies to be pleased with him.

The hadith (tradition) exhorts us to seek forgiveness for our sins and make repentance to clear ourselves of sin. We must not despair of Allah's mercy.

(٢٣٢٨) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَوْلَمْ تُذْنِبُوْا لَذَهَبَ اللّٰهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُوْنَ فَيَسْتَغْفِرُوْنَ اللّٰهَ فَيَغْفِرُ لَهُمْ (رواه مسلم)

2328. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "By him in whose hand is my soul, were you not to commit sin. Allah would take you away and would bring (in your place) a people who would commit sin, then seek Allah's forgiveness. And, He would forgive them."[2]

COMMENTARY: This hadith (tradition) describes Allah's vast mercy and forgiveness. He demonstrates His attribute Al-Ghafur (the forgiving). Hence, people must not be slow in asking for pardon for their sins. In no way does this hadith (tradition) exhort people to commit sin because Allah himself has given the command to abstain from sin and He sent His messenger صلى الله عليه وسلم to this world to bring people out of a life of sin and wrongdoing into obedience and worship.

(٢٣٢٩) وَعَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يَبْسُطُ يَدَهٗ بِالَّيْلِ لِيَتُوْبَ مُسِيْءُ النَّهَارِ وَيَبْسُطُ يَدَهٗ بِالنَّهَارِ لِيَتُوْبَ مُسِيْءُ الَّيْلِ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا (رواه مسلم)

2329. Sayyiduna Abu Musa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Surely, Allah stretches out His hand in the night so that the wrong-doers during the day might repent. And, He stretches out His hand in the day so that the wrong doer during the night might repent. (This will go on) till (the time when) the sun rises from the place of its setting."[3]

COMMENTARY: Stretching out the hand is to invite the sinner to repent.

Some scholars say 'stretching out hands' stands for Allah's mercy.

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[1] Bukhari # 3470, Muslim # 46-2766, Stories from the Hadith (tradition) PP 207, 208 (Dar ul-Isha'at, Karachi)

[2] Muslim # 11-2749, Musnad(book) Ahmad 2-309

[3] Muslim # 31-2759, Musnad(book) Ahmad 4-395.

When the sun rises from the west, repentance will no longer be accepted. Thereafter, no one's repentance will be accepted.

ALLAH ACCEPTS REPENTANCE

(٢٣٣٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا اعْتَرَفَ ثُمَّ تَابَ تَابَ اللّٰهُ عَلَيْهِ۔ (متفق علیه)

2330. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'when anyone admits (his sin with remorse) and repents Allah relents to him."[1]

(٢٣٣١) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَابَ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللّٰهُ عَلَيْهِ۔ (رواه مسلم)

2331. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "He who repents before (the time when) the sun rises from the place of its setting, Allah will accept his repentance."[2]

COMMENTARY: Allamah Teebi رحمہ اللہ said that it is (a general) limit for repentance to be accepted. The individual and that is before pangs of death over take a person. His repenting will be futile when he experience the pangs of death.

ALLAH IS PLEASED WITH ANYONE'S REPENTANCE

(٢٣٣٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَلّٰهُ اَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهٖ حِيْنَ يَتُوْبُ اِلَيْهِ مِنْ اَحَدِكُمْ كَانَ رَاحِلَتُهٗ بِاَرْضٍ فَلَاةٍ فَانْفَلَتَتْ مِنْهُ وَ عَلَيْهَا طَعَامُهٗ وَشَرَابُهٗ فَاَيِسَ مِنْهَا فَاَتٰى شَجَرَةً فَاضْطَجَعَ فِيْ ظِلِّهَا قَدْ اَيِسَ مِنْ رَاحِلَتِهٖ فَبَيْنَمَا هُوَ كَذٰلِكَ اِذْهُوَ بِهَا قَائِمَةٌ عِنْدَهٗ فَاَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اَللّٰهُمَّ اَنْتَ عَبْدِيْ وَاَنَا رَبُّكَ اَخْطَاَ مِنْ شِدَّةِ الْفَرَحِ۔ (رواه مسلم)

2332. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah is more pleased with the repentance of His slave when he repents to Him than any of you would be on recovering his riding beast loaded with his food and drink which had fled from him in wilderness and he had no hope of getting it back, so went and lay down in the shade of a tree when, all of a sudden, he saw it standing by him. So, he grabbed its bridle and, overcome with happiness, he explained. 'O Allah, you are my slave and I am your Lord,' erring from exuberance."[3]

COMMENTARY: Allah is very pleased with a person's repentance. He accepts his repentance and his mercy on him.

ALLAH ACCEPTS REPENTANCE AGAIN AND AGAIN

(٢٣٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ عَبْدًا اَذْنَبَ ذَنْبًا فَقَالَ رَبِّ اَذْنَبْتُ

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[1] Bukhari # 4141, Muslim # 56-2770

[2] Muslim # 43-2703, Musnad(book) Ahmad 2-506

[3] Muslim # 7-2747

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فَاغْفِرْهُ فَقَالَ رَبُّهُ اَعَلِمَ عَبْدِی اَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَاْخُذُ بِهِ غَفَرْتُ لِعَبْدِی ثُمَّ مَكَثَ مَا شَاءَ اللّٰهُ ثُمَّ اَذْنَبَ ذَنْبًا فَقَالَ رَبِّ اَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ فَقَالَ اَعَلِمَ عَبْدِی اَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَاْخُذُ بِهِ غَفَرْتُ لِعَبْدِیْ ثُمَّ مَكَثَ مَاشَاءَ اللّٰهُ ثُمَّ اَذْنَبَ ذَنْبًا فَقَالَ رَبِّ اَذْنَبْتُ ذَنْبًا اٰخَرَ فَاغْفِرْهُ لِیْ فَقَالَ اَعَلِمَ عَبْدِیْ اَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَاْخُذُ بِهِ غَفَرْتُ لِعَبْدِی فَلْيَفْعَلْ مَاشَاءَ۔ (متفق عليه)

2333. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that a man (of this ummah (people/followers) or of the past) committed sin and said, "My Lord I have committed a sin. So forgive me. "His Lord asked (to the angels.). "Does my slave know that he had a Lord who forgives sin (when He likes) and seizes him (when He likes)? I have forgiven my slave." Then, he remained (sinless) till such time as Allah willed. Then he committed a sin and pleased, "My Lord, I have sinned, so forgive me." He (Allah) asked. "Does my slave know that he has a Lord who forgives sin and seize him for it? I have forgiven him." Then, he remained (sinless) as long as Allah willed, but soon committed sin (again) and prayed." My Lord. I have committed another sin. Do forgive me." He asked, "Does My slave know that he has a Lord who forgives sin and seizes for it? I have forgiven My slave. He may do what he likes."[1]

COMMENTARY: Allah says 'He may do what He likes meaning, 'as long as he makes *Istighfar* after committing sin.' This emphasizes the merit of *Istighfar*.

DO NOT CONDEMN A SINNER TO HELL

(٢٣٣٤) وَعَنْ جُنْدُبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ اَنَّ رَجُلًا قَالَ وَاللّٰهِ لَا يَغْفِرُ اللّٰهُ لِفُلَانٍ وَاِنَّ اللّٰهَ تَعَالٰى قَالَ مَنْ ذَاالَّذِی يَتَاَلّٰى عَلَیَّ اَنِّیْ لَا اَغْفِرُ لِفُلَانٍ فَاِنِّیْ قَدْ غَفَرْتُ لِفُلَانٍ وَاَحْبَطْتُ عَمَلَكَ اَوْكَمَا قَالَ۔ (رواه مسلم)

2334. Sayyiduna Jundub رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that a man (of this ummah (people/followers) or of a previous ummah (people/followers)) said, "By Allah, Allah will never forgive so and so" But, indeed, Allah, the Exalted, asked, "Who is he to swear on Me that I shall not forgive so and so? Indeed, I have forgiven that person and have wiped out your deeds." Or, as He did say.[2]

COMMENTARY: Some ignorant Sufis (mysties) do not hold good opinion of the sinners. They must know that Allah's mercy is vast and embraces the sinner too.

It is not allowed to say definitely of anyone that he will be admitted to paradise or consigned to hell. However, those categories whom the Quran and the hadith (tradition) have clearly defined as belonging to paradise or to hell may be described as such in unambiguous words.

PRAYER SEEKING FORGIVENESS

(٢٣٣٥) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ الْاِسْتِغْفَارِ اَنْ تَقُوْلَ اَللّٰهُمَّ

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[1] Bukhari # 7507, Muslim # 29-2758, Musnad(book) Ahmad 2-405

[2] Muslim # 137-2621

اَنْتَ رَبِّيْ لَا اِلٰهَ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَاصَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ قَالَ وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهٖ قَبْلَ اَنْ يُمْسِيَ فَهُوَ مِنْ اَهْلِ الْجَنَّةِ وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ اَنْ يُصْبِحَ فَهُوَ مِنْ اَهْلِ الْجَنَّةِ۔ (رواه البخاری)

2335. Sayyiduna Shaddad ibn Aws رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that the Sayyidul *Istighfar* (the most excellent method to seek forgiveness) is that you say:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَاصَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ

{O Allah, you are my Lord. There is no God but you. You have created me and I am your slave. And I adhere to your covenant and your promise to the best of my ability. I seek refuge in you from the evil of that which I perpetrated I confirm to you Your favours to me and I confess my sin. So, forgive me (my sins), for none, but you forgive sins}

He said, "If anyone says it during the day with a firm conviction in it and dies that day before evening then he will be among the inhabitants of paradise. And it any one says it during the night with a firm conviction on it and dies before morning then he will be among the inhabitant of paradise."[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

ALLAH'S FORGIVENESS KNOWS NO BOUNDS

(۲۳۳۶-۲۳۳۷) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى يَا ابْنَ اٰدَمَ اِنَّكَ مَا دَعَوْتَنِيْ وَرَجَوْتَنِيْ غَفَرْتُ لَكَ عَلٰى مَاكَانَ فِيْكَ وَلَا اُبَالِيْ يَا ابْنَ اٰدَمَ لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِيْ غَفَرْتُ لَكَ وَلَا اُبَالِيْ يَا ابْنَ اٰدَمَ اِنَّكَ لَوْ لَقِيْتَنِيْ بِقُرَابِ الْاَرْضِ خَطَايَا ثُمَّ لَقِيْتَنِيْ لَا تُشْرِكُ بِيْ شَيْئًا لَاَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً۔ رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ اَحْمَدُ وَالدَّارِمِيُّ عَنْ اَبِيْ ذَرٍّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ

2336. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that Allah, the exalted, says, "O son of Aadam, as long as you pray to me and place hope in Me, I will forgive you in spite of what is against you. I do not mind! O son of Aadam, if your sin reach the borders of the sky and you seek My forgiveness, I shall forgive you. I do not mind. O son of Aadam, were you to come to me with sins as many as would fill the earth and you meet me without having associated any thing with me, I shall come to you with as much forgiveness as would fill the earth."[2]

2337. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that it too.[3]

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[1] Bukhari # 6306, Tirmidhi # 3404

[2] Tirmidhi # 3551

[3] Darimi # 2788, Musnad(book) Ahmad 5-147.

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BE CONFIDENT OF BEING FORGIVEN

(٢٣٣٨) وَعَنِ ابْنِ عَبَّاسٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللّٰهُ تَعَالٰى مَنْ عَلِمَ اَنِّيْ ذُوْقُدْرَةٍ عَلٰى مَغْفِرَةِ الذُّنُوْبِ غَفَرْتُ لَهٗ وَلَا اُبَالِيْ مَالَمْ يُشْرِكْ بِيْ شَيْئًا (رواه فى شرح السنة)

2338. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that Allah says, "He who knows that I am able to forgive sins, I will forgive him, and I do not care about it, provided he does not associate anything with me."[1]

COMMENTARY: A person's knowledge that Allah has power to forgive becomes the means of his forgiveness because he has hopes in him. If anyone places hope in the compassionate, then He does not deprive him.

Therefore, this hadith (tradition) Qudsi is like the hadith (tradition) Qudsi:

انا عند ظن عبدى بي

"I am as My slave's expectation of Me."

It is reported that Sufyan Thawri رحمه الله fell ill. Hammad ibn Salamah رحمه الله paid him a sick visit. Sufyan رحمه الله asked Hammad, رحمه الله "Do you expect that Allah will forgive one like me?" Hammad رحمه الله said, "If I am given choice between my father and Alah to conduct my reckoning, I would get it done by Allah because He is more merciful to me then my father." He meant to advise sufyan رحمه الله to place hopes in Allah's forgiveness and mercy because He is the Most merciful of those who show mercy.

MERIT OF *ISTIGHFAR* & ITS INFLUENCE

(٢٣٣٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَزِمَ الْاِسْتِغْفَارَ جَعَلَ اللّٰهُ لَهٗ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهٗ مِنْ حَيْثُ لَا يَحْتَسِبُ۔ (رواه احمد وابوداؤد)

2339. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "He who binds himself to make *Istighfar*, Allah carves for him a way out of every hardship, and from every anxiety a solace. And He will provide for him (provision) from where he did not expect."[2]

COMMENTARY: If a sin is committed or an anxiety, distress or grief descends on anyone, he must make *Istighfar*. Or, one must make *Istighfar* constantly, for man is dependant on it every moment of his life. This is why the Prophet Muhammad صلى الله عليه وسلم said,

طُوْبٰى لِمَنْ وَجَدَ فِيْ صَحِيْفَتِهٖ اِسْتِغْفَارًا كَثِيْرًا

"He is fortunate who find in his record of deeds numerous *Istighfar*."

He who binds himself to make *Istighfar*, his heart place a strong reliance on Allah and his sins are forgiven. So, he is counted among those who fear Allah and who rely on Him. Allah says of such people:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ

{And whosoever fears Allah, He appoints a way out for him. And he provides him

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[1] Sherh us-*sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم) # 4191, Mustadrak Hakim 4-262

[2] Abu Dawud # 1518, Ibn Majah # 3819, Musand Ahmad # 1-248

sustenance from whence he expects not. And whosoever puts his trust in Allah, so He will suffice him} (65:2-3)

This also is the root of this hadith (tradition).

The merit of *Istighfar* is established by this verse too:

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ اِنَّهٗ كَانَ غَفَّارًا يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا

{So, I said, "Seek forgiveness of your Lord, surely He is ever forgiving. He will send down upon you rain in torrents and will help you with riches and sons and will assign to you gardens, and will assign to you rivers} (71:10-12)

Someone complained to Hasan Busri رحمه الله about drought. He advised him to seek Allah's forgiveness. He gave the same advice to those who complained to poverty and need, of being childless and of poor return from fields.

People asked him why he gave the same advice to make *Istighfar* in all these cases. He recited the foregoing verse in answer. This verse mentions all those things of which people had complained to him.

(٢٣٤٠) وَعَنْ اَبِيْ بَكْرِ نِ الصِّدِّيْقِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا اَصَرَّ مَنِ اسْتَغْفَرَ وَاِنْ عَادَ فِي الْيَوْمِ سَبْعِيْنَ مَرَّةً۔ (رواه الترمذی وابوداؤد)

2340. Sayyiduna Abu Bakr as-Siddiq رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "He does not insist (on committing sin) who seeks forgiveness even if he returns to it (sin) seventy times a day."[1]

COMMENTARY: 'To insist' implies to be stubborn in committing sin again and again. As it is, to sin is itself very bad, what to say of being stubborn and defiant. Committing minor sins again and again leads to major sins doing which repeatedly leads to disbelief.

Thus if any one is ashamed of his sin and makes *Istighfar* for it whether it is minor or major, then he is out of the folds of the stubborn even if he happens to commit this sins very often. Only he is said to insist on sin who commits it repeatedly and I neither ashamed nor repents.

MERIT OF ONE WHO REPENTS

(٢٣٤١) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَنِيْ اٰدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ۔ (رواه الترمذی وابن ماجة والدارمی)

2341. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "Every son of Aadam علیه السلام is a sinner (but not the Prophets علیه السلام who are innocent and protected). However, the best of the sinners are they who repent (for their sins)."[2]

EXCESS OF SINS CAUSES HEARTS TO RUST

(٢٣٤٢) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤْمِنَ اِذَا اَذْنَبَ كَانَتْ نُكْتَةٌ

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[1] Tirmidhi # 3570, Abu Dawud # 1514

[2] Tirmidhi # Ibn Majah # 4251, Musnad(book) Ahmad 3-198

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سَوْدَاءُ فِيْ قَلْبِهٖ فَاِنْ تَابَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهٗ وَاِنْ زَادَ زَادَتْ حَتّٰى تَعْلُوَ قَلْبَهٗ فَذَالِكُمُ الرَّانُ الَّذِيْ ذَكَرَ اللّٰهُ تَعَالٰى كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوا يَكْسِبُوْنَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2342. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger said, "When a believer commits a sin, there is a black spot on his heart. If he repents and makes *Istighfar*, his heart becomes clean (and spotless). But if he commits more sins, the spot spreads till it covers his heart. This is the (ران) (rust) that is mentioned by Allah, the Exalted:

كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ

{Certainly not! But what they have been earning has rusted upon their hearts}[1] (23:14)

COMMENTARY: The black spot spreads when sin after sin is committed and finally spreads over the whole heart. The light of the heart is obstructed so that the believer loses sight of his heart. He cannot recognize beneficial knowledge and pious deeds and cannot understand beneficial intelligent and wise sayings. He becomes bereft of the qualities of compassion and mercy. Ultimately, he becomes bold and daring and commits sin deliberately.

WHEN REPENTANCE CEASES TO BE ACCEPTED

(٢٣٤٣) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَالَمْ يُغَرْغِرْ (رواه الترمذی وابن ماجة)

2343. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah accepts a person's repentance as long as he does not gasp for last breaths."[2]

COMMENTARY: This when soul and body are about to part. The life seems to be ending at the throat and breathing becomes difficult with only a faint gasping. There is no hope of life any more.

The hadith (tradition) means that *Tawbah* is accepted till death seems imminent at which stage it is no more accepted.

The apparent meaning of the hadith (tradition) is that *Tawbah* is not accepted at the time of death be it from disbelief or from sin. This is also known from the verse {(4) of surah an-Nisa}" (وليست التوبة ...الخ). Some ulama (Scholars) say, however, that repentance of Musims from sins is acceptable, but from disbelief will not be valid. They mean that profession of belief at the moment of 'no hope' is not accepted, but repentance from sin at the moment of 'no hope' is approved.

Allamah Teebi رحمہ اللہ said that while repentance from sin is not accepted when gasping for breath, yet one may get pardon from a right-owner whose right may have been usurped. That is valid.

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[1] Tirmidhi # 3345, Ibn Majah # 4251, Musnad(book) Ahmad 3-198

[2] Tirmidhi # 3548, Ibn Majah # 4253, Musnad(book) Ahmad 2-132

VASTNESS OF ALLAH'S FORGIVENESS

(٢٣٤٤) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّيْطَانَ قَالَ وَعِزَّتِكَ يَا رَبِّ لَا اَبْرَحُ اُغْوِى عِبَادَكَ مَا دَامَتْ اَرْوَاحُهُمْ فِيْ اَجْسَادِهِمْ فَقَالَ الرَّبُّ عَزَّوَجَلَّ وَعِزَّتِيْ وَجَلَالِيْ وَارْتِفَاءِ مَكَانِيْ لَا اَزَالُ اَغْفِرُ لَهُمْ مَااسْتَغْفَرُوْنِي(رواه احمد)

2344. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The devil boasted. 'By your Might, my Lord, I shall not cease to lead your slaves astray as long, as their souls are in their bodies. So, the mighty and the Glorious Lord said, 'By My Might, My Glory and My High station, I shall not cease to forgive them time till they seek my forgiveness."[1]

TAWBAH

(٢٣٤٥) وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيْرَةُ سَبْعِيْنَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ مَالَمْ تَطْلُعِ الشَّمْسُ مِنْ قِبَلِهٖ وَذٰلِكَ قَوْلُ اللّٰهِ عَزَّوَجَلَّ يَوْمَ يَاْتِيْ بَعْضُ اٰيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ۔ (رواه الترمذى وابن ماجة)

2345. Safwan ibn Assal رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Allah, the Exalted, has created a gate in the west, with a width as wide as can be covered in seventy years, for repentance. It will be locked when the sun rises from its side. This is as Allah Mighty and Glorious, says:

يَوْمَ يَاْتِيْ بَعْضُ اٰيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ

{On the day when certain signs of your Lord will come, to believe them shall not profit a soul that never believed (them) before.}[2] (6:158)

COMMENTARY: The gate is open for the repentant. Or, it is a sign that the repentance is properly made and is accepted. This gate will remain open for the people as long as the sun does not rise from the direction of the west. Anyone may repent till then from polytheism and disbelief and sinners may seize the opportunity to repent from their sins and become worthy of the blessings of the hereafter and its everlasting life. When the sun rises from the west the gate of repentance will be closed. The entire verse cited is:

يَوْمَ يَاْتِيْ بَعْضُ اٰيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْكَسَبَتْ فِيْ اِيْمَانِهَا خَيْرًا

{On the day when certain signs of your Lord will come, to believe them shall not benefit a soul that never believed (them) before, or (Believe but) had not earned any good by its belief} (6:158)

This verse also refers to the day when the sun would rise in the west. T he person who had not believed before, or was a believer but had not repented would derive no benefit from his faith or repentance at this stage.

(٢٣٤٦) وَعَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَنْقَطِعُ الْهِجْرَةُ حَتّٰى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعُ التَّوْبَةُ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا۔ (رواه احمد وابو داؤد والدرامى)

2346. Sayyidina Mu'awiyah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Musnad(book) Ahmad 3-29

[2] Tirmidhi # 3546/7, Ibn Majah # 4071 (Tirmidhi is a lengthier hadith (tradition))

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"Emigration (meaning recourse to repentance from sin) will not cease until repentance (itself) ceases. And repentance will not cease until the sun rises its place of setting."[1]

COMMENTARY: As long as repentance is approval, every reptant person will be able to purify himself from sin. But, when the door to repentace is shut, no one will have the burden of his sins removed from him, and this will happened when the sun rises from the west, the place of its setting.

DO NOT DESPAIR OF ALLAH'S MERCY

(٢٣٤٧) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ رَجُلَيْنِ كَانَا فِيْ بَنِيْ اِسْرَائِيْلَ مُتَحَابَّيْنِ اَحَدُهُمَا مُجْتَهِدٌ فِي الْعِبَادَةِ وَالْاٰخَرُ يَقُوْلُ مُذْنِبٌ فَجَعَلَ يَقُوْلُ اَقْصِرْ عَمَّا اَنْتَ فِيْهِ فَيَقُوْلُ خَلِّنِيْ وَرَبِّيْ حَتّٰى وَجَدَهُ يَوْمًا عَلٰى ذَنْبٍ اِسْتَعْظَمَهُ فَقَالَ اَقْصِرْ فَقَالَ خَلِّنِيْ وَرَبِّيْ اَبُعِثْتَ عَلَيَّ رَقِيْبًا فَقَالَ وَاللّٰهِ لَا يَغْفِرُ اللّٰهُ لَكَ اَبَدًا وَلَا يُدْخِلُكَ الْجَنَّةَ فَبَعَثَ اللّٰهُ اِلَيْهِمَا مَلَكًا فَقَبَضَ اَرْوَاحَهُمَا فَاجْتَمَعَا عِنْدَهُ فَقَالَ لِلْمُذْنِبِ ادْخُلِ الْجَنَّةَ بِرَحْمَتِيْ وَقَالَ لِلْاٰخَرِ اَتَسْتَطِيْعُ اَنْ تَحْظُرَ عَلٰى عَبْدِيْ رَحْمَتِيْ فَقَالَ لَا يَارَبِّ قَالَ اذْهَبُوْا بِهٖ اِلَى النَّارِ۔ (رواه احمد)

2347. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'Two men of Banu Israil loved one another. One of them engaged in worship with high devotion. The other called himself a sinner. The pious one began to say. 'Stop doing what you do.' The wicked would say, 'Let me alone with my Lord! Then, he found him one day committing a sin that he regarded as grave and said, 'Ceased.' The wicked one again protested that he should be left alone to his Lord and asked. 'Are you sent as a supervisor over?" The pious man warned, 'By Allah, Allah will never forgive you and never admit you to paradise. Allah sent to them an angel. He took out their souls and they were brought together in His presence. He said to the sinner, 'Enter paradise by My mercy. To the pious, he said, 'Are you able to block My mercy to My slave?' He said, "No, O lord!" He said, "Take him to hell."[2]

COMMENTARY: The pious worshipper was arrogant and regarded the sinner with disdain. Someone has said that the sin that causes the sinner to be considered be despised and lowly is better than the worship that causes one to be proud.

SINNER SHOULD NOT DESPAIR OF ALLAH'S MERCY

(٢٣٤٨) وَعَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ يَا عِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا وَلَا يُبَالِيْ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ وَفِيْ شَرْحِ السُّنَّةِ يَقُوْلُ بَدَلَ يَقْرَأُ۔

2348. Sayyidah Asma bint yazid رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم recite:

يَا عِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا

{O My slaves who have been prodigal against themselves, despair not of Allah's mercy, surely Allah forgives sins altogether} (3953)

And, he said, "He does not care."[3]

COMMENTARY: Allah forgives sins, He pardons the disbelievers when they repent from disbelief. He forgives the believers when they repent for their sins and also by His mercy even without their repenting.

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[1] Abu Dawuud # 2479, Musnad Ahmad 2/312, Darimi # 2519.

[2] Musnad(book) Ahmad 3-323

[3] Tirmidhi # 3248, Musnad(book) Ahmad 27640

(٢٣٤٩) وَعَنِ ابْنِ عَبَّاسٍ فِيْ قَوْلِ اللّٰهِ تَعَالٰى اِلَّا اللَّمَمَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنْ تَغْفِرِ اللّٰهُمَّ تَغْفِرْ جَمًّا وَاَيُّ عَبْدٍلَكَ لَا اَلَمَّا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ۔

2349. Sayyiduna Ibn Abbas رضی اللہ عنہ reported concerning Allah's words (الا اللمم) (save small offences) that Allah's Messenger صلی اللہ علیہ وسلم referred to the poetic verse: (ان تغفر الھا.....)"If you forgive, O Allah, then forgive all sins, for which of your slaves has not committed small offences.?"[1]

COMMENTARY: The words (الا اللمم) from part of this verse (53:32)

وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبَآئِرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا اللَّمَمَ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

{They are those who avoid great sins and indecencies, save small offences. Surely, Your lord is of vast forgiveness.}

The poetry cited by the Prophet Muhammad صلی اللہ علیہ وسلم belonged to the poet Umayyah ibn Sult. He was a poet of the pre-Islamic era, the jihiiiyah. During those days too, umayyah was a righteous man. He was a believer in resurrection.

He was alive when Islam was introduced and spread. However, be remained deprived of the honour of joining its folds.[2]

His poetry was intelligent and full of wisdom. So, the Prophet Muhammad صلی اللہ علیہ وسلم not only heard it being recited but also quoted from it sometimes.

NO ME CAN ADD OR DEDUCT FROM ALLAH'S DIVINITY

(٢٣٥٠) وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى يَا عِبَادِيْ كُلُّكُمْ ضَالٌّ اِلَّا مَنْ هَدَيْتُ فَاسْتَهْدُوْنِيْ اَهْدِكُمْ وَكُلُّكُمْ فُقَرَاءُ اِلَّا مَنْ اَغْنَيْتُ فَاسْأَلُوْنِيْ اَرْزُقْكُمْ وَكُلُّكُمْ مُذْنِبٌ اِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ اَنِّيْ ذُوْقُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرْنِيْ غَفَرْتُ لَهٗ وَلَا اُبَالِيْ وَلَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اِجْتَمَعُوْا عَلٰى اَتْقٰى قَلْبِ عَبْدٍ مِنْ عِبَادِيْ مَازَادَ ذٰلِكَ فِيْ مُلْكِيْ جَنَاحَ بَعُوْضَةٍ وَلَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوْا عَلٰى اَشْقٰى قَلْبِ عَبْدٍ مِنْ عِبَادِيْ مَانَقَصَ ذٰلِكَ مِنْ مُلْكِيْ جَنَاحَ بَعُوْضَةٍ وَلَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوْا فِيْ صَعِيْدٍ وَاحِدٍ فَسَأَلَ كُلُّ اِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ اُمْنِيَّتُهٗ فَاَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ مَانَقَصَ ذٰلِكَ مِنْ مُلْكِيْ اِلَّا كَمَا لَوْ اَنَّ اَحَدَكُمْ مَرَّ بِالْبَحْرِ فَغَمَسَ فِيْهِ اِبْرَةً ثُمَّ رَفَعَهَا ذٰلِكَ بِاَنِّيْ جَوَادٌ مَاجِدٌ اَفْعَلُ مَا اُرِيْدُ عَطَائِيْ كَلَامٌ وَعَذَابِيْ كَلَامٌ اِنَّمَا اَمْرِيْ لِشَيْءٍ اِذَا اَرَدْتُ اَنْ اَقُوْلَ لَهٗ كُنْ فَيَكُوْنُ۔ (رواه احمد والترمذی وابن ماجة)

2350. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said

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[1] Tirmidhi # 3295

[2] See Sahih Muslim Book of Poetry hadith (tradition) # 1-2255 narrated by Amr ibn ash-sharid: 'He was about to become a Muslim.'

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that Allah, the Exalted, says, 'O My slaves all of you are astray except he whom I guide, so ask Me for guidance. I shall guide you. All of you are poor except he whom I enrich, so ask Me and I shall give you provision. All of you are sinners except he whom I save. So, he among you who knows that I am able to forgive and seeks My forgiveness, I shall forgive him, and I do not care. If the first of you and the last of you, the living among you and your dead, the fresh among you and the hopeless (old) among you assemble together to have hearts as the heart of the most righteous of My slave that will not increase My dominion by even so much as the wing of a mosquito. If the first of you and the last of you, the living among you and your dead, the fresh among you and the hopeless among you assemble together to have hearts as the heart of the cruelest of my slaves that will not diminish from my dominion even so much as the wing of a mosquito. And, the first of you and the last of you, your jinns and your mankind, the living among you and the hopeless among you assemble together in a field and each one of you prays to Me for his need, I shall give every seeker among you and that will not decrease from My kingdom except like any of you who passing by a sea and immersing a needle in it, withdraws from it to him. This, because I am Jawwad, *Wajib (obligatory)*, Maajid (The Bountiful, The perceiver, The Glorious). I do what I will. My grant is a ward and My seizing is a word. My only command to anything that I intend is to say to it, 'Be' and it is."[1]

GLAD TIDINGS TO ONE WHO ABSTAINS FROM POLYTHEISM

(٢٣٥١) وَعَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَرَأَ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ قَالَ قَالَ رَبُّكُمْ اَنَا اَهْلُ اَنْ اُتَّقٰى فَمَنِ اتَّقَانِيْ فَاَنَا اَهْلُ اَنْ اَغْفِرَ لَهٗ۔ (رواه الترمذى وابن ماجة والدارمى)

2351. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم recited:

هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ

{He alone is worthy to be feared and worthy to forgive.} (74:56)
Then he said, "Your Lord says 'I am worthy to be feared. And, to him who fears Me. I am worthy to grant forgiveness."[2]

COMMENTARY: This verse resembles the next in its subject matter:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{Surely Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will} (4:48)

PROPHET MUHAMMAD صلى الله عليه وسلم WORDS OF *ISTIGHFAR*

(٢٣٥٢) وَعَنِ ابْنِ عُمَرَ قَالَ اِنْ كُنَّا لَنَعُدُّ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ يَقُوْلُ رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ مِائَةَ مَرَّةٍ۔ (رواه احمد والترمذى وابوداؤد وابن ماجة)

2352. Sayyiduna Ibn Umar رضى الله عنه narrated: We used to count that Allah's Messenger صلى الله عليه وسلم said in a sitting

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[1] Tirmidhi # 2500, Ibn Majah # 4251, Musnad Ahmad 5-154. (See also hadith (tradition) # 2326)
[2] Tirmidhi # 3339, Ibn Majah # 4299, Darimi # 2724.

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

"My Lord, forgive me and relent to me. Surely you are the Relenting, the forgiving," One hundred times.[1]

MAKE *ISTIGHFAR* SINCERELY

(٢٣٥٣) وَعَنْ بِلَالِ بْنِ يَسَارِ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَالَ أَسْتَغْفِرُ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غُفِرَ لَهُ وَإِنْ كَانَ قَدْ فَرَّ مِنَ الزَّحْفِ ـ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوُدَ لٰكِنَّهُ عِنْدَ أَبِي دَاوُدَ هِلَالُ ابْنُ يَسَارٍ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيثٌ غَرِيبٌ

2353. Sayyiduna Bilal ibn Yasar ibn Zayd the freedman of the Prophet Muhammad صلى الله عليه وسلم said that his father narrated to him from his grandfather that he heard Allah's Messenger صلى الله عليه وسلم say, "If anyone says:

أَسْتَغْفِرُ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

{I seek forgiveness of Allah besides whom there is no God, the ever living, the self subsisting. And I repent to Him.}
then he is forgiven even if he has fled from the battle field."[2]

COMMENTARY: Whether it is a supplication, a dhikr (hallowing of Allah), a deed or a petition, the intention prompting it should be sincere. The beat of the heart must synchronise with the utterance of the tongue. If not, then the supplication gets no answer and the other things are meaningless. The ulama (Scholars) say that the *Istighfar* should always be made sincerely and with a true intention. It is said that if anyone repents from a sin but does not desist from it then he is as one making fun of Allah. (We seek refuge in Allah from such thought.

SECTION III الْفَصْلُ الثَّالِثُ

ISTIGHFAR FOR THOSE WHO LOVE DIED

(٢٣٥٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ عَزَّوَجَلَّ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ يَا رَبِّ أَنّٰى لِي هٰذِهِ فَيَقُولُ بِاسْتِغْفَارِ وَلَدِكَ لَكَ ـ (رواه احمد)

2354. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "surely. Allah Mighty and Glorious, raises the rank of a righteous man in paradise. He ask, "O Lord, from whence is this?' He says, 'Because of your son's making *Istighfar* for you.'[3]

BEST GIFT FOR THE DEAD IS *ISTIGHFAR*

(٢٣٥٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاالْمَيِّتُ فِي الْقَبْرِ إِلَّا كَالْغَرِيقِ

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[1] Abu Dawud # 1516, Tirmidhi - ibn Majah # 3814, Musnad Ahmad 2-21.
[2] Tirmidhi # 3588, Abu Dawud # 1517.
[3] Musnad(book) Ahmad 2-519, Ibn Majah # 3660.

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اَلْمُتَغَوِّثِ يَنْتَظِرُ دَعْوَةً تَلْحَقُهُ مِنْ اَبٍ اَوْ اُمٍّ اَوْ اَخٍ اَوْ صَدِيْقٍ فَاِذَا لَحِقَتْهُ كَانَ اَحَبَّ اِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيْهَا وَاِنَّ اللّٰهَ تَعَالٰى لَيُدْخِلُ عَلٰى اَهْلِ الْقُبُوْرِ مِنْ دُعَاءِ اَهْلِ الْاَرْضِ اَمْثَالَ الْجِبَالِ وَاِنَّ هَدِيَّةَ الْاَحْيَاءِ اِلَى الْاَمْوَاتِ الْاِسْتِغْفَارُ لَهُمْ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2355. Sayyiduna Abdullah ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A dead person in the grave is not but like a drawing person calling for help. He waits for a supplication from a father or a mother, or a brother, or a friend. When it reaches him, it is dearer to him then the world and whatever is in it. And Allah, the Exalted causes to reach to the grave dwellers the supplication of the people of the earth, as great as the mountains. Surely, the gift of the living to the dead is the *Istighfar* for them."[1]

MERIT OF *ISTIGHFAR*

(۲۳۵٦) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طُوْبٰى لِمَنْ وَجَدَ فِيْ صَحِيْفَتِهِ اِسْتِغْفَارًا كَثِيْرًا رَوَاهُ ابْنُ مَاجَةَ وَرَوَى النَّسَائِيُّ فِيْ عَمَلِ يَوْمٍ وَلَيْلَةٍ۔

2356. Sayyiduna Abdullah ibn Busr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "He is very fortunate who finds in his record of deeds plenty of *Istighfar*."[2]

COMMENTARY: This hadith (tradition), too, as narrated by Sayyiduna Anas رضی اللہ عنہ and transmitted by Bazzar رحمہ اللہ is very encouraging to make *Istighfar*;

"When the angels take the record of deeds of a person to Allah and He finds istighfrar at its two ends, Allah says, 'I have forgiven this man the sins that are between the two ends of this record.'

Anyone who makes *Istighfar* in the morning and in the evening will gain this benefit.

A SUPPLICATION OF THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم

(۲۳۵۷) وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اِسْتَبْشَرُوْا وَاِذَا سَاءُوْا اسْتَغْفَرُوا۔ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2357. Sayyiduna Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to make this supplication;

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اِسْتَبْشَرُوْا وَاِذَا سَاءُوْا اسْتَغْفَرُوا

(O Allah cause me to be among those who, when they do good, are happy, and when they do evil, make *Istighfar*.)[3]

ALLAH IS PLEASED WITH THE *TAWBAH* OF HIS CREATURES

(۲۳۵۸) وَعَنِ الْحَارِثِ بْنِ سُوَيْدٍ قَالَ حَدَّثَنَا عَبْدُاللّٰهِ بْنُ مَسْعُوْدٍ حَدِيْثَيْنِ اَحَدُهُمَا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ

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[1] Bayhaqi in Shu'ab Eeman # 7904.

[2] Ibn Majah # 3818, Nasa'I in 'Amal Forom a Laylah.'

[3] Ibn Majah # 3820, Bayhaqi in Daawat al Kabir.

عَلَيْهِ وَسَلَّمَ وَالْاٰخَرُ عَنْ نَفْسِهٖ قَالَ اِنَّ الْمُؤْمِنَ يَرٰى ذُنُوْبَهٗ كَاَنَّهٗ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ اَنْ يَّقَعَ عَلَيْهِ وَاِنَّ الْفَاجِرَ يَرٰى ذُنُوْبَهٗ كَذُبَابٍ مَرَّ عَلٰى اَنْفِهٖ فَقَالَ بِهٖ هٰكَذَا اَیْ بِيَدِهٖ فَذَبَّهٗ عَنْهُ ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ اَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُوْمِنِ مِنْ رَجُلٍ نَزَلَ فِیْ اَرْضٍ دَوِيَّةٍ مُهْلِكَةٍ مَعَهٗ رَاحِلَتُهٗ عَلَيْهَا طَعَامُهٗ وَشَرَابُهٗ فَوَضَعَ رَاْسَهٗ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهٗ فَطَلَبَهَا حَتّٰى اِذَا اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ وَمَاشَاءَ اللّٰهُ قَالَ اَرْجِعُ اِلٰى مَكَانِیَ الَّذِیْ كُنْتُ فِيْهِ فَاَنَامُ حَتّٰى اَمُوْتَ فَوَضَعَ رَاْسَهٗ عَلٰى سَاعِدِهٖ لِيَمُوْتَ فَاسْتَيْقَظَ فَاِذَا رَاحِلَتُهٗ عِنْدَهٗ عَلَيْهَا زَادُهٗ وَشَرَابُهٗ فَاللّٰهُ اَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُوْمِنِ مِنْ هٰذَا بِرَاحِلَتِهٖ وَزَادِهٖ۔ رَوٰى مُسْلِمُ الْمَرْفُوْعَ اِلٰى رَسُوْلِ لِلّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَحَسْبُ وَرَوَىٰ الْبُخَارِیُّ الْمَوْقُوْفَ عَلٰى ابْنِ مَسْعُوْدٍ اَيْضًا۔

2358. Sayyiduna Al-Harith ibn Suwayd رحمہ اللہ reported that Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated to him two hadith (tradition) one of which was from Allah's Messenger صلی اللہ علیہ وسلم and the other from himself.

He narrated: surely, the believer regards his sins as though he were sitting under a mountain fearful that it might collapse on him. But, the wicked one regards his sins as though a fly had landed on his nose and he promptly brushed it off with his hand. Then he narrated that he had heard Allah's Messenger صلی اللہ علیہ وسلم say that Allah is more pleased over the repentance of His believing slave than a man who goes to a desert that is threateningly lonely with his riding beast loaded with his food and drink, and there he puts his head down and goes to sleep only to find, on awakening, that his riding beast had disappeared, so he seeks it till the severe heat and thirst and what Allah wills bear him down and he decides to return to his place where he was and sleep till he dies, and puts his head down on his arm to die till he awakes to see his riding beast near him with his provision intact on it – Allah is more happy with the repentance of the believing slave than this one with his riding beast and his provision.[1]

COMMENTARY: This hadith (tradition) reminds us of the verse:

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ

{Surely Allah loves those who turn to Him in repentance} (2:222)

Imam Ghazali رحمہ اللہ said that a great scholar Abu Ishaq Asfara'I رحمہ اللہ prayed to Allah, Glorious and Exalted, for thirty years to enable him to make *Tawbah* nasuh (a true, sincere repentance). He was amazed that Allah, who is without blemish and is Independent, did not grant him his prayer for thirty years together. Then he was told in a dream. "You are amazed but do you not realize what the real objective of your prayer is? Is it not that Allah should take you as a dear friend? Then, are you not aware of the glad tidings of Allah in the verse:

[1] Bukhari # 6308, Musim # 3-2744, Musnad(book) Ahmad 1-283, (See also in this book # 2332).

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إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

{Surely Allah loves those who turn to Him in repentance, and He loves those who keep themselves clean}? (2:222)

Hence, your wish can be accomplished very easily and, in fact, has been granted, already?"

(٢٣٥٩) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ يُحِبُّ الْعَبْدَ الْمُؤْمِنَ الْمُفَتَّنَ التَّوَّابَ۔

2359. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah loves the believing slave who is tried through sin but repents very often."[1]

COMMENTARY: This does not imply that Allah loves him because he commits sin. Rather, He takes him as a friend because he is ashamed over his folly and makes repentance.

DO NOT DESPAIR OF ALLAH'S MERCY

(٢٣٦٠) وَعَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا أُحِبُّ أَنَّ لِيَ الدُّنْيَا بِهٰذِهِ الْآيَةِ يَا عِبَادِيَ الَّذِيْنَ أَسْرَفُوْا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوا۔ الْآيَةَ. فَقَالَ رَجُلٌ فَمَنْ أَشْرَكَ فَسَكَتَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَلَا وَمَنْ أَشْرَكَ ثَلَاثَ مَرَّاتٍ

2360. Sayyiduna Thawban رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "I would not give away this verse (39:53) for the world:

يَا عِبَادِيَ الَّذِيْنَ أَسْرَفُوْا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوْا الْآيَةَ

{O My servants who have acted recklessly against their own selves, despair not...}" A man asked, "Even those who have a associated partner (with Allah, are they included in this verse)?" The Prophet Muhammad صلی اللہ علیہ وسلم did not say anything for some time and then said, "Know well! Even those who have associated partners with Allah (and have repented)."[2]

COMMENTARY: The world and all it contains are nothing in comparison to the verse mentioned because it holds out an assurance for forgiveness of all sins. The entire verse is

يٰعِبَادِيَ الَّذِيْنَ أَسْرَفُوا عَلٰى أَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ إِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

{O My servants who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the one who is the Most Forgiving, the Very Merciful} (39:53)

Sayyiduna Ali رضی اللہ عنہ composed poetry on this subject and preferred some advice too.

POLYTHEISM OBSTRUCTS ALLAH'S MERCY

(٢٣٦١) وَعَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللّٰهَ تَعَالٰى لَيَغْفِرُ لِعَبْدِهِ مَا لَمْ يَقَعِ الْحِجَابُ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَمَا الْحِجَابُ فَالَ أَنْ تَمُوْتَ النَّفْسُ وَهِيَ مُشْرِكَةٌ۔ رَوَى الْأَحَادِيْثَ الثَّلَاثَةَ أَحْمَدُ وَرَوَى الْبَيْهَقِيُّ الْأَخِيْرَ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ

2361. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Musnad(book) Ahmad 1-80.

[2] Musnad(book) Ahmad 5-275.

"Allah, the exalted, forgives His slave as long as the veil does not fall (between him and mercy)." They asked, "O messenger of Allah, what is the veil?" He said, "It is that a soul should die while associating partners with Allah"[1]

ALLAH FORGIVE ALL SINS OTHER THAN POLYTHEISM

(٢٣٦٢) وَعَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللّٰهَ لَا يَعْدِلُ بِهٖ شَيْئًا فِي الدُّنْيَا ثُمَّ كَانَ عَلَيْهِ مِثْلَ جِبَالٍ ذُنُوبٌ غَفَرَ اللّٰهُ لَهٗ رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ الْبَعْثِ وَالنُّشُوْرِ

2362. Sayyiduna Abu Dharr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone meets Allah without having regarded anything as equal to Him in the world then, even though he may have against him sins as many as the mountains. Allah will forgive him."[2]

TO REPENT IS LIKE NOT TO COMMIT SIN

(٢٣٦٣) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَّا ذَنْبَ لَهٗ رَوَاهُ ابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ تَفَرَّدَ بِهِ النَّهْرَانِيُّ وَهُوَ مَجْهُوْلٌ وَفِيْ شَرْحِ السُّنَّةِ رَوَاهُ عَنْهُ مَوْقُوْفًا قَالَ النَّدَمُ تُوْبَةٌ وَالتَّائِبُ كَمَنْ لَا ذَنْبَ لَهٗ

2363. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "One who repents for his sins is like one who has no sins against him."[3]

COMMENTARY: When a sinner repents sincerely, his repentance is accepted without doubt. This is *Tawbah.*
As for *Istighfar* (seeking forgiveness of Allah may or may not forgive sins at his discretion but gives reward in any case for making *Istighfar.*

CHAPTER - VI

THE VASTNESS OF ALLAH'S MERCY بَابٌ

Some copies of *Mishkat* have no title for this chapter and have distinguished it from the previous with only a chapter heading. This implies that ahadith (tradition) narrated in this chapter are a continuation of the previous.
Some other copies have the heading (سعة رحمة) (vastness of mercy of Allah).

SECTION I اَلْفَصْلُ الْاَوَّلُ

ALLAH'S MERCY OVERSHADOWS HIS ANGER

(٢٣٦٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَضَى اللّٰهُ الْخَلْقَ كَتَبَ كِتَابًا فَهُوَ عِنْدَهٗ فَوْقَ عَرْشِهٖ اِنَّ رَحْمَتِيْ سَبَقَتْ غَضَبِيْ وَفِيْ رِوَايَةٍ غَلَبَتْ غَضَبِيْ (متفق علیہ)

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[1] Musnad(book) Ahmad 5-174, Bayhaqi in Kitab al b'ith wa an mushir.
[2] Bayhaqi in Kitabal ba'th wa an mushur.
[3] Ibn Majah # 4250 Bayhaqi in Shabul Eeman.

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2364. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When Allah decided (or began) to create the creation. He wrote (meaning commanded the angels, or the pen, to write) a book, It is with Him, above His throne. (It is:) 'My mercy takes precedence over My anger." According to another version: 'prevails over my anger.'[1]

COMMENTARY: Obviously, this writing or the book is very great, for, Allah has it with himself above His throne.

Allah's mercy, His compassion and His blessings - their sings and demonstrations prevail and surround the entire creation. They are unlimited. As against this , the signs and demonstrations of His anger are few. He say about it:

إِنْ تَعُدُّوا نِعْمَتَ اللّٰهِ لَا تُحْصُوهَا

{If you count Allah's blessings, you cannot reckon them} (14:34)

عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

{As for My chastisement, I smite with it whom I will; yet My mercy embraces all things.} (7:156)

Allah's mercy is so vast that no one in the universe is outside its sphere blessings. Each moment of the worldly life is a respectable of Diving mercy. But, the creature are limitlessly careless and blameworthy in that they are not thankful to Him for His mercy. Allah says:

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ

{And if Allah were to take mankind to task for their evildoing, He would not leave thereon (earth) a single creature) (16:16)

Accordingly, this too is a demonstration of Allah's mercy that, in spite of their faults and sins, He has kept them alive in this world, gives them sustenance, showers on them blessings and does not punish them in t his world. This concerns the world. In the hereafter, His mercy will be demonstrated in a much larger way as we learn from the next hadith (tradition).

ALL EMBRACING MERCY OF ALLAH

(٢٣٦٥-٢٣٦٦) وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلّٰهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فَبِهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا وَأَخَّرَ اللّٰهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ سَلْمَانَ نَحْوَهُ وَفِي آخِرِهِ قَالَ وَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ۔

2365. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah has one hundred mercies. Of these, He has sent down one mercy among the jinns and mankind, animals and vermins. It is by this single mercy that they live together, have mercy on each other and by it the wild beast is kind to its young. And Allah has retained ninety nine mercies by which he shall

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[1] Bukhari # 7404, Muslim # 14-2751, Ibn Majah # 4295, Musnad Ahmad 2-433.

show mercy to His creatures on the day of resurrection."[1]

2366. Sayyiduna Salman رضی اللہ عنہ has narrated that in similar manner and it concludes: 'When the day of resurrection begins, He shall perfect them with this (one) mercy."[2]

COMMENTARY: The version in Muslim is explicit that the one mercy of Allah that he showered on the creatures in the world would be available with the ninety-nine in the hereafter. This will perfect them to one hundred in the next world.

BETWEEN FEAR & HOPE

(٢٣٦٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَو يَعْلَمُ الْمُؤْمِنُ مَاعِنْدَ اللّٰهِ مِنَ الْعُقُوْبَةِ مَاطَمِعَ بِجَنَّتِهٖ اَحَدٌ وَلَو يَعْلَمُ الْكَافِرُ مَا عِنْدَاللّٰهِ مِنَ الرَّحْمَةِ مَاقَنَطَ مِنْ جَنَّتِهٖ اَحَدٌ (متفق علیہ)

2367. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "were the believer to know the punishment that Allah can give, no one would expect (to make it to) His paradise. Were the disbeliever to know how much mercy Allah has, no one would lose hope of being admitted to His paradise."[3]

COMMENTARY: The aim of this hadith (tradition) is to let not the believer take things easy by relying on Allah's mercy easy by relying on Allah's mercy alone and become fearless of His punishment. It is also to encourage the infidel to have hopes in Allah's mercy and to make repentance to Allah.

A person should live between fear and hope. At the same time as he places hopes in Allah's mercy, he may continue to fear his punishment. This is brought out succinctly in the saying of Umar رضی اللہ عنہ. He said, "If it is announced on the day of resurrection that only one person will be admitted to paradise, then I shall hope that I am that person. But, if it is proclaimed that one person will be consigned to hell, then I shall fear that I am the one.

PARADISE & HELL ARE VERY NEAR TO EVERYONE

(٢٣٦٨) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجَنَّةُ اَقْرَبُ اِلٰى اَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهٖ وَالنَّارُ مِثْلُ ذٰلِكَ۔ (رواہ البخاری)

2368. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Paradise is nearer to each of you than the thong of his sandal, and hell is like that."

COMMENTARY: Given that, every person must do good deeds in his life and hope for admittance to paradise. He must keep away from bad deeds and fear being sent to hell.

ALLAH'S GRANT

(٢٣٦٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ لِاَهْلِهٖ وَفِيْ رِوَايَةٍ اَسْرَفَ رَجُلٌ عَلٰى نَفْسِهٖ فَلَمَّا حَضَرَهُ الْمَوْتُ اَوْصٰى بَنِيْهِ اِذَا مَاتَ فَحَرِّقُوْهُ ثُمَّ اَذْرُوْا نِصْفَهٗ فِي الْبَرِّ وَنِصْفَهٗ الْبَحْرِ فَوَاللّٰهِ لَئِنْ قَدَرَ اللّٰهُ عَلَيْهِ لَيُعَذِّبَنَّهٗ عَذَابًا لَا يُعَذِّبُهٗ اَحَدًا مِنَ الْعَالَمِيْنَ فَلَمَّا مَاتَ فَعَلُوْا مَا

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[1] Bukhari # 6000, Muslim # 17.2752, Tirmidhi # 3609, Ibn Majah # 4293, Darimi # 2785, Musnad Ahmad 2-514.

[2] Muslim # 3753.

[3] Bukhari # 6369, Muslim # 23-2755, Musnad Ahmad 2-334.

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اَمَرَهُمْ فَاَمَرَ اللّٰهُ الْبَحْرَ فَجَمَعَ مَافِيْهِ ثُمَّ قَالَ لَهُ لِمَ فَعَلْتَ هَذَا قَالَ مِنْ خَشْيَتِكَ يَا رَبِّ وَاَنْتَ اَعْلَمُ فَغَفَرَلَهُ۔ (متفق عليه)

2369. Sayyiduna Abu Hurayrah صلى الله عليه وسلم narrated that Allah's Messenger صلى الله عليه وسلم said that a man said, "I have never done any good to my family." Another version has that a man had committed too much sin. When he was dying, he instructed his sons to burn him after his death and scatter his ashes equally on dry land and in the sea, saying. "By Allah, if Allah seizes me and subjects me to a strict reckoning. He will punish me as He will punish none else in the worlds." So, when he died, they carried out his orders, but Allah gave command to the sea and it collected what was (thrown) in it. He gave command to the land and it collected what was (thrown) on it. Then, Allah asked him what had made him do it. He said, "My Lord, out of fear for you, though you know best!" So, Allah forgave him.[1]

COMMENTARY: The Arabic words (لَئِنْ قَدَرَ اللّٰهُ) are translated in the text as Allah seizing him and punishing him. If the literal meaning is given: 'If Allah has power over me." It would imply a doubt in Allah's ability. That would mean outright disbelief. The ulama (Scholars) say that this had happened during the period when there was no Prophet and only belief in unity of God was enough to qualify as a faithful. Hence, this kind of an expression did not imply disbelief.

Some ulama (Scholars) explain that this man was overcome with fear. In such cases, a person is judged with the insane or these not their senses. It is like the man in a previous hadith (tradition) who found his lost riding-beast with his provision intact on it and he had exclaimed. "you are my creature and I Your Lord!"

ALLAH'S MERCY EXCEEDS A MOTHER'S

(٢٣٧٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْيٌ فَإِذَا امْرَأَةٌ مِنَ السَّبِي قَدْ تَحَلَّبَ ثَدْيُهَا تَسْعٰى إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ اَخَذَتْهُ فَاَلْصَقَتْهُ بِبَطْنِهَا وَاَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتُرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ فَقُلْنَا لَا وَهِيَ تَقْدِرُ عَلٰى اَنْ لَا تَطْرَحَهُ فَقَالَ اللّٰهُ اَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا (متفق عليه)

2370. Sayyiduna Umar ibn al-Khattab رضى الله عنه narrated that some captives were brought to the Prophet Muhammad صلى الله عليه وسلم. Among them was a woman whose breasts over flowed with milk. She ran (hither and thither to find a child to suckle, not having her own) till she found a child among the captives and put it to her breast and suckled it. The Prophet Muhammad صلى الله عليه وسلم asked t hem, "Do you imagine that this (woman) will cast her child into the fire (when she is loving to children of strangers)?" They said,"No, while she is able not to cast it." He said, "Allah is more merciful to His creatures than she is to her child."[2]

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[1] Bukhari # 6481, Muslim # 24-2756.

[2] Bukhari # 6463, Muslim # 78-2816.

A RESTRAINED COURSE

(٢٣٧١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَنْ يُنْجِيَ اَحَدًا مِنْكُمْ عَمَلُهُ قَالُوا وَلَا اَنْتَ يَا رَسُوْلَ اللّٰهِ قَالَ وَلَا اَنَا اِلَّا اَنْ يَتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَتِهٖ فَسَدِّدُوا وَقَارِبُوْا وَاغْدُوْا وَ رُوْحُوا وَشَيْءٌ مِنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا (متفق عليه)

2371. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The deeds to any of you will not save him (from the fire).' The sahabah (Prophet's companions) رضی اللہ عنہم asked him, "Not even you, O Messenger of Allah?" He said, "Not even I unless Allah covers me from it with His mercy. So, keep to the straight path (like an arrow), adopt a moderate course, worship in the morning and in the evening and part of the night. Observe moderation, observe moderation. You will achieve (the objective)."

NOT DEEDS ALONE

(٢٣٧٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُدْخِلُ اَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيْرُهُ مِنَ النَّارِ وَلَا اَنَا اِلَّا بِرَحْمَةِ اللّٰهِ (رواه مسلم)

2372. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Your deeds will not take any of you to paradise nor deliver you from the fire, not my deeds, too, unless by Allah's mercy."[1]

COMMENTARY: The deeds that has Allah's mercy with it will enable one to get admittance to paradise and deliverance from hell. Therefore, entry into paradise depends on Allah's favour and mercy while ranks within paradise will be according to deeds.

REWARD & PUNISHMENT ACCORDING TO ALLAH'S MERCY

(٢٣٧٣) وَعَنْ اَبِي سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَسْلَمَ الْعَبْدُ فَحَسُنَ اِسْلَامُهُ يُكَفِّرُ اللّٰهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَّفَهَا وَكَانَ بَعْدُ الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِ مِائَةِ ضِعْفٍ اِلٰى اَضْعَافٍ كَثِيْرَةٍ وَالسَّيِّئَةُ بِمِثْلِهَا اِلَّا اَنْ يَتَجَاوَزَ اللّٰهُ عَنْهَا (رواه البخاری)

2373. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'When a person embraces Islam sincerely and makes it good, Allah erases from him all sins that he had committed previously. Thereafter, is a return. A pious deed gets between ten and seven hundred times as much rather, more than that by many times A bad deed gets a punishment equal to that, or Allah overlooks it."[2]

COMMENTARY: It is Allahs mercy and favour that he rewards piety up to seven hundred times and, even, many times more commensurate with anyone's efforts and sincerity. As for an evil deed, He gives like punishment, or forgives the perpetrator outright.

(٢٣٧٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ

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[1] Muslim # 77-2817.

[2] Bukhari # 41.

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فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيْرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ سَيِّئَةً وَاحِدَةً۔ (متفق علیه)

2374. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Surely, Allah has recorded good deeds and evil deeds." (He has instructed the angels to record in the preserved Tablet that:) "If anyone intends to do a pious deed but does not do it (for some reason), then Allah records for him with him a perfect pious deed. If he intends to do it and does it, then Allah records for him with Him ten to seven hundred and many more times as much. If anyone intends to do a bad deed and does not do it. Allah records it for him with him as a perfect pious deed. If he intends to do it and does it, then Allah records it for him as one bad deeds.[1]

COMMENTARY: Reward for a deeds depends on the intention that prompts it and a believer's intention is better than his deed. In fact, the real thing is the intention and deed is secondary to it. While reward is given for a good intention without deed, no reward is given for a deed without an intention prompting it.

Reward for a pious deed can be up to seven hundred times or more at Allah's will. He has not disclosed that. It is like the verse:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ

{No soul known what delight of the eyes is kept hidden from them.} (32:17)

SECTION II اَلْفَصْلُ الثَّانِيْ

WHO REPENTS & DOES GOOD DEEDS

(٢٣٧٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ مَثَلَ الَّذِي يَعْمَلُ السَّيِّئَاتِ ثُمَّ يَعْمَلُ الْحَسَنَاتِ كَمَثَلِ رَجُلٍ كَانَتْ عَلَيْهِ دِرْعٌ ضَيِّقَةٌ قَدْ خَنَقَتْهُ ثُمَّ عَمِلَ حَسَنَةً فَانْفَكَّتْ حَلْقَةٌ ثُمَّ عَمِلَ أُخْرٰى فَانْفَكَّتْ أُخْرٰى حَتّٰى تَخْرُجَ إِلَى الْأَرْضِ۔ (رواه فی شرح السنة)

2375. Sayyiduna Uqbah ibn Aamir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The example of one who has been doing evil deeds and begins to do good deeds is like a man who had been wearing a tight armour that was choking him. When he did a good deed, a ring was loosened. He did another good deed and another ring was loosened. So finally it fell down on the ground."[2]

COMMENTARY: The hadith (tradition) means that when any one commits evil his heart constricts and he is deprived of the guidance of his conscience. Thus, he is not at peace with himself but becomes restless and uncertain. As against this, when he does a pious deed, his heart expands. He finds it easy and convenient to do every deed and gains conviction and confidence. While the evil doer is rejected by people, the good doer is respected and accepted.

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[1] Bukahri # 6491, Muslim # 207-131.

[2] Musnad Ahmad 4-145, Sharh us Sunah.

GOOD NEWS FOR ONE WHO FEARS ALLAH

(٢٣٧٦) وَعَنْ اَبِي الدَّرْدَاءِ اَنَّهٗ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُصُّ عَلَى الْمِنْبَرِ وَهُوَ يَقُوْلُ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ قُلْتُ وَاِنْ زَنٰى وَاِنْ سَرَقَ يَا رَسُوْلَ اللّٰهِ فَقَالَ الثَّانِيَةَ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ فَقُلْتُ الثَّانِيَةَ وَاِنْ زَنٰى وَاِنْ سَرَقَ يَا رَسُوْلَ اللّٰهِ فَقَالَ الثَّالِثَةَ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ فَقُلْتُ الثَّالِثَةَ وَاِنْ زَنٰى وَاِنْ سَرَقَ يَا رَسُوْلَ اللّٰهِ قَالَ وَاِنْ رَغِمَ اَنْفُ اَبِي الدَّرْدَاءِ۔ (رواه احمد)

2376. Sayyiduna Abu ad-Darda رضی اللہ عنہ narrated that he heard the Prophet Muhammad صلی اللہ علیہ وسلم deliver from the pulpit a sermon. He recited: (وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ) {And for him who fears the standing before his Lord there shall be two gardens} (55:46) He (Abu ad-Darda) رضی اللہ عنہ asked, "Even if he had committed fornication. And even if has stolen, O Messenger of Allah?" He recited a second time: (وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ) and he asked a second time, "Even if he has committed fornication, and even if he has stolen. O Messenger of Allah?" He recited a third time: (وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتَانِ) and he put the question the third time. "Even if he has committed fornication and even if has stolen, O Messenger of Allah?" He said, "In spite of Abu ad-Darda!"[1]

COMMENTARY: About having two gardens (or paradises (جَنَّتَانِ)), some ahadith (tradition) say that one of the gardens has everything of gold – the houses, vessels, etc. The other has everything of silver. When Abu ad-Darda asked a third time in amazement, he said, "Even if Abu ad Darda finds it unbelievable!"

ALLAH IS MORE MERCIFUL THAN A MOTHER

(٢٣٧٧) وَعَنْ عَامِرٍ الرَّامِ قَالَ بَيْنَا نَحْنُ عِنْدَهٗ يَعْنِي عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَقْبَلَ رَجُلٌ عَلَيْهِ كِسَاءٌ وَفِيْ يَدِهٖ شَيْءٌ قَدِ الْتَفَّ عَلَيْهِ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَرَرْتُ بِغَيْضَةِ شَجَرٍ فَسَمِعْتُ فِيْهَا اَصْوَاتَ فِرَاخِ طَائِرٍ فَاَخَذْتُهُنَّ فَوَضَعْتُهُنَّ فِيْ كِسَائِي فَجَاءَتْ اُمُّهُنَّ فَاسْتَدَارَتْ عَلٰى رَأْسِي فَاَكْشَفْتُ لَهَا عَنْهُنَّ فَوَقَعَتْ عَلَيْهِنَّ فَلَفَفْتُهُنَّ بِكِسَائِي فَهُنَّ اُوْلَاءِ مَعِي قَالَ ضَعْهُنَّ فَوَضَعْتُهُنَّ وَاَبَتْ اُمُّهُنَّ اِلَّا لُزُوْمَهُنَّ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَعْجَبُوْنَ لِرَحْمِ اُمِّ الْاَفْرَاخِ فِرَاخَهَا فَوَالَّذِي بَعَثَنِيْ بِالْحَقِّ اَللّٰهُ اَرْحَمُ بِعِبَادِهٖ مِنْ اُمِّ الْاَفْرَاخِ بِفِرَاخِهَا اِرْجِعْ بِهِنَّ حَتّٰى تَضَعَهُنَّ مِنْ حَيْثُ اَخَذْتَهُنَّ وَاُمُّهُنَّ مَعَهُنَّ فَرَجَعَ بِهِنَّ۔ (رواه ابوداؤد)

2377. Sayiduna Aamir ar-Raam narrated while we were with him, meaning, with the Prophet Muhammad صلی اللہ علیہ وسلم, a man came suddenly, a blanket thrown over him and something in his hand which he had wrapped up. He said, "O Messenger of Allah, I was passing through a thicket of trees when I heard the chirping of the chicks. I caught them and put them in my blanket. Their mother came (after them) and flew round over my head and I uncovered them (for her to see them). She came down to them and I wrapped them all up in my blanket. I have them here with me."

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[1] Musnad Ahmad 6-442.

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He instructed him to put them down and he put them down. Their mother refused to part with them. So, Allah's Messenger صلى الله عليه وسلم said, "Are you surprised at the compassion of the mother of the chicks for them? By Him who has sent me with the truth, Allah is more compassionate to His creatures than the mother of the chicks to her young. Take them back and leave them from where you had caught them, and their mother too with them." So, he took them back.[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٣٧٨) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ بَعْضِ غَزَوَاتِهٖ فَمَرَّ بِقَوْمٍ فَقَالَ مَنِ الْقَوْمُ قَالُوا نَحْنُ الْمُسْلِمُوْنَ وَامْرَأَةٌ تَخْضِبُ بِقِدْرِهَا وَمَعَهَا ابْنٌ لَهَا فَإِذَا ارْتَفَعَ وَهَجٌ تَنَحَّتْ بِهٖ فَأَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَنْتَ رَسُوْلُ اللّٰهِ قَالَ نَعَمْ قَالَتْ بِأَبِيْ أَنْتَ وَأُمِّيْ أَلَيْسَ اللّٰهُ أَرْحَمَ الرَّاحِمِيْنَ قَالَ بَلٰى قَالَتْ أَلَيْسَ اللّٰهُ أَرْحَمَ بِعِبَادِهٖ مِنَ الْأُمِّ بِوَلَدِهَا قَالَ بَلٰى قَالَتْ إِنَّ الْأُمَّ لَا تُلْقِيْ وَلَدَهَا فِي النَّارِ فَأَكَبَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَبْكِيْ ثُمَّ رَفَعَ رَأْسَهٗ إِلَيْهَا فَقَالَ إِنَّ اللّٰهَ لَا يُعَذِّبُ مِنْ عِبَادِهٖ إِلَّا الْمَارِدَ وَالْمُتَمَرِّدَ وَالَّذِيْ يَتَمَرَّدُ عَلَى اللّٰهِ وَأَبٰى أَنْ يَّقُوْلَ لَا إِلٰهَ إِلَّا اللّٰهُ۔ (رواه ابن ماجة)

2378. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated: We were with the Prophet Muhammad صلى الله عليه وسلم an one of his expeditions. He come across some people and asked, "Who are you people?" They said, "We are Muslims." A woman (among them) was kindling a fire under a pot. Her son was with her and as the heat intensified she moved him away. She came to the Prophet Muhammad صلى الله عليه وسلم and asked, "Are you Allah's Messenger" He said, "Yes" she submitted May my parents be ransomed to you! Is not Allah the most Merciful of those who show mercy?" He said, "Of course!" She asked, "Is Allah not more Merciful to His slaves than a mother is to her child?" He confirmed, "Of course!" She said, "Surely, a mother will not throw her child into the fire." Allah's Messenger صلى الله عليه وسلم lowered his head and wept. Then, raising it, he said, "Allah does not punish His creatures but only the obstinate and rebellions against Allah and who refuse to say that there is no God but Allah."[2]

ALLAH IS MERCIFUL TO THOSE WHO SEEK HIS PLEASURE

(٢٣٧٩) وَعَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ لَيَلْتَمِسُ مَرْضَاةَ اللّٰهِ فَلَا يَزَالُ بِذَالِكَ فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ لِجِبْرِيْلَ إِنَّ فُلَانًا عَبْدِيْ يَلْتَمِسُ أَنْ يُّرْضِيَنِيْ أَلَا وَإِنَّ رَحْمَتِيْ عَلَيْهِ فَيَقُوْلُ جِبْرِيْلُ رَحْمَةُ اللّٰهِ عَلٰى فُلَانٍ وَيَقُوْلُهَا حَمَلَةُ الْعَرْشِ وَيَقُوْلُهَا مَنْ حَوْلَهُمْ حَتّٰى يَقُوْلَهَا أَهْلُ السَّمٰوَاتِ السَّبْعِ ثُمَّ تُهْبَطُ لَهٗ إِلَى الْأَرْضِ۔ (رواه احمد)

2379. Sayyiduna Thawban رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said

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[1] Abu Dawud # 3089.

[2] Ibn Majah # 4297.

that a person seeks to please Allah and continues to do so. Allah, Mighty and Glorious, say to Jibril عليه السلام, "My slave so-and-so wishes to please Me, so know that My mercy is on him." JIbril عليه السلام says, "Allah's mercy is on so-and-so." This is repeated by the bearers of the Throne and by those around them. So much so that the dwellers of the seven heavens say it too. Then it descends to him on the earth.[1]

COMMENTARY: When this happens, this man gains respect on the earth, The people begin to love him.

This hadith (tradition) is similar in content to the prophet's صلى الله عليه وسلم saying that when Allah takes anyone as a friend, He informs Jibril عليه السلام about it and instructs him to befriend him. Jibril عليه السلام does so too and proclaims about the dwellers to take him as their friend. They do so and he comes to be accepted on the earth. When Allah regards anyone as His enemy, He informs Jibril عليه السلام about it and asks him to do likewise. He does so and proclaims the message in the heavens and he is regarded as an enemy there. Finally, an atmosphere of antagonism for him is created on earth.

This is seen in the widespread love for the awliya (Allah's friends) on earth. These people who are deceitful and spend their wealth to win over the common men are not of this category. They are unreliable.

BELIEVER WILL GO TO PARADISE IN ANY CASE

(٢٣٨٠) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ قَوْلِ اللّٰهِ عَزَّوَجَلَّ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ قَالَ كُلُّهُمْ فِي الْجَنَّةِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ۔

2380. Sayyiduna Usamah ibn Zayd رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "All of them will go to paradise." Referring to the words of Allah, Mighty and Glorious:

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

{So, of them is he who wrongs himself, and of them is he who follows a middle course, and of them is he who outstrips (others) in virtuous deeds by Allah's leave}[2] (35:32)

COMMENTARY: The entire verse is:

ثُمَّ اَوْرَثْنَا الْكِتَابَ الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

{Then we gave the Books as inheritance to those whom we chose of our servants; so of them is he who wrong himself, and of them, is he who follows a middle course, and of them is he who outstrips (others) in virtuous deeds by Allah's leave. That is the great bounty!} (35:32)

Hasan Busri رحمه الله said that he who outstrips is he whose pious deeds exceed his bad deeds. The follower of the middle course is he whose good deeds and bad deeds are equal. And, he who wrong himself is he whose evil deeds exceed his pious deeds.

According to the hadith (tradition) all three classes of believers will go to paradise. It is a different thing that their ranks in paradise will differ according to their position and deeds. This establishes that Allah's mercy is wide and will encompass both the pious and the wrong doers.

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[1] Musnad Ahmad 5-279.

[2] Bayhaqi in Kitab al bath wa an Muzhar.

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CHAPTER - V

WHAT IS SAID IN THE MORNING IN THE EVENING AND WHILE RETIRING TO BED

بَابُ مَا يَقُوْلُ عِنْدَ الصَّبَاحِ وَالْمَسَآءِ وَالْمَنَامِ

Subh or morning is the very initial part of the day before the sun rises Masa or evening is the very last portion of the day from sunset till the disappearance of the twilight.
Therefore, the supplications that are meant for morning may be made before the *salah (prayer)* of fajr or after this *salah (prayer)*. It is correct either way. Similarly, the supplications meant for the evening may be made before the *salah (prayer)* of *maghrib* or after it.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET'S صلى الله عليه وسلم PRAYER IN THE MORNING & THE EVENING

(٢٣٨١) عَنْ عَبْدِاللّٰهِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمْسٰى قَالَ اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ مِنْ خَيْرِ هٰذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوْءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ وَاِذَا اَصْبَحَ قَالَ ذٰلِكَ اَيْضًا اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَفِيْ رِوَايَةٍ رَبِّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ۔ (رواه مسلم)

2381. Sayyiduna Abdullah رضى الله عنه narrated that when it was evening, Allah's Messenger صلى الله عليه وسلم prayed:

اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ مِنْ خَيْرِ هٰذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوْءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

(We have come to the evening and so does the dominion of Allah. Praise belongs to Allah. There is no God but Allah, the Alone. He has no partner. To him belongs the dominion and to Him belongs all praise, and He is the Omnipotent. O Allah, I ask you for the good of this night and the good that is in this night. And, I seek refuge in you from its evil and the evil that is in it. O Allah, I seek refuge in you from sloth, decrepitude, evil old age, temptations in this world and punishment in the grave.)
In the morning, he made the same supplication but replaced the first words

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ

(We have entered the mornings as has the entire dominion entered the morning).
According to another version, after the words (وَسُوْءِ الْكِبَرِ) are the words:

رَبِّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

(O my Lord, I seek refuge in you from the punishment in the Fire and the

punishment in the grave).[1]

COMMENTARY: When the supplication is made in the morning, the (الليلة) will give way to اليوم and the pronoun (ها) will be replaced by ه. Thus:

اَللّٰهُمَّ اِنِّیْ اَسْئَالُكَ مِنْ خَیْرِ هٰذَا الْیَوْمِ

WHILE GOING TO SLEEP & AWAKENING

(٢٣٨٢-٢٣٨٣) وَعَنْ حُذَیْفَةَ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّیْلِ وَضَعَ یَدَهٗ تَحْتَ خَدِّهٖ ثُمَّ یَقُوْلُ اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْیٰی وَاِذَا سْتَیْقَظَ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ۔ رَوَاهُ الْبُخَارِیُّ وَمُسْلِمٌ عَنِ الْبَرَاءِ۔

2382. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم retired to his bed in the night, he put his (right) hand under his (right) cheek and prayed:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْیٰی

(O Allah I die and I live in your name).
When he awake from sleep, he prayed

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ

(Praise belongs to Allah who has revived as after causing us to die and to whom we shall return). [2]

2383. Sayyiduna Al-Bara رضی اللہ عنہ narrated the hadith (tradition). [3]

COMMENTARY: Some ulama (Scholars) explain 'to whom we shall return' as a return to him after death for reckoning. However, here it is better to say: 'awakening to seek sustenance and livelihood.'

Keeping the hand under the cheek while sleeping wards off much negligence. Prayer while going to sleep and on awakening signifies conclusion of deeds with worship and their commencement too with worship.

MUST DUST THE BED BEFORE SLEEPING

(٢٣٨٤) وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا اَوٰی اَحَدُكُمْ اِلٰی فِرَاشِهٖ فَلْیَنْفُضْ فِرَاشَهٗ بِدَاخِلَةِ اِزَارِهٖ فَاِنَّهٗ لَا یَدْرِیْ مَا خَلَفَهٗ عَلَیْهِ ثُمَّ یَقُوْلُ بِاسْمِكَ رَبِّیْ وَضَعْتُ جَنْبِیْ وَبِكَ اَرْفَعُهٗ اِنْ اَمْسَكْتَ نَفْسِیْ فَارْحَمْهَا وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهٖ عِبَادَكَ الصّٰلِحِیْنَ وَفِیْ رِوَایَةٍ ثُمَّ لِیَضْطَجِعْ عَلٰی شِقِّهِ الْاَیْمَنِ ثُمَّ لِیَقُلْ بِاسْمِكَ۔ مُتَّفَقٌ عَلَیْهِ وَفِیْ رِوَایَةٍ فَلْیَنْفُضْهُ بِصَنِفَةِ ثَوْبِهٖ ثَلَاثَ مَرَّاتٍ وَاِنْ اَمْسَكْتَ نَفْسِیْ فَاغْفِرْ لَهَا۔

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[1] Bukhari # 6365, Muslim # 74-2723.

[2] Bukhari # 7394, Abu Dawud # 5049, Tirmidhi # 3477, Ibn Majah # 3880, Musnad Ahmad 5-154.

[3] Muslim # 59-2711.

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2384. Sayyiduna Abu Hurayrah narrated that Allah's Messenger صلى الله عليه وسلم said, "When one of you retires of his bed let him dust his bedding with the inner hem of his lower garment, for he cannot say what came after him on it. Then, he must pray:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

(With your name, O Lord, do I place my side on it and with your power I shall raise it up. If you detain my soul, have mercy on it, and if you send it back, then protect it with what you protect your righteous slaves.)

According to a version: then, he should lie down on his right side and then pray: (بِاسْمِكَ) (in Your name...)

According to yet another version: He should dust it three times with the hem of his garment and pray: "If you detain my soul, do forgive it."[1]

COMMENTARY: The inner hem of the lower garment is the towards the body so that the outer hem will not become dusty. If he has a duster then he may use it otherwise his garment. When a person sleeps, he is like a dead person because his soul is taken away for some time. Then it is returned to his body and he wakes up, or it is taken away forever and he dies.

To sleep on the right side is because the heart is on the left side. This kind of sleep does not cause a total neglect.

(٢٣٨٥) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ قَالَ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الْفِطْرَةِ وَفِي رِوَايَةٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ يَا فُلَانُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ إِلَى قَوْلِهِ أَرْسَلْتَ وَقَالَ فَإِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الْفِطْرَةِ وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا (متفق عليه)

2385. Sayyiduna al-Bara ibn Aazib رضي الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم used to retire to his bed, he would lie on his right side and pray:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

(O Allah, I submit my soul to you, turn my face toward you and entrust my affairs to you, I retreat to you out of desire for, and fear of, you. There is no shelter and no refuge from you except in you. I believe in Your Book which you have revealed and

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[1] Bukhari # 6320, Muslim # 64.2714, Abu Dawud # 5650, Tirmidhi # 3412, Ibn Majah # 3874, Darimi # 2684, Musnad Ahmad 2-295.

in Your prophet whom you have sent).
Allah's Messenger صلى الله عليه وسلم said, "If any one recites these words and dies during that night, he shall die as an adherent of the natural religion."
According to another, version he narrated that Allah's Messenger صلى الله عليه وسلم said to a man, 'Perform ablution for *salah (prayer)* when you decide to go to bed and lie down on you right side and say:

اَللّٰهُمَّ اَسْلَمْتُ نَفْسِیْ ..... اَرْسَلْتَ

He said, "If you die that night of yours, you shall die on the natural religion, but if you wake up in the morning, you will receive good."[1]

(۲۳۸٦) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَوٰى اِلٰى فِرَاشِهٖ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا مِمَّنْ لَّا كَافِیَ لَهٗ وَلَا مُؤْوِیَ۔ (رواه مسلم)

2386. Sayyiduna Anas رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم retired to his bed, he prayed:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاٰوَانَا مِمَّنْ لَا كَافِیَ لَهٗ وَلَا مُؤْوِیَ

(All praise belongs to Allah who has fed us, given to drink satisfied us and given us shelter. Many are there who do not have anyone to give them sufficiency or refuge.)[2]

COMMENTARY: The supplication concludes with a reference to numerous people in this large world who are beset with difficulties and need in everyday life. Allah does not preserve them from difficulties. They do not have even enough shelter in summer and in winter.

(۲۳۸۷) وَعَنْ عَلِیٍّ اَنَّ فَاطِمَةَ اَتَتِ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَشْكُوْ اِلَيْهِ مَا تَلْقٰی فِیْ يَدِهَا مِنَ الرَّحٰی وَبَلَغَهَا اَنَّهٗ جَاءَهٗ رَقِيْقٌ فَلَمْ تُصَادِفْهُ فَذَكَرَتْ ذٰلِكَ لِعَائِشَةَ فَلَمَّا جَاءَ اَخْبَرَتْهُ عَائِشَةُ قَالَ فَجَاءَنَا وَقَدْ اَخَذْنَا مَضَاجِعَنَا فَذَهَبْنَا نَقُوْمُ فَقَالَ عَلٰی مَكَانِكُمَا فَجَاءَ فَقَعَدَ بَيْنِیْ وَبَيْنَهَا حَتّٰی وَجَدْتُ بَرْدَ قَدَمِهٖ عَلٰی بَطْنِیْ فَقَالَ اَلَا اَدُلُّكُمَا عَلٰی خَيْرٍ مِمَّا سَاَلْتُمَا اِذَا اَخَذْتُمَا مَضْجَعَكُمَا فَسَبِّحَا ثَلَاثًا وَثَلَاثِيْنَ وَاحْمَدَا ثَلَاثًا وَّثَلَاثِيْنَ وَكَبِّرَا اَرْبَعًا وَّثَلَاثِيْنَ فَهُوَ خَيْرٌ لَّكُمَا مِنْ خَادِمٍ۔ (متفق عليه)

2387. Sayyiduna Ali رضى الله عنه narrated that Sayyidah Fatimah رضى الله عنه went to the Prophet Muhammad صلى الله عليه وسلم to complain of the blisters on her hand from constant use of the grinding stone, having heard that he had received some slaves. He was not there, so she complained to Sayyidah Ayshah رضى الله عنها who informed him when he came.
Sayyiduna Ali رضى الله عنه narrated further that he came to them when they had gone to bed. They made as if to get up but he advised them to stay where they were and came and sat down between them. Ali رضى الله عنه said that he felt the coldness of his foot on his belly. Then he said 'Shall I not guide you to what is better than what you both have asked? When you retire to your bed, say: (سُبْحَانَ اللّٰهِ) thirty three times, (اَلْحَمْدُ لِلّٰهِ) thirty three

[1] Bukhari # 7488, Muslim # 52.2710.
[2] Muslim # 64.715, Abu Dawud # 5053.

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times and (اللّٰہُ اَکْبَر) thirty four times. it is better for you than a servant."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم loved immensely (his daughter) Sayyidah Fatimah رضی اللہ عنہ and (his son-in-law) Sayyiduna Ali رضی اللہ عنہ Hence, he sat down between them without any hesitation. It is as the saying:

اِذَا جَاءَتِ الْاُلْفَةُ رُفِعَتِ الْكُلْفَةُ

'Where three is love, ceremonies are done away with.'

As for the foregoing expressions, Jazri رحمہ اللہ has said in Sharh Masabih that takbir precedes. Ibn Kathir رحمہ اللہ said that after the *salah (prayer)*, subhan Allah (سبحان اللہ) is recited first, then al-hamdulillah (الحمد اللہ) and AllahuAkbar (اللہ اکبر), but before going to sleep, Allahu Akbar maybe recited first. The ulama (Scholars) say that the more correct thing is that sometimes Allahu Akbar may be recited first and sometimes after words, so, that both versions may be put into practice. This is preferred and better.

When the Prophet Muhammad صلی اللہ علیہ وسلم said, "This is better for you than a servant." He meant to encourage Sayyidah Fatimah رضی اللہ عنہ to persevere against things difficult, like illness, worldly upsets. His words also suggest that relative to a grateful affluent man, a preserving poor is better.

(۲۳۸۸) وَعَنْ اَبِي هُرَيْرَةَ قَالَ جَاءَتْ فَاطِمَةُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا فَقَالَ اَلَا اَدُلُّكِ عَلٰى مَا هُوَ خَيْرٌ مِنْ خَادِمٍ تُسَبِّحِيْنَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ وَتَحْمَدِيْنَ اللّٰهَ ثَلَاثًا وَثَلَاثِيْنَ وَتُكَبِّرِيْنَ اللّٰهَ اَرْبَعًا وَثَلَاثِيْنَ عِنْدَ كُلِّ صَلَاةٍ وَعِنْدَ مَنَامِكِ۔ (رواه مسلم)

2388. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Sayyidah Fatimah رضی اللہ عنہ came to the Prophet Muhammad صلی اللہ علیہ وسلم to ask him for a servant. He said, "Shall I not point out to you that which is better than a servant. Glorify Allah {with (سبحان اللہ)} thirty three time. Praise Allah {with (الحمد للہ)} thirty three times. Extol Allah {with (اللہ اکبر)} thirty four times after every *salah (prayer)* and while going to sleep."[2]

COMMENTARY: Reciting them before retiring to bed removes hardship of the day and sadness and grief.

SECTION II اَلْفَصْلُ الثَّانِيْ

SUPPLICATION MORNING & EVENING

(۲۳۸۹) عَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَصْبَحَ قَالَ اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ الْمَصِيْرُ وَاِذَا اَمْسٰى قَالَ اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ۔ (رواه الترمذی وابو داؤد وابن ماجة)

2389. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray in the morning:

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[1] Bukhari # 5361, Muslim # 80-2727, Abu Dawud # 5062, Tirmidhi # 3469,Musnad Ahmad i-80.

[2] Muslim # 81-2728.

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ الْمَصِيْرُ

(O Allah, with your help do we come to the morning and with Your help do we come to the evening. With your help do we survive and with your help do we die. And to you is our return.)

And, he used to pray in the evening:

اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ

(O Allah, with your help do we come to the evening and with your help do we come to the morning. With your help do we survive and with your help do we die. And, to you shall we be resurrected.)[1]

(۲۳۹۰) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ اَبُوْبَكْرٍ قُلْتُ يَارَسُوْلَ اللّٰهِ مُرْنِيْ بِشَيْءٍ اَقُوْلُهٗ اِذَا اَصْبَحْتُ وَاِذَا اَمْسَيْتُ قَالَ قُلِ اللّٰهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهٗ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهٖ قُلْهُ اِذَا اَصْبَحْتَ وَاِذَا اَمْسَيْتَ وَاِذَا اَخَذْتَ مَضْجَعَكَ۔ (رواه الترمذی وابوداؤد والدارمی)

2390. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Sayyiduna Abu Bakr رضی اللہ عنہ requested, "O Messenger of Allah, command me a prayer that I should pray in the morning and in the evening." He instructed him to say:

اَللّٰهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهٗ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ اَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهٖ

{O Allah, knower of the unseen and the seen, greater of the heavens and the earth, Lord and Master of everything. I bear witness that there is no God but you. I seek refuge in you from the mischief of my soul and from the evil of the devil and his ascribing partner (to you).}

He said to him, "Make this prayer in the morning and evening and when you go to bed."[2]

(۲۳۹۱) وَعَنْ اَبَانِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ اَبِيْ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَقُوْلُ فِيْ صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ثَلَاثَ مَرَّاتٍ فَيَضُرُّهٗ شَيْءٌ فَكَانَ اَبَانٌ قَدْ اَصَابَهٗ طَرَفُ فَالِجٍ فَجَعَلَ الرَّجُلُ يَنْظُرُ اِلَيْهِ فَقَالَ لَهٗ اَبَانٌ مَا تَنْظُرُ اِلَيَّ اَمَا اِنَّ الْحَدِيْثَ كَمَا حَدَّثْتُكَ وَلٰكِنِّيْ لَمْ اَقُلْهُ يَوْمَئِذٍ لِيُمْضِيَ اللّٰهُ عَلَيَّ قَدَرَهٗ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَفِيْ رِوَايَتِهٖ لَمْ تُصِبْهُ فُجَاءَةُ بَلَاءٍ حَتّٰى يُصْبِحَ وَمَنْ قَالَهَا حِيْنَ يُصْبِحُ لَمْ تُصِبْهُ فُجَاءَةُ بَلَاءٍ حَتّٰى يُمْسِيَ۔

2391. Sayyiduna Aban ibn Uthman رحمہ اللہ narrated that he heard his father say that

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[1] Abu Dawud # 5068, Tirmidhi # 3402, Ibn Majah # 3868.

[2] Abu Dawud # 5067, Tirmidhi # 3403, Musnad Ahmad 2-196.

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Allah's Messenger صلى الله عليه وسلم said, "No one will say every morning and every evening, three times:

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ

{In the name of Allah by virtue of whose name nothing in the earth or heaven can harm, He is the All-Hearing, the All-Knowing}
but no harm will afflict him." Aban was afflicted by a stroke of paralysis and the man (to whom he narrated this hadith (tradition)) continue to gaze at him. So Aban asked him why he gazed at him, for, the hadith (tradition) was as he had narrated, but he had not made the supplication that day so that Allah imposed His decree for him.
Another version (of Abu Dawud) has: "He will not suffer a sudden smitting till the morning. If anyone pray in the morning, he will not be smitten till the evening."[1]

(٢٣٩٢) وَعَنْ عَبْدِاللّٰهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اِذَا اَمْسٰى اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ رَبِّ اَسْئَلُكَ خَيْرَ مَا فِيْ هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْ هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَمِنْ سُوْءِ الْكِبَرِ اَوِالْكُفْرِ، وَفِيْ رِوَايَةٍ مِنْ سُوْءِ الْكِبَرِ وَالْكِبْرِ رَبِّ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ وَاِذَا اَصْبَحَ قَالَ ذٰلِكَ اَيْضًا اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَفِيْ رِوَايَةٍ لَمْ يَذْكُرْ مِنْ سُوْءِ الْكُفْرِ۔

2392. Sayyiduna Abdullah رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray in the evening:

اَمْسَيْنَا وَاَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ رَبِّ اَسْئَلُكَ خَيْرَ مَا فِيْ هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْ هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ اَعُوْذُبِكَ مِنَ الْكَسَلِ وَمِنْ سُوْءِ الْكِبَرِ اَوِالْكُفْرِ

{We have come to the evening as has the entire universe of Allah come to the evening. All praise belongs to Allah. There is no God but Allah. He is Alone and has no partner. To Him belongs the dominion and to Him belongs praise and He is over all things powerful. O my Lord, I ask you for the good of this night and the good of that which follows it. I seek refuge in you from the mischief that is in this might and the mischief of that which follow it. My Lord. I seek refuge in you from sloth and the evil of old age, or of disbelief}
Another version has:

مِنْ سُوْءِ الْكِبَرِ وَالْكِبْرِ رَبِّ اَعُوْذُبِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

{from the evil of old age and of pride. My Lord, I seek refuge in you from punishment in hell and punishment in the grave}
When it was morning, he said the same but (instead of evening) "We have come to

[1] Abu Dawud # 5088, Tirmidhi # 3399, Ibn Majah # 3869, Musnad Ahmad 1-62.

the morning as has the universe of Allah." (to the end.)[1]

(٢٣٩٣) وَعَنْ بَعْضِ بَنَاتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهَا فَيَقُوْلُ قُوْلِي حِيْنَ تُصْبِحِيْنَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا فَاِنَّهٗ مَنْ قَالَهَا حِيْنَ يُصْبِحُ حُفِظَ حَتّٰى يُمْسِيَ وَمَنْ قَالَهَا حِيْنَ يُمْسِي حُفِظَ حَتّٰى يُصْبِحَ۔ (رواه ابوداؤد)

2393. One of the daughters رضی اللہ عنہ of the Prophet Muhammad صلی اللہ علیہ وسلم reported that the Prophet Muhammad صلی اللہ علیہ وسلم used to teach her, instructing her to say in the morning:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

{Allah is without blemish. I begin with His praise. There is no power save with Allah, what Allah wills does happen and what He does not will does not transpire. I know that surely Allah is over all things powerful and surely Allah has embraced everything with knowledge.}

Hence, whosoever makes this prayer in the morning shall be preserved till evening (from affliction and sins) and whosoever makes this prayer in the evening shall be preserved till morning.[2]

(٢٣٩٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَحِيْنَ تُظْهِرُوْنَ اِلٰى قَوْلِهٖ وَكَذٰلِكَ تُخْرَجُوْنَ اَدْرَكَ مَافَاتَهٗ فِيْ يَوْمِهٖ ذٰلِكَ وَمَنْ قَالَهُنَّ حِيْنَ يُمْسِيْ اَدْرَكَ مَافَاتَهٗ فِيْ لَيْلِهٖ۔ (رواه ابوداؤد)

2394. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone says in the morning – (the verses 30:17-19)

فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَحِيْنَ تُظْهِرُوْنَ

then he will get that day that of which he was deprived. If he recites it in the evening, then he will get that night that of which he was deprived.[3]

COMMENTARY: The entire verse is:

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ

{so glorified be Allah when you enter the evening and when you enter the morning. And His is all praise in the heavens and the earth and (glorify him) in the afternoon (asr) and then when you enter the time of declining of the sun. He brings forth the living from the dead, and brings forth the dead from the living, and revives the

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[1] Tirmidhi # 3401, Abu DAwud # 5071, Muslim # 74-2723.

[2] Abu Dawud # 5075.

[3] Abu Dawud # 5076.

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earth after her death, and thus shall you be brought forth.} (30:17-19)
(Glorifying Allah is to offer the *salah (prayer)*. In the evening is *maghrib* and isha and morning is fajr. Afternoon is asr and declining sun is zuhr. Living from dead is from sperm and egg, and dead from the living is the sperm and the egg from the living. The dead earth becomes fertile and so will you be resurrected from the grave.)
The hadith (tradition) means that if anyone recites this verse in the morning then whatever he misses of his rota of petitions and pious works will be compensated. The same applies to recital in the evening.
Nafi رحمه‌الله reported that Ibn Arzaq رحمه‌الله asked Sayyiduna Ibn Abbas رضی‌الله‌عنه if he found the command for the five *salah (prayer)* in the Quran with their specified hours. He said, "Yes" and a cited these verses as defining the hours of the five *salah (prayer)*s.

(٢٣٩٥) وَعَنْ اَبِي عَيَّاشٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ اِذَا اَصْبَحَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ كَانَ لَهٗ عِدْلُ رَقَبَةٍ مِنْ وُلْدِ اِسْمَاعِيْلَ وَكُتِبَ لَهٗ عَشْرُ حَسَنَاتٍ وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهٗ عَشْرُ دَرَجَاتٍ وَكَانَ فِيْ حِرْزٍ مِنَ الشَّيْطَانِ حَتّٰى يُمْسِيَ وَاِنْ قَالَهَا اِذَا اَمْسٰى كَانَ لَهٗ مِثْلُ ذٰلِكَ حَتّٰى يُصْبِحَ قَالَ حَمَّادُ بْنُ سَلَمَةَ فَرَاٰى رَجُلٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْمَا يَرَى النَّائِمُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبَا عَيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذَا وَكَذَا قَالَ صَدَقَ اَبُوْ عَيَّاشٍ۔ (رواه ابوداؤد وابن ماجة)

2395. Sayyiduna Abu Ayash رضی‌الله‌عنه narrated that Allah's Messenger صلی‌الله‌علیه‌وسلم said that if anyone says in the morning

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

(There is no God but Allah. He is Alone. He has no partner. To him belongs the kingdom and to Him belongs the kingdom and to Him belongs all praise and he is over all things powerful)
he will earn a reward equivalent to emancipating a slave from among the descendants of Prophet Isma'il علیه‌السلام, ten good deeds will be recorded for him, ten evil deeds will be erased from him, ten degrees will be raised for him and he will be protected from the devil till the evening.
If anyone says these words in the evening then he will earn all that till the morning. Hammad ibn Salamah رضی‌الله‌عنه reported about a man who saw Allah' Messenger صلی‌الله علیه‌وسلم in a dream and he asked him, "O Messenger of Allah, Abu Ayyash narrates this hadith (tradition) from you?" He said, "Abu Ayyash speaks the truth."[1]

SUPPLICATION AFTER *MAGHRIB* AND FAJR SALAH (PRAYER)

(٢٣٩٦) وَعَنِ الْحَارِثِ بْنِ مُسْلِمٍ التَّمِيْمِيِّ عَنْ اَبِيْهِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ اَسَرَّ اِلَيْهِ فَقَالَ اِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ قَبْلَ اَنْ تُكَلِّمَ اَحَدًا اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ سَبْعَ مَرَّاتٍ فَاِنَّكَ اِذَا

[1] Abu Dwud # 5077, Ibn Majah # 3867.

قُلْتَ ذٰلِكَ ثُمَّ مُتَّ فِيْ لَيْلَتِكَ كُتِبَ لَكَ جَوَازٌ مِنْهَا وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذٰلِكَ فَإِنَّكَ إِذَا مُتَّ فِيْ يَوْمِكَ كُتِبَ لَكَ جَوَازٌ مِنْهَا۔ (رواه ابوداؤد)

2396. Sayyiduna Al-Harith ibn Muslim At Tamimi رحمه الله reported that his father narrated that Allah's Messenger صلى الله عليه وسلم told him quietly, "When you finish the *salah (prayer)* of *maghrib*, pray before speaking to anyone seven times:

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ

{O Allah, protect me from the Fire}
If after praying that you die that night of yours, deliverance from hell will be recorded for
You. And, when you have offered the *salah (prayer)* of fajr, pray accordingly, for, if you die that day of yours, deliverance from hell be recorded for you.[1]

THE PROPHET'S صلى الله عليه وسلم PRAYER MORNING & EVENING

(٢٣٩٧) وَعَنِ ابْنِ عُمَرَ قَالَ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدَعُ هٰؤُلَاءِ الْكَلِمَاتِ حِيْنَ يُمْسِيْ وَحِيْنَ يُصْبِحُ اَللّٰهُمَّ إِنِّيْ اَسْأَلُكَ الْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ وَمَالِيْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَاٰمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ يَعْنِي الْخَسْفَ۔ (رواه ابوداؤد)

2397. Sayyiduna Ibn Umar رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم never omitted to make this supplication in the morning and in the evening:

اَللّٰهُمَّ إِنِّيْ اَسْأَلُكَ الْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ وَمَالِيْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَاٰمِنْ رَوْعَاتِيْ اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ وَعَنْ يَّمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ وَاَعُوْذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ

{O Allah, I beseech you for security in this world and the hereafter. O Allah, I beseech you for forgiveness and security in my faith, in my worldly affairs, in my family and in my property. O Allah, conceal my defects and keep me secure from my apprehensions. O Allah, protect me from front of me and from behind me, from my right and from my left, and from above me. And I seek refuge in your greatness lest I receive a sudden damage from beneath me (meaning swallowing.}[2]

ANOTHER PRAYER FOR MORNING OR EVENING

(٢٣٩٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ اَللّٰهُمَّ اَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلٰٓئِكَتِكَ وَجَمِيْعَ خَلْقِكَ اَنَّكَ اَنْتَ اللّٰهُ لَا إِلٰهَ إِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ إِلَّا غَفَرَ اللّٰهُ لَهٗ مَا اَصَابَهٗ فِيْ يَوْمِهٖ ذٰلِكَ مِنْ ذَنْبٍ وَإِنْ قَالَهَا حِيْنَ يُمْسِيْ غَفَرَ اللّٰهُ لَهٗ مَا اَصَابَهٗ فِيْ تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ۔

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[1] Abu Dawud # 5079.

[2] Abu Dawud # 5074, Ibn Majah # 3871.

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2398. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if any one says in the morning:

اَللّٰهُمَّ اَصْبَحْنَا نُشْهِدُكَ وَنُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلٰٓئِكَتِكَ وَجَمِيْعَ خَلْقِكَ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ

{O Allah, we come to the morning calling you to bear witness and we call as witnesses the bearers of the throne. Your angels and all your creatures that you, certainly you, are Allah, here is no God but you, You are Alone, you have no partner, and, (to bear witness) that Muhammad is your servant and your Messenger.}

Allah will forgive him the sins that he commits that day. If any one says it in the evening, then Allah will forgive him the sins that he commits that night.[1]

(٢٣٩٩) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُوْلُ اِذَا اَمْسٰى وَاِذَا اَصْبَحَ ثَلَاثًا رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا اِلَّا كَانَ حَقًّا عَلَى اللّٰهِ اَنْ يُرْضِيَهٗ يَوْمَ الْقِيَامَةِ۔

(رواہ احمد والترمذی)

2399. Sayyiduna Thawban رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that no Muslim will make this prayer three times in the evening and in the morning without Allah being pleased with him on the day of resurrection:

رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَبِيًّا

{I am pleased with Allah as Lord, with Islam as religion and with Muhammad as Prophet}[2]

COMMENTARY: Some versions have (نبیا) (Prophet) and same have (رسولا) (Messenger). Hence, it is *mustahab (desirable)* to recite both (وَبِمُحَمَّدٍ نَبِيًّا وَرَسُوْلًا) (and with Muhammad as Prophet and Messenger).

(٢٤٠٠-٢٤٠١) وَعَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَرَادَ اَنْ يَنَامَ وَضَعَ يَدَهٗ تَحْتَ رَأْسِهٖ ثُمَّ قَالَ اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ اَوْ تَبْعَثُ عِبَادَكَ رَوَاهُ التِّرْمِذِيُّ وَاَحْمَدُ عَنِ الْبَرَاءِ۔

2400. Sayyiduna Hudahayfah رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم intended to go to sleep, he put his hand under his head, and prayed:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ اَوْ تَبْعَثُ عِبَادَكَ

{O Allah, preserve me from your punishment on the day when you shall assemble your creatures – or, resurrect your creatures.} [3]

2401. Sayyiduna Al-Bara رضی اللہ عنہ narrated (this hadith (tradition)) too.[4]

COMMENTARY: According to another hadith (tradition), the Prophet Muhammad صلی اللہ علیہ

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[1] Abu Dawud # 5078.

[2] Tirmidhi # 3400, Ibn Majah # 3870, Musnad Ahmad 5.367.

[3] Tirmidhi # 3409, Ibn Majah # 3877.

[4] Musnad Ahmad 4-281.

وسلم kept his hand under his cheek, so, it means that sometimes he kept his hand under his cheek and sometimes under his head. Or, his hand may have been part under his cheek and part under his head, The narrator reported as he saw.

(٢٤٠٢) وَعَنْ حَفْصَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَرَادَ اَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنٰى تَحْتَ خَدِّهٖ ثُمَّ يَقُوْلُ اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ثَلَاثَ مَرَّاتٍ۔ (رواه ابوداؤد)

2402. Sayyidah Hafsah رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم intended to go to sleep, he put his right hand under his cheek and prayed three times:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ

{O Allah preserve me from your punishment on the day when you shall resurrect your creatures} [1]

(٢٤٠٣) وَعَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ عِنْدَ مَضْجَعِهٖ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ وَكَلِمَاتِكَ التَّامَّاتِ مِنْ شَرِّ مَا اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَللّٰهُمَّ اَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَاْثَمَ اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَبِحَمْدِكَ۔ (رواه ابوداؤد)

2403. Sayyiduna Ali رضی اللہ عنہ narrated that when he retired to bed Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ وَكَلِمَاتِكَ التَّامَّاتِ مِنْ شَرِّ مَا اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَللّٰهُمَّ اَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَاْثَمَ اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ وَلَا يُخْلَفُ وَعْدُكَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَبِحَمْدِكَ

{O Allah, I seek refuge in Your noble countenance and in your perfect words from the evil of that which you seize by the forelock. O Allah, you alone relieve (one) from debt and sin. O Allah, Your army is never routed and your promise is never broken. The riches of the affluent avail him not against you are without blemish, and praise belongs to you}[2]

(٢٤٠٤) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يَاْوِيْ اِلٰى فِرَاشِهٖ اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ ثَلَاثَ مَرَّاتٍ غَفَرَ اللّٰهُ لَهٗ ذُنُوْبَهٗ وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ اَوْ عَدَدَ رَمْلِ عَالِجٍ اَوْ عَدَدَ وَرَقِ الشَّجَرِ اَوْ عَدَدَ اَيَّامِ الدُّنْيَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ

2404. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone prays three times when he retires to his bed:

اَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

{I seek forgiveness of Allah besides whom is no God, the ever-living, the Eternal, and I repent to HIim}

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[1] Abu Dawud # 5054.

[2] Abu Dawud # 5052.

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then Allah forgives him his sins even though they be like the foam of the sea, or as numerous as the sand particles of (the desert) Aalij, or like in number to the leaves of the trees, or equal to the number of days of this world.[1]

COMMENTARY: Aalij is a desert in the western area. (or a large desert near Thalabiyah - Mujam Baldan)

ANY SURAH OF THE QUR'AN BEFORE SLEEPING

(٢٤٠٥) وَعَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهٗ بِقِرَاءَةِ سُوْرَةٍ مِنْ كِتَابِ اللّٰهِ اِلَّا وَكَّلَ اللّٰهُ بِهٖ مَلَكًا فَلَا يَقْرَبُهٗ شَيْءٌ يُؤْذِيْهِ حَتّٰى يَهُبَّ مَتٰى هَبَّ۔ (رواه الترمذى)

2405. Sayyiduna Shaddad ibn Aws رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If a Muslim recites a surah from Allah's Book when he retires to bed, Allah appoints an angel to look after him. So, that nothing harmful may approach him till he awakes.[2]

COMMENTARY: Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "When you go to bed, recite surah al-Fatihah and al-Ikhlas. You will be safe (as long as you sleep) from everything apart from death.

(٢٤٠٦) وَعَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَلَّتَانِ لَا يُحْصِيْهِمَا رَجُلٌ مُسْلِمٌ اِلَّا دَخَلَ الْجَنَّةَ اَلَا وَهُمَا يَسِيْرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيْلٌ يُسَبِّحُ اللّٰهَ فِيْ دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهٗ عَشْرًا وَيُكَبِّرُهٗ عَشْرًا قَالَ فَاَنَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُهَا بِيَدِهٖ قَالَ فَتِلْكَ خَمْسُوْنَ وَمِائَةٌ بِاللِّسَانِ وَاَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيْزَانِ وَاِذَا اَخَذَ مَضْجَعَهٗ يُسَبِّحُهٗ وَيُكَبِّرُهٗ وَيَحْمَدُهٗ مِائَةٌ فَتِلْكَ مِائَةٌ بِاللِّسَانِ وَاَلْفٌ فِي الْمِيْزَانِ فَاَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ اَلْفَيْنِ وَخَمْسَ مِائَةِ سَيِّئَةٍ قَالُوْا وَكَيْفَ لَا نُحْصِيْهِمَا قَالَ يَاْتِيْ اَحَدَكُمُ الشَّيْطَانُ وَهُوَ فِيْ صَلَاتِهٖ فَيَقُوْلُ اُذْكُرْ كَذَا اُذْكُرْ كَذَا حَتّٰى يَنْفَتِلَ فَلَعَلَّهٗ اَنْ لَّا يَفْعَلَ وَيَاْتِيْهِ فِيْ مَضْجَعِهٖ فَلَا يَزَالُ يُنَوِّمُهٗ حَتّٰى يَنَامَ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَفِيْ رِوَايَةِ اَبِيْ دَاوٗدَ قَالَ خَصْلَتَانِ اَوْ خُلَّتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ وَكَذَا فِيْ رِوَايَتِهٖ بَعْدَ قَوْلِهٖ وَاَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيْزَانِ قَالَ يُكَبِّرُ اَرْبَعًا وَثَلَاثِيْنَ اِذَا اَخَذَ مَضْجَعَهٗ وَيَحْمَدُ ثَلَاثًا وَثَلَاثِيْنَ وَيُسَبِّحُ ثَلَاثًا وَ ثَلَاثِيْنَ وَفِيْ اَكْثَرِ نُسَخِ الْمَصَابِيْحِ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ۔

2406. Sayyiduna Abdullah ibn Amr ibn al-Aas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Two characteristics in a Muslim man will ensure his admittance to paradise. Indeed, both of them are easy, but those who adopt them are few. Glorify Allah after every *salah (prayer)* ten times, praise Him ten times and extol Him ten times. He observed Allah's Messenger صلى الله عليه وسلم count them on his fingers and he said, "They are one hundred and fifty on the tongue, but one

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[1] Tirmidhi # 3408, Musnad Ahmad 11074.

[2] Tirmidhi.

thousand five hundred in the scale. And, which of you can commit two thousand five hundred sins in a day and a night?" He was asked, "Why can we not adopt these characteristics regularly?" He said, "The devil comes to one of you while he is engaged in his *salah (prayer)* and asks him to remember this and remember that till he finishes his *salah (prayer)* and perhaps does not do it. The devil comes to him when he goes to bed and does not cease to induce him to sleep till he goes to sleep. According to a version in Abu Dawud. "Two qualities or two characteristics in a muslim..."

And also after the words "One thousand five hundred in the scale." He said, "When he retires to bed, he should extol Allah thirty four times, praise Him thirty three times, and glorify Him thirty three times."[1]

In most text of al-Musabih, the narrator is Sayyiduna Abdullah ibn Umar صلى الله عليه وسلم

COMMENTARY: The question 'which of you..." is actually a denial, the who earns so many pieties cannot commit as many sins. It is in the light of Allah's words:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

{Surely good deeds will drive away the evil deeds} (11:114)

These pieties removes sins and also get ranks raised.

The devil is sworn enemy of man and makes him omit the tasbih after *salah (prayer)* and so before going to sleep.

GRATITUDE FOR BLESSING DURING DAY & NIGHT

(٢٤٠٧) وَعَنْ عَبْدِاللّٰهِ بْنِ غَنَّامٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِيْنَ يُصْبِحُ اَللّٰهُمَّ مَا اَصْبَحَ بِيْ مِنْ نِعْمَةٍ اَوْبِاَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ فَقَدْ اَدّٰى شُكْرَ يَوْمِهٖ وَمَنْ قَالَ مِثْلَ ذٰلِكَ حِيْنَ يُمْسِيْ فَقَدْ اَدّٰى شُكْرَ لَيْلَتِهٖ۔ (رواه ابوداؤد)

2407. Sayyiduna Abdullah ibn Ghannam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said that if anyone says in the morning:

اَللّٰهُمَّ مَا اَصْبَحَ بِيْ مِنْ نِعْمَةٍ اَوْبِاَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

{O Allah, the blessings upon me or upon anyone of your creatures in the morning are from you alone. You have no partner, for you is all praise and for you is gratitude}

then, indeed, he has given thanks for that day of his.

And, he who says the same in the evening has, indeed, expressed gratitude for the night of his.

PRAYER WHILE GOING TO SLEEP

(٢٤٠٨) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَقُوْلُ اِذَا اٰوٰى اِلٰى فِرَاشِهٖ اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ وَالْاَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ اَعُوْذُبِكَ مِنْ شَرِّ كُلِّ ذِيْ شَرٍّ اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَاَنْتَ

[1] Tirmidhi # 3421, Abu Dawud # 5065, Nasa'I # 1344, Musnad Ahmad # 6927.

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الظَّاهِرُ فَلَيْسَ فَوقَكَ شَيْئٌ وَاَنْتَ البَاطِنُ فَلَيْسَ دُوْنَكَ شَيْئٌ اِقْضِ عَنِّي الدَّيْنَ وَاغْنِنِي مِنَ الْفَقْرِ رَوَاهُ اَبُوْدَاوٗدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ مُسْلِمٌ مَعَ اخْتِلَافٍ يَسِيْرٍ۔

2408. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم retired to his bed, he would pray:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ وَالْاَرْضِ وَرَبَّ كُلِّ شَيْئٍ فَالِقَ الْحَبِّ وَالنَّوٰى مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ اَعُوْذُبِكَ مِنْ شَرِّ كُلِّ ذِيْ شَرٍّ اَنْتَ اٰخِذٌ بِنَاصِيَتِهٖ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْئٌ وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْئٌ وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوقَكَ شَيْئٌ وَاَنْتَ البَاطِنُ فَلَيْسَ دُوْنَكَ شَيْئٌ اِقْضِ عَنِّي الدَّيْنَ وَاغْنِنِي مِنَ الْفَقْرِ

{O Allah, Lord of the heaven and Lord of the earth, Lord of everything, who splits the grain and the kernel, who has revealed the Torah, the Injil and the Quran, I seek refuge in you from the evil of every source of evil whom you do seize by the forelock. You are the first, there was noting before you. You are the last, there is nothing after you. You are the Manifest and there is nothing above you. You are the Hidden and there is nothing beyond you repay for me the debt and grant me riches removing poverty}[1]

Muslim has it with a slight difference.

Al-Hisn al Haseen has that it must be recited while lying down for sleep.

(٢٤٠٩) وَعَنْ اَبِي اَزْهَرَ الْاَنْمَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّيْلِ قَالَ بِسْمِ اللّٰهِ وَضَعْتُ جَنْبِيْ لِلّٰهِ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَاخْسَأْ شَيْطَانِيْ وَفُكَّ رِهَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ الْاَعْلٰى (رواه ابوداؤد)

2409. Sayyiduna Abu azhar al-Anmari رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم retired to his bed in the night, he made this supplication.

بِسْمِ اللّٰهِ وَضَعْتُ جَنْبِيْ لِلّٰهِ اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَاخْسَأْ شَيْطَانِيْ وَفُكَّ رِهَانِيْ وَاجْعَلْنِيْ فِي النَّدِيِّ الْاَعْلٰى

{In the name of Allah. I put down my side for Allah. O Allah, forgive me my sin, put way my devil (from me). Relieve me of my responsibility. Cause me to be in the most high assembly.}[2]

COMMENTARY: Relieve me of my responsibility refer to rights of other people. Absolve me of these rights and forgive me my lapses and deliver me from punishment.

(٢٤١٠) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَخَذَ مَضْجَعَهٗ مِنَ اللَّيْلِ قَالَ الْحَمْدُ لِلّٰهِ الَّذِيْ كَفَانِيْ وَاٰوَانِيْ وَاَطْعَمَنِيْ وَسَقَانِيْ وَالَّذِيْ مَنَّ عَلَيَّ فَاَفْضَلَ وَالَّذِيْ اَعْطَانِيْ فَاَجْزَلَ الْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ اَللّٰهُمَّ رَبَّ كُلِّ شَيْئٍ وَمَلِيْكَهٗ وَاِلٰهَ كُلِّ شَيْئٍ اَعُوْذُبِكَ مِنَ النَّارِ (رواه ابوداؤد)

2410. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم

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[1] Tirmidhi # 3411, Abu Dawud # 5051, Ibn Majah # 3873, Musnad Ahmad # 8969, Muslim # 2713.

[2] Abu Dawud # 5054.

retired to bed in the night, he prayed:

اَلْحَمْدُ لِلّٰهِ الَّذِى كَفَانِى وَآوَانِى وَاَطْعَمَنِى وَسَقَانِىْ وَالَّذِى مَنَّ عَلَىَّ فَاَفْضَلَ وَالَّذِى اَعْطَانِى فَاَجْزَلَ الْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ اَللّٰهُمَّ رَبَّ كُلِّ شَيْئٍ وَمَلِيْكَهٗ وَاِلٰهَ كُلِّ شَيْئٍ اَعُوْذُبِكَ مِنَ النَّارِ

{Praise belongs to Allah who provided me enough, gave me shelter, fed me and gave me to drink. He favoured me and has bestowed generously on me. He granted me, and granted liberally. Praise belongs to Him in every condition. O Allah, Lord of everything and Master thereof, God of everything. I seek refuge in you from the Fire.}[1]

CURE OF INSOMNIA

(٢٤١١) وَعَنْ بُرَيْدَةَ قَالَ شَكٰى خَالِدُ بْنُ الْوَلِيْدِ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا اَنَامُ اللَّيْلَ مِنَ الْاَرَقِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَوَيْتَ اِلٰى فِرَاشِكَ فَقُلْ اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ وَمَا اَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِى جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَىَّ اَحَدٌ مِنْهُمْ اَوْ اَنْ يَبْغِىَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ لَيْسَ اِسْنَادُهٗ بِالْقَوِيِّ وَالْحَكِيْمُ بْنُ ظُهَيْرٍ الرَّاوِى قَدْ تَرَكَ حَدِيْثَهٗ بَعْضُ اَهْلِ الْحَدِيْثِ۔

2411. Sayyiduna Buraydah رضى الله عنه narrated that Sayyiduna Khalid ibn al-Walid رضى الله عنه complained to the Prophet Muhammad صلى الله عليه وسلم, saying, "O Messenger of Allah, I cannot sleep in the night because of insomnia." So, the Prophet Muhammad صلى الله عليه وسلم instructed him, "When you retire to your bed, pray:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا اَظَلَّتْ وَرَبَّ الْاَرَضِيْنَ وَمَا اَقَلَّتْ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِى جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَىَّ اَحَدٌ مِنْهُمْ اَوْ اَنْ يَبْغِىَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ لَا اِلٰهَ اِلَّا اَنْتَ

{O Allah, Lord of the seven heavens and that on which they cast their shadows, Lord of the earths and that which they bear, Lord of the devils and of those whom they mislead, be for me a nighbour against the mischief of your creatures, all of them together lest any of them should trespass on me or oppress me. Great is your neighbourhood and glorious is your praise. There is no God besides you. There is no God but You.}"[2]

COMMENTARY: Hisn Haseen has cited this prayer from Tabarani (awsat) and Ibn Abu Shaybah. However, their versions are somewhat different in words and slightly brief.

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[1] Abu Dawud # 5058.

[2] Tirmidhi # 3534.

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SECTION III اَلْفَصْلُ الثَّالِثُ

SPECIFIC PRAYERS OF MORNING & EVENING

(٢٤١٢) عَنْ اَبِي مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا اَصْبَحَ اَحَدُكُمْ فَلْيَقُلْ اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنِّي اَسْئَالُكَ خَيْرَ هٰذَا الْيَوْمِ فَتْحَهٗ وَنَصْرَهٗ وَنُوْرَهٗ وَبَرَكَتَهٗ وَهُدَاهُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْهِ وَمِنْ شَرِّ مَا بَعْدَهٗ ثُمَّ اِذَا اَمْسٰى فَلْيَقُلْ مِثْلَ ذٰلِكَ (رواه ابوداؤد)

2412. Sayyiduna Abu Maalik رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that when anyone wakes up in the morning, he must say:

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنِّي اَسْئَالُكَ خَيْرَ هٰذَا الْيَوْمِ فَتْحَهٗ وَنَصْرَهٗ وَنُوْرَهٗ وَبَرَكَتَهٗ وَهُدَاهُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا فِيْهِ وَمِنْ شَرِّ مَا بَعْدَهٗ

{We have come to the morning as has the dominion for Allah, the Lord of the worlds. O Allah, I pray to you for the good of this day, its opening, its help, its light, its blessing and its guidance. And I seek refuge in your from the evil that is in it and the evil that it after it.}

When he comes to the evening, he should say like it.[1]

(٢٤١٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِي بَكْرَةَ قَالَ قُلْتُ لِاَبِي يَااَبَتِ اَسْمَعُكَ تَقُوْلُ كُلَّ غَدَاةٍ اَللّٰهُمَّ عَافِنِي فِيْ بَدَنِيْ اَللّٰهُمَّ عَافِنِي فِيْ سَمْعِي اَللّٰهُمَّ عَافِنِي فِيْ بَصَرِي لَا اِلٰهَ اِلَّا اَنْتَ تُكَرِّرُهَا ثَلَاثًا حِيْنَ تُصْبِحُ وَثَلَاثًا حِيْنَ تُمْسِي فَقَالَ يَا بُنَيَّ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْبِهِنَّ فَاَنَا اُحِبُّ اَنْ اَسْتَنَّ بِسُنَّتِهٖ (رواه ابوداؤد)

2413. Sayyiduna Abdur Rahman ibn Abu Bakrah رحمہ اللہ narrated that he told his father having heard him say every morning.

اَللّٰهُمَّ عَافِنِي فِيْ بَدَنِيْ اَللّٰهُمَّ عَافِنِي فِيْ سَمْعِي اَللّٰهُمَّ عَافِنِي فِيْ بَصَرِي لَا اِلٰهَ اِلَّا اَنْتَ

{O Allah, grant me soundness in my body. O Allah, grant me soundness in my hearing. O Allah, grant me soundness in my sight. There is no God but you.}

He told him that he repeated it three times (every) morning and thrice (every) evening. He (the father) said, 'O my sin, I Heard Allah's Messenger صلی اللہ علیہ وسلم pray in these words and I love to emulate his *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*."[2]

COMMENTARY: The true sprit behind a supplication and deeds should be to abide by the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*. Reward and acceptance of prayer are not the aim.

PRAYER IN THE MORNING.

(٢٤١٤) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِي اَوْفٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَصْبَحَ قَالَ اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ وَالْعَظْمَةُ لِلّٰهِ وَالْخَلْقُ وَالْاَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا لِلّٰهِ

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[1] Abu Dawud # 5084.

[2] Abu Dawud # 5090.

اَللّٰهُمَّ اجْعَلْ اَوَّلَ هَذَا النَّهَارِ صَلَاحًا وَاَوْسَطَهٗ نَجَاحًا وَاٰخِرَهٗ فَلَاحًا يَا اَرْحَمَ الرَّاحِمِيْنَ ذَكَرَهُ النَّوَوِيُّ فِيْ كِتَابِ الْاَذْكَارِ بِرِوَايَةِ ابْنِ السِّنِّيْ

2414. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that in the morning Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ وَالْكِبْرِيَاءُ وَالْعَظْمَةُ لِلّٰهِ وَالْخَلْقُ وَالْاَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيْهِمَا لِلّٰهِ اَللّٰهُمَّ اجْعَلْ اَوَّلَ هَذَا النَّهَارِ صَلَاحًا وَاَوْسَطَهٗ نَجَاحًا وَاٰخِرَهٗ فَلَاحًا يَا اَرْحَمَ الرَّاحِمِيْنَ

{We came to the morning as does Allah's certain comes to morning for Allah's sake. All praise belongs to Allah Greatness and might belong to Allah. The creation, the command, the night and the day and all that rests in the two - all belong to Allah. O Allah, cause the first part of the day righteousness, the middle part of it achievement of need and the last part of it success, O the most Merciful of those who show mercy.}[1]

COMMENTARY: The supplication that is concluded with (یاارحم الراحمین) (O the Most Merciful of those who show mercy) is accepted quickly.

(٢٤١٥) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبْزٰى قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اَصْبَحَ اَصْبَحْنَا عَلٰى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَعَلٰى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى مِلَّةِ اَبِيْنَا اِبْرَاهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ (رواه احمد والدارمی)

2415. Sayyiduna Abdur Rahman ibn Abza رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray in the morning.

اَصْبَحْنَا عَلٰى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَعَلٰى دِيْنِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَعَلٰى مِلَّةِ اَبِيْنَا اِبْرَاهِيْمَ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ

{We enter upon the morning as those following the natural religion (of Islam), the expression of Allah's unity, on the religion of our Prophet Muhammad صلی اللہ علیہ وسلم, and on the creed of our father Ibrahim علیہ السلام who was an upright man, not one of the polytheists.}[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم was sent to the other people as well as to himself as is evident in the words 'on the religion of our Prophet Muhammad صلی اللہ علیہ وسلم Or, he used these words in prayer to teach his ummah to make supplication in this manner.

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[1] Mawawi in Kitab al adh kar # 1921, Ibn as Sunni # 38.

[2] Darimi # 2688.

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CHAPTER - VI

SUPPLICATION MADE AT DIFFERENT TIMES بَابُ الدَّعَوَاتِ فِي الْأَوْقَاتِ

The dhikar, or prayers, etc., that are known to have been made by the prophet Muhammad صلى الله عليه وسلم at different times an circumstances, may be made at the known times. It is musnun for every one. If they are included in anyone's regular practice then that is very excellent. If that is not possible then they must be made thoroughly, at least, once. Thereby, the blessings of emulating the Prophet Muhammad صلى الله عليه وسلم will be achieved.

SECTION I الفصل الاول

PROTECTING CHILDREN FROM THE DEVIL

(٢٤١٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ اَنَّ اَحَدَكُمْ اِذَا اَرَادَ اَنْ يَأْتِيَ اَهْلَهٗ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَارَزَقْتَنَا فَاِنَّهٗ اِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِيْ ذٰلِكَ لَمْ يَضُرَّهٗ شَيْطَانٌ اَبَدًا (متفق عليه)

2416. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "If one of you intends to have sexual intercourse with his wife, let him pray:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَارَزَقْتَنَا

{In the name of Allah. O Allah, protect us from the devil and cause the devil to keep away from what you give us}[1]

Then if a child be destined for them, the devil would never harm it."

COMMENTARY: That the devil will never harm it means 'turn it to disbelief.' Thus, if Allah is remembered at the time of sexual intercourse, children born as a result will live as Muslim till their death. Or, the devil cannot cause any deformity in the children.

Imam Jawzi رحمه الله said that the devil cannot impair the religion of this person's children.

Some others say that the devil does not strike the newborn with his finger.

AT THE TIME OF SEVERE ANXIETY OR GRIEF

(٢٤١٧) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ عِنْدَ الْكَرْبِ لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمُ (متفق عليه)

2417. Sayyiduna Ibn Abbas رضى الله عنه narrated that when he was anxious, Allah's Messenger صلى الله عليه وسلم used to pray:

لَا اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمُ لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْاَرْضِ رَبُّ الْعَرْشِ الْكَرِيْمُ

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[1] Bukhari # 3271, Muslim # 116-1434, Abu Dawud # 2161, Tirmidhi # 1098. Ibn Majah # 1919, Darimi # 2212.

{There is no God but Allah, the Mighty, the clement. There is no God but Allah, Lord of the great throne. There is no God but Allah, Lord of the heavens, Lord of the earth, Lord of the noble throne.}[1]

FIGHTING OFF ANGER

(٢٤١٨) وَعَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ جُلُوسٌ وَاَحَدُ هُمَا يَسُبُّ صَاحِبَهُ مُغْضَبًا قَدِاحْمَرَّوَجْهُهُ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّي لَاَعْلَمُ كَلِمَةً لَو قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَقَالُو لِلرَّجُلِ اَلَا تَسْمَعُ مَا يَقُوْلُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنِّي لَسْتُ بِمَجْنُوْنٍ (متفق عليه)

2418. Sayyiduna Sulayman ibn Surad رضی اللہ عنہ narrated that two men reviled one another in the presence of the Prophet Muhammad صلی اللہ علیہ وسلم while they (the sahabah) رضی اللہ عنہ were seated in his company. One of them abused the other angrily, his face red with rage. The Prophet Muhammad صلی اللہ علیہ وسلم said, "I certainly know of an expression which if he says he would rid himself of his wild emotions: (اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ) {I seek refuge in Allah from the accursed devil}" The sahabah (Prophet's companions) رضی اللہ عنہم said to the man "Have you not heard what the Prophet Muhammad صلی اللہ علیہ وسلم said?" He said, "I am not insane."[2]

COMMENTARY: This hadith (tradition) is based on the verse:

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ اِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ

{If a provocation from satan provokes you then seek refuge in Allah. Surely, He is hearer, knower} (7:200)

This man was not familiar with religion and *Shari'ah* and he presumed that the ta'awudh (اعوذ باللہ من الشیطان الرجیم) is recited only for or by the insane. In fact, when any one flies into a rage, he too is overcome by a form of insanity. Hence, it is profitable to recite this expression at the time of rage.'

Teebi رحمہ اللہ said that perhaps that man was a hypocrite or a rude and snide ignorant one.

CROWING COCKS & BRAYING DONKEY

(٢٤١٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللّٰهَ مِنْ فَضْلِهٖ فَاِنَّهَا رَأَتْ مَلَكًا وَاِذَا سَمِعْتُمْ نَهِيْقَ الْحِمَارِ فَتَعَوَّذُوْا بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَاِنَّهُ رَاٰى شَيْطَانًا (متفق عليه)

2419. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you people hear the crowing of the cocks, pray to Allah for His blessings, for, they have seen an angel. But, when you hear the braying of a donkey, seek refuge in Allah from the devil, for, it has seen a devil."[3]

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[1] Bukhari # 6345, Muslim # 83-2730, Tirmidhi # 3496, Ibn Majah # 3883.

[2] Bukhari # 6115, Muslim # 109-2610, Abu Dwud # 4780, Tirmidhi # 3516, Musnad Ahmad 5-240.

[3] Bukhari # 3303, Muslim # 82-2729, Abu Dawud # 5102,Tirmidhi # 3524.

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COMMENTARY: This hadith (tradition) is evidence that when pious people are around Allah's mercy and blessings descend. It is *mustahab (desirable)* to make supplication at that time. Moreover, since Allah's punishment, it is *mustahab (desirable)* to seek refuge in Allah when one is in their surroundings lest their wickedness leave their mark on one.

PRAYER WHILE EMBARKING ON A JOURNEY

(٢٤٢٠) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اسْتَوٰى عَلٰى بَعِيْرِهٖ خَارِجًا اِلَى السَّفَرِ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاَطْوِلَنَا بُعْدَهٗ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ وَالْمَالِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ وَاِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيْهِنَّ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ (رواه مسلم)

2420. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم settled on his camel to depart on a journey, he called AllahuAkbar three times. Then he prayed:

سُبْحَانَ الَّذِىْ سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِىْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَا تَرْضٰى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاَطْوِلْنَا بُعْدَهٗ اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ وَالْمَالِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ

{Glorified be He who has subjected (all) this to us while we ourselves were incapable to do it. (43:13) O Allah, we ask you in this journey of ours piety and righteousness, and deeds that will please you. O Allah, make this journey easy for us and cut short its distance. O Allah, you are our companion in the journey and the Guardian of our family.
O Allah, I seek refuge in you from the toil of the journey and the seeing of a painful sight and a bad return to my wealth and family}
And, when he returned, he made the some supplication with this addition:

اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

{We are returning, repentant, worshippers of our Lord and we praise Him.}[1]

THINGS FROM WHICH THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم SOUGHT REFUGE DURING A JOURNEY

(٢٤٢١) وَعَنْ عَبْدِاللّٰهِ بْنِ سَرْجِسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَفَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُوْمِ وَسُوْءِ الْمَنْظَرِ فِى الْاَهْلِ وَالْمَالِ (رواه مسلم)

2421. Sayyiduna Abdullah ibn Sarj is رضی اللہ عنہ narrated that whenever Allah's

[1] Muslim # 425-1342, Abu Dawud # 2602, Musnad Ahmad 1-52, Bukhari.

Messenger صلى الله عليه وسلم set out on a journey, he sought refuge in Allah from the toils of the journey, cumbersome return poverty after plenty, curse of the oppressed and seeing his family and property in harm. [1]

COMMENTARY: Refuge in Allah from the curse of an oppressed in actually refuge from being oppressive.

WHEN HALTING SOMEWHERE

(٢٤٢٢) وَعَنْ خَوْلَةَ بِنْتِ حَكِيْمٍ قَالَتْ، سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ نَزَلَ مَنْزِلًا فَقَالَ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتّٰى يَرْتَحِلَ مِنْ مَنْزِلِهٖ ذٰلِكَ۔ (رواه مسلم)

2422. Sayyidah Khawlah bint Hakim رضى الله عنه said that she heard Allah's Messenger صلى الله عليه وسلم say that if anyone halts at a place (during a journey or otherwise) and prays:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

{I seek refuge in the perfect words of Allah from the evil of what He has created,} then nothing will harm him till he moves ahead from his place where he had halted.[2]

SUPPLICATION FOR PROTECTION IN THE NIGHT

(٢٤٢٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتْنِيْ الْبَارِحَةَ قَالَ اَمَا لَوْقُلْتَ حِيْنَ اَمْسَيْتَ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَاخَلَقَ لَمْ تَضُرَّكَ۔ (رواه مسلم)

2423. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man came to Allah's Messenger صلى الله عليه وسلم and submitted, "O Messenger of Allah, I am suffering from the sting of a scorpion since last night." He said, "If you had prayed in the evening:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

(translation in previous hadith (tradition)) it would not have hurt you."[3]

COMMENTARY: According to a hadith (tradition), if anyone makes the foregoing supplication in the evening three times, nothing poisonous will harm him that night. (Tirmidhi)

Another hadith (tradition) recommends this prayer in the morning.

Sayyiduna Mufassal ibn Yasar رضى الله عنه said that if anyone recites this expression then seventy thousand angels pray for him to be forgiven. If he dies in that condition, then he is a martyr.

PRAYER IN MORNING DURING A JOURNEY

(٢٤٢٤) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا كَانَ فِيْ سَفَرٍ وَاَسْحَرَ يَقُوْلُ سَمِعَ سَامِعٌ بِحَمْدِ اللّٰهِ وَحُسْنِ بَلَائِهٖ عَلَيْنَا رَبَّنَا صَاحِبْنَا وَاَفْضِلْ عَلَيْنَا عَائِذًا بِاللّٰهِ مِنَ النَّارِ (رواه مسلم)

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[1] Muslim # 426-1342, Tirmidhi # 3502, Ibn Majah # 3886, Darimi # 2672, Musnad Ahmad 5-82.

[2] Muslim # 54.2708, Abu Dawud # 3499, Tirmidhi # 3448, Ibn Majah # 3547, Musnad Ahmad 2-290.

[3] Muslim # 90.270

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2424. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that during a journey the Prophet Muhammad صلی اللہ علیہ وسلم would pray at dawn:

سَمِعَ سَامِعٌ بِحَمْدِ اللّٰهِ وَحُسْنِ بَلَائِهٖ عَلَيْنَا رَبَّنَا صَاحِبْنَا وَاَفْضِلْ عَلَيْنَا عَائِذًا بِاللّٰهِ مِنَ النَّارِ

{The hearer heard me praise Allah and acknowledge the excellence of His blessing on us. Our Lord, accompany us (in the journey) and show favour to us. We seek refuge in Allah from hell.}[1]

PROPHET'S صلی اللہ علیہ وسلم PRAYER ON RETURNING FROM JIHAD, HAJJ & UMRAH

(٢٤٢٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَفَلَ مِنْ غَزْوٍ اَوْ حَجٍّ اَوْ عُمْرَةٍ يُكَبِّرُ عَلٰى كُلِّ شَرَفٍ مِنَ الْاَرْضِ ثَلَاثَ تَكْبِيْرَاتٍ ثُمَّ يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ صَدَقَ اللّٰهُ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ (متفق علیہ)

2425. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم returned from a battle, hajj or umrah and came to an elevated place, he would say AllahuAkbar three times and pray

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ صَدَقَ اللّٰهُ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

{There is no God but Allah is Alone and who has no partner. To him belongs the dominion and for Him is all praise and He is over all things powerful. We are returners, repentant, worshippers, prostrating before our Lord and praising Him. Allah made His promise true, helped His servant and He alone routed the confederates.}[2]

COMMENTARY: The confederates were the combined army of the quraysh, the Jews of Banu Qurayzah and Banu Nadir numbering ten to twelve thousand men. They decided to invade Madinah, but were routed without fighting when Allah subjected them to heavy minds and His angels.

PROPHET'S صلی اللہ علیہ وسلم PRAYER AGAINST THE IDOLATERS DURING THE BATTLE OF AHZAB (CONFEDERATES)

(٢٤٢٦) وَعَنْ عَبْدِاللّٰهِ بْنِ اَبِيْ اَوْفٰى قَالَ دَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْاَحْزَابِ عَلَى الْمُشْرِكِيْنَ فَقَالَ اللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ (متفق علیہ)

2426. Sayyiduna Abdullah ibn Abu Awfa رضی اللہ عنہ narrated that during the Battle of al-Ahzab (the confederates), Allah's Messenger صلی اللہ علیہ وسلم prayed against the idolaters:

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ الْحِسَابِ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ

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[1] Muslim # 68-2718.

[2] Bukhari # 1797, Muslim # 428-1344, Tirmidhi # 952, Abu Dawud # 2770, Musnad Ahmad # 49603 (2-5)

{O Allah, who has revealed the Book, and who is quick to take reckoning. O Allah, defeat the confederates. O Allah, defeat them and unnerve them.}[1]

THE SUNNAH(PRACTICE OF HOLY PROPHET MUHAMMAD صلى الله عليه وسلم) FOR THE HOST & THE GUEST

(٢٤٢٧) وَعَنْ عَبْدِاللّٰهِ بْنِ بُسْرٍ قَالَ نَزَلَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِي فَقَرَّبْنَا اِلَيْهِ طَعَامًا وَوَطْبَةً فَاَكَلَ مِنْهَا ثُمَّ اُتِيَ بِتَمْرٍ فَكَانَ يَاكُلُهُ وَيُلْقِي النَّوٰى بَيْنَ اِصْبَعَيْهِ وَيَجْمَعُ السَّبَّابَةَ وَالْوُسْطٰى وَفِي رِوَايَةٍ فَجَعَلَ يُلْقِي النَّوٰى عَلٰى ظَهْرِ اِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى ثُمَّ اُتِيَ بِشَرَابٍ فَشَرِبَهٗ فَقَالَ لِاَبِي وَاَخَذَ بِلِجَامِ دَابَّتِهٖ اُدْعُ اللّٰهَ لَنَا فَقَالَ اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ (رواه مسلم)

2427. Sayyiduna Abdullah ibn Busr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم visited his father (Busr). They offered him some food and waibah (clarified butter, dried curd and dates mixture). He ate from that. Then, he was presented some dates that he ate. He threw their stones with his fingers, putting together the forefinger and the middle finger. (According to a version: he began to cast away the stones on the upper side of his fore finger and middle finger). Then something to drink was offered to him. He drank it. Then, Abdullah's father said to him while holding the bridle of his beast, "Pray for us to Allah!" He prayed:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

{O Allah, bestow on them blessing in what you have given them, forgive them and have mercy on them}[2]

COMMENTARY: This hadith (tradition) teaches what is masnun for the guest and the host.

SECTION II اَلْفَصْلُ الثَّانِيْ

ON BEHOLDING THE NEW MOON

(٢٤٢٨) عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَاَى الْهِلَالَ قَالَ اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللّٰهُ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2428. Sayyiduna Talhah ibn Ubaydullah narrated that whenever the Prophet Muhammad صلى الله عليه وسلم beheld the new moon, he prayed:

اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللّٰهُ

{O Allah, cause this moon to rise on us with peace, faith, safety and Islam. My Lord and your Lord (o moon) is Allah.}[3]

COMMENTARY: The word 'hilal' signifies the first, second and third of a lunar month. Thereafter, the moon is called 'qamar.'
The prayer also make it clear that the moon, like the sun, is a creation of Allah.

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[1] Bukhari # 2933, Muslim # 21-1742, Abu Dawud # 2631, Ibn Majah # 2796.

[2] Muslim # 146-2042, Abu Dawud # 3729.

[3] Tirmidhi # 3462, Musnad Ahmad # 1397, Darimi # 1687.

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ON SEEING ANYONE IN DISTRESS

(٢٤٢٩-٢٤٣٠) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ وَاَبِي هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ رَجُلٍ رَأَى مُبْتَلًا فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا اِلَّا لَمْ يُصِبْهُ ذٰلِكَ الْبَلَاءُ كَائِنًا مَا كَانَ۔ رَوَاهُ التِّرْمِذِىُّ وَرَوَاهُ ابْنُ مَاجَةَ عَنِ ابْنِ عُمَرَ وَقَالَ التِّرْمِذِىُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَعَمْرُو بْنُ دِيْنَارٍ الرَّاوِى لَيْسَ بِالْقَوِىِّ۔

2429. Sayyiduna Umar ibn al-Khattab رضی اللہ عنہ and Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone prays on seeing someone in distress (or affliction):

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

{Praise belongs to Allah who has saved me from that with which He has afflicted you, and caused me to excel over most of those whom He created with a distinct excellence,}

then he will be safe from that affliction whatever it be.[1]

2340. Sayyiduna Ibn Umar رضی اللہ عنہ narrated this hadith (tradition).[2]

COMMENTARY: This prayer may be made on seeing anyone in distress physical, worldly or religious. However, it should be made in a soft, inaudible voice on seeing anyone sick or handicapped. If anyone is sinner or trapped in love of the world or a hypocrite, then it maybe made in an audible voice so that he might heed. If there is fear of trouble, then it must be made quietly so as not to be heard.

PRAYER TO BE MADE IN THE MARKET

(٢٤٣١) وَعَنْ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ السُّوْقَ فَقَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِىْ وَيُمِيْتُ وَهُوَ حَىٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ كَتَبَ اللّٰهُ لَهٗ اَلْفَ اَلْفِ حَسَنَةٍ وَمَحٰى عَنْهُ اَلْفَ اَلْفِ سَيِّئَةٍ وَرَفَعَ لَهٗ اَلْفَ اَلْفِ دَرَجَةٍ وَبَنٰى لَهٗ بَيْتًا فِى الْجَنَّةِ۔ رَوَاهُ التِّرْمِذِىُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِىُّ هٰذَا حَدِيْثٌ غَرِيْبٌ وَفِىْ شَرْحِ السُّنَّةِ مَنْ قَالَ فِىْ سُوْقٍ جَامِعٍ يُبَاعُ فِيْهِ بَدَلَ مَنْ دَخَلَ السُّوْقَ۔

2431. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if anyone who goes to the market prays:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِىْ وَيُمِيْتُ وَهُوَ حَىٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

{There is no God but Allah who is Alone, He has no partner, to Him belongs the dominion and for Him is all praise, He gives life and causes death, He is the Ever-

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[1] Tirmidhi # 3442.

[2] Ibn Majah # 3892.

Living who will never die, in His Hand is all good and He is over all things Powerful.} then Allah will record for him a million good deeds remit from him a million evil deeds and raise him by a million ranks.[1]

The words in sharh us *sunnah(Practice of Holy Prophet Muhammad* (صلى الله عليه وسلم) are: 'prays in a general market where merchandise is bought and sold' instead of 'goes to the market.'

COMMENTARY: The exceptional reward is because the market is a place where one becomes negligent, lies deceives and fools others.

WORLDLY BLESSING IS INCOMPLETE

(٢٤٣٢) وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ سَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُوْ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ تَمَامَ النِّعْمَةِ فَقَالَ اَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ قَالَ دَعْوَةٌ اَرْجُوْ بِهَا خَيْرًا فَقَالَ اِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُوْلَ الْجَنَّةِ وَالْفَوْزَ مِنَ النَّارِ وَسَمِعَ رَجُلًا يَقُوْلُ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ فَقَالَ قَدِ اسْتُجِيْبَ لَكَ فَسَلْ وَسَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَهُوَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الصَّبْرَ فَقَالَ سَئَلْتَ اللّٰهَ الْبَلَاءَ فَسَلْهُ الْعَافِيَةَ (رواه الترمذى)

2432. Sayyiduna Mu'adh ibn Jabal (رضى الله عنه) **narrated that the Prophet Muhammad** (صلى الله عليه وسلم) **heard a man pray: 'O Allah, I ask you for perfect bounty.' So, he asked him, "what is a perfect bounty?" The man submitted, "I made a supplication, hoping for the best." He said, "The perfect bounty is admittance to paradise and deliverance from hell." The Prophet Muhammad** (صلى الله عليه وسلم) **heard another man call (يَاذَا الْجَلَالِ وَالْاِكْرَام) {O Lord of majesty and benevolence}.**

So, he instructed him, "your prayer is granted, so make your request,"

And, he also heard someone pray: 'O Allah, I ask you for patience.' So, he instructed him, "You have asked Allah for a trial. Now ask Him for safety (and security)."[2]

COMMENTARY: Patience is needed when one is facing a trial. So, the Prophet Muhammad (صلى الله عليه وسلم) advised the man not to ask for it because that implied asking for a trial. Rather, one must ask for security so that he is safe from trial. If one faces a difficulty, then, of course, He must pray for patience.

ATONEMENT FOR AN ASSEMBLY

(٢٤٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا فَكَثُرَ فِيْهِ لَغَطُهُ فَقَالَ قَبْلَ اَنْ يَقُوْمَ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ اِلَّا غُفِرَ لَهُ مَا كَانَ فِيْ مَجْلِسِهِ ذٰلِكَ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2433. Sayyiduna Abu Hurayrah (رضى الله عنه) **narrated that Allah's Messenger** (صلى الله عليه وسلم) **said that if any one who sit in a gathering and indulges in much idle talk prays before taking his leave;**

اَللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

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[1] Tirmidhi # 3439, Ibn Majah # 2235.

[2] Tirmidhi # 3538.

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{You are without blemish, O Allah, with Your praise I bear witness that there is no God but you, and I seek Your forgiveness and I repent to you}

Then he will; be forgiven what happened in that gathering of his.[1]

COMMENTARY: The Arabic word (لغط) means 'such talk as leads to sin.' It also means 'vain, meaningless chatter.' The supplication is called 'expiation of an assembly.' (لغط) it atones for all dislikes conversation in the assembly, such as is not approved by *Shari'ah.*

PRAYER WHEN MOUNTING A RIDING BEAST

(٢٤٣٤) وَعَنْ عَلِيٍّ اَنَّهٗ اُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهٗ فِي الرِّكَابِ قَالَ بِسْمِ اللّٰهِ فَلَمَّا اسْتَوٰى عَلٰى ظَهْرِهَا قَالَ الْحَمْدُ لِلّٰهِ ثُمَّ قَالَ سُبْحَانَ الَّذِي سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ثُمَّ قَالَ الْحَمْدُ لِلّٰهِ ثَلَاثًا وَاللّٰهُ اَكْبَرُ ثَلَاثًا سُبْحَانَكَ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْلِي فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ ثُمَّ ضَحِكَ فَقِيْلَ مِنْ اَيِّ شَيْءٍ ضَحِكْتَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ مِنْ اَيِّ شَيْءٍ ضَحِكْتَ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهٖ اِذَا قَالَ رَبِّ اغْفِرْلِي ذُنُوْبِي يَقُوْلُ اللّٰهُ يَعْلَمُ اَنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ غَيْرِي (رواه احمد والترمذي وابوداؤد)

2434. Sayyiduna Ali رضی اللہ عنہ was brought a beast that he might ride it. When put his foot in the stirrup, he said:

بِسْمِ اللّٰهِ

{In the name of Allah}.when he was seated on its back, he said:

اَلْحَمْدُ لِلّٰهِ

Praise belongs to Allah. Then he said:

سُبْحَانَ الَّذِي سَخَّرَلَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّا اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ.

{Glorified be He who has subjected this to us and we ourselves were not capable to do it. And surely to our Lord we shall return} (43"13-14)

After that, he said (الحمد للہ) (praise belongs to Allah) three times (اللہ اکبر) (Allah is the Greatest) three times, and:

سُبْحَانَكَ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْلِي فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

{Glorified are You, surely, I have wronged myself. So, forgive me. There is no one of forgive sins except you}

Then he laughed and he was asked, what made you laugh, O commander of the faithful?" He said, "I had seen Allah's Messenger صلی اللہ علیہ وسلم do as I have done and then laugh (as I did). I asked him about it and he said, 'Your Lord loves His slave very much when he says:

رَبِّ اغْفِرْلِي ذُنُوْبِي

{My Lord forgive me my sins}

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[1] Tirmidhi # 3444, Abu Dawud # 4859, Musnad Ahmad 3-450, Bayhaqi ad-Dawat ul Kabir.

He says: (يعلم انه لا يغفر الذنوب...غيري)

{He knows that no one forgives sins but I.}"[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم has laughed because Allah was pleased and Sayyiduna Ali رضى الله عنه had laughed in emulating the Prophet Muhammad صلى الله عليه وسلم.,

PRAYER WHEN BIDDING FAREWELL

(٢٤٣٥) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهٖ فَلَا يَدَعُهَا حَتّٰى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ أَسْتَوْدِعُ اللّٰهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ وَفِيْ رِوَايَةٍ وَخَوَاتِيْمَ عَمَلِكَ۔ رَوَاهُ التِّرْمِذِيُّ وَأَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَفِيْ رِوَايَتِهِمَا لَمْ يُذْكَرْ وَآخِرَ عَمَلِكَ۔

2435. Sayyiduna Ibn Umar رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم bade farewell to someone, he held his hand and did not let it go till the m an himself released the hand of the Prophet Muhammad صلى الله عليه وسلم who would pray:

أَسْتَوْدِعُ اللّٰهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ

{I entrust to Allah your religion, your charge and the consequences of your deeds}[2] The version of Abu Dawud and Ibn Majah does not have 'and the consequences of your deeds.'

COMMENTARY: The word (امانت) (amanah) translated 'charge' refers to wealth and property used for transactions with the people.

Some people say that it refers to the family and children whom the traveller leaves behind at his home.

(٢٤٣٦) وَعَنْ عَبْدِ اللّٰهِ الْخَطْمِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ أَسْتَوْدِعُ اللّٰهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ۔ (رواه ابوداؤد)

2436. Sayyiduna Abdullah al Khatmiy رضى الله عنه narrated that whenever Allah's Messenger صلى الله عليه وسلم intended to bid farewell to an army, he prayed:

أَسْتَوْدِعُ اللّٰهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ

{I entrust to Allah your religion, your charge and the consequences of your deeds.}[3]

(٢٤٣٧) وَعَنْ أَنَسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُوْلَ اللّٰهِ إِنِّيْ أُرِيْدُ سَفَرًا فَزَوِّدْنِيْ فَقَالَ زَوَّدَكَ اللّٰهُ التَّقْوٰى قَالَ زِدْنِيْ قَالَ وَغَفَرَ ذَنْبَكَ قَالَ زِدْنِيْ بِأَبِيْ أَنْتَ وَأُمِّيْ قَالَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2437. Sayyiduna Anas رضى الله عنه narrated that a man came to the Prophet Muhammad صلى الله عليه وسلم and said, "O Messenger of Allah, I intend to go out on a journey. Do give me provisions." He said, "May Allah give you provision of taqwa." He said, "Give

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[1] Tirmidhi # 3457, Abu Dawud # 2602, Musnad Ahmad 1-97.

[2] Tirmidhi # 3453, Abu Dawud # 2600, Ibn Majah # 2826, Musnad Ahmad 2-7.

[3] Abu Dawud # 2601.

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me more." He said, "May He forgive you your sins." He said, "Give me more, my parents be ransomed to you!" He said, "May He make goodness easy for you wherever you are!"[1]
(Taqwa is righteousness.)

(٢٤٣٨) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اُرِيْدُ اَنْ اُسَافِرَ فَاَوْصِنِيْ قَالَ عَلَيْكَ بِتَقْوَى اللّٰهِ وَالتَّكْبِيْرِ عَلٰى كُلِّ شَرَفٍ فَلَمَّا وَلَّى الرَّجُلُ قَالَ اَللّٰهُمَّ اطْوِلَهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ۔ (رواه الترمذى)

2438. Sayyiduna Abu Hurayrah رضى الله عنه narrated that a man said to Allah's Messenger صلى الله عليه وسلم that he intended to embark on a journey and that he might enjoin him something. He said, "you must observe taqwa and call Allahu Akbar on every activity." When the man turned to go, he prayed, "O Allah, shorten the distance for him and make the journey easy for him."[2]

COMMENTARY: To observe taqwa is to fear Allah and shun polytheism, sin and doubtful things. It also calls on one to avoid whatever is beyond the necessary, and to devote oneself to worship Allah and make His dhikr (hallowing of Allah).

PRAYER IN THE NIGHT DURING JOURNEY

(٢٤٣٩) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَفَرَ فَاَقْبَلَ اللَّيْلُ قَالَ يَا اَرْضُ رَبِّيْ وَرَبُّكِ اللّٰهُ اَعُوْذُ بِاللّٰهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيْكِ وَشَرِّ مَا خُلِقَ فِيْكِ وَشَرِّ مَا يَدُبُّ عَلَيْكِ وَاَعُوْذُ بِاللّٰهِ مِنْ اَسَدٍ وَاَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ۔ (رواه ابوداؤد)

2439. Sayyiduna Ibn Umar رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم travelled and night came, he prayed:

يَا اَرْضُ رَبِّيْ وَرَبُّكِ اللّٰهُ اَعُوْذُ بِاللّٰهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيْكِ وَشَرِّ مَا خُلِقَ فِيْكِ وَشَرِّ مَا يَدُبُّ عَلَيْكِ وَاَعُوْذُ بِاللّٰهِ مِنْ اَسَدٍ وَاَسْوَدَ وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ وَمِنْ شَرِّ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ

(O earth, my Lord and your Lord is Allah. I seek refuge in Allah from your evil (like swallowing) and the evil of what you contain (Like water, etc) and the evil of what has been created in you (like poisonous animals). And the evil of what moves on you. And, I seek refuge in Allah from lions, black snakes, other snakes, scorpions and inhabitants, of places (Say, jinns) and a parent and his offspring (the accursed Iblis and his children.)[3]

PROPHET'S صلى الله عليه وسلم prayer during jihad

(٢٤٤٠) وَعَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا غَزَ قَالَ اَللّٰهُمَّ اَنْتَ عَضُدِيْ وَنَصِيْرِيْ بِكَ اَحُوْلُ وَبِكَ اَصُوْلُ وَبِكَ اُقَاتِلُ۔ (رواه الترمذى وابوداؤد)

2440. Sayyiduna Anas رضى الله عنه narrated that when he waged a battle, Allah's

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[1] Tirmidhi # 3455, Darimi # 2671.
[2] Tirmidhi # 3456, Ibn Majah # 2771, Musnad Ahmad.
[3] Abu Dawud # 2603, Musnad Ahmad 2-132.

Messenger صلى الله عليه وسلم prayed:

اَللّٰهُمَّ اَنْتَ عَضُدِیْ وَنَصِیْرِیْ بِكَ اَحُوْلُ وَبِكَ اُقَاتِلُ

(O Allah, you are my support and helper. With your power and with your might and your help (I engage against the infidels).[1]

WHEN AFRAID OF THE ENEMY

(٢٤٤١) وَعَنْ اَبِیْ مُوْسٰی اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ كَانَ اِذَا خَافَ قَوْمًا قَالَ اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ۔ (رواه احمد وابوداؤد)

2441. Sayyiduna Abu Musa رضی الله عنه narrated that when the Prophet was apprehensive of a people, he prayed"

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ

[O Allah, we put you against them (to preserve us from their mischief) and we seek refuge in you from their plays.][2]

COMMENTARY: According to Hisn Haseen, if anyone is fearful of the enemy or of anyone else, reciting surah al-Quraysh (سورۂ لایلاف قریش) gives peace and protection against all kinds of mischief and fear.

PROPHET'S صلى الله عليه وسلم PRAYER ON EMERGING FROM HOME

(٢٤٤٢) وَعَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ كَانَ اِذَا خَرَجَ مِنْ بَیْتِهٖ قَالَ بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَی اللّٰهِ اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نَزِلَّ اَوْ نَضِلَّ اَوْ نُظْلَمَ اَوْ نُظْلَمَ اَوْ نَجْهَلَ اَوْ یُجْهَلَ عَلَیْنَا رَوَاهُ اَحْمَدُ وَالتِّرْمِذِیُّ وَالنَّسَائِیُّ وَقَالَ التِّرْمِذِیُّ هٰذَا حَدِیْثٌ حَسَنٌ صَحِیْحٌ وَفِیْ رِوَایَةِ اَبِیْ دَاوٗدَ وَابْنِ مَاجَةَ قَالَتْ اُمِّ سَلَمَةَ مَاخَرَجَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مِنْ بَیْتِیْ قَطُّ اِلَّا رَفَعَ طَرْفَهٗ اِلَی السَّمَاءِ فَقَالَ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ اَنْ اُضِلَّ اَوْ اُضَلَّ اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ یُجْهَلَ عَلَیَّ۔

2442. Sayyiduna Umm Salamah رضی الله عنه narrated that whenever the Prophet Muhammad صلى الله عليه وسلم went out of his house, he prayed:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَی اللّٰهِ اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ اَنْ نَزِلَّ اَوْ نَضِلَّ اَوْ نُظْلَمَ اَوْ نُظْلَمَ اَوْ نَجْهَلَ اَوْ یُجْهَلَ عَلَیْنَا

[In the name of Allah, I place trust in Allah. O Allah, we seek refuge in you from slipping (into sin unintentionally) or straying (deliberately), or falling into ignorance or being purshed into ignorance][3]

According to another version: she said that Allah's Messenger صلى الله عليه وسلم never left home without raising his sight to the sky and praying:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ اُضِلَّ اَوْ اُضَلَّ اَوْ اَظْلِمَ اَوْ اُظْلَمَ اَوْ اَجْهَلَ اَوْ یُجْهَلَ عَلَیَّ

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[1] Abu Dawud # 2622, Musnad Ahmad 3-184.

[2] Abu Dawud # 1573, Musnad Ahmad 4-414.

[3] Tirmidhi # 3487, Musnad Ahmad 6.306, Nasa'i.

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{O Allah, I seek refuge in you lest I stray or be misled, or I act unjustly or be oppressed, or fall into ignorance or be pushed into ignorance.}[1]

(٢٤٤٣) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهٖ فَقَالَ بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ يُقَالُ لَهٗ حِيْنَئِذٍ هُدِيْتَ وَكُفِيْتَ وَوُقِيْتَ فَيَتَنَحّٰى لَهُ الشَّيْطَانُ وَيَقُوْلُ شَيْطَانٌ اٰخَرُ كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَرَوَى التِّرْمِذِيُّ اِلٰى قَوْلِهٖ لَهُ الشَّيْطَانُ۔

2443. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that if any one who emerges from his home and prays:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

{In the name of Allah, I have placed trust in Allah, there being no power and no might save with Allah,}

It is said to him, that moment, 'you are guided (in all affairs),made independent (of others) and are preserved (from evil)." The devil goes away from him to a distance and another devil says to him, "what can you do to a man who is indeed guided, made independent and protected?"[2]

Tirmidhi's version ends at 'the devil goes away... to a distance.'

COMMENTARY: Imam Nawawi رحمہ اللہ has cited the hadith (tradition) of Sayyiduna Umar رضی اللہ عنہ that the Prophet Muhammad صلی اللہ علیہ وسلم said that if any one faces difficult financial times then when he goes out of his home, he must pray"

بِسْمِ اللّٰهِ عَلٰى نَفْسِيْ وَمَا لِيْ وَدِيْنِيْ اَللّٰهُمَّ رَضِّنِيْ بِقَضَائِكَ وَبَارِكْ لِيْ فِيْمَا قَدَّرْتَ لِيْ حَتّٰى لَا اُحِبَّ تَعْجِيْلَ مَا اَخَّرْتَ وَلَا تَاْخِيْرَ مَا عَجَّلْتَ

{In the name of Allah I emerge. He is Master of my life, my property and my religion. O Allah, cause me to be satisfied with your decree and bless me in what you have allotted to me so that I do not try to hasten what you have deferred and do not try to put back what you have advanced.}

A Hadith (tradition) in Ibn Majah quotes the Prophet Muhammad صلی اللہ علیہ وسلم as saying that if any one emerges from his house to offer *salah (prayer)* (in the mosque) and makes the following prayer then Allah turns to him and seventy thousand angels pray for him to be forgiven:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ بِحَقِّ مَمْشَايَ هٰذَا فَاِنِّيْ لَمْ اَخْرُجْ اَشِرًا وَلَا بَطَرًا وَلَا رِيَآءً وَلَا سُمْعَةً وَخَرَجْتُ اِتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَتِكَ فَاَسْئَلُكَ اَنْ تُعِيْذَنِيْ مِنَ النَّارِ وَاَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

{O Allah, I pray to you by virtue of my walking (to *salah (prayer)*), for, I do not exit proudly, in pretence, ostentatiously or to be seen. Rather, I seen your wrath and seek your pleasure. I beseech you to deliver me from the fire of hell and to forgive me my sins, for, no one besides you can forgive sins.}

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[1] Abu Dawud # 5095, Ibn Majah # 3884.

[2] Abu Dawud # 5090, Tirmidhi # 3486, Ibn Majah # 3888.

ON ENTERING HOME

(٢٤٤٤) وَعَنْ اَبِي مَالِكِ نِ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وَلَجَ الرَّجُلُ بَيْتَهٗ فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا ثُمَّ لِيُسَلِّمْ عَلٰى اَهْلِهٖ۔

(رواه ابوداؤد)

2444. Sayyiduna Abu Maalik Al Ash'ary narrated that Allah's Messenger صلى الله عليه وسلم said that when a man enters his house, let him pray:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

{O Allah, I beg you for a good entrance and a good exit. In the name of Allah we enter and in Allah, our Lord, do we trust}

Then, he must offer salaam to his family.[1]

COMMENTARY: In the original Abu Dawud there also is the prayer (بِسْمِ اللّٰهِ خَرَجْنَا) (in the name of Allah we go out) after...' we enter.' So, perhaps it is left out in the *Mishkat* inadvertently. So, it must be read too.

The ulama (Scholars) say that in abiding by the hadith (tradition), we should offer salaam on entering our home. Even if there is no one in the house, we must offer salaam because angels are there always. In the case, the salaam is:

اَلسَّلَامُ عَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

{Peace be on the righteous of Allah.}

PRAYER FOR THE NEWLY WEDS

(٢٤٤٥) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَفَّأَ الْاِنْسَانَ اِذَا تَزَوَّجَ قَالَ بَارَكَ اللّٰهُ لَكَ وَ بَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ۔ (رواه احمد والترمذى وابوداؤد ابن ماجة)

2445. Sayyiduna Abu Hurayrah رضى الله عنه narrated that when the Prophet Muhammad صلى الله عليه وسلم prayed for anyone who had just married, he said:

بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ

{May Allah shower blessing on you, and bless both of you. May He put together goodness between the two of you}[2]

THE GROOM'S PRAYER:

(٢٤٤٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا تَزَوَّجَ اَحَدُكُمُ امْرَاَةً اَوِاشْتَرٰى خَادِمًا فَلْيَقُلْ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَاجَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا جَبَلْتَهَا عَلَيْهِ وَاِذَا اشْتَرٰى بَعِيْرًا فَلْيَاْخُذْ بِذِرْوَةِ سَنَامِهٖ وَلْيَقُلْ مِثْلَ ذٰلِكَ وَفِيْ رِوَايَةٍ فِي الْمَرْاَةِ وَالْخَادِمِ ثُمَّ لِيَاْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَةِ۔ (رواه ابوداؤد وابن ماجة)

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[1] Abu Dawud # 3486.

[2] Abu Dawud # 2130, Tirmidhi # 1097, Darimi # 2173, Ibn Majah # 1905.

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2446. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated from his father who from his grandfather (Abdullah ibn Amir) رحمه الله that the Prophet Muhammad صلى الله عليه وسلم said that when anyone marries a woman or buys a slave, let him pray:

اَللّٰهُمَّ اِنِّي اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا

{O Allah, I pray toyou for the good in her and the good in that on which you have created her (which is her good disposition) and I seek refuge in you from the evil in her and the evil in that on which you have created her.}

When he buys a camel, let him hold the top of its hump and pray in like manner. According to a version about the woman or the slave. He should take hold of their forelocks and pray for blessing.[1]

COMMENTARY: The prayer on holding the forelock is the same as mentioned in the hadith (tradition).

Allamah Jawzi رحمه الله said that though the camel is mentioned, it applies to buying all animals.

PRAYER OF THE SORROWFUL

(٢٤٤٧) وَعَنْ اَبِي بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَوَاتُ الْمَكْرُوْبِ اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِي اِلٰى نَفْسِي طَرْفَةَ عَيْنٍ وَاَصْلِحْ لِي شَأْنِيْ كُلَّهٗ لَا اِلٰهَ اِلَّا اَنْتَ۔ (رواه ابوداؤد)

2447. Sayyiduna Abu Bakrah رحمه الله narrated that Allah's Messenger صلى الله عليه وسلم said that the prayers of the grieved are:[2]

اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِي اِلٰى نَفْسِي طَرْفَةَ عَيْنٍ وَاَصْلِحْ لِي شَأْنِيْ كُلَّهٗ لَا اِلٰهَ اِلَّا اَنْتَ

{O Allah, I hope for your mercy. So, do no leave me to myself for the twinkling of an eye, but set my affairs right. There is no God but you.}

REPAYMENT OF DEBT

(٢٤٤٨) وَعَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ قَالَ قَالَ رَجُلٌ هُمُوْمٌ لَزِمَتْنِي وَدُيُوْنٌ يَا رَسُوْلَ اللّٰهِ قَالَ اَفَلَا اُعَلِّمُكَ كَلَامًا اِذَا قُلْتَهٗ اَذْهَبَ اللّٰهُ هَمَّكَ وَقَضٰى عَنْكَ دَيْنَكَ قَالَ قُلْتُ بَلٰى قَالَ قُلْ اِذَا اَصْبَحْتَ وَاِذَا اَمْسَيْتَ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ قَالَ فَفَعَلْتُ ذٰلِكَ فَاَذْهَبَ اللّٰهُ هَمِّي وَقَضٰى عَنِّي دَيْنِي۔ (رواه ابوداؤد)

2448. Sayyiduna Abu Sa'eed al-Khudri رضى الله عنه narrated that a man submitted. "Worried and debts have crushed me, O Messenger of Allah." He asked, "May I not teach you an expression which when you use as (your) prayer, Allah will put away your worries and repay your debt?" He said, "Of course (teach me)." He said that he should pray in the morning and in the evening:

اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَاَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

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[1] Abu Dawud # 2160, Ibn Majah # 1918.

[2] Abu Dawud # 5090.

{O Allah, I seek refuge in you from worries and grief. I seek refuge in you from helplessness and sloth. I seek refuge in you from niggardliness and cowardice. I seek refuge in you from being crushed by debt and wrath of men.}

The men said, "I did that and Allah put away my worries and repaid my debts."[1]

COMMENTARY: Seeking refuge from helplessness is from inability to do acts of obedience and worship and to endure in the face of difficulty and affliction.

Niggardliness is to fail to pay zakah, expiations and other monetary dues, and it is to return beggars empty handed, and to not show hospitality to guests. It is also to neglect to offer salaam and to respond to a greeting. It also includes refusal to answer a question of a religious nature in spite of knowledge. Niggardliness also covers one who does not invoke blessings on the Prophet Muhammad صلى الله عليه وسلم on hearing his name صلى الله عليه وسلم

Cawardice is to refrain from participation in jihad for fear of the enemy. It is also to not muster enough strength to enjoin piety and forbid evil and not rely on Allah for one's sustenance, etc.

(٢٤٤٩) وَعَنْ عَلِيٍّ اَنَّهٗ جَاءَهٗ مُكَاتَبٌ فَقَالَ اِنِّي عَجَزْتُ عَنْ كِتَابَتِي فَاَعِنِّي قَالَ اَلَا اُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيْهِنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَو كَانَ عَلَيْكَ مِثْلُ جَبَلٍ كَبِيْرٍ دَيْنًا اَدَّاهُ اللّٰهُ عَنْكَ قُلْ اَللّٰهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ۔ رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2449. Sayyiduna Ali رضى الله عنه was met by a Mukatab who told him that he was unable to fulfill his kitabah and requested him to help him. He said that Allah's Messenger صلى الله عليه وسلم had taught him some words that would be helpful even if he had a debt as large as a huge mountain. Allah would repay it for him. He instructed him to pray:

اَللّٰهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

{O Allah, let your lawful sustenance be enough for me against your unlawful sustenance and make me by your favour independent of all but you.}[2]

COMMENTARY: Mukatab is the slave who contracts with his master to buy his own freedom. Kitabah is the monetary value that the slave has agreed to pay.

وَسَنَذْكُرُ حَدِيْثَ جَابِرٍ اِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ فِي بَابِ تَغْطِيَةِ الْاَوَانِي اِنْ شَاءَ اللّٰهُ تَعَالٰى

We shall narrate the hadith (tradition) of Jabir رضى الله عنه "When you hear the barking of the dogs." in the chapter on covering vessels. (Hadith (tradition) # 4302)

SECTION III اَلْفَصْلُ الثَّالِثُ

ON ARISING FROM A GATHERING

(٢٤٥٠) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا جَلَسَ مَجْلِسًا اَوْصَلّٰى تَكَلَّمَ بِكَلِمَاتٍ فَسَاَلْتُهٗ عَنِ الْكَلِمَاتِ فَقَالَ اِنْ تُكَلِّمَ بِخَيْرٍ كَانَ طَابِعًا عَلَيْهِنَّ اِلٰى يَوْمِ الْقِيَامَةِ وَاِنْ تُكَلِّمَ بِشَرٍّ كَانَ كَفَّارَةً لَهٗ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ۔ (رواه النسائي)

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[1] Abu Dawud # 1555.

[2] Tirmidhi # 3634.

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2450. Sayyiduna Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم spoke some words after sitting in an assembly or after offering *salah (prayer)*, She asked him about them. He said, "If one speaks that which is good t hen these words will be a seal on his speech till the day of resurrection. If he speaks t hat which is bad they will be an atonement for his speech." (the words are:)

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

{You are without blemish, O Allah! And with your praise (I begin). There is no God but you. I seek your forgiveness and repent to you.} [1]

ON BEHOLDING THE NEW MOON

(٢٤٥١) وَعَنْ قَتَادَةَ بَلَغَهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا رَاَى الْهِلَالَ قَالَ هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ اٰمَنْتُ بِالَّذِىْ خَلَقَكَ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُوْلُ الْحَمْدُ لِلّٰهِ الَّذِىْ ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا۔ (رواه ابوداؤد)

2451. Sayyiduna Qatadah رضی اللہ عنہ narrated that he had learnt that when Allah's Messenger صلی اللہ علیہ وسلم saw the new moon, he said;

هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ هِلَالُ خَيْرٍ وَرُشْدٍ

{A new moon of good and guidance A new moon of good and guidance a new moon of good and guidance I believe in him who crated you}
(Saying it three times) Then he said:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا

{Praise belongs to Allah who has caused such and such -a-month to be over and brought (another) to begin.} [2]

COMMENTARY: According to a hadith (tradition) of Sayyiduna Ibn Umar in Darimi, the prophet called Allahu Akbar on seeing the new moon and then prayed in these words of the hadith (tradition).

As for the words of the hadith (tradition): 'a new moon of Good....' These could be a prayer for that to happen or a pious premonition that it would be so.

TO REMOVE ANXIETY

(٢٤٥٢) وَعَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَثُرَ هَمُّهُ فَلْيَقُلْ اَللّٰهُمَّ اِنِّىْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِىْ قَبْضَتِكَ نَاصِيَتِىْ بِيَدِكَ مَاضٍ فِىَّ حُكْمُكَ عَدْلٌ فِىَّ قَضَاؤُكَ اَسْاَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهٖ نَفْسَكَ اَوْ اَنْزَلْتَهٗ فِىْ كِتَابِكَ اَوْ عَلَّمْتَهٗ اَحَدًا مِنْ خَلْقِكَ اَوْ اَلْهَمْتَ عِبَادَكَ اَوِ اسْتَاْثَرْتَ بِهٖ فِىْ مَكْنُوْنِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ رَبِيْعَ قَلْبِىْ وَجِلَاءَ هَمِّىْ وَغَمِّىْ مَا قَالَهَا عَبْدٌ قَطُّ اِلَّا اَذْهَبَ اللّٰهُ هَمَّهٗ وَاَبْدَلَهٗ بِهٖ فَرَحًا۔ (رواه رزين)

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[1] Nasa'i # 1345.

[2] Abu Dawud # 5092.

2452. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said the if anyone is burdened by much anxiety then he should pray:

اَللّٰهُمَّ اِنِّیْ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ اَمَتِكَ وَفِیْ قَبْضَتِكَ نَاصِیَتِیْ بِیَدِكَ مَاضٍ فِیَّ حُكْمُكَ عَدْلٌ فِیَّ قَضَاؤُكَ اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّیْتَ بِهٖ نَفْسَكَ اَوْاَنْزَلْتَهٗ فِیْ كِتَابِكَ اَوْعَلَّمْتَهٗ اَحَدًا مِنْ خَلْقِكَ اَوِ اسْتَأْثَرْتَ بِهٖ فِیْ مَكْنُوْنِ الْغَیْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْاٰنَ رَبِیْعَ قَلْبِیْ وَجِلَاءَ هَمِّیْ وَغَمِّیْ

{O Allah, I am your slave, son of your bondman and son of your bondwoman. I am within you grasp and my forelock is in your hand. Your command is enforced on me. Your decree about me is just. I beseech you in each of the name that is yours with which you have called yourself, or which you have revealed in your Book, or which you have taught anyone of your creature, or which you inspired your slaves, or which you have preferred to preserve in the secret places with you - that you make the Quran the spring of my heart and the dispeller of my anxiety and grief}
No slave prays in this way but Allah removes his grief and grants him ease instead.[1]

TAKBIR & TASBIH ON ACCLIVITY & DECLIVITY

(٢٤٥٣) وَعَنْ جَابِرٍ قَالَ كُنَّا اِذَا صَعِدْنَا كَبَّرْنَا وَاِذَا نَزَلْنَا سَبَّحْنَا۔ (رواہ البخاری)

2453. Sayyiduna Jabir رضی اللہ عنہ narrated that when they climbed up a rise they called Allahu Akbar, and when they descended, they said, "subhan Allah."[2]

REMOVING GRIEF

(٢٤٥٤) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ كَانَ اِذَا كَرَبَهٗ اَمْرٌ یَقُوْلُ یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِكَ اَسْتَغِیْثُ۔ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِیْثٌ غَرِیْبٌ وَلَیْسَ بِمَحْفُوْظٍ۔

2454. Sayyiduna Anas رضی اللہ عنہ narrated that when an affair caused him anxiety, Allah's Messenger صلی اللہ علیہ وسلم prayed:
{O The Ever-Living, O the eternal, I seek help in your mercy}[3]

COMMENTARY: Haakim and Ibn Sunni have transmitted this hadith (tradition) from sayyiduna Ibn Mas'ud رضی اللہ عنہ. Haakim and Nasai have transmitted it from Sayyiduna Ali رضی اللہ عنہ in a marfu form with the words that he repeated again and again in prostration.

(٢٤٥٥) وَعَنْ اَبِیْ سَعِیْدِ بِ الْخُدْرِیِّ قَالَ قُلْنَا یَوْمَ الْخَنْدَقِ یَا رَسُوْلَ اللّٰهِ هَلْ مِنْ شَیْءٍ نَقُوْلُهٗ وَقَدْ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ قَالَ نَعَمْ اَللّٰهُمَّ اسْتُرْعَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا قَالَ فَضَرَبَ اللّٰهُ وُجُوْهَ اَعْدَائِهٖ بِالرِّیْحِ وَهَزَمَ اللّٰهُ بِالرِّیْحِ۔ (رواہ احمد)

2455. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that during the Battle of the Trenches, they pleaded. "O Messenger of Allah, is there a prayer we may use, for, our hearts are in our mouths?" He said, "Yes, pray:

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[1] Razin.
[2] Bukhari # 2993, Darimi # 2674, Musnad Amad 3-339.
[3] Tirmidhi 3535.

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اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَاٰمِنْ رَوْعَاتِنَا

{O Allah, conceal our shortcomings and grant us security from fears.}"
Then, Allah sent a wind on the faces of His enemies and He defeated them with the wind.[1]

COMMENTARY: The Battle of Trenches is also known as the Battle of al-Ahzab (the confederates). The winds uprooted the cooking pots of the ahzab or confederates and dismantled their tents.

PRAYER IN THE MARKET

(٢٤٥٦) وَعَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ السُّوْقَ قَالَ بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَ خَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا صَفْقَةً خَاسِرَةً۔ رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2456. Sayyiduna Buraydah رضی اللہ عنہ narrated that when he entered the market, the Prophet Muhammad صلی اللہ علیہ وسلم prayed.

بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هٰذِهِ السُّوْقِ وَ خَيْرَ مَا فِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّمَا فِيْهَا اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ اَنْ اُصِيْبَ فِيْهَا صَفْقَةً خَاسِرَةً

{In the name of Allah. O Allah, I ask you for the good of this market and the good of what is in it (meaning, its people). And, I seek refuge in you from its evil and evil in it. O Allah, I seek refuge in you lest I suffer a loss in a transaction.}[2]

CHAPTER - VIII

SEEKING REFUGE IN ALLAH بَابُ الْاِسْتِعَاذَةِ

In this chapter we reproduced the ahadith (tradition) about supplications seeking refuge in Allah from disliked, contrary to *Shari'ah* and harmful things and from the deceit of the devil. The ulama (Scholars) differ on whether it is better to recite (اَعُوْذُبِاللّٰه) or (اَسْتَعِيْذُبِاللّٰه). Most of them prefer the latter in the light of the words of the Quran:

وَاِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ

{And when you recite the Quran. Seek refuge in Allah...} (16:98)
However, the hadith (tradition) and the aathar establish that (اعوذباللہ) (I seek refuge in Allah) may also be recited. So, there is no harm in doing so.

SECTION I اَلْفَصْلُ الْاَوَّلُ

REFUGE FROM DIFFERENT THINGS

(٢٤٥٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوْا بِاللّٰهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ

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[1] Musnad Ahmad 3-3.
[2] Bayhaqi in ad-Da'waat ul Kabir.

الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ۔ (متفق علیه)

2457. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said. "Seek refuge in Allah from the severity of trial, depth of wretchedness, evil destiny and malicious mockery of enemies."[1]

COMMENTARY: This is a comprehensive prayer. It embraces all aspects of religious and worldly problems.

THAT FROM WHICH THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم SOUGHT REFUGE

(٢٤٥٨) وَعَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ۔ (متفق علیه)

2458. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم prayed:

اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

{O Allah, I seek refuge in you from anxiety, grief, inability, slackness, cowardice, niggardliness, burden of debt and domination of men.}[2]

(٢٤٥٩) وَعَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْثَمِ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ۔ (متفق علیه)

2459. Sayyiduan Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْثَمِ اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِيْ كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

{O Allah, I seek refuge in you from slackness decrepitude, debt and sin. O Allah, I seek refuge in you from punishment in hell, trial of the fire, trial in the grave, punishment in the grave, mischief of the trial of affluence, mischief of the trial of poverty, the evil of the trial of the dajjal, O Allah, wash off my sins with snow and hail water, cleanse my heart as a white garment is cleansed from filth, and remove

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[1] Bukhari # 6616, Muslim # 53-2707, Musnad Ahmad 2-246.

[2] Bukhari # 6369, Abu Dawud # 1514, Tirmidhi # 3551, Musnad Ahmad 3-226.

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my sins far away from me as you have distanced the East from the west.][1]

COMMENTARY: It must be understood that only the infidels will undergo Allah's punishment. The monotheists will be punished in the hereafter for their misdeeds and that cannot be called punishment but it is called 'disciplining' or correcting.'

The trial of the Fire is that which leads to hell, The trial of the grave is the questioning of Munkar and Nakir, the two angels and if satisfactory answers are not given punishment in the grave follows.

'Grave' refers to the intervening period between death and resurrection. It can be within the grave or elsewhere:

The Prophet Muhammad صلى الله عليه وسلم made this supplication to teach the ummah. They should seek refuge from these things.

(٢٤٦٠) وَعَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا۔ (رواه مسلم)

2460. Sayyiduna Zayd ibn Arqam رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم used to pray:

اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوَاهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

[O Allah, I seek refuge in you from inability, slackness, cowardice, niggardliness, decrepitude and punishment in the grave. O Allah, let my soul observe taqwa and purify it. You are the best purifier of it. You are its Guardian and its Master. O Allah, I seek refuge in you from knowledge that will not benefit, from the heart that will not submit, from a soul that will not be satisfied and from a supplication that will not be granted.][2]

COMMENTARY: knowledge that will not benefit is what is not put to practice and not taught to others and such an is not allowed by *Shari'ah.*

Knowledge that does not arouse taqwa is a gate of the gate of this world and a kind of worldly pursuit.

(٢٤٦١) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ كَانَ مِنْ دُعَاءِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ۔ (رواه مسلم)

2461. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that one of the supplications of Allah's Messenger صلى الله عليه وسلم was:

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[1] Bukhari # 6275, Muslim # 49-589, Tirmidhi # 353560, Musnad Ahmad 2-185.

[2] Muslim # 73-2722.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِعْمَتِكَ وَجَمِيْعِ سَخَطِكَ

{O Allah, I seek refuge in you from the withdrawal of blessings, a reversal of your protection, a sudden reprisal from you and every kind of your wrath.}[1]

(٢٤٦٢) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ شَرِّ مَاعَمِلْتُ وَمِنْ شَرِّ مَالَمْ اَعْمَلْ۔ (رواه مسلم)

2462. Sayyiduna Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ شَرِّ مَاعَمِلْتُ وَمِنْ شَرِّ مَالَمْ اَعْمَلْ

{O Allah, I seek refuge in you from the evil of what I have done and from the evil of what I have not done}[2]

COMMENTARY: Apart from the obvious meaning of seeking refuge from evil doings, it also means that one may not take credit oneself for keeping away from evil. Rather, it is Allah's favour.

(٢٤٦٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا اَنْتَ مِنْ اَنْ تُضِلَّنِیْ اَنْتَ الْحَیُّ الَّذِیْ لَا يَمُوْتُ وَالْجِنُّ وَالْاِنْسُ يَمُوْتُوْنَ۔ (متفق علیه)

2463. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا اَنْتَ مِنْ اَنْ تُضِلَّنِیْ اَنْتَ الْحَیُّ الَّذِیْ لَا يَمُوْتُ وَالْجِنُّ وَالْاِنْسُ يَمُوْتُوْنَ

{O Allah. To you do I submit. In you do I believe. On you do I rely. To you do I turn in repentance. And with your help so I contend. O Allah, I seek refuge in your Might, there being no God besides you, lest you send me astray. You are the Ever living who never dies, but the jin and mankind die.}[3]

SECTION II اَلْفَصْلُ الثَّانِیْ

(٢٤٦٤-٢٤٦٥) وَعَنْ اَبِیْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْاَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ۔ رَوَاهُ اَحْمَدُ وَاَبُوْدَاوٗدَ وَابْنُ مَاجَةَ وَرَوَاهُ التِّرْمِذِیُّ عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو وَالنَّسَائِیُّ عَنْهُمَا۔

2464. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

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[1] Muslim # 96-2739, Abu Dawud # 1545.

[2] Muslim # 95.2716, Abu Dawud # 1550, Musnad Ahmad 6-139.

[3] Bukhari # 6317, Muslim # 67.2717, Musnad Ahmad 1-95

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اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْاَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ

{O Allah, I seek refuge in you from four things: knowledge that does not benefit, a heart that does not submit, a soul that is not satisfied and a supplication that is not granted.}[1]

2465. Sayyiduna Abdullah ibn Amr narrated it too.[2]

(٢٤٦٦) وَعَنْ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْجُبْنِ وَالْبُخْلِ وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصُّدُوْرِ وَعَذَابِ الْقَبْرِ۔ (رواه ابوداؤد، والنسائی)

2466. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to seek refuge from five things: cowardice, niggardliness, decrepitude, (evil) trial of the heart (with bad manners and bad belief), punishment in the grave.[3]

(٢٤٦٧) وَعَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَاَعُوْذُبِكَ مِنْ اَنْ اَظْلِمَ اَوْ اُظْلَمَ۔ (رواه ابوداؤد ونسائی)

2467. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَاَعُوْذُبِكَ مِنْ اَنْ اَظْلِمَ اَوْ اُظْلَمَ

{O Allah, I seek refuge in you from poverty, destitution and disgrace. And, I seek refuge in You lest I oppress or be oppressed.}[4]

(٢٤٦٨) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْاَخْلَاقِ۔ (رواه ابوداؤد والنسائی)

2468. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْاَخْلَاقِ

{O Allah, I seek refuge in you from dissension. Hypocrisy and bad manners}[5]

(٢٤٦٩) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْجُوعِ فَاِنَّهٗ بِئْسَ الضَّجِيْعُ وَاَعُوْذُبِكَ مِنَ الْخِيَانَةِ فَاِنَّهَا بِئْسَتِ الْبِطَانَةُ۔ (رواه ابوداؤد والنسائی وابن ماجة)

2469. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْجُوعِ فَاِنَّهٗ بِئْسَ الضَّجِيْعُ وَاَعُوْذُبِكَ مِنَ الْخِيَانَةِ فَاِنَّهَا بِئْسَتِ الْبِطَانَةُ

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[1] Tirmidhi # 3549, Ibn Majah # 3837, Musnad Ahmad 2-267, Nasa'i, Abu Dawud.

[2] Tirmidhi, Nasa'i

[3] Abu Dawud # 1540, Ibn Majah # 3844, Musnad Ahmad 1-22.

[4] Abu Dawud # 1544, Nasa'i 8-261, Musnad Ahmad 2-35, Ibn Majah # 3842.

[5] Abu Dawud # 1546, Nasa'i 8-264.

{O Allah, I seek refuge in you from hunger, for indeed, it is an evil companion. And, I seek refuge in you from treachery. For, indeed, It is a concealed evil}[1]

COMMENTARY: Hunger makes one weak and unable to devote to worship. But, hunger imposed on oneself to concentrate, but in a moderate manner, is good for internal cleansing and purity of body.

Treachery is to disobey Allah and His Messenger صلى الله عليه وسلم and to cheat people. It is to this the Quran points:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْا اَمَانَاتِكُمْ

{O You who believe, betray not Allah and the Messenger nor betray your trusts.} (8:27)

(٢٤٧٠) وَعَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّءِ الْاَسْقَامِ۔ (رواه ابوداؤد والنسائی)

2470. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was wont to pray:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُوْنِ وَمِنْ سَيِّءِ الْاَسْقَامِ

{O Allah, I seek refuge in your from leprosy, elephantiasis, lunacy and evil illnesses} [2]

COMMENTARY: Some illnesses are named specifically and others are generalized.

Refuge is sought from such illnesses as hamper the sick from giving rights of Allah and rights of fellowmen.

The ulama (Scholars) say that leprosy is not contagious there is body contact with the leper and pus transfers to another.

(٢٤٧١) وَعَنْ قُطْبَةَ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ۔ (رواه الترمذی)

2471. Sayyiduna Qutbah ibn Maalik رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ مُنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ

{O Allah, I seek refuge in you from evil morals, deeds and impulses}[3]

COMMENTARY: Evil morals are bad deeds of the heart. Examples are: jealousy, hatred etc. Impulses include evil beliefs and wrong ideas.

A COMPREHENSIVE PRAYER FOR REFUGE

(٢٤٧٢) وَعَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ عَنْ اَبِيْهِ قَالَ قُلْتُ يَا نَبِيَّ اللّٰهِ عَلِّمْنِيْ تَعَوِّيْذًا اَتَعَوَّذُ بِهٖ قَالَ قُلْ اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ سَمْعِيْ وَشَرِّ بَصَرِيْ وَشَرِّ لِسَانِيْ وَشَرِّ قَلْبِيْ وَشَرِّ مَنِيِّيْ۔ (رواه ابوداؤد والترمذی والنسائی)

2472. Sayyiduna Shutayr ibn Shakal ibn Humayd reported about his father that he asked the Prophet Muhammad صلى الله عليه وسلم of Allah to teach him an expression by

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[1] Abu Dawud # Ibn Majah # 3354.

[2] Abu Dawud # 1554, Musnad Ahmad 3-192.

[3] Tirmidhi # 3591.

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which he might seek refuge in Allah. He instructed him to pray:

اَللّٰهُمَّ اِنِّي اَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَنِيِّي

{O Allah, I seek refuge in you from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart and the evil of my semen.}[1]

PROTECTION FROM SUDDEN ACCIDENTS

(٢٤٧٣) وَعَنْ اَبِي الْيَسَرِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُوْ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْهَدْمِ وَاَعُوْذُ بِكَ مِنَ التَّرَدِّيْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُ بِكَ مِنْ اَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَاَعُوْذُ بِكَ مِنْ اَنْ اَمُوْتَ فِي سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُ بِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا۔ رَوَاهُ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَزَادَ فِي رِوَايَةٍ اُخْرٰى وَالْغَمِّ۔

2473. Sayyiduna Abu al-Yasar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to make this supplication:

اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنَ الْهَدْمِ وَاَعُوْذُ بِكَ مِنَ التَّرَدِّيْ وَمِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُ بِكَ مِنْ اَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَاَعُوْذُ بِكَ مِنْ اَنْ اَمُوْتَ فِي سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُ بِكَ مِنْ اَنْ اَمُوْتَ لَدِيْغًا

{O Allah, I seek refuge in you from a house (or wall) falling on me. I seek, refuge in you from falling from a height, from drowning, from burning and from decrepitude. I seek refuge in you from the devil confusing me at the moment of my death. I seek refuge in you lest I die while deserting (the army in) your path. I seek refuge in you lest I die of a sting of a venomous bite.}[2]

According to version of Nasai'i the words: 'and from sorrow" are added.

COMMENTARY: Some of these things are such that death because of them is regarded as martyrdom yet refuge is sought from such death. The reason is that a terrible pain and affliction result when any of these is experienced by a person. An exceptional endurance is called for on such occasions and the devil gets an opportunity to try the victim.

Infirm old age is likely to dent a person's senses and make him speak nonsense and falter in worship. So, one should seek refuge in this kind of old age.

It is said that one who memorises the Quran is preserved from such trials.

REFUGE FROM COVETOUSNESS

(٢٤٧٤) وَعَنْ مُعَاذٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْتَعِيْذُوْا بِاللّٰهِ مِنْ طَمَعٍ يَهْدِي اِلٰى طَبَعٍ۔ رَوَاهُ اَحْمَدُ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2474. Sayyiduna Mu'adh رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "Seek refuge from greed that leads to disgrace."

COMMENTARY: Greed includes expecting riches from the creatures of Allah. It causes a

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[1] Abu Dawud # 1551, Musnad Ahmad 3-429.

[2] Abu Dawud # 1552, Musnad Ahmad 3-426, Nasa'i.

defect of character because one belittles oneself before men of the world and disgraces oneself. A man loses his self-respect in the world. He becomes impure religiously too. It is root of corruption in a person's religious life while righteousness and a god fearing attitude can correct one's religions.

Shaykh Ali Muttaqi رحمه الله said that if one desires to receive wealth that one had been promised, and is certain to get it, then it does not full under the purview of this hadith (tradition) and it is not greed. Also, when he is very much friendly with another man who fulfils his wishes then expecting something from him is not greed.

DARKNESS OF THE MOON

(٢٤٧٥) وَعَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَظَرَ اِلَى الْقَمَرِ فَقَالَ يَا عَآئِشَةُ اسْتَعِيْذِىْ بِاللّٰهِ مِنْ شَرِّ هٰذَا فَاِنَّ هٰذَا هُوَ الْغَاسِقُ اِذَا وَقَبَ۔ (رواه الترمذى)

2475. Sayyiduna Ayshah رضى الله عنها narrated that (once) Allah's Messenger صلى الله عليه وسلم looked at the moon and said, "Seek refuge in Allah from the evil of this one, O Ayshah, for, it spreads darkness when it loses its light."[1]

COMMENTARY: The surah al-Falaq of the Quran calls for seeking refuge in the Lord of the dawn from certain things. One of these is

غَاسِقٍ اِذَا وَقَبَ

{From the evil of darkness when is overspreads} (113:3)

The hadith (tradition) refers to the moon when it is eclipses. That is a portent of Allah.

It does not follow that those trials and mischief descend that are predicted by soothsayers and people with wrong beliefs when an eclipse (of sun or moon) occurs.

In fact, an eclipse should make one contemplate lest one face a decline in one's light of faith and deeds.

Some exegetes, however, do not speak of the verse as referring to an eclipse. They say it refers to darkness of the night.

REFUGE FROM INNER EVIL

(٢٤٧٦) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَبِيْ يَا حُصَيْنُ كَمْ تَعْبُدُ الْيَوْمَ اِلٰهًا قَالَ اَبِيْ سَبْعَةً سِتًّا فِي الْاَرْضِ وَوَاحِدًا فِي السَّمَاءِ قَالَ فَاَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ قَالَ الَّذِيْ فِي السَّمَاءِ قَالَ يَا حُصَيْنُ اَمَا اِنَّكَ لَوْ اَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا اَسْلَمَ حُصَيْنٌ قَالَ يَا رَسُوْلَ اللّٰهِ عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَّنِي فَقَالَ قُلِ اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ وَاَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ۔ (رواه الترمذى)

2476. Sayyiduna Imran ibn Husayn رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said to his (Imran's) father, "O Husayn, how many gods do you worship in a day?" He said, "Seven, Six on earth and one in heaven." He asked, "In which of them you place your hope and have your fears?" He said, "The one who is in the heaven." He said, "O Husayn, if you submit to Islam, I shall teach you two expressions that will benefit you (in both the worlds)." When Husayn embraced

[1] Tirmidhi # 3377, Musnad Ahmad 6-215.

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Islam, he said, "O Messenger of Allah. Teach me t he two expressions you had promised me." He instructed him to say:

اَللّٰهُمَّ اَلْهِمْنِيْ رُشْدِيْ وَاَعِذْنِيْ مِنْ شَرِّ نَفْسِيْ

{O Allah guide me on the right way, and protect me from the evil in my self.}[1]

COMMENTARY: Husayn's reference to the god in heaven was only according to his perception because he was not a believer who knows that Allah is not confined to a single place.

NIGHTMARE

(٢٤٧٧) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا فَزِعَ اَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَحْضُرُوْنَ فَاِنَّهَا لَنْ تَضُرَّهٗ وَكَانَ عَبْدُ اللّٰهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهٖ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِيْ صَكٍّ ثُمَّ عَلَّقَهَا فِيْ عُنُقِهٖ۔ (رواه ابوداؤد و الترمذی و هذا لفظه)

2477. Sayyiduna Amr ibn shu'ayb رحمه الله narrated from his father, from his grandfather (Abdullah) رضی الله عنه that Allah's Messenger صلی الله علیه وسلم said that if anyone had a nightmare then he must pray:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَحْضُرُوْنَ

{I seek refuge in the perfect words of Allah from His wrath and His retribution, and the mischief of His creatures and from the temptations of the devils and that they come to me.}

After that they will not harm him.

So, Abdullah Ibn Amr رضی الله عنه used to teach this supplication to his grown up children and, after writing it down on some material, he hung it on the neck of those who had not attained puberty.[2]

COMMENTARY: We know from this hadith (tradition) that it is allowed to put a ta'widh (talisman) round the neck on which verses of the Quran or Allah's names are written down. It is forbidden to hang other kinds of amulets.

INTERCESSION OF PARADISE & HELL FOR SUPPLICANTS

(٢٤٧٨) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَاَلَ اللّٰهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ اَللّٰهُمَّ اَدْخِلْهُ الْجَنَّةَ وَمَنِ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ اَللّٰهُمَّ اَجِرْهُ مِنَ النَّارِ۔

(رواه الترمذی و النسای)

2478. Sayyiduna Anas رضی الله عنه narrated that Allah's Messenger صلی الله علیه وسلم said, "If anyone prays to Allah asking Him for paradise three times, then paradise says:

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْجَنَّةَ

{O Allah admit him to paradise}

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[1] Tirmidhi # 3494.

[2] Tirmidhi # 3539, Musnad Ahmad 2-181.

And if any one pray to Allah, three times, seeking to be delivered from hell, then hell says:

اَللّٰهُمَّ اَدْخِلْنِي الْجَنَّةَ

{O Allah, protect him from hell.}[1]

COMMENTARY: Prayer may be made three times in one sitting or in different assemblies. However, it should be from the core of the heart with humility and submissiveness.

SECTION III اَلْفَصْلُ الثَّالِث

PROTECTION FROM A SPELL

(٢٤٧٩) عَنِ الْقَعْقَاعِ اَنَّ كَعْبَ الْاَحْبَارِ قَالَ لَوْ لَا كَلِمَاتٌ اَقُوْلُهُنَّ لَجَعَلَتْنِيْ يَهُوْدُ حِمَارًا فَقِيْلَ لَهٗ مَاهُنَّ قَالَ اَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِيْ لَيْسَ شَيْءٌ اَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ وَبِاَسْمَاءِ اللّٰهِ الْحُسْنٰى مَاعَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَاَ وَبَرَاَ۔ (رواه مالك)

2479. Sayyiduna All-Qaqa رحمه الله narrated that Sayyiduna Ka'b al-Ahbar رضی الله عنه said, "But for certain words that I recite, the Jews would have turned me into as ass." He was asked, "What are they?" He said:

اَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِيْ لَيْسَ شَيْءٌ اَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ وَبِاَسْمَاءِ اللّٰهِ الْحُسْنٰى مَاعَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَاَ وَبَرَاَ

{I seek refuge in the countenance of Allah, the Mighty, there being none mightier than Him, and in the perfect words of Allah which none, pious or sinner, can exceed, and in the beautiful names of Allah of which I know and of which I do not know, from the evil of what He has created, originated and spread.}[2]

COMMENTARY: Ka'b al Ahbar was a wise man of the Jews He lived in the Prophet's times but remained deprived of seeing him and keeping his company. He became a Muslim in the times of Sayyiduna Umar رضی الله عنه. The Jews then hated him and, according to him, if he had not made this prayer, they would have turned him into an ass, meaning a despised and stupid one like a donkey.

The perfect words of Allah are the words of the Quran. No one can exceed them. This means that no one beyond their reward, punishment, etc. All those things that Allah has said about giving reward or punishment to anyone, or mentioned any other thing, they will all transpire without an element of doubt. There can be no change in that.

Or, Allah's perfect words are His attributes and His knowledge. Nothing escapes them and they have encompassed all things.

REFUGE FROM DISBELIEF

(٢٤٨٠) وَعَنْ مُسْلِمِ بْنِ اَبِيْ بَكْرَةَ قَالَ كَانَ اَبِيْ يَقُوْلُ فِيْ دُبُرِ الصَّلٰوةِ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَكُنْتُ اَقُوْلُهُنَّ فَقَالَ اَيْ بُنَيَّ عَمَّنْ اَخَذْتَ هٰذَا قُلْتُ عَنْكَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ

[1] Tirmidhi # 2581, Ibn Majah # 4340, Nasa'i # 5531, Musnad Ahmad # 13172.

[2] Muwatta Maalik # 51-4-12.

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عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُهُنَّ فِيْ دُبُرِ الصَّلٰوةِ۔ رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ اِلَّا اَنَّهٗ لَمْ يَذْكُرْ فِيْ دُبُرِ الصَّلٰوةِ وَرَوٰى اَحْمَدُ لَفْظَ الْحَدِيْثِ وَعِنْدَهٗ فِيْ دُبُرِ كُلِّ صَلَاةٍ۔

2480. Sayyiduna Muslim ibn Abu Bakrah رحمه الله narrated that his father used to pray after the *salah (prayer)*:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

{O Allah, I seek refuge in you from infidelity and poverty and from the punishment in the grave}

So, Muslim also began to pray likewise and he asked him. "O son, from whom have you got these?" He said, "From you!" He said, "Allah's Messenger صلى الله عليه وسلم used to pray in these words after (every) *salah (prayer)*."[1]

The version in Tirmidhi does not have after *salah (prayer)*.

Ahmad's version has only the hadith (tradition) (not his father's question and his answer and the words 'after every *salah (prayer)*.'

(٢٤٨١) وَعَنْ اَبِيْ سَعِيْدٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَعُوْذُبِاللّٰهِ مِنَ الْكُفْرِ وَالدَّيْنِ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ أَتَعْدِلُ الْكُفْرَ بِالدَّيْنِ قَالَ نَعَمْ وَفِيْ رِوَايَةٍ اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ قَالَ رَجُلٌ وَيَعْدِلَانِ قَالَ نَعَمْ۔ (رواه النسائى)

2481. Sayyiduna Abu Sa'eed رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم pray:

اَعُوْذُبِاللّٰهِ مِنَ الْكُفْرِ وَالدَّيْنِ

{I seek refuge in Allah from infidelity and debt.}

Someone queried, "O Messenger of Allah, do not bracket infidelity and debt together?" He said, "Yes!" According to another version (he prayed):

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْكُفْرِ وَالْفَقْرِ

{O Allah, I seek refuge in you from infidelity and poverty.}

A man asked, "Are they at par?" He said, "Yes!"[2]

COMMENTARY: Debt is placed with disbelief because a debtor speaks lies, cheats and retracts on his promise. These are the worst kind of characteristics that are found in infidels and hypocrites.

As for poverty, it makes a person impatient and causes his destiny. He utters words that lead to disbelief.

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[1] Abu Dawud # 5090, Nasa'i # 5405, Musnad Ahmad 5-36.

[2] Nasa'i # 5485, Musnad Ahmad 3-38.

CHAPTER - VIII

COMPREHENSIVE SUPPLICATION (SUCCINCT ALL-EMBRACING PRAYERS)

بَابُ جَامِعِ الدُّعَآءِ

SECTION I

اَلْفَصْلُ الْاَوَّلُ

PROPHET'S صلی اللہ علیہ وسلم PRAYER FOR FORGIVENESS

(٢٤٨٢) عَنْ اَبِي مُوْسَى الْاَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَدْعُو بِهٰذَ الدُّعَآءِ اَللّٰهُمَّ اغْفِرْلِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَللّٰهُمَّ اغْفِرْلِيْ جِدِّيْ وَهَزْلِيْ وَ خَطَائِيْ وَعَمَدِيْ وَكُلُّ ذٰلِكَ عِنْدِيْ اَللّٰهُمَّ اغْفِرْلِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ۔ (متفق علیہ)

2482. Sayyiduna Abu Musa al-Ash'ary رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to make this supplication:

اَللّٰهُمَّ اغْفِرْلِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَللّٰهُمَّ اغْفِرْلِيْ جِدِّيْ وَهَزْلِيْ وَ خَطَائِيْ وَعَمَدِيْ وَكُلُّ ذٰلِكَ عِنْدِيْ اَللّٰهُمَّ اغْفِرْلِيْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ

{O Allah, forgive me my sin, my ignorance, my extravagance in my affairs and that which you know better than I know. O Allah, forgive me sins committed deliberately and my sins committed lightheartedly, my unintentional sins and my intentional sins. All these sins are committed by me. O Allah, forgive me my earlier sins and my previous sins, what I concealed and what I declared openly, and which you know better than I know. You are the one who advances and you are the one who puts back, and you are over all things powerful}[1]

COMMENTARY: This is how the ummah must seek forgiveness form Allah for their wrongs acknowledging that

وَكُلُّ ذٰلِكَ عِنْدِيْ

{All these things are found in me}

The Prophet Muhammad صلی اللہ علیہ وسلم spoke these words to demonstrate his submission and humility to Allah. He was, otherwise, innocent of all sins.

GOOD OF THE TWO WORLDS

(٢٤٨٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْ اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِي الَّذِيْ هُوَ عِصْمَةُ اَمْرِيْ وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَاَصْلِحْ لِيْ اٰخِرَتِيْ الَّتِيْ فِيْهَا مَعَادِيْ وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّيْ فِيْ كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ۔ (رواہ مسلم)

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[1] Bukhari # 6398, Muslim # 70.2719, Musnad Ahmad 4-417.

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2483. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم was used to pray:

اَصْلِحْ لِيْ دِيْنِيَ الَّذِيْ هُوَ عِصْمَةُ اَمْرِيْ وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَاَصْلِحْ لِيْ اٰخِرَتِيَ الَّتِيْ فِيْهَا مَعَادِيْ وَاجْعَلِ الْحَيٰوةَ زِيَادَةً لِّيْ فِيْ كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِيْ مِنْ كُلِّ شَرٍّ

{O Allah, correct for me my faith which is the safe guard of my affairs correct for me my world in which lies my livelihood. Correct for me my next world to which is my final destination. And, cause for me life to be a means of increase in every things that is good, and cause death a means of rest me from every evil.}[1]

COMMENTARY: Life of this world is put right with a lawful livelihood earned through clean mean. It promotes obedience clean means. It promotes obedience and uninterrupted worship. The next life is put right by such work as delivers one from punishment. Death will bring rest if life terminates with the kalimah and correct faith.

PRAYER FOR GUIDANCE

(٢٤٨٤) وَعَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ يَقُوْلُ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى۔ (رواه مسلم)

2484. Sayyiduna Abdullah ibn Mas'ud رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray.

اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى

{O Allah, I ask you for guidance, righteousness, piety and freedom from want.}[2]

(٢٤٨٥) وَعَنْ عَلِيٍّ قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُلْ اَللّٰهُمَّ اهْدِنِيْ وَسَدِّدْنِيْ وَاذْكُرْ بِالْهُدٰى هِدَايَتَكَ الطَّرِيْقَ وَبِالسَّدَادِ سَدَادَ السَّهْمِ۔ (رواه مسلم)

2485. Sayyiduna Ali رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم instructed him to pray:

اَللّٰهُمَّ اهْدِنِيْ وَسَدِّدْنِيْ

{O Allah, guide me and set me aright,}
"remembering that you are being guided when you ask for guidance, and remember on arrow's ability to get the target when you ask to be set aright."[3]

COMMENTARY: When he made the prayer, he ought to bear in mind that he was asking guidance that led to the right path. And, he ought to conceive that he was asking to be set aright like a straight unwavering arrow. Allah will give perfect guidance and set aright perfectly.

PRAYER OF A NEW MUSLIM

(٢٤٨٦) وَعَنْ اَبِيْ مَالِكٍ نِ الْاَشْجَعِيِّ عَنْ اَبِيْهِ قَالَ كَانَ الرَّجُلُ اِذَا اَسْلَمَ عَلَّمَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

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[1] Muslim # 71-2721.

[2] Muslim # 72.2721, Tirmidhi # 3500, Ibn Majah # 3832, Musnad Ahmad 1-411.

[3] Muslim # 78.2725, Abu Dawud # 4225.

الصَّلَاةَ ثُمَّ اَمَرَهٗ اَنْ يَدْعُوَ بِهٰؤُلَاءِ الْكَلِمَاتِ اَللّٰهُمَّ اغْفِرْلِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي۔ (رواه مسلم)

2486. Sayyiduna Abu Maalik Al-Ashja'I رحمه الله narrated that his father said that whenever a man embraced Islam, the prophet Muhammad صلى الله عليه وسلم taught him the *salah (prayer)* and instructed him to pray:

اَللّٰهُمَّ اغْفِرْلِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

{O Allah, forgive me, have mercy on me, guide me, give me security (and sound health) and bestow on me provision.}[1]

PRAYER COVERING ALL DEMANDS OF BOTH WORLDS

(٢٤٨٧) وَعَنْ اَنَسٍ قَالَ كَانَ اَكْثَرُ دُعَاءِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔ (متفق عليه)

2487. Sayyiduna Anas رضى الله عنه narrated that the supplication made by the Prophet Muhammad صلى الله عليه وسلم very often was;

اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{O Allah, grant me what is good in this world, and what is good in the next world, and preserve us from punishment of hell.}[2]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم made this supplication very often because it is a comprehensive prayer. Moreover, it is also revealed in the Quran.
If anyone sits alone and contemplates with a clean inside over the blessings of both worlds and makes this prayer, he will observe that he receives perfect peace and radiance when he makes it.

SECTION II اَلْفَصْلُ الثَّانِي

AN ALL EMBRACING SUPPLICATION

(٢٤٨٨) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْعُو يَقُوْلُ رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرِ الْهُدٰى لِي وَانْصُرْنِي عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا لَكَ مُخْبِتًا اِلَيْكَ اَوَّاهًا مُنِيْبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَاَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْلُلْ سَخِيْمَةَ صَدْرِيْ۔ (رواه الترمذى وابوداؤد وابن ماجة)

2488. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم used to pray in these words:

رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرِ الْهُدٰى لِي وَانْصُرْنِي عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا لَكَ مُخْبِتًا اِلَيْكَ

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[1] Muslim # 35-697.

[2] Bukhari # 6389, Muslim # 27.2690, Tirmidhi # 3498, Musnad Ahmad 3-208.

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اَوَّاهًا مُنِيْبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَاَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْلُلْ سَخِيْمَةَ صَدْرِيْ

{My Lord, help me but do not help against me. Give me victory but not give victory over me. Scheme for me but do not do so against me. Guide me and make guidance easy for me. Help me against those who wrong me. O my Lord, cause me to be grateful to you, one who remembers you, who fears you, who obeys you, who is humble before you, who is earnest in supplication to you and repentant. My Lord, accept my repentance, cleanse my sins, grant my prayers and make my plea strong and let my tongue be true. Guide my heart and remove envy from my bosom}[1]

COMMENTARY: While the words (وانكر لي) mean 'and conspire for me'...., when they are used for Allah, however, they mean; 'send down punishment on enemies of Islam from such places as they cannot conceive.'

The words 'envy from any bosom' are (سخيمة صدري) and these words mean, actually, blackness of the heart. 'Blackness' represents 'grudge, envy, anger, jealousy.'

AFTER FAITH SECURITY IS GREATEST ASSET

(٢٤٨٩) وَعَنْ اَبِي بَكْرَةَ قَالَ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ ثُمَّ بَكٰى فَقَالَ سَلُوا اللّٰهَ الْعَفْوَ وَالْعَافِيَةَ فَاِنَّ اَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِيْنِ خَيْرًا مِنَ الْعَافِيَةِ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ اِسْنَادًا۔

2489. Sayyiduna Abu Bakr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم stood on the pulpit and wept. He said, "Pray to Allah for forgiveness and health, because, after being given faith, none of you is given anything better than health."[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم was aware that his ummah would fall prey to base desires, greed and indecency. He wept because of that, for, he had brought them out of ignorance into Islam which meant guidance, self sacrifice, honesty and self-respect. He had molded them as models of these noble characteristics. He realized that a time would come when they would be trapped by the devil. Hence, he instructed them to ask Allah for pardon and sound health which is aafiyah. This includes security.

BEST SUPPLICATION IS FOR SECURITY & HEALTH

(٢٤٩٠) وَعَنْ اَنَسٍ اَنَّ رَجُلًا جَاءَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَفْضَلُ قَالَ سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْاٰخِرَةِ ثُمَّ اَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ يَارَسُوْلَ اللّٰهِ اَيُّ الدُّعَاءِ اَفْضَلُ فَقَالَ لَهٗ مِثْلَ ذٰلِكَ ثُمَّ اَتَاهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ لَهٗ مِثْلَ ذٰلِكَ قَالَ فَاِذَا اُعْطِيْتَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَ الْاٰخِرَةِ فَقَدْ اَفْلَحْتَ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ اِسْنَادًا۔

2490. Sayyiduna Anas رضی اللہ عنہ narrated that aman came to the Prophet Muhammad

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[1] Tirmidhi # 2562, Abu Dawud # 1510, Ibn Majah # 3830, Musnad Ahmad 1-227, Manners in Islam # 665 (Darul Isha'at Karachi)

[2] Tirmidhi # 3569, Ibn Majah # 3849, Musnad Ahmad 1/3.

صلى الله عليه وسلم **and asked, "O Messenger of Allah, which supplication is the most excellent?' He said, "Pray to your Lord for health and security in this world and the next." Next day, the man came to him again and put the same question. He told him the like of what he had said. Again, he came on the third day and got a similar reply with the additional words, "If you are given health and security in this world then, indeed you have succeeded."[1]**

PRAY FOR LOVE OF ALLAH

(٢٤٩١) وَعَنْ عَبْدِاللّٰهِ بْنِ يَزِيْدَ الْخَطْمِيِّ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ يَقُوْلُ فِيْ دُعَائِهٖ اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَّنْفَعُنِيْ حُبُّهٗ عِنْدَكَ اَللّٰهُمَّ مَا رَزَقْتَنِيْ مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً لِّيْ فِيْمَا تُحِبُّ اَللّٰهُمَّ مَازَوَيْتَ عَنِّيْ مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِّيْ فِيْمَا تُحِبُّ۔ (رواه الترمذى)

2491. Sayyiduna Abdullah ibn Yazid al-Khatmi رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **used to make this supplication:**

اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَّنْفَعُنِيْ حُبُّهٗ عِنْدَكَ اَللّٰهُمَّ مَا رَزَقْتَنِيْ مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً لِّيْ فِيْمَا تُحِبُّ اَللّٰهُمَّ مَازَوَيْتَ عَنِّيْ مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِّيْ فِيْمَا تُحِبُّ

{O Allah, grant me your love and love of him whose love will benefit me in your sight.
O Allah, cause whatever you grant me of that which I love to be strength in what you love.
O Allah, cause whatever you deny me of that which I love to be a means tome to devote myself to what you love.][2]

AN EXCELLENT SUPPLICATION

(٢٤٩٢) وَعَنِ ابْنِ عُمَرَ قَالَ قَلَّمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْمُ مِنْ مَجْلِسٍ حَتّٰى يَدْعُوْ بِهٰؤُلَاءِ الدَّعْوَاتِ لِاَصْحَابِهٖ اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَاتَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ وَمِنْ طَاعَتِكَ مَاتُبَلِّغُنَا بِهٖ جَنَّتَكَ وَمِنَ الْيَقِيْنِ مَاتُهَوِّنُ بِهٖ عَلَيْنَا مُصِيْبَاتِ الدُّنْيَا وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلٰى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلٰى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيْبَتَنَا فِيْ دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَّا يَرْحَمُنَا۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2492. Sayyiduna Ibn Umar رضى الله عنه **narrated that seldom did Allah's Messenger** صلى الله عليه وسلم **arise from an assembly without making this supplication for his sahabah:** رضى الله عنه

اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَاتَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ وَمِنْ طَاعَتِكَ مَاتُبَلِّغُنَا بِهٖ جَنَّتَكَ وَمِنَ الْيَقِيْنِ مَاتُهَوِّنُ بِهٖ عَلَيْنَا مُصِيْبَاتِ الدُّنْيَا وَمَتِّعْنَا بِاَسْمَاعِنَا وَاَبْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَارَنَا عَلٰى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلٰى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيْبَتَنَا فِيْ دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هَمِّنَا

[1] Tirmidhi # 3523, Ibn Maiah # 3848.
[2] Tirmidhi # 3502.

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وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

{O Allah, cause us to have as much portion of your fear as becomes a barrier between us and disobedience to you and as much of obedience to you as may lead us to paradise and as much of faith as removes hardships of this world from us. And, let us benefit from our hearing, our sight and our vitality as long as you cause us to live and cause them to survive us. And, seize revenge from those who wrong us and help us against those who antagonize us. And do not cause our difficulties to descend on our religion and do not make this world our chief ambition and do not make it the limit of our knowledge. And impose not on us one who would not have mercy on us.}[1]

COMMENTARY: The prayer asks for faith to such an extent that the hardship of the world and its problems seem to be very easy. If anyone is convinced that Allah is Ar-Razzaq (The Provider) then he will not be disturbed if he faces poverty. His difficulties will become soft. The prayer also asks for being oriented in such a way that one does not worry much over worldly affairs, beyond the necessary.

PRAYER FOR KNOWLEDGE & DEEDS

(٢٤٩٣) وَعَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ انْفَعْنِيْ بِمَا عَلَّمْتَنِيْ وَ عَلِّمْنِيْ مَا يَنْفَعُنِيْ وَزِدْنِيْ عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ وَ اَعُوْذُ بِاللّٰهِ مِنْ حَالِ اَهْلِ النَّارِ۔ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ غَرِيْبٌ اِسْنَادًا۔

2493. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ انْفَعْنِيْ بِمَا عَلَّمْتَنِيْ وَ عَلِّمْنِيْ مَا يَنْفَعُنِيْ وَزِدْنِيْ عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ وَ اَعُوْذُ بِاللّٰهِ مِنْ حَالِ اَهْلِ النَّارِ

{O Allah, give me benefit from that which you have taught me, and teach me that which will benefit me, and increase me in knowledge. Praise belongs to Allah in every condition and I seek refuge in Allah from the condition of the dwellers of hell}[2]

PRAYER FOR BLESSING & HONOUR

(٢٤٩٤) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اُنْزِلَ عَلَيْهِ الْوَحْيُ سُمِعَ عِنْدَ وَجْهِهٖ دَوِيٌّ كَدَوِيِّ النَّحْلِ فَاُنْزِلَ عَلَيْهِ يَوْمًا فَمَكَثْنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا وَاٰثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضَ عَنَّا وَارْضَ عَنَّا ثُمَّ قَالَ اُنْزِلَ عَلَيَّ عَشْرُ اٰيَاتٍ مَنْ اَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَاَ قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ حَتّٰى خَتَمَ عَشْرَ اٰيَاتٍ۔ (رواہ احمد والترمذی)

2494. Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that whenever Allah's Messenger صلی اللہ علیہ وسلم received a revelation, a sound was heard near his face resembling the humming of the bees. One day, it came to him and they waited (near him) for a while but it went away from him. He faced the qiblah, raised his hands

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[1] Tirmidhi # 3513.

[2] Tirmidhi # 3610, Ibn Majah # 251.

and prayer:

اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا وَاَعْطِنَا وَلَا تَحْرِمْنَا وَاٰثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَارْضِنَا وَارْضَ عَنَّا

{O Allah give us more but do not give us less. Raise us in honour but do not humiliate us. Grant us but do not deprive us. Prefer us but do not prefer others over us. Please us and be pleased with us}

Then he said, "Then he said, "Ten verses have been revealed to me. He who abides by them will enter paradise," and he recited:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ

{Prosperous indeed are the believers} till he finished the ten verses. (23: 1-10)[1]

COMMENTARY: The revelation was brought to the Prophet Muhammad صلى الله عليه وسلم by Jibril عليه السلام. The sahabah (Prophet's companions) رضى الله عنهم heard him but could not decipher his voice and Sayyiduna Umar ibn al-Khattab رضى الله عنه described it as the humming of the bees.

The ten verses that were revealed to the Prophet Muhammad صلى الله عليه وسلم and the hadith (tradition) gives glad tiding to those who abide by them are:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ الَّذِيْنَ هُمْ فِيْ صَلٰوتِهِمْ خَاشِعُوْنَ * وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ * وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فَاعِلُوْنَ * وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ * اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْمَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ * فَمَنِ ابْتَغٰى وَرَاءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعَادُوْنَ * وَالَّذِيْنَ هُمْ لِاَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ * وَالَّذِيْنَ هُمْ عَلٰى صَلٰوتِهِمْ يُحَافِظُوْنَ * اُولٰٓئِكَ هُمُ الْوَارِثُوْنَ * الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خٰلِدُوْنَ

{Prosperous indeed are the believers, those who in their *salah (prayer)* are humble, and those who from (everything) vain turn away, and those who of zakah are doers, and those who of their private parts are guards, except in regard to their spouses or those whom their night hands possess- for then surely they are not blameworthy – but whosoever seeks beyond that, so those – they are the transgressors, and those who of their trusts and covenants are preservers, and those who of their salawat are observant, those! They are inheritors} (23:1-10)

SECTION III اَلْفَصْلُ الثَّالِثُ

PRAYER FOR EYE-SIGHT

(٢٤٩٥) عَنْ عُثْمَانَ بْنِ حُنَيْفٍ قَالَ اِنَّ رَجُلًا ضَرِيْرًا اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللّٰهَ اَنْ يُعَافِيَنِيْ فَقَالَ اِنْ شِئْتَ دَعَوْتُ وَ اِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ قَالَ فَادْعُهُ قَالَ فَاَمَرَهُ اَنْ يَتَوَضَّأَ فَيُحْسِنَ الْوُضُوْءَ وَيَدْعُوَ بِهٰذَا الدُّعَاءِ اَللّٰهُمَّ اِنِّيْ اَسْاَلُكَ وَاَتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ اِنِّيْ تَوَجَّهْتُ بِكَ اِلٰى رَبِّيْ لِيَقْضِيَ لِيْ فِيْ حَاجَتِيْ هٰذِهٖ اَللّٰهُمَّ فَشَفِّعْهُ فِيَّ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ

[1] Tirmidhi # 3184, Mus

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صَحِيْحٌ غَرِيْبٌ۔

2495. Sayyiduna Uthman ibn Hunayf رضی اللہ عنہ narrated that a blind man came to the Prophet Muhammad صلی اللہ علیہ وسلم and requested him, "Pray to Allah that he may cure me." He said, "If you like, I shall pray for you, but if you like, you may show patience and that is better for you." The man insisted, "pray for me." So, he instructed him to make ablution and make it perfect and supplicate in these words:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ وَاَتَوَجَّهُ اِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ اِنِّیْ تَوَجَّهْتُ بِكَ اِلٰى رَبِّیْ لِيَقْضِيَ لِیْ فِیْ حَاجَتِیْ هٰذِهٖ اَللّٰهُمَّ فَشَفِّعْهُ فِیَّ

{O Allah, I pray you - and I beseech your by virtue of your Prophet Muhammad Prophet of mercy. I turn, by mean of you (O Prophet) صلی اللہ علیہ وسلم to my Lord to have my need, this one, granted to me O Allah let him be an intercessor for me.}[1]

COMMENTARY: Patience was better because loss of eyesight is compensated by paradise. Allah, the Exalted, says, "If I deprive a slave of Mine of the sight of both his eyes and he endures it, then I give him paradise in return of that." (Bukhari # 5653, Musnad Ahmad # 700, Tirmidhi # 2408, 2409.)

PRAYER OF PROPHET DAWUD علیہ السلام

(٢٤٩٦) وَعَنْ اَبِی الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوٗدَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَالْعَمَلَ الَّذِیْ يُبَلِّغُنِیْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَیَّ مِنْ نَفْسِیْ وَمَالِیْ وَاَهْلِیْ وَمِنَ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا ذَكَرَ دَاوٗدَ يُحَدِّثُ عَنْهُ يَقُوْلُ كَانَ اَعْبَدَ الْبَشَرِ۔ رَوَاهُ التِّرْمِذِیُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2496. Sayyiduna Abu Ad-Darda رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said that among the supplications of (Prophet) Dawud علیہ السلام was:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَالْعَمَلَ الَّذِیْ يُبَلِّغُنِیْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَیَّ مِنْ نَفْسِیْ وَمَالِیْ وَاَهْلِیْ وَمِنَ الْمَاءِ الْبَارِدِ

{O Allah, I pray to you for your love and love of him who loves, you, and (the) deeds that will lead me to your love. O Allah, cause Your love to be dearer to me than my own self, my family and than cold water.}

And, whenever Allah's Messenger صلی اللہ علیہ وسلم mentioned Prophet Dawud علیہ السلام, he spoke of him, saying. "He worshipped more than other of mankind."[2]

A COMPREHENSIVE PRAYER

(٢٤٩٧) وَعَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ اَبِيْهِ قَالَ صَلّٰى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلَاةً فَاَوْجَزَ فِيْهَا فَقَالَ لَهٗ بَعْضُ الْقَوْمِ لَقَدْ خَفَّفْتَ وَاَوْجَزْتَ الصَّلَاةَ فَقَالَ اَمَّا عَلٰى ذٰلِكَ لَقَدْ دَعَوْتُ فِيْهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُوْلِ اللّٰهِ صَلَّى

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[1] Tirmidhi # 3589, Ibn Majah # 1385, Musnad Ahmad 4-138, Nasa'i Kubra 10490

[2] Tirmidhi # 3501.

اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ اَبِي غَيْرَاَنَّهُ كَنٰى عَنْ نَفْسِهٖ فَسَاَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَاَخْبَرَ بِهِ الْقَوْمَ اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِيْ مَاعَلِمْتَ الْحَيٰوةَ خَيْرًالِّيْ وَتَوَفَّنِيْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًالِّيْ اَللّٰهُمَّ وَاَسْئَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَاَسْاَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَاَسْاَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى وَاَسْاَلُكَ نَعِيْمًا لَايَنْفَدُو اَسْاَلُكَ قُرَّةَ عَيْنٍ لَاتَنْقَطِعُ وَاَسْاَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَاَسْاَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَاَسْاَلُكَ لَذَّةَ النَّظْرِ اِلٰى وَجْهِكَ وَالشَّوْقَ اِلٰى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ الْاِيْمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيِّيْنَ۔ (رواه النسائي)

2497. Sayyiduna Ata ibn as-Sa'ib رحمه الله narrated that his father related to him that Sayyiduna Ammar ibn Yasir رضى الله عنه led them in *salah (prayer)* but made it very brief. Some of the people said to him. "Indeed, you made it short and brief." He said, "The brevity should not be blamed on me because I have made many supplications in it (in its qadayh) which I had heard from Allah's Messenger which I had heard from Allah's Messenger صلى الله عليه وسلم." when he got up to depart, one of the men (of the congregation) pursued him. (Here Ata said that the man was his father but he also alluded that he was Ata himself). He asked him about the supplication and then returned to enlighten the people about it, thus;

اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِيْ مَاعَلِمْتَ الْحَيٰوةَ خَيْرًالِّيْ وَتَوَفَّنِيْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّيْ اَللّٰهُمَّ وَاَسْئَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَاَسْاَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَاَسْاَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى وَاَسْاَلُكَ نَعِيْمًا لَايَنْفَدُوَ اَسْاَلُكَ قُرَّةَ عَيْنٍ لَاتَنْقَطِعُ وَاَسْاَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَاَسْاَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَاَسْاَلُكَ لَذَّةَ النَّظْرِ اِلٰى وَجْهِكَ وَالشَّوْقَ اِلٰى لِقَائِكَ فِي غَيْرِ ضَرَّاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا بِزِيْنَةِ الْاِيْمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيِّيْنَ

{O Allah, though your knowledge of the unseen and your power over the creation, cause me to live as long as you know life to be better for me and cause me to die when you know death to be better for me. O Allah, I implore you to grant me fear of your both unseen and openly. And, I pray to you for the word of truth both when pleased and when angry. And, I pray to you for moderation both in poverty and in riches. And, I pray to you for a blessing that will not end. And, I pray to you for a coolness of eye that will not be snapped. And, I pray to you for satisfaction with what is decreed. And, I pray to you for a comfortable life after death. And, I pray to you for the joy of seeing your face and a longing to meet you without any distress causing hardship or a trial leading astray.

O Allah, adorn us with the ornament of faith and let us be guides who are rightly guided.}[1]

COMMENTARY: The prayer asks for so much determination as enables one to speak the

[1] Nasa'i # 1305, Musnad Ahmad 4-264.

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truth whether people be pleased or displeased. It also refers to one's own pleasure and displeasure at it.

Coolness of the eye covers perfect obedience, offspring who survive the supplicant, regularity in offering the *salah (prayer)* and good of both the worlds.

The prayer asks for a longing for Allah's sight but the longing should not effect the supplicant's path along mysticism and on adab or manners and on compliance with commands.

PRAYER FOR PROFITABLE KNOWLEDGE, APPROVED DEEDS & LAWFUL SUSTENANCE

(٢٤٩٨) وَعَنْ أُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِي دُبُرِ الْفَجْرِ اَللّٰهُمَّ اِنِّي اَسْأَلُكَ عِلْمًا نَافِعًا وَ عَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا۔ رَوَاهُ اَحْمَدُ وَابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي الدَّعْوَاتِ الْكَبِيْرِ۔

2498. Sayyidah Umm Salamah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم used to pray after the *salah (prayer)* of fajr.

{O Allah, I beseech you for beneficial knowledge, approved deeds and lawful sustenance.}[1]

(٢٤٩٩) وَعَنْ اَبِي هُرَيْرَةَ قَالَ دُعَاءٌ حَفِظْتُهُ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا اَدَعُهُ اَللّٰهُمَّ اجْعَلْنِي أُعَظِّمُ شُكْرَكَ وَأُكْثِرُ ذِكْرَكَ وَاَتَّبِعُ نُصْحَكَ وَاَحْفَظُ وَصِيَّتَكَ۔ (رواه الترمذی)

2499. Sayyiduna Abu Hurayrah رضی اللہ عنہ said, "I have learnt a supplication from Allah's Messenger صلی اللہ علیہ وسلم that I never fail to make:

اَللّٰهُمَّ اجْعَلْنِي أُعَظِّمُ شُكْرَكَ وَأُكْثِرُ ذِكْرَكَ وَاَتَّبِعُ نُصْحَكَ وَاَحْفَظُ وَصِيَّتَكَ

{O Allah, cause me to be much grateful to you, one who remembers you most and who follows your counsel and obeys your commands.}[2]

COMMENTARY: The counsel (نصح) are the rights of fellowmen and the command (وصیت) are Allah's rights. Hence, "O Allah cause me to give rights of your creatures and your own rights."

PRAYER FOR HEALTH

(٢٥٠٠) وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وقَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ اِنِّي اَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضٰى بِالْقَدَرِ۔

2500. Sayyiduna Abdullah ibn Amr رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم used to pray:

اَللّٰهُمَّ اِنِّي اَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضٰى بِالْقَدَرِ

{O Allah, I ask you for sound health (or body, and deeds), abstinence, integrity, a good character and being pleased with the decree.}[3]

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[1] Ibn Majah # 924, Musnad Ahmad 6.294.

[2] Tirmidhi # 3617, Musnad Ahmad 2-311.

[3] Bazzaz as par Kanz ul Ammal # 3690.

PRAYER TO KEEP AWAY FROM SIN

(٢٥٠١) وَعَنْ أُمِّ مَعْبَدٍ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَللّٰهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكِذْبِ وَعَيْنِيْ مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيْرِ۔

2501. Sayyidah Umm Ma'bad رضی اللہ عنہ narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم pray:

اَللّٰهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكِذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ

{O Allah, cleanse my heart from hypocrisy, my deeds from pretence, my tongue from falsehood and my eye from sneaky glances, for you know the secret looks of the eyes and what is concealed in the breasts.}[1]
{"Treachery of the eyes and what the hearts conceal"} (40:9)

PRAYER FOR BLESSING IN BOTH WORLDS

(٢٥٠٢) وَعَنْ أَنَسٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَادَ رَجُلًا مِنَ الْمُسْلِمِيْنَ قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرْخِ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ كُنْتَ تَدْعُو اللّٰهَ بِشَيْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ قَالَ نَعَمْ كُنْتُ أَقُوْلُ اَللّٰهُمَّ مَا كُنْتَ مُعَاقِبِيْ بِهِ فِي الْآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ لَا تُطِيْقُهُ وَلَا تَسْتَطِيْعُهُ أَفَلَا قُلْتَ اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ قَالَ فَدَعَا اللّٰهَ بِهِ فَشَفَاهُ اللّٰهُ۔ (رواه مسلم)

2502. Sayyiduna Anas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم visited a Muslim man who had gone weak and had become like the young of a bird. Allah's Messenger صلی اللہ علیہ وسلم asked him, "Did you pray to Allah for something, or ask Him for anything?" He said, "I used to pray: O Allah, whatever punishment you will give me in the hereafter, hasten it for me in this world." Allah's Messenger صلی اللہ علیہ وسلم remarked, "SubhanAllah, you have not the strength nor ability to bear it. Why do you not pray:

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{O Allah, grant us good in this world and good in the hereafter and preserve us from the punishment of hell?}"
Then he supplicated Allah with that and Allah cured him.[2]

PRAY NOT FOR THE UNENDURABLE

(٢٥٠٣) وَعَنْ حُذَيْفَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قَالُوا

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[1] Bayhaqi in Da'waat ul Kabir (both foregoing).

[2] Muslim # 23.2688, Tirmidhi # 3498, Musnad Ahmad 3-107.

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وَكَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَايُطِيْقُ رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيْمَانِ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2503. Sayyiduna Hudhayfah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "It does not behave a believer to humiliate himself." He was asked, "How can one humiliate oneself?" He said, "He involves himself in a calamity out of which he cannot extract himself."[1]

COMMENTARY: It is contrary to a believer's shrewdness that he should accept something or a responsibility that is beyond his capacity and reach. If he does it, he disgraces himself. On the face of it, this hadith (tradition) seems to be out of place in this chapter. However, if it is read with the previous hadith (tradition), we shall see that it is deeply connected with this chapter. It says that a man should not even pray for what he cannot tolerate.

A BETTER INNER NATURE

(٢٥٠٤) وَعَنْ عُمَرَ قَالَ عَلَّمَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلِ اللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ صَالِحِ مَاتُؤْتِي النَّاسَ مِنَ الْاَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا الْمُضِلِّ۔ (رواه الترمذی)

2504. Sayyiduna Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم taught him to pray:

اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ صَالِحِ مَاتُؤْتِي النَّاسَ مِنَ الْاَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا الْمُضِلِّ

{O Allah, cause my unseen to be better than my known conduct, and let my known conduct to be righteous. O Allah, I ask you for the good of what you grant people of family, wealth and children, neither misled nor misleading.}[2]

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[1] Tirmidhi # 2261, Ibn Majah # 4016.

[2] Tirmidhi # 3597

BOOK - XI

THE RITES OF THE PILGRIMAGE كتاب المناسك

ABOUT THE ACTIONS OF *HAJJ(PILGRIMAGE)*

The dictionary meaning of *Hajj (pilgrimage)* is to resolve to go to a sacred place. In the terminology of *Shari'ah, Hajj (pilgrimage)* is to circumambulate the *ka'bah* and stand of Arafah in the specific manner taught by the Prophet Muhammad صلى الله عليه وسلم during the specific period of time as prescribed by *Shari'ah.*

Hajj (pilgrimage) is one of the great five basic pillars of religion on which the enter edifice of beliefs and deeds of Islam stands. The obligation of *Hajj (pilgrimage)* (which in the terminology of *Shari'ah* is called *fard(compulsory)*) is established by the Quran explicitly just as the obligation of zakah is established.

WHEN WAS *HAJJ (PILGRIMAGE)* MADE *FARD(COMPULSORY)*

The obligation of *Hajj (pilgrimage)* (as a *fard(compulsory)*) was applied to the ummah of the Prophet Muhammad صلى الله عليه وسلم. It is the distinction of this ummah though the custom of performing *Hajj (pilgrimage)* continues from the times of Prophet Ibrahim عليه السلام. It was not then prescribed as a *fard(compulsory).* The correct opinion is that *Hajj (pilgrimage)* became *fard(compulsory)* (a prescribed duty) only on the ummah of Muhammad صلى الله عليه وسلم.

Different opinion are expressed on when *Hajj (pilgrimage)* became *fard(compulsory).* Some say that it became *fard(compulsory)* in 5 AH, some put it in 6AH, but the most correct date is the close of 9AH with the command of Allah.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

{And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it.} (3: 97)

The command was given towards the end of the year. So, the Prophet Muhammad صلى الله عليه وسلم was engaged in teaching the rites of the pilgrimage and in making preparations for the journey next year. Therefore, he did not perform *Hajj (pilgrimage)* that (first) year. He appointed Sayyiduna Abu Bakr رضى الله عنه as amir of the pilgrims and sent the to Makkah.

Next year, 10AH, he travelled for the pilgrimage himself. It was a coincidence that, after *Hajj (pilgrimage)* was made *fard(compulsory),* he performed this his first pilgrimage and it was also his last pilgrimage, so this *Hajj (pilgrimage)* is known as *Hajj (pilgrimage)*atul wada' (the farewell pilgrimage). After this *Hajj (pilgrimage),* he departed from this world.

COMMAND OF *HAJJ (PILGRIMAGE)*

Hajj (pilgrimage) is *fard(compulsory)* once in a life time when all the conditions that make it *fard(compulsory)* are found.

If anyone does not perform *Hajj (pilgrimage)* even after all conditions are found in him making *Hajj (pilgrimage) fard(compulsory)* on him, then he is a sinner. And, he who rejects the obligation of *Hajj (pilgrimage)* is a disbeliever.

The correct thing is that if the conditions of *Hajj (pilgrimage)* are found then it is *fard(compulsory)* to perform *Hajj (pilgrimage)* promptly. It is a sin to put it off till the following year. *Hajj (pilgrimage)* is *wajib (obligatory)* for one who enter the miqat without assuming the *ihram (pilgrim-robe).* He must assume the *ihram (pilgrim-robe)* of *Hajj*

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(pilgrimage) after that. *Hajj (pilgrimage)* is *fard(compulsory)* on one who has vowed to perform *Hajj (pilgrimage)*, too.

It is unlawful and makruh(unbecoming) tahrimah to perform *Hajj (pilgrimage)* with unlawful wealth for one who performs *Hajj (pilgrimage)* without the permission of those whose permission he is bound to take. It is makruh(unbecoming) tahrimah for one who performs *Hajj (pilgrimage)* without making arrangements for ample provision for those people whose provision is his responsibility as *wajib (obligatory)*.

CONDITIONS THAT MAKE *HAJJ (PILGRIMAGE)* AS *FARD(COMPULSORY)*

Hajj (pilgrimage) becomes *fard(compulsory)* when these conditions are found:

(1) The pilgrim should be a Muslim.

(2) He should be a free man, for *Hajj (pilgrimage)* is not *fard(compulsory)* on a male or female slave.

(3) The pilgrim should be sane. *Hajj (pilgrimage)* is not *fard(compulsory)* on a mad, insane or unconscious person.

(4) He should be an adult. Children and who have not attained puberty are not obliged to perform *Hajj (pilgrimage)*.

(5) He should be of sound health. *Hajj (pilgrimage)* is not *fard(compulsory)* on a sick, blind, lame or handicapped person.

(6) He should be capable, possessing wealth beyond his real needs and debts payable, enough for his travelling expenses and provision during the journey. And the excess should be enough also to provide necessities to those who are his dependents and it is *wajib (obligatory)* on him to provide provision to them, he must leave for them enough for their expenses till he returns.

(7) There should be peace and safety along his route. If most people make the journey safely then it is said to be safe and *Hajj (pilgrimage)* becomes *fard(compulsory)* (if other conditions are met). For example, if most of the travellers are robbed on the way, or ships sink generally or there is any other kind of fear than *Hajj (pilgrimage)* is not *fard(compulsory)*. But, if these accidents occur only sometime, then (this conditions is not unfulfilled and) *Hajj (pilgrimage)* is *fard(compulsory)* (as for as this condition is concerned).

(8) A woman must be accompanied by her husband or a mahram if the journey from her residence to Makkah is equal to the distance defined by *Shari'ah* as a journey, meaning a three day travel. If she is not accompanied by her husband or a mahram than it is not allowed to her to undertake the journey. Moreover, the mahram should be a sane, adult man, not a Magian and a sinner. The woman is responsible for the provision of the mahram whom she takes along with her for *Hajj (pilgrimage)*. Besides a woman on whom *Hajj (pilgrimage)* is *fard(compulsory)*, may proceed to perform *Hajj (pilgrimage)* with a mahram even without her husband's permission.

If a minor boy, or a slave, turns into an adult, or becomes free, after assuming the *ihram (pilgrim-robe)*, and he performs the *Hajj (pilgrimage)*, then his *fard(compulsory)* is not discharged. If the boy assumes the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)* afresh (all over again on attaining adulthood) than it will be correctly performed. As for the slave, his *ihram (pilgrim-robe)* will not be proper even in this condition.

NUMBER OF *FARD(COMPULSORY)* IN THE *HAJJ (PILGRIMAGE)*

Five actions are *fard(compulsory)* for a *Hajj (pilgrimage)* to be correct.

(1) The *ihram (pilgrim-robe)*. It is both a condition for *Hajj (pilgrimage)* and a rukn or part essential, meaning *fard(compulsory)*.

(2) Wuquf Arafat which is the standing at Arafat even for a minute whether during the day or in the night.

(3) *Tawaf* uz Ziyarah. It is also called *Tawaf* ul *ifadah* or *tawaf* ur rukn.

(4) Sequence should be observe in the foregoing *fard(compulsory)* duties. The *ihram (pilgrim-robe)* should precede the wuquf which should precede the *tawaf* ziyarat.

(5) Each of these *fard(compulsory)* must be discharged at its appointed place, like wuquf (staying) at Arafat and *tawaf* (circumambulation) around the *ka'bah*. And every *fard(compulsory)* at its appointed time as prescribed by *Shari'ah*, like the wuquf on the ninth Dhull *Hajj (pilgrimage)*ah at the time of *Zuhr* till before the *fajr* of the tenth *Tawaf* is performed after that.

NUMBER OF *WAJIB (OBLIGATORY)* OF *HAJJ (PILGRIMAGE)*

These things are *wajib (obligatory)* in *Hajj (pilgrimage)*.

(1) Wuquf Muzdilah or the standing or stopping at Muzdilah.

(2) Sa'ee between safa and Marwah.

(3) Rami Jimar or casting pebbles at the jimar.

(4) *Tawaf* Qudum for non-Makkans who are called aafaqi.

(5) Halq or taqsir which is to shave off or cut hair.

(6) Every such thing omitting which makes a dumm or sacrifice of an animal *wajib (obligatory)*.

Apart from these *fard(compulsory)* and *wajib (obligatory)* things, there are many things termed as *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and adab of *Hajj (pilgrimage)*. They will be discussed at their proper places in the pages following.

SECTION I اَلْفَصْلُ الْاَوَّلُ

HAJJ (PILGRIMAGE) IS *FARD(COMPULSORY)* ONCE IN A LIFE TIME

(٢٥٠٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوْا فَقَالَ رَجُلٌ اَكُلَّ عَامٍ يَارَسُوْلَ اللّٰهِ فَسَكَتَ حَتّٰى قَالَهَا ثَلَاثًا فَقَالَ لَوْقُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُوْنِيْ مَاتَرَكْتُكُمْ فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلٰى اَنْبِيَائِهِمْ فَاِذَا اَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَاِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوْهُ۔ (رواه مسلم)

2505. Sayyiduna Abu Hurayrah رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **delivered to them a sermon in which he said, "O you people, indeed, *Hajj (pilgrimage)* is made obligatory for you. So, perform *Hajj (pilgrimage)*." A man asked, "Is it every year. O Messenger of Allah?" He observed silence till the man had asked it three times. Then, he said "Were I to say, 'Yes' it would became obligatory and you would not be able to observe it." Then, he added, "Leave me alone as long as I have spared you, for people before you were ruined because of their excessive questions and their differences with their prophets when I instruct you to do something, obey it as much as you are able to when I disallow anything,**

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leave it alone."[1]

COMMENTARY: The sahabi who had put t he question was Sayyiduna Aqra ibn Habis رضی اللہ عنہ. He had supposed that like *salah (prayer)*, fasting and zakah, this worship would be a recurring duty.

The Prophet's saying that it would have become *fard(compulsory)* every year if he had said, 'yes' meant that he only said what Allah commanded him to say and he never passed on a command of *Shari'ah* without Allah commanding him and if *Hajj (pilgrimage)* were made *fard(compulsory)* every year, it would have been impossible to perform it every year. If he did not specify the number of times then they were to do that thing without further questioning. If he specified how many times, then they were to do it accordingly. He said, "I have been sent to convey the commands of Islam and I do that exactly as I am told."

He also said that they were to discharge Allah's commands as much as they were able to do. Thus if anyone cannot stand for the *salah (prayer)*, he may offer it sitting, and so on. Other commands may be understood accordingly.

THE BEST DEED

(٢٥٠٦) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْعَمَلِ اَفْضَلُ؟ قَالَ اِيْمَانٌ بِاللّٰهِ وَرَسُوْلِهٖ قِيْلَ ثُمَّ مَاذَا قَالَ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قِيْلَ ثُمَّ مَاذَا قَالَ حَجٌّ مَبْرُوْرٌ۔ (متفق علیہ)

2506. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was asked, 'Which of the deeds is the most excellent?" He said, "Belief in Allah and His Messenger." He was then asked about the next and he said, "Jihad in Allah's path." Again, he was asked, "What next?" He said, "*Hajj (pilgrimage)* that gains acceptance."[2]

COMMENTARY: The most excellent deed is described differently in different ahadith (tradition). Actually, the answer depends on the person asking, the circumstances and the surroundings.

HONOUR OF ONE WHO PERFORMS *HAJJ (PILGRIMAGE)* ONLY FOR ALLAH'S SAKE

(٢٥٠٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ اُمُّهٗ۔ (متفق علیہ)

2507. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone performs *Hajj (pilgrimage)* for the sake of Allah without having sexual intercourse with his wife (during the pilgrimage) or being immodest and sinful, then he returns (sinless) as on the day his mother had delivered him."[3]

COMMENTARY: One who performs *Hajj (pilgrimage)* for Allah's sake does not do it to be praised or to be seen. If anyone combines business with the pilgrimage, then he would earn a smaller reward than one who performs it only for Allah's sake.

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[1] Muslim # 412.1337, Nasa'i # 2619.

[2] Bukhari # 26, Muslim # 83-135, Tirmidhi # 1664, Nasa'i # 625, Musnad Ahmad 4.372.

[3] Bukhari # 1521, Muslim # 438.1350, Tirmidhi # 811, Nasa'i # 2627, Darimi # 1796, Ibn Majah # 2889, Musnad Ahmad 2-246.

The pilgrim does not have sexual intercourse with his wife during the pilgrimage, does not talk immodestly and does not talk with women in a manner that suggest indecency or leads to it. This is what (رفث) (rafatha) means.

And, the other word (فسق) (fasaqa) implies that he does not perpetrate a g rave sin during the pilgrimage and does not commit minor sins repeatedly. It must be understood that if one does not repent for his sins, then that is tantamount to Committing a major sin. This is as Allah says:

وَمَنْ لَّمْ يَتُبْ فَأُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

{And whosoever repents not, then those are the evil doers} (49: 11)

In short, if anyone performs *Hajj (pilgrimage)* only for Allah's pleasure without engaging in immodesty or sin then he returns from the pilgrimage free from sin as he was born innocent.

REWARD FOR *HAJJ (PILGRIMAGE)* IS PARADISE

(٢٥٠٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ۔ (متفق عليه)

2508. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The umrah, from one to the next, is an expiation of what is between them (of minor sins). And, as for the *Hajj (pilgrimage)* that is accepted there is no reward for it but paradise."[1]

UMRAH IN RAMADAN

(٢٥٠٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ عُمْرَةً فِيْ رَمَضَانَ تَعْدِلُ حَجَّةً۔ (متفق عليه)

2509. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "surely as umrah performed in Ramadan is equal to (one) *Hajj (pilgrimage)*."[2]

MINOR ALSO GETS A REWARD

(٢٥١٠) وَعَنْهُ قَالَ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِيَ رَكْبًا بِالرَّوْحَاءِ فَقَالَ مَنِ الْقَوْمُ قَالُوْا اَلْمُسْلِمُوْنَ فَقَالُوْا مَنْ أَنْتَ قَالَ رَسُوْلُ اللّٰهِ فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ أَلِهٰذَا حَجٌّ قَالَ نَعَمْ وَلَكِ أَجْرٌ (رواه مسلم)

2510. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم met some riders at ar-Rawha. He asked, "who are these people?" They said, "Muslims!" And, they asked, "Who are you?" He said, "Allah's Messenger. A woman carried a boy high up to him and asked. "May he (too) perform *Hajj (pilgrimage)*?" He said, "Yes, and you will get a reward."[3]

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[1] Bukhari # 1773, Musim # 437.1349, Tirmidhi # 810, Ibn Majah # 2688, Muwatta Maalik # 20.21-66, Musnad Ahmad 2-246.

[2] Bukhari # 1782, Muslim # 221-1256, Nasa'i # 2110, Ibn Majah # 2994, Darimi # 1851, Musnad Ahmad 1.229.

[3] Muslim # 409-1336, Ibn Majah # 2910, (Ar-Rawha is the name of several places. This one is between Madinah and Makkah – Mu'jum ul Buldah.

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COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم said to the woman that the child may perform *Hajj (pilgrimage)*. Though it was not *fard(compulsory)* on him, it would be treated as an optional pilgrimage and he would earn a reward. She too would get a reward for that because of her supervision and guardianship.

The ruling is that if a minor performs *Hajj (pilgrimage)*, the *fard(compulsory)* due on him is not discharge but continues to be due if the conditions are found in him. Similarly, if a slave performs *Hajj (pilgrimage)* that will not be counted as a *fard(compulsory)*, and if he gets freedom from slavery and the condition of *Hajj (pilgrimage)* found in him, then he will have to perform *Hajj (pilgrimage)* again. Contrary to this if a poor man performs *Hajj (pilgrimage)* then that will count as a *fard(compulsory)*. If he becomes rich then he will not have to perform *Hajj (pilgrimage)* again.

PERFORM *HAJJ (PILGRIMAGE)* FOR SOMEONE ELSE

(٢٥١١) وَعَنْهُ قَالَ إِنَّ امْرَأَةً مِنْ خَثْعَمٍ قَالَتْ يَارَسُوْلَ اللّٰهِ إِنَّ فَرِيْضَةَ اللّٰهِ عَلٰى عِبَادِهٖ فِي الْحَجِّ اَدْرَكَتْ اَبِيْ شَيْخًا كَبِيْرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ اَفَاَحُجُّ عَنْهُ قَالَ نَعَمْ وَذٰلِكَ فِيْ حَجَّةِ الْوَدَاعِ۔ (متفق عليه)

2511. Sayyiduna Ibn Abbas رضى الله عنه narrated that a woman of Khatha'am said. "O Messenger o Allah, the command of Allah making *Hajj (pilgrimage) fard(compulsory)* on his slaves has come when my father is a very old infirm man. He cannot sit on a camel firmly. May I perform *Hajj (pilgrimage)* in his place?" He said, "Yes." This was at the time of the Farewell Pilgrimage.[1]

COMMENTARY: The woman's father became rich at an old age. *Hajj (pilgrimage)* became *fard(compulsory)* but he had not the strength to perform it. The Prophet Muhammad صلى الله عليه وسلم permitted her to perform *Hajj (pilgrimage)* for her father.

The ruling is that if *Hajj (pilgrimage)* is *fard(compulsory)* on anyone and he cannot perform it for some reason like weakness, blindness etc. and is not likely to recover during his life time, then another person may perform *Hajj (pilgrimage)* on his behalf, provided the handicapped person bears all expenses and instructs him to perform it for him.

Moreover even after a person's death another person may perform *Hajj (pilgrimage)* for him if he had left instructions for t his to be done. Some ulama (Scholars) say that if children perform *Hajj (pilgrimage)* for their parents then it is not necessary to have their prior instructions and commands.

As for optional *Hajj (pilgrimage)*, any person, handicapped or not, can get another to perform an optional *Hajj (pilgrimage)* for him.

As for the woman in this hadith (tradition), it is presumed that her father had instructed her to perform *Hajj (pilgrimage)* for him and had borne the expenses too.

This deduction is based on the explanation of Shaykh Abdul Haq Dahlawi رحمه الله against the hadith (tradition) of Abu Razin رحمه الله (# 2528).

Some ulama (Scholars) maintain that children may perform *Hajj (pilgrimage)* on behalf of their parents even without their instructions. In this case, this hadith (tradition) supports their contention because the woman did not say anything about her father's instructions.

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[1] Bukhari # 1513, Muslim # 408.1335, Abu Dawud # 1809, Tirmidhi # 928, Nasa'i # 2641, Ibn Majah # 2907, Darimi # 1831, Muwatta Maalik # 20.30-98.

(٢٥١٢) وَعَنْهُ قَالَ اَتٰى رَجُلٌ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اُخْتِي نَذَرَتْ اَنْ تَحُجَّ وَاِنَّهَا مَاتَتْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكَانَ عَلَيْهَا دَيْنٌ اَكُنْتَ قَاضِيَهُ قَالَ نَعَمْ قَالَ فَاقْضِ دَيْنَ اللّٰهِ فَهُوَ اَحَقُّ بِالْقَضَاءِ۔ (متفق علیه)

2512. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that a man came to the Prophet Muhammad صلی اللہ علیہ وسلم and said, "My sister had vowed to perform *Hajj (pilgrimage)* but has died (before that)." The Prophet Muhammad صلی اللہ علیہ وسلم asked, "If she were in debt, would you have paid it?" He said, "Yes," He said, 'then pay the debt payable to Allah, for, He is the most deserving one to be repaid."

RULING: The heir is permitted to perform *Hajj (pilgrimage)* on behalf of the legator without his permission or legacy. He may do it himself or get it done.

However, others need to have permission, and instructions in the will to perform *Hajj (pilgrimage)* on a dead person.' Behalf.[1]

WOMAN CANNOT TRAVEL WITHOUT HUSBAND OR MAHRAM

(٢٥١٣) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ وَلَاتُسَافِرَنَّ امْرَأَةٌ اِلَّا وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ اُكْتُتِبْتُ فِي غَزْوَةِ كَذَاوَكَذَا وَخَرَجَتِ امْرَأَتِي حَاجَّةً قَالَ اذْهَبْ فَاحْجُجْ مَعَ امْرَأَتِكَ۔ (متفق علیه)

2513. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No man must be alone with a woman. And no woman must travel without a mahram." A man submitted, "O Messenger of Allah, I have been enlisted in such and such a battle while my wife has decided to travel to perform *Hajj (pilgrimage)* with her."[2]

COMMENTARY: Woman and man who are not in the category of mahram should not remain alone.

A woman cannot travel alone to a distance (of journey defined by *Shari'ah*, 48 miles or 78 kilometres) or more without her husband or a mahram. She is not allowed to undertake a journey to perform *Hajj (pilgrimage)*, too, without one of them. It is a condition that makes *Hajj (pilgrimage) fard(compulsory)* on her.

In the terminology of Shariah, a mahram is one with whom marriage is forbidden for ever either because or close relationship or fosterage or being in-laws. Moreover, A mahram must be sane, adult and not a Magian or a sinner.

THE JIHAD OF WOMEN IS *HAJJ (PILGRIMAGE)*

(٢٥١٤) وَعَنْ عَائِشَةَ قَالَتِ اسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْجِهَادِ فَقَالَ جِهَادُكُنَّ الْحَجُّ۔ (متفق علیه)

2514. Sayyidah Ayshah رضی اللہ عنہا narrated that she sought permission of the Prophet Muhammad صلی اللہ علیہ وسلم to participate in jihad. He said, "The jihad of you (woman)

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[1] Bukhari # 6699, Musnad Ahmad 1-310.

[2] Bukahri # 3006, Muslim # 424-1314.

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is the *Hajj (pilgrimage).*"[1]

LIMIT OF A WOMAN'S JOURNEY

(٢٥١٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُسَافِرُ امْرَأَةٌ مَسِيْرَةَ يَوْمٍ وَّلَيْلَةٍ اِلَّا وَمَعَهَا ذُوْمَحْرَمٍ۔ (متفق علیه)

2515. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A woman must not set out on a journey of a day and a night without there being with her a mahram."[2]

COMMENTARY: There might be an apparent contradiction in hadith (tradition) and juristic rulings.

The Hidayah writes that it is allowed to women to travel (without their husband or mahram) to a place that is of a distance lesser than the limit of *Shari'ah* (three manzils - or, 48 miles). This hadith (tradition), however disallows women to travel without husband or mahram even to a place that is to a distance of one day and one night (which is one manzil). Moreover, a hadith (tradition) in Bukhari and Muslim says, "No woman should undertake a journey of a distance undertake a journey of a distance of two days and two nights unless accompanied by her husband or a mahram."

The ulama (Scholars) reconcile the ahadith (tradition) by saying that the distance measure (48 miles) is the same but it is normally completed in three days and three nights with halts. If one travels with fewer halts or ceaselessly then it may be completed in one day and one night too. This explains the difference in days though the measure remains 48 miles.

It is also explained to depend on circumstances. It might be risky for women to travel beyond two days and nights or sometimes even one day and one night.

The explanation of Shaykh Abdul Haq Muhaddith Dahlawi is more appealing. He said that the essence of all these ahadith (tradition) is that women must not travel alone. The aim is not to determine the distance is measure. Hence, today when words are at the lowest ebb, care demands that women must not travel alone at all, even short distances.

THE MAWAQIT OF *HAJJ (PILGRIMAGE)*

(٢٥١٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ وَقَّتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَهْلِ الْمَدِيْنَةِ ذَا الْحُلَيْفَةِ وَلِاَهْلِ الشَّامِ الْجُحْفَةَ وَلِاَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلِاَهْلِ الْيَمَنِ يَلَمْلَمَ فَهُنَّ لَهُنَّ وَلِمَنْ اَتٰى عَلَيْهِنَّ مِنْ غَيْرِ اَهْلِهِنَّ لِمَنْ كَانَ يُرِيْدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُوْنَهُنَّ فَمُهَلُّهُ مِنْ اَهْلِهِ وَكَذَاكَ وَكَذَاكَ حَتّٰى اَهْلُ مَكَّةَ يُهِلُّوْنَ مِنْهَا۔ (متفق علیه)

2516. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم fixed the miqat (places at which the *ihram (pilgrim-robe)* must be assumed before going further):

For: the people of Madinah: Dhull Hulayfah,

- **people of Syria: Al-Juhfah,**
- **people of Najd: Qarn al-Manazil, and**

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[1] Bukhari # 2875, Ibn Majah # 201, Musnad Ahmad 6-67.

[2] Bukhari # 1088, Muslim # 413-1338, Tirmidhi # 1169, Ibn Majah # 2898.

- **people of Yemen: Yalamlam.**

These being for these regions and for the people of other regions who arrive there intending to perform *Hajj (pilgrimage)* and umrah

For those who reside nearer to Makkah, they should assume the *ihram (pilgrim-robe)* were they reside. (In this way) for the nearer and the nearer up to the residents of Makkah itself who should assume it in Makkah.[1]

COMMENTARY: The meaning of *ihram (pilgrim-robe)* (احرام) is 'to make unlawful.' Many things are forbidden to a pilgrim. To demonstrate that those things stand forbidden from that time an attire is put on consisting only of a sheet of cloth (rida) and a waist wrapper (izar) with an intention to perform *Hajj (pilgrimage)*. It is called the *ihram (pilgrim-robe)*. However, the *ihram (pilgrim-robe)* is said to be assumed when, after putting on the attire, the intention is formed to perform *Hajj (pilgrimage)* and talbiyah (or labayk) is recited, or any such things is done that resembles the talbiyah like sending forth the sacrificial animal. It anyone merely dons the attire of the *ihram (pilgrim-robe)*, he does not become a muhrim (one who has assumed the *ihram (pilgrim-robe)*). (Both pieces of attire are unstitched.)

The word muwaqit is the plural of miqat. It is the place where any one whose destination is Makkah must assume the *ihram (pilgrim-robe)* (if he has not already done so). No one is allowed to proceed to Makkah beyond this point without the *ihram (pilgrim-robe)*.

DHUL HULAYFAH: It is to the south of Madinah about ten kilometers away. It is also called Abyar Ali. It is the miqat of the inhabitants of Madinah travelling to Makkah.

JUHFAH: It is about 188 kilometers away from Makkah and a few miles to the south of Rabigh. The Quraysh trade caravans used to half here, but not it is a deserted place. It is the miqat for the travellers from Shaam and Egypt.

NAJD: Actually, an elevated place is called Najd, but it is the name of region of Saudi Arabia. It is very high from sea-level, and presently, all the central portion of the Arabian peninsula. In the north it begins at the southern tip of the desert of Syria to the velley of Al-Awasir or Ar-Rab al Khal in the south, and breadh wise from Ahsa to the Hijaz. The capital of Saudi Arabia, Riyadh, is in najd.

QARN UL MANAZI: It is a mountainous range of Tihamah about 48 kilometers to the south of Makkah on the highway from Yemen to Makkah. Sa'diyah is a village there. It is the miqat of pilgrims from yemen. The people for India and Pakistan also go from this route, so it is their miqat too.

There also isDhat Irq, about 97 kilometers from Makkah towards the north east on the route to Iraq. It is the miqat of travellers from Iraq.[2]

The words of the hadith (tradition):

لِمَنْ كَانَ يُرِيْدُ الْحَجَّ وَالْعُمْرَةَ

{for those intending to perform *Hajj (pilgrimage)* and umrah}

are evidence that if any non-resident of Makkah passes through the miqat with any other intention then it is not necessary from him to assume the *ihram (pilgrim-robe)*. This is the contention of Imam (leader) Shafi'I رحمه الله However, Imam (leader) Abu Hanifah's رحمه الله opinion is that it is not allowed to enter Makkah without assuming the *ihram (pilgrim-robe)*

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[1] Bukhari # 1526, Muslim # 11-1181, Abu DAwud # 1732, Nasa'i # 2658, Musnad Ahmad 10332.

[2] The original does not mention Yalamlam, the Miqat of Yemenis. It is to the south of Makkah. Here, the mosque of Sayyiduna Mu'adh ibn Jabal رضي الله عنه is situated

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whether the intention is to perform *Hajj (pilgrimage)* and umrah or not. It means that if a non-resident of Makkah goes into Makkah for *Hajj (pilgrimage)* and umrah or for any other purpose then it is *wajib (obligatory)* for him to assume the *ihram (pilgrim-robe)* at the miqat. He cannot enter without the *ihram (pilgrim-robe)*. The hanafis cite the Prophet Muhammad's صلى الله عليه وسلم saying.

لَا يُجَاوِزُ حَدَّ الْمِيْقَاتِ إِلَّا مُحْرِمًا

{It is not allowed to go beyond the miqat (to enter Makkah) without assuring the *ihram (pilgrim-robe)*.}

This hadith (tradition) is absolute without specifying the purpose of visit as *Hajj (pilgrimage)* and umrah. Moreover, the *ihram (pilgrim-robe)* is assumed to show respect to the sacred place *Ka'bah* whether one performs *Hajj (pilgrimage)* and umrah or not. Hence, this command applies to the pilgrim as well as to the trader, the tourist, etc. However, those people who reside within the miqat are exempt from assuming the *ihram (pilgrim-robe)* when going to Makkah for their needs because they have to travel there very often. So, they attract the same command as the residents of Makkah who can travel out of it and came back without the *ihram (pilgrim-robe)*.

Those who reside within the miqat but outside the limits of the Haram may assume the *ihram (pilgrim-robe)* at their homes up to the limits of the Haram. It is not necessary for them to travel to the miqat even if they reside near to it.

The hadith (tradition) says nothing of those who reside in the main miqat itself. The ulama (Scholars) say that they are bracketed with those who reside in the miqat.

This command applies also to those who reside between the limits of the Haram to the miqat. They will assume the *ihram (pilgrim-robe)* there (at their homes) whether they are nearer the miqat or nearer the Haram. In this way, the residents of Makkah will assume the *ihram (pilgrim-robe)* within Makkah. Those who reside outside the city of Makkah but within the limits of Haram will assume the *ihram (pilgrim-robe)* at the Haram of Makkah.

The hadith (tradition) specifies that when the residents of Makkah perform *Hajj (pilgrimage)*, they may assume the *ihram (pilgrim-robe)* within Makkah, but when they intend to perform umrah, they must go to Hill to assume the *ihram (pilgrim-robe)* and then go to the Haram. The reason is that the Prophet Muhammad صلى الله عليه وسلم had instructed Sayyidah Ayshah رضى الله عنها to go to Tan'im which is in hill to assume the *ihram (pilgrim-robe)* for umrah.

(٢٥١٧) وَعَنْ جَابِرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مُهَلُّ اَهْلِ الْمَدِيْنَةِ مِنْ ذِى الْحُلَيْفَةِ وَالطَّرِيْقُ الْاٰخَرُ الْجُحْفَةُ وَمُهَلُّ اَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ وَمُهَلُّ اَهْلِ نَجْدٍ قَرْنٌ وَمُهَلُّ اَهْلِ الْيَمَنِ يَلَمْلَمُ۔ (رواه مسلم)

2517. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The place to assume the *ihram (pilgrim-robe)* for the people of Madinah is Dhul Hulayfah, and on the other road is Al-Juhfah. For the people of Iraq, it is Dhat Irq. For the people of Najd, it is Qarn. And for the people of Yemen, it is Yalamlam."[1]

COMMENTARY: The other road from Madinah led to Makkah through Juhfah so it was also the miqat for the Madinah. However, now there only is one route via Dhul Hulayfah though Juhfah falls on the route. This means that there are two miqats for the people of Madinah. The ulama (Scholars) say that the *ihram (pilgrim-robe)* should be assumed at a

[1] Muslim # 18-1183, Nasa'i # 2651.

place more distant from Makkah and that is Dhul Hulayfah, but if anyone assumes it at Juhfah then that, too, is allowed.

NUMBER OF UMRAH & *HAJJ (PILGRIMAGE)* PERFORMED BY THE PROPHET MUHAMMAD صلى الله عليه وسلم

(٢٥١٨) وَعَنْ اَنَسٍ قَالَ اعْتَمَرَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ اِلَّا الَّتِي كَانَتْ مَعَ حَجَّتِهٖ عُمْرَةً مِنَ الْحُدَيْبِيَةِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مِنَ الْجِعِرَّانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ وَعُمْرَةً مَعَ حَجَّتِهٖ۔ (متفق عليه)

2518. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم performed four umrahs, all of them in (the month of) Dhul qa'dah except the one that was performed along with his *Hajj (pilgrimage)*. One of these was performed from Hudaybiyah in Dhul-qa'dh, a second in the year following in Dhul qadah, another from J'iranah where he disbursed the booty of hunayn in Dhul qa'dah, and an umrah performed along with his *Hajj (pilgrimage)*.[1]

COMMENTARY: Hudaybiyah is a place about 26 kilometers to the north west of Makkah towards Jiddah. The mountain Jabal ash-Shumaysi is situated here because of which it is also called Shumaysiyah. Most of this place lies within the Haram but some of it outside its limits, in the Hill.

A brief account of the umrah of Hudaybiyah follows. The Prophet Muhammad صلى الله عليه وسلم departed from Madinah on Monday. 1st Dhul qadah 6 AH with intention to perform the umrah. He was accompanied by one thousand and four hundred, or some more, companions. When he came to Hudaybiyah, the quraysh of Makkah disallowed him to visit the BaytAllah. A lengthy discussion followed where after the peace Treaty of Hudaybiyan was concluded 'The Prophet Muhammad صلى الله عليه وسلم and his companions were to go back to Madinah that year, but would be allowed to perform umrah the next year.' So, the Prophet Muhammad صلى الله عليه وسلم returned to Madinah without performing umrah. However, he did earn reward for an umrah (as did the other) so this is regarded as his first umrah, and the command of besiege came to be operative. The prophet Muhammad صلى الله عليه وسلم came next year to Makkah to redeem the umrah. He stayed there for three days during which he performed the umrah and returned from there on the fourth day. This is counted as his second umrah and is called 'umrah al qada' on the redeeming umrah and this term is applied to it in ahadith (tradition) too. The Hanafis deduce from it that if a pilgrim has to relinquish his *ihram (pilgrim-robe)* out of compulsion on being prevented or surrounded then it is *wajib (obligatory)* for him to redeem the pilgrimage, but Imam (leader) Shafi'I رحمه الله rules that it is not *wajib (obligatory)* to redeem it.

The Prophet Muhammad's صلى الله عليه وسلم third umrah was the one he performed on coming to Makkah from Ji'ranah. Here, he had divided the spoils of the Battle of Hunayn. Jiranah is a place between Makkah and Ta'if. After the conquest of Makkah, the Battle of Hunayn was fought in 8 AH and a very huge booty was collected. The Prophet Muhammad صلى الله عليه وسلم stayed at Ji'ranah for fifteen or sixteen days and distributed the booty among the Sahabah

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[1] Bukhari # 4148, Muslim # 217.1253, Abu Dawud # 1994, Tirmidhi # 815, Darimi # 1787, Musnad Ahmad 3-134.

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(Prophet's companions) رضی اللہ عنہم. During those days, he went to Makkah one right after *isha* and performed the umrah. He returned to Ji'ranah on the same night and offered the *salah (prayer)* of *fajr*.

The fourth umrah of the Prophet Muhammad صلی اللہ علیہ وسلم was the one he performed, after *Hajj (pilgrimage)* was prescribed in 10 AH, alongwith *Hajj (pilgrimage)*. So this umrah was performed in Dhul Hijjah while the others were performed in Dhul qadah. These were his umrah performed four times.

During Islam, he performed *Hajj (pilgrimage)* only once, after it was made *fard(compulsory)*. The qurysh used to perform *Hajj (pilgrimage)* during the jahiliyah and the prophet Muhammad صلی اللہ علیہ وسلم had performed *Hajj (pilgrimage)* during those days, too, but the ulama (Scholars) donot know how many times he did that.

DIFFERENCE BETWEEN *HAJJ (PILGRIMAGE)* AND UMRAH

Hajj (pilgrimage) and Umrah will be described later on. Here, we must see the difference between *Hajj (pilgrimage)* and umrah. *Hajj (pilgrimage)* comprises the wuquf at Arafat, *tawaf* of Bayt Allah and the sa'I between safa and Marwah. Umrah is made up of the *tawaf* and the sa'I *Ihram (pilgrim-robe)* is a condition for both. Neither is valid without the *ihram (pilgrim-robe)*. *Hajj (pilgrimage)* may be a *fard(compulsory)*, a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* or an optional pilgrimage. Umrah is never *fard(compulsory)*, but only a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* or an optional performance and if any one vows to perform an umrah then it becomes *wajib (obligatory)* for him to perform it.

PROPHET MUHAMMAD صلی اللہ علیہ وسلم UMRAH BEFORE HIS *HAJJ (PILGRIMAGE)*

(٢٥١٩) وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ اعْتَمَرَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي ذِي الْقَعْدَةِ قَبْلَ اَنْ يَحُجَّ مَرَّتَيْنِ۔ (رواه البخاری)

2519. Sayyiduna Al-Bara ibn Aazib رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم performed umrah two times in Dhul qa'dah before he performed *Hajj (pilgrimage)*.[1]

COMMENTARY: The previous hadith (tradition) count the umrah of Hudaybiyah when he had relinquished the *ihram (pilgrim-robe)* at Allah's command as an accomplished umrah because of the reward that was given to him. This hadith (tradition) does not count that umrah because the acts of umrah were not performed. Hence, this hadith (tradition) mentions two umrahs before his *Hajj (pilgrimage)* (and the previous hadith (tradition) three before *Hajj (pilgrimage)*), but he earned reward for three umrah before *Hajj (pilgrimage)*.

SECTION II اَلْفَصْلُ الثَّانِيْ

HAJJ (PILGRIMAGE) IS *FARD(COMPULSORY)* ONLY ONCE

(٢٥٢٠) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَيُّهَا النَّاسُ اِنَّ اللّٰهَ كَتَبَ عَلَيْكُمُ الْحَجَّ فَقَامَ الْاَقْرَعُ بْنُ حَابِسٍ فَقَالَ اَفِيْ كُلِّ عَامٍ يَارَسُوْلَ اللّٰهِ قَالَ لَوْ قُلْتُهَا نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوْا بِهَا وَلَمْ تَسْتَطِيْعُوْا وَالْحَجُّ مَرَّةٌ فَمَنْ زَادَ فَتَطَوُّعٌ۔ (رواه احمد والنسائی والدارمی)

2520. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said,

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[1] Bukhari # 1781

"O you people, surely Allah has made *Hajj (pilgrimage) fard(compulsory)* for you." On that, al-Aqra ibn Habis رضی اللہ عنہ got up and asked, "Is it every year, O Messenger of Allah?" He said, "Were I to say, 'Yes' then it would become obligatory and if it became obligatory, you would not do it and would not be able to do it too. *Hajj (pilgrimage)* is to be performed just once. If anyone performs it more than that, it is a supererogatory performance."[1]

NOT PERFORMING *HAJJ (PILGRIMAGE)* IN SPITE OF ABILITY

(۲۵۲۱) وَعَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلٰى بَيْتِ اللّٰهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَمُوْتَ يَهُوْدِيًّا أَوْ نَصْرَانِيًّا وَذٰلِكَ أَنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى يَقُوْلُ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلًا رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ وَفِي إِسْنَادِهٖ مَقَالٌ وَهِلَالُ بْنُ عَبْدِ اللّٰهِ مَجْهُوْلٌ وَالْحَارِثُ يُضَعَّفُ فِي الْحَدِيْثِ۔

2521. Sayyiduna Ali رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "A person who possesses ample provision and a riding beast to carry him the House of Allah but does not perform *Hajj (pilgrimage)* may die a Jew or a Christian, it matters not, in the light of the words of Allah, Blessed and Exalted:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيْلًا

{And pilgrimage to the House is a duty of mankind towards Allah for him who is able to make his way to it.} (3: 97)[2]

COMMENTARY: A person has money enough to bear his expenses of the journey and to leave enough for the upkeep of his family in his absence and also has a means of conveyance his own or against fare. But, he does not perform *Hajj (pilgrimage)* is spite of that till he dies. Then, he dies a Jew or a Christian.

If he did not perform *Hajj (pilgrimage)* because he rejected it as an obligation, then, as a Jew or Christian, he resembles a disbeliever. If he does not reject its obligation yet does not perform it then he dies like a sinning Jew or Christian. In short, to neglect the performance of *Hajj (pilgrimage)* is a very grave sin. The Prophet Muhammad صلی اللہ علیہ وسلم had to make such a serious comparison.

The remaining portion of the verse is:

وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ

{As for him who disbelieves, surely Allah is Independent of the worlds} (3: 97)

People may obey or not obey, that does not benefit or harm Allah. It is they who derive benefit or suffer loss, through deliverance or punishment.

The Prophet Muhammad صلی اللہ علیہ وسلم may have recited the entire verse but the narrator cited it up to (اِلَيْهِ سَبِيْلًا).

(۲۵۲۲) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَيْرُوْرَةَ فِي الْإِسْلَامِ۔ (رواہ ابوداؤد)

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[1] Abu Dawud # 1721, Nasa'i # 2620, Ibn Majah # 2886, Darimi # 1788, Musnad Ahmad 1-255.

[2] Tirmidhi # 812.

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2522. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "There is no sayrurah in Islam."[1]

COMMENTARY: Sayrurah refers to one who does not perform *Hajj (pilgrimage)*. Hence, the hadith (tradition) means: 'one who does not perform *Hajj (pilgrimage)* in spite of it being obligatory on him is not a Muslim."
This saying is as a warning or it means that such a man is not a perfect Muslim.
Some people say that sayrurah means 'abstinence from marriage' and 'neglecting to perform *Hajj (pilgrimage).*' Hence the hadith (tradition) means that to refrain from marrying and performing *Hajj (pilgrimage)* is un Islamic. It is the practice of monks, or it is celibacy. A Muslim should not neglect marriage and *Hajj (pilgrimage).*

OBLIGATION TO PERFORM *HAJJ (PILGRIMAGE)* MUST NOT BE DEFERRED

(٢٥٢٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَرَادَ الْحَجَّ فَلْيُعَجِّلْ۔ (رواه ابوداؤد والدارمی)

2523. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, 'He who intends to perform *Hajj (pilgrimage)* must perform it promptly."[2]

COMMENTARY: If anyone is able to perform *Hajj (pilgrimage)* then he must not procrastinate but seize the opportunity lest circumstances change and he become unable to make the pilgrimage.
According to Imam (leader) Abu Hanifah رحمہ اللہ when *Hajj (pilgrimage)* becomes *fard(compulsory)* (meaning one is able to perform it), one must discharge the obligation promptly. If he defers and, meanwhile, becomes unable to do it, then the obligation will remain binding on him. (If he does not perform *Hajj (pilgrimage)*, he will be regarded as a sinner.) Imam (leader) Maalik رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ too, subscribe to the same view.

Imam (leader) Shafi'I رحمہ اللہ holds that the obligation need not be discharge promptly it may be deferred till the last age just as it is allowed to delay the *salah (prayer)* till its last time. Imam (leader) Muhammad رحمہ اللہ agrees with this contention. However, both of them maintain that delay is permitted only when there is no likelihood of missing the *Hajj (pilgrimage)* altogether, otherwise it should not be deferred. If anyone on whom *Hajj (pilgrimage)* is *fard(compulsory)* dies without performing it, then all the ulama (Scholars) hold that he would die as a sinner and he would be questioned for not having performed *Hajj (pilgrimage).*

The Hanafi ulama (Scholars) say that if anyone on whom *Hajj (pilgrimage)* was *fard(compulsory)* deferred it and meanwhile, he suffers a financial set back, then he must borrow money and perform *Hajj (pilgrimage)* even if he is unable to repay the debt. It is hoped that Allah will not punish him for non-payment of debt provided he intends to repay it as soon as he gains ability to do so.

PERFORMING *HAJJ (PILGRIMAGE)* & UMRAH TOGETHER

(٢٥٢٤-٢٥٢٥) وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَاِنَّهُمَا

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[1] Abu Dawud # 1729, Musnad Ahmad 1-312.
[2] Abu Dawud # 1732, Ibn Majah # 1883, Musnad Ahmad 1-274.

يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ وَالذَّهَبِ وَالفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُوْرَةِ ثَوَابٌ إِلَّا الْجَنَّةُ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَرَوَاهُ اَحْمَدُ وَابْنُ مَاجَةَ عَنْ عُمَرَ اِلٰى قَوْلِهٖ خَبَثَ الْحَدِيْدِ۔

2524. Sayyiduna Ibn Mas'ud رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Let *Hajj (pilgrimage)* and umrah follow one another because they remove poverty and sin as the bellows remove rust form iron, gold and silver. And, there is no removed for an accepted *Hajj (pilgrimage)* but paradise."[1]

2525. Sayyiduna Umar رضی اللہ عنہ (also) narrated this hadith (tradition) (but) up to the Prophet Muhammad صلی اللہ علیہ وسلم words, from iron."[2]

COMMENTARY: This calls for the qiran form of *Hajj (pilgrimage)* which is the most excellent form of *Hajj (pilgrimage)*. This will be explained later on.

This hadith (tradition) could also mean that if you have already performed umrah, now perform *Hajj (pilgrimage)*, and if you have already made *Hajj (pilgrimage)*, now make umrah. Poverty could mean the apparent lack of wealth but also the inner feeling. Thus, Allah would bestow wealth and property, or richness of heart to one who performs *Hajj (pilgrimage)* and umrah.

CONDITIONS OF *HAJJ (PILGRIMAGE)*

(٢٥٢٦) وَعَنِ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا يُوْجِبُ الْحَجَّ قَالَ الزَّادُ وَالرَّاحِلَةُ۔ (رواه الترمذى وابن ماجة)

2526. Sayyiduna Ibn Umar رضی اللہ عنہ said that a man came to the Prophet Muhammad صلی اللہ علیہ وسلم and asked, "O Messenger of Allah, what makes *Hajj (pilgrimage)* obligatory?" He said, "Provision of journey and a means of conveyance."[3]

COMMENTARY: There are other conditions too, but this hadith (tradition) mentions the two main ones. They are the basic conditions.

This hadith (tradition) also rejects Imam (leader) Maalik's رحمہ اللہ contention that *Hajj (pilgrimage)* is also obligatory on one who can travel on foot and also earn his expenses through trade or labour.

PILGRIM DESCRIBED

(٢٥٢٧) وَعَنْهُ قَالَ سَأَلَ رَجُلٌ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا الْحَاجُّ قَالَ الشَّعِثُ التَّفِلُ فَقَامَ اٰخَرُ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَيُّ الْحَجِّ اَفْضَلُ قَالَ وَالثَّجُّ فَالْنَحُّ فَقَامَ اٰخَرُ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا السَّبِيْلُ قَالَ زَادٌ وَرَاحِلَةٌ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَى ابْنُ مَاجَةَ فِيْ سُنَنِهٖ اِلَّا اَنَّهٗ لَمْ يَذْكُرِ الْفَضْلَ الْاَخِيْرَ۔

2527. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم, "Who is a pilgrim?" He said, "with dishevelled hair and bad-smelling (body)" Another man got up and asked, "O Messenger of Allah, which part of *Hajj (pilgrimage)* is the most excellent?" He said, "To raise the voice while calling the

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[1] Tirmidhi # 810, Nasa'i # 2630.

[2] Ibn Majah # 2887, Musnad Ahmad 1-387.

[3] Tirmidhi # 813, Ibn Majah # 2896.

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talbiyah and to shed blood of the sacrificial animal." Yet another arose and asked, "O Messenger of Allah, what is as sabil?" (A reference to hadith (tradition) # 2521, Qur'anic verse 3: 97) He said, "Provision and a riding beast."[1]

PERFORMING *HAJJ (PILGRIMAGE)* FOR FATHER

(٢٥٢٨) وَعَنْ اَبِيْ رَزِيْنِ الْعُقَيْلِيِّ اَنَّهٗ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبِيْ شَيْخٌ كَبِيْرٌ لَا يَسْتَطِيْعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعْنَ قَالَ حُجَّ عَنْ اَبِيْكَ وَاعْتَمِرْ۔ رَوَاهُ التِّرْمِذِيُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2528. Sayyiduna Abu Razin Al-Uqayli رضی اللہ عنہ came to the Prophet Muhammad صلی اللہ علیہ وسلم and submitted, "O Messenger of Allah, my father is a very old man. He cannot perform *Hajj (pilgrimage)* and umrah, and he cannot sit firmly on a riding beast." He said, "perform *Hajj (pilgrimage)* on behalf of your father, and perform umrah, too."[2]

REFERENCE: See hadith (tradition) # 2511 of a similar nature. Comments follow there.

OWN *HAJJ (PILGRIMAGE)* BEFORE PERFORMING FOR ANOTHER

(٢٥٢٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُوْلُ لَبَّيْكَ عَنْ شُبْرُمَةَ قَالَ مَنْ شُبْرُمَةُ قَالَ اَخٌ لِّيْ اَوْ قَرِيْبٌ لِّيْ قَالَ اَحَجَجْتَ عَنْ نَفْسِكَ قَالَ لَا قَالَ حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شُبْرُمَةَ۔ (رواه الشافعی وابوداؤد وابن ماجة)

2529. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم heard a man call 'Labayk for shubrumah.' He asked, "Who is shubrumah?" He said, "My brother," (he said) "A relative of mine." He asked, "Have you performed *Hajj (pilgrimage)* for yourself?" He said, "No" He said, "Perform *Hajj (pilgrimage)* for yourself, first. Then perform it for shubrumah."[3]

COMMENTARY: Imam (leader) Shafi'I رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ contend that one who has not performed his own *Hajj (pilgrimage)* must not perform *Hajj (pilgrimage)* for another. They cite this hadith (tradition). Imam (leader) Abu Hanifah رحمہ اللہ and Imam (leader) Maalik رضی اللہ عنہ hold that even if one has not performed his own *Hajj (pilgrimage)*, he may perform *Hajj (pilgrimage)* for another, though it is better for him to perform his *Hajj (pilgrimage)* first. According to them the command in this hadith (tradition) is of the kind of *mustahab (desirable)*. It is also said that this hadith (tradition) is weak or abrogated.

MIQAT OF THOSE FROM THE EAST

(٢٥٣٠) عَنْهُ قَالَ وَقَّتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَهْلِ الْمَشْرِقِ الْعَقِيْقَ۔ (رواه الترمذی وابوداؤد)

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[1] Ibn Majah # 2896, Baghawi in Sharth us *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم) # 1847, (Ibn Majah does not mention the last portion (of the third man.

[2] Tirmidhi # 931, Abu Dawud # 1810, Nasa'i # 2617, Ibn Majah # 2906, Musnad Ahmad # 16184.

[3] Abu Dawud # 1811, Ibn Majah # 2903, Shafi'I رحمہ اللہ.

2530. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم appointed al-Aqiq as the miqat of the people of the east. [1]

COMMENTARY: Al-Atiq is a place around Dhat Irq. The people of the east are those whose lands are to the east of Makkah outside the Haram. They are also called the Iraqis.

(۲۵۳۱) وَعَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِاَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ۔ (رواہ ابوداؤد والنسائی)

2531. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم fixed Dhat Irq as the miqat of the people of Iraq.[2]

PREFERABLE TO ASSUME THE *IHRAM (PILGRIM-ROBE)* BEFORE THE MIQAT

(۲۵۳۲) وَعَنْ اُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ اَهَلَّ بِحَجَّةٍ اَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْاَقْصٰى اِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا تَأَخَّرَ اَوْ وَجَبَتْ لَهُ الْجَنَّةُ۔ (رواہ ابوداود وابن ماجۃ)

2532. Sayyidah Umm Salamah رضی اللہ عنہا narrated that she heard Allah's Messenger صلی اللہ علیہ وسلم say that if anyone assumes the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)* or umrah from Masjid Al-Aqsa to the Masjid Al-Haram then his sins, the previous as well as the latest, are forgive, or paradise is assured to him.[3]

COMMENTARY: The 'or' between the words '*Hajj (pilgrimage)*' and 'umrah' is to differentiate 'one of the two, But the or between forgiven and paradise is the narrator's uncertainty about which of the two the Prophet Muhammad صلی اللہ علیہ وسلم spoke.

Anyone who begins his journey for *Hajj (pilgrimage)* from Bayt ul Maqdis (Jerusalem) at Masjid al-Aqsa passes through Madinah on his way to Makkah. He is very fortunate that he touches three sacred cities and his journey too is for a sacred cause. Hence, he entitles himself to the great reward promised in the hadith (tradition).

Some scholars say that this hadith (tradition) suggests that the further the place where the *ihram (pilgrim-robe)* is assumed, the more the reward. Therefore Imam (leader) Abu Hanifah رضی اللہ عنہ said that to assume the *ihram (pilgrim-robe)* at a place ahead of the miqat, or even at one's home, is better, Imam (leader) Shafi'I رحمہ اللہ gave one verdict in agreement with this opinion of Abu Hanifah رحمہ اللہ, but this is on condition that one is able to respect the conditions and prohibitions of the *ihram (pilgrim-robe)*. If he is unable to do so then he should assume the *ihram (pilgrim-robe)* at the miqat itself.

The Hanafis have both allowed and classified as makruh(unbecoming) the assumption of the *ihram (pilgrim-robe)* before the months of *Hajj (pilgrimage)* (Shawwal, Dhul qa'dah and Dhul *Hajj (pilgrimage)*ah before its ten initial days) Imam (leader) Maalik رحمہ اللہ and Imam (leader) Ahmad رضی اللہ عنہ also regard it as makruh(unbecoming) (disliked). Imam (leader) Shafi'I رضی اللہ عنہ grave one verdict that it is not correct to assume the *ihram (pilgrim-robe)* before the months of *Hajj (pilgrimage)*, but his operative ruling is that if anyone assumes the *ihram (pilgrim-robe)* before the months of *Hajj (pilgrimage)* then his *ihram (pilgrim-robe)* will be regarded to be of umrah, not of *Hajj (pilgrimage)*.

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[1] Abu Dawud # 1740, Tirmidhi # 832.

[2] Abu Dawud # 1739, Nasa'i # 2656.

[3] Abu Dawud # 1741, Ibn Majah # 3001, Musnad Ahmad 6.299.

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SECTION III اَلْفَصْلُ الثَّالِثُ

AVOID BEGGING DURING *HAJJ (PILGRIMAGE)*

(٢٥٣٣) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَهْلُ الْيَمَنِ يَحُجُّوْنَ فَلَا يَتَزَوَّدُوْنَ وَيَقُوْلُوْنَ نَحْنُ الْمُتَوَكِّلُوْنَ فَاِذَا قَدِمُوْا مَكَّةَ سَأَلُوا النَّاسَ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى۔ (رواه البخارى)

2533. Sayyiduna Ibn Abbas رضی اللہ عنہ said that when the people of Yemen performed *Hajj (pilgrimage)*, they did not bring provision but pleaded that they had trust in Allah. When they arrived in Makkah, however, they resorted to begging from the people. So, Allah revelled:

وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى

{And take provision with you, (however) the best provision indeed in piety.}[1](2: 197)

COMMENTARY: Those people had a misconception of tawakkal (trust in Allah). They were told to keep provision with them and not to stop too low to begging. It is not correct to proceed for *Hajj (pilgrimage)* without equipping oneself with provision of the journey if one is not confident that he will not beg and put himself to inconvenience and not be able to discharge the rites of *Hajj (pilgrimage)* perfectly, and put others to inconvenience too.
The verse and the hadith (tradition) suggest that it is not contrary to tawakkal to carry necessary provisions. Of course, if anyone adopts only tawakkal and caries no means there is no harm if he is resolute and persevering. That should be true tawakkal, however.

WOMEN'S JIHAD IS *HAJJ (PILGRIMAGE)* & UMRAH

(٢٥٣٤) وَعَنْ عَآئِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ عَلَى النِّسَاءِ جِهَادٌ قَالَ نَعَمْ عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيْهِ اَلْحَجُّ وَالْعُمْرَةُ۔ (رواه ابن ماجة)

2534. Sayyidah Ayshah رضی اللہ عنہا narrated that she asked, "O Messenger of Allah, is jihad *fard(compulsory)* on women?" He said, 'Yes. It is jihad in which is no fighting. It is *Hajj (pilgrimage)* and u mrah."[2]

COMMENTARY: Islam has not prescribed jihad on woman but rather than deprive them of its great reward has elevated *Hajj (pilgrimage)* and umrah to its level for them. Though there is no fighting in it, it calls for strenuous effort and a journey away from home.

WARNING TO THOSE WHO FAIL TO PERFORM *HAJJ (PILGRIMAGE)* FOR NO REASON

(٢٥٣٥) وَعَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَمْنَعْهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ اَوْ سُلْطَانٌ جَائِرٌ اَوْ مَرَضٌ حَابِسٌ فَمَاتَ وَلَمْ يَحُجَّ فَلْيَمُتْ اِنْ شَاءَ يَهُوْدِيًّا وَاِنْ شَاءَ نَصْرَانِيًّا۔ (رواه الدارمى)

2535. Sayyiduna Abu Umamah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If any one is not obstructed from performing *Hajj (pilgrimage)* by an obvious excuse, an oppressive king or an illness that confines him yet he dies without performing *Hajj (pilgrimage)*, then he may die, if he wishes as a Jew, or, if he

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[1] Bukhari # 1523, Abu Dawud # 1730.
[2] Ibn Majah # 2901.

wishes, as a Christian."[1]

COMMENTARY: If anyone fears for his life and property during the journey at the hands of a monarch or rulers who are cruel then *Hajj (pilgrimage)* is not *fard(compulsory)* on him even though he may have met the other conditions of *Hajj (pilgrimage)*. Similar, such diseases as restrict movement absolve one from the obligation of *Hajj (pilgrimage)*. These include the bind, paralyzed, etc.

Hence, the hadith (tradition) means that if anyone meets all the conditions of *Hajj (pilgrimage)* and nothing hinders him from proceeding yet he does not perform *Hajj (pilgrimage)* then he may die a Jew or a Christian. This warning has been explained against hadith (tradition) # 2521.

PILGRIMS ARE ALLAH'S GUESTS

(٢٥٣٦) وَعَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ الْحَاجُّ وَالْعُمَّارُ وَفْدُ اللّٰهِ اِنْ دَعَوْهُ اَجَابَهُمْ وَاِنِ اسْتَغْفَرُوْهُ غَفَرَلَهُمْ۔ (رواه ابن ماجة)

2536. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "The pilgrims whether performing *Hajj (pilgrimage)* or performing umrah are guests of Allah. If they pray to him, he answers them and if they seek His forgiveness, He forgives them."[2]

COMMENTARY: *Ka'bah* is Allah's House. Visitors to it are His guests. As their host, Allah cares for all their permissible needs.

(٢٥٣٧) وَعَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ وَفْدُاللّٰهِ ثَلَاثَةٌ الْغَازِيْ وَالْحَاجُّ وَالْمُعْتَمِرُ۔ (رواه النسائی والبیهقی فی شعب الایمان)

2537. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "The guests of Allah are of three kinds; the warrior, the pilgrim who performs *Hajj (pilgrimage)* and the pilgrim who performs umrah."[3]

SALAAM & HANDSHAKE WITH RETURNING PILGRIMS

(٢٥٣٨) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَقِيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ اَنْ يَسْتَغْفِرَلَكَ قَبْلَ اَنْ يَدْخُلَ بَيْتَهٗ فَاِنَّهٗ مَغْفُوْرٌ لَّهٗ۔ (رواه احمد)

2538. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "When you meet him who has performed *Hajj (pilgrimage)* greet him with salaam, shake hands with him and request him to make istighfar for you before he enters his house because he is one who is forgiven."[4]

COMMENTARY: A person who has performed *Hajj (pilgrimage)* has his prayers answered from the time he enters Makkah till forty days after he returns home. In the past , people used to receive returning pilgrims warmly. Their objective was to shake h ands with them

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[1] Darimi # 1785.

[2] Ibn Majah # 2892.

[3] Ibn Majah # 2892, Nasa'i # 2626, Bayhaqi I shabul Eeman.

[4] Musnad Ahmad 2-69.

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who has been forgiven and gain some of the blessings before they occupied themselves with worldly pursuits. Today, this spirit has given way to ostentation and pretence.

This hadith (tradition) to instructs that even before a pilgrim enters his home, we must shake hands with him before he engages in worldly tasks and mingles with his family. Till this time, he is said to be in Allah's path and innocent of sins and hence one whose prayers are granted. We are instructed to request him to make istighfar for us so that Allah will answer his prayer and forgive us.

The ulama (Scholars) say that one who performs umrah, who wages jihad and who seeks religious knowledge are all like the pilgrim who has performs *Hajj (pilgrimage)*. When these people return home, we should offer them salaam, shake hands with them and request them to make istighfar for us before they enter their homes because they are forgiven.

A PILGRIM WHO DIES GETS FULL REWARD

(٢٥٣٩) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا ثُمَّ مَاتَ فِيْ طَرِيْقِهٖ كَتَبَ اللّٰهُ لَهٗ اَجْرَ الْغَازِيْ وَالْحَاجِّ وَالْمُعْتَمِرِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2539. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone proceeds to perform *Hajj (pilgrimage)* or umrah, or as a warrior and dies on his way, then Allah writes for him the reward of the warrior, the pilgrim performing *Hajj (pilgrimage)* and the pilgrims performing umrah."[1]

COMMENTARY: The seeker of religious knowledge is also in the fold of these people. If anyone goes out of his home in pursuit of religious knowledge and dies on his way then he will get the reward of a scholar.

MAKKAH & MADINAH

Some basic information about *Hajj (pilgrimage)* has been given in this chapter and its commands and rules will follow in succeeding chapter. Makkah is the central place of this great worship and good fortune. Madinah is the heartbeat of every Muslim. It is the land of the beloved. Every pilgrim loves to visit Madinah.

Hence, we present a brief historical and geographical account of these two places. Of course chapters, on the merits of these two places will follow.

MAKKAH: The Bayt Allah or house of Allah is situated here. It is a city of al-HIjaz in Saudi Arabia, in the wadi (valley) Ibrahim. It is about three hundred and fifty feet above sea level. Its latitude is 21°N and longitude 29.5°E. Its population is four hundred thousand, or more than that. It is situated about 78 kilometres away from the seashore.

Makkah is also known as Bakkah, Umm ul Qura and Balad ul Amin, but the most common and well-known name is Makkah. The land where it is situated is uncultivable, a narrow and deep valley. It was once a waterless, grassless desert, uninhabited. It extends in the valley more than five miles from east to west and is more than two miles breadth wise. It is also called Batha because it lies in the path of onrushing flood waters. The valley of Makkah is surrounded by two mountain ranges extending from the west to the east, one of them is in the north and the other in the south, and both ranges are called Akhshaban. The Torah refers to them as Jibal Faran (Faran mountains).

About four thousand years ago, Prophet Ibrahim علیہ السلام brought his wife, Sayyidah Hajrah

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[1] Bayhaqi # 4100.

عليه السلام, and young son, Sayyiduna Ismail عليه السلام to this desert wilderness, and settles them here. He also rebuilt the *ka'bah* at that time. Besides, he prayed to Allah to cause some of mankind to inhabit the land. Since then this desolate place attracted the neighbouring people - rather, all the worlds dwellers - to it. Allah's worshippers turn toward it five times a day for *salah (prayer)* and will keep facing it.

The progeny of Sayyiduna Ismail عليه السلام settled here and even spread in the surroundings. The Quraysh became the trustee and residents of this place. And, it was here that, among the Quraysh, was born the supreme guide and Allah's last Messenger the chief of the two worlds صلى الله عليه وسلم. He conveyed to the world, from this sacred city. Allah's last message and religion, Islam. Here, began every effort and exertion to propagate Islam worldwide.

In the beginning the makkans dwelled in tents. Two hundred years before the hijrah, the Prophet Muhammad's صلى الله عليه وسلم ancestor Qusay ibn Kilab came from shaam (Syria and adjoining areas) and he initiated erection of houses. With the advent of Islam, the city continued to prosper so that, presently, it is the biggest city of its neighbourhood and Islam's most important and central city.

There is only one spring in the city, the only source of water, called zamzam. There is no well. Paucity of water forbade cultivation of any sort, but not a large supply of water has made it possible to grow some grass and plants. Earlier a river was diverted at a point near Ta'if and it was called River Zubaydah having been commissioned by the mother of Amin ur Rashid, Zubaydah. It was expended with time and other means of water supply were tapped. The present government has made a solid arrangement for supply of water so that there is no shortage of water now.

Since Makkah is sandwiched between mountains, it is a very hot place. Its winter is very mild. It is very unbearable in summer. It rains only in winter, not more than about five inches annually. Summer begins in March and continues till October.

MADINAH: Madinah is about four hundred and thirty two kilometers to the north of Makkah. To its western side at about one hundred kilometers lies the sea and the famous seaport of the area, Yanbu al Bahr.

Madinah lies about the middle of the highway between Makkah and Shaam. It is situated at 24.35° North and 39.52 East.

When the infidels of Makkah made life difficult for the Muslims and persecuted them, it became nearly impossible to preach Islam. So, on receiving Allah's commands, the Prophet Muhammad صلى الله عليه وسلم instructed the sahabah (Prophet's companions) رضى الله عنهم to emigrate to Madinah and he himself followed them to it. Thus the centre of propagation of Islam moved to Madinah. From here. The light of Islam dispersed beyond the limits of Arabia into the entire world.

Before the Prophet Muhammad's صلى الله عليه وسلم arrival, this city was known as yathrib. He changed its name to Madinah and it came to be called Madinatur Rasul, the city of the Messenger. Its other names are: Tabah, Tayyibah, Ta'ibah, Ardullah, Darul hijrah, Bayt RasulAllah Haram Rasul Allah, Mahbubah, Hasanah, and so on. These are found in ahadith (tradition) and other texts, but Madinah is the most famous name.

In contrast to Makkah, Madinah is an evergreen, verdurous, cultivable city, Apart from its western side, there are gardens on all its other sides producing dates, grapes and variety of other fruits in a large quantity. Its fields are cultivated and its climate is moderate. There are no mountain surrounding it, but gardens enclose it from different sides and it is twelve

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thousand five hundred feet above sea level. It has extreme summer and winter, and it is said to be an invigorating, healthy city.

When the Prophet Muhammad صلى الله عليه وسلم arrived here, its climate was very unpleasant. Illness and epidemics were common. Both Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Bilal رضى الله عنه became seriously ill on coming here. The Prophet Muhammad صلى الله عليه وسلم prayed for its climate to become aggreable and his prayer was granted.

The mountains Hurratul Waqim and Hurratul Wabrah lie on its east and west respectively. On its south is the Mount Uhud in whose proximity the Battle of uhud was fought. There are at this place graves of many sahabah (Prophet's companions) رضى الله عنهم including of Sayyiduna Hamzah رضى الله عنه. The Mount uhud is about two and a half miles away from the city. To its south are two mountains ayr (جبال عير) and two suburbs, Quba and Awaly. Between Hurratul Waqim and Hurratul Wabrah, to the north but somewhat isolated is the Mount sal (جبل سلع) It was here that the Prophet Muhammad صلى الله عليه وسلم and his sahabah (Prophet's companions) رضى الله عنهم has dug trenches together in 4 AH to block the path of the infidels into Madinah. This event came to be known as Ghazwah Ahzab (Battle of the confederates) or Ghazwah Khandaq (Battle of the Trenches).

The trenches were dug in the form of a crescent from Hurratul Waqim to Hurratul Wabrah and dug from behind the Mount sal. The Muslim army was positioned at the base of Mount sal.

The Prophet Muhammad's صلى الله عليه وسلم beautiful mosque is situated in about the centre of the city in a rectangular form. In the eastern portion of the mosque at the southern corner is t he Prophet Muhammad's صلى الله عليه وسلم grave In which he rests. His two honourable companions. Abu Bakr رضى الله عنه and Umar Faruq رضى الله عنه are also buried by his side.

CHAPTER - II

بَابُ الْإِحْرَامِ وَالتَّلْبِيَةِ

THE *IHRAM (PILGRIM-ROBE)* AND THE TALBIYAH (ASSUMING THE *IHRAM (PILGRIM-ROBE)* AND CALLING HE LABAYK)

'Ihram (pilgrim-robe)' means to make unlawful. Many things become unlawful for the pilgrim, so this word is used to denote that (as of that moment) these things are forbidden. The clothing consists only of a sheet of cloth covering the upper body and a waist-wrapper over the lower body waist-wrapper over the lower body waist-down, with the intention to perform *Hajj (pilgrimage)* or umrah, and it is called the *ihram (pilgrim-robe)*.

'Talbiyah' is to call the labayk. It is:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَكَ لَاشَرِيْكَ لَكَ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

APPLYING PERFUME WHILE IN THE STATE OF *IHRAM (PILGRIM-ROBE)*

(٢٥٤٠) عَنْ عَآئِشَةَ قَالَتْ كُنْتُ اُطَيِّبُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاِحْرَامِهٖ قَبْلَ اَنْ يُّحْرِمَ وَلِحِلِّهٖ قَبْلَ اَنْ يَّطُوْفَ بِالْبَيْتِ بِطِيْبٍ فِيْهِ مِسْكٌ كَاَنِّيْ اَنْظُرُ اِلٰى وَبِيْصِ الطِّيْبِ فِيْ مَفَارِقِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ۔ (متفق علیه)

2540. Sayyidah Aysliah رضی اللہ عنہا narrated that she used to apply perfume to Allah's Messenger صلی اللہ علیہ وسلم for his *ihram (pilgrim-robe)* before he assumed the *ihram (pilgrim-robe)* and when he relinquished his *ihram (pilgrim-robe)* before he circumambulated the House with a perfume of musk. She said, "It is as though I still see the shine of the perfume at the parting of the hair of Allah's Messenger while he was in the state of the *ihram (pilgrim-robe).*"[1]

COMMENTARY: If perfume is applied on the clothing of *ihram (pilgrim-robe)* before it is assumed then there is no harm in it even if the fragrance persists after assuming the *ihram (pilgrim-robe).* Imam (leader) Abu Hanifah رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ hold this contention that perfume may be applied before assuming the *ihram (pilgrim-robe)* but not afterwards. Imam (leader) Malik رحمہ اللہ and Imam (leader) Shafi'I رحمہ اللہ, however, contend that it is makruh(unbecoming) to apply a perfume before assuming the *ihram (pilgrim-robe)* it its fragrance persists even after assuming the *ihram (pilgrim-robe).*

Before we explain the second portion of the hadith (tradition), we must remember that on the 10th Dhul Hijjah, the pilgrims come to Mina from Muzdalifah. There they perform the rami jamrah uqbah and put off their *ihram (pilgrim-robe)* so that whatever (lawful) was forbidden in the state of *ihram (pilgrim-robe)* becomes legal again except sexual intercourse or suggestion of it to women. This becomes permissible only after *tawaf ifadah* in Makkah. Sayyidah Ayshah رضی اللہ عنہا said that she applied perfume to Allah's Messenger صلی اللہ علیہ وسلم again when he relinquished the *ihram (pilgrim-robe)* on coming to Mina and making the rami jimrat uqbah though he had not yet performed the *tawaf ifadah.*

TALBID & TALBIYAH (MATTED HAIR & LABBAYK)

(٢٥٤١) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُهِلُّ مُلَبِّدًا يَقُوْلُ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ لَا يَزِيْدُ عَلٰى هٰؤُلَاءِ الْكَلِمَاتِ۔ (متفق علیه)

2541. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم call (the talbiyah) in a loud voice while his hair was matted:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ

{I am here, O Allah! I am here! I am here; you have no partner. I m here! Surely, all praise and grace are Yours, and the dominion. You have no partner.}

He did not add over these words.[2]

COMMENTARY: The Arabic word (تلبید) (talbid) translated as 'matted' implies applying henna or any other sticking material to the hair on the head to keep hair together. Also, dust and lice will be kept away. The pilgrims may do it before assuming the *ihram (pilgrim-robe).*

The ulama (Scholars) differ on the saying of the talbiyah or labayk. Imam (leader) Abu

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[1] Bukhari # 1539, Muslim # 37-1189, Abu Dawud # 1745, Tirmidhi # 918, Nasa'i # 2693, Ibn Majah # 2926, Muwatta # 17, Musnad Ahmad 6.98, Darimi # 183.

[2] Bukhari # 1540, Muslim # 21-1184, Abu Dawud # 1747, Ibn Majah # 3047, Musnad Ahmad 2-131.

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Hanifah رحمه الله regards it as a condition for the *ihram (pilgrim-robe)* to be correct. Imam (leader) Maalik says that while talbiyah is not *wajib (obligatory)* but if it is neglected then one will have to pay the dumm (which is sacrificing an animal). Imam (leader) Shafi'I رحمه الله says that talbiyah is a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and if it is neglected, no expiation (dumm) is necessary.

The prophet Muhammad صلى الله عليه وسلم used only these words in talbiyah generally. Other versions give more words and the verdict is that it is makruh(unbecoming) to cut down the words of talbiyah as given here, and to add (those) more words is not makruh(unbecoming), but *mustahab (desirable).*

All the ulama (Scholars) agree that it is *mustahab (desirable)* to call the talbiyah in a raised voice.

WHEN TO CALL THE TALBIYAH

(٢٥٤٢) وَعَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَدْخَلَ رِجْلَهُ فِي الْغَرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ قَآئِمَةً اَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِى الْحُلَيْفَةِ۔ (متفق عليه)

2542. Sayyiduna Ibn Umar رضى الله عنه **narrated that when Allah's Messenger** صلى الله عليه وسلم **put his feet in the stirrup and his she camel stoop up with him (seated on it), he called the talbiyah in a loud voice from near the mosque of Dhul Hulayfah.**[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم prepared for his journey for the Farewell pilgrimage and offered the *salah (prayer)* of *zuhr* in Madinah. He offered the *salah (prayer)* of asr at Dhul Hulayfah which is the miqat of the people of Madinah. He spent the night there and assumed the *ihram (pilgrim-robe)* in the morning.

While this hadith (tradition) says that the Prophet Muhammad صلى الله عليه وسلم sat down on the camel's back and called the labayk after the camel stood up, another hadith (tradition) says that he offered two *raka'at* optional *salah (prayer)* for the *ihram (pilgrim-robe)* and called the labayk. Another hadith (tradition) says that he reached bayda, an elevated place, and called the labayk. Hence, there are three different versions of when the Prophet Muhammad صلى الله عليه وسلم called the labayk.

Imam (leader) Shafi'I رحمه الله abides by the first version which is the hadith (tradition) under discussion. According to him, the pilgrim must call the labayk after sitting on his camel or whatever kind of conveyance be uses.

Imam (leader) Abu Hanifah رحمه الله, Imam (leader) Maalik رحمه الله and Imam (leader) Ahmad رحمه الله have followed the second version. According to these three Imam (leader)s, it is *mustahab (desirable)* to offer two *raka'at salah (prayer)* (optional), form the intention to assume the *ihram (pilgrim-robe)* and while still at the prayer rug the labayk may be called, but it is better to call it immediately after the *salah (prayer).*

The three versions are reconciled by assuming that the Prophet Muhammad صلى الله عليه وسلم offered this *salah (prayer)* and called the labayk while at the prayer rug. Again he called the labayk after sitting on the she camel. And, once again, he called the labayk at Bayda.

This is why the ulama (Scholars) have said that labayk may be called with every change in situation, time and place. Such a repetition is *mustahab (desirable).*

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[1] Bukhari # 2865, Muslim # 22-1187, Abu Dawud # 1773, Nasa'i # 2757, Ibn Majah # 2916, Darimi # 1929, Musnad Ahmad 2-18, Muwatta Maalik # 20-9-29.

So, the Prophet Muhammad صلى الله عليه وسلم called the labayk three times in this manner. The narrator, in each case, thought that he had called it where he had heard the Prophet Muhammad صلى الله عليه وسلم. Therefore, each of them reported just as he had heard the Prophet Muhammad صلى الله عليه وسلم. This reconciliation is based on the hadith (tradition) of Sayyiduna Ibn Abbas رضى الله عنه that Shaykh Abdul Haq رحمه الله has cited in Ash'ah al lam'at on the authority of the sharh kitab Kharqi.

ABOUT TALBIYAH & KINDS OF *HAJJ (PILGRIMAGE)*

(٢٥٤٣) وَعَنْ اَبِي سَعِيْدِنِ الْخُدْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَصْرُخُ بِالْحَجِّ صُرَاخًا۔

(رواه مسلم)

2543. Sayyiduna Abu Sa'eed Khudri رضى الله عنه narrated that they set out with Allah's Messenger صلى الله عليه وسلم with their voices very loud for the *Hajj (pilgrimage)* (calling the labayk).[1]

COMMENTARY: Only *Hajj (pilgrimage)* is mentioned because *Hajj (pilgrimage)* is the real pilgrimage, Besides, the narrator spoke of himself and of those who called the talbiyah only for *Hajj (pilgrimage)*, or this hadith (tradition) speaks of those who performed the *Hajj (pilgrimage)* ifrad and assumed the *ihram (pilgrim-robe)* for it.

This hadith (tradition) says nothing about The Prophet Muhammad صلى الله عليه وسلم. This will be explained in the next hadith (tradition). Hence, this hadith (tradition) cannot be said to contradict other ahadith (tradition).

(٢٥٤٤) وَعَنْ اَنَسٍ قَالَ كُنْتُ رَدِيْفَ اَبِي طَلْحَةَ وَاِنَّهُمْ لَيَصْرُخُوْنَ بِهِمَا جَمِيْعًا اَلْحَجِّ وَالْعُمْرَةِ۔ (رواه البخارى)

2544. Sayyiduna Anas رضى الله عنه narrated that he was a co-rider with Abu Talhah رضى الله عنه, and they (the suhabah) رضى الله عنه were calling out aloud for both of them, the *Hajj (pilgrimage)* and the umrah.[2]

COMMENTARY: This hadith (tradition) is evidence that *Hajj (pilgrimage)* of the form qiran is more excellent. Imam (leader) Abu Hanifah رحمه الله holds this view because the sahabah (Prophet's companions) رضى الله عنهم were with the Prophet Muhammad صلى الله عليه وسلم they would never be willing to do anything different from what the Prophet Muhammad صلى الله عليه وسلم did. He may have observed the form qiran and they emulated him. The form qiran is explained in the next hadith (tradition).

(٢٥٤٥) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ اَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ اَهَلَّ بِحَجٍّ وَعُمْرَةٍ وَمِنَّا مَنْ اَهَلَّ بِالْحَجِّ وَاَهَلَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ فَاَمَّا مَنْ اَهَلَّ بِعُمْرَةٍ فَحَلَّ وَاَمَّا مَنْ اَهَلَّ بِالْحَجِّ اَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلُّوْا حَتّٰى كَانَ يَوْمُ النَّحْرِ۔ (متفق عليه)

2545. Sayyiduan Ayshah رضى الله عنها: we set out with Allah's Messenger صلى الله عليه وسلم in the year of the Farewell pilgrimage. Some of us assumed the *ihram (pilgrim-robe)* for umrah (alone and called aloud the talbiyah). Some of us assumed the *ihram*

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[1] Muslim # 211-1247, Musnad Ahmad 3-5.

[2] Bukhari # 1526, Muslim # 118.1211, Abu Dawud # 1779, Ibn Majah # 3000, Muwatta Maalik # 56 (*Hajj*).

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***(pilgrim-robe)* for *Hajj (pilgrimage)* and umrah (both) and some of us assumed it for *Hajj (pilgrimage)* (alone). Allah's Messenger صلى الله عليه وسلم assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*. Those who had assumed the *ihram (pilgrim-robe)* for umrah (alone), relinquished it while those who had assumed it for *Hajj (pilgrimage)* or for both *Hajj (pilgrimage)* and umrah together did no it relinquish it till the day of sacrifice.[1]**

COMMENTARY: There are three kinds of people who perform *Hajj (pilgrimage)*:

(i) Mufrid.
(ii) Qarin.
(iii) Mutamatta.

The mufrid assumes the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* only. Hence, ifrad is to assume the *ihram (pilgrim-robe)* of only *Hajj (pilgrimage)* and to confine oneself to performance of *Hajj (pilgrimage)*.

The qarin assumes the *ihram (pilgrim-robe)* for both *Hajj (pilgrimage)* and umrah. He performs the umrah first and then t he *Hajj (pilgrimage)*. To assume the *ihram (pilgrim-robe)* for both *Hajj (pilgrimage)* and umrah and perform umrah and *Hajj (pilgrimage)* in this sequence is called qiran.

The mutamatta is one who assumes the *ihram (pilgrim-robe)* for umrah at the miqat during the months of *Hajj (pilgrimage)*, and performs the rites of umrah. If he has brought the hadi (animal for sacrifice) with him, then he should retain the *ihram (pilgrim-robe)* and if he has not brought the hadi, then he must relinquish t he *ihram (pilgrim-robe)*, but remain in Makkah. When the days of *Hajj (pilgrimage)* arrive, he must assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* from the Haram, and must perform *Hajj (pilgrimage)*. To assume the *ihram (pilgrim-robe)* for umrah first in the months of *Hajj (pilgrimage)* and after performing umrah but before returning to one's native land and without relinquishing the *ihram (pilgrim-robe)* if the animal of sacrifice is brought along – or after relinquishing the *ihram (pilgrim-robe)*, assuming the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* at the Haram and performing the *Hajj (pilgrimage)* is called tamattu.

Only definitions are given here in brief a detailed exposition of commands will follow later, insha Allah.

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم *IHRAM (PILGRIM-ROBE)*: The question arises; what kind of *ihram (pilgrim-robe)* the Prophet Muhammad صلى الله عليه وسلم had assumed during the farewell pilgrimage? Was he a mufrid, a qarin or a mutamatta? The ahadith (tradition) differ on this subject. Some of them, like the one under discussion, suggest that he was a mufrid. But, most ahadith (tradition) say that he was a qarin, and some say t hat he was mutamatta.

The differences in the ahadith (tradition) may be explained on the hearing of the narrators. Some heard him say (لَبَّيْكَ بِحَجَّةٍ) (labayk for *Hajj (pilgrimage)*), other also heard the words (لَبَّيْكَ بِحَجَّةٍ وَ عُمْرَةٍ) (and umrah with *Hajj (pilgrimage)*), and others heard only (لَبَّيْكَ بِعُمْرَةٍ) (for umrah. Or the Prophet Muhammad صلى الله عليه وسلم may have said at different moments each of these: (لبيک بحجة) and (لبيک بعمرة). Thus, the sahabah (Prophet's companions) رضى الله عنهم reported according to what they heard.

Some sahabah might have used the word tamattu in its literal meaning which his 'to

[1] Bukhari # 294, Muslmi # 1211, Tirmidhi # 820, Nasa'i # 242, Abu Dawud # 1250, Ibn Majah # 2963.

benefit,' 'to profit.' This benefit is also derived in qiran for the pilgrim qarin benefits from umrah, too, that he performs with *Hajj (pilgrimage)*.

Those who has assumed the *ihram (pilgrim-robe)* for u mrah relinquished it after observing the *tawaf* and sa'I and having their head shaved. Later, they assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*. The others retained their *ihram (pilgrim-robe)* whether it was only for *Hajj (pilgrimage)* or for *Hajj (pilgrimage)* and umrah. Then all of them put off their *ihram (pilgrim-robe)* till the day of sacrifice was over. That day they observed ram (casting pebbles) of Jamratul aqabah, had their heads shaved and relinquished their *ihram (pilgrim-robe)*. There after, everything that was disallowed to them because of the *ihram (pilgrim-robe)* became permissible to them, except sexual intercourse with women. This was permitted to them after the *tawaf* rukn (also called *ifadah*).

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم *HAJJ (PILGRIMAGE)*

(٢٥٤٦) وَعَنِ ابْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ بَدَأَ فَأَهَلَّ بِالْعُمْرَةِ ثُمَّ أَهَلَّ بِالْحَجِّ۔ (متفق عليه)

2546. Sayyiduna Ibn Umar رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم performed the *Hajj (pilgrimage)* tamatta in t he farewell pilgrimage (deriving benefit with) umrah before *Hajj (pilgrimage)*, calling the labayk loudly for umrah first and afterwords for *Hajj (pilgrimage)*. (Thus, he combined *Hajj (pilgrimage)* and umrah and become qarin.)[1]

SECTION II اَلْفَصْلُ الثَّانِيْ

CLOTHING OF THE *IHRAM (PILGRIM-ROBE)*

(٢٥٤٧) وَعَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِإِهْلَالِهِ وَاغْتَسَلَ۔ (رواه الترمذى والدارمى)

2547. Sayyiduna Zayd ibn Thabit رضى الله عنه narrated that he saw that the Prophet Muhammad صلى الله عليه وسلم took off his clothing to put on his *ihram (pilgrim-robe)* after having a bath.[2]

COMMENTARY: 'He took off his clothing and put on the *ihram (pilgrim-robe);*' means he changed into the *ihram (pilgrim-robe)* which is a waist wrapper and an upper sheet of cloth. Both are unstitched. In the state of the *ihram (pilgrim-robe)*, stitched garments are not allowed, like shirt, pajamas, cap, overalls, socks and so on.

It is *Masnun* to have a bath for the *ihram (pilgrim-robe)* and also better. If a bath is not possible, then ablution is enough. Bath is *masnun* even for the women who menstruate or experience post childbirth bleeding and for minor children.

TALBID

(٢٥٤٨) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَبَّدَ رَأْسَهُ بِالْغِسْلِ۔ (رواه ابوداؤد)

2548. Sayyiduna Ibn Umar رضى الله عنه said that the Prophet Muhammad صلى الله عليه وسلم matted his hair with ghisl (which is a sticking material of various kind to keep off dust, etc. from the hair during the *ihram (pilgrim-robe)*.[3]

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[1] Bukhari # 1691, Muslim # 174-1227, Abu Dawud # 1805, Nasa'i # 2732, Musnad Ahmad 2-139.

[2] Tirmidhi # 831, Darimi # 1794.

[3] Abu Dawud # 1748.

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RAISING THE VOICE IN THE TALBIYAH

(٢٥٤٩) وَعَنْ خَلَّادِ بْنِ السَّائِبِ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِيْ جِبْرِيْلُ فَاَمَرَنِيْ اَنْ اٰمُرَ اَصْحَابِيْ اَنْ يَّرْفَعُوْا اَصْوَاتَهُمْ بِالْاِهْلَالِ اَوِالتَّلْبِيَةِ۔ (رواه مالك والترمذى وابوداؤد والنسائى وابن ماجة والدارمى)

2549. Sayyiduna Khallad ibn as-Sa'ib رضی اللہ عنہ reported that his father narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Jibril علیہ السلام came to me and instructed me to command my companions that they should raise their voices when calling the ihlal or the talbiyah."[1]

COMMENTARY: Raising voices is for men. They must raise voices but not to such an extent as requires extra exertion. Women may call it softly so that only they hear it. Others should not hear their voice.

MERIT OF ONE WHO CALLS THE LABAYK

(٢٥٥٠) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلَبِّيْ اِلَّا لَبّٰى مَنْ عَنْ يَمِيْنِهٖ وَشِمَالِهٖ مِنْ حَجَرٍ اَوْ شَجَرٍ اَوْ مَدَرٍ حَتّٰى تَنْقَطِعَ الْاَرْضُ مِنْ هٰهُنَا وَهٰهُنَا۔ (رواه الترمذى وابن ماجة)

2550. Sayyiduna Sahl ibn Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "No Muslim calls the talbiyah aloud but all on his right and left, stones, trees and even clouds say the same, penetrating the earth hither and thither."[2]

COMMENTARY: This hadith (tradition) highlights the excellence of the person who say labayk and of labayk.

TWO *RAKA'AT* FOR THE *IHRAM (PILGRIM-ROBE)*

(٢٥٥١) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ بِذِى الْحُلَيْفَةِ رَكْعَتَيْنِ ثُمَّ اِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِى الْحُلَيْفَةِ اَهَلَّ بِهٰؤُلَاءِ الْكَلِمَاتِ وَيَقُوْلُ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِيْ يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ اِلَيْكَ وَالْعَمَلُ۔ مُتَّفَقٌ عَلَيْهِ وَاَفْظُهٗ لِمُسْلِمٍ۔

2551. Sayyiduna Ibn Umar رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم used to offer two *raka'at salah (prayer)* at Dhul Hulayfah. Then, as the she-camel stood up (erect) with him near the mosque of Dhul Hulayfah, he called the talbiyah in a loud voice, saying:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِيْ يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ اِلَيْكَ وَالْعَمَلُ

{I am here, O Allah! I am here! I am here, obedient to you. All good is in your hands. I am here! Desires are directed towards you and deeds are for you}[3]

COMMENTARY: The two *raka'at* for the *ihram (pilgrim-robe)* are *masnun*. In these, he

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[1] Tirmidhi # 830, Abu Dawud # 1814, Nasa'i # 2752, Ibn Majah # 2922, Musnad Ahmad # 16569, Muwatta Maalik # 34 (*Hajj*)

[2] Tirmidhi # 8291, Ibn Majah # 2921.

[3] Bukhari # 1549, Muslim # 19-1184, Abu Dawud # 1812, Tirmidhi # 826, Nasa'i # # 2750, Ibn Majah # 2918, Muwatta Maalik # 20.9-28, (This hadith (tradition) belongs to section I but is placed in II).

recited the surahs al-Kafirun and al-Ikhlas. Then he formed the intention and called the labayk. Then, he mounted the she camel near the mosque of Dhul Hulayfah and as it stood up with him on its back, he called the labayk in the well-known words and then in the additional form given in this hadith (tradition).

DUROOD & SUPPLICATION AFTER TALBIYAH

(٢٥٥٢) وَعَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ كَانَ اِذَا فَرَغَ مِنْ تَلْبِيَتِهٖ سَاَلَ اللّٰهَ رِضْوَانَهُ وَالْجَنَّةَ وَاسْتَغْفَاهُ بِرَحْمَتِهٖ مِنَ النَّارِ۔ (رواه الشافعی)

2552. Sayyiduna Umarah ibn Khuzaymah ibn Thabit رحمه الله reported on the authority of his father[1] that when the prophet Muhammad صلى الله عليه وسلم finished reciting his talbiyah, he prayed to Allah for His pleasure and paradise, and sought His (protection by) forgiveness through His mercy from hell.[2]

COMMENTARY: The hanafi ulama (Scholars) say that after reciting the talbiyah, it is *mustahab (desirable)* for the pilgrim to invoke blessings on the prophet Muhammad صلى الله عليه وسلم in a voice subdued relative to his voice for the talbiyah. He must pray to Allah for His pleasure and paradise as also for deliverance from hell. Then, he may pray for his religious and worldly prosperity and good for whatever he wishes.

It is makruh(unbecoming) to greet one who is reciting the talbiyah, but if he himself offers salaam while reciting the talbiyah then a response may be given.

The hanafi ulama (Scholars) hold that it is *fard(compulsory)* to recite the talbiyah once. To recite more times is *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*, such a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* that to neglect it is regarded as bad.

SECTION III اَلْفَصْلُ الثَّالِثُ

INTENTION TO PERFORM FAREWELL PILGRIMAGE PROCLAIMED

(٢٥٥٣) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا اَرَادَ الْحَجَّ اَذَّنَ فِي النَّاسِ فَاجْتَمَعُوْا فَلَمَّا اَتَى الْبَيْدَاءَ اَحْرَمَ۔ (رواه البخاری)

2553. Sayyiduna Jabir رضى الله عنه narrated that when Allah's Messenger صلى الله عليه وسلم intended to perform *Hajj (pilgrimage)*, he informed the people through a proclamation. So they gathered together. When he arrived at al-Bayda'. He assumed the *ihram (pilgrim-robe)*.[3]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم had assumed the *ihram (pilgrim-robe)* already at Dhul Hudayfah after offering two *raka'at* optional *salah (prayer)* for the *ihram (pilgrim-robe)* At Bayda he called the labayk once again and this is what assuming the *ihram (pilgrim-robe)* there implies. By calling the labayk, he demonstrated that he was a muhrim (one who was in *ihram (pilgrim-robe)*).

TALBIYAH OF THE POLYTHEISTS

(٢٥٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ الْمُشْرِكُوْنَ يَقُوْلُوْنَ لَبَّيْكَ لَا شَرِيْكَ لَكَ فَيَقُوْلُ رَسُوْلُ اللّٰهِ صَلَّى

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[1] Sayyiduna Khuzaymah رضى الله عنه

[2] Al-Amn, Imam (leader) Shafi رحمه الله 2-157.

[3] Muslim 147-1218, (Not found in Bukhari)

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اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيْلَكُمْ قَدْ قَدْ إِلَّا شَرِيْكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ يَقُوْلُوْنَ هٰذَا وَهُمْ يَطُوْفُوْنَ بِالْبَيْتِ۔ (رواه مسلم)

2554. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the polytheists used to call (the talbiyah). "labayk, you have no partner..." Allah's Messenger صلی اللہ علیہ وسلم would remark, 'woe to you! Enough said (and say not) 'except a partner you have and whom you own, but he partner) owns not." They would call thus and circumambulate the House (*Ka'bah*).[1]

COMMENTARY: The polytheists also used to perform *Hajj (pilgrimage)*, umrah *tawaf* and so on. They also sanctified the *ka'bah*, but their talbiyah was conditional as stated in the hadith (tradition). The prophet Muhammad صلی اللہ علیہ وسلم would advice them to stop before the additional words, but the polytheists were deficient of understanding and did not follow guidance. They did not desist from speaking the additional words. Their stupidity was evident when they conceded that the idols were Allah's Possessions, but also said that they were His partners. How could something owned be a partner of its owner?

CHAPTER - III

THE NARRATIVE OF THE FAREWELL PILGRIMAGE (*HAJJ (PILGRIMAGE)*AT UL WIDA') بَابُ قِصَّةِ حَجَّةِ الْوَدَاعِ

Wida (وَدَاع) means to bid farewell. The *Hajj (pilgrimage)*at ul wida' is the *Hajj (pilgrimage)* of the Prophet Muhammad صلی اللہ علیہ وسلم in 10 AH after pilgrimage was prescribed. The Prophet Muhammad صلی اللہ علیہ وسلم taught the commands of *Hajj (pilgrimage)* during this pilgrimage and bade farewell to his shabah رضی اللہ عنہ. He informed them of his departure from this world. He made them witnesses that he had discharged his responsibilities as messenger and conveyed the commands of *Shari'ah* and imposed them.

The first hadith (tradition) of this chapter is of Sayyiduna Jabir رضی اللہ عنہ. It is lengthy and the most comprehensive of the ahadith (tradition). One hundred and fifty juristic rulings are derived from it. Rather, if anyone studies it in greater depth, he might derive more rulings.

SECTION I اَلْفَصْلُ الْاَوَّلُ

A COMPLETE ACCOUNT OF THE FAREWELL PILGRIMAGE

(٢٥٥٥) عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَثَ بِالْمَدِيْنَةِ تِسْعَ سِنِيْنَ لَمْ يَحُجَّ ثُمَّ اَذَّنَ فِي النَّاسِ بِالْحَجِّ فِي الْعَاشِرَةِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجٌّ فَقَدِمَ الْمَدِيْنَةَ بَشَرٌ كَثِيْرٌ فَخَرَجْنَا مَعَهٗ حَتّٰى اِذَا اَتَيْنَا ذَا الْحُلَيْفَةَ فَوَلَدَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ اَبِي بَكْرٍ فَاَرْسَلَتْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَصْنَعُ قَالَ اغْتَسِلِيْ وَاسْتَثْفِرِيْ بِثَوْبٍ وَاَحْرِمِيْ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اِذَا اسْتَوَتْ بِهٖ نَاقَتُهٗ عَلَى الْبَيْدَاءِ اَهَلَّ بِالتَّوْحِيْدِ لَبَّيْكَ اَللّٰهُمَّ

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[1] Muslim # 22-1185.

لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيْكَ لَكَ قَالَ جَابِرٌ لَسْنَا نَنْوِى اِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتّٰى اِذَا اَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَطَافَ سَبْعًا فَرَمَلَ ثَلَاثًا وَمَشٰى اَرْبَعًا ثُمَّ تَقَدَّمَ اِلٰى مَقَامِ اِبْرَاهِيْمَ فَقَرَأَ وَاتَّخِذُوْا مِنْ مَقَامِ اِبْرَاهِيْمَ مُصَلًّى فَصَلّٰى رَكْعَتَيْنِ فَجَعَلَ الْمَقَامَ بَيْنَهُ وَ بَيْنَ الْبَيْتِ، وَفِى رِوَايَةٍ اَنَّهُ قَرَأَ فِى الرَّكْعَتَيْنِ قُلْ هُوَ اللّٰهُ اَحَدٌ وَقُلْ يٰٓاَيُّهَا الْكَافِرُوْنَ ثُمَّ رَجَعَ اِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ اِلَى الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ اَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهٖ فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتّٰى رَاَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللّٰهَ وَكَبَّرَهُ وَقَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ اَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْاَحْزَابَ وَحْدَهُ ثُمَّ دَعَا بَيْنَ ذٰلِكَ قَالَ مِثْلَ هٰذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ وَمَشٰى اِلَى الْمَرْوَةِ حَتّٰى انْصَبَّتْ قَدَمَاهُ فِى بَطْنِ الْوَادِى ثُمَّ سَعٰى حَتّٰى اِذَا صَعِدَتَا مَشٰى حَتّٰى اَتَى الْمَرْوَةَ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا حَتّٰى اِذَا كَانَ اٰخِرُ طَوَافٍ عَلَى الْمَرْوَةِ نَادٰى وَهُوَ عَلَى الْمَرْوَةِ وَالنَّاسُ تَحْتَهُ فَقَالَ لَوْ اَنِّى اسْتَقْبَلْتُ مِنْ اَمْرِى مَا اسْتَدْبَرْتُ لَمْ اَسُقِ الْهَدْىَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْىٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ اَلِعَامِنَا هٰذَا اَمْ لِاَبَدٍ فَشَبَّكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصَابِعَهُ وَاحِدَةً فِى الْاُخْرٰى وَقَالَ دَخَلَتِ الْعُمْرَةُ فِى الْحَجِّ مَرَّتَيْنِ لَا بَلْ لِاَبَدٍ اَبَدٍ وَ قَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ مَاذَا قُلْتَ حِيْنَ فَرَضْتَ الْحَجَّ قَالَ قُلْتُ اَللّٰهُمَّ اِنِّى اُهِلُّ بِمَا اَهَلَّ بِهٖ رَسُوْلُكَ قَالَ فَاِنَّ مَعِىَ الْهَدْىَ فَلَا تَحِلُّ قَالَ فَكَانَ جَمَاعَةُ الْهَدْى الَّذِىْ قَدِمَ بِهٖ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِى اَتٰى بِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِائَةً۔

قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَ قَصَّرُوْا اِلَّا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهُ هَدْىٌ فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوْا اِلٰى مِنٰى فَاَهَلُّوْا بِالْحَجِّ وَرَكِبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَثَ قَلِيْلًا حَتّٰى طَلَعَتِ الشَّمْسُ وَاَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِنَمِرَةَ فَسَارَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا تَشُكُّ قُرَيْشٌ اِلَّا اَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِى الْجَاهِلِيَّةِ فَاَجَازَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَتٰى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتّٰى اِذَا زَاغَتِ الشَّمْسُ اَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَاَتٰى بَطْنَ الْوَادِى فَخَطَبَ النَّاسَ وَقَالَ اِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِى شَهْرِكُمْ هٰذَا فِى بَلَدِكُمْ هٰذَا اَلَا كُلُّ شَىْءٍ مِنْ اَمْرِ

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الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ وَ دِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَإِنَّ اَوَّلَ دَمٍ اَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيْعَةَ بْنِ الْحَارِثِ وَكَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَهُ هُذَيْلٌ وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَاَوَّلُ رِبًا اَضَعُ مِنْ رِبَانَا رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ فَاتَّقُوا اللّٰهَ فِي النِّسَاءِ فَإِنَّكُمْ اَخَذْتُمُوْهُنَّ بِاَمَانِ اللّٰهِ وَاسْتَحْلَلْتُمْ فُرُوْجَهُنَّ بِكَلِمَةِ اللّٰهِ وَلَكُمْ عَلَيْهِنَّ اَنْ لَا يُوْطِئْنَ فُرُشَكُمْ اَحَدًا تَكْرَهُوْنَهُ فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَ لَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ وَقَدْ تَرَكْتُ فِيْكُمْ مَالَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ كِتَابُ اللّٰهِ وَاَنْتُمْ تُسْئَلُوْنَ عَنِّي فَمَا اَنْتُمْ قَائِلُوْنَ قَالُوْا نَشْهَدُ اَنَّكَ قَدْ بَلَّغْتَ وَ اَدَّيْتَ وَ نَصَحْتَ فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكُتُهَا إِلَى النَّاسِ اَللّٰهُمَّ اشْهَدْ اَللّٰهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ اَذَّنَ بِلَالٌ ثُمَّ اَقَامَ فَصَلّٰى الظُّهْرَ ثُمَّ اَقَامَ فَصَلّٰى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ثُمَّ رَكِبَ حَتّٰى اَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ إِلَى الصَّخَرَاتِ وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى غَرَبَتِ الشَّمْسُ وَ ذَهَبَتِ الصُّفْرَةُ قَلِيْلًا حَتّٰى غَابَ الْقُرْصُ وَاَرْدَفَ اُسَامَةَ وَ دَفَعَ حَتّٰى اَتَى الْمُزْدَلِفَةَ فَصَلّٰى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِاَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ لَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اضْطَجَعَ حَتّٰى طَلَعَ الْفَجْرُ فَصَلّٰى الْفَجْرَ حِيْنَ تَبَيَّنَ لَهُ الصُّبْحُ بِاَذَانٍ وَإِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَ وَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى اَسْفَرَ جِدًّا فَدَفَعَ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ وَاَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ حَتّٰى اَتَى بَطْنَ مُحَسِّرٍ فَحَرَّكَ قَلِيْلًا ثُمَّ سَلَكَ الطَّرِيْقَ الْوُسْطٰى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرٰى حَتّٰى اَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا مِثْلَ حَصَى الْخَذْفِ رَمٰى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ فَنَحَرَ ثَلَاثًا وَسِتِّيْنَ بَدَنَةً بِيَدِهِ ثُمَّ اَعْطٰى عَلِيًّا فَنَحَرَ مَا غَبَرَ وَ اَشْرَكَهُ فِي هَدْيِهِ ثُمَّ اَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجُعِلَتْ فِي قِدْرٍ فَطُبِخَتْ فَاَكَلَا مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا ثُمَّ رَكِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَفَاضَ إِلَى الْبَيْتِ فَصَلّٰى بِمَكَّةَ الظُّهْرَ فَاَتٰى عَلٰى بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُوْنَ عَلٰى زَمْزَمَ فَقَالَ اَنْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ فَلَوْلَا اَنْ يُغْلَبَكُمُ النَّاسُ عَلٰى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ فَنَاوَلُوْهُ دَلْوًا فَشَرِبَ مِنْهُ۔ (رواه مسلم)

2555. Sayyiduna Jabir ibn Abdullah narrated that Allah's Messenger صلى الله عليه وسلم had been in Madinah for nine years (after coming here) but had not performed *Hajj (pilgrimage)*. Then in 10AH, he had it proclaimed that he intended to perform the *Hajj (pilgrimage)* that year. A very large number of people arrived in Madinah and all of them accompanied him. (They departed five days before the end of the month of Dhul Qa'dah between *zuhr* and asr) When they came to Dhul Hulayfah,

Sayyidah Asma bint Umays رضی اللہ عنہ gave birth to Muhammad ibn Abu Bakr رضی اللہ عنہ, she required from Allah's Messenger صلی اللہ علیہ وسلم what she ought to do (assume the *ihram (pilgrim-robe)* or not)? He sent instruction that she should have a bath for the *ihram (pilgrim-robe)*, bandage her private parts with a piece of cloth and assume the *ihram (pilgrim-robe)*. After that, Allah's Messenger صلی اللہ علیہ وسلم offered the *salah (prayer)* in the mosque and after he mounted (his camel) al-Qaswa and it stood erect with him on its back at al-Bayda (when he reached it), he declared Allah's unity in a loud voice and recited the talbiyah. 'Here am I, O Allah. Here am I. Here am I. You have no partner. Here am I. All praise and blessings are yours, and the dominion. You have no partner.

Sayyiduna Jabir رضی اللہ عنہ continued to say that their intention was merely to perform *Hajj (pilgrimage)*. They had not umrah in mind. When they came with him to the House, he touched the rank (corner, making istilam of the Black stone and kissed it). He made seven rounds, ramal (or running) in three and walking in four. Then he came to the station of Ibrahim and recited.

وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى

{Take the station of Ibrahim as your place of worship} (2: 25)

Then he offered the *salah (prayer)*, two *raka'at*, keeping the station between him and the house.

According to a version; he recited in the two *raka'at* (قُلْ هُوَ اللّٰهُ) (al Ikhlas, 112) and (قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ) (al-Kafirun, 109). Then he returned to the rukn and made the istilam of it. Then he went out of the gate to as-Safa. As he approached as-Safa, he recited:

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ

{Surely As-Safa and al-Marwa are among the landmarks of Allah} (2: 158)

And he said, "I begin from the very safa mentioned in this verse by Allah first (and then He mentioned al-Marwa, So I too ascend the Safa first and will go up Marwah afterwards). So he claimed as Safa till he could see the House. He faced the qiblah and declared Allah's unity, proclaimed His greatness and said.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

{None is worthy of worship besides Allah. He is one and has no partner. To Him belongs the kingdom and for Him is all praise and He is over all things powerful. There is no God but Allah, Alone, He has fulfilled His promise, helped His servant and routed the confederates by Himself}

He then made supplication between that, repeating the like of it three times. Then he descended and walked towards al-Marwa till his feet touched the bottom of the valley, he ran. Again, as he approached the ascent, he walked till he was at al-Marwa. Here, he did what he had done at as-Safa. When he was at al-Marwa for the last time, he called out while he was on it and the people below him. He said, "If I had realized earlier what I realize not, I would not have brought the animals of sacrifice from Madinah but made it an umrah. Thus if any of you have no sacrificial animal, he may relinquish the *ihram (pilgrim-robe)* and regard it as an ummah.'

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Suraqah ibn Maalik ibn Ju'shum رضی اللہ عنہ arose and asked, 'O Messenger of Allah صلی اللہ علیہ وسلم, does it apply to the current year only, or is it for ever?" He intertwined his fingers of both hands and said twice, "The umrah is part of *Hajj (pilgrimage)*.. No, but for ever and ever."

And Sayyiduna Ali رضی اللہ عنہ came from yemen with the Prophet Muhammad's صلی اللہ علیہ وسلم sacrificial animals. He asked him what intention he had formed when he has assumed the *ihram (pilgrim-robe)* to perform *Hajj (pilgrimage)*. He said that he had resolved, 'O Allah, I assume the *ihram (pilgrim-robe)* with the same intention as the intention formed by your Messenger on assuming it.'

He said, "Indeed, I have with me the sacrificial animals, so do not relinquish the *ihram (pilgrim-robe)*."

Jabir رضی اللہ عنہ continued that the number of animals brought by Sayyiduna Ali رضی اللہ عنہ from Yemen and those that the Prophet had brought added up to one hundred.

Then all the people relinquished the *ihram (pilgrim-robe)* and shaved (or clipped) their hair, but not the Prophet Muhammad صلی اللہ علیہ وسلم and those who had the sacrificial animals with them. The, when it was the day of tarwiyah (8th of Dhul Hijjah, all people set out for Mina and (those who had put off the *ihram (pilgrim-robe)*) assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*. The Prophet Muhammad صلی اللہ علیہ وسلم rode and offered there the *salah (prayer)* of *zuhr*, asr, *maghrib isha* and *fajr*. Then, the Prophet Muhammad صلی اللہ علیہ وسلم waited some time till the sun rose before giving an order for tent of hair to be pitched up for him at Namirah (in Arafah).

Then he set out (from Mina to Arafat). The Quraysh were certain that he would half at the holy place (Mash'ar al-Haram in Muzdalifah) as they had been doing during the Jahiliyah (for the *Hajj (pilgrimage)*). But, he went ahead till he came to Arafat He found his tent pitched for him at Namirah. He dismounted there and (stayed there and) when the sun began to decline, he called for (his she camel) al-Qaswa. It was saddled for him and (sitting on it,) he went down into the valley (Namirah) where he delivered sermon to the people. He said:

{O People! You lives, your properties and your honour be as sacred to each other of you as this your sacred day as this your sacred month and as this your sacred month and as this your sacred town. Known will that everything pertaining to the days of ignorance is trampled under my feet. (I proclaim their end and annulment)

This day, retaliation for all murders committed then is cancelled. The foremost of all (is the killing of a member of my own family) that I remit is the son of Rabi'ah ibn Harith (ibn Abdul Muttalib) who was suckled among the Banu Sa'd. He was killed by Hudhayl.

This day, all gums of interest of pre-Islamic days are written off. The first of our interest that I waive is that of (my uncle) Abbas ibn Abdul Muttalib. All of it is written off.

O people! Fear Allah in respect of the rights of your women, for, you have taken them as a trust of Allah in your hands. To derive satisfaction from them has been made legitimate for you by His command. Your claim on them is that they do not permit into your house anyone you do not like to come, and to sit in your place and on your bed. If they over do that, beat them but not severely. Their claim on you is that you are responsible to provide them food and clothing in a proper way.

I leave behind (for your guidance) something that if you abide by it and stick to it, you shall never go astray. It is the Book of Allah - the quran
(On the day or resurrection,) you will be asked concerning me. What will you say?}
(The valley resounded with their reply) They said, "We testify that you have conveyed to us the message and fulfilled (the mission). You have guided us."
On that, he raised his forefinger towards the sky and pointed it to the people and said thrice, 'O Allah (I beseech you) be you witness to it!"
Thereafter, Sayyiduna Bilal رضی اللہ عنہ called t he adhan and then the iqamah. The Prophet Muhammad صلی اللہ علیہ وسلم led the *salah (prayer)* of *zuhr*. Again Sayyiduna Bilal رضی اللہ عنہ called the iqamah and the Prophet Muhammad صلی اللہ علیہ وسلم led the *salah (prayer)* of asr. He offered no *salah (prayer)* between the two (neither *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم) nor optional).
Then, the Prophet Muhammad صلی اللہ علیہ وسلم mounted (his camel) and came to the mawquf (or place of standing in Arafat). He made his she camel al-Qaswa turn is back to the rock. He had the Habl ul Mashat in front of him. He faced the qiblah and remained standing till sunset (*maghrib*) till the yellowness had faded somewhat and the sun disc was gone. He took Usamah (on the animal) behind him and advanced rapidly till he was at Muzdalifah and, here, he offered the *salah (prayer)* of *maghrib* and *isha* with a single adhan and two iqamahs. Between the two (*salah (prayer)*s), he did not glorify Allah (or recite any tasbih at all). Then he rested till dawn. He offered the *salah (prayer)* of *fajr* when the light of dawn was apparent to him, only one adhan and iqamah was called for that.
Then, he mounted al-Qaswa (and rode) till he came to al-Mash'arul Haram, he faced the qiblah, prayed to Allah, extolled Him, declared His unity and oneness (meaning (لا الہ الا اللہ) and (لا الہ الا اللہ وحدہ لا شریک لہ)) and did not cease to stand till the morning was very bright. Then, before sunrise, he rode quickly having taken Fadl ibn Abbas رضی اللہ عنہ behind him. He came to the valley of Muhassir. He urged the camel a little and took the middle path that leads to al-jamrat ul kubra. He came to the jamrah that is beside the tree. He threw at it seven pebbles. Saying Allahu Akbar at the throw of each pebble. Which was like a grain of bean. He cast them from the bottom of (the valley) Muhassir.
Then he went to the place of sacrifice (in Mina). He sacrificed sixty three camels with his own hands, Then, he let Sayyiduna Ali رضی اللہ عنہ sacrifice the rest. He shared with him in the sacrificial animals. Then, the prophet Muhammad صلی اللہ علیہ وسلم had a piece of meat from every camel that was sacrificed cooked in a cauldron and he and Sayyiduna Ali رضی اللہ عنہ ate some of the meat and drank some of the broth. After that, he preceded to the House on his camel. He offered the *salah (prayer)* of *zuhr* at Makkah. After the *salah (prayer)*, He went to the Banu Abd al-Muttalib who were drawing water at zam zam (and giving it to the people to drink). He said (to them), "Draw water, O Banu Abd al-Muttalib. If there was not the likelihood of people forcibly taking away from you the right to draw water, I would have drawn water alongwith you." They drew out a pitcher from zamzam and offered it to the Prophet Muhammad صلی اللہ علیہ وسلم who drank from it.[1]

[1] Muslim # 147-1218.

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COMMENTARY: As to the number of people accompanying the prophet Muhammad صلى الله عليه وسلم during the farewell pilgrimage, they are said to be between ninety thousand and one hundred and thirty thousand, or more.

Sayyiduna Asma bint Umays رضى الله عنه was married first to Sayyiduna Ja'far ibn Abu Talib رضى الله عنه. After his death, Sayyiduna Abu Bakr رضى الله عنه married her, and after his death, Sayyiduna Ali رضى الله عنه married her.

When the Prophet Muhammad صلى الله عليه وسلم set out for the farewell pilgrimage, she was the wife of Sayyiduna Abu Bakr. رضى الله عنه (Sayyiduna) Muhammad ibn Abu BAkr رضى الله عنه was born to her.

The Prophet Muhammad's صلى الله عليه وسلم instruction to her to bathe herself is evidence that it is *masnun* for a women experiencing lochia to have a bath for the *ihram (pilgrim-robe)*. This bath is for cleanliness and not to obtain purity. This is why a lochial woman is not asked to make tayammum. The same ruling applies to a menstruating women. Moreover, the Prophet Muhammad's صلى الله عليه وسلم directions to her to assume the *ihram (pilgrim-robe)*, meaning, 'to form the intention and to call the labayk, is evidence that the assuming of *ihram (pilgrim-robe)* by a woman experiencing post child birth bleeding is correct. The ulama (Scholars) are unanimous on this ruling.

The prophet Muhammad صلى الله عليه وسلم offered the two *raka'at* for *ihram (pilgrim-robe)* in the mosque of Dhul Hulayfah. If there is a mosque in the place of miqat, then it is better to offer the two *raka'at* in the mosque though if any one offers it anywhere else then too there is no harm, but this *salah (prayer)* should not be offered at a time that is makruh(unbecoming) for *salah (prayer)*. The ulama (Scholars) hold that the *fard(compulsory) salah (prayer)* stands for the *salah (prayer)* of *ihram (pilgrim-robe)* as it stands for the tahiyat ul masjid, if their times coincide.

During the jahiliyah, people used to think of umrah in the months of *Hajj (pilgrimage)* as sinful. So, the Prophet Muhammad صلى الله عليه وسلم by his action rejected their contention and the doubts of the sahabah (Prophet's companions) رضى الله عنهم were also set at rest. This issue will be discussed later.

They came to the House of Allah from the elevated site thaniyah ul ulya. There they did not offer the tahiyatul masjid because the tahiyatul masjid of BaytAllah is the *tawaf*.

In the *tawaf*, they observed ramal three times and used their normal pace in four circuits. There are seven circuits of the *tawaf*. Each circuit begins at the black stone, and ends at it. Each circuit or round is called (شوط) (shawt) in the terminology of *Shari'ah*.

In the first three rounds of *tawaf*, ramal is observed. The shoulders are jerked and the swaggering gait of a wrestler is adopted, walking rapidly with feet place in short steps. The remaining four rounds are completed in the normal manner at a regular pace.

The reason why ramal is observed is that when the prophet Muhammad صلى الله عليه وسلم came to Makkah to make the redeeming umrah, the idolaters of Makkah said that the fever of Madinah had weakened them. Thus, the Prophet Muhammad صلى الله عليه وسلم instructed the Muslims to walk in this manner -ramal and display their strength and vigour. Though that time has gone and the reason is no more valid yet the command is still operative.

This hadaith does not mention (اضطباع) (idtiba). But, it is *masnun* while observing the *tawaf*. Other ahadith (tradition) speaks of it.

Idtiba is to put a sheet of cloth over oneself in a way that one side of it goes from under the

right shoulder from the right armpit round over the left shoulder. It leaves the right shoulder bare. This command was of the same nature as of ramal to demonstrate strength and alertness. It stands operative even today.

The station of Ibrahim was where Prophet Ibrahim عليه السلام stood. It is a stone on which he stood to build the *Ka'bah*. The imprint of his feet remains to date an this stone.

Some people say that maqam Ibrahim (station of Ibrahim) is a stone. When Prophet Ibrahim عليه السلام came to meet his son Prophet Isma'il عليه السلام in Makkah,he alighted from the camel on this stone. And, when he departed, he stood on it to mount the camel. The imprint of both his feet transferred on the stone.

This stone is now preserved in a casing in front of the *ka'bah*. The Prophet Muhammad صلى الله عليه وسلم completed *tawaf* and offered two *raka'at salah (prayer)* behind this maqam Ibrahim. It is better to offer the two *raka'at salah (prayer)* here, but it is allowed anywhere in the haram within the sacred mosque or outside it. Imam (leader) Abu Hanifah رحمه الله holds that it is *wajib (obligatory)* after every *tawaf* but Imam (leader) Shafi'I رحمه الله contends that it is *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم).*

The hadith (tradition) says that the Prophet Muhammad صلى الله عليه وسلم recited (قل هو الله احد) (al-Ikhlas) and (قل يا ايها الكافرون) (al-Kafirun) in the two *raka'at*. In its literal sense, it implies that a succeeding surah (al-Ikhlas) was recited before a preceding surah (al-kafirun). The ulama (Scholars) say that it is not so but the hadith (tradition) only says that the Prophet Muhammad صلى الله عليه وسلم recited these two surahs. Teebi رحمه الله said that (قل هو الله احد) declares Allah's unity while (قل يا ايها الكافرون) condemns polytheism. So, tawheed (or Allah's unity) is a great declaration and significant, so is mentioned first.

Moreover, some version are explicit that they mention (قل يا ايها الكفرون) first and (قل هو الله احد) next.

The Prophet Muhammad صلى الله عليه وسلم observed Sa'I between as Safa and al Marwa in the mannr that from al-Safa to al-Marwa was one time and again to as-Safa the second time. The seven times were counted in this manner. Sa'I began at as-Safa and ended at al-Marwa. Sa'I is *wajib (obligatory)* Its origin lies in Sayyiduna Ismail عليه السلام being a child and his mother Sayyidah Hajrah عليه السلام began her search for water. When she was on the slope or declivity, the lost sight of him, so she went from as-Safa to al-Marwa to climb them and look at him. This sa'I is her *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم).* The Prophet Muhammad صلى الله عليه وسلم kept it alive. Since the declivity is now filled over the years with sand, it cannot be distinguished but for the sign posts erected between which the pilgrims run to keep alive the *sunnah(Practice of Holy Prophet Muhammad صلى الله عليه وسلم)* of Sayyidah Hajrah عليه السلام.

When the Prophet Muhammad صلى الله عليه وسلم was in Makkah and had performed the umrah, he instructed his sahabah (Prophet's companions) رضى الله عنهم who had not brought a sacrificial animal with them that they should relinquish their *ihram (pilgrim-robe)*. The *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* should be considered as the *ihram (pilgrim-robe)* of umrah and when the days of *Hajj (pilgrimage)* arrived, they should assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* again and perform *Hajj (pilgrimage)*. Those who had taken the sacrificial animal along should not relinquish the *ihram (pilgrim-robe)* but retain it till after *Hajj (pilgrimage)*. The Prophet Muhammad صلى الله عليه وسلم remained in *ihram (pilgrim-robe)* because he had the sacrificial animal with him. The sahabah (Prophet's companions) رضى الله عنهم found

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it difficult in the sense that they had relinquished the *ihram (pilgrim-robe)* but the Prophet Muhammad صلى الله عليه وسلم had retained it so that they were not emulating him with which situation they could not compromise. Secondly, they saw that only five days remained for the day of Arafah. So, it was not reasonable that they should put off the *ihram (pilgrim-robe)* and enjoy their women during these days and on the day of Arafah they should assume the *ihram (pilgrim-robe)* promptly and go to Arafah and perform *Hajj (pilgrimage)*. They wished to retain the *ihram (pilgrim-robe)* even for those five days and follow the Prophet Muhammad's صلى الله عليه وسلم example and refrain from their natural tendencies towards women. They also had fresh in their minds the practice of the jihiliyah when it was considered bad to perform umrah in the months of *Hajj (pilgrimage)*. They did not like that they should go through a complete from of umrah at that time. They wished that the Prophet Muhammad صلى الله عليه وسلم should not command them to put off the *ihram (pilgrim-robe)*. This enraged the Prophet Muhammad صلى الله عليه وسلم. He explained to them that he could not do anything in a religious matter and Allah's command will have to be obeyed, like it or not. He said, "If I had known that you would have had to abandon emulating me against your will then I, too, would not have it have brought an animal of sacrifice. And, I too would have come out of the *ihram (pilgrim-robe)* and converted *Hajj (pilgrimage)* (*ihram (pilgrim-robe)*) into umrah. I did not know that Allah would give this command."

Imam (leader) Nawawi رحمه الله said: the ulama (Scholars) disagree on this conversion of *ihram (pilgrim-robe)* from *Hajj (pilgrimage)* to umrah whether it was only for those sahabah (Prophet's companions) رضى الله عنهم or it is a perpetual command. Imam (leader) Ahmad and some of the ahluz-Zahir hold that this conversion was not only for those sahabah (Prophet's companions) رضى الله عنهم, but it is a perpetual command. Hence, if anyone assumes the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* but does not have the hadi with him, then it is allowed to him to convert the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* into umrah and after performing the rites of umrah, he may relinquish the *ihram (pilgrim-robe)*.

Imam (leader) Abu Hanifah رحمه الله, Imam (leader) Maalik رضى الله عنه and Imam (leader) Shafi'I رحمه الله and most of the ulama (Scholars), predecessors and their successors, hold that this command was valid only that year for those sahabah (Prophet's companions) رضى الله عنهم, for, it was considered then that it was forbidden to perform umrah in the months of *Hajj (pilgrimage)*. This misconception had to be rejected (and corrected, so it was done).

Further, Imam (leader) Abu Hanifah رضى الله عنه and Imam (leader) Ahmad رضى الله عنه derive from this hadith (tradition) the ruling that if anyone assumes the *ihram (pilgrim-robe)* of umrah and does not take along the hadi, then, after performing umrah, he may relinquish the *ihram (pilgrim-robe)*. If he takes the hadi along with him, then he must not put off the *ihram (pilgrim-robe)* till, on the day of sacrifice, his hadi is slaughtered.

However, Imam (leader) Shafi رحمه الله and Imam (leader) Maalik رحمه الله hold that it is allowed to put off the *ihram (pilgrim-robe)* after performing umrah whether the pilgrim has the hadi with him or not.

Mashar ul Haram is a mountain in Muzdalifah. In the pre-Islamic days, the Quraysh did not observe the wuquf (standing) for *Hajj (pilgrimage)* in Arafat, but they stood in Muzdalifah. They said that and mawquf hims, meaning the place of standing for the quraysh and the dwellers for the Haram was Muzdalifah. All the other Arabs would observe the standing in the Arafat. Since the Prophet Muhammad صلى الله عليه وسلم was a

Quraysh, the Quraysh presumed that he would observe the wuquf in muzdalifah, but he did not do so. Rather, he went straight to Arafat, and delivered the sermon in the valley of Namirah. He delivered two sermons. In the first, he mentioned the commands of *Hajj (pilgrimage)* and urged that much dhikr and supplication must dhikr and supplication must be made at Arafat. The second was relatively smaller and was made up only of supplication.

The account of the bloodshed of the son of Rabi'ah ibn Harith is that Harith was the paternal uncle of the Prophet Muhammad صلى الله عليه وسلم and son of Abdul Muttalib. He had a son Rabi'ah. Rabi'ah had a infant son, Iyas. According was handed over to Banu Sa'd for suckling. Those days, there existed hostility between Banu Sa'd and the Hudhayl (tribe). Iyas was among Banu Sa'd. During the hostilities, someone from the Hudayl struck Iyas with a stone and he died because of it. Iyas was the grandson of the Prophet Muhammad's صلى الله عليه وسلم uncle, so the Prophet Muhammad صلى الله عليه وسلم had a right to seek retaliation. However, he forgave the bloodshed.

Sayyiduna Abbas ibn Abdul Muttalib رضى الله عنه was the Prophet Muhammad's صلى الله عليه وسلم paternal uncle. He was engaged in the business of lending money against interest and had a huge amount of interest receivables from the people. The Prophet Muhammad صلى الله عليه وسلم wrote off all the interest receivables.

The *salah (prayer)* of *zuhr* was held that day. Then at its heels, *salah (prayer)* of asr was offered. These two *salah (prayer)*s were sort of combined. It is called jama taqdeem (combining by advancing). Both these *salah (prayer)* are offered together at Arafat at the time of *zuhr*. The four *fard(compulsory)*, of *zuhr* are offered and then the second iqamah is called by the mu'adhdhin and the *salah (prayer)* of asr is offered. No *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* or nafl *salah (prayer)* etc is offered in-between the two lest the combination becomes invalid because of a time lag between the two because it is *wajib (obligatory)* of offer them in quick succession, one upon the other.

The Prophet Muhammad صلى الله عليه وسلم proceeded quickly to Mazdalifah. It is between Mina and Arafat. The Hanafis regard it as a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* to stop in Muzdalifah on the night of the 10th. The Shafi is and Hambalis consider it a *wajib (obligatory)*.

The hadith (tradition) says that at Muzdalifah, the prophet Muhammad صلى الله عليه وسلم offered the *salah (prayer)* of *maghrib* and *isha* for which one adhan and two iqamahs were called in the same way as he had combined *zuhr* and asr at Arafat. Imam (leader) Shafi'I رحمه الله, Imam (leader) Maalik رحمه الله and Imam (leader) Ahmad رحمه الله rule accordingly. But, Imam (leader) Abu رحمه الله Hanifah rules that both these *salah (prayer)*s are offered at Muzdalifah with one adhan and one iqamah because the *salah (prayer)* of *isha* is offered at its proper time and it only involves an excess *salah (prayer)*. At Arafat, the *salah (prayer)* of asr was advanced ahead of its time into the time of *zuhr*. Sahih Muslim has this version from Ibn Umar رضى الله عنه and Tirmidhi too has narrated it (Muslim # 1288, Tirmidhi # 888,Abu Dawud # 1932,)

As stated earlier, Mash'aril Haram is a mountain in Arafat. The wuquf (as standing) there on the tenth is *wajib (obligatory)* in the view of Imam (leader) Abu Hanifah, رحمه الله but a rukn, or part of *Hajj (pilgrimage)* in the sight of Imam (leader) Shafi'I رحمه الله.

Muhassir is a valley between Muzdalifah and Mina. It is said that the ashab ul feel (the people of the elephant, Abraha's men who had attacked Makkah) were punished here

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when Allah's Messenger صلى الله عليه وسلم came from Muzdalifah, he hastened his beast at this place and passed through it very quickly. It was his habit that he hastened through a place on his route where any people has been punished.

Some authorities contend that the Christians and the Arab idolaters used to observe the standing in the valley of Muhassir during the pilgrimage. So, the prophet Muhammad صلى الله عليه وسلم hastened through it to make it clear that their action had no sanction.

In any case, it is incumbent on every pilgrim to emulate the prophet Muhammad صلى الله عليه وسلم and hurry through the valley of Muhassir.

The Prophet Muhammad صلى الله عليه وسلم took a route different from the one he had taken while going down. This return route took him to jamrat ul kubra or jamrat ul aqabah. The route that he had taken to Arafat and Muzdalifah was called Tariq Dabb while this return route that led to Mina for rami jamrah was called Tariq Maazmam. Dabb and Maazmam are two mountains.

Jamrah is a pillar. There are many such in Mina. Pebbles are cast at them. Insha Allah, we shall speak about them shortly.

The Prophet Muhammad صلى الله عليه وسلم had shared his sacrificial animals with Sayyiduna Ali رضى الله عنه in the sense that he had given him some of his camels so that he might sacrifice them on his own account. He may have given him those camels from the remainder of his stock or he may have had him given from the other camels. The Prophet Muhammad صلى الله عليه وسلم eating the meat of his sacrifice and drinking its both with Sayyiduna Ali رضى الله عنه establishes that it is *mustahab (desirable)* to consume from one's own sacrifice.

Then the Prophet Muhammad صلى الله عليه وسلم went to the *Ka'bah* and made its *tawaf*. This *tawaf* is called *tawaf ifadah* or *tawaf* rukn. It is a rukn (or part) of *Hajj (pilgrimage)*. With this *tawaf*, the last action of *Hajj (pilgrimage)* is done and *Hajj (pilgrimage)* is accomplished. While it is better to perform this *tawaf* on the day of sacrifice, yet it is allowed to make it later.

He offered the *salah (prayer)* of *zuhr* in Makkah according to this hadith (tradition). However, the hadith (tradition) (# 2652) of Ibn Umar رضى الله عنه is that he offered *zuhr* in Mina. Now, we might presume that he had, indeed, offered the *zuhr* in Makkah but Sayyiduna Ibn Umar رضى الله عنه might have supposed, on seeing him offer the optional *salah (prayer)* in Mina, that he had offered the *zuhr*. Or, since the two tradition differ, both stand rejected and, sins it is better to offer *salah (prayer)* in Makkah, we shall prefer to say that he offered the *zuhr* in Makkah. (Allah knows best.)

KINDS OF *HAJJ (PILGRIMAGE)*

(٢٥٥٦) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ اَهَلَّ بِعُمْرَةٍ وَمِنَّا مَنْ اَهَلَّ بِحَجٍّ فَلَمَّا قَدِمْنَا مَكَّةَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَهَلَّ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيَحْلِلْ وَمَنْ اَحْرَمَ بِعُمْرَةٍ وَاَهْدٰى فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لَا يَحِلَّ حَتّٰى يَحِلَّ مِنْهُمَا وَفِي رِوَايَةٍ فَلَا يَحِلُّ حَتّٰى يَحِلَّ بِنَحْرِ هَدْيِهٖ وَ مَنْ اَهَلَّ بِحَجٍّ فَلْيُتِمَّ حَجَّهٗ قَالَتْ فَحِضْتُ وَلَمْ اَطُفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمْ اَزَلْ حَائِضًا حَتّٰى كَانَ يَوْمُ عَرَفَةَ وَلَمْ اَهْلِلْ اِلَّا بِعُمْرَةٍ فَاَمَرَنِي النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَنْقُضَ رَأْسِي

وَامْتَشِطَ وَأُهِلَّ بِالْحَجِّ وَاتْرُكِ الْعُمْرَةَ فَفَعَلْتُ حَتّٰى قَضَيْتُ حَجِّيْ بَعَثَ مَعِيَ عَبْدَالرَّحْمٰنِ بْنِ اَبِيْ بَكْرٍ وَاَمَرَنِيْ اَنْ اَعْتَمِرَ مَكَانَ عُمْرَتِيْ مِنَ التَّنْعِيْمِ قَالَتْ فَطَافَ الَّذِيْنَ كَانُوْا اَهَلُّوْا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوْا ثُمَّ طَافُوْا طَوَافًا بَعْدَ اَنْ رَجَعُوْا مِنْ مِنًى وَاَمَّا الَّذِيْنَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَاِنَّمَا طَافُوْا طَوَافًا وَاحِدًا۔ (متفق علیه)

2556. Sayyidah Ayshah رضی اللہ عنہا narrated that they set out with the Prophet Muhammad صلی اللہ علیہ وسلم at the farewell pilgrimage. Some of them called aloud the talbiyah for an umrah and others for a *Hajj (pilgrimage)* (or *Hajj (pilgrimage)* and umrah, and had assumed the *ihram (pilgrim-robe)* accordingly). At Makkah, Allah's Messenger صلی اللہ علیہ وسلم instructed those who has assumed the *ihram (pilgrim-robe)* for an umrah and had not brought sacrificial animals that they relinquish the *ihram (pilgrim-robe)* (after performing the umrah with its rites). Those who had assumed the *ihram (pilgrim-robe)* for an umrah and had brought sacrificial animals should calls aloud the talbiyah for the *Hajj (pilgrimage)* together with the umrah (and become a Qarin and not relinquish the *ihram (pilgrim-robe)* till they had finished and performed both of them – or, according to a version. Not relinquish the *ihram (pilgrim-robe)* till they had finished after sacrificing their animals. Those who had assumed the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)* (whether they has brought the animals or not and whether they had combined umrah with *Hajj (pilgrimage)* or not). Were complete their *Hajj (pilgrimage)*.

Sayyidah Ayshah رضی اللہ عنہا said that she was menstruating, so did not make the *tawaf* of the House or observe the sa'I between as Safa and al Marwah. She continued to menstruate till the day of Arafah. Since she had assumed the *ihram (pilgrim-robe)* for umrah only, the Prophet Muhammad صلی اللہ علیہ وسلم instructed her to undo her hair and comb it. Then, she was to assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* and forgo the umrah. (she was to redeem the umrah later.) She obeyed and performed the *Hajj (pilgrimage)* (when that was done,) the Prophet Muhammad صلی اللہ علیہ وسلم sent Sayyiduna Abdur Rahman ibn Abu Bakr رضی اللہ عنہ along with her and instructed her to perform an umrah, to redeem the one she had forgone, from at Tamim.

Sayyidah Ayshah رضی اللہ عنہا said that those people who had assumed the *ihram (pilgrim-robe)* for umrah, relinquished it after performing the *tawaf* of the H Ouse and the sa'I between as safa and al-Marwah. On returning from Mina, they performed the *tawaf* (again), but those who has assumed the *ihram (pilgrim-robe)* for both *Hajj (pilgrimage)* and umrah performed only one *tawaf*.[1]

COMMENTARY: At-Tamim is about three miles away from Makkah to its north west. It is outside the limits of the Haram. The pilgrims go these to assume the *ihram (pilgrim-robe)* for umrah.

It is necessary that the *ihram (pilgrim-robe)* for umrah should be assumed outside the limits of the Haram which is called the hill (حل) and it is a condition too. The applies to both a resident of Makkah and an outsider. As for the *ihram (pilgrim-robe)* for *Hajj (pilgrimage)*, an outsider must assume it at the hill, meaning outside the limits of the Haram, but a resident

[1] Bukhari # 319, Muslim # 111-1211, Abu Dawud # 1781, Nasa'i # 2764, Musnad Ahmad 6-177.

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of Makkah may assume it any where within the limits of the Haram.
The hadith (tradition) implies that a qarin may perform only one *tawaf* for both *Hajj (pilgrimage)* and umrah. Imam (leader) Shafi'I رحمه الله has ruled along these lines. Imam (leader) Abu Hanifah رحمه الله said that a qarin must perform two *tawaf*s, one for umrah after entering Makkah and the second for *Hajj (pilgrimage)* after the wuquf of Arafat. It is clear from the hadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم was a qarin. When he came to Makkah, he performed one *tawaf* and the second, *tawaf* ziyarah, he made after the wuquf at Arafat.
Daraqutni has also transmitted one hadith (tradition) whose essence is also that the qarin should make two *tawaf*s and two *sa'is* between as *Safa* and *al-Marwah*.
The same things ascribed to Sayyiduna Ali رضى الله عنه and Sayyiduna Abdullah ibn Mas'ud رضى الله عنه. They said that the qarin must make two *tawaf*s and two sa'is.

(٢٥٥٧) وَعَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ وَبَدَأَ فَأَهَلَّ بِالْعُمْرَةِ ثُمَّ اَهَلَّ بِالْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَكَانَ مِنَ النَّاسِ مَنْ اَهْدٰى وَمِنْهُمْ مَنْ لَّمْ يُهْدِ فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَالَ لِلنَّاسِ مَنْ كَانَ مِنْكُمْ اَهْدٰى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتّٰى يَقْضِيَ حَجَّهُ وَمَنْ لَمْ يَكُنْ مِنْكُمْ اَهْدٰى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بِالْحَجِّ وَلْيُهْدِ فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ اَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعَ إِلَى اَهْلِهِ فَطَافَ حِيْنَ قَدِمَ مَكَّةَ وَاسْتَلَمَ الرُّكْنَ اَوَّلَ شَيْءٍ ثُمَّ خَبَّ ثَلَاثَةَ اَطْوَافٍ وَمَشٰى اَرْبَعًا فَرَكَعَ حِيْنَ قَضٰى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْصَرَفَ فَاَتَى الصَّفَا فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ اَطْوَافٍ ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتّٰى قَضٰى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَاَفَاضَ فَطَافَ بِالْبَيْتِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَاقَ الْهَدْيَ مِنَ النَّاسِ۔ (متفق عليه)

2557. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that during the farewell pilgrimage, Allah's Messenger صلى الله عليه وسلم took the benefit by assuming the *ihram (pilgrim-robe)* for umrah first and after wards for *Hajj (pilgrimage)*. He drove with him the hadi from Dhull Hulayfah. Thus, he first called the talbiyah for umrah and then for *Hajj (pilgrimage)*. When he arrived at Makkah, he said to the people, "Those of you who have brought the sacrificial animals should not make lawful of anything that is forbidden to them (because of the *ihram (pilgrim-robe)* and not put it off). Those of you who have not brought the sacrificial animals should make the *tawaf* of the House and (the rounds of) as Safa and al-Marwah, and clip or shave off their hair, and relinquish the *ihram (pilgrim-robe)*. Then, they must assume the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* and bring the sacrificial animals (and make the sacrifice). Those who cannot get the sacrificial animals should fast for three days during the *Hajj (pilgrimage)* and seven days on returning to t heir families. (The three should be observed before sacrifice, better on 7th, 8th and 9th. The seven should be observed after

completing *Hajj (pilgrimage)* in makkah or on reaching home.)
The Prophet Muhammad صلى الله عليه وسلم circumambulated the *ka'bah* when he came to Makah, kissed (or made istislam of) the Black stone and made ramal of three rounds and walked the other four (at normal pace). On finishing his *tawaf* of the house. He offered two *raka'at salah (prayer)* at the maqam (Ibrahim). Then he gave the sanitation (of the *salah (prayer)* to end it) and departed till he came to as-Safa and made the seven rounds of as-Safa and al-Marwah. Then, he did not regard anything that was forbidden to him (because of the *ihram (pilgrim-robe)*) as lawful till he had accomplished his *Hajj (pilgrimage)* and sacrificed his animals on the day of sacrifice, and made the *tawaf ifadah* of the House. Then everything was lawful to him what had become unlawful to him. And everyone who had brought sacrificial animals did as Allah's Messenger صلى الله عليه وسلم did.[1]

COMMENTARY: Though it seems from this hadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم performed *Hajj (pilgrimage)* tamatta, the correct thing is that he performed the qiran from. We might say that the word tamatta is used here in the sense of 'to benefit.' This meaning is found in the qiran from too in that umrah is joined to it so it is beneficial' in the sense.

UMRAH ALLOWED IN MONTHS OF *HAJJ (PILGRIMAGE)*

(٢٥٥٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذِهٖ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهَدْيُ فَلْيَحِلَّ الْحِلَّ كُلَّهُ فَاِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ اِلٰى يَوْمِ الْقِيَامَةِ۔ (رواه مسلم)

2558. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "This umrah we have profited thereby. He who has no sacrificial animal with him (may relinquish his *ihram (pilgrim-robe)* completely and) may treat as lawful what the sacred state had denied him, for, indeed, the umrah may be performed in the months of *Hajj (pilgrimage)* till the Last Hour."[2]

COMMENTARY: In this hadith (tradition), too, Tamatta' is used in the sense of 'to benefit,' This has been explained earlier.

This chapter does not have Section II.

SECTION III اَلْفَصْلُ الثَّالِثُ

SAHABAH'S رضى الله عنه HESITATION TO ALTER NATURE OF *IHRAM (PILGRIM-ROBE)*

(٢٥٥٩) وَعَنْ عَطَاءٍ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِاللّٰهِ فِي نَاسٍ مَعِيَ قَالَ اَهْلَلْنَا اَصْحَابُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْحَجِّ خَالِصًا وَحْدَهٗ قَالَ عَطَاء قَالَ جَابِرٌ فَقَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صُبْحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ فَاَمَرَنَا اَنْ نَحِلَّ قَالَ عَطَاءٌ قَالَ حِلُّوا وَاَصِيْبُوا النِّسَاء قَالَ عَطَاءٌ وَلَمْ يَعْزِمْ عَلَيْهِمْ وَلٰكِنْ اَحَلَّهُنَّ لَهُمْ فَقُلْنَا لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ اِلَّا خَمْسٌ اَمَرَنَا اَنْ نُفْضِيَ اِلٰى نِسَائِنَا فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذَاكِيْرُنَا الْمَنِيَّ قَالَ يَقُوْلُ جَابِرٌ بِيَدِهٖ كَاَنِّيْ اَنْظُرُ اِلٰى قَوْلِهٖ يُحَرِّكُهَا قَالَ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْنَا فَقَالَ قَدْ

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[1] Bukahri # 1691, Muslim # 174, 1227, Abu Dawud # 1805, Nasa'i # 2732, Musnad Ahmad 2.139.
[2] Muslim # 203-1241, Nasa'i # 2815, Darimi # 1856, Musnad Ahmad 1-236.

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عَلِمْتُمْ اِنِّي اَتْقَاكُمْ لِلّٰهِ وَاَصْدَقُكُمْ وَاَبَرُّكُمْ وَلَوْ لَا هَدْيِي لَحَلَلْتُ كَمَا تَحِلُّوْنَ وَلَوِاسْتَقْبَلْتُ مِنْ اَمْرِي مَا اسْتَدْبَرْتُ لَمْ اَسُقِ الْهَدْيَ فَحِلُّوا فَحَلَلْنَا وَسَمِعْنَا وَاَطَعْنَا قَالَ عَطَاءٌ قَالَ جَابِرٌ فَقَدِمَ عَلِيٌّ مِنْ سَعَايَتِهٖ فَقَالَ بِمَ اَهْلَلْتَ قَالَ بِمَا اَهَلَّ بِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَهْدِ وَامْكُثْ حَرَامًا قَالَ وَاَهْدٰى لَهٗ عَلِيٌّ هَدْيًا فَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ يَا رَسُوْلَ اللّٰهِ اَلِعَامِنَا هٰذَا اَمْ لِاَبَدٍ قَالَ لِاَبَدٍ۔ (رواه مسلم)

2559. Sayyiduna Ata رحمه الله narrated that he, along with some people with him, heard Sayyiduna Jabir ibn Abdullah رضى الله عنه say, "We the sahabah of Muhammad صلى الله عليه وسلم called aloud the talbiyah for *Hajj (pilgrimage)* only (having assumed the *ihram (pilgrim-robe)* for only *Hajj (pilgrimage)*)."

Ata رضى الله عنه said further that Jabir رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم arrived (in Makkah) on the morning of the 4th Dhul Hijjah and commanded them to relinquish the *ihram (pilgrim-robe)*. Ata رحمه الله quoted him as saying, "Come out of the sacred state and have sexual intercourse with your wives." Ata رحمه الله elaborated that he did not make it *wajib (obligatory)* but meant to say that it was lawful for them to go to their women. (The command to cede the *ihram (pilgrim-robe)* made it *wajib (obligatory)* but to have intercourse was to make it clear that after ceding the *ihram (pilgrim-robe)* it become permissible.)

(Ata رحمه الله remarked:) "We wondered that only five days remained between us and Arafat and he commands us to go to our wives, so we shall come to Arafat while our perises will be dripping with prostates fluid.

And, he said that Jabir رضى الله عنه gestured with his hand, moving it such that he still saw do it. (During the jahiliyah, it was considered very abominable to have sexual intercourse with wives on the eve of the days of *Hajj (pilgrimage)*.)

Jabir رضى الله عنه said that the Prophet Muhammad صلى الله عليه وسلم stood among them and said, "You know very well that I fear Allah more than you do, I am more truthful and pious than you are. Had I not brought the sacrificial animals with me, I too would have put off the *ihram (pilgrim-robe)* as you do now. If I had known earlier about this state of mine what I have now know, I would not have brought the sacrificial animals (meaning, if I had realized that putting off the *ihram (pilgrim-robe)* would tax you, I would not have brought the sacrificial animals with me and would have put off the *ihram (pilgrim-robe)* as you do). So (do not hesitate but) remove the *ihram (pilgrim-robe)*." Hence, they relinquished the *ihram (pilgrim-robe)* (in the spirit of) hearing and obeying (see Quran, 2: 285)

Ata رحمه الله added that Jabir رضى الله عنه continued to narrated that Sayyiduna Ali رضى الله عنه arrived on an errand (having been sent as judge to Yemen and he came from there on some mission). He asked him, "What kind of *ihram (pilgrim-robe)* have you assumed?" He said, "The same as the Prophet Muhammad صلى الله عليه وسلم had assumed." So, bring the sacrificial animals (and sacrifice on the day of sacrifice because it is *wajib (obligatory)* on the qarin) and retain the sacred state (of the *ihram (pilgrim-robe)*, as I do)."

He said further that Sayyiduna Ali رضی اللہ عنہ brought the sacrificial animals for him (meaning, for the Prophet Muhammad صلی اللہ علیہ وسلم or for himself). And, Sayyiduna Suraqa ibn Maalik ibn Jush'um رضی اللہ عنہ asked, "O Messenger of Allah, it is for this year of ours or for ever?" He said, "For always,"[1]

COMMENTARY: As for the *ihram (pilgrim-robe)* some people had assumed it only for *Hajj (pilgrimage)* as Sayyiduna Jabir رضی اللہ عنہ said in this hadith (tradition). But there were those too who has assumed it for only umrah and for umrah and *Hajj (pilgrimage)* combined as we read in the hadith (tradition) of Sayyidah Ayshsh رضی اللہ عنہا previously.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم DISPLEASURE AT SAHABAH'S رضی اللہ عنہم HESITATION

(٢٥٦٠) وَعَنْ عَائِشَةَ أَنَّهَا قَالَتْ قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِى الْحِجَّةِ أَوْ خَمْسٍ فَدَخَلَ عَلَيَّ وَهُوَ غَضْبَانُ فَقُلْتُ مَنْ أَغْضَبَكَ يَا رَسُوْلَ اللّٰهِ أَدْخَلَهُ اللّٰهُ النَّارَ قَالَ أَوَ مَا شَعَرْتِ أَنِّي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُوْنَ وَلَوْ إِنِّي اسْتَقْبَلْتُ مِنْ أَمْرِيْ مَا اسْتَدْبَرْتُ مَا سُقْتُ الْهَدْيَ مَعِيْ حَتّٰى أَشْتَرِيَهُ ثُمَّ أَحِلَّ كَمَا حَلُّوْا۔ (رواه مسلم)

2560. Sayyidah Ayshah رضی اللہ عنہا narrated that (during the Farewell pilgrimage) Allah's Messenger صلی اللہ علیہ وسلم came to her (in Makkah) on the fourth or fifth of Dhul Hijjah in an angry mood. She asked, "Who has angered you O Messenger of Allah? May Allah consign him to hell!" He said, "Do you not know that I commanded the people (to suffice with umrah) but they hesitate? If I had known afore hand about my predicament as I now learn, I would never have brought the sacrificial animals with me. Rather, I would have relinquished the *ihram (pilgrim-robe)* as the people have done and would have bought the sacrificial animals (here)."[2]

CHAPTER - IV

بَابُ دُخُوْلِ مَكَّةَ وَالطَّوَافِ

ENTRY INTO MAKKAH & CIRCUMAMBULATING THE *KA'BAH*

The literal meaning of (مک) (makk) is 'to ruin,' 'to destroy.'

This blessed city is called 'Makkah' because it ruins and destroys sins and it destroys (in this world or the next) the person who is oppressive and evil, pursuing wrong ways.

This chapter will direct those who come to Makkah how they may enter this sacred city and from which side, and how and from where they may depart from it, when may they arrive and what the manners and rules of admittance are. The nature and rules of *tawaf* will be mentioned together with of those things associated with it, like kissing the Hajr Aswad or the Black Stone which is the istilam of it.

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[1] Muslim # 141-1216, Nasa'i # 2805, Ibn Majah # 1980, Musnad Ahmad 4-175.

[2] Muslim # 130-1211.

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SECTION I اَلْفَصْلُ الْاَوَّلُ

ENTRY INTO & EXIT FROM MAKKAH

(٢٥٦١) عَنْ نَافِعٍ قَالَ اِنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدِمُ مَكَّةَ اِلَّا بَاتَ بِذِى طُوًى حَتّٰى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّيَ فَيَدْخُلَ مَكَّةَ نَهَارًا وَاِذَا نَفَرَ مِنْهَا مَرَّ بِذِى طُوًى وَبَاتَ بِهَا حَتّٰى يُصْبِحَ وَيَذْكُرُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذٰلِكَ۔ (متفق علیه)

2561. Sayyiduna Nafi رحمه الله said that Sayyiduna Ibn Umar رضى الله عنه never came to Makkah without spending the night at Dhu Tuwa. In the morning, he would have a bath, offer *salah (prayer)* and enter Makkah by day when he departed from it, he went by the route of Dhu Tuwa where he spend the night till the morning. And, he used to say that the Prophet Muhammad صلى الله عليه وسلم did that.[1]

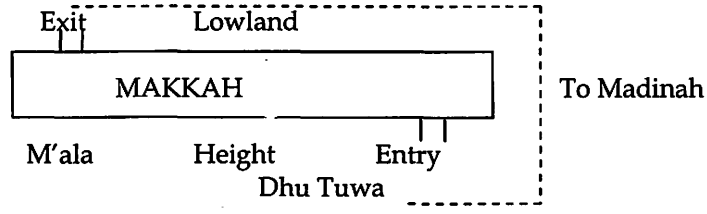
COMMENTARY: Dhu Tuwa is a place towards Tan'im within the limits of the Haram. The Prophet Muhammad صلى الله عليه وسلم used to rest here overnight. In the morning, he had a bath and offered *salah (prayer)* before going into the sacred city. The *salah (prayer)* that he offered was supererogatory *salah (prayer)* prior to entering Makkah.

While returning, he again stopped here to permit all companions to join him with their luggage. Ibn Maalik رحمه الله said that it is established though this hadith (tradition) that it is *mustahab (desirable)* to enter Makkah during day time. The House of Allah will be seen clearly in the day and supplication may be made.

(٢٥٦٢) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا جَاءَ اِلٰى مَكَّةَ دَخَلَهَا مِنْ اَعْلَاهَا وَخَرَجَ مِنْ اَسْفَلِهَا۔ (متفق علیه)

2562. Sayyidah Ayshah رضى الله عنها narrated that on coming to Makkah, the Prophet Muhammad صلى الله عليه وسلم entered through its heights. And, when he departed, he went through its lowlands.[2]

COMMENTARY: Dhu Tuwa is in the elevated portion of Makkah. The famous graveyard of Makkah al-Mala is on this side. The other side of the city is the lower portion.



This does not contradict the previous hadith (tradition). When he departed from the lower portion of Makkah and came to the road leading to Madinah he touched Dhu Tuwa. He stayed there overnight and set out for Madinah in the morning.

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[1] Bukhari # 1773, Muslim # 226-1259, Abu Dawud # 1865, Nasa'i # 2862, Darimi # 1927, Muwatta Maalik # 20 (*Hajj*).

[2] Bukhari # 1755, Muslim # 224-1258, Tirmidhi # 854, Abu Dawud # 1869, Nasa'i # 2865, Ibn Majah # 2940, Musnad Ahmad 6-40.

TAWAF ONLY IN A STATE OF PURITY

(٢٥٦٣) وَعَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ قَالَ قَدْ حَجَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَتْنِيْ عَآئِشَةُ اَنَّ اَوَّلَ شَيْءٍ بَدَأَ بِهٖ حِيْنَ قَدِمَ مَكَّةَ اَنَّهٗ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ ثُمَّ حَجَّ اَبُوْ بَكْرٍ فَكَانَ اَوَّلُ شَيْءٍ بَدَأَ بِهٖ الطَّوَافَ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةٌ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ مِثْلَ ذٰلِكَ۔ (متفق علیه)

2563. Sayyiduna Urwah ibn Zubayr said that the Prophet Muhammad صلی اللہ علیہ وسلم performed *Hajj (pilgrimage)*. Sayyidah Ayshah رضی اللہ عنہا told him that when the Prophet Muhammad صلی اللہ علیہ وسلم came to Makkah, the first things he did was to make ablution. Then he circumambulated the House, but there was no umrah.
The Sayyiduna Abu Bakr رضی اللہ عنہ performed *Hajj (pilgrimage)* and the first things he did was to circumambulate the House, but there was no umrah.
Then Sayyiduna Umar رضی اللہ عنہ and after him Sayyiduna Uthman did like that.[1]

COMMENTARY: Before observing the *tawaf*, the Prophet Muhammad صلی اللہ علیہ وسلم made a fresh ablution though he was already in a state of ablution. He has had a bath at Dhu Tuwa as we learnt from an earlier hadith (tradition) (# 2561) which clearly included ablution.
The *Tawaf* can only be proper with purity. The ulama (Scholars) say that it is a condition for making *tawaf* to first obtain purity. However, the hanafis say that it is not a condition but it is *wajib (obligatory)* to obtain purity before making *tawaf*.
We learn from the previous ahadith (tradition) that the Prophet Muhammad صلی اللہ علیہ وسلم and the sahabah (Prophet's companions) رضی اللہ عنہم performed umrah on arriving in Makkah. Those who had the sacrificial animals with them retained their *ihram (pilgrim-robe)*, but those who had it not relinquish their *ihram (pilgrim-robe)*. Hence this hadith (tradition), when it says 'but there was no umrah.' Means that the Prophet Muhammad صلی اللہ علیہ وسلم did not alter the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* into umrah, and did not relinquish the *ihram (pilgrim-robe)* but remained in the sacred state of the *ihram (pilgrim-robe)* because he was a qarin. He put off the *ihram (pilgrim-robe)* finally on the day of sacrifice. The narrator included these words to reject those people who presume that the Prophet Muhammad صلی اللہ علیہ وسلم infringed the *ihram (pilgrim-robe)* of *Hajj (pilgrimage)* and performed umrah.
These words could also imply that all these people did not perform another umrah after *Hajj (pilgrimage)* but let it suffice with the umrah that was combined with *Hajj (pilgrimage)*.

RAMAL

(٢٥٦٤) وَعَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا طَافَ فِي الْحَجِّ اَوِ الْعُمْرَةِ اَوَّلَ مَا يَقْدِمُ سَعٰى ثَلَاثَةَ اَطْوَافٍ وَمَشٰى اَرْبَعَةً ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ يَطُوْفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ۔ (متفق علیه)

2564. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that when Allah's Messenger صلی اللہ علیہ وسلم circumambulated (the *Ka'bah*) for *Hajj (pilgrimage)* or umrah (when he arrived), he first walked rapidly (at near-running pace) in the first three rounds (which is normal). The next four he walked (at normal pace). Then he offered two *raka'at salah (prayer)* and after that made sa'I (the rounds) between as-Safa and al-Marwah.[2]

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[1] Bukhari # 1614, Muslim # 190-1235.

[2] Bukhari # 1616, Muslim # 231-1261, Abu Dawud # 1893, Nasa'i # 2941, Musnad Ahmad 2-125.

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COMMENTARY: One rounds of the *Ka'bah* is called a shawt (شوطا). Seven circuits make up a *tawaf*. The Prophet Muhammad صلى الله عليه وسلم walked rapidly in the first three rounds without running or jumping. The remaining four he walked.

SA'I IS *WAJIB (OBLIGATORY)* - BETWEEN AS SAFA & AL-MARWAH

(٢٥٦٥) وَعَنْهُ قَالَ رَمَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا وَمَشٰى اَرْبَعًا وَكَانَ يَسْعٰى بِبَطْنِ الْمَسِيْلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ۔ (رواه مسلم)

2565. Sayyiduna Ibn Umar said that Allah's Messenger صلى الله عليه وسلم made ramal (walked briskly) in the (first) three rounds from the (Black) stone to (Black) stone and he walked at normal pace in the (remaining) four. At as-Safa and al-Marwah, he run in the batn nasil when (makilg the Sa'i)[1]

COMMENTARY: The hanafis regard Sa'I as *Wajib (obligatory)* while the Shaf'I'is say that it is a rukn (part, essential).

Batn Masil (rain water passage, bottom of the valley) is marked between as Safa and al-Marwah by two green pillars. It is *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* in the sight of all ulama (Scholars) to run between these pillars.

KISSING THE HAJR ASWAD

(٢٥٦٦) وَعَنْ جَابِرٍ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ اَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ مَشٰى عَلٰى يَمِيْنِهِ فَرَمَلَ ثَلَاثًا وَمَشٰى اَرْبَعًا۔ (رواه مسلم)

2566. Sayyiduna Jabir رضى الله عنه said that when Allah's Messenger صلى الله عليه وسلم came to Makkah, he approached the (Black) Stone, made its istilaam (kissed or touched it) and moving to his right, made ramal in three circuits and walked normally in four.[2]

(٢٥٦٧) وَعَنِ الزُّبَيْرِ بْنِ عَرَبِيٍّ قَالَ سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنِ اسْتِلَامِ الْحَجَرِ فَقَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُ وَيُقَبِّلُهُ۔ (رواه البخارى)

2567. Sayyiduna Az-Zubayr ibn Arabi رضى الله عنه narrated that a man asked Sayyiduna Ibn Umar رضى الله عنه about the istilam of the stone. He said, "I saw Allah's Messenger صلى الله عليه وسلم touch it and kiss it."[3]

ISTILAM OF RUKN YAMANI

(٢٥٦٨) وَعَنِ ابْنِ عُمَرَ قَالَ لَمْ اَرَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيَّيْنِ۔ (متفق عليه)

2568. Sayyiduna Ibn Umar رضى الله عنه said that he had seen Allah's Messenger صلى الله عليه وسلم make istilam of only the two Yamani corners of the House (they are to the Yamani side).[4]

COMMENTARY: The *Ka'bah* has four corners. The Black stone is pitched in one. The other

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[1] Bukhari # 1644, Muslim # 230-1261, Tirmidhi # 856, Muwatta Maalik # 108 (*Hajj*) Darimi # 1841, Musnad Ahmad 2-40.

[2] Muslim # 232-1261, Tirmidhi # 857, Nasa'i # 2939, Darimi # 1840.

[3] Bukhari # 1611, Tirmidhi # 862, Nasa'i # 2946.

[4] Bukhari # 1609, Muslim # 247-1269, Tirmidhi # 859, Musnad Ahmad 2-114.

opposite to it is truly the Yamani corner. Both these are called the Yamani rukn. Of the other two, one is Rukn Iraqi and the other Rukn Shaami. Both, however, are called Rukn Shaami.
The corner with the Blacvk stone is excellent twice over. First, it is made by prophet Ibrahim عليه السلام. Secondly, it has the Black Stone. The rukn Yamani has only one excellence. It is that Prophet Ibrahim عليه السلام had built it. In short, both these corners are more excellent than the two corners rukn Shaami and rukn Iraqi. *Istilam* is therefore, associated with only these two corners.
Istilam means 'to touch' with the hands or a kiss, or both. When this word is used with the Black stone, it implies kissing it. With the rukn Yamani, it stands for only touching it.
Since the rukn aswad (corner with Black stone) is better than rukn Yamani, it is kissed either by touching it with the hands or any other thing by gestures towards it and a symbolic kiss. The Yamini corner is only touched, not kissed. The remaining two corners are neither kissed nor touched.
Thus, the ruling is that no stone, apart from the Hajr Aswad and the Yamani corner, is kissed or touched.

CIRCUITS OF *KA'BAH* RIDING A CAMEL

(٢٥٦٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ عَلٰى بَعِيْرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ۔ (متفق عليه)

2569. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that during the Farewell Pilgrimage, Allah's Messenger صلی اللہ علیہ وسلم made the *tawaf* (of the House) on a camel. He touched the rukn (corner) with a mihjan (crooked stick).[1]

COMMENTARY: The hanafis hold that it is *wajib (obligatory)* to perform the *tawaf* on foot. So, they explain that the Prophet Muhammad صلی اللہ علیہ وسلم had some reason to do it on a camel. This *tawaf* is exclusive with him and no one else is permitted to do it.
Teebi رحمہ اللہ that though it is better to make the *tawaf* on foot, the Prophet Muhammad صلی اللہ علیہ وسلم rode a camel to allow everyone to see him.
However, a question arises that it is confirmed through ahadith (tradition) that while making *tawaf* during the farewell pilgrimage, the Prophet Muhammad صلی اللہ علیہ وسلم had observed ramal in the first three rounds. Clearly, he could not have done that on a camel.
The fact is that those ahadith (tradition) refer to his *tawaf* Qudoom (when he had come to Makkah for the pilgrimage) while the *tawaf* made on camel back was *tawaf ifadah* which was *fard(compulsory)* and is performed on the day of sacrifice (the tenth). It is also called *tawaf* ur rukn. His aim was that the people might see him and learn the motions and rules.
Mihjan is a stick with an etched edge. The stick was pointed towards the Hajr Aswad and given a light kiss.

METHOD OF ISTILAM OF HAJR ASWAD

(٢٥٧٠) وَعَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ عَلٰى بَعِيْرٍ كُلَّمَا اَتٰى عَلَى الرُّكْنِ اَشَارَ اِلَيْهِ بِشَيْءٍ فِي يَدِهٖ وَكَبَّرَ۔ (رواه البخاری)

2570. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that rounds of the House on a camel.

[1] Bukhari # 1607, Muslim # 223-1272, Abu Dawud # 1877, Nasa'i # 2954, Ibn Majah # 2948.

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Every time he came to the corner, he pointed to it with something in his hand and called the takbir (Allahu Akbar).[1]

COMMENTARY: Both hands are placed on the Black Stone and both lips are brought to it. Because there were very many people and a crowd around the Black Stone, the Prophet Muhammad صلى الله عليه وسلم pointed towards it and blew a kiss at it,

(٢٥٧١) وَعَنْ اَبِي الطُّفَيْلِ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَطُوْفُ بِالْبَيْتِ وَيَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ مَعَهُ وَيُقَبِّلُ الْمِحْجَنَ۔ (رواه مسلم)

2571. Sayyiduna Abu at-Tufayl رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم make the *tawaf* of the House. He made istilam of the rukn with a mihjan that he had and then kissed it.[2]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم sometimes kissed the Black Stone directly, but when there was a crowd around he touched it with something and kissed that or he blew a kiss at the Black Stone from afar. This happened in a single *tawaf* in its different rounds or from *tawaf* to *tawaf* depending on circumstances and the situation.

MENSTRUATING WOMEN NEED MAKE NO *TAWAF* OR SA'I

(٢٥٧٢) وَعَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا نَذْكُرُ اِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفَ طَمِثْتُ فَدَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا اَبْكِيْ فَقَالَ لَعَلَّكِ نُفِسْتِ قُلْتُ نَعَمْ قَالَ فَاِنَّ ذٰلِكِ شَيْءٌ كَتَبَهُ اللّٰهُ عَلٰى بَنَاتِ اٰدَمَ فَافْعَلِيْ مَا يَفْعَلُ الْحَاجُّ غَيْرَ اَنْ لَا تَطُوْفِيْ بِالْبَيْتِ حَتّٰى تَطْهُرِيْ۔ (متفق عليه)

2572. Sayyidah Ayshah رضى الله عنها narrated that they set out with the Prophet Muhammad صلى الله عليه وسلم mentioning nothing but *Hajj (pilgrimage).* (some people interpret it to mean that their objective was to perform *Hajj (pilgrimage)* not umrah. So not mentioning umrah does not necessitate that they had not formed an intention to perform umrah alongwith it). When they were at Sarif, she began to menstruate. The Prophet Muhammad صلى الله عليه وسلم went to her to find her weeping. He asked, "It seems that you have your menses?" She said, "Yes." He said, "That is what Allah has decreed for the daughters of Aadam عليه السلام. So, do what the pilgrims do but do not circumambulate the House (and do not make Sa'I which is proper only after circumambulation) till you are purified of your menses and have had a bath)."[3]

COMMENTARY: Sarif is a place about six miles from Makkah, three or four miles to the south of Tanim on the route to Shaam. By a rare coincidence, here also lies the grave of the mother of believers, Sayyidah Maymunan رضى الله عنه and, indeed, it was here that she was married to the Prophet Muhammad صلى الله عليه وسلم and here their marriage was consummated. The words of Sayyidah Ayshah رضى الله عنها that they mentioned nothing but *Hajj (pilgrimage)* seem to contradict her words in hadith (tradition) # 2556. She said there that the people

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[1] Bukhari # 1612, Tirmidhi # 866, Nasa'i # 2952, Darimi # 1845.

[2] Muslim # 257-1275, Ibn Majah # 2949.

[3] Bukhari # 294, Muslim # 120.1211, Abu Dwud # 1782, Nasa'i # 2741, Ibn Majah # 2963, Darimi # 1846, Muwatta Maalik # 224 (*Hajj*).

performed the different forms of *Hajj (pilgrimage)*; ifrad, tamatta and qiran. Hence, here she meant to say that their true objective was to perform *Hajj (pilgrimage)*. The three forms of *Hajj (pilgrimage)* fall under the objective to perform *Hajj (pilgrimage)*. She had opted for tamatta but when she had her menses the Prophet Muhammad صلى الله عليه وسلم instructed her to give up the *ihram (pilgrim-robe)* for umrah and retain that of *Hajj (pilgrimage)* and perform deeds of *Hajj (pilgrimage)*.

IDOLATERS DISALLOWED TO PERFORM *TAWAF*

(٢٥٧٣) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ بَعَثَنِيْ اَبُوْ بَكْرٍ فِي الْحَجَّةِ الَّتِيْ اَمَّرَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْهَا قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِيْ رَهْطٍ اَمَّرَهُ اَنْ يُؤَذِّنَ فِي النَّاسِ اَلَا لَا يَحُجَّنَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوْفَنَّ بِالْبَيْتِ عُرْيَانٌ۔ (متفق عليه)

2573. Sayyiduna Abu Hurayrah رضى الله عنه narrated that on the day of sacrifice during the *Hajj (pilgrimage)* that preceded the Farewell pilgrimage and over which the Prophet had made him the amir, Sayyiduna Abu Bakr رضى الله عنه sent him (Abu Hurayrah) رضى الله عنه along with some others with instructions to proclaim among the masses, "know! After this year no idolater (and polytheist) may perform *Hajj (pilgrimage)* and no one may make the *tawaf* of the House naked."[1]

COMMENTARY: As stated earlier, *Hajj (pilgrimage)* was made *fard(compulsory)* towards the close of 9AH. The Prophet Muhammad صلى الله عليه وسلم was occupied in various religious affairs, so did not proceed himself. He sent Sayyiduna Abu Bakr رضى الله عنه as amir of the pilgrims. This was one year before the farewell Pilgrimage.

As the amir, Abu Bakr رضى الله عنه made the proclamation through Abu Hurayrah رضى الله عنه and some others. Only Muslims would benefit from this great honour. His proclamation was made in the light of this verse of the Quran:

اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا

{The associators are indeed filthy so let them not come near the sacred Mosque after this year of theirs.} (9: 28)

Sayyiduna Abu Bakr رضى الله عنه also instructed them to proclaim that no one should make the *tawaf* while he is a naked form. During the jahiliyah, people used to undress and circumambulate the House on the plea that they could not go round Allah's House that is a mighty worship in their unseemly clothing in which they had committed sin day and night.

Islam put an end to this obnoxious practice.

SECTION II اَلْفَصْلُ الثَّانِيْ

MY HAND BE RAISED WHEN MAKING SUPPLICATION ON SEEING THE *KA'BAH*

(٢٥٧٤) عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ سُئِلَ جَابِرٌ عَنِ الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ فَقَالَ قَدْ حَجَجْنَا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ نَكُنْ نَفْعَلُهُ۔ (رواه الترمذى وابوداؤد)

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[1] Bukhari # 369, Muslim # 435-1347, Abu Dawud # 1946, (Also Bu khari # 1622, 3177, 4363, 4655, 4656, 4657.)

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2574. Sayyiduna Al-Muhajir Al-Makki رحمه‌الله said that Sayyiduna Jabir ibn Abdullah رضی‌الله‌عنه was asked about the man who sees the House and raises his hands. He said, "Indeed, we did perform *Hajj (pilgrimage)* with the Prophet Muhammad صلی‌الله‌علیه‌وسلم but we never did so."[1]

COMMENTARY: When a visitor to Makkah enters the sacred mosque and his eyes fall on the *Ka'bah* and he makes a supplication, his prayer is answered, Hence, he must pray to Allah for whatever he wishes.

The hadith (tradition) says that he must not raise his hands to make supplication. Imam (leader) Abu Hanifah رحمه‌الله Imam (leader) Shafi'I رحمه‌الله and Imam (leader) Maalik رحمه‌الله have ruled in accordance with the hadith (tradition) the hands should not be raised when making supplication. Imam (leader) Ahmad رحمه‌الله, however, holds that one must raise hands when making supplication on seeing the *Ka'bah* (Teebi)

Mulla Ali Qari, رحمه‌الله however, says that Imam (leader) Abu Hanifah رحمه‌الله and Imam (leader) Shafi'I رحمه‌الله have ruled like Imam (leader) Ahmad رحمه‌الله that hands may be raised. Again, the same Mulla Ali Qari رحمه‌الله has termed it, in his book 'Manasik'. To be makruh(unbecoming). Some ulama (Scholars) hold that it is allowed. The Hidayah and Durr Mukhtar affirm that hands should not be raised.

LOOKING AT THE *KA'BAH* DURING SA'I AND SUPPLICATING WITH HANDS RAISED

(٢٥٧٥) وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ اَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ مَكَّةَ فَاَقْبَلَ اِلَى الْحَجَرِ فَاسْتَلَمَهٗ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ اَتَى الصَّفَا فَعَلَاهُ حَتّٰى يَنْظُرَ اِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللّٰهَ مَا شَاءَ وَيَدْعُوْ۔

(رواه ابوداؤد)

2575. Sayyiduna Abu Hurayrah رضی‌الله‌عنه narrated that Allah's Messenger صلی‌الله‌علیه‌وسلم came (for the pilgrimage) and entered Makkah, he came to the (black) Stone and kissed it. Then he made the *tawaf* of the House. Then, he came to as-Safa and climbed it till he could look at the House and he raised his h ands and began to make zikr (remembrance of Allah) as much as he wished and made supplication.[2]

COMMENTARY: When the pilgrim is as-Safa while observing Sa'I, and stand. Then he must call Allahu Akbar and recite the Kalimah and invoke blessings on Allah's Messenger صلی‌الله‌علیه‌وسلم. Then, he must raise his hands and make supplication.

Some people raise their hands with takbir (Allahu Akbar) as in *salah (prayer)*. They must know that it is not sanctioned in *Shari'ah*. It is not legal and not *masnun*.

RESEMBLANCE IN *SALAH (PRAYER)* & *TAWAF*

(٢٥٧٦) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلَ الصَّلٰوةِ اِلَّا اَنَّكُمْ تَتَكَلَّمُوْنَ فِيْهِ فَمَنْ تَكَلَّمَ فِيْهِ فَلَا يَتَكَلَّمَنَّ اِلَّا بِخَيْرٍ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَذَكَرَ التِّرْمِذِيُّ جَمَاعَةً وَقَفُوْهُ عَلٰى ابْنِ عَبَّاسٍ۔

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[1] Tirmidhi # 856, Abu Dawud # 1870, Nasa'i # 1946.

[2] Muslim # 84-1780, Abu Dawud # 1872.

2576. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The *tawaf* round the House is like *salah (prayer)* except that you converse while performing it. He who converses must do so with a good word."[1]

COMMENTARY: *Salah (prayer)* and *tawaf* are alike in the great reward associated with them. Speech, however, is the nullifier of *salah (prayer)* but not of *tawaf.* Whatever attracts the command of speech like eating and drinking does not nullify *tawaf* but nullifies *salah (prayer).* There are other differences too in *salah (prayer)* one faces the qiblah but not in *tawaf. Salah (prayer)* is offered at appointed time, not *tawaf.*

Purity is a condition for both. However, *salah (prayer)* is more excellent then *tawaf.* Their resemblance lies in their reward and singular sanctity.

ORIGIN OF THE BLACK STONE

(٢٥٧٧) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَزَلَ الْحَجَرُ الْاَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ اَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي اٰدَمَ۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2577. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The Hajr Aswad came down from paradise. It was whiter than milk, but the sins of the children of Aadam علیہ السلام blackened it."[2]

COMMENTARY: It is something to ponder. If man's sins can have this effect on a stone, what could they be doing to the hearts on mankind? We seek refuge in Allah!

TESTIMONY OF THE BLACK STONE ON THE DAY OF RESURRECTION

(٢٥٧٨) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَرِ وَاللّٰهِ لَيَبْعَثَنَّهُ اللّٰهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلٰى مَنِ اسْتَلَمَهُ بِحَقٍّ۔ (رواه الترمذی وابن ماجة والدارمی)

2578. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said about the (Black) Stone, "By Allah! Surely, Allah will raise it on the day of resurrection. It will have eyes with which it shall see and a tongue with which it shall speak and give testimony for those who had touched it (and kissed it) truthfully."[3]

COMMENTARY: The testimony will be in favour of anyone who had made the istilam of the Black Stone sincerely.

This hadith (tradition) means what it Says. Allah will give sight and speech to all inanimate things. He is Omnipotent and can do it just as He gives these things to a creature of blood and flesh.

BLACK STONE & MAQAM IBRAHIM RUBIES OF PARADISE

(٢٥٧٩) وَعَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ الرُّكْنَ وَالْمَقَامَ يَاقُوْتَتَانِ مِنْ يَّاقُوْتِ الْجَنَّةِ طَمَسَ اللّٰهُ نُوْرَهُمَا وَلَوْ لَمْ يَطْمِسْ نُوْرَهُمَا لَاَضَاءَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ۔ (رواه الترمذی)

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[1] Tirmidhi # 961, Nasa'i # 2972, Darimi # 1847, Musnad Ahmad 5-377.

[2] Tirmidhi # 878, Musnad Ahmad 1-307.

[3] Tirmidhi # 963, Ibn Majah # 2944, Darimi # 1839.

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2579. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Surely the Rukn (the Black Stone) and the Maqam (Station of Ibrahim) are two rubies from the rubies of paradise. Allah has blotted out their light. If He had not done so, they would have illuminated whatever is between the east and the west."[1]

EXCELLENCE OF ISTILAAM & OF *TAWAF*

(۲۵۸۰) وَعَنْ عُبَيْدِ بْنِ عُمَيْرٍ اَنَّ ابْنَ عُمَرَ كَانَ يُزَاحِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ اَحَدًا مِّنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُزَاحِمُ عَلَيْهِ قَالَ اِنْ اَفْعَلْ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ مَسْحَهُمَا كَفَّارَةٌ لِلْخَطَايَا وَسَمِعْتُهُ يَقُوْلُ مَنْ طَافَ بِهٰذَا الْبَيْتِ اُسْبُوْعًا فَاَحْصَاهُ كَانَ كَعِتْقِ رَقَبَةٍ وَسَمِعْتُهُ يَقُوْلُ لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ اُخْرٰى اِلَّا حَطَّ اللّٰهُ عَنْهُ بِهَا خَطِيْئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً۔ (رواه الترمذی)

2580. Sayyiduna Ubayd ibn Umayr رحمہ اللہ narrated that Sayyiduna Ibn Umar رضی اللہ عنہ used to precede (the people) at the two corners in a way he had not observed any of the sahabah (Prophet's companions) رضی اللہ عنہم of Allah's Messenger صلی اللہ علیہ وسلم do. Also, he used to say. "If I do that, it is because I had heard Allah's Messenger صلی اللہ علیہ وسلم say, 'Touching them is an expiation of sins." And, I had heard him say, "If anyone makes *tawaf* of this House (for a week or) seven times,[2] mindful of it (by observing its details), it is tantamount to setting free a slave." And, I heard him say, 'No one places a foot on the ground or raises the other but Allah removes a sin from him because of that and records a pious deed because of that."[3]

COMMENTARY: He stepped ahead to make istilam of the two corners even when there was a crowd but without inconveniencing anyone. So, it is not but sinful if anyone pushes people to make it to these corners. If there is a rush, he must do it by making a gesture from afar.

There are three possible explanations for 'makes *tawaf*... seven times.

(i) He makes the seven rounds of one *tawaf.*
(ii) He makes seven *tawaf.*
(iii) He makes *tawaf* for seven days (which is a week).

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم SUPPLICATION BETWEEN TWO RUKN

(۲۵۸۱) وَعَنْ عَبْدِاللّٰهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا بَيْنَ الرُّكْنَيْنِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔ (رواه ابوداؤد)

2581. Sayyiduna Abdullah ibn Sa'ib رضی اللہ عنہ said that he heard Allah's Messenger صلی اللہ علیہ وسلم pray between the two corners (Black Stone and Yamani corner):

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{Our Lord, grant us what is good in this world and what is good in the hereafter and

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[1] Tirmidhi # 879, Musnad Ahmad # 7017.

[2] The Arabic urdu could be translated 'a week.'

[3] Tirmidhi # 961, Nasa'i # 2919, Musnad Ahmad # 5706.

save us from the chastisement of the Fire.][1] **(2: 201)**

COMMAND TO OBSERVE SA'I

(٢٥٨٢) وَعَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ اَخْبَرَتْنِي بِنْتُ اَبِي تُجْرَاةَ قَالَتْ دَخَلْتُ مَعَ نِسْوَةٍ مِنْ قُرَيْشٍ دَارَ اٰلِ اَبِي حُسَيْنٍ نَنْظُرُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَسْعٰى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَرَأَيْتُهُ يَسْعٰى وَاِنَّ مِئْزَرَهُ لَيَدُوْرُ مِنْ شِدَّةِ السَّعْيِ وَسَمِعْتُهُ يَقُوْلُ اسْعَوْا فَاِنَّ اللّٰهَ كَتَبَ عَلَيْكُمُ السَّعْيَ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَرَوَى اَحْمَدُ مَعَ اخْتِلَافٍ۔

2582. Sayyidah Safiyah bint Shaybah رضی اللہ عنہ said that she was informed by the daughter of Abu Tujrah that she went to the house of Abu Husayn in the company of some women of the Quraysh that they might observe Allah's Messenger رضی اللہ عنہ perform Sa'I between as-Safa and al-Marwah. She saw him ran and his lower wrapper moved round because of the effort he put in it. She heard him say, "Run (in Sa'i) because Allah has prescribed Sa'I for you."[2]

COMMENTARY: Sa'I is to make seven rounds between as-Safa and al-Marwah, the two mountains. It is main part of *Hajj (pilgrimage)*. The mountains are no more. Over the years they have shrinked and now only their position can be identified with a few symbolic steps to lead up. The two are separate, by a distance of about one and a half furlong.

As stated earlier, Sa'I is reminiscent of the running of Sayyidah Hajrah علیہ السلام and her restlessness for her infant, Sayyiduna Ismail علیہ السلام for whom she searched for water. She ran between the maintains. The Allah created zamzam.

Before Islam, the idolater Arabs had erected idols one each on the two mountains. The one at as Safa was called Isaf and the one at al-Marwah was Na'ilah. As-Safa was next to the Mount Abu Qays. Sa'I is initiated from there. The path between as-Safa and al-Marwah is called Masa. It is to the cast of the *Ka'bah*. It used to lie outside the sacred mosque. Now it is made part of it.

Imam (leader) Sha'fi رحمہ اللہ regards Sa'I as *fard(compulsory)*. So, if anyone does not make SA'I then his *Hajj (pilgrimage)* becomes invalid and void. But, Imam (leader) Abu Hanifah رحمہ اللہ regards Sa'I as *wajib (obligatory)*, so if anyone does not do it then he will have to have to atone with durum, meaning that he will have to slaughter a ram, or something as a *wajib (obligatory)*. His *Hajj (pilgrimage)* does not become batil (invalid).

(٢٥٨٣) وَعَنْ قُدَامَةَ بْنِ عَبْدِاللّٰهِ بْنِ عَمَّارٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْعٰى بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلٰى بَعِيْرٍ لَا ضَرْبَ وَلَا طَرْدَ وَلَا اِلَيْكَ اِلَيْكَ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ۔

2583. Sayyiduna Qudamah ibn Abdullah ibn Ammar رضی اللہ عنہ narrated that he did see Allah's Messenger صلی اللہ علیہ وسلم observe the Sa'I between as Safa and al-Marwah on a camel without there being any striking (the camel), driving people away, or shouting 'Give way, give way.'[3]

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[1] Abu Dawud # 1892, Musnad Ahmd 3-411.

[2] Daraqutni in Kitab *Hajj* # 87 in chapter Mawaqit, Baghawi Sharh *Sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* # 858, Musnad Ahmad 2-114.

[3] Sharh us *Sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*

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COMMENTARY: We saw in the previous ahadith (tradition) that the Prophet Muhammad صلى الله عليه وسلم made Sa'I on foot. This one on camel is an exception, made to teach the ummah that it may be done if there is a reason for it. Imam (leader) Abu Hanifah رحمه الله has ruled that it is *wajib (obligatory)* to make Sa'I on foot unless there is an excuse and if anyone uses a conveyance without an excuse then it will be *wajib (obligatory)* on him to atone with a dumm (slaughtering an animal).
The Prophet Muhammad صلى الله عليه وسلم did not do as rulers are prone to do with naughty motives to degrade their subjects.

TAWAF WITH IDTIBA

(٢٥٨٤) وَعَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَافَ بِالْبَيْتِ مُضْطَبِعًا بِبُرْدٍ اَخْضَرَ۔

(رواه الترمذى وابوداؤد ابن ماجة والدارمى)

2584. Sayyiduna Ya'la ibn Umayyah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم circumambulated the house observing idtiba with a green mantle.[1]
(Idtiba is to pass the upper wrapper of the *ihram (pilgrim-robe)* from below the right arm pit and have both or one of its ends over the left shoulder).

IDTIBA IS A *SUNNAH* IN *TAWAF*

(٢٥٨٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَصْحَابَهٗ اِعْتَمَرُوْا مِنَ الْجِعِرَانَةِ فَرَمَلُوْا بِالْبَيْتِ ثَلَاثًا وَجَعَلُوْا اَرْدِيَتَهُمْ تَحْتَ اٰبَاطِهِمْ ثُمَّ قَذَفُوْهَا عَلٰى عَوَاتِقِهِمِ الْيُسْرٰى۔ (رواه ابوداؤد)

2585. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم and his sahabah (Prophet's companions) رضى الله عنهم made an umrah from Ji'ranah (a place between Makkah and Ta'if). In the first three circuits, they observed ramal. They drew their upper wrapper from under their (left(armpits and placed the ends over their left shoulders. [2]

COMMENTARY: Idtiba is a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* in the entire *tawaf* while ramal is observe in the first two or three circuits of the *tawaf.* Idtiba is *mustahab (desirable)* only In *tawaf,* not otherwise. There is no sanction for observing the idtiba immediately on assuming the *ihram (pilgrim-robe).* In fact, if observe while offering *salah (prayer),* then it is makruh(unbecoming).

SECTION III اَلْفَصْلُ الثَّالِثُ

SIGNIFICANCE OF ISTILAM

(٢٥٨٦-٢٥٨٧) عَنِ ابْنِ عُمَرَ قَالَ مَا تَرَكْنَا اسْتِلَامَ هٰذَيْنِ الرُّكْنَيْنِ الْيَمَانِيِّ وَالْحَجَرِ فِي شِدَّةٍ وَلَا رُخَاءٍ مُنْذُ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُهُمَا۔ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لَهُمَا قَالَ نَافِعٌ رَأَيْتُ ابْنَ عُمَرَ يَسْتَلِمُ الْحَجَرَ بِيَدِهٖ ثُمَّ قَبَّلَ يَدَهٗ وَقَالَ مَا تَرَكْتُهٗ مُنْذُ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهٗ۔

2586. Sayyiduna Ibn Umar رضى الله عنه said, "We did not give up the istilam of these two

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[1] Tirmidhi # 860, Abu Dawud # 1883, Ibn Majah # 2954, Musnad Ahmad 4-223.
[2] Abu Dawud # 1884, Musnad Ahmad # 1-306.

corners, the yamani and the (Black) stone, neither in a rush nor in ease, ever since I saw Allah's Messenger صلى الله عليه وسلم make their istilam."[1]

2587. Sayyiduna Nafi' رحمه الله said (in another version) that he saw Ibn Umar رضى الله عنه make istilam of the stone with his hand and then he kissed his hand. And he said, "I have not given it up ever since I saw Allah's Messenger صلى الله عليه وسلم do it."[2]

IN CASE OF EXCUSE *TAWAF* MAY BE MADE ON CONVEYANCE

(٢٥٨٨) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ شَكَوْتُ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنِّي اَشْتَكِي فَقَالَ طُوْفِي مِنْ وَرَاءِ النَّاسِ وَاَنْتِ رَاكِبَةٌ فَطُفْتُ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّوْرِ وَكِتَابٍ مَّسْطُوْرٍ۔ (متفق عليه)

2588. Sayyiduna Umm Salamah رضى الله عنه said that (during the performance of *Hajj (pilgrimage)*, being disabled) she complained to Allah's Messenger صلى الله عليه وسلم that she was unwell. He instructed her to make the *tawaf* behind the people while she rode a beast. She did that. Allah's Messenger was offering *salah (prayer)* by the House. He recited:

بِالطُّوْرِ وَكِتَابٍ مَّسْطُوْرٍ

(Surah at-Tur 52)[3]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم may have recited surah at-Tur in one rakah and some other in the second, or he may have completed surah at Tur in parts in two *raka'at*.

It is permitted to make the *tawaf* on a conveyance, if there is a handicap. But, if there is no reason then it is *wajib (obligatory)* to make the *tawaf* on foot.

UMAR'S رضى الله عنه REMARKS WHILE KISSING THE STONE

(٢٥٨٩) وَعَنْ عَابِسِ بْنِ رَبِيْعَةَ قَالَ رَأَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُوْلُ إِنِّي لَاَعْلَمُ اَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ وَلَوْلَا اَنِّي رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ۔ (متفق عليه)

2589. Sayyiduna Aabis ibn Rabi'ahj رحمه الله said that he saw Sayyiduna Umar رضى الله عنه kiss the stone and say, "I know for sure that you are a stone. You can neither benefit nor hurt. Had I not seen Allah's Messenger صلى الله عليه وسلم kiss you, I would never have kissed you."[4]

COMMENTARY: Sayyiduna Umar رضى الله عنه aimed to nip in the bud any misconception in the minds of the neo. Muslims that the Black Stone could be worshipped. The only advantage was t hat reward could be excepted from Allah.

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[1] Bukhari # 1606, Muslim # 245-1268, Nasa'i # 2952, Darimi # 1838.

[2] Muslim # 246.1268, Abu Dawud # 1876.

[3] Bukhari # 1633, Muslim # 258-1276, Abu Dawud # 1882, Ibn Majah # 2961, Nasa'i # 2926, Muwatta Maalik # 123 (*Hajj*).

[4] Bukhari # 1597, Muslim # 251-1270, Abu Dawud # 1773, Tirmidhi # 861, Nasa'i # 2937, Ibn Majah # 2943,Muwatta Maalik # 115 (*Hajj*) Musnad Ahmad 1-54.

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PRAYER AT RUKN YAMANI & THE ANGELS AAMEEN

(٢٥٩٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وُكِّلَ بِهٖ سَبْعُوْنَ مَلَكًا يَعْنِي الرُّكْنَ الْيَمَانِيَّ فَمَنْ قَالَ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ قَالُوْا اٰمِيْن۔ رَوَاهُ ابْنُ مَاجَةَ۔

2590. Sayyiduna Abu Hurahrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said (about the Yamani corner). "Seventy angels have been given charge over it, meaning the Yamani corner. If anyone prays (here):

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

{O Allah, I pray to you for pardon and security in this world and the next, our Lord, grant us what is good in t his world and what is good in the next and preserve us from the punishment in hell}
then they (the angels) say, 'Aameen!"[1]

COMMENTARY: Given this excellence of the Yamani corner, the excellence of the hajr aswad will be more than it. Perhaps, this excellence might be exclusive to the rukn Yamani and that of the hajr aswad might be more but of another kind.

There is no contradiction in this hadith (tradition) and hadith (tradition) # 2581 which says that the Prophet Muhammad صلی اللہ علیہ وسلم made this prayer between the two corners. Clearly, he made the prayer between Rukn Yamani and hajr aswad and he could not have paused there. It is not proper to stop walking while making the *tawaf*. Those people who do so to make supplication do much wrong. (The prayer in both ahadith (tradition) is identical.)

TASBIH, TAHIL, ETC DURING *TAWAF*

(٢٥٩١) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ طَافَ بِالْبَيْتِ سَبْعًا وَّلَا يَتَكَلَّمُ اِلَّا بِسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ وَكُتِبَ لَهٗ عَشْرُ حَسَنَاتٍ وَرُفِعَ لَهٗ عَشْرُ دَرَجَاتٍ وَمَنْ طَافَ فَتَكَلَّمَ وَهُوَ فِيْ تِلْكَ الْحَالِ خَاضَ فِي الرَّحْمَةِ بِرِجْلَيْهِ كَخَائِضِ الْمَاءِ بِرِجْلَيْهِ۔ (رواه ابن ماجة)

2591. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said that if anyone performs the rounds of the House seven times not talking but saying only.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

{Allah is without blemish; All praise belongs to Allah and there is no god but Allah; And, Allah is the Greatest; There is no might and power save with Allah.}
then ten evil deeds are erased from him, ten pious deeds are recorded for him and he is elevated by ten degrees.
If he who makes the rounds speaks while performing *tawaf*, then he walks in the

[1] Ibn Majah # 2957.

pool of mercy with his two feet like one who walks in a pool of water.[1]

COMMENTARY: The second portion of the hadith (tradition) is actually a repetition of the first portion. The speech is the same tasbih takbir, tahlil, etc with the same words of glorifying, praising, extolling, and declaring unity of, Allah. The repetition is made to emphasise the reward of uttering these words while making *tawaf*. These are two kinds of rewards. The ulama (Scholars) also say that the second portion refers to other petitions, supplication etc. as taught by mashaykhs and others.

CHAPTER - V

AL-WUQUF THE STANDING AT ARAFAH

بَابُ الْوُقُوْفِ بِعَرَفَةَ

'Arafah' (عرفة) is the name of a specific place. It is also used in the sense of time in that the ninth of Dhul Hijjah is called the day of Arafah.

As for the plural form of Arafat (عرفات), it is used only for this particular place. The plural form is inclusive of the adjoining and neighbouring territories.

Arafat is about twenty five Kilometres away from Makkah. It is a large valley or plain surrounded on three sides by mountains. The Jabal (mountain) Ar-Rahmah is in the centre to its northern side.

Many reasons are suggested for the name 'Arafat.'

(i) It is said that Sayyiduna Aadam عليه السلام and Sayyidah Hawa عليه السلام who were sent down to earth met one another again at this place. This recognition (تعارف) came to be known as Arafah; and the place got its name Arafat.

(ii) When Sayyiduna Jibril عليه السلام taught, hare, Sayyiduna Ibrahim عليه السلام the method of performing *Hajj (pilgrimage)*, he asked: (عرفت) (have you learnt?) Prophet Ibrahim عليه السلام answer (عرفت) (I know). Finally, their repetition of the word gave this place the name (عرفه) (Arafah).

There are other opinions too.

The wuquf at Arafat, which is the pilgrims arrival at Arafah on the ninth Dhul Hijjah, is a great essential part of his fulfillment of *Hajj (pilgrimage)*. The pilgrimage is not accomplish without it. Of the two essentials of *Hajj (pilgrimage)*, the *tawaf ifadah* and wuquf Arafat, the standing at Arafat is the greatest part of *Hajj (pilgrimage)*. If this is omitted, then the *Hajj (pilgrimage)* will be invalid.

SECTION I — اَلْفَصْلُ الْاَوَّلُ

TAKBIR & TALBIYAH ON DAY OF ARAFAH

(٢٥٩٢) عَنْ مُحَمَّدِ بْنِ اَبِيْ بَكْرِ نِ الثَّقَفِيِّ اَنَّهٗ سَاَلَ اَنَسَ بْنَ مَالِكٍ وَهُمَا غَادِيَانِ مِنْ مِنًى اِلٰى عَرَفَةَ كَيْفَ كُنْتُمْ تَصْنَعُوْنَ فِيْ هٰذَا الْيَوْمِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُهِلُّ مِنَّا الْمُهِلُّ فَلَا يُنْكَرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ مِنَّا فَلَا يُنْكَرُ عَلَيْهِ۔ (متفق علیہ)

2592. Sayyiduna Muhammad ibn Abu Bakr al-Thaqafi narrated that he asked Sayyiduna Anas ibn Maalik رضی اللہ عنہ while they travelled in the morning from Mina

[1] ibid (Ibn Majah # 2957).

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to Arafah, "How did you people behave on this day when you were with Allah's Messenger?" He said, "He of us who called the talbiyah would not be forbidden and he of us who called the takbir would not be forbidden."[1]

COMMENTARY: Teebi رحمه الله said that though the pilgrims are permitted to call the takbir on the day of Arafah, it is not *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* Rather, it is *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* for them to call the talbiyah on this day till they have observed the rami of jamrah aqabah.

Also, it is *wajib (obligatory)* for all whether a pilgrim or not to call the takbir after every *fard(compulsory) salah (prayer)* during the days of tashriq, from the morning of the day of Arafah (9th Dhul HIjjah) to the asr of the thirteenth.

SACRIFICE IN MINA & WUQUF IN ARAFAT & MUZDALIFAH

(٢٥٩٣) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَحَرْتُ هٰهُنَا وَمِنٰى كُلُّهَا مَنْحَرٌ فَانْحَرُوْا فِي رِحَالِكُمْ وَوَقَفْتُ هٰهُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ وَوَقَفْتُ هٰهُنَا وَجَمْعٌ كُلُّهَا مَوْقِفٌ۔ (رواه مسلم)

2593. Sayyiduna Jabir رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said, "I have made the sacrifice at this place. And, Mina all of it is a place of sacrifice. Hence, sacrifice where you are lodged. I have made wuquf (the standing) at this place, and Arafah, all of it, is a place of standing. And, I have stood here. And, Jam' (مزدلفه) (Muzdalifah), all of it, is a place of standing."**

COMMENTARY: It is *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* to make sacrifice anywhere in Mina and the place where the Prophet Muhammad صلى الله عليه وسلم made the sacrifice is called place where the Prophet sacrificed.'

Similarly, the standing may be observed anywhere in Arafat, except the valley.

Muzdalifah is also called jam.' The Prophet Muhammad صلى الله عليه وسلم observed the standing Mash'arul Haram, but all of muzdalifah is a place of standing, except the valley of Muhassir.

However, it is better to make the sacrifice and observe the standings where the Prophet Muhammad صلى الله عليه وسلم did in Mina, Arafat and Muzdalifah.

EXCELLENCE OF THE DAY OF ARAFAH

(٢٥٩٤) وَعَنْ عَائِشَةَ قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ اَكْثَرُ مِنْ اَنْ يَعْتِقَ اللّٰهُ فِيْهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَاَنَّهُ لَيَدْنُوْ ثُمَّ يُبَاهِيْ بِهِمُ الْمَلَائِكَةَ فَيَقُوْلُ مَا اَرَادَ هٰؤُلَاءِ۔ (رواه مسلم)

2594. Sayyidah Ayshash رضى الله عنه **narrated that Allah's Messenger** صلى الله عليه وسلم **said. "There is no day on which Allah liberates more (of His) slaves from hell than on the day of Arafah. He draws near (to them with His mercy and forgiveness) and takes pride in them before the angel, asking, "What do they want?"[2]**

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[1] Bukhari # 1659, Muslim # 274-1285, Muwatta Maalik # 43 (*Hajj*), Musnad Ahmad 3-110.

[2] Muslim # 436-1348, Nasa'i # 3003, Ibn Majah # 3014.

SECTION II اَلْفَصْلُ الثَّانِيْ

MAY STAND FAR FROM THE IMAM (LEADER)

(٢٥٩٥) وَعَنْ عَمْرِو بْنِ عَبْدِاللّٰهِ بْنِ صَفْوَانَ عَنْ خَالٍ لَهٗ يَزِيْدُ ابْنُ شَيْبَانَ قَالَ كُنَّا فِيْ مَوْقِفٍ لَنَا بِعَرَفَةَ يُبَاعِدُهٗ عَمْرٌو مِنْ مَوْقِفِ الْاِمَامِ جِدًّا فَاَتَانَا ابْنُ مِرْبَعٍ نِ الْاَنْصَارِيُّ فَقَالَ اِنِّيْ رَسُوْلُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَيْكُمْ يَقُوْلُ لَكُمْ قِفُوْا عَلٰى مَشَاعِرِكُمْ فَاِنَّكُمْ عَلٰى اِرْثٍ مِنْ اِرْثِ اَبِيْكُمْ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ۔ (رواه الترمذی وابوداؤد والنسائی وابن ماجة)

2595. Sayyiduna Amr ibn Abdullah ibn Safwan رحمه الله reported that one of his maternal uncles Sayyiduna Yazid ibn Shayban رضی الله عنه said that they were standing at their place Arafat which Amr pointed out was very far off from the Imam (leader)'s standing place. Sayyiduna ibn Mirba al Ansari رضی الله عنه. Came to them and informed them that he had for them a message from Allah's Messenger, saying "Stand at your masha'ir (place of worship) for you are following the legacy of your father, Sayyiduna Ibrahim [1] علیه السلام

COMMENTARY: In the pre-Islamic days the standing of every tribe was determined and its members stood together at that place. The place Yazid ibn shayban was very far from where the Prophet Muhammad صلی الله علیه وسلم stood. The hadith (tradition) referes to him as the Imam (leader).

The word masha'ir in the hadith (tradition) refers to their ancient mawquf. At Arafat, distance from the Imam (leader) is of no consequence. Moreover, everyone cannot be near the Prophet Muhammad صلی الله علیه وسلم and the entire Arafat is equally the mawquf everywhere.

SACRIFICE ANYWHERE WITHIN LIMITYS OF HARAM

(٢٥٩٦) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ عَرَفَةَ مَوْقِفٌ وَكُلُّ مِنًى مَنْحَرٌ وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ وَكُلُّ فِجَاجِ مَكَّةَ طَرِيْقٌ وَمَنْحَرٌ۔ (رواه ابوداؤد والدارمی)

2596. Sayyiduna Jabir رضی الله عنه reported that Allah's Messenger صلی الله علیه وسلم said, "The entire Arafat is a place of standing. All of Mina is a place of sacrifice. The Muzdalifah all of it is a place of standing. And all the roads of Makkah are thoroughfares and places of sacrifice.[2]

COMMENTARY: The concluding words of the hadith (tradition) mean that it is proper to go to Makkah from whichever road that heads to it and sacrifice may be made anywhere within the Haram, Makkah being in the Haram. It is a different thing that it is a custom to make the sacrifice in Mina because pilgrims are there on the day of sacrifice 10th Dhul Hijjah.

The Prophet Muhammad صلی الله علیه وسلم said this to make it clear that these things are permitted. As for the better course, it is where the Prophet Muhammad صلی الله علیه وسلم made wuquf, where he sacrificed the animal and the road that he took to Makkah.

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[1] Abu Dawud # 1919, Tirmidhi # 884, Nasa'i # 3014, Ibn Majah # 3048, Musnad Ahmad 3-326, Darimi # 1879.

[2] Abu Dawud # 1937, Ibn Majah # 3048, Darimi # 1879, Musnad Ahmad # 3-326.

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DELIVERY OF PROPHET MUHAMMAD'S صلى الله عليه وسلم SERMON

(٢٥٩٧) وَعَنْ خَالِدِ بْنِ هَوْذَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلٰى بَعِيْرٍ قَائِمًا فِي الرِّكَابَيْنِ۔ (رواه ابوداؤد)

2597. Sayyiduna Khalid ibn Hawdah رضى الله عنه narrated that he saw the Prophet Muhammad صلى الله عليه وسلم deliver the sermon to the people on the day of Arafah standing (with his feet) in the stirrups on a camel.[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم stood up in the stirrups of the camel to be on a higher level to deliver the sermon.

SUPPLICATION ON THE DAY OF ARAFAH

(٢٥٩٨) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ اَنَا وَالنَّبِيُّوْنَ مِنْ قَبْلِي لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔ رَوَاهُ التِّرْمِذِيُّ وَرَوٰى مَالِكٌ عَنْ طَلْحَةَ ابْنِ عُبَيْدِ اللّٰهِ اِلٰى قَوْلِهٖ لَا شَرِيْكَ لَهٗ۔

2598. Sayyiduna Amr ibn Shu'ayb رحمه الله narrated that on the authority of his father from his grandfather that the Prophet Muhammad صلى الله عليه وسلم said, "The best of supplications is the supplication made on the day of Arafah. And, the best of what I said and the Prophets before me have said is (this prayer): "

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

[There is no God but Allah who is Alone. He has no partner. To Him belongs the dominion and to Him belongs all praise and He is over all things powerful.][2]

2599. Sayyiduna Talhah ibn Ubaydulah رضى الله عنه, too, narrated this hadith (tradition) but up to the Prophet Muhammad's صلى الله عليه وسلم words: لَاشَرِيْكَ لَهٗ [He has no partner.][3]

DAY OF ARAFAH CAUSES DISGRACE TO DEVIL MORE THAN OTHER DAYS

(٢٦٠٠) وَعَنْ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ بْنِ كَرِيْزٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَارَاَى الشَّيْطَانُ يَوْمًا هُوَ فِيْهِ اَصْغَرُ وَلَا اَدْحَرُ وَلَا اَحْقَرُ وَلَا اَغْيَظُ مِنْهُ فِيْ يَوْمِ عَرَفَةَ وَمَا ذَاكَ اِلَّا لِمَا يَرٰى مِنْ تَنَزُّلِ الرَّحْمَةِ وَتَجَاوُزِ اللّٰهِ عَنِ الذُّنُوْبِ الْعِظَامِ اِلَّا مَارُاِيَ يَوْمَ بَدْرٍ فَقِيْلَ مَا رُئِيَ يَوْمَ بَدْرٍ؟ قَالَ فَاِنَّهٗ قَدْ رَاٰى جِبْرِيْلَ يَزَعُ الْمَلَائِكَةَ۔ رَوَاهُ مَالِكٌ مُرْسَلًا وَفِيْ شَرْحِ السُّنَّةِ بِلَفْظِ الْمَصَابِيْحِ۔

2600. Sayyiduna Talhah ibn Ubaydullah ibn Kariz رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Never on a day is the devil found more trivial, more strongly put away, more humiliated and more angry than on the day of Arafah, only because of the mercy he sees descending and Allah's forgiveness of great sins, except for that which was seen on the day of Badr." Someone asked him about what

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[1] Abu Dawud # 1817, Musnad Ahmad 5-30.

[2] Tirmidhi # 3596.

[3] Muwatta Maalik # 246 (*Hajj*)

was seen on the day of Badr. He said, "He had seen Jibril عليه السلام arrange the angels in battle-order."[1]

GREATNESS OF THE DAY OF ARAFAH

(٢٦٠١) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ عَرَفَةَ اِنَّ اللّٰهَ يَنْزِلُ اِلَى السَّمَاءِ الدُّنْيَا فَيُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُوْلُ انْظُرُوْا اِلٰى عِبَادِي اَتَوْنِي شُعْثًا غُبْرًا ضَاحِّيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ اُشْهِدُكُمْ اِنِّي قَدْ غَفَرْتُ لَهُمْ فَيَقُوْلُ الْمَلَائِكَةُ يَا رَبِّ فُلَانٌ كَانَ يُرْهَقُ وَفُلَانٌ وَفُلَانَةٌ قَالَ يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ قَدْ غَفَرْتُ لَهُمْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا مِنْ يَوْمٍ اَكْثَرُ عَتِيْقًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ۔ (رواه فى شرح السنة)

2601. Sayyiduna Jabir رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "On the day of Arafah, Allah comes to the lowest heaven and takes pride in them before the angels, saying. 'Look at My slaves. They have come to my dishevelled, dusty and calling out from every deep valley. I make you witnesses to (the fact) that I have forgiven them.' The angels submit, 'O Lord, (among them is) he who is said to have committed sin, and that man and that woman (too, known sinner).'"
The Prophet Muhammad صلى الله عليه وسلم said, "Allah, Mighty and Glorious, says, 'I have forgiven them, too."
Allah's Messenger صلى الله عليه وسلم said, "There is no day on which more people are delivered from hell than the day of Arafah."[2]

SECTION III اَلْفَصْلُ الثَّالِثُ

COMMAND TO OBSERVE STANDING AT ARAFAT

(٢٦٠٢) عَنْ عَائِشَةَ قَالَتْ كَانَ قُرَيْشٌ وَمَنْ دَانَ دِيْنَهَا يَقِفُوْنَ بِالْمُزْدَلِفَةِ وَكَانَ يُسَمُّوْنَ الْحُمْسَ فَكَانَ سَائِرُ الْعَرَبِ يَقِفُوْنَ بِعَرَفَةَ فَلَمَّا جَاءَ الْاِسْلَامُ اَمَرَ اللّٰهُ تَعَالٰى نَبِيَّهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّاْتِيَ عَرَفَاتٍ فَيَقِفُ بِهَا ثُمَّ يُفِيْضُ مِنْهَا فَذٰلِكَ قَوْلُهٗ عَزَّوَجَلَّ ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ۔ (متفق عليه)

2602. Sayyidah Ayshah رضى الله عنها narrated that the Quraysh and those who emulated their ways (and followed their religion) observed the standing at Muzdalifah. They were called al-Hums. All the (other) Arabs observed the standing at Arafah. When Islam came, Allah, the exalted command his prophet Muhammad صلى الله عليه وسلم that he should come to Arafa't and observe the standing there. Then he should hasten onward from there. This is as the words of Allah, Mighty and Glorious:

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ

{Then hasten onward from the place where from the people hasten onward}[3]

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[1] Muwatta Maalik # 245 (*Hajj*) Baghawi in Sharh us *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم) # 1930.

[2] Baghawi in Sharh us *Sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم) # 1931.

[3] Bukhari # 4520, Muslim # 1219. Tirmidhi # 885. Abu Dawud # 1910. Nasa'i # 3009.

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COMMENTARY: While Muzdalifah is within the limits of the Haram, Arafat is outside its limits. The Quraysh and their henchmen demonstrated their excellence over other people by observing the wuquf in Muzdalifah. They said that they were the 'people of Allah' and residents of His Haram so could not observe the wuquf outside the Haram.

Those others than the Quraysh and all the residents of Arab lands stood at Arafat. However, when Islam eliminated class distinction and tribal classification, it gave the command that the wuquf should be observed at the Arafat by all. Thus the Quraysh too were required to make the wuquf there and throw out their obsession.

PROPHET MUHAMMAD'S صلى الله عليه وسلم PRAYER IN MUZDALIFAH GRANTED & IBLIS DISTRESS

(٢٦٠٣) وَعَنْ عَبَّاسِ بْنِ مِرْدَاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَعَا لِاُمَّتِهٖ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ فَاُجِيْبَ اَنِّيْ قَدْ غَفَرْتُ لَهُمْ مَاخَلَا الْمَظَالِمَ فَاِنِّيْ اٰخِذٌ لِلْمَظْلُوْمِ مِنْهُ قَالَ اَيْ رَبِّ اِنْ شِئْتَ اَعْطَيْتَ الْمَظْلُوْمَ مِنَ الْجَنَّةِ وَغَفَرْتَ لِلظَّالِمِ فَلَمْ يُجَبْ عَشِيَّتَهٗ فَلَمَّا اَصْبَحَ بِالْمُزْدَلِفَةِ اَعَادَ الدُّعَاءَ فَاُجِيْبَ اِلٰى مَاسَأَلَ قَالَ فَضَحِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْ قَالَ تَبَسَّمَ فَقَالَ لَهٗ اَبُوْبَكْرٍ وَعُمَرُ بِاَبِيْ اَنْتَ وَاُمِّيْ اِنَّ هٰذِهٖ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيْهَا فَمَا الَّذِيْ اَضْحَكَكَ اَضْحَكَ اللّٰهُ سِنَّكَ قَالَ اِنَّ عَدُوَّ اللّٰهِ اِبْلِيْسَ لَمَّا عَلِمَ اَنَّ اللّٰهَ عَزَّوَجَلَّ قَدِاسْتَجَابَ دُعَائِيْ وَغَفَرَ لِاُمَّتِيْ اَخَذَ التُّرَابَ فَجَعَلَ يَحْثُوْهُ عَلٰى رَاسِهٖ وَيَدْعُوْ بِالْوَيْلِ وَالثُّبُوْرِ فَاَضْحَكَنِيْ مَارَاَيْتُ مِنْ جَزْعِهٖ۔ رَوَاهُ ابْنُ مَاجَةَ وَرَوَى الْبَيْهَقِيُّ فِيْ كِتَابِ الْبَعْثِ وَالنُّشُوْرِ نَحْوَهٗ۔

2603. Sayyiduna Abbas ibn Mirdas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم made a supplication for his ummah on the evening of Arafah that they be forgiven. He received an answer, "I have indeed forgiven them but not the oppressive acts. I shall seize retribution from the oppressor for the oppressed." He prayed, 'O my Lord, if you wish, you may grant the oppressed the blessing of paradise (as a recompense) and forgive the oppressor." But he got no answer that evening. On the morning (following) in Muzdalifah, he repeated the supplication and was granted what he asked.

The narrator added: Allah's Messenger صلى الله عليه وسلم laughed – or, he said that he smiled. (seeing that) Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Umar رضى الله عنه asked him. "May our parents be ransomed to you This is such a time at the like of which you have never laughed, so what has made you laugh? May Allah please you all your life (so that you may laugh always)!" He said "The enemy of Allah, Iblis, when he learnt that Allah, Mighty and Glorious, has granted my prayer and has forgiven my mmah, he took some dust and began to pour it on his head, cursing himself and he called destruction on himself."[1]

COMMENTARY: We might add a condition to this complete forgiveness for the ummah, including rights of Allah and even rights of fellow men, that this forgiveness applies to those people who had made the pilgrimage that year with the Prophet Muhammad صلى الله عليه

[1] Ibn Majah # 3013, Musnad Ahmed 4-14.

وسلم, Or, it applies to such people whose *Hajj (pilgrimage)* is accepted there being no commission of indecency or sin during their pilgrimage.
Or, it may apply to the oppressor who may have made a sincere repentance but was unable to give back the usurped right.
Moreover, Divine mercy embraces anyone Allah wishes to forgive. It is as He says:

إِنَّ اللّٰهَ يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

{Surely Allah shall not forgive that anything be associated with Him and He shall forgive all besides that to whom He will} (4: 116)

Shah Waliullah Dahlawi رحمه الله said that the Prophet Muhammad's صلى الله عليه وسلم intercession will include every Muslim, both the righteous and the sinner. Because of it, Allah will raise the ranks in paradise of the righteous people and He will forgive most of the sinners and admit them to paradise. Those that remain in hell after that, their punishment will be softened and the term of punishment will be softened and the term of punishment will be decreased.
Similarly, Allah's forgiveness will include all Muslims, both righteous and sinners. The ranks of the righteous will be raised in paradise beyond what they deserve. As for the sinners, Allah will either forgive them through His mercy and favour and admit them to paradise, or mitigate the seventy of their punishment which is also a form of forgiveness.

CHAPTER - VI

THE RETURN FROM ARAFAH & AL-MUZDALFAH — بَابُ الدَّفْعِ مِنْ عَرَفَةَ وَالْمُزْدَلِفَةِ

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RETURN FROM ARAFAH

(٢٦٠٤) عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ اَبِيْهِ قَالَ سُئِلَ اُسَامَةُ بْنُ زَيْدٍ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسِيْرُ فِيْ حَجَّةِ الْوَدَاعِ حِيْنَ دَفَعَ قَالَ كَانَ يَسِيْرُ الْعَنَقَ فَاِذَا وَجَدَ فَجْوَةً نَصَّ۔ (متفق عليه)

2604. Sayyiduna Hisham ibn Urwah رحمه الله reported from his father who narrated that Sayyiduna Usamah ibn Zayd رضى الله عنه was asked, "How did Allah's Messenger صلى الله عليه وسلم proceed while returning on the Farewell Pilgrimage?" He said, "He proceeded swiftly and when he found a wide path, he made his beast run."[1]

(٢٦٠٥) وَعَنِ ابْنِ عَبَّاسٍ اَنَّهٗ دَفَعَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَرَاءَهٗ زَجْرًا شَدِيْدًا وَضَرْبًا لِلْاِبِلِ فَاَشَارَ بِسَوْطِهٖ اِلَيْهِمْ وَقَالَ يَآ اَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِيْنَةِ فَاِنَّ الْبِرَّ لَيْسَ بِالْاِيْضَاعِ۔ (رواه البخاری)

2605. Sayyiduna Ibn Abbas رضى الله عنه is said to have returned along with the Prophet Muhammad صلى الله عليه وسلم on the day of Arafah (towards Mina).
(He said that on the way,) the Prophet Muhammad صلى الله عليه وسلم heard behind him an

[1] Bukhari # 1666, Muslim # 283-1286, Nasa'i # 3023, Darimi # 1880, Muwatta Maalik # 176 (*Hajj*), Musnad Ahmad 5-210.

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uproar and a beating of t he camels. He pointed his whip towards them and said, "O you people! Observe peace and quit! Piety does not lie in making haste."[1]

COMMENTARY: It is not piety to just push the animals at a quick pace. Rather, piety is to perform the deeds of *Hajj (pilgrimage)* and refrain from the forbidden. While hastening to do good is commendable, it should not be carried too far into disliked deeds or to commission of Sin. This explains this hadith (tradition) and the preceding one.

TALBIYAH RECITED TILL RAMI JAMRAH ALAQABAH

(٢٦٠٦) وَعَنْهُ اَنَّ اُسَامَةَ بْنَ زَيْدٍ كَانَ رِدْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ ثُمَّ اَرْدَفَ الْفَضْلَ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى فَكِلَاهُمَا قَالَ لَمْ يَزَلِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُلَبِّيْ حَتّٰى رَمَى جَمْرَةَ الْعَقَبَةِ۔

(متفق علیه)

2606. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Sayyiduna Usamah ibn Zayd رضی اللہ عنہ was riding behind the Prophet Muhammad صلی اللہ علیہ وسلم on his camel from Arafah to Muzdalifah. Then he took al-Fadl as his co-rider from Muzdalifah to Mina. Both of them reported that the Prophet Muhammad صلی اللہ علیہ وسلم did not cease to recite the talbiyah till he had cast pebbles at the jamratul aqabah.[2]

TWO *SALAH (PRAYER)* TOGETHER IN AL-MUZDALIFAH

(٢٦٠٧) وَعَنِ ابْنِ عُمَرَ قَالَ جَمَعَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ كُلَّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ وَلَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلٰى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا۔ (رواه البخاری)

2607. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم combined the *salah (prayer)* of *maghrib* and *isha* (in Muzdalifah, at the time of *isha*). The iqamah was called for each (*salah (prayer)*). He did not offer any (optional) *salah (prayer)* between them or at the end of each of them.[3]

COMMENTARY: Not offering any optional *salah (prayer)* between these two *salah (prayer)*s does not necessitate that the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* and witr *salah (prayer)* not offered between them.

Previously, the hadith (tradition) of Jabir رضی اللہ عنہ in the chapter on the Farewell Pilgrimage (# 2555) has been narrated on this subject. Mulla Ali Qari رحمہ اللہ explained that after the Prophet Muhammad صلی اللہ علیہ وسلم had offered both *maghrib* and *isha,* he also observed the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* of *maghrib* and *isha* and the witr. This is also found in hadith (tradition) (Durr Mukhtar)

Shaykh Aabid Sindhi رحمہ اللہ has recounted the different opinions of the ulama (Scholars) on this subject and concluded that it is correct that after the *salah (prayer)* of *isha*. The Prophet Muhammad صلی اللہ علیہ وسلم offered the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* and witr.

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[1] Bukhari # 1671.

[2] Bukhari # 1686, 1687, Musilm # 266-1280, Tirmidhi # 919, Nasa'i # 3081, Ibn Majah # 3040, Darimi # 1904, Musnad Ahmad 1-114.

[3] Bukhari # 1682, Muslim # 292-1289, Abu Dawud # 1936.

(٢٦٠٨) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ مَارَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰى صَلَاةً اِلَّا لِمِيْقَاتِهَا اِلَّا صَلَاتَيْنِ صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ وَصَلَّى الْفَجْرَ يَوْمَئِذٍ قَبْلَ مِيْقَاتِهَا۔ (متفق عليه)

2608. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ asserted that he did not ever see Allah's Messenger صلی اللہ علیہ وسلم offer a *salah (prayer)* at an hour other than its proper hour, except two *salah (prayer)*s: The *salah (prayer)*s of *maghrib* and *isha* together and the *salah (prayer)* of *fajr*, one day, before its proper hour.[1]

COMMENTARY: The *salah (prayer)* of *maghrib* and *isha* only are mentioned here, the *maghrib* and *isha* at Muzdalifah, though the Prophet Muhammad صلی اللہ علیہ وسلم had combined the *zuhr* and asr too at Arafat, advancing the asr ahead of its hour and offering it at the hour of *zuhr*. These were offered during the day and everyone is aware that the Prophet Muhammad صلی اللہ علیہ وسلم had advanced the asr ahead of its hour, so they are not mentioned here specifically.

He has offered the *salah (prayer)* of *fajr* that day before when light had not spread as get and it was still dark. It does not mean that the Prophet Muhammad صلی اللہ علیہ وسلم had offered the *fajr* even before its time had set in because the ulama (Scholars) are unanimous that the *salah (prayer)* of *fajr* is not permitted before its hour begins.

PERMITTED TO SEND WOMEN & CHILDREN FROM MUZDALIFAH BEFOREHAND

(٢٦٠٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ اَنَا مِمَّنْ قَدَّمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُزْدَلِفَةِ فِيْ ضَعَفَةِ اَهْلِهٖ۔ (متفق عليه)

2609. Sayyiduna Ibn Abbas رضی اللہ عنہ said, "I was among those whom the Prophet Muhammad صلی اللہ علیہ وسلم had sent ahead (of others) on the night of Muzdalifah being the weak members of his family."[2]

COMMENTARY: The 'weak' refer to the women and children. The Prophet Muhammad صلی اللہ علیہ وسلم had sent them ahead of others on the tenth Dhul Hijjah to Mina. Sayyiduna Ibn Abbas رضی اللہ عنہ was among them. The Prophet Muhammad صلی اللہ علیہ وسلم departed for Mina before sunrise but after the dawn was bright on his riding beast. This is a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*. He had sent forward his family so that they might not feel inconvenienced because of the crowd. It is allowed to do so.

SCHEDULE OF RAMI JIMAR: According to another tradition to follow (# 2601), the Prophet Muhammad صلی اللہ علیہ وسلم sent them ahead with instructions that they should cast pebbles at Jamrah aqabah after sunrise. Imam (leader) Abu Hanifah رحمہ اللہ abides by this dictate. However, some traditions say that the Prophet Muhammad صلی اللہ علیہ وسلم sent them saying only. "Go and pelt pebbles at Jamrah aqabah," there being no provision of sunrise. So, Imam (leader) Shafi'I رحمہ اللہ and Imam (leader) Ahmad رحمہ اللہ have preferred this tradition and they hold that the time of rami (pelting pebbles) at jamrah aqabah begins after midnight.

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[1] Bukhari # 1682, Muslim # 292.1289. Abu Dawud # 1936.

[2] Bukhari # 1678, Muslim # 301-1293, Abu Dawud # 1939, Tirmidhi # 894, Nasa'i # 3032, Musnad Ahmad 1-344.

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COLLECTING PEBBLES AT MUZDALIFAH OR ON THE WAY

(٢٦١٠) وَعَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِيْنَ دَفَعُوْا عَلَيْكُمْ بِالسَّكِيْنَةِ وَهُوَ كَافٌّ نَاقَتَهٗ حَتّٰى دَخَلَ مُحَسِّرًا وَهُوَ مِنْ مِنًى قَالَ عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِيْ يُرْمٰى بِهِ الْجَمْرَةُ وَقَالَ لَمْ يَزَلْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُلَبِّي حَتّٰى رَمَى الْجَمْرَةَ۔ (رواه مسلم)

2610. Sayyiduna Al-Fadl ibn Abbas رضی اللہ عنہ was taken by Allah's Messenger صلی اللہ علیہ وسلم to ride behind him. He said, "On the evening of Arafah and the morning of Jam as the pilgrims began to return, he said to them, 'observe a calm attitude.' He cheeked his she camel till he had entered Muhassir which is a part of Mina when he said, 'Collect small pebbles to be pelted at the jamrah.' Al-Fadl رضی اللہ عنہ added, "Allah's Messenger صلی اللہ علیہ وسلم did not cease to call the talbiyah till he had pelted pebbles at the jamrah."[1]

COMMENTARY: Fadl رضی اللہ عنہ was not with the Prophet Muhammad صلی اللہ علیہ وسلم when he departed from Arafah for Muzdalifah on the evening of Arafah. However, he was with him the next day, 10th Dhul Hijjah in the morning, for Mina, as his co-rider.

The Arabic word in the hadith (tradition) (خذف) truly means small pebbles or date seeds being thrown with both forefingers after holding them by them. Here, (خذف) means small pebbles like grams.

The rule is to gather the pebbles at Muzdalifah before departure from there or on the way while going, or from wherever one wishes, but not from near the jamrah those that have been thrown. This is makruh(unbecoming). If any one picks up the used pebbles then though it is permitted yet it is not preferable. Shamsi رحمہ اللہ has said the sharh niqayah that it is bed to do so.

Opinion differ on how many pebbles may be picked up? Only seven for that day? Or, seventy of which seven will be used on the first day for pelting on jamrah aqabah and sixty three to be used on next three days for the three j amrahs.

PROPHET MUHAMMAD صلی اللہ علیہ وسلم SOUNDED HIS IMPENDING DEATH

(٢٦١١) وَعَنْ جَابِرٍ قَالَ اَفَاضَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِيْنَةُ وَاَمَرَهُمْ بِالسَّكِيْنَةِ وَاَوْضَعَ فِيْ وَادِيْ مُحَسِّرٍ وَاَمَرَهُمْ اَنْ يَّرْمُوْا بِمِثْلِ حَصَى الْخَذْفِ وَقَالَ لَعَلِّيْ لَا اَرَاكُمْ بَعْدَ عَامِيْ هٰذَا ... لَمْ اَجِدْ هٰذَا الْحَدِيْثَ فِي الصَّحِيْحَيْنِ اِلَّا فِيْ جَامِعِ التِّرْمِذِيِّ مَعَ تَقْدِيْمٍ وَتَاخِيْرٍ۔

2611. Sayyiduna Jabir رضی اللہ عنہ reported that the Prophet Muhammad صلی اللہ علیہ وسلم hastened from the jam in a dignified and peaceful manner. He instructed the people to observe a peaceful attitude, He (urged his she camel and it) moved on swiftly in Muhassar. He instructed the people to make rami with small pebbles. He disclosed (to the sahabah) رضی اللہ عنہ. "Perhaps, I shall not see you after this my year."[2]

COMMENTARY: The hadith (tradition) concludes with the Prophet Muhammad's صلی اللہ علیہ

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[1] Muslim # 268, 1282, Nasa'i # 3055.

[2] Tirmidhi # 887, Abu Dawud # 1944, Muslim # 310-1297, Nasa'i # 3021, Ibn Majah # 3023, Musnad Ahmad # 14559.

وسلم words that herald tidings; 'he was in his last year of life and would depart from this world next year.' They were advised to learn from him. This is why this pilgrimage is known as the Farewell pilgrimage. During it, he perfectly taught the people the essences of religion and he bade farewell to his sahabah (Prophet's companions) رضی اللہ عنہم He died next year, 12 AH, in the month of Rabi ul Awwal.

The compiler of Mishkat points out that this hadith (tradition) has been placed in section I of the Masabih by its compiler where ahadith (tradition) of Bukhari and Muslim are placed, but this does not belong to either of them. (However, its concluding words are found in Muslim # 310.1297)

SECTION II اَلْفَصْلُ الثَّانِیْ

WHEN TO RETURN FROM ARAFAT & TO DEPART FROM MUZDALIFAH

(٢٦١٢) عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ قَالَ خَطَبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اَهْلَ الْجَاهِلِيَّةِ كَانُوْا يَدْفَعُوْنَ مِنْ عَرَفَةَ حِيْنَ تَكُوْرُ الشَّمْسُ كَاَنَّهَا عَمَائِمُ الرِّجَالِ فِيْ وُجُوْهِهِمْ قَبْلَ اَنْ تَغْرُبَ وَمِنَ الْمُزْدَلِفَةِ بَعْدَ اَنْ تَطْلُعَ الشَّمْسُ حِيْنَ تَكُوْرُ كَاَنَّهَا عَمَائِمُ الرِّجَالِ فِيْ وُجُوْهِهِمْ وَاِنَّا لَا نَدْفَعُ مِنْ عَرَفَةَ حَتّٰى تَغْرُبَ الشَّمْسُ وَنَدْفَعُ مِنَ الْمُزْدَلِفَةِ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ هَدْيُنَا مُخَالِفٌ لِهَدْيِ عَبْدَةِ الْاَوْثَانِ وَالشِّرْكِ۔ رَوَاهُ الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ وَقَالَ خَطَبَنَا وَسَاقَهٗ وَنَحْوَهٗ۔

2612. Sayyiduna Muhammad ibn Qays ibn Makhramah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم delivered a sermon. He said, "The people of the jahiliyah used to depart from Arafah when the sun seemed before it set to shine in the faces of people as though it was men's turban. They departed from Muzdalifah after the sun rose and seemed to shine in their faces as though it was men's turban. And, we do not return from Arafah till the sun sets, and we return from Muzdalifah before the sun rises. Because our ways are opposed to the ways of the idol-worshippers and the associators."[1]

COMMENTARY: When the sun has not set fully as yet and half of it is visible it looks like a turban. The idolaters departed from Arafat at such a time. They went away from Muzdalifah when the sun was in a similar position at the time of its rising.

RAMI NOT ALLOWED AT NIGHT

(٢٦١٣) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَدَّمَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْمُزْدَلِفَةِ اُغَيْلِمَةَ بَنِيْ عَبْدِالْمُطَّلِبِ عَلٰى حُمُرَاتٍ فَجَعَلَ يَلْطَحُ اَفْخَاذَنَا وَيَقُوْلُ اُبَيْنِيَّ لَا تَرْمُوا الْجَمْرَةَ حَتّٰى تَطْلُعَ الشَّمْسُ۔ (رواہ ابوداؤد والنسائی وابن ماجۃ)

2613. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent them, the small boys of the Banu Abdul Muttalib, ahead (of others) on asses, from Muzdalifah in the night. He patted their things and said, "My little children, (when you are there) do not cast pebbles at the jamrah till the sun rises."[2]

COMMENTARY: This hadith (tradition) is evidence that rami is not permitted in the night.

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[1] Haakim in Mustadrak 2.777 Bayhaqi in Shu'ab u eeman the like of it.

[2] Abu Dawud # 1940, Nasa'i # 3064, Ibn Majah # 3025, Musnad Ahmad.

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Imam (leader) Abu Hanifah رضی اللہ عنہ and most other scholars abide by this hadith (tradition), but Imam (leader) Shafi'I رحمہ اللہ permits rami after midnight.
Moreover, though all the ulama (Scholars) hold that rami is allowed after dawn even before sunrise. Yet Imam (leader) Abu Hanifah رحمہ اللہ says that it is permitted with a dislike. He holds that only after sunrise it is *mustahab (desirable)*.

HADITH IN SUPPORT OF IMAM SHAFI'I رحمہ اللہ EXPLAINED

(٢٦١٤) وَعَنْ عَائِشَةَ قَالَتْ اَرْسَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاُمِّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتِ الْجَمْرَةَ قَبْلَ الْفَجْرِ ثُمَّ مَضَتْ فَاَفَاضَتْ وَكَانَ ذٰلِكَ الْيَوْمُ الَّذِيْ يَكُوْنُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا۔

(رواہ ابوداؤد)

2614. Sayyidah Ayshah رضی اللہ عنہا narrated that the prophet Muhammad صلی اللہ علیہ وسلم sent Sayyidah Umm Salamah رضی اللہ عنہ on the night preceding the nahr (sacrifice on 10th Dhul Hijjah. She cast the pebbles at the jamrah before dawn. Then she hastened and performed the *tawaf* (*ifadah* at Makkah, this being *fard(compulsory)*). That was the day when Allah's Messenger صلی اللہ علیہ وسلم was with her (tnat being her turn with him).[1]

COMMENTARY: The last portion of the hadith (tradition) indicates why the prophet Muhammad صلی اللہ علیہ وسلم sent sayyidah Umm Salamah رضی اللہ عنہ to Mina that night, why she observed the rami in the night and why she performed the *tawaf ifadah* during the day while the other wives of the Prophet Muhammad صلی اللہ علیہ وسلم performed the *tawaf ifadah* in the next night.

This hadith (tradition) is cited by Imam (leader) Shafi'I رحمہ اللہ in support of his contention that rami may be made before dawn. Other scholars say that this concession was allowed only to Sayyidah Umm Salamah رضی اللہ عنہ, but the hadith (tradition) (# 2613) of Sayyiduna Ibn Abbas رضی اللہ عنہ does not allow rami before *fajr* to others. It is possible also that *fajr* refers to *salah (prayer)* of *fajr* (not dawn but the *salah (prayer)* of morning and Sayyidah Umm Salamah رضی اللہ عنہ may have performed rami before the *salah (prayer)* of farj and after rise of dawn.

WHEN TO STOP TALBIYAH IN UMRAH

(٢٦١٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ يُلَبِّي الْمُقِيْمُ اَوِالْمُعْتَمِرُ حَتّٰى تَسْتَلِمَ الْحَجَرَ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ وَرَوٰى مَوْقُوْفًا عَلَى ابْنِ عَبَّاسٍ۔

2615. Sayyiduna Ibn Abbas رضی اللہ عنہ said that the residents of Makkah and those who perform umrah should call the talbiyah till they make istilam of the hajr aswad.[2]

COMMENTARY: 'The resident' refers to one who stays in Makkah and performs the umrah while 'those who perform umrah' refers to non-residents performing umrah.

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[1] Abu Dawud # 1942.
[2] Abu Dawud # 1817.

SECTION III اَلْفَصْلُ الثَّالِثُ

THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم USED A RISING BEAST FROM ARAFAT TO MUZDALIFAH

(٢٦١٦) عَنْ يَعْقُوْبَ بْنِ عَاصِمِ بْنِ عُرْوَةَ اَنَّهٗ سَمِعَ الشَّرِيْدَ يَقُوْلُ اَفَضْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَا مَشَّتْ قَدَمَاهُ الْاَرْضَ حَتّٰى اَتٰى جَمْعًا۔ (رواه ابوداؤد)

2616. Sayyiduna Ya'qub ibn Aasim ibn Urwah رحمہ اللہ said that he heard Sayyiduna Sharid رضی اللہ عنہ say. "I hastened with Allah's Messenger صلی اللہ علیہ وسلم (while returning from Arafat). His feet did not touch the ground (to walk) till he arrived at Jami' (Muzdalifah)."[1]

COMMENTARY: This does not mean that the Prophet Muhammad صلی اللہ علیہ وسلم never alighted from his best during the ride between Arafat and Muzdalifah. It is stated in Sahih al-Bukhari that he had got down (from the beast) and went into a mountain pass to pass water. Then, he made ablution. On seeing that Sayyiduna Usamah رضی اللہ عنہ submitted, "Is it the time for *salah (prayer)*, O Messenger of Allah?" He said, "*Salah (prayer)* will be offered ahead." (He meant that it would be offered at Muzdalifah.)

TWO *SALAH (PRAYER)*S COMBINED AT ARAFAT

(٢٦١٧) وَعَنِ ابْنِ شِهَابٍ قَالَ اَخْبَرَنِيْ سَالِمٌ اَنَّ الْحَجَّاجَ بْنَ يُوْسُفَ عَامَ نَزَلَ بِابْنِ الزُّبَيْرِ سَأَلَ عَبْدَاللّٰهِ كَيْفَ نَصْنَعُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ فَقَالَ سَالِمٌ اِنْ كُنْتَ تُرِيْدُ السُّنَّةَ فَهَجِّرْ بِالصَّلَاةِ يَوْمَ عَرَفَةَ فَقَالَ عَبْدُاللّٰهِ بْنُ عُمَرَ صَدَقَ اِنَّهُمْ كَانُوْا يَجْمَعُوْنَ بَيْنَ الظُّهْرِ وَالْعَصْرِ فِي السُّنَّةِ فَقُلْتُ لِسَالِمٍ اَفَعَلَ ذٰلِكَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَالِمٌ وَهَلْ يَتَّبِعُوْنَ ذٰلِكَ اِلَّا سُنَّتَهٗ۔ (رواه البخاری)

2617. Sayyiduna Ibn Shihab رحمہ اللہ reported that he was informed by Saalim رحمہ اللہ that *Hajj (pilgrimage)*aj ibn Yusuf asked Sayyiduna Abdullah, during the year of (*Hajj (pilgrimage)*aj) had slain Sayyiduan Ibn Zubayr رضی اللہ عنہ. "How may we conduct ourselves at the wuquf at Arafah?" Saalim رضی اللہ عنہ said, "If you wish to abide by the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*, then offer the (combined *zuhr* and asr) *salah (prayer)* early on the day of Arafah." Sayyiduna Abdullah ibn Umar رضی اللہ عنہ said, "He speaks the truth. They (the sahabah (Prophet's companions) رضی اللہ عنہم were used to combine the *salah (prayer)* of *zuhr* and asr in keeping with the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*."

Ibn Shihab رحمہ اللہ asked Saalim, "Did Allah's Messenger صلی اللہ علیہ وسلم do that?" Saalim quipped, "Do they seek any thing but his *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* when they do that?"[2]

COMMENTARY: Anyone who is acquainted with the history of Islam in the least knows well that *Hajj (pilgrimage)*aj ibn Yusuf is a compendium of tyranny and barbarism. Part of his name of Synonymous with 'an oppressor.' He is said to have had one hundred and twenty

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[1] Musnad Ahmad 4.389.

[2] Bukhari # 1662.

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thousand men bound before being killed. He had attacked Makkah at the command of Abdul Maalik ibn Marwan and had hanged the glorious sahabi, Abdullah ibn Zubayr رضی اللہ عنہ.
After that, Abdul Maalik ibn Marwan appointed him as amir of the pilgrims with instructions to emulate Sayyiduna Abdullah ibn Umar رضی اللہ عنہ in all deeds and saying about *Hajj (pilgrimage)*. He was to ask him about the rules of *Hajj (pilgrimage)* and was not to oppose or contradict him in any affair.
This is why he had asked Sayyiduna Abdullah ibn Umar رضی اللہ عنہ the ruling about the combined *salah (prayer)*s in Arafat.

CHAPTER - VII

RAMI AL-JIMAR (CASTING PEBBLES AT THE PILLAR) بَابُ رَمْيِ الْجِمَارِ

Jimar (plural of jamrah) are small pebbles. Jimar *Hajj (pilgrimage)* are those small pebbles that are pelted by the pilgrims at the pillars, These pillars are called jamrat in relation to jimar.
There are three jamrat or pillar on which pebbles are pelted.

(i) Jamrah as-oola (the first).
(ii) Jamrah al-Wusta (the middle).
(iii) Jamrah al-aqabah (the last).

They are situated in Mina. On the edul adha or 10th Dhul Hijjah, pebbles are thrown only at Jamrah al-aqabah.
Then, on the 11th, 12th and 13th, it is *wajib (obligatory)* to pelt pebbles on all three jamrat (At a time seven pebbles are thrown at them.)

SECTION I الْفَصْلُ الْأَوَّلُ

RAMI OF JAMRAH AQABAH WHILE RIDING BEAST

(٢٦١٨) عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلٰى رَاحِلَتِهٖ يَوْمَ النَّحْرِ وَيَقُوْلُ لِتَاْخُذُوْا مَنَاسِكَكُمْ فَاِنِّيْ لَا اَدْرِيْ لَعَلِّيْ لَا اَحُجُّ بَعْدَ حَجَّتِيْ هٰذِهٖ۔ (رواہ مسلم)

2618. Sayyiduna Jabir رضی اللہ عنہ narrated that he saw the Prophet Muhammad صلی اللہ علیہ وسلم cast pebbles on the day of sacrifice, seated on his riding beast. And, he said, "Learn your rites (of *Hajj (pilgrimage)* from me), for, I cannot say that I shall perform *Hajj (pilgrimage)* after this *Hajj (pilgrimage)* of mine."[1]

COMMENTARY: Imam (leader) Shafi'I رحمہ اللہ said that if anyone comes to Mina on foot, then he should cast pebbles at jimrah aqabah while on foot. Then, on the 11th and 12th he should cast pebbles on all three jamrat. On the 13th, he should cast pebbles riding on a beast.
It is stated in the Hidayah the well known book of the Hanafi fiqh that if a rami is followed by another rami like jamrah al-oola and jamrah al-Wusta, then it is better to make this rami on foot, because after this rami there is some standing and invocating blessing on the Prophet Muhammad صلی اللہ علیہ وسلم and making supplication, etc: Hence, when one is on foot he can be more humble and submissive.
As for the practice of the Prophet Muhammad صلی اللہ علیہ وسلم, the gist of whatever is taught in the ahadith (tradition) is that he made the rami of jamrah aqabah on the day of sacrifice

[1] Muslim # 31`0-1297, Abu Dawud # 1970.

seated on a riding beast. He made the rami of the other days on foot.

NUMBER OF PEBBLES & HOW TO THROW THEM

(٢٦١٩) وَعَنْهُ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ۔ (رواه مسلم)

2619. Sayyiduna Jabir رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم throw small pebble at the jamrah like al-Khadhaf (taking pebble in thumb and finger and throwing it).[1]

COMMENTARY: There are many ways suggested for casting pebbles at the pillars. One is to hold them with the forefinger and thumb and sling. This is the more correct and easy manner.

TIME OF MAKING RAMI JIMAR

(٢٦٢٠) وَعَنْهُ قَالَ رَمٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَاَمَّا بَعْدُ ذٰلِكَ فَاِذَا زَالَتِ الشَّمْسُ۔ (متفق علیه)

2620. Sayyiduna Jabir رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم cast pebbles at this jamrah on the day of sacrifice at the time of duha (which is forenoon). As for after that, (he cast them) when the sun had passed the meridian.[2]

COMMENTARY: Duha is the portion of the day from sunrise to before the declination of the sun. The words 'after that' refer to the days of tashriq which are the 11th 12th and 13th. On these days the Prophet Muhammad صلی اللہ علیہ وسلم made rami after zawal (or the declination of the sun).

Ibn Hammam رحمہ اللہ said that on the 11th and 12th, rami is made after zawal as per this hadith (tradition). If anyone decides after thsat to go to Makkah, then he may go before dawn of the 13th. But, if he wishes to go after dawn then he will have to make rami of that day, as a *wajib (obligatory)*. He cannot proceed to Makkah without doing rami jimar though doing it before zawal of 13th is allowed to him.

If anyone does not throw the pebbles on the pillars but simply drops them on them, then that suffices though it is not a like thing to do. As against this if any one merely places the pebbles on the pillars, then that is not enough.

TAKBIR AT THE TIME OF RAMI JIMAR

(٢٦٢١) وَعَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهٗ انْتَهٰى اِلَى الْجَمْرَةِ الْكُبْرٰى فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهٖ وَمِنًى عَنْ يَمِيْنِهٖ وَرَمٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ هٰكَذَا رَمَى الَّذِىْ اُنْزِلَتْ عَلَيْهِ سُوْرَةُ الْبَقَرَةِ۔ (متفق علیه)

2621. Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ is known to have come to al-Jamrah al-Kubra (which is al-jamrah al-aqabah). He stood with the house to his left and Mina to his right and he threw seven pebbles, calling Allahu Akbar (the takbir) at each throw. Then, he said, "This is how he threw to whom surah al-Baqarah was revealed."[3]

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[1] Muslim # 343-1299.

[2] Bukhari, Muslim 314-1299, Abu Dawud # 1971, Tirmidhi # 895, Nasa'i # 2063, Ibn Majah # 3053, Darimi # 1896, Musnad Ahmad 3-319.

[3] Bukhati # 1749, Muslim # 1305-1296, Abu Dawud # 1974, Tirmidhi # 902, Nasa'i # 3072, Ibn Majah # 3030, Musnad Ahmad 1-458.

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COMMENTARY: While Sayyiduna Ibn Mas'ud رضی اللہ عنہ stood at jamrah aqabah with the *Ka'bah* to his left and Mina to his right, it is *mustahab (desirable)* to stand at other jamarat with one's face towards the qiblah.

Seven pebbles are cast at each of the jamarat and at each the takbir is called. According to a version in Bayhaqi, the prophet Muhammad صلی اللہ علیہ وسلم called the takbir at the threw of each pebble in this manner:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَذَنْبًا مَّغْفُوْرًا وَعَمَلًا مَّشْكُوْرًا

Of course, the entire Quran was revealed to the Prophet Muhammad صلی اللہ علیہ وسلم but here he is remembered with surah al-Baqarah. This is because this surah mentions the commands and rules of *Hajj (pilgrimage)*.

WAJIB (OBLIGATORY) TO CAST SEVEN PEBBLES AT THE JAMRAT

(٢٦٢٢) وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِسْتِجْمَارُ تَوٌّ وَرَمْيُ الْجِمَارِ تَوٌّ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ تَوٌّ وَالطَّوَافُ تَوٌّ وَاِذَا اسْتَجْمَرَ اَحَدُكُمْ فَلْيَسْتَجْمِرْ بِتَوٍّ۔ (رواه مسلم)

2622. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Abstersion (or istinja or cleaning oneself after relieving oneself) is with an odd number (of lumps of clay, three). Throwing pebbles at the jamrat is with an odd number (seven). The Sa'I or running between as-Safa and al-Marwah is with an odd number (seven) the *tawaf* or circumambulation (of the House) is with an odd number (seven). And when one of you wishes, he may fumigate himself with aloes wood an odd number of times (three, five or seven)." (This last is translated by A H Sidiqi in Sahih Muslim as 'Whenever any one of you is required to use stones (to clean the private parts) he should use odd number of stones (three, five or seven).[1]

COMMENTARY: It is *wajib (obligatory)* to throw seven pebbles at each of the jamarat (pillars). T o make seven rounds of Sa'I is also *wajib (obligatory)* And, most of the ulama (Scholars) say that seven rounds of the *Ka'bah* for one *tawaf* are *fard(compulsory)*, but the Hanafis hold that four rounds are *fard(compulsory)* and the remaining are *wajib (obligatory)*.

SECTION II اَلْفَصْلُ الثَّانِيْ

RAMI JIMAR ON A RIDING BEAST

(٢٦٢٣) وَعَنْ قُدَامَةَ ابْنِ عَبْدِاللّٰهِ بْنِ عَمَّارٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْمِي الْجَمْرَةَ يَوْمَ النَّحْرِ عَلٰى نَاقَةٍ صَهْبَاءَ لَيْسَ ضَرْبٌ وَلَا طَرْدٌ وَلَيْسَ قِيْلَ اِلَيْكَ اِلَيْكَ۔ (رواه الشافعي والترمذي والنسائي وابن ماجة والدارمي)

2623. Sayyiduna Qudamah ibn Abdullah ibn Ammar رضی اللہ عنہ narrated that he saw the Prophet Muhammad صلی اللہ علیہ وسلم throw pebbles at the jamrah on the day of sacrifice riding a redish she camel. There was no striking, no pushing, and no shouting, 'Aside aside!'[2]

COMMENTARY: Sahba is a white she camel with a reddish tinge. Its hair are red at the trims but white at the roots.

The Prophet Muhammad صلی اللہ علیہ وسلم was not like a ruler preceded by escorts and guard.

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[1] Muslim # 315-1300.

[2] Tirmidhi # 904, Nasa'i # 3062, Ibn Majah # 3035, Darimi # 1901, Musnad Ahmad 3-412, 413.

clearing the way as the ruler have. (see hadith (tradition) # 25583)

SA'I & RAMI JIMAR ARE FORMS OF DHIKR

(٢٦٢٤) وَعَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا جُعِلَ رَمْيُ الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللّٰهِ رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ۔

2624. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said. "The throwing of pebbles at the jamarat and the rounds between as-Safa and al-Marwah are prescribed only to establish remembrance of Allah."[1]

COMMENTARY: On their faces, these things do not give an impression of worship of Allah. Hence, the hadith (tradition) makes it clear that they are imposed that Allah may be remembered. It is a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to call the takbir at each throw and to make supplication during Sa'I as stated previously.

NO ONE HAS A PLACE RESERVED FOR HIM IN MINA

(٢٦٢٥) وَعَنْهَا قَالَتْ قُلْنَا يَا رَسُوْلَ اللّٰهِ أَلَا نَبْنِيْ لَكَ بِنَاءً يُظِلُّكَ بِمِنًى قَالَ لَا مِنًى مُنَاخُ مَنْ سَبَقَ۔ (رواه الترمذی وابن ماجة والدارمی)

2625. Sayyidah Ayshah رضی اللہ عنہا narrated that they asked, "O Messenger of Allah, shall we not build for you a shade in Mina?" He said. "No, Mina is a resting place for the camels of those who arrive (here first."[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم made it amply clear that distinction in Mina depends on arriving here before others. There is no question of building a resting place or setting aside a site. Whoever arrives here and occupies a place, he deserves that place.

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٦٢٦) عَنْ نَافِعٍ قَالَ إِنَّ ابْنَ عُمَرَ كَانَ يَقِفُ عِنْدَ الْجَمْرَتَيْنِ الْأُوْلَيَيْنِ وُقُوْفًا طَوِيْلًا يُكَبِّرُ اللّٰهَ وَيُسَبِّحُهُ وَيَحْمَدُهُ وَيَدْعُو اللّٰهَ وَلَا يَقِفُ عِنْدَ جَمْرَةِ الْعَقَبَةِ۔ (رواه مالك)

2626. Sayyiduna Nafi رحمہ اللہ narrated that Sayyiduna Ibn Umar رضی اللہ عنہ used to stand for a long time near the first two jamrat. He would extol Allah, glorify Him and praise Him. And, he would (raise hands to) make supplication to Allah. But, he did not stand at Jamrah aqabah.[3]

COMMENTARY: The first two jamrat are jamrah oola and jamrah wusta. Ibn Umar رضی اللہ عنہ would cast pebbles at each of them and engage himself in prayer and dhikr. It is *masnun* to do so. The ulama (Scholars) say that one must stand at these for so long as takes to recite surah al-Baqarah. Some men of Allah are known to have stood here so long that they had swelling on their feet.

He did not stand at Jamrah aqabah on the day of sacrifice to make supplication after casting pebbles at it, nor on other days. But, it does not necessitate giving up supplication altogether.

Later on, in the chapter XI we shall find the hadith (tradition) (# 2661) in which Ibn Umar

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[1] Abu Dawud # 1888, Tirmidhi # 903, Musnad Ahmad 6-139, Darimi # 1853.

[2] Abu Dawud # 2019, Ibn Majah # 3007, Darimi # 1937, Musnad Ahmad.

[3] Muwatta Maalik # 212 (*Hajj*)

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رضی اللہ عنہ affirms that he observed Allah's Messenger صلی اللہ علیہ وسلم do it.

CHAPTER - VIII

AL-HADYI (OR AL-HADI)THE SACRIFICIAL ANIMAL بَابُ الْهَدْيِ

The word is (هدی) (hadyi). (It is generally spelt hadi). It is the word for the animals that are slaughtered in the Haram to seek reward. They may be sheep, goat, ram, lamb, cow, ox, buffalo or camel.

As for age and other conditions, the same apply as are prescribed for animals of sacrifice.

While sheep and small animals of it kind are eligible for sacrifice at all times, yet they are not allowed when atoning and offering a penalty for observing *tawaf* Ziyarah in a sexually defiled state or while menstruating, or for having a sexual intercourse after wuquf of Arafat but before shaving head. In such cases, a badah which is a camel or cow must be sacrificed.

There are two kinds of hadyi.

(i) *Wajib (obligatory)*
(ii) Optional

There are many kinds of hadyi *wajib (obligatory)*; hadyi qiran, hadyi tammatu hady jinayat, hadyi nadhar (vow) and hadyi ihsar.

The reason why it is called hadyi is that a person presents the sacrificial animal as a hadyah (gift) to Allah. He hopes to gain nearness to Allah because of it. Hence, this animal is called hdyi.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MARKING & GARLANDING

(٢٦٢٧) عَنِ ابْنِ عَبَّاسٍ قَالَ صَلَّى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ بِذِى الْحُلَيْفَةِ ثُمَّ دَعَا بِنَا قَتِهِ فَاَشْعَرَهَا فِي صَفْحَةِ سِنَا مِهَا الْاَيْمَنِ وَسَلَتِ الدَّمَ عَنْهَا وَقَلَّدَ هَا نَعْلَيْنِ ثُمَّ رَكِبَ رَاحِلَتَهٗ فَلَمَّا اسْتَوَتْ بِهٖ عَلَى الْبَيْدَاءِ اَهَلَّ بِالْحَجِّ۔ (رواه مسلم)

2627. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم offered the *salah (prayer)* of *zuhr* at Dhul Hulayfah. Then he called for his female camel (that was to be sacrificed) and branded (or marked) it on the right side of its hump and wiped off the blood from it. Then, he garlanded it with two sandals. After that, he mounted his riding beast and when it stood with him at Bayda he called aloud the talbiyah for *Hajj (pilgrimage)*.[1]

COMMENTARY: Let us first see what (اشعار) (branding, marking) and (تقلید) (garlanding) are? The animal that a pilgrim takes along is hadyi. A wound is inflicted on its side. This is called (اشعار) or ashar. A garland of shoe or bones etc. is put in its neck and it is called (تقلید) taqlid. Both these things are done to distinguish the animal as hadyi.

When the Prophet Muhammad صلی اللہ علیہ وسلم set out from Madinah to perform the *Hajj (pilgrimage)*, he offered *salah (prayer)* at Dhul Hulayfah, the miqat for Madinah. Then he took his she-camel chosen as sacrifice. He marked it and wiped off the blood oozing

[1] Muslim # 205-1243, Abu Dawud # 1252, Tirmidhi # 907, Nasa'i # 2774, Darimi # 1912, Musnad Ahmad 1-216.

because of it and put two shoes in its neck for its garland to distinguish it as a hadyi. People would treat the animal as hadyi and robbers would not touch it. If this animal wondered away, people would bring it to its destination. During the jahiliyah, people were used to snatch (host) animals that were not hadyi but did not touch animals with the distinguishing mark. Hence, the Prophet Muhammad صلى الله عليه وسلم also (marked his animal as hadyi and) retained that custom as allowed to attain the objective.

RULING AN ASH'AR: We now come to the juristic ruling. The Imam (leader)s are unanimous that it is a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* to mark the animals in this way, but not the (جثم)[1]
meaning sheep, goat, lamb and the like because they are weak animals should be garlanded only.

However, Imam (leader) Abu Hanifah رحمه الله holds that while (taqlid تقليد garlanding is mustahb (اشعار ashar) branding or marking is makruh(unbecoming), absolutely whatever the animal. The ulama (Scholars) interpret that Abu Hanifah رحمه الله did not rule that ash'ar was makruh(unbecoming) outright, but he only had in mind his own times when people wounded the animal severely to brand it as hadyi, and the wound was likely to suppurate or to main the animal.

The hadith (tradition) (of Sayyiduna Ibn Abbas) رضى الله عنه says that the Prophet Muhammad صلى الله عليه وسلم offered the *salah (prayer)* of *zuhr* in dhul Hulayfah in t he mosque there. However, in the chapter XLII on *salah (prayer).* while travelling hadith (tradition) (# 1323), Sayyiduna Anas رضى الله عنه narrated that the prophet Muhammad صلى الله عليه وسلم had offered the *salah (prayer)* of *zuhr* in Madinah and he offered the asr in Dhul Hulayfah on reaching there. This is the hadith (tradition) of Bukhari and Muslim. So, perhaps of Bukhari and Muslim. So, perhaps Ibn Abbas رضى الله عنه who had not offered the *zuhr* in Madinah with the Prophet Muhammad صلى الله عليه وسلم presumed on seeing him offer *salah (prayer)* in dhul Hulayfah that he was offering the *zuhr*. So, he said as he did.

The calling of talbiyah for *Hajj (pilgrimage)* does not mean that he excluded umrah. The hadith (tradition) of Anas رضى الله عنه in both Bukhari and Muslim makes it very clear that the Prophet Muhammad صلى الله عليه وسلم called labayk for both *Hajj (pilgrimage)* and umrah. Here, the narrator may not have mentioned umrah because the real objective was *Hajj (pilgrimage)* so he sufficed with mentioning *Hajj (pilgrimage).* Or, though the Prophet Muhammad صلى الله عليه وسلم called the talbiyah for both, the narrator may have heard only *Hajj (pilgrimage)* and did not hear him mention umrah.

(٢٦٢٨) وَعَنْ عَائِشَةَ قَالَتْ اَهْدَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّةً إِلَى الْبَيْتِ غَنَمًا فَقَلَّدَهَا۔ (متفق عليه)

2628. Sayyidah Ayshah رضى الله عنها **narrated that the Prophet Muhammad** صلى الله عليه وسلم **sent sheep as hadyi to the House once and he garlanded them.**[2]

COMMENTARY: All the ulama (Scholars) agree that it is not permitted to mark the sheep. But, they may be garlanded. Imam (leader) Maalik however, disagrees.

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[1] (جثم) (jithm) dinging to earth, sitting down, inclined to be motionless

[2] Muslim # 367.1321, Ibn Majah # 3096, Musnad Ahmad 6-42.

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MAKING SACRIFICE FOR ANOTHER

(٢٦٢٩) وَعَنْ جَابِرٍ قَالَ ذَبَحَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ عَآئِشَةَ بَقَرَةً يَوْمَ النَّحْرِ۔ (رواه مسلم)

2629. Sayyiduna Jabir رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم slaughtered a cow on the day of sacrifice on behalf of Sayyidah Ayshah رضی اللہ عنہا[1]

(٢٦٣٠) وَعَنْهُ قَالَ نَحَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ بَقَرَةً فِيْ حَجَّتِهِ۔ (رواه مسلم)

2630. Sayyiduna Jabir رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم sacrificed a cow on behalf of his wives during his (farewell) pilgrimage.[2]

COMMENTARY: The ulama (Scholars) say that, in both the foregoing cases the prophet Muhammad صلی اللہ علیہ وسلم must have previously obtained permission of his wives to make the sacrifice. A sacrifice on behalf of another may only be made with that person's permission.

The well-know ruling of the Imam (leader)s is that one cow suffices sacrifice of seven people. However, Imam (leader) Maalik رحمہ اللہ has ruled that one cow or one sheep is enough for the sacrifice of all members of a family. So, this hadith (tradition) may serve as evidence for Imam (leader) Maalik's رحمہ اللہ ruling provided the prophet Muhammad صلی اللہ علیہ وسلم may have made the sacrifice for more than seven people.

The other Imam (leader)s maintain that this hadith (tradition) means to say that the Prophet Muhammad صلی اللہ علیہ وسلم made the sacrifice of one cow for only seven people.

SENDING HADYI WITHOUT PROCEEDING FOR *HAJJ (PILGRIMAGE)*

(٢٦٣١) وَعَنْ عَآئِشَةَ قَالَتْ فَتَلْتُ قَلَآئِدَ بُدْنَةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدَيَّ ثُمَّ قَلَّدَهَا وَ اَشْعَرَهَا وَاَهْدَاهَا فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ اُحِلَّ لَهٗ۔ (متفق عليه)

2631. Sayyidah Ayshah رضی اللہ عنہا said that she herself twisted the garlands for the Prophet Muhammad's صلی اللہ علیہ وسلم sacrificial camels and then garlanded t hem. She then branded t hem (at their humps) and sent them as hadyi (to the *ka'bah* in 9 AH when *Hajj (pilgrimage)* was made *fard(compulsory)* and Abu Bakr رضی اللہ عنہ was sent as amir and these camels of the Prophet Muhammad صلی اللہ علیہ وسلم were sent with him). Nothing that was lawful for the Prophet Muhammad صلی اللہ علیہ وسلم (before that) became unlawful (because of this).[3]

COMMENTARY: The concluding sentence of the hadith (tradition) means that by sending the animals as hadyi, the stipulations of the *ihram (pilgrim-robe)* did not apply to the Prophet Muhammad صلی اللہ علیہ وسلم. Sayyidah Ayshah رضی اللہ عنہا said this because she had heard that Sayyiduna Ibn Abbas رضی اللہ عنہ said that if anyone who does not proceed to perform *Hajj (pilgrimage)* but sends his hadyi to Makkah then everything that becomes unlawful because of the *ihram (pilgrim-robe)* will become unlawful to him till this hadyi arrives at the Haram and is slaughtered. She thus corrected Sayyiduna Ibn Abbas رضی اللہ عنہ.

(٢٦٣٢) وَعَنْهَا قَالَتْ فَتَلْتُ قَلَآئِدَهَا مِنْ عِهْنٍ كَانَ عِنْدِيْ ثُمَّ بَعَثَ بِهَا مَعَ اَبِيْ۔ (متفق عليه)

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[1] Muslim # 356-1319.

[2] Muslim # 357-1319.

[3] Bukhari # 1696, Muslim # 369-1321, Nasa'i # 2793, Muwatta Maalik # 51 (*Hajj*).

2632. Sayyidah Ayshah رضی اللہ عنہا said that she made the garlands of the animals from dyed wool that she possessed. Then, (putting them on the necks of his camels) he sent them at the hands of her father (Abu Bakr رضی اللہ عنہ to the *Ka'bah*). [1]

RIDING THE HADYI

(٢٦٣٣) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَسُوْقُ بُدْنَةً فَقَالَ اِرْكَبْهَا فَقَالَ اِنَّهَا بُدْنَةٌ قَالَ اِرْكَبْهَا فَقَالَ اِنَّهَا بَدْنَةٌ قَالَ اِرْكَبْهَا وَيْلَكَ فِي الثَّانِيَةِ اَوِ الثَّالِثَةِ۔ (متفق علیہ)

2633. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم saw a man drive a camel. So, he said, "Ride on it!" The man submitted. "It is a badanah (or a hadyi)." He insisted, "Ride on it," but the man again pleaded that it was a hadyi. The Prophet Muhammad صلی اللہ علیہ وسلم repeated, "Ride on it, how regretful of you. (you continue to forward excuses.)" He said that in his second or third command.[2]

(٢٦٣٤) وَعَنْ اَبِي الزُّبَيْرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِاللّٰهِ سُئِلَ عَنْ رُكُوْبِ الْهَدْيِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ ارْكَبْهَا بِالْمَعْرُوْفِ اِذَا اُلْجِئْتَ اِلَيْهَا حَتّٰى تَجِدَ ظَهْرًا۔ (رواہ مسلم)

2634. Sayyiduna Abu Az-Zubayr رحمہ اللہ reported that he heard Sayyiduna Jabir ibn Abdullah رضی اللہ عنہ being asked about riding the hadyi. He said that he had heard the Prophet Muhammad صلی اللہ علیہ وسلم say. "Ride on them carefully (so as not to hurt them) if you have nothing other than that till you find something to ride on."[3]

COMMENTARY: The ulama (Scholars) differ on the question whether one may ride on the hadyi or the sacrificial animals or not. Some of them say that if the animals are not likely to be hurt, then it is allowed to ride on them. The Hanafis, however, maintain that if it is necessary and t here is no choice then one may ride on them, otherwise not. They permit riding on the hadyi are based on this proviso.

WHEN HADYI IS ON POINT OF DEATH

(٢٦٣٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ بَعَثَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سِتَّةَ عَشَرَ بَدَنَةً مَعَ رَجُلٍ وَاَمَّرَهُ فِيْهَا فَقَالَ يَارَسُوْلَ اللّٰهِ كَيْفَ اَصْنَعُ بِمَا اُبْدِعَ عَلَيَّ مِنْهَا قَالَ انْحَرْهَا ثُمَّ اصْبَغْ نَعْلَيْهَا فِي دَمِهَا ثُمَّ اجْعَلْهَا عَلٰى صَفْحَتِهَا وَلَا تَاْكُلْ مِنْهَا اَنْتَ وَلَا اَحَدٌ مِنْ اَهْلِ رُفْقَتِكَ۔ (رواہ مسلم)

2635. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم sent sixteen sacrificial animals (hadyis) with a man (called Najiyah Aslami) رضی اللہ عنہ putting him incharge of them (during the journey and responsible to slaughter them in the Haram). He asked, "O Messenger of Allah, what may I do with any that might not be able to walk (out of fatigue, or any that might be near death)?" He said, "Slaughter them and dye their shoes (of garland) in their blood and place

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[1] Bukhari # 1700, Musilm # 369-1321.

[2] Bukhri # 1689, Muslim # 371-1322, Abu Dawud # 1760, Tirmidhi # 912, Nasa'i # 2799, Muwatta Maalik # 139 (*Hajj*), Musnad Ahmad 2-505.

[3] Muslim # 374.1324, Abu Dawud # 1761, Nasa'i # 2802.

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them on the sides of their humps. Do not eat their meat yourself and do not feed any of your companions."

COMMENTARY: Their shoes were to be dyed and marked on their humps to distinguish them as hadyi. Passerby may know that and only the pour and deserving eat them. The rich may abstain, their meat being unlawful to them.

The Prophet Muhammad صلى الله عليه وسلم forbade them (the guardians) to eat their meat so that they might not be tempted to slaughter a not so fatigued animal.

The people living nearby or passing caravans would consume the meat. So, it would not be wasted.

To sum up, if any animal is necessarily slaughtered on the way then those people in the same caravan are barred from eating it. The juristic ruing on it s found in Multhaqi al Abhur ad Dhur Mukhtar is:

(1) If the hadyi is *wajib (obligatory)* and is on the point of death on the way or becomes defective in such a way that it is not valid to offer as hadyi then it is not permitted to sacrifice it. A replacement hadyi must be sent. The first animal may be slaughtered and eaten by the owner himself or fed to others, or he may act as he likes.

(2) If the hadyi is optional, then, when it is on the point of death and is slaughtered, the shoes may be dyed with its blood and placed on its neck. Neither the owner nor the rich may consume its meat.

(3) If a hadyi arrives at its destination where it is slaughtered then it is stated in the commentary of the last hadith (tradition) of this section (# 2639) that it is *mustahab (desirable)* for the owner to consume the meat of a sacrifice and hadyi of n optional tamatta and qiran, but not proper for him to eat meat of hadyi of other kinds.

Here, we might sound a note of caution that some scholars have erred in commenting on this hadith (tradition) when they state that the meat of such animals is disallowed in this hadith (tradition) as one has made *wajib (obligatory)* on oneself, like against a vow but they assert that meat is allowed if the hadyi is optional. They have made the conclusion on the basis of the hadyi of the road that is slaughtered at the destination when it reaches there. But, this is not what the hadith (tradition) means and it is absolutely against it.

SHARES IN HADYI

(٢٦٣٦) وَعَنْ جَابِرٍ قَالَ نَحَرْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقَرَةَ عَنْ سَبْعَةٍ۔ (رواه مسلم)

2636. Sayyiduna Jabir رضى الله عنه said that in the year of al-Hudaybiyah, they alongwith Allah's Messenger صلى الله عليه وسلم sacrificed a camel in which seven people shared and a cow in which seven people shared.[1]

COMMENTARY: Seven people shared in a camel and so in a cow. Imam (leader) Abu Hurayrah رحمه الله and many other scholars abide by this hadith (tradition). They stipulate that all seven must have a genuine ambition to earn reward. Their ambition may be of one kind, like hadyi, or may be diverse, like some may intend hadyi and some sacrifice. Imam (leader) Shafi'I رحمه الله said that their participation is allowed even if some from intention of

[1] Muslim # 350-1318, Abu Dawud # 2809, Tirmidhi # 905, Ibn Majah # 3132, Muwatta Maalik # 9 (Dihiyah- Sacrificial Animals), Musnad Ahmad 3-293.

hadyi or sacrifice and some of only collecting meat.
Imam (leader) Maalik رحمه الله holds that sharing in simply not proper in any kind of animal if the sacrifice or hadyi is *wajib (obligatory)*.
As for sheep and goat, all the alama agree that sharing is not allowed in them.

METHOD OF SLAUGHTERING CAMELS

(٢٦٣٧) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ اَتٰى عَلٰى رَجُلٍ قَدْ اَنَاخَ بَدَنَتَهٗ يَنْحَرُهَا قَالَ اِبْعَثْهَا قِيَامًا مُقَيَّدَةً سُنَّةَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (متفق عليه)

2637. Sayyiduna Ibn Umar رضی الله عنه came upon a man who had made his camel kneel and was trying to sacrifice it. He said to him, "Let it stand up lettered (at its left leg and sacrifice it), following the *sunnah(Practice of Holy Prophet Muhammad* صلی الله علیه وسلم) of Muhammad رضی الله عنه."[1]

COMMENTARY: To strike a spear at a camel's chest is called (نحر) (nahr) and to slit the throat of the cow, etc. is called (ذبح) (dhabh). It is better to sacrifice the camel in the manner of nahr and the cow, sheep, goat etc. in the manner of dhabh.
The camel is made to stand and its left leg is tied. Then a spear is struck at its chest so that blood pours out and it falls down.
Ibn Hammam رحمه الله said that it is better to sacrifice the camel by making it to stand. If that is not possible, then making it sit is better then making it lie down. Those animals that are slaughtered (in the manner of dhabh) must be made to lie down on their left side.
It is known even from the Quran that a camel should be sacrificed in the manner of nahr.

فَصَلِّ لِرَبِّكَ وَانْحَرْ

{So pray to your Lord and sacrifice} (108: 2)

This verse is explained that the camel is sacrificed by nahr.
About dhabh, the Quran says:

اَنْ تَذْبَحُوْا بَقَرَةً

{(Allah command you) to sacrifice a cow.} (2: 67)

ABOUT HADYI

(٢٦٣٨) وَعَنْ عَلِيٍّ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقُوْمَ عَلٰى بُدْنِهٖ وَاَنْ اَتَصَدَّقَ بِلَحْمِهَا وَجُلُوْدِهَا وَاَجِلَّتِهَا وَاَنْ لَا اُعْطِيَ الْجَزَّارَ مِنْهَا قَالَ نَحْنُ نُعْطِيْهِ مِنْ عِنْدِنَا۔ (متفق عليه)

2638. Sayyiduna Ali رضی الله عنه Said that Allah's Messenger صلی الله علیه وسلم made him supervise his sacrificial camels. He instructed him to give their meat, skins and saddle-cloths in charity, but to give nothing to the butcher (in lieu of wages), saying. "We shall pay him ourselves."[2]

COMMENTARY: The camels were those that the Prophet Muhammad صلی الله علیه وسلم had taken as hadyi to Makkah during the Farewell pilgrimage. They had numbered one hundred. This has been discussed earlier.

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[1] Bukhari # 1713, Muslim # 358-1320, Abu Dawud # 1767.
[2] Bukhari # 1716, Muslim # 348-1317, Abu Dawud # 1769, Ibn Majah # 3099.

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The butcher should not be given anything of the hadyi in remuneration. However, if anything is given out of kindness or courtesy then there is no harm.
The hide may be given in charity to anyone. Or, it may be sold and the sale proceeds could be given as charity.
The animal should not be milked but cold water should be sprinkled on its udders so that its milk stops coming down. However, if the animal is restless because of full udders then it should be milked and t he milk may be disbursed as charity.

OWNER MAY EAT FLESH OF HADYI

(٢٦٣٩) وَعَنْ جَابِرٍ قَالَ كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُدُنِنَا فَوْقَ ثَلَاثٍ فَرَخَّصَ لَنَا رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلُوا وَتَزَوَّدُوا فَأَكَلْنَا وَتَزَوَّدْنَا۔ (متفق علیه)

2639. Sayyiduna Jabir رضی اللہ عنہ said, "We did not use to eat the flesh of t he sacrificial animals for more than three days. Then, Allah's Messenger صلی اللہ علیہ وسلم gave us permission. He said, 'Eat and preserve it (even beyond three days).' So, we ate it and preserved it."[1]

COMMENTARY: In early Islam, there were many people who could not make a sacrifice and meat was required in large quantities. Hence, the Prophet Muhammad صلی اللہ علیہ وسلم gave instruction that people who made a sacrifice must not preserve it beyond three/days but give away the excess to the poor and deserving in charity. Later on when all people were able to make a sacrifice, the Prophet Muhammad صلی اللہ علیہ وسلم gave permission to preserve it beyond three days and consume it.
Shammi رحمہ اللہ said that the owner is permitted to consume the flesh of his optionl hadyi and sacrifice of tamatta and qiran. But, it is not proper to eat the flesh of other kinds of hadyi because they are against expiation and penalty (for serious offences).

SECTION II اَلْفَصْلُ الثَّانِی

MUSTAHAB (DESIRABLE) TO GRIEVE ENEMIES OF ISLAM

(٢٦٤٠) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَهْدٰى عَامَ الْحُدَيْبِيَةِ فِي هَدَايَا رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمَلًا كَانَ لِاَبِي جَهْلٍ فِي رَأْسِهِ بُرَةٌ مِنْ فِضَّةٍ وَفِي رِوَايَةٍ مِنْ ذَهَبٍ يَغِيظُ بِذٰلِكَ الْمُشْرِكِينَ۔ (رواه ابوداؤد)

2640. Sayyiduna Ibn Abbas رضی اللہ عنہ reported that in the year of al-Hudaybiyah, the Prophet Muhammad صلی اللہ علیہ وسلم took alongwith his sacrificial animals a camel (previously) belonging to Abu Jahl that had a silver nose ring - according to a version a gold nose-ring. He did that to enrage the idolaters.[2]

COMMENTARY: In 6AH, the Prophet Muhammad صلی اللہ علیہ وسلم departed from Madinah to perform umrah. However, the idolaters did not allow him and his sahabah (Prophet's companions) رضی اللہ عنہم to proceed beyond Hudaybiyah. They did not allow them to come to Makkah. This is a well-known historical happening. Among the camels the Prophet

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[1] Bukhari # 1719, Muslim # 30-1972, Musnad Ahmad 3-388.
[2] Abu Dawud # 1749, Ibn Majah # 3100, Musnad Ahmad 1-234.

Muhammad صلى الله عليه وسلم had taken along as hadyi to slaughter was one that had belonged to Abu Jahl. It was seized in the Battle of Badr as part of the spoils. He took it along to distress the idolaters on seeing it in the hands of the Muslim and on being slaughtered. Thus, it is *mustahab (desirable)* to cause grief and distress to the enemies of Allah.

THE HADYI THAT IS DYING

(٢٦٤١-٢٦٤٢) وَعَنْ نَاجِيَةَ الْخُزَاعِيِّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَصْنَعُ بِمَا عَطِبَ مِنَ الْبُدْنِ قَالَ انْحَرْهَا ثُمَّ اغْمِسْ نَعْلَهَا فِيْ دَمِهَا ثُمَّ خَلِّ بَيْنَ النَّاسِ وَبَيْنَهَا فَيَأْكُلُوْهَا۔ رَوَاهُ مَالِكٌ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَرَوَاهُ اَبُوْدَاوٗدَ وَالدَّارِمِيُّ عَنْ نَاجِيَةَ الْاَسْلَمِيِّ۔

2641. Sayyiduna Najiyah Al-Khuza'I رضى الله عنه said that he asked Allah's Messenger صلى الله عليه وسلم how he should deal with the animals of hadyi that are on the point of death. He said, "Slaughter t hem and dye their shoes with their blood. Then leave them for the people to eat."[1]

2642. Najiyah al-Aslami رضى الله عنه narrated the (same) hadith (tradition).[2]

COMMENTARY: The people who will eat are those excluding the companions in the caravan whether rich or poor. Other poor people passers by might eat from it. Previously this had been explained.

There was only one sahabi by the name of Najiyah. Some ascribed him to the Khuza'I tribe and some to t he Aslami tribe.

VIRTUE OF THE DAY OF SACRIFICE

(٢٦٤٣) وَعَنْ عَبْدِاللّٰهِ بْنِ قُرْطٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اَعْظَمَ الْاَيَّامِ عِنْدَ اللّٰهِ يَوْمَ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ قَالَ ثَوْرٌ وَهُوَ الْيَوْمُ الثَّانِي قَالَ وَقُرِّبَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَنَاتٌ خَمْسٌ اَوْسِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ اِلَيْهِ بِاَيَّتِهِنَّ يَبْدَأُ قَالَ فَلَمَّا وَجَبَتْ جُنُوْبُهَا قَالَ فَتَكَلَّمَ بِكَلِمَةٍ خَفِيَّةٍ لَمْ اَفْهَمْهَا فَقُلْتُ مَا قَالَ قَالَ مَنْ شَاءَ اقْتَطَعَ۔ (رواه ابوداؤد)

2643. Sayyiduna Abdullah ibn Qurt رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The greatest day in the sight of Allah is the day of sacrifice (with Dhul HIjjah). Then, is the day of al-qarr (11th Dhul Hijjah)." Sayyiduna Thawr رضى الله عنه said, "That is the next day."

Abdullah رضى الله عنه added that five or six camels were brought to Allah's Messenger صلى الله عليه وسلم and they began to draw nearer to him (vying with each other to covet the blessing) to see which of them he would sacrifice first.

He added: when they fell down on their sides (meaning, when they were slaughtered), he (the Prophet Muhammad صلى الله عليه وسلم said something so softly that he (Abdullah) رضى الله عنه could not understand. So, he asked (one who was near to him), "What did he say?" (He said that) he said, "whose wishes may cut off a piece."[3]

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[1] Tirmidhi # 911, Ibn Majah # 3106, Muwatta Maalik # 148 (*Hajj*), Musnad Ahmad 4-334.

[2] Abu Dawud # 1762, Darimi # 1909.

[3] Abu Dawud # 1765.

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COMMENTARY: Teebi رحمه الله explained that the greatest day in the sight of Allah is the day of sacrifice means that it is one of the greatest days because other ahadith (tradition) name the ten days of (Dhul Hijjah) better then other days. Those ten days being excellent, the 10th of Dhul Hijjah, which is one of them, is also excellent.

The ahadith (tradition) also say that the last ten days of Ramadan are the most excellent. We may explain that, the last ten days of Dhul Hijjah are the most excellent days of the months of Haram while the last ten days of Ramadan are the most excellent of all days (in all respect).

We may also explain that excellence is measured in terms of nature of the days. Fasting is observed in Ramadan. Reward is multiplied in this month and I'tikaf is observed during its last ten days. So, these ten days are excellent in this regard.

As for Dhul Hijjah, *Hajj (pilgrimage)* is performed in this month and sacrifice is made. In this regard, it is excellent.

The day of al-qarr is the 11th Dhul Hijjah. It is so called because the pilgrims get some rest on this day after they have discharge their duties and worked hard.

If anyone argues that the day of Arafah has been termed as excellent in sahih hadith (tradition). We may say again that al-qarr is one of the days that are excellent.

That the camels tried to outdo each other in coming nearer to the Prophet Muhammad صلى الله عليه وسلم was truly a miracle of the Prophet Muhammad صلى الله عليه وسلم. Animals too have a sentiment and a longing to gain blessings that, actually, is idiosyncrasy of mankind.

The hadith (tradition) of Sayyiduna Ibn Abbas رضى الله عنه and of Sayyiduna Jabir have been mentioned in the chapter (الاضحية) (no sacrifices), - respectively # 1469 and 1461.

SECTION III اَلْفَصْلُ الثَّالِثُ

FLESH OF THE SACRIFICE

(٢٦٤٤) عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ضَحّٰى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَفِي بَيْتِهٖ مِنْهُ شَيْءٌ فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوْا يَا رَسُوْلَ اللّٰهِ نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِيَ قَالَ كُلُوا وَاَطْعِمُوْا وَادَّخِرُوْا فَاِنَّ ذٰلِكَ الْعَامَ كَانَ بِالنَّاسِ جُهْدٌ فَاَرَدْتُ اَنْ تُعِيْنُوْا فِيْهِمْ۔ (متفق عليه)

2644. Sayyiduna Salamah ibn Al-Akwa رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, 'He among you has made a sacrifice should not begin the morning after three day while he has anything of the (flesh of the animal) in his house." When the next year arrived, they (the sahabah) رضى الله عنه asked, "O Messenger of Allah, shall we do as we had done last year (and give out all the meat in three days)?" He said. "Eat, feed others and keep in store some. Last year, the people (had to work hard and toil and) were helpless. So, I intended that you should help them."[1]

COMMENTARY: There was a severe drought in the region around Madinah. Therefore, many of those people came to Madinah crowding it. This is why the Prophet Muhammad صلى الله عليه وسلم forbade people to store meat beyond three days. The year following conditions had improved and the Prophet Muhammad صلى الله عليه وسلم permitted them to hold back some of the flesh.

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[1] Bukhari # 5569, Muslim # 34-1974, (see also Bukhari # 5570).

(٢٦٤٥) وَعَنْ نُبَيْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا كُنَّا نَهَيْنَا كُمْ عَنْ لُحُوْمِهَا اَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثٍ لِكَيْ تَسَعَكُمْ جَاءَ اللّٰهُ بِالسَّعَةِ فَكُلُوْا وَادَّخِرُوْا وَاتَّجِرُوْا اَلَا وَاِنَّ هٰذِهِ الْاَيَّامَ اَيَّامُ اَكْلٍ وَشُرْبٍ وَذِكْرِ اللّٰهِ۔ (رواه ابوداؤد)

2645. Sayyiduna Nubayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "We used to forbid you to eat their meat meaning, of sacrificial animals) beyond three days so that you may find abundance (and the poor may derive benefit from the meat). Now, Allah has provided plenty. So, eat and hold back and seek reward (by giving in the charity). Know! These (four) days (in Mina) are days of eating, drinking (so it is disallowed to fast these days) and (days) to remember Allah."[1]

COMMENTARY: The concluding words reflect the words of Allah:

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَاءَكُمْ اَوْ اَشَدَّ ذِكْرًا

{When you have performed you devotional rites, remember Allah, like your remembrance of your forefathers, or even with a stronger remembrance} (2: 200)

CHAPTER - IX

(AL-HALQ) SHAVING

بَابُ الْحَلْقِ

On the 10th of Dhul HIjjah, pebbles are thrown at al Jamrah Aqabah. Then the hadyi is slaughtered there, in Mina. Then, the head is shaved, or hair are clipped and the *ihram (pilgrim-robe)* is relinquished. Everything except sexual intercourse, that had been forbidden in the state of the *ihram (pilgrim-robe)* becomes lawful again.

This chapter is about shaving the head and clipping the hair, both topics. The compiler of the Mishkat has mentioned only shaving in the heading because it is better to shave the head than to merely clip the hair to which will follow at the proper time, insha Allah.

It must be known that the Prophet Muhammad صلی اللہ علیہ وسلم never shaved his head apart from (the performance of the rites of *Hajj (pilgrimage)* and umrah).

SECTION I

اَلْفَصْلُ الْاَوَّلُ

BETTER TO SHAVE HEAD

(٢٦٤٦) عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ وَاُنَاسٌ مِّنْ اَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ۔ (متفق عليه)

2646. Sayyiduan Ibn Umar رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم had his head shaved during the Farewell pilgrimage as did a number of his sahabah, but some of them had t heir hair clipped.[2]

COMMENTARY: Those who had their heads shaved emulated the Prophet Muhammad

[1] Abu Dawud # 2813, Ibn Majah (brief) # 3160, Darimi # 1958.

[2] Bukhari # 4411, Muslim # 316-1301, Abu Dawud # 1980, Musnad Ahmad 2-128.

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صلی اللہ علیہ وسلم aiming at the blessings. Those who had their hair clipped seized the permission to do so. It is stated in a hadith (tradition) in Bukhari, Muslim and other books of hadith (tradition) that during the redeeming umrah (umrah al-Qada), the Prophet Muhammad صلی اللہ علیہ وسلم had his hair clipped instead of shaving his head. So, both things are known from the Prophet Muhammad صلی اللہ علیہ وسلم though it is better to shave the head.

PROPHET MUHAMMAD صلی اللہ علیہ وسلم HAD HIS HAIR CLIPPED

(٢٦٤٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ لِيْ مُعَاوِيَةُ إِنِّي قَصَّرْتُ مِنْ رَأْسِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الْمَرْوَةِ بِمِشْقَصٍ۔ (متفق علیہ)

2647. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Sayyiduna Mu'awiyah رضی اللہ عنہ said to him that he had clipped some hair of the Prophet Muhammad صلی اللہ علیہ وسلم at Marwah with a mishqas (a arrowhead or a pair of large scissors).[1]

COMMENTARY: The word mishqas is either a large or broad arrowhead, or large scissors. The latter seems more appropriate.

Since it is established through ahadith (tradition) that the Prophet Muhammad صلی اللہ علیہ وسلم had never had his hair on the head clipped after performing *Hajj (pilgrimage)* but had them shaved so this statement of Mu'awiyah رضی اللہ عنہ concerns umrah. This is corroborated by his words that he did it at Marwah. If he had cut them after *Hajj (pilgrimage)*, then he would have said, at Mina.'

PROPHET'S PRAYER FOR THOSE WHO SHAVE HEAD

(٢٦٤٨) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حَجَّةِ الْوَدَاعِ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَا رَسُوْلَ اللّٰهِ قَالَ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَا رَسُوْلَ اللّٰهِ قَالَ وَالْمُقَصِّرِيْنَ۔ (متفق علیہ)

2648. Sayyiduna Ibn Umar صلی اللہ علیہ وسلم narrated that during the Farewell pilgrimage, Allah's Messenger صلی اللہ علیہ وسلم said:

اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ

{O Allah, have mercy on those who have had their heads shaved.}

They (the sahabah) رضی اللہ عنہ submitted "And those who have had their hair clipped, O Messenger صلی اللہ علیہ وسلم of Allah! but, he prayed again as before:

اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ

and they submitted again, 'those who had their hair clipped, too, O Messenger of Allah! So, he agreed:

وَالْمُقَصِّرِيْنَ

{and they who have clipped their hair.}[2]

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[1] Bukhari # 1330, Muslim # 209-1246, Abu Dawud # 1802, Nasa'i # 2987, Musnad Ahmad 4.96.

[2] Bukhari # 1727, Muslim # 317-1301.

COMMENTARY: The excellence of those who shave their head (during *Hajj (pilgrimage)*) is clear from this hadith (tradition) over those who merely clip their hair.

(٢٦٤٩) وَعَنْ يَحْيَى بْنِ الْحُصَيْنِ عَنْ جَدَّتِهِ اَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ دَعَا لِلْمُحَلِّقِيْنَ ثَلَاثًا وَلِلْمُقَصِّرِيْنَ مَرَّةً وَاحِدَةً۔ (رواه مسلم)

2649. Sayyiduna Yahya ibn al-Husayn رحمه الله reported from his grandmother that during the farewell pilgrimage, she heard the Prophet Muhammad صلى الله عليه وسلم pray for those who had had their heads shaved three times, but for those who had their hair clipped (only) once.[1]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم prayed for those who shaved their hair thrice - or according to another hadith (tradition) four times - and once for those who merely clipped their hair. This last may have been included with the prayer for those who shaved or may have been made separately.

The Prophet Muhammad صلى الله عليه وسلم may have made these prayers at different times and in different gatherings. This explains the varying numbers of supplications - three and four. Or, the different narrators may have narrated whatever they had heard.

SUNNAH(PRACTICE OF HOLY PROPHET MUHAMMAD صلى الله عليه وسلم) TO BEGIN SHAVING AT THE RIGHT SIDE

(٢٦٥٠) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتٰى مِنًى فَاَتَى الْجَمْرَةَ فَرَمَاهَا ثُمَّ اَتٰى مَنْزِلَهٗ بِمِنًى وَنَحَرَ نُسُكَهٗ ثُمَّ دَعَا بِالْحَلَّاقِ وَنَاوَلَ الْحَالِقَ شِقَّهُ الْاَيْمَنَ فَحَلَقَهٗ ثُمَّ دَعَا اَبَا طَلْحَةَ الْاَنْصَارِيَّ فَاَعْطَاهُ اِيَّاهُ ثُمَّ نَاوَلَ الشِّقَّ الْاَيْسَرَ فَقَالَ احْلِقْ فَحَلَقَهٗ فَاَعْطَاهُ اَبَا طَلْحَةَ فَقَالَ اقْسِمْهُ بَيْنَ النَّاسِ۔ (متفق عليه)

2650. Sayyiduna Anas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم came to Mina. Then he went to jamrah (aqabah) and threw pebbles at it. Then he went to his dwelling place in Mina and sacrificed his animal. Then he called the barber (who was Ma'mar ibn Abdullah) رضى الله عنه and turned his right side (of his head) towards him and he shaved it. Then he called Abu Talhah al-Ansari رضى الله عنه and gave him the hair that had been shaved off. Then, he turned his left side and asked the barber to shave it and he shaved it and he gave the hair to Abu Talhah, رضى الله عنه saying, "Distribute it among the people."[2]

COMMENTARY: The head is shaved from the right side as a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*. It is shaved from the right side of the person being shaved. Some authorities maintain that it is the right side of the person who shaves.

USING PERFUME

(٢٦٥١) وَعَنْ عَائِشَةَ قَالَتْ كُنْتُ اُطَيِّبُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ اَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ اَنْ يَطُوْفَ بِالْبَيْتِ بِطِيْبٍ فِيْهِ مِسْكٌ۔ (متفق عليه)

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[1] Muslim # 321-1303.

[2] Muslim # 326.1305, Abu Dawud # 1981, Tirmidhi # 913, Musnad Ahmad 2-137.

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2651. Sayyidah Ayshah رضی اللہ عنہا said that she used to apply perfume to Allah's Messenger صلی اللہ علیہ وسلم before he assumed the *ihram (pilgrim-robe)* and on the day of sacrifice before he circumambulated the House, the perfume containing musk.[1]

COMMENTARY: The ulama (Scholars) say that at the times mentioned by Sayyiduna Ayshah رضی اللہ عنہا it is better to apply perfume with musk or rose because they are purely fragrant without any colour.

On the 10th Dhul Hijah after (the sacrifice and having the head shaved, the pilgrim comes out of the *ihram (pilgrim-robe)* and that which was disallowed to him because of the *ihram (pilgrim-robe)* becomes lawful again but not sexual intercourse with his wife. After he finishes making the *tawaf* ziyarat, even that becomes lawful to him.

THE *SALAH (PRAYER)* OF *ZUHR* OF THE PROPHET MUHAMMAD صلی اللہ علیہ وسلم ON THE DAY OF SACRIFICE

(٢٦٥٢) وَعَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفَاضَ يَوْمَ النَّحْرِ ثُمَّ رَجَعَ فَصَلَّى الظُّهْرَ بِمِنًى۔ (رواه مسلم)

2652. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that on the day of sacrifice, Allah's Messenger صلی اللہ علیہ وسلم hastened to Makkah (and performed the *fard(compulsory)* circumambulation in the forenoon) and returned (in time) to offer the *salah (prayer)* of *zuhr* in Mina.[2]

COMMENTARY: It has been explained against hadith (tradition) # 2555 (chapter on the farewell pilgrimage) that the Prophet Muhammad صلی اللہ علیہ وسلم offered the *zuhr* in Makkah but offered the optional in Mina which Ibn Umar رضی اللہ عنہ mistook for *zuhr*.

SECTION II اَلْفَصْلُ الثَّانِيْ

WOMEN NOT ALLOWED TO SHAVE HEAD

(٢٦٥٣) وَعَنْ عَلِيٍّ وَعَآئِشَةَ قَالَا نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ تَحْلِقَ الْمَرْاَةُ رَاْسَهَا۔ (رواه الترمذی)

2653. Sayyiduna Ali رضی اللہ عنہ and Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم forbade the women from shaving their heads.[3]

COMMENTARY: When a woman puts off her *ihram (pilgrim-robe)* she should not shave her head (as men do). It also applies even otherwise. It is forbidden to women to shave their heads as to men to shave their beards.

ONLY CLIP HAIR

(٢٦٥٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ اِنَّمَا عَلَى النِّسَاءِ التَّقْصِيْرُ۔ (رواه ابوداؤد والترمذی والدارمی)

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[1] Bukhari # 1539, Muslim # 46.1191, Abu Dawud # 1745, Tirmidhi # 918, Nasa'i # 2685, Majah # 2926, Muwatta Maalik # 17 (*Hajj*), Musnad Ahmad 6-186.

[2] Muslim # 335-1308

[3] Tirmidhi # 915

2654. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said woman are not required to shave their head. They need only clip their hair."[1]

COMMENTARY: It is not *wajib (obligatory)* on a woman to shave her hair on relinquishing the *ihram (pilgrim-robe)* but it *wajib (obligatory)* on her to clip her hair on relinquishing the *ihram (pilgrim-robe).*

However, it is *wajib (obligatory)* on men do one of these things: either shave hair or clip some of it though shaving is better.

THE LIMIT: According to the Hanafis, if the head is shaved, it is *wajib (obligatory)* to share only one fourth of it though better to shave all of it. If hair is only clipped then it is *wajib (obligatory)* to clip only one fourth of all hair on head to the limit of the one division or portion of a finger, but *mustahab (desirable)* to clip all hair on the head. Ibn Hamman رحمہ اللہ, however, agrees with Imam (leader) Maalik رحمہ اللہ that it is *wajib (obligatory)* to either shave all hair or clip all hair on the head, saying only that is correct.

This chapter has no Section III.

CHAPTER - X

ABOUT WHAT IS PERMITTED (DIFFERENT DEEDS) بَابٌ

SECTION I اَلْفَصْلُ الْاَوَّلُ

OUT OF SEQUENCE DEEDS OF *HAJJ (PILGRIMAGE)*

(٢٦٥٥) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِوبْنِ الْعَاصِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنًى لِلنَّاسِ يَسْأَلُوْنَهٗ فَجَاءَهٗ رَجُلٌ فَقَالَ لَمْ اَشْعُرْ فَحَلَقْتُ قَبْلَ اَنْ اَذْبَحَ فَقَالَ اِذْبَحْ وَلَا حَرَجَ فَجَاءَ اٰخَرُ فَقَالَ لَمْ اَشْعُرْ فَنَحَرْتُ قَبْلَ اَنْ اَرْمِيَ فَقَالَ ارْمِ وَلَا حَرَجَ فَمَا سُئِلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ قُدِّمَ وَلَا اُخِّرَ اِلَّا قَالَ افْعَلْ وَلَا حَرَجَ۔ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ اَتَاهُ رَجُلٌ فَقَالَ حَلَقْتُ قَبْلَ اَنْ اَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ وَاَتَاهُ اٰخَرُ فَقَالَ اَفَضْتُ اِلَى الْبَيْتِ قَبْلَ اَنْ اَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ۔

2655. Sayyiduna Abdullah ibn Amr ibn Al-Aas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم stopped at Mina during the Farewell Pilgrimage to enable the people to ask him what they wished to know. One man came and submitted, 'I did not know and I shaved before I sacrificed." He said, "Sacrifice now, it does not matter." Another man came and submitted that he was not aware and made the sacrifice before casting the pebbles, so he set him at rest, saying, "Cast them, now It does not matter." The Prophet was not asked about anything being done out of sequence without his pacifying them, "Do it (now). It does not matter."

According to another version: A man came and submitted, "I shaved before throwing the pebbles." He convinced him that he could throw them (again), for, it did not matter. Another came with the problem that he had hastened to the house before throwing the pebbles and was told that he could throw them then and that did not matter.[2]

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[1] Abu Dawud # 1985, Darimi # 1906, Daraqutni # 165 (*Hajj*)

[2] Bukhari # 1736, Muslim # 327-1306, Tirmidhi # 917, Abu Dawud # 2014, Ibn Majah # 3051, Muwatta Maalik # 242 (*Hajj*) Musnad ahmad 2159.

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COMMENTARY: On the day of sacrifice, four things are done. The sequence is:

(1) On coming to Mina, seven pebbles are thrown at jamrah aqabah which is a pillar.

(2) The animals are sacrificed. The details have been mentioned previously.

(3) Next, the head is shaved or hair are clliped.

(4) Then the pilgrim goes to Makkah and perform the *tawaf.*

Most ulama (Scholars) say that in the light of the foregoing hadith (tradition), these deeds are performed in this sequence as a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*. Imam (leader) Shafi'I رحمه الله and Imam (leader) Ahmad رحمه الله are among them. If the sequence is disturbed them no atonement is called for. However, some ulama (Scholars), including Imam (leader) Abu Hanifah رحمه الله and Imam (leader) Maalik رحمه الله, assert that it is *wajib (obligatory)* to observe this sequence. They say that the Prophet Muhammad's صلى الله عليه وسلم words merely mean that there is no sin if the sequence is upset because of lack of knowledge, but it is *wajib (obligatory)* to slaughter an animal as dumm which is a goat or the like of it.

Teebi رحمه الله pointes out that Sayyiduna ibn Abbas رضى الله عنه has narrated that a similar hadith (tradition) and he himself has made dumm *wajib (obligatory)* because of the actions being performed out of sequence. So, the contention of Imam (leader) Abu Hanifah رحمه الله and others is proved as correct.

(٢٦٥٦) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسْئَلُ يَوْمَ النَّحْرِ بِمِنًى فَيَقُوْلُ لَا حَرَجَ فَسَأَلَهُ رَجُلٌ فَقَالَ رَمَيْتُ بَعْدَ مَا اَمْسَيْتُ فَقَالَ لَا حَرَجَ۔ (رواه البخارى)

2656. Sayyiduna Ibn Abbas رضى الله عنه **said that on the day of sacrifice, the Prophet Muhammad** صلى الله عليه وسلم **was being asked (about advancing an act or putting it back). He would say. "It does not matter." A man asked him, "I cast pebbles after it was evening." He said, "It does not matter."**[1]

COMMENTARY: The others Imams (leaders) (apart from Abu Hanifah) رحمه الله hold that if any one delays the casting of pebbles beyond sunset then dumm becomes *wajib (obligatory)* on him. So, they interpret the hadith (tradition) to mean 'after asr' when it say 'after evening.'

The Hanafis say that on the tenth Dhul Hijjah it is allowed to throw the pebbles after dawn (and before sunrise) but with a dislike. After sunrise to zawal, it is *masnun.* After zawal to sunset it is allowed without dislike but the hours of *masnun* are missed. After sunset, which is night time, though allowed there is a dislike for it.

It must be understood, however, that there is a dislike if anyone delays it without a reason till after sunrise and casts pebbles in the night. Thus, if shepherds and people like them can only cast pebbles in the night because they are disabled before that then there is no dislike for them.

The Prophet Muhammad's صلى الله عليه وسلم words in the hadith (tradition), 'It does not matter' suggest that the person asking was a shepherd who could not cast pebbles during the day.

Ibn Hammam رحمه الله said that if anyone delays casting of pebbles to such an extent that it is morning then he should cast pebbles but he will have to atone and slaughter an animal. It is *wajib (obligatory)* to do so. This is the opinion of Imam (leader) Abu Hanifah رحمه الله but his two companions differ with him. On the two days after the day of sacrifice, the 11th and 12th of Dhul Hijjah, the *masnun* time of casting pebbles is from after zawal to sunset. After that

[1] Bukhari # 1735.

till dawn is makruh(unbecoming) time. Thus according to Imam (leader) Abu Hanifah رحمه الله the time of doing it is over after da'wn his two companions, Imam (leader) Abu Yusuf رحمه الله and Imam (leader) Muhammad رحمه الله contend that the time of doing it remains even after dawn. In other words, even after dawn, there is time to cast pebbles according to consensus though Imam (leader) Abu Hanifah رحمه الله says that valid time is over and it is redeeming time but the others say that it is valid time.

On the fourth day, 13th Dhul Hijjah, according to all of them the time, both valid and the redeeming, expires with sunset. So, not even a delayed rami is allowed.

SECTION II اَلْفَصْلُ الثَّانِيْ

(٢٦٥٧) وَعَنْ عَلِيٍّ قَالَ اَتَاهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنِّيْ اَفَضْتُ قَبْلَ اَنْ اَحْلِقَ قَالَ اِحْلِقْ اَوْ قَصِّرْ وَلَا حَرَجَ وَجَاءَ اٰخَرُ فَقَالَ ذَبَحْتُ قَبْلَ اَنْ اَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ۔ (رواه الترمذى)

2657. Sayyiduna رضى الله عنه Ali said that a man came and submitted, "O Messenger of Allah, I (went to Makkah and) performed the *tawaf ifadah* before shaving my head." He said, "Shave or clip hair (now). It does not matter, And another come and said, "I sacrificed before throwing pebbles." He said, "Throw pebbles (now). There is no harm."[1]

SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٦٥٨) وَعَنْ اُسَامَةَ بْنِ شَرِيْكٍ قَالَ خَرَجْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجًّا فَكَانَ النَّاسُ يَاْتُوْنَهٗ فَمِنْ قَائِلٍ يَا رَسُوْلَ اللّٰهِ سَعَيْتُ قَبْلَ اَنْ اَطُوْفَ اَوْ اَخَّرْتُ شَيْئًا اَوْ قَدَّمْتُ شَيْئًا فَكَانَ يَقُوْلُ لَا حَرَجَ اِلَّا عَلٰى رَجُلٍ اقْتَرَضَ عِرْضَ مُسْلِمٍ وَهُوَ ظَالِمٌ فَذٰلِكَ الَّذِيْ حَرَجَ وَهَلَكَ۔ (رواه ابوداؤد)

2658. Sayyiduna Usamah ibn Sharik رضى الله عنه narrated that he went out with Allah's Messenger صلى الله عليه وسلم to perform *Hajj (pilgrimage)*. (He reported that) people thronged to him (with their enquiries). Someone asked, "O Messenger of Allah, I performed the Sa'I (or Sa'i) before I made the *tawaf*." Or, I did something after its due time." Or I did something before its due time." He would say, "It does not matter. Only (it matters) to one who defames a Muslim, One who is a wrongdoer. He is the sinful and he will perish."[2]

COMMENTARY: If Sa'I is done before assuming the *ihram (pilgrim-robe)* or before performing the *tawaf* qudum or optional *tawaf* then that would not be proper. There is no harm in performing Sa'I before *tawaf ifadah*. But, it is imperative that Sa'I should be observed after assuming the *ihram (pilgrim-robe)* and performing the *tawaf*, even if it is an optional *tawaf*.

For an outsider the questioner's making Sa'I before *tawaf* would imply *tawaf ifadah*, but *tawaf* qudum. For a Makkan, it would be after an optional *tawaf*.

The hadith (tradition) concludes with a note of warning to one who wrong or defames anyone. However, if such a thing is done for the sake of religion, then there is no harm, and the doer is not sinful.

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[1] Tirmidhi # 917 (narrated by Abdullah ibn Amir) رضى الله عنه, Bukhari # 83 Muslim # 1306, Abu Dawud # 2014, Ibn Majah # 3051, Musnad Ahmad # 6499.

[2] Abu Dawud # 2015.

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CHAPTER - XI

بَابُ خُطْبَةِ يَوْمِ النَّحْرِ وَ رَمْيِ اَيَّامِ التَّشْرِيْقِ وَالتَّوْدِيْع

THE SERMON ON THE DAY OF SACRIFICE CASTING PEBBLES ON THE DAY OF TASHRIQ AND BIDDING FAREWELL

SECTION I

اَلْفَصْلُ الْاَوَّلُ

SERMON ON THE DAY OF SACRIFICE

(٢٦٥٩) عَنْ اَبِي بَكْرَةَ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ اِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهٖ يَوْمَ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا اَرْبَعَةٌ حُرُمٌ ثَلَاثٌ مُتَوَالِيَاتٌ ذُوالْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَ رَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادٰى وَشَعْبَانَ وَ قَالَ اَيُّ شَهْرٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ فَقَالَ اَلَيْسَ ذَا الْحِجَّةِ قُلْنَا بَلٰى قَالَ اَيُّ بَلَدٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ قَالَ اَلَيْسَ الْبَلْدَةَ قُلْنَا بَلٰى قَالَ فَاَيُّ يَوْمٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اسْمِهٖ قَالَ اَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلٰى قَالَ فَاِنَّ دِمَاءَ كُمْ وَ اَمْوَالَكُمْ وَاَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِيْ بَلَدِ كُمْ هٰذَا فِيْ شَهْرِ كُمْ هٰذَاوَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ اَعْمَالِكُمْ اَلَا فَلَا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ اَلَا هَلْ بَلَّغْتُ قَالُوْا نَعَمْ قَالَ اَللّٰهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَرُبَّ مُبَلَّغٍ اَوْعٰى مِنْ سَامِعٍ۔

(متفق علیه)

2659. Sayyiduna Abu Bakrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم delivered to them a sermon on the day of sacrifice. He said, "(O people!) Time (meaning the year) has covered its cycle according to the nature on which it was when Allah had created the heavens and the earth. The year is made up of twelve months, four of which are sacred three of them consecutive, namely Dhul qadah, Dhul hijjah and Muharrram, and (the fourth) Rajab of Mudar which lies between Jumada (ath-thani) and Sha'ban."

Then, he asked, 'what month is this?" They said, "Allah and His Messenger know best." He observed silence so that they presumed that he would give it a new name, but he asked, "Is it not Dhul Hijjah?" They confirmed, "of course!" He asked, "What town is it?" They submitted, "Allah and His Messenger know best." So, he observed silence till they presumed that he would give it a new name, but he asked, "Is it not al-Baldah?" they affirmed, "Of course!"

He asked, "What day is it?" They submitted that Allah and His Messenger صلی اللہ علیہ وسلم know best. He remained silent till they presumed that he would give it a new name when he asked, "Is it not the day of sacrifice?" They confirmed, "Of course!"

He said, "Your blood, your properties and your honour are as sacred to you as the sacredness of this day of yours, in this town of yours, in this month of yours. You

shall meet your Lord and He shall ask you about your deeds. Beware! Do not revert after my death to misguidance. Do not cut off necks of each other."
"Know! Have I conveyed (the message, commands of Allah"?" They affirmed, "Yes!" He said, "O Allah, be witness! So, those who are present here must convey to those who are not present here, for, many a one to whom it is conveyed remembers more than him who hears."[1]

COMMENTARY: The Shafi'is content that it is *mustahab (desirable)* to deliver a sermon on the first day of sacrifice, 10th Dhul Hijjah. But, the Hanafis say that it is *mustahab (desirable)* on the second day. 11th Dhul Hijjah. Thus, according to the Hanafis, three sermons are delivered in Dhul Hijjah: on the 7th, 9th and 11th. The rules of *hajj* are mentioned in these sermons. Other ahadith speak of the Prophet Muhammad's صلى الله عليه وسلم sermon on the 11th. It is said about this hadith that the Prophet Muhammad صلى الله عليه وسلم may have delivered this sermon by way of a reminder and an admonition while he may have delivered the principal sermon on the very next day.

The year being of twelve months is mentioned in the Quran:

إِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتَابِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ الاية

{Surely, the number of the months, with Allah, is twelve month in the Book of Allah since the day when He created the heavens and the earth...} (9:36)

This saying of the Prophet Muhammad صلى الله عليه وسلم rejects the Arabs who had made changes to the month of the year. They had a year of twelve months followed by another of thirteen months. In this way, they put off the performance of *hajj* by one month after every two years. Other months also changed and the sacred months were no exception. They lost their sanctity and other became sacred. For instance, they forbade fighting in months when it was not forbidden and fought during the sacred month when it was forbidden. Thus, Muharram, Safar and other months also changed their places in the calendar. Allah says about it:

إِنَّمَا النَّسِيْءُ زِيَادَةٌ فِي الْكُفْرِ

{The shifting of sacred month is only an addition into dis-belief.} (9:37)

Allah declared their calculation as false and brought back each month at its proper place. The month of Dhul Hijjah was at its original place when the prophet Muhammad صلى الله عليه وسلم performed the farewell pilgrimage. This is what the Prophet Muhammad صلى الله عليه وسلم stressed when he began the address. And, he forbade that months be changed.

Baydawi رحمه الله said that when the Arabs of the jahiliyah had to fight in a sacred month, they called it lawful and replaced some other month as a sacred month. They changed the peculiarities of every month, but retained only the numbers.

The sentence: 'The year is made up of twelve months' stands by itself, elaborating the preceding sentence. Four of these months are sacred. There can be no killing, fighting, warfare are wrangling in these months. Allah says:

فَلَا تَظْلِمُوا فِيْهِنَّ اَنْفُسَكُمْ

{....So wrong not yourselves during them} (9:36)

Most ulama (Scholars), however, assertt hat the command not to fight in the sacred months

[1] Bukhari # 1741, Muslim # 31-1679, Ibn Majah # 233, Darimi # 1916, Musnad Ahmad 5-40.

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and not to engage in warfare has been abrogated. They interpret the word (تظلموا) - (ظلم) - 'wrongdoing' - 'wrong' - to mean 'perpetrating evil.' In this case, the verse would mean: 'Do not cause yourselves to suffer by perpetrating sin during these months because just as it is very bad to commit sin in the the state of *ihram (pilgrim-robe)*, so too it is very bad to commit sin in these months.

Mudar was a tribe of the Arabs. They gave too much respect to the month of Rajab and sanctified it. This is why the Prophet Muhammad صلى الله عليه وسلم ascribed the month to this tribe, 'Rajab Mudar.'

The prophet Muhammad صلى الله عليه وسلم asked the people the names of the month, day and town to get them to realize their sanctity. They may know the importance of what he said and resolve to abide by what he said next.

Their answer that only Allah and His Messenger صلى الله عليه وسلم know best was not only out of respect but also to know what the Prophet Muhammad صلى الله عليه وسلم meant.

Some versions have instead of 'do not revert to misguidance (ضلالا) after my death' the word (كفارا) disbelief. The sentence would then mean: 'do not resemble the infidels in your deeds after my death lest like them you slay each other.

SCHEDULE OF RAMI ON ELEVENTH & TWELFTH

(٢٦٦٠) وَعَنْ وَبَرَةَ قَالَ سَأَلْتُ ابْنَ عُمَرَ مَتٰى اَرْمِي الْجِمَارَ قَالَ إِذَا رَمٰى إِمَامُكَ فَارْمِهِ فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ فَقَالَ كُنَّا نَتَحَيَّنُ فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا۔ (رواه البخاری)

2660. Sayyiduna Wabarah رحمه الله said that he asked Sayyiduna Ibn Umar رضى الله عنه "When may I cast pebbles at the jamarat (on the 11th and 12th Dhul Hijjah)?" He said, "Cast them when your imam casts them." (He meant that he should follow one who knows these things better.) But, he repeated his query to him. He said, "we used to wait for the right time to do it and when the sun declined, we cast the pebbles."[1]

SEQUENCE OF RAMI JAMARAT

(٢٦٦١) وَعَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ اَنَّهُ كَانَ يَرْمِي جَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عَلٰى اِثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حَتّٰى يُسْهِلَ فَيَقُوْمُ مُسْتَقْبِلَ الْقِبْلَةِ طَوِيْلًا وَيَدْعُوْ وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمِي الْوُسْطٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمٰى بِحَصَاةٍ ثُمَّ يَاخُذُ ذَاتَ الشِّمَالِ فَيُسْهِلُ وَيَقُوْمُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُوْ وَيَرْفَعُ يَدَيْهِ وَيَقُوْمُ طَوِيْلًا ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِيْ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ وَلَا يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ فَيَقُوْلُ هٰكَذَا رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ۔ (رواه البخاری)

2661. Sayyiduna Saalim رحمه الله said that Sayyiduna Ibn Umar رضى الله عنه used to cast seven pebbles at the nearest of the jamarat (which is jamarah oola) calling 'Allahu Akbar,at each casting. Then he went forward will he came to a smooth land where he stood facing the qiblah for a long time during which he made supplication with his hands raised (till the time it takes one to recite surah al-Baqarah). Then he cast

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[1] Bukhari # 1746, Abu Dawud # 1972.

seven pebbles at Jamrah wusta calling the takbir at each throw. Then, he moved to the left side and went till he came to smooth land, stood facing the qiblah and made supplication with raised hands, standing there for a long time till he finally cast seven pebbles at jamrah aqabah from the depth of the valley calling the takbir at each pebble he threw but did not stand near this jamrah. Then, he departed from there, saying "This is how I saw the Prophet Muhammad صلی اللہ علیہ وسلم do it."[1]

COMMENTARY: Though the foregoing sequence is *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* according to the Hanafis, yet it is better not to upset it because this sequence is *wajib (obligatory)* in the sight of Imam Shafi'I رحمہ اللہ and others. It is also *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to make the rami at all the jamrat one after the other, but Imam Maalik رحمہ اللہ regards it as *wajib (obligatory)*.

The rami at jamrah aqabah is made from the depths of the valley and it is a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*. Hidayah has it that they may also be cast from the height but that would be against the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)*.

No reason is given why standing and making supplication near the jamrah aqabah is not established. Some ulama (Scholars) have, however, suggested some reasons for that.

IS IT *WAJIB (OBLIGATORY)* OR *SUNNAH(PRACTICE OF HOLY PROPHET MUHAMMAD* صلی اللہ علیہ وسلم*)* TO STOP OVERNIGHT IN MINA

(٢٦٦٢) وَعَنِ ابْنِ عُمَرَ قَالَ اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّبِيْتَ بِمَكَّةَ لَيَالِيَ مِنٰى مِنْ اَجْلِ سِقَايَتِهٖ فَاَذِنَ لَهٗ۔ (متفق علیہ)

2662. Sayyiduna Ibn Umar رضی اللہ عنہ said that Sayyiduna Abbas ibn Abdul Muttalib رضی اللہ عنہ sought permission of Allah's Messenger صلی اللہ علیہ وسلم to remain in Makkah on the nights that are spent in Mina because of his assignment of supplying water (of zamzam). So, he gave him permission.[2]

COMMENTARY: It is *mustahab (desirable)* to drink the water of zamzam after *tawaf* ifadah. There used to be several ponds near the well of zamzam for the convenience of the pilgrims. The supervision of this arrangement was in the hands of the Prophet Muhammad's صلی اللہ علیہ وسلم uncle, Abbas ibn Abdul Muttalib رضی اللہ عنہ. He had a team of assistants to discharge this assignment.

Many ulama (Scholars) maintain that it is *wajib (obligatory)* to stay in Mina on these nights. Imam Abu Hanifah رحمہ اللہ says that it is *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* and one verdict of Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ agrees with him.

It must be understood that staying overnight means staying most of the night which is more than half of it. The same ruling applies to nights during which it is *mustahab (desirable)* to keep vigil in the night for worship, like the laylat ul qadr etc. To stay awake on these nights is to keep awake for most part of the night.

Imam Abu Hanifah رحمہ اللہ and others point out that if it was *wajib (obligatory)* to stay overnight in Mina, then the prophet Muhammad صلی اللہ علیہ وسلم would not have permitted Sayyiduna Abbas رضی اللہ عنہ to go to Makkah on these nights so it is *sunnah(Practice of Holy*

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[1] Bukhari # 1752.

[2] Bukhari # 1745, Muslim # 346. 1315, Abu Dawud # 3065, Darimi # 1943, Musnad Ahmad 2-19.

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Prophet Muhammad صلى الله عليه وسلم) to stay here.

Some hanafi ulama (Scholars) say that if anyone has a valid, strong reason to go out of Mina, then he may give up stay in Mina on the nights when one stays here. In others words, they means that it is not proper to give up the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم) without reason.

THE PROPHET MUHAMMAD صلى الله عليه وسلم AT THE PLACE OF DISTRIBUTION OF ZAMZAM

(٢٦٦٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَاءَ اِلَى السِّقَايَةِ فَاسْتَسْقٰى فَقَالَ الْعَبَّاسُ يَا فَضْلُ اذْهَبْ اِلٰى اُمِّكَ فَائْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشَرَابٍ مِنْ عِنْدِهَا فَقَالَ اسْقِنِي فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّهُمْ يَجْعَلُوْنَ اَيْدِيَهُمْ فِيْهِ قَالَ اسْقِنِي فَشَرِبَ مِنْهُ ثُمَّ اَتٰى زَمْزَمَ وَهُمْ يَسْقُوْنَ وَيَعْمَلُوْنَ فِيْهَا فَقَالَ اعْمَلُوْا فَاِنَّكُمْ عَلٰى عَمَلٍ صَالِحٍ ثُمَّ قَالَ لَوْ لَا اَنْ تُغْلَبُوْا لَنَزَلْتُ حَتّٰى اَضَعَ الْحَبْلَ عَلٰى هٰذِهٖ وَ اَشَارَ اِلٰى عَاتِقِهٖ۔ (رواه البخارى)

2663. Sayyiduna Ibn Abbas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم came to the source of drinking water and sought some of it. Sayyiduna Al-Abbas رضى الله عنه instructed Fadl to go to his mother and bring for Allah's Messenger some drink from her (out of the water of zamzam that she had). But, he again asked for water (from that pool). Sayyiduna Abbas رضى الله عنه said, "O Messenger of Allah, people put their hands into it." But, he said "Give me to drink (from here. It does not matter if they put their hands into it)." He drank some of it.

Then he went to the (well of) zamzam where they strived hard to supply water. He urged them, Saying, 'Carry on, for you are doing a good task!" Then he said, "were it not that the people would presurise you, I would go down and put the rope on this." Pointing to his shoulder (He meant that the people would then vie with each other to emulate him).[1]

COMMENTARY: Sayyiduna Abbas رضى الله عنه said that most of the people had dirty hands and they immersed their hands in the pool. He had fresh, pure zamzam at home and had instructed Fadl, his son, to bring for the Prophet Muhammad صلى الله عليه وسلم from that. But, the Prophet Muhammad صلى الله عليه وسلم did not accept that offer. He said that there was no harm in that and preferred to have water from the common pool. The people loved to drink water that remained after the Prophet Muhammad صلى الله عليه وسلم had drunk as a means of blessing. Also, Sayyiduna Anas رضى الله عنه narrated in a marfu form: "It is part of humbleness that a man drink what is left-over by his brother." However, what is generally quoted by people: (سور المؤمنين شفاء) (there is healing in the left-over of the believers), the ulama (Scholars) write that this hadith is unknown. There is no proof of its being sound.

According to this hadith under discussion, the Prophet Muhammad صلى الله عليه وسلم did not come down from his camel to draw water from the well. But, according to the tradition of Sayyiduna Ata رضى الله عنه, after he had performed the *tawaf* ifadah, he drew water from the well of zamzam in a bucket without anyone's help and dropped back into the well

[1] Bukhari # 1635.

whatever remained in the bucket.

The fact is that the first time he did not alight from the she camel because of a heavy crowd. This is as the hadith of Ibn Abbas رضی اللہ عنہ. Then he came again and, finding an opportunity, he pulled a bucketful of water. This is the hadith of Ata. رضی اللہ عنہ.

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم FAREWELL *TAWAF*

(٢٦٦٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَآءَ ثُمَّ رَقَدَ رَقْدَةً بِالْمُحَصَّبِ ثُمَّ رَكِبَ اِلَى الْبَيْتِ فَطَافَ بِهٖ۔ (رواه البخاری)

2664. Sayyiduna Anas رضی اللہ عنہ said that the Prophet Muhammad صلی اللہ علیہ وسلم offered the *salah (prayer)* of zuhr, asr, maghrib and isha in al-Muhassab. Then he rode to the House and performed the *tawaf*.[1]

COMMENTARY: Muhassab is a land where too many pebbles are found, but this one Al-Muhassab is the proper name of a place between Makkah and Madinah. It is called Abtah. Batha and Khayf Banu Kinanah. Hence, another version says that the Prophet Muhammad صلی اللہ علیہ وسلم offered the *salah (prayer)* at abtah.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم *SALAH (PRAYER)* ON THE DAYS OF AT-TARWIYAH & AN-NAFR

(٢٦٦٥) وَعَنْ عَبْدِالْعَزِيْزِ بْنِ رُفَيْعٍ قَالَ سَاَلْتُ اَنَسَ بْنَ مَالِكٍ قُلْتُ اَخْبِرْنِي بِشَيْءٍ عَقَلْتَهٗ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ قَالَ بِمِنًى قَالَ فَاَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ قَالَ بِالْاَبْطَحِ ثُمَّ قَالَ افْعَلْ كَمَا يَفْعَلُ اُمَرَاؤُكَ۔ (متفق علیہ)

2665. Sayyiduna Abdul Aziz ibn rufay رحمہ اللہ said that he asked Sayyiduna Anas ibn Maalik to inform him what he knew about Allah's Messenger صلی اللہ علیہ وسلم, "Where did he offer the *salah (prayer)* of zuhr on the day of at-tarwiyah (which is 8th Dhul Hijjah)?" He said, "At Mina." Then he asked, "Where did he offer the *salah (prayer)* of asr on the day of an-nafr (Which is 13th of Dhul Hijjah)?" He said, "At al-Abtah" Then Anas رضی اللہ عنہ advised him to do as his leaders do.[2]

COMMENTARY: He advised Abdul Aziz رحمہ اللہ to do as the amir did because if he did otherwise he might suffer wrath of the amir. Moreover, it is not necessary in this case to offer *salah (prayer)* of zuhr and asr on the day of at-tarwiyah and,an nafr at the same place where the Prophet Muhammad صلی اللہ علیہ وسلم offered these *salah (prayer)*.

The preceding tradition mentions the *salah (prayer)* of zuhr in muhassab on the day of an-nafr. In the second hadith, Anas رضی اللہ عنہ was not asked about it, so he said nothing.

IS IT *SUNNAH* TO STAY IN ABTAH?

(٢٦٦٦) وَعَنْ عَآئِشَةَ قَالَ نُزُوْلُ الْاَبْطَحِ لَيْسَ بِسُنَّةٍ اِنَّمَا نَزَلَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَنَّهٗ كَانَ اَسْمَحَ لِخُرُوْجِهٖ اِذَا خَرَجَ۔ (متفق علیہ)

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[1] Bukhari # 1756, Darimi # 1873.

[2] Bukhari # 1763, Muslim # 336-1309, Abu Dawud # 1912, Tirmidhi # 964, Nasa'i # 2997.

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2666. Sayyidah Ayshah رضی اللہ عنہ said that it is not a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to stop at Al-Abtah. Allah's Messenger صلی اللہ علیہ وسلم had stopped there only that it might be easier for him to depart (from Makkah) when he had returned from there. [1]

COMMENTARY: On the 13th Dhul Hijjah, when the Prophet Muhammad صلی اللہ علیہ وسلم returned, from mina, he stopped at abtah or Muhassab only to leave his luggage there and proceed to Makkah. After performing *tawaf* al-wada (farewell circumambulation) and when he decided to return to Madinah, he would travel lightly.

Some people, however, insist that it is a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to stop at Muhassab and it is a part of the deeds of *hajj*. This is the view of Sayyiduna Ibn Umar رضی اللہ عنہ. His evidence is that the Prophet Muhammad صلی اللہ علیہ وسلم had said in Mina. "Tomorrow, insha Allah, we shall be at Khayf Banu Kinanah (which is Muhassab) and stay there. The background of this was that it was here in khayf Banu Kinanah that the idolaters had covenanted a pact while the Prophet Muhammad صلی اللہ علیہ وسلم was in Makkah to interdict Banu Hashim and Banu Abdul Muttalib completely - socially and commercially - till they handed over the Prophet Muhammad صلی اللہ علیہ وسلم to them. Thus when Islam became dominant, the Prophet Muhammad صلی اللہ علیہ وسلم wished to make manifest the symbols of Islam in a place where till recently idolatry had dominated and had conspired against Islam. In this way, he expressed gratitude for Allah's blessings when He gave Islam power and dominance.

Tabarani رحمہ اللہ has quoted Sayyiduna Umar رضی اللہ عنہ in Awsat that it is a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to stay overnight at Abtah on the day of an-nafr. Moreover, Umar رضی اللہ عنہ used to command people to stay here on this night.

It is stated in the Hidayah, the most famous book of Hanafi fiqh, "The more correct fact is that the Prophet Muhammad صلی اللہ علیہ وسلم stayed in abtah for the night to demonstrate to the idolaters the power of Allah. The place where they had sat together to proscribe the Muslims and show their might came under Muslim dominance by the mercy of Allah. so it is *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to spend the night here.

However, some authorities assert that it is not a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* to spend the night in Muhassab because the Prophet Muhammad صلی اللہ علیہ وسلم stay was by a coincidence the Prophet Muhammad صلی اللہ علیہ وسلم freedman Abu Rafi رضی اللہ عنہ who was incharge of the Prophet Muhammad's صلی اللہ علیہ وسلم luggage stopped there. He had no prior command of the Prophet Muhammad صلی اللہ علیہ وسلم. Among those who say that the stay at Muhassab is not a *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* are Sayyiduna ibn Abbas رضی اللہ عنہ and Sayyidah Ayshah رضی اللہ عنہا as may be deduced from the hadith under discussion (# 2666).

In short, the correct thing is that the Prophet Muhammad صلی اللہ علیہ وسلم had stayed in Muhassab even by a coincidence so, it is better that one should stay here as other sahabah (Prophet's companions) رضی اللہ عنہم and the righteous caliphs رضی اللہ عنہ did. But, if any one does not stop here, then there is no harm in it.

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[1] Bukhari # 1765, Muslim # 339-1311, Abu Dawud # 2008, Tirmidhi # 923, Ibn Majah # 3067, Musnad Ahmad 6-230.

PROPHET MUHAMMAD'S صلى الله عليه وسلم DEPARTURE AFTER THE FAREWELL *TAWAF*

وَعَنْهَا قَالَتْ اَحْرَمْتُ مِنَ التَّنْعِيْمِ بِعُمْرَةٍ فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِيْ وَانْتَظَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْاَبْطَحِ حَتّٰى فَرَغْتُ فَاَمَرَ النَّاسَ بِالرَّحِيْلِ فَخَرَجَ فَمَرَّ بِالْبَيْتِ فَطَافَ بِهٖ قَبْلَ صَلَاةِ الصُّبْحِ ثُمَّ خَرَجَ اِلَى الْمَدِيْنَةِ هٰذَا الْحَدِيْثُ مَا وَجَدْتُهُ بِرِوَايَةِ الشَّيْخَيْنِ بَلْ بِرِوَايَةِ اَبِيْ دَاوٗدَ مَعَ اخْتِلَافٍ يَسِيْرٍ فِيْ اٰخِرِهٖ۔

2667. Sayyidah Ayshah رضى الله عنها narrated that she assumed the *ihram (pilgrim-robe)* for umrah at Tanim. She then came in and performed her umrah. Allah's Messenger صلى الله عليه وسلم waited for her at Abtah till she had finished. Then he asked the People to set out and he to get out. As he come by the House, he performed the *tawaf* before the *salah (prayer)* of fajr. Then he went out towards Madinah. {This hadith was not found by the compiler in Bukhari and Muslim but in Abu Dawud with some difference}[1]

FAREWELL *TAWAF* IS *WAJIB (OBLIGATORY)*

(٢٦٦٨) وَعَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّاسُ يَنْصَرِفُوْنَ فِيْ كُلِّ وَجْهٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْفِرَنَّ اَحَدُكُمْ حَتّٰى يَكُوْنَ اٰخِرُ عَهْدِهٖ بِالْبَيْتِ اِلَّا اَنَّهٗ خُفِّفَ عَنِ الْحَائِضِ۔ (متفق عليه)

2668. Sayyiduna Ibn Abbas رضى الله عنه said that the people dispersed in every direction. So, Allah's Messenger صلى الله عليه وسلم said, "None of you must depart without fulfilling his last duty at the House, except that it is waived for the menstruating woman."[2]

COMMENTARY: The last thing a pilgrim does after doing all the rites of the pilgrimage is to perform a *tawaf* before he departs. It is called *tawaf* wada and also *tawaf* sadr and it is *wajib (obligatory)* on the aafaqi (a foreigner) though he may continue to stay in Makkah after that for as many more days as he likes, but it is better to perform it just before going from Makkah. In fact, Imam Abu Hanifah رحمه الله said that if anyone performs the *tawaf* wada (farewell) during the day but stays on till after isha, then it is better for him to make another *tawaf* wada (farewell) before departing from Makkah.

This *tawaf* is *wajib (obligatory)* neither on the Makkans nor on those who reside within the miqat. It is also not *wajib (obligatory)* on anyone who has settled in Makkah. And intends to depart from there.

This *tawaf* is also not *wajib (obligatory)* on one who has missed his *hajj*. It is not *wajib (obligatory)* on one who performs the umrah.

Moreover, there is neither raml in this *tawaf* nor sa'I thereafter.

TAWAF WADA WAIVED IF THERE IS AN EXCUSE

(٢٦٦٩) وَعَنْ عَائِشَةَ قَالَتْ حَاضَتْ صَفِيَّةُ لَيْلَةَ النَّفْرِ فَقَالَتْ مَا اُرَانِيْ اِلَّا حَابِسَتَكُمْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَقْرٰى حَلْقٰى اَطَافَتْ يَوْمَ النَّحْرِ قِيْلَ نَعَمْ قَالَ فَانْفِرِيْ۔ (متفق عليه)

2669. Sayyiduna Ayshah رضى الله عنها said that Sayyidah Safiyah experienced menstruation on the right preceding (or following see commentary) yawm un nafr

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[1] Abu Dawud # 2006, but Masabih has it in Section I.

[2] Bukhari # 1755, Muslim # 379. 1327, Abu Dawud, Ibn Majah, Ahmad.

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and lamented, 'I think I shall hold you back." The Prophet Muhammad صلى الله عليه وسلم expressed words of astonishment and regret, and asked, 'Had she performed the *tawaf* (of ziyarah) on the day of sacrifice?" He was told,"Yes" So, he said, "Go (no need to stay back)."[1]

COMMENTARY: The words (ليلة يوم النحر) the night preceding the day of sacrifice is the one on which the Prophet Muhammad صلى الله عليه وسلم stayed in Muhassab, the night of 13th Dhul Hijjah. It must be borne in mind that in the references to *hajj*, the night is related to the day that has passed (as spoken in English) not to the day that will follow (as spoken in Arabic and Urdu, for instance Thursday night precedes Thursday and comes at sunset on Wednesday. In the light of this explanation, the translation of the hadith will have to be amended) the right of Yawm us nafr (13th Dhul Hijjah) is, therefore, the one that follows the day of 13th.

Sayyidah Safiyah رضى الله عنه presumed that *tawaf* wada could not be omitted even if there is a reason for that just as *tawaf* ziyarah could not be omitted. So, she said that she ill be the cause of detention of everyone till her menses ended and she had a both and performed the *tawaf*. The Prophet Muhammad صلى الله عليه وسلم had presumed that she had not made the *tawaf* ziyarah. On learning that she had, indeed, performed it, he said that she could return to Madinah without *tawaf* wada' because if there is a reason its *wajib (obligatory)* nature is waived. If, however, the *tawaf* ziyarah was pending, then she would have had to wait.

The words (عقرى حلقى) literally mean 'perish and to be wounded' and though it is a curse, the Arabs are accustomed to use such sentences out of love without meaning to curse.

SECTION II اَلْفَصْلُ الثَّانِي

PROPHET'S ADVICE ON THE DAY OF SACRIFICE

(٢٦٧٠) عَنْ عَمْرِو بْنِ الْاَحْوَصِ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِي حَجَّةِ الْوَدَاعِ اَيُّ يَوْمٍ هٰذَا قَالُوْا يَوْمُ الْحَجِّ الْاَكْبَرِ قَالَ فَاِنَّ دِمَاءَ كُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا اَلَا لَا يَجْنِيْ جَانٍ عَلٰى نَفْسِهٖ اَلَا لَا يَجْنِيْ جَانٍ عَلٰى وَلَدِهٖ وَلَا مَوْلُوْدٌ عَلٰى وَالِدِهٖ اَلَا وَاِنَّ الشَّيْطَانَ قَدْ اَيِسَ اَنْ يُّعْبَدَ فِيْ بَلَدِ كُمْ هٰذَا اَبَدًا وَلٰكِنْ سَتَكُوْنُ لَهٗ طَاعَةٌ فِيْمَا تَحْتَقِرُوْنَ مِنْ اَعْمَالِكُمْ فَسَيَرْضٰى بِهٖ۔ رَوَاهُ ابْنُ مَاجَةَ وَالتِّرْمِذِيُّ وَصَحَّحَهٗ۔

2670. Sayyiduna Amir ibn al Ahwas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم ask the people on the day of the Farewell pilgrimage, 'what day is it today?" They said, So, indeed, your blood, your properties and your honour are sacred to each other of you as he sanctity of this your day in this your town. Know! A saw only wrong himself. Know! A wrongdoer must not wrong his child nor a child must wrong its parent. Indeed, the devil has despaired of ever being worshipped in this your town, yet obedience will be shown to him in what you consider minor deeds of no significance and you perform them He will be pleased with that."[2]

COMMENTARY: The great *hajj*, or *hajj* akbar, means the *hajj* itself, Allah says:

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[1] Bukhari # 1731, Muslim # 387. 1211, Ibn Majah # 3072, Musnad Ahmad 6-85.

[2] Tirmidhi # 2166, Ibn Majah # 3055

وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ وَرَسُوْلُهٗ

{And (this is) a proclamation from Allah and His Messenger to (all) the people on the day of the Greater pilgrimage that Allah is free from obligation to the associators, and so is His Messenger.} (9:3)

The qualifying word akbar (great) is used with *hajj* because umrah is called *hajj* asghar (minor *hajj*). The well known exegete Baydawi رحمه الله said that eed ul adha, which is 10th Dhul Hijjjah, is called the day of *hajj* akbar because not only is *hajj* perfected this day but also all great deeds of *hajj* are performed this day. According to a tradition, during the farewell pilgrimage, the prophet Muhammad صلى الله عليه وسلم stood near the jamrat on the day of sacrifice (eed ul adha) and said, "This is the day of *hajj* akbar (the great *hajj*)."

No wrongdoer wrongs his son... It means that wrongdoing of father or of son is not blamed on son or father respectively. The wrongdoer is himself blamed and seized. This is like the verse of the Quran;

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى

{No burdened soul will bear the burden of another} (17:15)

Of course, this is not limited to father and son but it is a universal concept. No one is blamed for another's faults, be they related or not.

Some exponents drop the word (لا) and hold that the sentence is negative to mean: 'no wrongdoer must wrong himself.' If anyone wrongs another then he actually wrongs himself, for, by doing so, he becomes liable to be punished.

The devil is despaired for ever that he would be worshipped in Makkah or would be obeyed by having anyone else worshipped. It means that no non Muslim would enter this town. It is a different thing that anyone comes disguised and worships someone other than Allah secretly.

However, deeds would be performed in obedience to the devil. They will be sins like slaying someone, robbing people and so on, and giving no thought to minor sins. Actually, one who does not worry about minor sins obeys the devil who is pleased with this attitude. Those deeds then lead him to more and a greater mischief.

(٢٦٧١) وَعَنْ رَافِعِ بْنِ عَمْرٍو الْمُزَنِيِّ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ النَّاسَ بِمِنًى حِيْنَ ارْتَفَعَ الضُّحٰى عَلٰى بَغْلَةٍ شَهْبَاءَ وَعَلِيٌّ يُعَبِّرُ عَنْهُ وَالنَّاسُ بَيْنَ قَائِمٍ وَقَاعِدٍ۔ (رواه ابوداؤد)

2671. Sayyiduna Rafi ibn Amr al Muzani رضى الله عنه narrated that he saw Allah's Messenger صلى الله عليه وسلم in Mina on the day of sacrifice in t he forenoon sitting on a mule who had hair reddish on top but grey at the roots. He addressed the people Sayyiduna Ali رضى الله عنه relayed whatever he said (for the convenience of those who were afar). The people were either seated or standing.[1]

SCHEDULE OF *TAWAF* ZIYARAH

(٢٦٧٢) وَعَنْ عَآئِشَةَ وَابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَّرَ طَوَافَ الزِّيَارَةِ يَوْمَ النَّحْرِ اِلَى

[1] Abu Dawud # 1956.

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اللَّيْلِ۔ (رواه الترمذی وابوداؤد وابن ماجة)

2672. Sayyiduana Ayshah رضی اللہ عنہا and Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم deferred the *tawaf* ziyarah on the day of sacrifice till night.[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم gave permission to women and others to put off the *tawaf* ziyarah on the day of sacrifice till nightfall. It does not say that he postponed his own *tawaf* ziyarah, for, he is known to have made it at the time of the sacrifice and then offered the *salah (prayer)* of zuhr in Makkah or Mina.

Teebi رحمہ اللہ said that Imam Shafi'I رحمہ اللہ hold its time commences after midnight of eed ul adha. Other imams say that it begins after dawn of that day and there is no closing time. Imam Abu Hanifah رحمہ اللہ holds that it is *wajib (obligatory)* in the days of sacrifice. After that dumm will be due and it will be *wajib (obligatory)* to slaughter an animal as penalty.

NO RAML IN *TAWAF* ZIYARAH

(٢٦٧٣) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِي اَفَاضَ فِيْهِ۔

(رواه ابوداؤد وابن ماجة)

2673. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم did not make ramal in the *tawaf* ziyarah.[2]

COMMENTARY: Ramal has been explained previously as walking rapidly while jerking shoulder and pulling out the chest.

The Prophet Muhammad صلی اللہ علیہ وسلم did not observe ramal in *tawaf* ziyarah which is *fard(compulsory)* because he had observed that in *tawaf* qudum.

The ruling is based on this. If anyone has made there is no ramal in *tawaf* ziyarah and no sa'I thereafter. If anyone has not done both these things in *tawaf* qudum then he must do both of them with *tawaf* ziyarah.

WHEN DOES ONE IS SACRED STATE FIND THE PROHIBITED BECOME LAWFUL

(٢٦٧٤-٢٦٧٥) وَعَنْ عَآئِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا رَمٰى اَحَدُكُمْ جَمْرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهٗ كُلُّ شَيْءٍ اِلَّا النِّسَاءَ۔ رَوَاهُ فِيْ شَرْحِ السُّنَّةِ وَقَالَ اِسْنَادُهٗ ضَعِيْفٌ وَفِيْ رِوَايَةِ اَحْمَدَ وَالنَّسَائِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ اِذَا رَمَى الْجَمْرَةَ فَقَدْ حَلَّ لَهٗ كُلُّ شَيْءٍ اِلَّا النِّسَاءَ۔

2674. Sayyidah Ayshah رضی اللہ عنہا narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "when one of you casts pebbles at jamrat ul aqabah everything becomes lawful to him but not women."[3]

2675. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that he said, "when he casts pebbles at the jamrah, everything becomes lawful to him but not women (after shaving or clipping hair)."[4]

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[1] Abu Dawud # 2000, Tirmidhi # 921, Ibn Majah # 5059, Musnad Ahmad 1-309

[2] Abu Dawud # 2001, Ibn Majah # 3060.

[3] Abu Dawud # 1978, Daraqutni # 179, (Muwaqat) Musnad Ahmad 6-143, Sharh us *sunnah(Practice of Holy Prophet Muhammad صلی اللہ علیہ وسلم).*

[4] Nasa'i # 3084, Musnad Ahmad

THE PROPHET MUHAMMAD'S صلى الله عليه وسلم RAMI OF JAMARAT

(٢٦٧٦) وَعَنْهَا قَالَتْ اَفَاضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ اٰخِرِ يَوْمِهٖ حِيْنَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ اِلٰى مِنٰى فَمَكَثَ بِهَا لَيَالِيَ اَيَّامِ التَّشْرِيْقِ يَرْمِى الْجَمْرَةَ اِذَا زَالَتِ الشَّمْسُ كُلَّ جَمْرَةٍ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ وَيَقِفُ عِنْدَ الْاُوْلٰى وَالثَّانِيَةِ فَيُطِيْلُ الْقِيَامَ وَيَتَضَرَّعُ وَيَرْمِى الثَّالِثَةَ فَلَا يَقِفُ عِنْدَهَا۔ (رواه ابوداؤد)

2676. Sayyidah Ayshah رضى الله عنها reported that Allah's Messenger صلى الله عليه وسلم observed that *fard(compulsory) tawaf* towards t he end of his day when he offered the *salah (prayer)* of zuhr. Then, he returned to Mina and stayed there through the nights of the days of tashriq (11th, 12th, 13th Dhul Hijjah). He threw pebbles at the jamrah after the declination of the sun, casting seven at each and calling the takbir simultaneously with each pebble. He stood long at the first and the second making supplication humbly. And he cast pebbles at the third but did not stand next to it.[1]

COMMENTARY: This hadith says explicitly that the Prophet Muhammad صلى الله عليه وسلم offered the *salah (prayer)* of zuhr on the 10th Dhul Hijjah in Makkah, not in Mina.

He did not stand next to jamrah aqabah, but it does not imply that he simply did not stand. Rather, he did not stand long for supplication, but made supplication while he was in motion from there.

SEQUENCE OF RAMI ON DAYS OF TASHRIQ

(٢٦٧٧) وَعَنْ اَبِي الْبَدَّاحِ بْنِ عَاصِمِ بْنِ عَدِيٍّ عَنْ اَبِيْهِ قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِرِعَاءِ الْاِبِلِ الْبَيْتُوْتَةِ اَنْ يَرْمُوْا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوْا رَمْيَ يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُوْهُ فِيْ اَحَدِهِمَا۔ رَوَاهُ مَالِكٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ صَحِيْحٌ۔

2677. Sayyiduna Abul Badah ibn Aasim ibn Adi رحمه الله reported on he authority of his father that Allah's Messenger صلى الله عليه وسلم gave permission to the hardsmen of the camels to skip the night of Mina and to cast pebbles on the day of sacrifice. Thereafter, they cold make the casting (of pebbles of two days together after the day of sacrifice and cast on any of these days.[2]

COMMENTARY: Teebi رحمه الله said that the Prophet Muhammad صلى الله عليه وسلم had permitted the shepherds not to stay the nights in Mina during the days of tashriq to be able to tend to their animals.

They were to cast pebbles on the jamrah aqabah on the tenth, skip the eleventh and cast pebbles on twelfth for two days together.

The ulama (Scholars) say that the casting of the eleventh cannot be advanced and of the twelfth cannot be made on the eleventh. But, it can be put off twelfth.

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[1] Abu Dawud # 1973, Daraqutni # 179 (Muwaqit) Musnad Ahmad 6-90.

[2] Abu Dawud # 1975, Tirmidhi # 956, Nasa'i # 3069, Ibn Majah # 3037, Muwatta Maalik # 218 (*Hajj*) Musnad Ahmad 5-450.

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CHAPTER - XII

THAT FROM WHICH ONE WHO IS IN *IHRAM (PILGRIM-ROBE)* MUST REFRAIN

بَابُ مَا يَجْتَنِبُهُ الْمُحْرِمُ

We have stated earlier that with the assumption of the *ihram (pilgrim-robe)*, certain things become unlawful to the *muhrim*. It is necessary for him to abstain from them. Some of them are such that if perpetrated dumm which is to slaughter an animal, does not become *wajib (obligatory)* on him. In this chapter those things are mentioned from which a *muhrim* must keep away. Additionally. Such things are also stated as are permissible to him.

Some of these prohibited things when perpetrated make sadaqah (charity) *wajib (obligatory)* to the extent of half a sa (which is one kilogram and 633 grams) of wheat, or one sa' (which is three kilograms and 266 grams) of barley.

Some make a lesser amount of sadaqah (charity) *wajib (obligatory)*.

Some call for any unspecified thing in a little quantity as *wajib (obligatory)* (A *muhrim* is one who has assumed the *ihram (pilgrim-robe)*.)

SECTION I — اَلْفَصْلُ الْاَوَّلُ

THAT WHICH HE IS DISALLOWED TO WEAR

(٢٦٧٨) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَايَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعِمَائِمَ وَلَا السَّرَاوِيْلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ اِلَّا اَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَيَلْبَسُ خُفَّيْنِ وَلْيَقْطَعْهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوْا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ۔ مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ فِيْ رِوَايَةٍ وَلَا تَنْتَقِبُ الْمَرْاَةُ الْمُحْرِمَةُ وَلَا تَلْبَسِ الْقُفَّازَيْنِ۔

2678. Sayyiduna Abdullah ibn Umar رضی اللہ عنہ narrated that a man asked Allah's Messenger صلی اللہ علیہ وسلم, "What may a *muhrim* wear of the clothing?" He said, 'Do not wear the shirt turbans, trousers, hooded cloaks, or socks but if any of you does not have sandals then he may wear socks cutting them below the ankles. And do not wear clothing on which saffron or wurs is applied."

According to a version of Bukhari, he also said, "A woman *muhrim* should not put a veil over her face and not wear hand gloves."[1]

COMMENTARY: The shirt, trousers, etc. may not be worn in the normal manner, but may be thrown over, or wrapped round, the body to cover the nakedness. This will not amount to wearing them.

The same applies to the cap, turban or head coverings like burnus. If anything unconventional is carried on the head then it is not wearing it. A pitcher or any vessel may be carried on the head.

As for the socks, Imam Abu Hanifah رحمہ اللہ means the bone at the back of the foot and Imam Shafi'I رحمہ اللہ means the ankles as generally understood and which are washed in ablution.

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[1] Bukhari # 1542, Muslim # 1-1177, Tirmidhi # 834, Abu Dawud # 1823, Nasa'i # 2667, Ibn Majah # 2929, Darimi # 1798, Muwatta Maalik # 8 (*Hajj*), Musnad Ahmad 2-32.

They must be bared.

The scholars differ on whether one who does not have sandals and puts on socks, will he have to pay the fidyah (ransom) as *wajib (obligatory)*? Imam Maalik رحمه الله and Imam Shafi'I رحمه الله say that nothing is *wajib (obligatory)* on him, but Imam Abu Hanifah رحمه الله says that it is *wajib (obligatory)* on him to pay the fidyah just as one who is in a state of *ihram (pilgrim-robe)* is compelled to shave his hair for some reason then he may do so and pay the fidyah.

Wurs is a kind of grass yellowish in colour. It is used for dying. Clothes dyed in saffron wars are disallowed because these things have fragrance.

Women may not veil their faces but they may conceal their faces in such a way that the covering does not touch their faces. The Hanafis also forbid men from covering their faces while they are in a state of *ihram (pilgrim-robe)*. Imam Maalik رحمه الله and Imam Ahmad رحمه الله also hold the same opinion according to one version. However, Imam Shafi'I رحمه الله holds a different opinion.

It is disallowed to sit in a howdah if the head touches it, otherwise it is not disallowed. It is also not allowed to stand underneath the covering of the ka'bah and a tent if the head touches it, otherwise it is not disallowed.

(٢٦٧٩) وَعَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ وَهُوَ يَقُوْلُ إِذَا لَمْ يَجِدِ الْمُحْرِمُ نَعْلَيْنِ لَبِسَ خُفَّيْنِ وَإِذَا لَمْ يَجِدْ إِزَارًا لَبِسَ سَرَاوِيْلَ۔ (متفق عليه)

2679. Sayyiduna Ibn Abbas رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say while he delivered a sermon, "When the *muhrim* does not find shoes, he may put on socks. And when he does not find the waist wrapper, he may wear trousers."[1]

COMMENTARY: When a waist wrapper is not available, the pilgrim may wear trousers. According to Imam Shafi'I رحمه الله no fidyah will be *wajib (obligatory)* on him. Imam Abu Hanifah رحمه الله said that he should tear the trousers and wrap them around, but if he wears them in the conventional fashion then he will be liable to pay dumm which means that it is *wajib (obligatory)* on him to slaughter an animal.

(٢٦٨٠) وَعَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْجِعِرَّانَةِ إِذَا جَاءَهُ رَجُلٌ أَعْرَابِيٌّ عَلَيْهِ جُبَّةٌ وَهُوَ مُتَضَمِّخٌ بِالْخَلُوْقِ فَقَالَ يَا رَسُوْلَ اللّٰهِ إِنِّي أَحْرَمْتُ بِالْعُمْرَةِ وَهٰذِهٖ عَلَيَّ فَقَالَ أَمَا الطِّيْبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ وَأَمَّا الْجُبَّةُ فَانْزِعْهَا ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ۔ (متفق عليه)

2680. Sayyiduna Ya'la ibn Umayyah رضى الله عنه narrated: We were with the prophet Muhammad صلى الله عليه وسلم in ji'ranah when a villager came to him wearing an overflowing long coat heavily perfumed with khuluq (prepared with saffron and of Yellowish red colour). He submitted, "O Messenger of Allah, I assumed the *ihram (pilgrim-robe)* of umrah while I had this coat on me." He said, "Wash off the perfume that is on you three times and as for the shirt, take it off. Then perform your umrah as you would perform your *hajj*."[2]

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[1] Bukhari # 1841, Muslim # 4-1178, Abu Dawud # 1829, Nasa'i # 2671, Ibn Majah # 2931, Darimi # 1799, Musnad Ahmad 1-215.

[2] Bukhari # 1536, Muslim # 6-1180, Abu Dawud # 1819

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COMMENTARY: Men are forbidden to use saffron; and Khuluq is prepared chiefly with saffron. So the prophet Muhammad صلى الله عليه وسلم asked him to wash it off. He said that it should be done three times only to get rid of it absolutely, otherwise the purpose was to remove it.

The concluding sentence means that whatever is forbidden to one who has assumed the *ihram (pilgrim-robe)* of *hajj* is also forbidden to the pilgrim who performs umrah.

RULING: It is allowed to a *muhrim* to apply collyrium that is not perfumed provided it is not done to beautify oneself. If anyone applies scented collyrium, it is makruh (unbecoming) even if that be not for adornment.

Whatever is forbidden because of the *ihram (pilgrim-robe)* will make fidyah essential if perpetrated willfully according to the unanimous verdict of the ulama (Scholars). But, if anyone does that unintentionally then fidyah will not be *wajib (obligatory)* according to Imam Shafi'I رحمه الله, Thawri رحمه الله, Ahmad رحمه الله and Ishaq رحمه الله. On the other hands. Imam Abu Hanifah رحمه الله and Imam Maalik رحمه الله hold that, even in this case, fidyah is *wajib (obligatory)*.

CONTRACTING MARRIAGE WHILE IN A STATE OF *IHRAM (PILGRIM-ROBE)*

(٢٦٨١) وَعَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ۔

(رواه مسلم)

2681. Sayyiduna Uthman رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "The *muhrim* should not marry and should not give someone on marriage (as a guardian or attorney). He also should not undertake to marry."[1]

COMMENTARY: Imam Shafi'I رحمه الله and most of the scholars hold that it is makruh(unbecoming) tahrimi (disliked to the point of being unlawful) to marry oneself or get someone else married. To make a betrothal is makruh(unbecoming) tanzihi (approaching lawful but disliked). Imam Abu Hanifah رحمه الله holds that all these three things are forbidden as makruh(unbecoming) tanzihi, citing the prophet Muhammad's صلى الله عليه وسلم marriage to Sayyidah Maymunah. رضى الله عنه

(٢٦٨٢) وَعَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُوْنَةَ وَهُوَ مُحْرِمٌ۔ (متفق عليه)

2682. Sayyiduna Ibn Abbas رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم married Sayyidah Maymunah رضى الله عنه while he was a *muhrim* (having assumed the *ihram (pilgrim-robe)* for the redeeming umrah).[2]

(٢٦٨٣) وَعَنْ يَزِيْدَ بْنِ الْاَصَمِّ ابْنِ اُخْتِ مَيْمُوْنَةَ عَنْ مَيْمُوْنَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهُوَ حَلَالٌ۔ رَوَاهُ مُسْلِمٌ قَالَ الشَّيْخُ الْاِمَامُ مُحْيِ السُّنَّةِ وَالْاَكْثَرُوْنَ عَلٰى اَنَّهٗ تَزَوَّجَهَا حَلَالًا وَظَهَرَ اَمْرُ تَزْوِيْجِهَا وَهُوَ مُحْرِمٌ ثُمَّ بَنٰى بِهَا وَهُوَ حَلَالٌ بِسَرِفَ فِيْ طَرِيْقِ مَكَّةَ۔

2683. Sayyiduna Yazid ibn al-Asamm رحمه الله the nephew of Sayyidah Maymunah, رضى

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[1] Muslim # 42-2409, Abu Dawud # 1841, Tirmidhi # 841, Nasa'i # 2844, Ibn Majah # 1966, Darimi # 2198, Muwatta Maalik # 70 (*Hajj*) Musnad Ahmad 1-67.

[2] Bukhari # 1837, Muslim # 46-1410, Abu Dawud # 1844, Tirmidhi # 843, Nasa'i # 2840, Ibn Majah # 1965, Darimi # 1822, Musnad Ahmad 1-266.

عنه الله said on the authority of Sayyidah Maymunah عنه الله رضى that when Allah's Messenger عليه الله صلى وسلم married her, he was not *muhrim*.[1]

Shaykh Imam Muhyi us-*sunnah*(*Practice of Holy Prophet Muhammad* عليه الله صلى وسلم) asserted that most ulama (Scholars) (apart from Abu Hanifah) عنه الله رضى believe that he married her when he was not a *muhrim*, but he disclosed the fact of his marriage with her while he was a *muhrim*. Later, he consummated his marriage with her while he was out of the sacred state (of the *ihram (pilgrim-robe)*) at Sarif which lies on the route to Makkah.

COMMENTARY: As stated earlier (harith # 2532) Sarif is a place about six miles from Makkah and about three miles to the north of Tan'im. We stated the strange coincidence at Sarif where Sayyidah Mymunah عنه الله رضى was married, her marriage was consummated and she died too. All three things transpired here.

The two consecutive hadith here contradict one another. The Hanafis go by the hadith of Ibn Abbas عنه الله رضى who was more knowledgeable and had more retentive memory than Yazid الله رحمه. Also he was more sagacious. Besides, Ibn Abbas عنه الله رضى hadith is carried by both Bukhari and Muslim, but Yazid's by only Muslim.

As for the hadith (# 2681) of Sayyiduna Uthman عنه الله رضى that a *muhrim* should not marry the Hanafis say that it does not prescribe marriage outright. It only means to point out that it is not reasonable to marry while one is engaged in a form of worship. As we stated there against it is makruh(unbecoming) tanzihi.

The Shafi'is explain that the prophet Muhammad عليه الله صلى وسلم declared his marriage to her when he was a *muhrim* and that ibn Abbas عنه الله رضى had not known of it till then, so he presumed that the Prophet Muhammad عليه الله صلى وسلم had married while he was a *muhrim*. This explanation by the Shafi'is is at best a mere formality.

HAIR MAY BE WASHED

(٢٦٨٤) وَعَنْ اَبِي اَيُّوْبَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَغْسِلُ رَأْسَهٗ وَهُوَ مُحْرِمٌ ـ (متفق عليه)

2684. Sayyiduna Abu Ayyub عنه الله رضى said that the Prophet Muhammad عليه الله صلى وسلم used to wash his head while he was a *muhrim*.[2]

COMMENTARY: While it is allowed to wash the head, the *muhrim* must be careful not to break any hair. If he uses marshmallows then according to Imam Abu Hanifah الله رحمه and Imam Maalik الله رحمه dumm would be *wajib (obligatory)* on him and he would have to slaughter an animal. The reason is Khatmi (or marsh mellows) is scented and it also kills lice. However, soap that is not perfumed to lotus leaves or such other things may be used for washing head and they do not make anything *wajib (obligatory)* as compensation.

ALLOWED TO CUP ONESELF

(٢٦٨٥) وَعَنِ ابْنِ عَبَّاسٍ قَالَ احْتَجَمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ ـ (متفق عليه)

2685. Sayyiduna Ibn Abbas عنه الله رضى said that the Prophet Muhammad عليه الله صلى وسلم had

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[1] Muslim # 48-1411, Abu Dawud # 1843, Tirmidhi # 846, Ibn Majah # 1964, Musnad Ahmad 6-335.

[2] Bukhari # 1840, Muslim # 91-1205, Abu Dawud # 1840, Nasa'i # 2665, Ibn Majah # 2934, Musnad Ahmad 5-418.

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himself cupped whle he was a *muhrim*.[1]

COMMENTARY: Most scholars say that in a state of *ihram (pilgrim-robe)*, cupping is permitted provided on hair breaks.

ABOUT COLLYRIUM

(٢٦٨٦) وَعَنْ عُثْمَانَ حَدَّثَ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ إِذَا اشْتَكٰى عَيْنَيْهِ وَهُوَ مُحْرِمٌ ضَمَّدَهُمَا بِالصَّبِرِ۔ (رواه مسلم)

2686. Sayyiduna Uthman رضی اللہ عنہ narrated a hadith of Allah's Messenger صلی اللہ علیہ وسلم about a *muhrim* who has a complaint in his eyes - or his eyesight becomes weak - then he may bandage aloes to his eyes.[2]

COMMENTARY: While this translation of bandage for (تضميد) is from Taj ul Masadir, some ulama (Scholars) say that it means to apply inside the eyes so like collyrium, aloes is applied inside. Teebi رحمہ اللہ said that it is to bandage a wound. It is also to apply medicine to a wound.

As stated earlier, collyrium may be applied if it is not scented and if it is not used to adorn oneself otherwise it is makruh(unbecoming).

If collyrium is lightly scanted then only sadaqah (charity) (charity) will be *wajib (obligatory)*. If it is heavily scented then dumm will become *wajib (obligatory)* and an animal should be sacrificed.

If a *muhrim* bandages any of his limbs apart from his head and face then though nothing is *wajib (obligatory)* on him, yet it is makruh(unbecoming). If he covers his head or face to the extend of one fourth or more with cloth or any thing then dumm will be due from him. If he covers less then one-fourth of it. Then only sadaqah (charity) (charity) will be *wajib (obligatory)*.

PUTTING SHADE OVER HEAD

(٢٦٨٧) وَعَنْ أُمِّ الْحُصَيْنِ قَالَتْ رَأَيْتُ أُسَامَةَ وَبِلَالًا وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ حَتّٰى رَمٰى جَمْرَةَ الْعَقَبَةِ۔ (رواه مسلم)

2687. Sayyidah Umm al-Husayn narrated that she saw Sayyiduna Usamah رضی اللہ عنہ and Sayyiduna Bilal رضی اللہ عنہ. One of them held the helter of the she-camel of Allah's Messenger صلی اللہ علیہ وسلم and the other covered him with his garment raised high from the heat, till he had cast pebbles at the jamrah al-aqabah.[3]

COMMENTARY: Sayyiduna Usamah رضی اللہ عنہ had raised the cloth fairly high so that it did not touch the prophet Muhammad's صلی اللہ علیہ وسلم head.

Most ulama (Scholars) abide by this hadith and say that as long as the cloth does not touch the *muhrim*'s head, he is allowed to shelter himself with it. But Imam Maalik رحمہ اللہ and Imam Ahmad say that it is makruh(unbecoming) to do so.

MAKING UP FOR SHAVING HEAD

(٢٦٨٨) وَعَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ

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[1] Bukhari # 1835, Muslim # 87-1202, Abu Dawud # 1835, Tirmidhi # 840, Nasa'i # 2845, Ibn Majah # 3081, Darimi # 1819, Musnad Ahmad 1-215.

[2] Muslim # 840, Nasa'i # 2845, Ibn Majah # 3081, Darimi # 1819, Musnad Ahmad 1-215.

[3] Muslim # 312-1298, Abu Dawud # 1834, Nasa'i # 3060.

وَهُوَ مُحْرِمٌ وَهُوَ يُوْقِدُ تَحْتَ قِدْرٍ وَالْقَمْلُ تَتَهَافَتُ عَلٰى وَجْهِهٖ فَقَالَ اَتُؤْذِيْكَ هَوَامُّكَ قَالَ نَعَمْ قَالَ فَاحْلِقْ رَأْسَكَ وَاطْعِمْ فَرْقًا بَيْنَ سِتَّةِ مَسَاكِيْنَ وَالْفَرْقُ ثَلَاثَةُ اٰصُعٍ اَوْصُمْ ثَلَاثَةَ اَيَّامٍ اَوِانْسُكْ نَسِيْكَةً۔ (متفق علیہ)

2688. Sayyiduna Ka'b ibn Ujrah رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم passed by him at Hudaybiyah while he was a *Muhrim* before he could enter Makkah. Ka'b was kindling a fire under a vessel. Lice dropped on his face profusely. The Prophet Muhammad صلی اللہ علیہ وسلم asked him, "Do your insects irk you?" He submitted, "Yes!" So, he said, "Shave your head and feed a faraq to six needy people. A faraq is three sa's Or, fast three days, or sacrifice an animal that is eligible to slaughter."[1]

COMMENTARY: Sayyiduna Ka'b ibn Ujrah رضی اللہ عنہ was a glorious ansar sahabi. He was present at Hudaybiyah when the peace treaty was worked out. The story of his Islam is very interesting and lesson. Bearing.

He had an idol that he worshiped. Ubadah ibn Samit رضی اللہ عنہ was his friend. One day he came to Ka'b who had worshipped the idol and departed from his house. Ubadah رضی اللہ عنہ took the opportunity, went in and smashed t he idol. When Ka'b returned home, he saw his idol in pieces and learnt that Ubadah رضی اللہ عنہ, but checked himself and wondered why the idol had not defended itself. It had no power to do it. That brought a change in him and the darkness of idolatry gave way to light of faith in his heart and mind. He embraced Islam. Truly, when Allah guides anyone, He enables him to receive guidance.

This hadith allows anyone afflicted to shave his head and make an atonement. It is a commentary of the verse:

فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْبِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْصَدَقَةٍ اَوْنُسُكٍ

{If any of you is ill or has an ailment of the head, he shall effect a redemption by fasting, or by giving alms, or by any other act of worship} (2:196)

SECTION II اَلْفَصْلُ الثَّانِيْ

WHAT IS FORBIDDEN TO WOMEN WHO ARE IN *IHRAM (PILGRIM-ROBE)*

(٢٦٨٩) وَعَنِ ابْنِ عُمَرَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى النِّسَاءَ فِيْ اِحْرَامِهِنَّ عَنِ الْقُفَّازَيْنِ وَالنِّقَابِ وَمَامَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ وَلْتَلْبَسْ بَعْدَ ذٰلِكَ مَا اَحَبَّتْ مِنْ اَلْوَانِ الثِّيَابِ مُعَصْفَرٍ اَوْخَزٍّ اَوْحُلِيٍّ اَوْسَرَاوِيْلَ اَوْقَمِيْصٍ اَوْخُفٍّ۔ (رواہ ابوداؤد)

2689. Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he heard Allah's Messenger رضی اللہ عنہ forbid women to wear hand gloves, veils (that touch their faces) or any garment to which wars or saffron is applied when they are in the sacred state (having assumed the *ihram (pilgrim-robe)*). After that, they may wear whatever garments they like dyed yellow, silk jwellery, trousers, shirts or socks.[2]

COMMENTARY: The words in the hadith (بعد ذلک) (after that) are interpreted by shaykh

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[1] Bukhari # 1814, Muslim # 83-1201, Tirmidhi # 954, Muwatta Maalik # 238 (*Hajj*), Musnad Ahmad 1-241.

[2] Abu Dawud 1827.

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Abdul Haq Muhaddith Dahlawi رحمه الله to mean 'after relinquishing the *ihram (pilgrim-robe).* But, Mulla Ali Qari رحمه الله had interpreted them to mean 'after these named things.' It is 'apart from those things that are forbidden in the hadith' and she may wear whatever other kind of clothing.

Mulla Ali Qari رحمه الله also wrote that (after interpreting (بعد ذلک) in this manner) the hadith apparently says that while it is disallowed t o wear garment dyed in saffron when the pilgrim is in t he state of *ihram (pilgrim-robe),* yet it is not disallowed to wear clothing dyed with sunflower, However, the Hanafis hold that dyed garments are disallowed to a pilgrim when he has assumed the *ihram (pilgrim-robe).* It is stated in books of high that if a *muhrim* wears clothing dyed in saffron or sunflower for one day then dumm will become *wajib (obligatory)* on him, for less than one day then sadaqah (charity) will become due.

Hence it is better to interpret (بعد ذلک) as Shaykh Abdul Haq رحمه الله has interpret ed. Or, we may say that the hadith speaks of clothing dyed with the sunflower that has been washed and its fragrance is gone.

Teebi رحمه الله said that jewellery is mentioned symbolically.

HOW TO DRAW THE VEIL IN *IHRAM (PILGRIM-ROBE)*

(٢٦٩٠) وَعَنْ عَآئِشَةَ قَالَتْ كَانَ الرُّكْبَانُ يَمُرُّوْنَ بِنَا وَنَحْنُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُحْرِمَاتٌ فَإِذَا حَاذُوْا بِنَا سَدَلَتْ بِنَا إِحْدَانَا جِلْبَابَهَا مِنْ رَأْسِهَا عَلَى وَجْهِهَا فَإِذَا جَاوَزُوْنَا كَشَفْنَاهُ۔ رَوَاهُ أَبُوْدَاوُدَ وَلِابْنِ مَاجَةَ مَعْنَاهُ۔

2690. Sayyidah Ayshah رضی الله عنها said that they were with Allah's Messenger صلی الله علیه وسلم in a state of *ihram (pilgrim-robe)* (so their faces were uncovered). Riders would pass t hem. When they came near to them each of them would drop her covering sheet from her head over her face (such that it did not touch the face). When they were gone, they uncovered their faces.[1]

PERFUMED OIL DISALLOWED IN *IHRAM (PILGRIM-ROBE)*

(٢٦٩١) وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدَّهِنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرُ الْمُقَتَّتِ يَعْنِي غَيْرَ الْمُطَيَّبِ۔ (رواه الترمذی)

2691. Sayyiduna Ibn Umar رضی الله عنه narrated that even as a *muhrim* the prophet Muhammad صلی الله علیه وسلم used to apply to himself olive oil that was not perfumed.[2]

COMMENTARY: The word (مقتت) (muqattat) is oil that is cooked after sweet-smelling flowers are immersed in it. Or a scanted oil is mixed with this oil.

It is makruh(unbecoming) to use scanted oil when one is in a state of the *ihram (pilgrim-robe).* If a mahrim applied perfumed oil of any kind on allot one of his limbs, or on many or all of his limbs, then, according to the Hanafis, he will have to alone with a dumm, meaning that it is *wajib (obligatory)* to slaughter an animal. In fact, Imam Abu Hanifah رضی الله عنه holds that if olive oil or sesame oil is applied in large quantity then, even if there is no

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[1] Abu Dawud # 1833, Ibn Majah # 2935, Musnad Ahmad 6-30, (Ibn Majah is similar)

[2] Tirmidhi # 964, Ibn Majah # 3083, Musnad Ahmad 2-145.

perfume, dumm will be *wajib (obligatory)* but his two companions Imam Abu Yusuf رحمه الله and Imam Muhammad رحمه الله hold that sadaqah (charity) is *wajib (obligatory)*. However, this difference of opinion is only when both oils are un perfumed and not cooked with frequent flowers. If that is so (and they are perfumed) then the unanimous ruling is that dumm is *wajib (obligatory)* and there is no differing opinion. Besides, the foregoing difference of opinion is when the oil is applied in large quantity. If a small quantity is applied then they all agree that only sadaqah (charity) is *wajib (obligatory)*

Moreover, dumm or sadaqah (charity) will be *wajib (obligatory)* on using these oils if they are used only for fragrance. But, if they are used as medicine then the unanimous decision is that nothing will be *wajib (obligatory)*.

The question of musk and other perfume is different from this issue. If they are used then dumm will be *wajib (obligatory)* in any case whether used as perfume for fragrance or as medicine.

SECTION III اَلْفَصْلُ الثَّالِثُ

THAWING STITCHED GARMENTS OVER A *MUHRIM*

(٢٦٩٢) وَعَنْ نَافِعٍ اَنَّ ابْنَ عُمَرَ وَجَدَ الْقَرَّ فَقَالَ اَلْقِ عَلَيَّ ثَوْبًا يَا نَافِعُ فَاَلْقَيْتُ عَلَيْهِ بُرْنُسًا فَقَالَ تُلْقِي عَلَيَّ هٰذَا وَقَدْ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يَّلْبَسَهُ الْمُحْرِمُ۔ (رواه ابوداؤد)

2692. Sayyiduna Nafi' رحمه الله narrated that (when he was in a state of *ihram (pilgrim-robe)*) Sayyiduna Ibn Umar رضى الله عنه felt cold that and said, "Throw over me a garment, O Nafi." He threw over him a hooded cloak, but he protested, "Do you throw this over me when Allah's Messenger صلى الله عليه وسلم has forbidden the *muhrim* to wear this?"[1]

COMMENTARY: The Hanafis say that it is disallowed to wear stitched garments when one is in the state of *ihram (pilgrim-robe)*, but he may throw them over himself in an unconventional manner for instance as a blanket is thrown. This has been explained earlier. Perhaps Ibn Umar رضى الله عنه abstained from using stitched garments in any manner or Nafi may have covered his head too.

THE PROPHET MUHAMMAD صلى الله عليه وسلم HAD HIMSELF CUPPED

(٢٦٩٣) وَعَنْ عَبْدِ اللّٰهِ ابْنِ مَالِكٍ ابْنِ بُحَيْنَةَ قَالَ احْتَجَمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ بِلَحْيِ جَمَلٍ مِنْ طَرِيْقِ مَكَّةَ فِيْ وَسَطِ رَأْسِهٖ۔ (متفق عليه)

2693. Sayyiduna Abdullah ibn Maalik (End) Ibn Buhaynal رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم had himself cupped at lahy Jamal (a place) on the road to Makkah in the middle of his head. At that time, he was a *muhrim*.[2]

COMMENTARY: Abdullah's father was Maalik and mother was Buhaynah. He was known as Ibn Maalik as well as Ibn Buhaynah.

There must have been a reason for the Prophet Muhammad صلى الله عليه وسلم to have had himself cupped in the middle of his head where because of that some hair would have

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[1] Abu Dawud # 1828.

[2] Bukhari # 1836, Musilm # 88-1203, Nasa'i # 2850, Darimi # 1820, Muwatta Maalik # 47 (*Hajj*).

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broken definitely. If a *muhrim* has himself cupped where there is no hair then no fidyah is *wajib (obligatory)*.

RULING: If a *muhrim* shaves less than one-fourth of his head, or less than one fourth break when he undergoes cupping then sadaqah (charity) will be *wajib (obligatory)* on him. This means that by way of atonement, he should either feed a hungry needy person to a full stomach, or give him half sa' of wheat.

If a *muhrim* shaves hair on head, more than one-fourth of it, without a reason, or has himself cupped without reason and more than one fourth hair of his head break then dumm is *wajib (obligatory)*. He will have to sacrifice a goat or something like it. But, if he does one of these things for a reason, then he may do one of three things:

(i) Slaughter a goat,
(ii) Give to six needy people three sa' wheat at the rate on half sa' each.
(iii) Fast three days on consecutive days or of different days with break.

If a *muhrim* decides to have himself cupped (in the head) and for that reason, shaves hair from that place then according to Imam Abu Hanifah رحمه الله, dumm will became *wajib (obligatory)* on him. But his two companions rule that sadaqah (charity) will be *wajib*.

The place of cupping implies he two sides of the neck and nape of the neck. If he shaves the entire neck then the unanimous verdict is that dumm will be *wajib (obligatory)* on him. If he shaves lesser than the full neck then sadaqah (charity) will be *wajib (obligatory)*.

If hair break by themselves then nothing is *wajib (obligatory)*.

(٢٦٩٤) وَعَنْ اَنَسٍ قَالَ احْتَجَمَ رَسُوْلُ الله صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ عَلٰى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهٖ۔ (رواه ابوداؤد والنسائی)

2694. Sayyiduna Anas رضی الله عنه said that Allah's Messenger صلی الله علیه وسلم was a *muhrim* when he had himself cupped on the back of his foot because of a pain he had.[1]

COMMENTARY: There are no hair on the surface of the foot so there was no question of hair breaking. Besides, he had a reason for it – pain.

PROPHET MUHAMMAD'S صلی الله علیه وسلم MARRIAGE WITH SAYYIDAH MAYMUNAH رضی الله عنها

(٢٦٩٥) وَعَنْ اَبِيْ رَافِعٍ قَالَ تَزَوَّجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَيْمُوْنَةَ وَهُوَ حَلَالٌ وَبَنٰى بِهَا وَهُوَ حَلَالٌ وَكُنْتُ اَنَا الرَّسُوْلَ بَيْنَهُمَا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ۔

2695. Sayyiduna Abu Rafi رضی الله عنه narrated, "Allah's Messenger صلی الله علیه وسلم married Sayyidah Maymunah رضی الله عنه when he was not a *muhrim*. And when he consummated the marriage, he was not a *muhrim*.[2]
I was the envoy between them.

COMMENTARY: This hadith also contradicts the hadith # 2682 of Ibn Abbas رضی الله عنه. We have spoken on this subject against hadith # 2683.

The hadith of Ibn Abbas رضی الله عنه is preferred because both Bukhari and Muslim have transmitted it while none of them carries this hadith.

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[1] Abu Dawud # 1837, Nasa'i # 2839.

[2] Tirmidhi # 842, Darimi # 1825, Musnad Ahmad 6-333.

CHAPTER - XIII

THAT *MUHRIM* MUST ABSTAIN FROM HUNTING بَابُ الْمُحْرِمِ يَجْتَنِبُ الصَّيْدَ

The ulama (Scholars) agree unanimously that hunting as well as assisting a hunter are both forbidden to a *muhrim*. Therefore, if a *muhrim* kills or assists in killing a hunted animal then jaza or an atonement or recompense will become binding on him.

THE JAZA OR EXPIATION FOR HUNTING: The expiation that becomes binding on the *muhrim* for hunting is the value of the animal hunted that two just and experienced men would determine. This value will be relative to the place where the animal was killed but if no value is known at that place then the value should be relative to the nearest place because value of anything differs from place to place. Besides, the value will be determined on the basis of rates prevailing at the time of hunting, because values differ at different times. Then the *muhrim* will have the option to either buy an animal of that value and sacrifice it in *Haram* (unlawful), or he may buy provision of that value and feed the poor - if he buys wheat then he will give half sa' to each poor, but if he buys barley or dates then one sa' to each poor. He must not give any poor person less than this quantity.
Alternatively, he may fast for the number of days equal to the amount of sadaqah (charity) (half sa' wheat or one sa' barley) for each poor man, and if any portion of sadaqah (charity) remains in this method then he may give it away as charity, or in lieu of that, too, he may fast.
It may be understood that expiation against hunting is *wajib (obligatory)* on the *muhrim* whether he hunts deliberately or by mistake.
If a *muhrim* wounds an animal and it does not die, or he pulls out its hair, or breaks it limb, then he will have to pay that amount to which extent the animal's value has decreased.
If a *muhrim* maims an animal or pulls out the wings of a bird because of which they cannot defend themselves then he will have to pay the full price of the animal. If he milks it then he will have to pay the price of the milk as *wajib (obligatory)*. If he breaks its egg, he must pay its price.

EATING THE GAME: Whether the *muhrim* may eat the hunted animal or not is a complex question. If he has hunted it himself or another muihrim has hunted it, then the *muhrim* is forbidden to eat the game. This is an unanimous verdict of all ulama (Scholars).
If one who is not a *muhrim* hunts an animal for himself or for the *muhrim* with his permission of without his permission, then the scholars differ on the issue; may he eat or not? Some of the sahabah (Prophet's companions) رضی اللہ عنہم including Sayyiduna Ali رضی اللہ عنہ and same of the tabi'un رحمہ اللہ said that a *muhrim* is forbidden absolutely to eat the game. They cite of hadith of Sayyiduna Sa'd ibn Jaththamah رضی اللہ عنہ (# 2696). Imam Shafi'I رحمہ اللہ and Imam Ahmad رحمہ اللہ say that if the *muhrim* hunts himself or anyone else does it for him with or without his permission then it is forbidden to him to eat from it. But, if one who is not a *muhrim* hunts for himself and gives some meat from it to him as a gift, then it is lawful for him to eat from it.
Imam Abu Hanifah رضی اللہ عنہ and his followers say that a *muhrim* is permitted to eat the game even if it is hunted for him, provided:

- he has not hunted the animal,
- he has not instructed anyone to hunt it,

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- he has not guided anyone to the animal,
- he has not diverted anyone's attention to it (hunting) and
- he or any other *muhrim* has not helped anyone to hunt it.

The Hanafis cite the hadith of Sayyiduna Abu Qatadah رضی اللہ عنہ (# 2697)

THE GAME DEFINED: The animal that a *muhrim* is forbidden to hunt is to kill a wild animal. The wild animals are those that are born and bred in dry lands or in deserts or wilderness, though they may reside in water, like wild ducks, etc. Also, a game is a wild animal by birth or nature though it may have been domesticated, like deer which becomes familiar with anyone who domesticates it but is by nature wild. So it is called a game wherever it lives, in the wild or with human beings. If it is hunted an expiation becomes *wajib (obligatory)*.

If an animal is not wild then it is allowed to kill it even if one is in a state of *ihram (pilgrim-robe)*. Thus a *muhrim* is allowed to slaughter a goat, sheep, ram, cow, camel and domesticated duck.

The jurists have classified the pigeon as a wild bird by nature, so an expiation will become *wajib (obligatory)* if it is hunted.

As for sea animals, both the *muhrim* and non-*muhrim* are allowed to hunt them in the light of the verse:

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ

(al-Mai'dah 5:96)

These animal may be those that are eaten and those that are not consumed.

The wild animals that are eaten may not be hunted. It is forbidden hunt them and there is unanimity on this issue. As for those that are not eaten, the author of Bidai has classified them into two classes:

(1) Those that are ferocious and cause damages and often do that unprovoked and take the initiative in hurting, like the lion, cheetah, half etc. So, the *muhrim* is permitted to kill them. No penalty or expiation will be *wajib (obligatory)* on him.

(2) Those that do not take the initiative in hurting anyone, like hawk or falcon, etc. If they begin to attack the *muhrim*, then he may kill them and no expiation will be *wajib (obligatory)* on him. But, if they do not attack then it is not permitted to the *muhrim* to kill them unprovoked. It he takes the initiative then an expiation will be *wajib (obligatory)* on him.

SECTION I اَلْفَصْلُ الْاَوَّلُ

PROPHET MUHAMMAD صلی اللہ علیہ وسلم ABSTAINED FROM HUNTING WHEN HE WAS A *MUHRIM*

(٢٦٩٦) عَنِ الصَّعْبِ بْنِ جُثَامَةَ اَنَّهُ اَهْدٰى لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِمَارًا وَحْشِيًّا وَهُوَ بِالْاَبْوَاءِ اَوْبِوَدَّانَ فَرَدَّ عَلَيْهِ فَلَمَّا رَاٰى مَا فِيْ وَجْهِهٖ قَالَ اِنَّا لَمْ نَرُدَّهُ عَلَيْكَ اِلَّا اَنَّا حُرُمٌ۔ (متفق علیہ)

2696. Sayyiduna As-Sab ibn Jaththamah narrated that he presented to Allah's Messenger صلی اللہ علیہ وسلم wild ass when he was at al-Abwa or Waddan (which are between Makkah and Madinah). But, he returned it to him. When he observed the reaction on his face, he said, "We have not returned it to you but only because we

have assumed the *ihram (pilgrim-robe).*"[1]

COMMENTARY: On the face of it, this hadith is evidence for those people who contend that a *muhrim* is forbidden to eat the flesh of game outright, However, the contention of the hanafis is based on the opinion of Sayyiduna(s) Umar رضی اللہ عنہ, Abu Hurayrah رضی اللہ عنہ, Talhah ibn Ubauydullah رضی اللہ عنہ and Sayyidah Ayshsh رضی اللہ عنہ. Hence, they in terpret this hadith that since a live game of wild ass was present ed to the Prophet Muhammad صلی اللہ علیہ وسلم and it is not proper for a *muhrim* to accept a game, so the Prophet Muhammad صلی اللہ علیہ وسلم turned down the offer. However, there is another doubt created; it is stated explicitly in one version that meat of wild ass was presented. Another version says that the leg piece of the wild ass was presented, yet another version says that a piece of the animal was sent.

These versions make clear that a live wild ass was not presented. So, perhaps this hadith, too, under discussion, says that some meat of the wild ass was presented? The plausible explanation is that first live wild ass may have been presented which he did not accept. Then some piece of meat of another wild ass was presented and this has described in another version as piece of leg.

A stronger evidence of the Hanafis is that the Prophet Muhammad صلی اللہ علیہ وسلم was presented the wild ass then he was at Arj (عرج) having assumed the *ihram (pilgrim-robe).* So, he instructed Sayyiduna Abu Bakr رضی اللہ عنہ to distribute it among the companions.

The Shafi'is say about the hadith under discussion that the prophet Muhammad صلی اللہ علیہ وسلم may have returned the wild ass because he presumed that it was hunt ed for him specifically.

HADITH ON WHICH THE HANAFIS RELY

(٢٦٩٧) وَعَنْ اَبِي قَتَادَةَ اَنَّهٗ خَرَجَ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَخَلَّفَ مَعَ بَعْضِ اَصْحَابِهٖ وَهُمْ مُحْرِمُوْنَ وَهُوَ غَيْرُ مُحْرِمٍ فَرَاَوْا حِمَارًا وَحْشِيًّا قَبْلَ اَنْ يَّرَاهُ فَلَمَّا رَاَوْهُ تَرَكُوْهُ حَتّٰى رَاٰهُ اَبُوْقَتَادَةَ فَرَكِبَ فَرَسًا لَهٗ فَسَاَلَهُمْ اَنْ يُنَاوِلُوْهُ سَوْطَهٗ فَاَبَوْا فَتَنَاوَلَهٗ فَحَمَلَ عَلَيْهِ فَعَقَرَهٗ ثُمَّ اَكَلَ فَاَكَلُوْا فَنَدِمُوْا فَلَمَّا اَدْرَكُوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاَلُوْهُ قَالَ هَلْ مَعَكُمْ مِنْهُ شَيْءٌ قَالُوْا مَعَنَا رِجْلُهٗ فَاَخَذَهَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَكَلَهَا۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا فَلَمَّا اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَمِنْكُمْ اَحَدٌ اَمَرَهٗ اَنْ يَّحْمِلَ عَلَيْهَا اَوْاَشَارَ اِلَيْهَا قَالُوْا لَا قَالَ فَكُلُوْا مَا بَقِيَ مِنْ لَحْمِهَا۔

2697. Sayyiduna Abu Qatadah رضی اللہ عنہ narrated that he set out with Allah's Messenger صلی اللہ علیہ وسلم but he lagged behind with some of his companions who had assumed the *ihram (pilgrim-robe)* for umrah but he had not. They saw a wild ass (on their way at some place)but he did not see it. They saw it but left it alone (and did not bother about it). Finally, Abu Qatadah رضی اللہ عنہ also saw it. He mounted a horse of his and asked them to let him have his whip, but they declined (lest they be deemed to have aided him in the hunt). He (alighted and) took it himself, chased the wild ass and killed it. Then he (prepared its meat and) they ate it, but they repent ed (presuming that a *muhrim* was disallowed to eat it).

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[1] Bukhari # 1825, Muslim # 50-1193, Tirmidhi # 850, Nasa'i # 2819, Ibn Majah # 3090, Darimi # 1830, Muwatta Maalik # 83 (*Hajj*), Musnad Ahmad 4-37.

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So, when they joined Allah's Messenger صلى الله عليه وسلم, they asked him about it, He required, "Do you have anything of that with you?" They said, "We have with us its leg." The Prophet Muhammad صلى الله عليه وسلم took it, (had it prepared) and ate it.
According to another version: When they joined Allah's Messenger صلى الله عليه وسلم (and put their question to him), he asked them, "Did any of you instruct him to hunt it or point it out to him?" They said "No!" He said, 'Eat what remains of it."[1]

COMMENTARY: Accordingly to another tradition, the Prophet Muhammad صلى الله عليه وسلم did not eat from the game. Perhaps, he may have presumed that a *muhrim* had a part in the hunting and may have abetted in some way, like suggesting, pointing out or helping. So, he did not eat, when he learnt that no *muhrim* was involved in the hunting, he ate some of it.
A *muhrim* is disallowed to point out the animal verbally or in gestures or signs both within the *Haram* and outside it. A non *Muhrim* is disallowed within the *Haram*, not outside.
A *muhrim* is permitted to consume flesh of a game provided he is not involved in hunting in anyway whatsoever - by actual hunting, commanding or suggesting to hunt, indicating verbally, allegorically or in gestures, or helping.
This hadith upholds the contention of the Hanafis. It rejects the opinion of those who hold that a *muhrim* may not eat anything of the game.

ANIMALS THAT MAY BE KILLED BY THE *MUHRIM* & IN THE *HARAM*

(٢٦٩٨) وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالْإِحْرَامِ الْفَارَةُ وَالْغُرَابُ وَالْحِدَاةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعَقُوْرُ۔ (متفق عليه)

2698. Sayyiduna Ibn Umar رضى الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "No sin is attached to killing five creatures in the *Haram* and in the state of *ihram (pilgrim-robe)*. They are: the rat, the crow, the kite, the scorpion and the biting dog."[2]

COMMENTARY: The crow is (الغراب الابقع) or the one that subsists on carrion and impurity. This is elucidated in the next hadith. It is not allowed to kill the crow that eats from the fields. It is jet black but its beak and claws are red.
The biting dog includes all animals t hat attack.

(٢٦٩٩) وَعَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ وَالْغُرَابُ الْأَبْقَعُ وَالْفَارَةُ وَالْكَلْبُ الْعَقُوْرُ وَالْحُدَيَّا۔ (متفق عليه)

2699. Sayyiduna Ayshah رضى الله عنها said that the Prophet Muhammad صلى الله عليه وسلم said, "Five creatures there are that may be killed in the hill (outside the sacred area) and the *Haram* (within the sacred area): the snake, the pied crow (الغراب الابقع), the rat, the biting dog and the kite."

COMMENTARY: It is forbidden to kill the dog that may be beneficial and also that causes no damage even though it is not beneficial.
The creatures that may be killed are not the only ones mentioned in these two hadith.

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[1] Bukhari # 1824, Muslim # 56-1196, Abu Dawud # 1852, Tirmidhi # 848, Nasa'i # 2816, Ibn Majah # 3092,Muwatta Maalik # 76 (*Hajj*).

[2] Bukhari # 3315, Muslim # 72-1199, Abu Dawud # 1846, Nasa'i # 2828, Ibn Majah # 3088, Muwatta Maalik # 89 (*Hajj*), Musnad Ahmad 2-8.

Rather, all the creatures that harm are included in this command, like the rats, fleas, ticks bed bugs, etc. If lice are killed then it is *wajib (obligatory)* to give sadaqah (charity) according to one's ability.

SECTION II اَلْفَصْلُ الثَّانِيْ

HADITH ON WHICH IMAM MAALIK رحمه‌الله & IMAM SHAFI'I رحمه‌الله RELY

(٢٧٠٠) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَكُمُ الصَّيْدُ لَكُمْ فِي الْاِحْرَامِ حَلَالٌ مَالَمْ تَصِيْدُوْهُ اَوْيُصَادُ لَكُمْ۔ (رواه ابوداؤد والترمذى والنسائى)

2700. Sayyiduna Jabir رضى‌الله‌عنه narrated that Allah's Messenger صلى‌الله‌عليه‌وسلم said, "The meat of game is lawful for you when you are in the state of *ihram (pilgrim-robe)* as long as you have not hunted it or it had not been hunted for you."

COMMENTARY: The hadith says that if you are a *muhrim* and hunt an animal or anyone also hunts it for you even if he is not *muhrim* then it is not proper for you to eat from it. Imam Maalik رحمه‌الله and Imam Shafi'I رحمه‌الله cite this hadith in support of their contention that a *Muhrim* is forbidden to eat from the game that is hunted even by a non-*muhrim*.

However, the Hanafis interpret this hadith to mean that if you are a *muhrim* and a live game is sent to you as a gift then it is forbidden to you to eat its meat. But, if its meat is sent to you as a gift then it is not forbidden to you to consume. If the animal was hunted at your behest then it is not proper for you to eat its flesh.

Hence, the flesh of a game is not forbidden to a *muhrim* if a non-*muhrim* has slaughtered it provided the *muhrim* has no hand in the hunting, like asking for it to be hunted, helping in doing so, pointing it out or guiding to it.

HUNTING LOCUSTS

(٢٧٠١) وَعَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ۔ (رواه ابوداؤد والترمذى)

2701. Sayyiduna Abu Hurayrah رضى‌الله‌عنه narrated that the Prophet Muhammad صلى‌الله‌عليه‌وسلم said, "Locusts are like the game of the sea."[1]

COMMENTARY: The hanafis say that the hadith compares locusts to game of the sea because like fish that is eaten without being slaughtered, locusts may be eaten without being slaughtered. A *muhrim* is not allowed to kill locusts. If he kills any, he will have to pay sadaqah (charity) (as much as he can). It is stated in 'Hidayah' that locust attracts the same command as the game of the desert. Ibn Hammam also said that most of the ulama (Scholars) subscribe to this view.

Some ulama (Scholars) say that according to this hadith a *muhrim* is permitted to hunt locusts because it is like a game of the sea. They cite the verse of the Quran:

وَاُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ مَادُمْتُمْ حُرُمًا

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

KILL THE BEAST THAT ATTACKS

(٢٧٠٢) وَعَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقْتُلُ الْمُحْرِمُ السَّبُعَ الْعَادِىَ۔ (رواه

[1] Abu Dawud # 1853, Tirmidhi # 851, Ibn Majah # 322, Musnad Ahmad 2-306.

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الترمذی وابوداؤد وابن ماجة)

2702. Sayyiduna Abu Sa'eed al-Khudri رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "The *muhrim* may kill a beast that attacks."[1]

COMMENTARY: It is like a lion, etc. that rushes at man on seeing him to kill a main him.

(٢٧٠٣) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ اَبِي عَمَّارٍ قَالَ سَأَلْتُ جَابِرَ بْنَ عَبْدِاللّٰهِ عَنِ الضَّبُعِ اَصَيْدٌ هِيَ فَقَالَ نَعَمْ فَقُلْتُ اَيُؤْكَلُ فَقَالَ نَعَمْ فَقُلْتُ سَمِعْتَهٗ مِنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ نَعَمْ۔ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَالشَّافِعِيُّ وَقَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2703. Sayyiduna Abdur Rahman ibn Abu Ammar رحمہ اللہ said that he asked Sayyiduna Jabir ibn Abdullah رضی اللہ عنہ whether the hyena may be hunted. He said, "Yes!" So, he asked 'May it be eaten?" He said, "Yes!" Then he asked, "Did you hear it from Allah's Messenger صلی اللہ علیہ وسلم?" He said, "Yes!"[2]

COMMENTARY: Leaving aside the *muhrim* there is a basic difference of opinion whether hyena is lawful food or not. Imam Shafi'I رحمہ اللہ goes by this hadith and says that the hyena is lawful food, but Imam Maalik رحمہ اللہ and Imam Abu Hanifah رحمہ اللہ say that the hyena is not lawful to eat. They rely on the hadith (# 2705) of Sayyiduna Khuzaymah ibn Jazyi رضی اللہ عنہ.

(٢٧٠٤) وَعَنْ جَابِرٍ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّبُعِ قَالَ هُوَ صَيْدٌ وَيُجْعَلُ فِيْهِ كَبْشًا اِذَا اَصَابَهُ الْمُحْرِمُ۔ (رواه ابوداؤد وابن ماجة والدارمی)

2704. Sayyiduna Jabir رضی اللہ عنہ narrated that he asked Allah's Messenger صلی اللہ علیہ وسلم about the hyena. He said, "It is game. If a *muhrim* perpetrates it then he must atone by given a sheep."[3]

COMMENTARY: If a *muhrim* hunts it or buys it then he must atone with a sheep or ram as a *wajib (obligatory).*

HYENNA IS NOT LAWFUL

(٢٧٠٥) وَعَنْ خُزَيْمَةَ بْنِ جَزِيٍّ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَكْلِ الضَّبُعِ قَالَ اَوَيَاْكُلُ الضَّبُعَ اَحَدٌ وَسَأَلْتُهٗ عَنْ اَكْلِ الذِّئْبِ قَالَ اَوَيَاْكُلُ الذِّئْبَ اَحَدٌ فِيْهِ خَيْرٌ رَوَاهُ التِّرْمِذِيُّ وَقَالَ لَيْسَ اِسْنَادُهٗ بِالْقَوِيِّ۔

2705. Sayyiduan Khuzaymah ibn Jazyi رضی اللہ عنہ narrated that he asked Allah's Messenger صلی اللہ علیہ وسلم about eating a hyena. He asked. "Does anyone eat hyena?" He then asked him about eating wolf and he put the question, "Does anyone with any good in him eat wolf.?"[4]

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[1] Abu Dawud # 1848, Tirmidhi # 839, Ibn Majah # 3089, Musnad Ahmad 3-3.

[2] Tirmidhi # 1789, Nasa'i # 4323, Daraqutni # 45 (Muwaqit), Musnad Ahmad 3-318, (Abu Dawud # 3801 similar)

[3] Abu Dawud # 3801, Ibn Majah # 3236, Darimi # 1941, Daraqutni # 48 (Mawaqit).

[4] Tirmidhi # 1799, Ibn Majah # 3237.

SECTION III اَلْفَصْلُ الثَّالِثُ

A *MUHRIM* MAY EAT MEAT OF GAME

(٢٧٠٦) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ عُثْمَانَ التَّيْمِيِّ قَالَ كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ وَنَحْنُ حُرُمٌ فَأُهْدِيَ لَهُ طَيْرٌ وَطَلْحَةُ رَاقِدٌ فَمِنَّا مَنْ اَكَلَ وَمِنَّا مَنْ تَوَرَّعَ فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَافَقَ مَنْ اَكَلَهُ قَالَ فَاَكَلْنَاهُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔ (رواه مسلم)

2706. Sayyiduna Abdur Rahman ibn Uthman at Taymi رضی اللہ عنہ narrated that they were with Talhah ibn Ubaydullah رضی اللہ عنہ and they were all in the state of *ihram (pilgrim-robe)* (*muhrims*). A bird (meaning its cooked flesh) was presented to him and he was asleep. Some of them ate from it but others abstained. When Talhah رضی اللہ عنہ woke up he agreed with those who had eaten it. He said, "We had eaten it along with Allah's Messenger صلی اللہ علیہ وسلم (meaning, as *muhrims* we ate flesh of a hunted creature)."[1]

COMMENTARY: This is to which Imam Abu Hanifah رضی اللہ عنہ abides. If t he *muhrim* has no part in the hunting then he may eat the meat.

As for a bird, the Arabic (طیر) could be a collective noun, implying (flesh of) several birds, or (of) a bird sufficiently large to satiate all the people.

CHAPTER - XIV

BEING DETAINED AND MISSING *HAJJ* بَابُ الْاِحْصَارِ وَفَوْتِ الْحَجِّ

IHSAR: The word ihsar means 'to be detained.' 'to be prevented.' In the terminology of the jurists, it means 'to be prevented from performing *hajj* or umrah after having assumed the *ihram (pilgrim-robe).*'

The person who had assumed the *ihram (pilgrim-robe)* for *hajj* or umrah and it prevented from performing it is called a muhsir.

KINDS OF IHSAR (DETENTION): According to the Hanafi school, the are many forms of ihsar whereby the pilgrimage is detained and not permitted to perform *hajj* or umrah, for whichever he had assumed the *ihram (pilgrim-robe)*, whether practically or in terms of Shari'ah (legally). These forms are explained in the lines following:

(1) Fear of an enemy. It is a wide meaning word and 'enemy' could refer to a human being or a beast. For example, an enemy could be in wait for the pilgrims on their route and pesters the pilgrims, or robs them, or beats them, preventing their progress. Or, a lion etc. is present on the pilgrim's path.

(2) Illness. A pilgrim may fall seriously ill after assuming the *ihram (pilgrim-robe)* so that he cannot proceed further, or if he attempts then his illness may become dangerously severe.

(3) A woman loses her mahram. After she assumes the *ihram (pilgrim-robe)*, her mahram or husband may die, or disappear, or refuse to accompany her any further.

(4) Lack of resources. For instance, after the *ihram (pilgrim-robe)* is assumed, the pilgrim is deprived of money or property by thieves or robbers, or his resources are exhausted during the pilgrimage and he cannot meet his expenses any more for the remaining journey.

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[1] Muslim # 65-1197, Nasa'i # 2817, Darimi # 1829, Musnad Ahmad 1-161.

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(5) A woman might have to observe her iddah (waiting period) when, after she assumes the *ihram (pilgrim-robe)*, her husband dies or divorces her. Her iddah will prevent her, meaning be her ihsar. However, if she is a muqim (resident) and her residence is not as far away from Makkah as qualifies as a journey then it is not ihsar.
(6) The pilgrim gets lost on the way and there is no one to guide him.
(7) A woman's husband disallows her from going ahead provided she had assumed the *ihram (pilgrim-robe)* for *hajj* without his permission. However, the husband has no authority to prevent his wife from performing the *fard(compulsory) hajj*, and from the optional *hajj* after he had given permission for it (the optional *hajj*).
(8) A slave, male or female, is disallowed by their master.
All these forms of ihsar are according to Hanafi School of thought. All the three other imams hold that there is only one kind of ihsar which is fear of the enemy. They maintain that ihsar is not found in the other forms, so the *ihram (pilgrim-robe)* remains intact.

RULING ON IHSAR: When a *muhrim* encounters one of the foregoing forms of ihsar, and if he is a mufrid or a qarin then, respectively he must acquire one animal of hadyi (say a goat) or two animals of hadyi and send the hadyi to the *Haram* with someone with instructions to sacrifice it there on his behalf. Or, he may send its price to buy there and sacrifice. He must also specify the day and time when the sacrifice may be done. When the specified time passes, he may relinquish the *ihram (pilgrim-robe)*. It is not necessary to shave the head or have the hair clipped, Then, he must redeem the pilgrimage in the following year. If he had put off the *ihram (pilgrim-robe)* of *hajj*, then he will perform one *hajj* and one umrah. If he had put off the *ihram (pilgrim-robe)* of qiran, then he will redeem it with one *hajj* and two umrahs. If he had removed the *ihram (pilgrim-robe)* of umrah then he will perform only one umrah.
If, after he sends the animal of hadyi, the ihsar is lifted and it is possible for him to reach here before the hadyi is sacrificed and be able to participate in the *hajj*, then it is *wajib (obligatory)* that he should proceed there promptly. If that is not possible, then it is not *wajib (obligatory)* that he depart promptly. However, if he proceeds to perform *hajj* and when he arrives there finds that the hadyi was sacrificed and the time of *hajj* is over then he must perform umrah and relinquish the *ihram (pilgrim-robe)*.

MEANING & RULING OF MISSING THE *HAJJ*: If someone departs for *hajj* having assumed the *ihram (pilgrim-robe)* but for some unforeseen reason he could not make the wuquf at Arafat between zawal (declination of the sun) on the day of Arafah and the morning of eed ul adha for even one minute, then he has missed his *hajj*. (The wuquf at Arafat begins on the day of Arafah as the sun passes its meridian and ends as down rises on eed ul adha and the wuquf may be observed even for one minute during this period.)
One who misses his *hajj* is called (فاتت الحج) (fa'it ul *hajj*).
The person who misses the *hajj* must perform the umrah which is to circumambulate the Ka'bah, make sa'I between as-Safa and al-Marwah and relinquish the *ihram (pilgrim-robe)*. If he is a mufrid then he must perform one umrah and if he is a qarin then two umrahs. Then he must have or clip his hair and next year he must redeem the *hajj*.

A VERY COMPLEX QUESTION: If a pilgrim is likely to miss *hajj*, he faces a very difficult choice. Suppose, he arrives there in the very best portion of the night (following the day of Arafah and) preceding eed ul Adha while he still has to offer the *salah (prayer)* of isha and is

also apprehensive that he might miss it altogether if he goes to Arafat, and if he offers it them wuquf of Arafat would be lost. So, what should he do? Some people say that he must offer the isha even if he misses the wuquf of Arafat. Others say that he must defer the *salah (prayer)* of isha and proceed to Arafat. This is what Hanafi fiqh book Durr Mukhtar says.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم DETENTION

(٢٧٠٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَدْ اُحْصِرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَلَقَ رَأْسَهٗ وَ جَامَعَ نِسَائَهٗ وَ نَحَرَ هَدْيَهٗ حَتّٰى اعْتَمَرَ عَامًا قَابِلًا۔ (رواه البخارى)

2707. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that (in the year of al-Hudaybiyah) Allah's Messenger صلی اللہ علیہ وسلم was detained (and prevented from performing umrah). So, he had his head shaved and (after relinquishing the *ihram (pilgrim-robe)*) had intercourse with his wives, and slaughtered his (animal of) hadyi. Then, next year he performed the umrah.[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم had assumed that *ihram (pilgrim-robe)* for umrah and set out for Makkah but the idolaters of Makkah stopped him at Hudaybiyah along with his companions and disallowed them to proceed for umrah. So, he put off his *ihram (pilgrim-robe)* there.

The hadith next mentions that he had sexual intercourse with his wives. The sequence is not followed in the report, for, shaving head, etc precedes that. Actually, he slaughtered the animal, relinquished the *ihram (pilgrim-robe)* and then he was out of the sacred state (on shaving his head) and could go to his wives.

According to another hadith in Bukhari and Muslim: The Prophet Muhammad صلی اللہ علیہ وسلم and his companions رضی اللہ عنہ relinquished their *ihram (pilgrim-robe)* when the idolaters of Makkah barred their way ahead. The Prophet Muhammad صلی اللہ علیہ وسلم had assumed the *ihram (pilgrim-robe)* for umrah. He sacrificed the animals of hadyi, shaved his head and instructed his companions رضی اللہ عنہ to get up, make the sacrifice and shave their heads. Hidayah writes after that; 'then they relinquished the iham.'

Ibn Hammam رحمہ اللہ said that these words of Hidayah make it clear that the muhsir cannot put off the *ihram (pilgrim-robe)* before slaughtering the animal. Hence, if a muhsir sends the hadyi to the *Haram* with specific instructions to slaughter it on a certain day and hour and at that hour he comes out of the *ihram (pilgrim-robe)* and acts as a non-*muhrim* only to learn that his instruction could not be carried out at the specified hour or at the *Haram* then, for everything that he has done that a *muhrim* should not do, he will have to make an atonement or a recompense (jaza).

WHERE TO SLAUGHTER HADYI OF IHSAR: The Hanafis and the Shafi'is are unanimous all hadyi apart from that of ihsar should be slaughtered only in the *Haram*, no where else. But, they differ on the hadyi of ihsar of *hajj* and umrah. Imam Shafi'i رحمہ اللہ hold that it should be slaughtered where the ihsar was imposed. Imam Abu Hanifah رحمہ اللہ contends that it should be sent to the *Haram* and slaughtered there and no where else because to slaughter it on specified days and at specified place is a worship. So if it is not

[1] Bukhari # 1809.

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slaughtered at its specified place then that is not worship and if that is so then how is it proper to relinquish the *ihram (pilgrim-robe)* on that basis.

Imam Shafi'I رحمه الله stands by the hadith under discussion. The prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم slaughtered the hadyi in Hudaybiyah which is hill meaning outside the limits of the *Haram*. The Hanafis explain that it was not possible at that time to send the animals of hadyi to the *Haram*. So out of compulsion they slaughtered the animals at Hudaybiyah. Besides, some ulama (Scholars) maintain that part of Hudaybiyah I shill alright but some of it is in the *Haram*. Hence, the Prophet Muhammad صلى الله عليه وسلم and his sahabah (Prophet's companions) رضى الله عنهم may have slaughtered their animals of hadyi in the portion that is within the *Haram*.

IT IS *WAJIB (OBLIGATORY)* ON THE MUHSIR TO REDEEM: We read in his hadith that since the Prophet Muhammad صلى الله عليه وسلم could not complete the umrah because of the ihsar, he redeemed it the next year in 7AH. This redeemed umrah is called umrat ul qada. This means that if anyone is detained and is prevented from performing *hajj* or umrah then he must redeem it. The Hanafis say that it is *wajib (obligatory)* to redeem it but Imam Shafi'I رحمه الله says that it is not *wajib (obligatory)* to redeem it.

The Prophet Muhammad's صلى الله عليه وسلم umrah in 7AH is called umrat ul qada and this itself is evidence for the Hanafi point of view.

THE QUESTION OF SHAVING OR CLIPPING FOR THE MUHSIR

(٢٧٠٨) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَحَالَ كُفَّارُ قُرَيْشٍ دُوْنَ الْبَيْتِ فَنَحَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَدَايَاهُ وَحَلَقَ وَقَصَّرَ اَصْحَابُهٗ۔ (رواه البخارى)

2708. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that they set out with Allah's Messenger صلى الله عليه وسلم (for umrah) but the disbelievers of the Quraysh intercepted them before (they could reach) the House (at Hudaybiyah). So, the Prophet Muhammad صلى الله عليه وسلم slaughtered the animals of his hadyi (there) and shaved his head and his sahabah (Prophet's companions) رضى الله عنهم shaved or clipped their heads.[1]

COMMENTARY: The Hidayah says that Imam Abu Hanifah رحمه الله and Imam Ahmad رحمه الله say that a muhsir is not bond to shave or clip his hair because it is not part of the deeds of *hajj*. Since *hajj* is not performed at all, this cannot be counted as worship.

As for the Prophet Muhammad صلى الله عليه وسلم and the sahabah (Prophet's companions) رضى الله عنهم they shaved or clipped their hair to make it obvious that they were determined to return and that there was no possibility of performing umrah. Imam Yusuf, رحمه الله however, said that a mushir must shave or clip his hair, but if he does not, then too he shall have come out of the *ihram (pilgrim-robe)*, nothing will be *wajib (obligatory)* as atonement.

(٢٧٠٩) وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَحَرَ قَبْلَ اَنْ يَحْلِقَ وَ اَمَرَ اَصْحَابَهٗ بِذٰلِكَ۔ (رواه البخارى)

2709. Sayyiduna Al-Miswar ibn Makhramah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم sacrificed before having his head shaved and instructed his

[1] Bukhari # 1812.

sahabah (Prophet's companions) رضی اللہ عنہم to do like that.[1]

IHSAR AND MISSING THE *HAJJ*

(۲۷۱۰) وعن ابن عمر انه قال الیس حسبکم سنة رسول الله صلی الله علیه وسلم ان حبس احدکم عن الحج طاف بالبیت و بالصفا والمروة ثم حل من کل شیء حتی یحج عاما قابلا فیهدی او یصوم ان لم یجد هدیا۔ (رواه البخاری)

2710. Sayyiduna Ibn Umar رضی اللہ عنہ asked, "Does the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* of Allah's Messenger صلی اللہ علیہ وسلم not suffice you? If any of you is precluded from performing *hajj* (and prevented from observing the wuquf at Arafat), then he should make the *tawaf* of the house and t he Sa'I between as Safa and al-Marwah. Then he should come out of the *ihram (pilgrim-robe)* and make the *hajj* next year, and slaughter the hadyi or fast if he cannot find a hadyi (to slaughter)."[2]

COMMENTARY: Ibn Umar رضی اللہ عنہ warned some people who might have contravened the *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* in cases of detention or ihsar. If anyone is prevented from performing *hajj* then he must complete the umrah and put off the *ihram (pilgrim-robe)* and redeem the *hajj* in the following year.

We must know that there is a slight difference in the ruling for a muhsir and fa'itul *hajj* (who has missed the *hajj*). As for the letter if he is a mufrid (who has assumed the *ihram (pilgrim-robe)* only for *hajj*) then he will make the *tawaf* and Sa'I and relinquish his *ihram (pilgrim-robe)*. Only the redeeming *hajj* next year will be *wajib (obligatory)* on him. Umrah and hadyi will not be *wajib (obligatory)* on him.

As for the muhsir, if he is a mufrid and is prevented from proceeding even before he can make it to the *Haram*, then he must send the hadyi to the *Haram*. When that reaches there and is slaughtered he must relinquish the *ihram (pilgrim-robe)* and redeem the *hajj* next year and perform an umrah too with it.

However, Imam shafi رحمہ اللہ said that it is *wajib (obligatory)* on him to perform only *hajj* next year. It is not necessary to perform umrah because he was restrained from *hajj* only and he had sent the hadyi and put off the *ihram (pilgrim-robe)*, so only *hajj* is due from him.

If the muhsir is a qarin (meaning one who had assumed the *ihram (pilgrim-robe)* for *hajj* and umrah, both), he must send the animal of hadyi to the *Haram* and after it is slaughtered there, he may relinquish his *ihram (pilgrim-robe)*. It will be *wajib (obligatory)* on him to redeem this *hajj* and to perform two umrahs in the year following, the *hajj* and one umrah to replace what he missed and the additional umrah as a recompense (jaza) of what he missed.

If ihsar does not occur before arrival at the *Haram*, but on arrival there and the pilgrim is unable to observe the wuquf at Arafat though he can make the *tawaf* and sa'I, then he must make the *tawaf* and Sa'I, meaning acts of umrah, and relinquish the *ihram (pilgrim-robe)*. Next year, he should redeem the *hajj* and slaughter the animal of hadyi. If he cannot slaughter the hadyi hen he must fast. The hadith under discussion describes this very possibility.

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[1] Bukahri # 1811, Musnad Ahmad 4-327.

[2] Nasa'i # 2769.

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If the fa'it ul *hajj* (one who has missed the *hajj*) is a qarin, then he will first make *tawaf* and Sa'I for umrah and then make (another) *tawaf* and Sa'I in place of the *hajj* that he missed. Then he must shave or cut hair and relinquish the *ihram (pilgrim-robe)*. He will be absolved of making the sacrifice of qiran.

If he is a mutamatta, then his tamatta is void and he will be absolved of the sacrifice of tamtta and if he has brought an animal to sacrifice then he may do with it whatever he likes.

Just as when a mufrid misses the *hajj*, it becomes *wajib (obligatory)* on him to redeem only *hajj* next year, so too the qiran and tamatta, make only *hajj wajib (obligatory)* on the pilgrim next year.

UMRAH IS NEVER MISSED: Umrah is never missed because it may be performed any time during the year, except on the day of Arafah, the day of eed ul Adha and the days of tashriq. On the other hand, *hajj* may be performed on the specified time and day as determined day Shari'ah.

(٢٧١١) وَعَنْ عَائِشَةَ قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا لَعَلَّكِ اَرَدْتِّ الْحَجَّ وَاللّٰهِ مَا اَجِدُنِيْ اِلَّا وَجِعَةً فَقَالَ لَهَا حُجِّيْ وَاشْتَرِطِيْ وَقُوْلِيْ اَللّٰهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ ـ (متفق عليه)

2711. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم visited (his paternal cousin) Sayyidah Duba'ah bint Zubayr رضی اللہ عنہ (when he was proceeding for *hajj*). He asked her, 'Perhaps you intend to perform *hajj* (with us)?" She submitted. By Allah, I suffer from pain." He comforted her, "Do perform *hajj* but (when you assume the *ihram (pilgrim-robe)*) make the condition:

اَللّٰهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ

{O Allah, the place where I relinquish the *ihram (pilgrim-robe)* is where you restrain me (because my illness.}[1]

COMMENTARY: The prophet Muhammad صلی اللہ علیہ وسلم advised her to include in her resolve the words that she would put off the *ihram (pilgrim-robe)* where her illness intensified and she found it impossible to proceed further.

The imams رحمہ اللہ who contend that there is only one form of ihsar, fear of the enemy, cite this hadith. If it was permitted to put off the *ihram (pilgrim-robe)* because of illness then there was no point in making the stipulation, they argue.

Imam Abu Hanifah رحمہ اللہ says that one of the forms of ihsar is illness. He cites the hadith of Sayyiduna *Hajj*aj ibn Amr Ansari رضی اللہ عنہ (# 2713). He also points out that Sayyiduna Ibn Umar صلی اللہ علیہ وسلم denied that any conditional clause can be included in the resolve. He used to say to those who made a stipulation, "Does not the Prophet Muhammad's صلی اللہ علیہ وسلم *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم) suffice you?" As for the Prophet advised to Sayyidah Duba'ah رضی اللہ عنہ (in this hadith), the Hanafis say that it was to permit her to release herself from the restrictions of the *ihram (pilgrim-robe)* quickly. Without the stipulation, she would have had to wait for the hadyi; to reach the *Haram* and be slaughtered there before putting off her *ihram (pilgrim-robe)*. Hence, Imam Abu Hanifah رحمہ اللہ abides by this procedure that unless the animal is slaughtered the *ihram (pilgrim-robe)* cannot be relinquished, but if he condition in included in the intention then the *ihram (pilgrim-robe)* may

[1] Bukhari # 5089, Muslim # 104. 1207, Nasa'i # 2768, Musnad Ahmad 6. 164.

be discarded simply on encountering the ihsar without the animal being scarified.

SECTION II اَلْفَصْلُ الثَّانِيْ

HADYI OF MUHSIR SLAUGHTERED ONLY IN THE *HARAM*

(٢٧١٢) عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَ اَصْحَابَهٗ اَنْ يُّبَدِّلُوا الْهَدْىَ الَّذِىْ نَحَرُوْا عَامَ الْحُدَيْبِيَةِ فِىْ عُمْرَةِ الْقَضَاءِ۔ رَوَاهُ۔

2712. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم commanded his sahabah (Prophet's companions) رضی اللہ عنہم that, at the umrat ul qada (the redeeming umrah), they should sacrifice animals in place of the animals of hadyi that they had slaughtered in the year of al-Hudaybiyah.[1]

COMMENTARY: At the Umrat ul qada, the sahabah were to sacrifice animals at the *Haram* so that the hadyi may be slaughtered in the *Haram*. The animal of hadyi against ihsar is slaughtered in the *Haram*. Imam Abu Hanifah رحمہ اللہ abides by this ruling. This meaning will apply if it is confirmed that during the year of Hudaybiyah the animals of h adyi were slaughtered outside the *Haram*. But, if it is said that they were slaughtered in the *Haram* because most of Hudaybiyah is within the *Haram* (see commentary to hadith # 2707, but there it is said that some – not most – of it is part of *Haram*) then this command would be of a precautionary nature and to earn more excellence. The command would be said to be of the kind of *mustahab (desirable)*.

Some copies of the mishkat do not have the name of the transmitter. Some do have 'Abu Dawud.' Yet another has the word {(وفيه قصة) – It has a story.}

[The story is: Maymun ibn Mahran رحمہ اللہ was stopped by the people of Syria from proceeding ahead when they had besieged Sayyiduna Ibn Zubayr رضی اللہ عنہ at Makkah. He sacrificed the animals at that spot and put off his *ihram (pilgrim-robe)* and returned. Next year he redeemed his umrah and sought advice of Sayyiduna Ibn Abbas رضی اللہ عنہ who advised him to get another animal and narrated to him the hadith.]

ILLNESS AMOUNTS TO IHSAR

(٢٧١٣) وَعَنِ الْحَجَّاجِ بْنِ عَمْرٍو الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كُسِرَ اَوْ عُرِجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ۔ رَوَاهُ التِّرْمِذِىُّ وَاَبُوْدَاوٗدَ وَالنَّسَائِىُّ وَابْنُ مَاجَةَ وَالدَّارِمِىُّ وَزَادَ اَبُوْدَاوٗدَ فِىْ رِوَايَةٍ اُخْرٰى اَوْ مَرِضَ وَقَالَ التِّرْمِذِىُّ هٰذَا حَدِيْثٌ حَسَنٌ وَفِى الْمَصَابِيْحِ ضَعِيْفٌ۔

2713. Sayyiduna al-*Hajj*aj ibn Amr al-Ansari رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone breaks a limb or becomes lame then he comes out of the *ihram (pilgrim-robe)*. It is *wajib (obligatory)* on him to perform *hajj* next year."[2] According to another version of Abu Dawud, he also said, "or falls ill."[3]

COMMENTARY: This hadith confirms that there can be other hindrances to the path of *hajj*

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[1] Abu Dawud # 1864.

[2] Tirmidhi # 941, Abu Dawud # 1862, Nasa'i # 3861, Ibn Majah # 3077, Daraqutni # 19 (Muwaqit), Musnad Ahmad 3-450.

[3] Abu Dawud.

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or umrah besides the enemy, like illness. In such cases, the pilgrim may relinquish the *ihram (pilgrim-robe)*. This hadith is rated hasan by Tirmidhi, so if Bagawi calls it da'if it does not matter. Tirmidhi's rating is preferred.

STANDING AT ARAFAT IS MAIN PART OF *HAJJ*

(٢٧١٤) وَعَنْ عَبْدِالرَّحْمٰنِ بْنِ يَعْمُرَ الدِّيْلِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْحَجُّ عَرَفَةُ مَنْ اَدْرَكَ عَرَفَةَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوْعِ الْفَجْرِ فَقَدْ اَدْرَكَ الْحَجَّ اَيَّامُ مِنًى ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا اِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا اِثْمَ عَلَيْهِ۔ رَوَاهُ التِّرْمِذِيُّ وَ اَبُوْدَاوٗدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ وَ قَالَ التِّرْمِذِيُّ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ۔

2714. Sayyiduna Abdur Rahman ibn Ya'mar ad Dilyi رضی اللہ عنہ narrated that he heard the Prophet Muhammad صلی اللہ علیہ وسلم say, "*Hajj* is (standing at) ARafah. If anyone gets to Arafat on the night of Muzdalifah (10th Dhul Hijjah) before dawn (of 10th) then he has made *hajj*. The days of Mina are three (11th to 13th):

فَلَا اِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا اِثْمَ عَلَيْهِ

{Whosoever hastens out after his stay of two days (at Mina) there is no sin in him and whosoever delays there is no sin on him}[1] (2:203)

COMMENTARY: If anyone casts pebbles on the three pillars on the twelfth after zuhr and returns to Makkah then he earns no sin and he will not have to stay at Mina on the night preceding the 13th and to cast pebbles on the 13th.

Similarly, if anyone delays and stays beyond the 12th into the 13th and casts pebbles on the night, there is no sin on him too. Both these ways are allowed but it is better to delay because there is more chance of worship in it.

During the jahiliyah some people said that it was sin to hasten and others called delay a sin. So, this command corrects the nation.

This chapter does not have Section III

CHAPTER - XV

THE *HARAM* (OR THE SACRED TERRITORY) OF MAKKAH - MAY ALLAH, THE EXALTED, PRESERVE ITS SANCTITY!

بَابُ حَرَمِ مَكَّةَ حَرَسَهَا اللّٰهُ تَعَالٰى

Haram is that piece of land that is around the Ka'bah. Allah has made this territory sacred because of the sacredness of the Ka'bah. This land is called *Haram* because of whose sanctity and greatness Allah has made many things haraam, forbidden, within its limits which are not forbidden elsewhere. For instance, it is not proper to hunt, chop trees, pester animals, etc within its limits.

Some ulama (Scholars) say that this piece of (land became *Haram* (sacred) when Allah sent down Sayyiduna Aadam علیہ السلام. He was afraid of the devils lest they ruin him. So, Allah

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[1] Abu Dawud # 1949, Tirmidhi # 890, Ibn Majah # 3015, Darimi # 1887, Nasa'i # 3044, Musnad Ahamad 4. 335.

sent the angels to him and they surrounded Makkah from all the sides. The area that they surrounded became the limits of the *Haram* and the territory between the Ka'bah and the positions of the angels became the *Haram*.

Some authorities say that when Sayyiduna Aadam عليه السلام placed the Hajr Aswad (Black Stone) at its position while building the Ka'bah, a large tract of land around was illuminated. The entire illuminated surrounding was made the *Haram*.

The limits of the *Haram* are:

- towards Madinahi three miles (up to Tan'im),
- towards yemen, Ta'if, Ja'ranah and Jeddah: seven miles.

Some books write that towards Jeddah, it is ten miles and towards Ja'rannah nine miles.

On all sides where the land of the *Haram* ends, boundary marks are erected to show the limit. However, they are not erected on the side towards Jeddah and Ja'ranah.

SECTION I اَلْفَصْلُ الْاَوَّلُ

MERIT OF THE *HARAM* OF MAKKAH

(٢٧١٥-٢٧١٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ وَاِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا وَقَالَ يَوْمَ فَتْحِ مَكَّةَ اِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللّٰهُ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ اِلٰى يَوْمِ الْقِيَامَةِ وَاِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيْهِ لِاَحَدٍ قَبْلِيْ وَلَمْ يَحِلَّ لِيْ اِلَّا سَاعَةً مِنْ نَّهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ اِلٰى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقَطَتَهُ اِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلٰى خَلَاهَا فَقَالَ الْعَبَّاسُ يَا رَسُوْلَ اللّٰهِ اِلَّا الْاِذْخِرَ فَاِنَّهُ لِقَيْنِهِمْ وَلِبُيُوْتِهِمْ فَقَالَ اِلَّا الْاِذْخِرَ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ اَبِيْ هُرَيْرَةَ لَا يُعْضَدُ شَجَرُهَا وَلَا يَلْتَقِطُ سَاقِطَتَهَا اِلَّا مُنْشِدٌ۔

2715. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said on the day of the conquest of Makkah, "There is now no hijrah (from Makkah to Madinah as farad). Rather, there is jihad and (in deeds, the sincerity of) intention. So, when you are called to (join in) jihad, go forward (and participate)." And, he also said on the day of the conquest of Makkah, "Surely, this town, Allah made it sacred on the day He created the heavens and the earth. Hence, it is sacred by the sacredness conferred on it by Allah till the day of resurrection. (So, it is forbidden to mankind to violate its sancitity.) Without doubt, neither to anyone before me nor to me was (killing and) fighting permitted in it, and it was made lawful to me only during an hour on one day (of the conquest of Makkah). So, it is sacred by the sacredness conferred on it by Allah till the day of resurrection (till the first trumpet is blown on that day). Its thorns should not be cut. Its game should not be hurt, all that is dropped should not be picked up except by one who makes a public announcement about it, and its fresh herbage should not be plucked."

Sayyiduna Ibn Abbas رضی اللہ عنہ submitted. "But idhkar (a kind of grass), O Messenger of Allah, for it is useful to their blacksmiths (ironsmiths and goldsmiths) and to their houses (for their roofs)." So, he agree, "Except idhkar."[1]

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[1] Bukhari # 1834, Musilm # 445-1353, Nasa'i # 2874, Ibn Majah # 2109, Musnad Ahmad 1-259.

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2716. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated it with these words, "Its trees should not be chopped and what is dropped may be picked up by none save one who makes an announcement for it."[1]

COMMENTARY: When the Prophet Muhammad صلی اللہ علیہ وسلم emigrated to Madinah from Makkah, hijrah (or emigration) was *fard(compulsory)* on every person who was able to do so. When Makkah was liberated, this hijrah came to an end because Makkah was no more Darul-Harb, land of battle or enemy territory. However, jihad and good intention to do deeds will continue to earth reward forever. So, too the hijrah that one undertakes for Islam, and its commands and symbols, remains and will also fetch reward.

Since it is disallowed to cut thorny trees, the chopping down of trees without thorns is more wrong. According to the Hidayah, if anyone plucks grass or cuts trees that do not belong to anyone then it is *wajib (obligatory)* on him to reimburse its price, but it will not be *wajib (obligatory)* if dry grass is cut off though even that is wrong. It is also disallowed to graze on its grass, but adhkar may be cut and grazed on, and like it truffle is also exempted. Imam Shafi'I رحمہ اللہ however, said that is allowed to graze animals on the land of the *Haram.*

'Luqtah' is anything unclaimed on the ground. Its owner is not known and is untraced. Elsewhere, apart from the *Haram,* if anyone finds such a thing, he must continue to announce the find but if the owner is not traced and he himself is poor he may take it otherwise give it away as charity. If after that, the owner comes up he must pay him its price. As for such property found in the *Haram,* the finder will have to make announcement till the owner is traced. He can neither use it himself no give it away as charity. Imam Shafi'I رحمہ اللہ abides by this. But, most ulama (Scholars) and the Hanafis maintain that the same command applies to luqtah in the *Haram* as elsewhere. They cite the hadith that speaks of luqtah generally and will be narrated in the chapter of luqtah.

The ulama (Scholars) interpret the hadith to mean that the finder of luqtah of *Haram* must announce it for one year in Makkah as is done elsewhere. He must not do it only in the days of *hajj.* No one should misunderstand that the luqtah of *Haram* should be announced only in the days of *hajj.*

NOT PROPER TO CARRY WEAPONS IN MAKKAH UNNECESSARILY

(۲۷۱۷) وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا يَحِلُّ لِاَحَدِكُمْ اَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ۔ (رواہ مسلم)

2717. Sayyiduna Jabir رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "It is not permitted to any of you to carry weapon is Makkah."[2]

COMMENTARY: Most ulama (Scholars) hold that it is not proper to carry weapons in Makkah unnecessarily. However, Imam Hasan رضی اللہ عنہ said that it is not proper even when necessary.

QUESTION OF RETALIATION & PRESCRIBED PUNISHMENT IN MAKKAH

(۲۷۱۸) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلٰى رَاْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ وَقَالَ اِنَّ ابْنَ خَطَلَ مُتَعَلِّقٌ بِاَسْتَارِ الْكَعْبَةِ فَقَالَ اقْتُلُوْهُ۔ (متفق علیہ)

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[1] Muslim # 447-1355, Abu Dawud # 2017, Musnad Ahmad 2-288.

[2] Muslim # 149-1356.

2718. Sayyiduna Anas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم entered Makkah on the day of the conquest (of Makkah). He had a helmet on his head. As he removed it, a man (Sayyiduna Fadl ibn Ubayd) رضی اللہ عنہ came to him and said that Ibn Khatal (a renegade) was hanging on to the curtain of the Ka'bah. He instructed him to kill him.[1]

COMMENTARY: Teebi رحمہ اللہ said that Imam Shafi'I رحمہ اللہ cites the Prophet Muhammad's صلی اللہ علیہ وسلم example of coming to Makkah with a helmet to prove that one who has no intention of performing *Hajj* or umrah may enter Makkah without assuming the *ihram (pilgrim-robe)*. The Hanafis, however, maintain that no outsider can enter Makkah without assuming the *ihram (pilgrim-robe)* at the miqat whether he comes for the pilgrimage or for any other purpose. They rely on the Prophet Muhammad's صلی اللہ علیہ وسلم instructions to this effect. Moreover, the *ihram (pilgrim-robe)* is assumed to respect the sanctity of Makkah whatever the purpose of arrival.

On the day of conquest of Makkah, on the particular hour of confrontation, the Prophet Muhammad صلی اللہ علیہ وسلم was permitted to enter without the *ihram (pilgrim-robe)*. He said in an earlier hadith (2715) that it was made lawful for him during that hour.

Allamah Teebi رحمہ اللہ said about Ibn Khatal that he was a Muslim but had turned apostate and he had killed a Muslim. Who was his servant. He had also hired a singing girl who composed satirical poem about the prophet Muhammad صلی اللہ علیہ وسلم, his sahabah (Prophet's companions) رضی اللہ عنہم and Islam.

Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ deduce from this hadith that it is allowed to seek retaliation and to impose the limits in Makkah. Imam Abu Hanifah رحمہ اللہ said that it is not allowed and the Prophet Muhammad صلی اللہ علیہ وسلم had imposed the punishment on Ibn Khatal during the hour that was made lawful to him.

ENTERING MAKKAH WITHOUT *IHRAM (PILGRIM-ROBE)*

(٢٧١٩) وَعَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ اِحْرَامٍ۔ (رواه مسلم)

2719. Sayyiduna Jabir رضی اللہ عنہ narrated that, on the day of the conquest of Makkah, Allah's Messenger صلی اللہ علیہ وسلم entered (Makkah) wearing a black turban but he had not assumed the *ihram (pilgrim-robe)*.[2]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم had a helmet on him and a turban over it. See commentary on hadith # 2718. This hadith is evidence that a black turban may be worn, being *mustahab (desirable)*.

FOR WARNING ABOUT MISCHIEF AT THE KA'BAH

(٢٧٢٠) وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْزُوْ جَيْشٌ بِالْكَعْبَةَ فَاِذَا كَانُوْا بِبَيْدَاءَ مِنَ الْاَرْضِ يُخْسَفُ بِاَوَّلِهِمْ وَاٰخِرِهِمْ قُلْتُ يَا رَسُوْلَ اللّٰهِ وَكَيْفَ يُخْسَفُ بِاَوَّلِهِمْ وَاٰخِرِهِمْ وَفِيْهِمْ اَسْوَاقُهُمْ

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[1] Bukhari # 1836, Muslim # 450. 1357, Tirmidhi 1693, Nasa'i # 2867, Muwatta Maalik 247 (*Hajj*) Musnad Ahmad 3-164.

[2] Muslim # 451-1358, Nasa'i # 2869, Darimi # 2869.

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وَمَنْ لَيْسَ مِنْهُمْ قَالَ يُخْسَفُ بِأَوَّلِهِمْ وَاٰخِرِهِمْ ثُمَّ يُبْعَثُوْنَ عَلٰى نِيَّاتِهِمْ۔ (متفق علیه)

2720. Sayyidah Ayshah رضی اللہ عنہا narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "An army will advance to attack the Ka'bah but the first of them and the last of them will be swallowed up in a wide desert." She asked him, "O Messenger of Allah, how will the first and the last of them be swallowed up when there would be among them their merchants and those not belonging to them?" He repeated, "The first of them and the last of them will be swallowed up. However, later they would be resurrected in keeping with their intentions."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم gave this advance warning of the times when the world would be towards its closing days. After the coming of Imam Mahdi, an army of the rulers of Egypt, Sufyani, will set out towards Makkah to desecrate the Ka'bah. However, they will not achieve their vile ambition. The earth will swallow them up.

At the time of resurrection, those who were not part of the army but were compulsorily taken along to swell numbers will be judged according to their intentions.

HE WHO WOULD DEFILE THE KA'BAH

(٢٧٢١) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُخَرِّبُ الْكَعْبَةَ ذُوالسُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ۔ (متفق علیه)

2721. Sayyiduna Abu hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Dhu as suwaqatayn (the one possessing short and thin legs) from Ethiopia will desecrate the Ka'bah."[2]

COMMENTARY: It is destined that the venerated Ka'bah will be destroyed by a lowly man. After that, the last Hour would follow and this earth would be eliminated. The creatures in this earth are closely linked with the Ka'bah.

(٢٧٢٢) وَعَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كَاَنِّيْ بِهٖ اَسْوَدَ اَفْحَجَ يَقْلَعُهَا حَجَرًا حَجَرًا۔ (رواه البخاری)

2722. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "It is as though I see the black deformed toed man demolishing it (the Ka'bah) stone by stone."[3]

COMMENTARY: (اَفْحَجَ) is one with overlapping toes and heels are separated from shins. (He is proud and walks with toes turned inwards and heels outward. - Arabic English Disctionary - wortabet.)[4]

SECTION II اَلْفَصْلُ الثَّانِيْ

HOARDING IN THE *HARAM* TO MAKE MONEY

(٢٧٢٣) عَنْ يَعْلَى ابْنِ اُمَيَّةَ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِحْتِكَارُ الطَّعَامِ فِي الْحَرَمِ اِلْحَادٌ فِيْهِ۔ (رواه ابوداؤد)

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[1] Bukhari # 2118, Muslim # 8-2884 (with words differing).

[2] Bukhari # 1591, Muslim # 57-2909, Nasa'i # 2904, Musnad Ahmad 2-310.

[3] Bukhari # 1595.

[4] See before & After the last hear Ibn Kathir (English tr) Darul Isha'at Karachi.

2723. Sayyiduna Ya'la ibn Umayyah رضی اللہ عنہ said that Allah's Messenger صلی اللہ علیہ وسلم said, "Hoarding food in the sacred territory (of the *Haram*) to be able to sell at exorbitant prices is irreverence to it."[1]

COMMENTARY: This kind of a thing is a social injustice as well as sin in the eyes of Shari'ah. It is forbidden everywhere, but in the *Haram* it is severely detested and it to turn away from the truth to falsehood. Allah says about such waywardness in the *Haram*:

وَمَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ

{And whose intends Profanity therein wrongfully, we shall make him taste of a painful chastisement} (22:25)

It is makruh(unbecoming) to hoard provision of man and animals in a city whose dwellers feel the pinch of it.

EXCELLENCE OF MAKKAH

(٢٧٢٤) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا اَطْيَبَكِ مِنْ بَلَدٍ وَاَحَبَّكِ اِلَيَّ وَلَوْ لَا اَنَّ قَوْمِي اَخْرَجُوْنِي مِنْكِ مَاسَكَنْتُ غَيْرَكِ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

2724. Sayyiduna Ibn Abbas رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said to Makkah, "What an excellent town you are! How dear to me you are! Had not my people driven me away from you, I would not live anywhere besides you."[2]

COMMENTARY: This hadith is evidence that Makkah is more excellent then Madinah. This is what most ulama (Scholars) say but Imam Maalik رحمہ اللہ maintained that Madinahy is more excellent then Makkah.

(٢٧٢٥) وَعَنْ عَبْدِاللّٰهِ بْنِ عَدِيِّ بْنِ حَمْرَاء قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاقِفًا عَلَى الْحَزْوَرَةِ فَقَالَ وَاللّٰهِ اِنَّكِ لَخَيْرُ اَرْضِ اللّٰهِ وَاَحَبُّ اَرْضِ اللّٰهِ اِلَى اللّٰهِ وَلَوْ لَا اِنِّي اُخْرِجْتُ مِنْكِ مَاخَرَجْتُ۔

(رواه الترمذی وابن ماجة)

2725. Sayyiduna Abdullah ibn Adil ibn Hamra رضی اللہ عنہ narrated that he saw Allah's Messenger صلی اللہ علیہ وسلم stand at Hazwarah and say, "By Allah, the best portion of Allah's earth and the dearest of it to Him are you. Here I not driven away from you, I would not have gone."[3]

COMMENTARY: Hazwarah is a place in Makkah.

A believer must regard his residence in Makkah as a great honour. He must not surrender this privilege unless he is compelled by a religious or worldly need to emigrate. To enter Makkah is a honour and to gout of it is ill-luck.

It is stated in Durr Mukhtar that if anyone is certain that he will not commit sin then he must take up residence in these two cities (Makkah and Madinah). But, if anyone is not sure, then he must not take up residence in these places.

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[1] Abu Dawud # 2020.

[2] Tirmidhi # 3952.

[3] Tirmidhi # 3951, Ibn Majah # 3108, Musnad Ahmad 4-305, Darimi # 2510.

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SECTION III اَلْفَصْلُ الثَّالِثُ

(٢٧٢٦) عَنْ اَبِي شُرَيْحٍ نِ الْعَدَوِيِّ اَنَّهٗ قَالَ لِعَمْرِو بْنِ سَعِيْدٍ وَهُوَ يَبْعَثُ الْبُعُوْثَ اِلٰى مَكَّةَ اِئْذَنْ لِي اَيُّهَا الْاَمِيْرُ اُحَدِّثْكَ قَوْلًا قَامَ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ اُذُنَايَ وَوَعَاهُ قَلْبِيْ وَاَبْصَرَتْهُ عَيْنَايَ حِيْنَ تَكَلَّمَ بِهٖ حَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ مَكَّةَ حَرَّمَهَا اللّٰهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِاِمْرِءٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَّسْفِكَ بِهَا دَمًا وَلَا يَعْضُدَ بِهَا شَجَرَةً فَاِنْ اَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهَا فَقُوْلُوْا لَهٗ اِنَّ اللّٰهَ قَدْ اَذِنَ لِرَسُوْلِهٖ وَلَمْ يَاْذَنْ لَكُمْ وَاِنَّمَا اَذِنَ لِيْ فِيْهَا سَاعَةً مِنْ نَّهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْاَمْسِ وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَقِيْلَ لِاَبِيْ شُرَيْحٍ مَا قَالَ لَكَ عَمْرٌو قَالَ اَنَا اَعْلَمُ بِذٰلِكَ مِنْكَ يَا اَبَا شُرَيْحٍ اِنَّ الْحَرَمَ لَا يُعِيْذُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَرْبَةٍ ـ مُتَّفَقٌ عَلَيْهِ وَفِي الْبُخَارِيِّ الْخَرْبَةُ الْجِنَايَةُ ـ

2726. Sayyiduna Abu Shurayh al-Adawi رضی اللہ عنہ narrated that he said to Amr ibn Sa'eed when he was dispatching an army to Makkah, "Permit me, O amir, to narrate to you what Allah's Messenger صلی اللہ علیہ وسلم said standing on the morning after the conquest (of Makkah). My two ears heard it and my heat remember it, and my both eyes observed it while he spoke. He praised Allah and glorified Him. He said:
"Allah has made Makkah sacred and men have not made it sacred. It is not allowed to a man who believes in Allah and the Last Day to shed blood here or to cut down its trees. So, if anyone regards fighting allowed because of the fighting of Allah's Messenger here, then tell them that Allah had permitted His Messenger and has not permitted him. And permission was granted to me only for some time during the day and the sanctity is restored hereafter today as its sanctity was last evening. So, let those who are present convey it to those who are not present here."
Sayyiduna Abu Shurayh رضی اللہ عنہ was asked, "What did amr say to you?" He said that he boasted, "I know that better than you, O Abu Shurayh. Surely the *Haram* does not give sanctuary to the disobedient and the fugitives who shed blood and the fugitives who commit crime."[1]
Bukhari's version has "who commit fault."[2]

COMMENTARY: Amr ibn Sa'eed was governor of Madinah for the caliph Abdul Maalik ibn Marwan. When be decided to send an army to Makkah to annihilate Sayyiduna Abdullah ibn zubayr رضی اللہ عنہ, Sayyiduna Abu Shurayh رضی اللہ عنہ, a sahabi, expressed disgust at this move. He conveyed to him the Prophet Muhammad صلی اللہ علیہ وسلم message that even one deserving to be killed should not be killed in Makkah, what then to say of a glorious sahabi to kill whom he was dispatching an army. Amr argued that Makkah did not give refuge to one who disobeyed the caliph. In other words, Amr thought that Abdul Malik was a genuine caliph and Abdullah ibn Zubayr رضی اللہ عنہ a rebel. The Marwan was not a

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[1] Bukhari # 1832, Muslim # 446-1354, Tirmidhi # 809, Nasa'i # 1873, Musnad Ahmad 6-385.
[2] Bukhari # 104.

genuine caliph so anyone who rejected him could not be legally called a rebel. Moreover, Amr ibn Sa'eed accused Sayyiduna Abdullah ibn Zubayr رضی اللہ عنہ of shedding blood and robbery and held him liable to be punished.
Indeed, they did martyr him in the *Haram*.

(٢٧٢٧) وَعَنْ عَيَّاشِ بْنِ اَبِي رَبِيْعَةَ الْمَخْزُوْمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ هٰذِهِ الْاُمَّةُ بِخَيْرٍ مَا عَظَّمُوْا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيْمِهَا فَاِذَا ضَيَّعُوْا ذٰلِكَ هَلَكُوْا۔ (رواه ابن ماجة)

2727. Sayyiduna Ayyash ibn Abu Rabi'ah al-Makhzumi رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "This *ummah* will not cease to follow good (and prosper) as long as they give respect to this sacredness (of Makkah and the *Haram* of Makkah) the way it deserves respect. When they abandon the respect due to it, they will perish.

CHAPTER - XVI

THE *HARAM* OF MADINAH - MAY ALLAH THE EXALTED PRESERVE ITS SANCTITY

بَابُ حَرَمِ الْمَدِيْنَةِ حَرَسَهَا اللّٰهُ تَعَالٰى

There are ahadith on the sacredness of Madinah and its surrounding land, But, the ulama (Scholars) have different opinion about it. The Hanafi ulama (Scholars) say that their sacredness means that the city and land on all its four sides must be sanctified and respected, but it is not the same command with as much severity as for Makkah and its surroundings. Thus, according to the Hanafi School it is not forbidden to cut trees etc and to hunt in Madinah and its surrounding lands.

However, the other three imams contend that the gravity of the sacredness of the *Haram* of Makkah and of the *Haram* of Madinah are at par. Hence, their contention is that the same things are forbidden in Madinah and its surroundings as are forbidden in Makkah and its surroundings However, they do concede that if these things are perpetrated in the *Haram* of Madinah, jaza or recompense will not be *wajib (obligatory)*.

SECTION I اَلْفَصْلُ الْاَوَّلُ

THE LIMIT OF THE *HARAM* OF MADINAH

(٢٧٢٨) عَنْ عَلِيٍّ قَالَ مَا كَتَبْنَا عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَّا الْقُرْاٰنَ وَمَا فِيْ هٰذِهِ الصَّحِيْفَةِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْمَدِيْنَةُ حَرَامٌ مَابَيْنَ عَيْرٍ اِلٰى ثَوْرٍ فَمَنْ اَحْدَثَ فِيْهَا حَدَثًا اَوْ اٰوٰى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ۔ ذِمَّةُ الْمُسْلِمِيْنَ وَاحِدَةٌ يَسْعٰى بِهَا اَدْنَاهُمْ فَمَنْ اَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ وَمَنْ وَالٰى قَوْمًا بِغَيْرِ اِذْنِ مَوَالِيْهِ فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ۔ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةٍ لَهُمَا مَنِ ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ اَوْ تَوَلّٰى غَيْرَ مَوَالِيْهِ فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ

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اَجْمَعِيْنَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ۔

2728. Sayyiduna Ali رضی اللہ عنہ narrated, "We did not write anything on the authority of Allah's Messenger صلی اللہ علیہ وسلم but the Quran and that which is in this sahifah." He also narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Madinah is sacred between ayr and Thawr. Hence, if anyone innovates here a bid'ah, or gives protection to an innovator then on him is the curse of Allah, the angels and the people all together and no (deed) obligatory and supererogatory are accepted from him. The protection extended by the Muslims is the same for which the humblest of them may endeavour. Hence, if anyone breaks a covenant made by a Muslim, the curse of Allah, the angels and the people all together is on him. No obligation and supererogatory (deeds) are accepted from him. If anyone contracts alliance with a people without permission of his own compatriots, then the curse of Allah, the angels and the people all together is on him. No obligatory and supererogatory (deeds) are accepted from him."

Another version of Bukhari and Muslim also has: "If anyone ascribes his parentage to other than his father or his service to other than his master, then the curse of Allah, t he angels and all the people together is on him and no obligatory and supererogatory (deeds) are accepted from him."[1]

COMMENTARY: Perhaps some people may have had a misconception that the Prophet Muhammad صلی اللہ علیہ وسلم had given Sayyiduna Ali رضی اللہ عنہ something apart from the Quran of which no one else knew anything. Sayyiduna Ali رضی اللہ عنہ denied that he had anything, saying that he had written only the Quran as he dictated it to him, or some ahadith about the commands that he had jotted down in a sahifah (document). 'this sahifah' means sheets of paper with written material about commands of blood wit and of some other subjects. He kept it in the sheath of his sword. Of the other material was the command about Madinah that Sayyiduna Ali رضی اللہ عنہ mentioned in the hadith under discussion. Its territory is defined and such things are forbidden therein as do not behave its high standing and sanctity.

However, Imam Shafi'I رحمہ اللہ considers (حرام or mean (حرم) meaning, "Madinah is like the *Haram* (حرم) of Makkah. Whatever is haraam (حرام) - forbidden) in *Haram* Makkah are also forbidden in *Haram* Madinah. He defines the limits of *Haram* Madinah between the two mountains Ayr and Thawr to either side of Madinah.

'Fard(compulsory) (obligatory) and supererogatory will not be accepted from him.' The word (صرف) stands for both. The sentence could also mean 'repentance and intercession will not be accepted from him.' Similarly, the word (عدل) stands for both 'supererogatory' and *'fard(compulsory)* or obligatory.' And, as some say (عدل) could also mean intercession and 'repentance.'

The next command that Sayyiduna Ali رضی اللہ عنہ read from the sahifah concerned protection extended by a Muslim to someone. It must be honoured by all other Muslims.

The next concerned forming an alliance with some people without permission of the parent body. This refers to the word (ولا). This word also refers to a freedman. If a master sets his slave

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[1] Bukhari # 1870, Muslim # 467-1370, Tirmidhi # 2134, Abu Dawud # 2034, Darimi # 2529, Musnad Ahmad 1-81.

free, and the slave has no posterity as heir then the rights of inheritance belong to his master.

SAYINGS OF SHI'AH REJECTED: The Shi'ah claim that the Prophet Muhammad صلى الله عليه وسلم had his will written down by Sayyiduna Ali رضى الله عنه. 'He had dictated many things therein. Among these things was the nomination of Sayyiduna Ali رضى الله عنه as his Caliphate, succeeding him immediately on his death. Only a few of the ahlul bayt had knowledge of this will (Among them Sayyiduna Ali رضى الله عنه, Sayyidah Fatimah رضى الله عنه and so on.) No one else know of that.' This saying of the Shi'ahs is simply falsehood because the hadith under discussion rejects it, and Sayyiduna Ali رضى الله عنه himself said it explicitly that he did not write anything for the Prophet Muhammad صلى الله عليه وسلم but the Quran and those sheets of paper.

This hadith tells us that it is *mustahab (desirable)* to write down what is knowledge. It is a great service and earns much reward.

RESIDENCE IN MADINAH SPELLS PROSPERITY IN BOTH WORLDS

(٢٧٢٩) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ اُحَرِّمُ مَابَيْنَ لَابَتَيِ الْمَدِيْنَةِ اَنْ يُقْطَعَ عِضَاهُهَا اَوْيُقْتَلَ صَيْدُهَا وَقَالَ الْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ لَا يَدَعُهَا اَحَدٌ رَغْبَةً عَنْهَا اِلَّا اَبْدَلَ اللّٰهُ فِيْهَا مَنْ هُوَخَيْرٌ مِنْهُ وَلَا يَثْبُتُ اَحَدٌ عَلٰى لَاْوَائِهَا وَجَهْدِهَا اِلَّا كُنْتُ لَهُ شَفِيْعًا اَوْ شَهِيْدًا يَوْمَ الْقِيَامَةِ۔ (رواه مسلم)

2729. Sayyiduna Sa'd رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "I declare sacred the land between the bases of the two mountains of Madinah. Thus its thorny trees must not be chopped nor its game be killed."

He said also, "Madinah is best for them (who reside here) only if they realize it. No one goes away from it out of dislike of it, but Allah brings in it someone better than he (who goes away) to replace him. No one remains here enduring hardship and anxiety but I will intercede for him on the day of resurrection" - or, he said - "be witness in his favour."[1]

COMMENTARY: This hadith gives glad tidings to those who reside in Madinah permanently. It is necessary for a believer to be grateful to Allah for making him a citizen of the two noble *Harams* (Makkah and Madinah) for it is a mighty blessing. He must endure difficulties and must not ignore these places and be attracted by the outward glory of other cities. Real blessing and comfort are of the next world:

اَللّٰهُمَّ لَاعَيْشَ اِلَّاعَيْشُ الْاٰخِرَةِ

{O Allah, there is no comfort but the comfort of the hereafter.}

(Hadith of Bukhari # 2835, Muslim # 130-1805, Musnad Ahmad 3-172)

ONE WHO ENDURES DIFFICULTY & ANXIETY IN MADINAH

(٢٧٣٠) وَعَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَصْبِرُ عَلٰى لَاْوَاءِ الْمَدِيْنَةِ وَشِدَّتِهَا اَحَدٌ مِنْ اُمَّتِيْ اِلَّا كُنْتُ لَهُ شَفِيْعًا يَوْمَ الْقِيَامَةِ۔ (رواه مسلم)

2730. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "None of my *ummah* endures the hardship of Madinah and its severity, but I

[1] Muslim # 459-1363, Musnad Ahmad 1-181.

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shall be an intercessor for him on the day of resurrection."[1]

PROPHET'S PRAYER FOR MADINAH

(٢٧٣١) وَعَنْهُ قَالَ كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرَةِ جَاءُوْا بِهٖ إِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا أَخَذَهُ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَ بَارِكْ لَنَا فِي مَدِيْنَتِنَا وَ بَارِكْ لَنَا فِي صَاعِنَا وَ بَارِكْ لَنَا فِي مُدِّنَا اَللّٰهُمَّ إِنَّ إِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهٗ دَعَاكَ لِمَكَّةَ وَإِنَّا أَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهٖ مَعَهٗ ثُمَّ قَالَ يَدْعُو أَصْغَرَ وَلِيْدٍ لَهٗ فَيُعْطِيْهِ ذٰلِكَ الثَّمَرَ۔ (رواه مسلم)

2731. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that when the people saw the first fruit (it was their practice that) they brought the fruit to the Prophet Muhammad صلی اللہ علیہ وسلم. When he took it, he prayed:

اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَ بَارِكْ لَنَا فِي مَدِيْنَتِنَا وَ بَارِكْ لَنَا فِي صَاعِنَا وَ بَارِكْ لَنَا فِي مُدِّنَا اَللّٰهُمَّ إِنَّ إِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهٗ دَعَاكَ لِمَكَّةَ وَإِنَّا أَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلِهٖ مَعَهٗ

[O Allah, bless us in our fruits and bless us in our city. And bless us in our Sa' and bless us in our mudd.
O Allah, surely Ibrahim was Your slave and your friend and your prophet. And, indeed, I am your slave and your prophet. He had prayed to you for Makkah and I pray to you for Madinah the like of what he had prayed for Makkah, and as much of it again]
After that, he invited the youngest child to him and he gave him that fruit.[2]

COMMENTARY: The words 'bless us' mean 'to increase for us.' Hence, give us more fruit, make our city more expansive and accommodating; As a result of his prayer, the area of the city and its population increased and its culture and civic life prospered and became exemplary. The Masjid Nabawi (Prophet's mosque) too was expanded. People came and settled here. Blessing in Sa' and mudd means 'more provision.'

Sayyiduna Ibrhim علیہ السلام is Allah's Khalil (friend) and the Prophet Muhammad صلی اللہ علیہ وسلم is His habib (dear one). The rank of the habib is higher than a Khalil's, but the Prophet Muhammad صلی اللہ علیہ وسلم only mentioned Prophet Ibrahim's علیہ السلام epithet in his prayer and omitted his own out of humility. He sufficed to call himself Allah's slave and Prophet.

SACREDNESS OF MADINAH

(٢٧٣٢) وَعَنْ أَبِي سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ إِبْرَاهِيْمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَإِنِّي حَرَّمْتُ الْمَدِيْنَةَ حَرَامًا مَابَيْنَ مَا زَمَيْهَا أَنْ لَا يُهْرَاقَ فِيْهَا دَمٌ وَلَا يُحْمَلَ فِيْهَا سِلَاحٌ لِقِتَالٍ وَلَا تُخْبَطَ فِيْهَا شَجَرَةٌ إِلَّا لِعَلَفٍ۔ (رواه مسلم)

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[1] Musilm # 484-1378, Muwatta Maalik # 3 (Madinah) Musnad Ahmad 2-288.

[2] Muslim # 473-1373, Tirmidhi # 3465, Ibn Majah # 3329, Darimi # 2072, Muwatta Maalik # 2 Madinah Musnad Ahmad 2-330.

2732. Sayyiduna Abu Sa'eed رضی اللہ عنہ narrated that the Prophet Muhammad صلی اللہ علیہ وسلم said, "Ibrahim علیہ السلام made Makkah sacred and made it (the) *Haram* (sacred area) and I have made Madinah respectable and made it a *Haram*, all the land between its two mountains. It demands that blood should not be shed in it, weapons should not be carried in it to fight and the leaves (of its trees) should not be beaten off in it save for fodder.[1]

COMMENTARY: Allamah Toorpushti رحمہ اللہ said that (وانی حرمت المدینة) does not mean: I have made Madinah sacred, but I have made it respectable and it does not refer to the commands that concern the *Haram* (that forbid hunting, etc) This is clear from the Prophet Muhammad's صلی اللہ علیہ وسلم words: 'Its leaves should not be beaten off but for fodder, because it is never proper in Makkah at all. As for hunting, though some sahabah (Prophet's companions) رضی اللہ عنہم have called it unlawful (in Madinah), yet many sahabah (Prophet's companions) رضی اللہ عنہم did not forbid hunting birds in Madinah. Moreover we have never heard of the Prophet Muhammad صلی اللہ علیہ وسلم forbidden it (in any hadith).

This was the gist of what Toorpushti رحمہ اللہ said, Mulla Ali Qari has discussed it in great detail. Scholars may see his sharh.

SA'D'S SPOILS

(۲۷۳۳) وَعَنْ عَامِرِ بْنِ سَعْدٍ اَنَّ سَعْدًا اَرْكَبَ اِلٰى قَصْرِهٖ بِالْعَقِيْقِ فَوَجَدَ عَبْدًا يَقْطَعُ شَجَرًا اَوْ يَخْبِطُهٗ فَسَلَبَهٗ فَلَمَّا رَجَعَ سَعْدٌ جَاءَهٗ اَهْلُ الْعَبْدِ فَكَلَّمُوْهُ اَنْ يَرُدَّ عَلٰى غُلَامِهِمْ اَوْ عَلَيْهِمْ مَا اَخَذَ مِنْ غُلَامِهِمْ فَقَالَ مَعَاذَ اللّٰهِ اَنْ اَرُدَّ شَيْئًا نَفَّلَنِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَبٰى اَنْ يَّرُدَّ عَلَيْهِمْ۔ (رواه مسلم)

2733. Sayyiduna Aamir ibn Sa'd رحمہ اللہ reported that Sayyiduna Sa'd (ibn Abu Waqqas) رضی اللہ عنہ rode to his castle in al-Aqiq (near Madinah). He found (on his way) slave cutting down tree or beating of their leaves. So (punish him), he took away his garments. When Sa'd رضی اللہ عنہ returned (to Madinah), the slave's masters came to him and requested him to return to their slave, or to them, what he had taken from their slave. But, he said, "I seek refuge in Allah, lest I returned anything that Allah's Messenger صلی اللہ علیہ وسلم has let me get as spoils." He refused to return it to them.[2]

COMMENTARY: Sa'd's رضی اللہ عنہ saying that Allah's Messenger صلی اللہ علیہ وسلم let him get those things as spoils means that he gave permission that if anyone was caught hunting or cutting trees in Madinah then his clothes must be confiscated. So, perhaps this hadith is abrogated or the Prophet Muhammad صلی اللہ علیہ وسلم permission was only by way of warning.

Teebi رحمہ اللہ said that Imam Maalik رحمہ اللہ and Imam Shafi'I رحمہ اللہ contend that hunting and chopping trees in Madinah do not make an expiation *Wajib (obligatory)*. These things are forbidden in Madinah without calling for an atonement or recompense. Some other ulama (Scholars) maintain, however, that just as recompense becomes *wajib (obligatory)* in Makkah so too it becomes *wajib (obligatory)* in Madinah when these things are perpetrated. On the other hand, Imam Abu Hanifah رحمہ اللہ said that these things are not forbidden in Madinah but merely makruh(unbecoming).

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[1] Muslim # 475-1374.

[2] Muslim # 461-1364, Musnad Ahmad 1-168.

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PROPHET MUHAMMAD'S صلى الله عليه وسلم PRAYER FOR MADINAH'S CLIMATE

(٢٧٣٤) وَعَنْ عَائِشَةَ قَالَتْ لَمَّا قَدِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وُعِكَ اَبُوْ بَكْرٍ وَ بِلَالٌ فَجِئْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرْتُهُ فَقَالَ اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْمَدِيْنَةَ كَحُبِّنَا مَكَّةَ اَوْاَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَ مُدِّهَا وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ۔ (متفق عليه)

2734. Sayyduna Ayshah رضى الله عنها narrated that when Allah's Messenger صلى الله عليه وسلم came to Madinah, Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Bilal رضى الله عنه fell ill and had fever. So, he informed Allah's Messenger صلى الله عليه وسلم about it. Then, he prayed:

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْمَدِيْنَةَ كَحُبِّنَا مَكَّةَ اَوْاَشَدَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا وَ مُدِّهَا وَانْقُلْ حُمَّاهَا فَاجْعَلْهَا بِالْجُحْفَةِ

{O Allah, make Madinah dear to us as you had made Makkah dear to us, or more than that. And make it (more) healthy. And bless us in its sa' and its mudd. And, transfer its fever putting it al-Jufah.}[1]

COMMENTARY: It is said that when Sayyidah Ayshah رضى الله عنها paid visit to see her ailing father, Sayyiduna Abu Bakr رضى الله عنه, he made mention of Makkah and its emigrating atmosphere. She mentioned this to the Prophet Muhammad صلى الله عليه وسلم who made the foregoing prayer.

Al-Juhfah is a place between Makkah and Madinah. The Jews lives there. This hadith is evidence that Muslims may pray for the disbelievers to be overcome by destructive illnesses and for their cities to be destroyed. Indeed, there is another tradition too mentioning illnesses and diseases in Madinah before the Prophet Muhammad's صلى الله عليه وسلم emigration to Madinah. So the Prophet Muhammad صلى الله عليه وسلم had those diseases sent to the territories of the infidels (though prayers to Allah).

PROPHET MUHAMMAD'S صلى الله عليه وسلم DREAM INTERPRETED

(٢٧٣٥) وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ فِي رُؤْيَا النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَدِيْنَةِ رَأَيْتُ امْرَأَةً سَوْدَاء ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِيْنَةِ حَتّٰى نَزَلَتْ مَهْيَعَةَ فَتَأَوَّلْتُهَا اَنَّ وَبَاء الْمَدِيْنَةِ نُقِلَ اِلٰى مَهْيَعَةَ وَهِيَ الْجُحْفَةُ۔

(رواه البخاری)

2735. Sayyiduna Abdullah ibn Umar رضى الله عنه narrated that concerning the dream of the Prophet Muhammad صلى الله عليه وسلم about Madinah. (He, the Prophet Muhammad صلى الله عليه وسلم, said) "I saw a black woman with dishevelled hair go out of Madinah and into Mahya'ah. So I interpreted it to mean that the pestilence of Madinah had transferred to Mahya'ah which is al-Juhfah."[2]

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[1] Bukhari # 1889, Muslim # 480. 1376, Muwatta Maalik # 14 (Jami) Musnad Ahmad 6-56.

[2] Bukhari # 7039, Tirmidhi # 2290, Ibn Majah # 3924, Darimi # 2161, Musnad Ahmad 2-107.

SOME PEOPLE OF MADINAH

(٢٧٣٦) وَعَنْ سُفْيَانَ بْنِ اَبِي زُهَيْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ يُفْتَحُ الْيَمَنُ فَيَأْتِيْ قَوْمٌ يَبُسُّوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ وَيُفْتَحُ الشَّامُ فَيَأْتِيْ قَوْمٌ يَبُسُّوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ وَيُفْتَحُ الْعِرَاقُ فَيَأْتِيْ قَوْمٌ يَبُسُّوْنَ فَيَتَحَمَّلُوْنَ بِاَهْلِيْهِمْ وَمَنْ اَطَاعَهُمْ وَالْمَدِيْنَةُ خَيْرٌ لَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ۔ (متفق علیه)

2736. Sayyiduna Sufyan ibn Abu Zuhayr رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say, "Yemen will be conquered and a people will come (to it) who will be very slow (meaning, such people will rise in Madinah who will shirk away from hard work and seek the world's pleasures). They will go away (from Madinah) with their folk and those who obey them, though Madinah would be better for them, if they but knew. Syria (Shaam) will be conquered and people will come (to it) who will be very slow (meaning, such people will rise who will shirk away from hard work and seek world's pleasures). They will go away with their folk and who obey them, though madinah would be better for them, if they but knew Iraq will be conquered and people will come (to it) who will be very slow. (they will shirk labour and look for pleasures of the world). They will go away with their folk and those who obey them, though Madinah would be better for them, if they but knew."[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم fore warned about some people of Madinah. They should emigrate from Madinah in search of worldly pleasures and an easy life. If they had an eye on the hereafter and good fortune in the world then they would not go away from Madinah.

MADINAH CASTS OUT THE EVIL

(٢٧٣٧) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرٰى يَقُوْلُوْنَ يَثْرِبُ وَهِيَ الْمَدِيْنَةُ تَنْفِي النَّاسَ كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ۔ (متفق علیه)

2737. Sayyiduna Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "I have been commanded to emigrate to a town that will overshadow all towns. They call it Yathrib and it is Madinah. It expels the (evil) people as the bellows casts out impurity from iron."[2]

COMMENTARY: Those people who reside in Madinah overpower other people and conquer cities. This is borne out by history. Examples are the Amaliqah conquered many cities, then the Jews and then the Christians followed finally by the Prophet Muhammad صلی اللہ علیہ وسلم under whom Islam spread far and wide.

This city was called yathrib and Athrab. When the prophet Muhammad صلی اللہ علیہ وسلم came here, he gave it the name Madinah in keeping with its development into a city and large population. He gave instructions that it should not again called yathrib because it was a pre

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[1] Bukhari # 1875, Musim # 497-1388, Muwatta Maalik # 7 (Jami), Musnad Ahmad 2-384.

[2] Bukhari # 1871, Muslim # 488-1382, Tirmidhi # 3920, Muwatta Maalik # 5 (Jami), Musnad Ahmad 2-384.

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Islamic name smacking of the jahiliyah. Besides, it had a very inappropriate meaning, for yathrib means 'to reproach' or 'to destroy'. It is also suggested that it was an idol or name of a very cruel oppressive person.

According to Bukhari رحمه الله in his Tarikh, there is a tradition that if anyone says 'Yathrib' once, then he must say 'Madinah' ten times so that he atones for taking a name of the sacred city that he should not have taken. According to another tradition, 'If anyone says yathrib, he must seek forgiveness."

The (evil) people thrown out of Madinah are the disbelieving, polytheistic people. The gates of this city are closed on them forever.

NAME GIVEN TO MADINAH BY ALLAH

(٢٧٣٨) وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ سَمّٰى الْمَدِيْنَةَ طَابَةَ۔ (رواه مسلم)

2738. Sayyiduna Jabir ibn Samurah رضى الله عنه narrated that he heard Allah's Messenger صلى الله عليه وسلم say, "Indeed, Allah has named Madinah (طابة) (Tabbah).[1]

COMMENTARY: Allah caused the tongue of His habib (dear one) prophet Muhammad صلى الله عليه وسلم to call Madinah Tabah. According to another version it is Tabah, meaning 'pure and happy.' The city is pure of the filth of disbelief and idolatry. Its climate suits sound natures and its people are happy.

PECULIARITY OF MADINAH

(٢٧٣٩) وَعَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ اَعْرَابِيًّا بَايَعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَصَابَ الْاَعْرَابِيَّ وَعْكٌ بِالْمَدِيْنَةِ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اَقِلْنِيْ بَيْعَتِيْ فَاَبٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَهٗ فَقَالَ اَقِلْنِيْ بَيْعَتِيْ فَاَبٰى ثُمَّ جَاءَهٗ فَقَالَ اَقِلْنِيْ بَيْعَتِيْ فَاَبٰى فَخَرَجَ الْاَعْرَابِيُّ فَقَالَ رَسُوْلُ اللّٰه صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا الْمَدِيْنَةُ كَالْكِيْرِ تَنْفِيْ خَبَثَهَا وَ تَنْصَعُ طَيِّبَهَا۔ (متفق عليه)

2739. Sayyiduna Jabir ibn Abdullah رضى الله عنه narrated that a villager pledged allegiance to Allah's Messenger صلى الله عليه وسلم. Later, when he suffered from fever in Madinah, he came to the Prophet Muhammad صلى الله عليه وسلم and said, "O Muhammad do withdraw my pledge of allegiance," but Allah's Messenger صلى الله عليه وسلم declined. He came again and made the same demand, but he declined. Again, he came (a third time) with the same demand and again he declined. Then, the villager departed (without the Prophet Muhammad's صلى الله عليه وسلم permission from Madinah. So, Allah's Messenger صلى الله عليه وسلم said, "Indeed, Madinah is like bellows that drives away its filth and purifies the good."[2]

COMMENTARY: The Prophet Muhammad صلى الله عليه وسلم declines to annul the pledge of allegiance because it is not allowed to annul the pledge both of Islam and of staying with

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[1] Muslim # 491-1385, Musnad Ahmad 5-108.

[2] Bukhari # 1883, Muslim # 489. 1383, Nasa'i # 4185, Muwatta Maalik # 4 (Jami), Musnad Ahmad 2-306.

the Prophet Muhammad صلى الله عليه وسلم.

The ulama (Scholars) say that the characteristic of Madinah to throw out the evil people and to purify the good people was either only during the Prophet Muhammad's صلى الله عليه وسلم times or it will be apparent during the last period near the day of resurrection. When the dajjal will make his appearance, Madinah will be shaken three times and all the evil people (disbelievers and hypocrites) will go away from there to the dajjal.

It is also possible that this characteristic is demonstrated in all periods, throughout time.

(٢٧٤٠) وَعَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تَنْفِي الْمَدِيْنَةُ شِرَارَهَا كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ۔ (رواه مسلم)

2740. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, The last Hour will not be established till Madinah expels its evil people as the bellows eradicates the impurity of iron.[1]

PLAGUE & THE DAJJAL WILL NOT ENTER MADINAH

(٢٧٤١) وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَنْقَابِ الْمَدِيْنَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُوْنُ وَلَا الدَّجَّالُ۔ (متفق عليه)

2741. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Angels are deputed on the roads or gates of Madinah (as watchers). Neither plague nor the dajjal will enter it."[2]

COMMENTARY: The word (طاعون) ta'un translated 'plague' has been said by Shaykh Abdul Haq Muhaddith Dahlawi رحمه الله to mean (وباء) pestilence. He said it will not enter Madinah either when the dajjal will appear or at all times.

(٢٧٤٢) وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنْ بَلَدٍ اِلَّا سَيَطَاُهُ الدَّجَّالُ اِلَّا مَكَّةَ وَالْمَدِيْنَةَ لَيْسَ نَقْبٌ مِنْ اَنْقَابِهَا اِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّيْنَ يَحْرُسُوْنَهَا فَيَنْزِلُ السَّبِخَةَ فَتَرْجُفُ الْمَدِيْنَةُ بِاَهْلِهَا ثَلَاثَ رَجَفَاتٍ فَيَخْرُجُ اِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ۔ (متفق عليه)

2742. Sayyiduna Anas رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "There is no town, apart from Makkah and Madinah, that the dajjal will not flatten. None of their mountain road is without angels arranged in rows to guard it. When the dajjal will appear at shawr (outside Madinah, a marshy land), Madinah will quake three times with its inhabitants driving every disbeliever and hypocrite out of it to the dajjal."[3]

PUNISHMENT TO ONE WHO CHEATS THE MADINAHS

(٢٧٤٣) وَعَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَكِيْدُ اَهْلَ الْمَدِيْنَةِ اَحَدٌ اِلَّا انْمَاعَ كَمَا يَنْمَاعُ

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[1] Muslim # 487-1381

[2] Bukhari # 1880, Muslim # 486-1379, Tirmidhi # 2242, Muwatta Maalik # 16 (Jami), Musnad Ahmad 3-393.

[3] Bukhari # 1881, Muslim # 123-2943, Musnad Ahmad 3-191, See also before or After the last hour, Ibn kathir (English translation) Darul Isha'at Karachi, esp pp 736.

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الْمِلْحُ فِي الْمَاءِ۔ (متفق علیه)

2743. Sayyiduna Sa'd رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "If anyone deceives the people of Madinah, then he will be dissolved as salt dissolves in water."[1]

COMMENTARY: This is what happened to the notorious man in the history of Islam, Yazid. He died of tuberculosis consumed to death.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم LOVE FOR MADINAH

(۲۷٤٤) وَعَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ اِلٰى جُدُرَاتِ الْمَدِيْنَةِ اَوْضَعَ رَاحِلَتَهٗ وَاِنْ كَانَ عَلٰى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا۔ (رواه البخاری)

2744. Sayyiduna Anas رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم returned from a journey and observed the walls of Madinah (meaning, its buildings). He made his camel run and if he was on a horse or mule, he urged it to hurry. This was out of love for Madinah.[2]

MERIT OF MOUNT UHUD

(۲۷٤٥) وَعَنْهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهٗ اُحُدٌ فَقَالَ هٰذَا جَبَلٌ يُحِبُّنَا وَ نُحِبُّهٗ اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ حَرَّمَ مَكَّةَ وَاِنِّيْ اُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا۔ (متفق علیه)

2745. Sayyiduna Anas رضی اللہ عنہ narrated that when the Prophet Muhammad صلی اللہ علیہ وسلم looked at Uhud, he said, "It is a mountain that loves us and we love it. O Allah, Ibrahim علیہ السلام regarded Makkah as sacred and I regard the tract of land between the two lava plains of Madinah as sacred."[3]

COMMENTARY: Allah has placed sentiments and sense in the inanimate objects too (like stones, etc.) according to their condition. He has created in them love for the Prophet علیہ السلام. awliya (men of Allah) and particularly the chief of the Prophets, Muhammad صلی اللہ علیہ وسلم. Moreover, when Allah takes anyone as a friend, everything befriends him because all are His creatures and obedient to him. This statement is corroborated by the weeping of the trunk of a palm tree.

The Prophet Muhammad صلی اللہ علیہ وسلم stated that the tract of land between two lava plains of Madinah is sacred. It means it is worthy of respect and madinah is included in that. It does not imply that it is as sacred and holy as Makkah is where it is forbidden to cut trees and hunt game.

(۲۷٤٦) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهٗ۔ (رواه البخاری)

2746. Sayyiduna Sahl ibn Sa'd narrated that Allah's Messenger صلی اللہ علیہ وسلم said, "Uhud is a mountain that loves us and we love it."[4]

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[1] Bukhari # 1877, Muslim # 494-1378, Ibn Majah # 3114.

[2] Bukhari # 1886, Tirmidhi # 3441, Musnad Ahmad 3-159.

[3] Bukhari # 7333, Muslim # 464-1365, Ibn Majah # 3115, Muwatta Maalik # 10 (Jami), Musnad Ahmad 3-149.

[4] Bukhari # 1482, Muslim # 504-1393.

SECTION II اَلْفَصْلُ الثَّانِيْ

THE *HARAM* OF MADINAH

(٢٧٤٧) عَنْ سُلَيْمَانَ بْنِ اَبِيْ عَبْدِاللّٰهِ قَالَ رَأَيْتُ سَعْدَ بْنَ اَبِيْ وَقَّاصٍ اَخَذَ رَجُلًا يَصِيْدُ فِيْ حَرَمِ الْمَدِيْنَةِ الَّذِيْ حَرَّمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَلَبَهُ ثِيَابَهُ فَجَاءَ مَوَالِيْهِ فَكَلَّمُوْهُ فِيْهِ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ هٰذَا الْحَرَمَ وَقَالَ مَنْ اَخَذَ اَحَدًا يَصِيْدُ فِيْهِ فَلْيَسْلُبْهُ فَلَا اَرُدُّ عَلَيْكُمْ طُعْمَةً اَطْعَمَنِيْهَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلٰكِنْ اِنْ شِئْتُمْ دَفَعْتُ اِلَيْكُمْ ثَمَنَهٗ۔ (رواه ابوداؤد)

2747. Sayyiduna Sulayman ibn Abu Abdullah رحمه الله narrated that he saw Sayyiduna Sa'd ibn Abu Waqqas رضى الله عنه seize a man who had hunted in the *Haram* of Madinah which Allah's Messenger صلى الله عليه وسلم had proclaimed was sacred. So, he took away his garments. His masters came and spoke to him concerning it. He said, "Indeed, Allah's Messenger صلى الله عليه وسلم has asserted that this *Haram* was sacred (or forbidden territory). He had said that if a person apprehends someone hunting in it, then he should take away from him what he possesses. So, I shall not return to you that which Allah's Messenger صلى الله عليه وسلم let me have as provision. But, if you like, I shall pay to you its value (as a favour and kindness)."[1]

(٢٧٤٨) وَعَنْ صَالِحٍ مَوْلًى لِسَعْدٍ اَنَّ سَعْدًا وَجَدَ عَبِيْدًا مِنْ عَبِيْدِ الْمَدِيْنَةِ يَقْطَعُوْنَ مِنْ شَجَرَةِ الْمَدِيْنَةِ فَاَخَذَ مَتَاعَهُمْ وَقَالَ يَعْنِيْ لِمَوَالِيْهِمْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى اَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِيْنَةِ شَيْءٌ وَ قَالَ مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ اَخَذَهٗ سَلَبُهٗ۔ (رواه ابوداؤد)

2748. Sayyiduna Salih رحمه الله the freedman of Sayyiduna Sa'd رضى الله عنه narrated that Sayyiduna Sa'd saw some slaves of Madinah cut down some of the trees of Madinah. He took away their belongings. He said to their masters that he has heard Allah's Messenger صلى الله عليه وسلم prohibit cutting down of the trees of Madinah and say, "If anyone chops any of them then whatever is seized from them belongs to one who nabs them."[2]

COMMENTARY: While the narration gives the impression that salih رحمه الله the freedman of Sa'd رضى الله عنه narrated the hadith, the fact is that Salih رحمه الله narrated from the freedman of Sa'd رضى الله عنه salih رحمه الله was not the freedman of Sa'd رضى الله عنه but of Tawamah (or tawamah).

PROHIBITION EXTENDS TO WAJJ

(٢٧٤٩) وَعَنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ صَيْدَ وَجٍّ وَعِضَاهَهٗ حِرْمٌ مُحَرَّمٌ لِلّٰهِ۔ رَوَاهُ اَبُوْدَاوٗدَ وَقَالَ مُحْيِ السُّنَّةِ وَجٌّ ذَكَرُوْا اَنَّهَا مِنْ نَاحِيَةِ الطَّائِفِ وَقَالَ الْخَطَّابِيُّ اَنَّهٗ بَدَلَ اَنَّهَا۔

2749. Sayyiduna Zubayr رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The game and the thorny trees of wajj are *haram* (sacred), made sacred by Allah (or

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[1] Abu Dawud # 2037, Musnd Ahmad 1-170.

[2] Abu Dawud # 2038.

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forbidden because of Allah's dear slaves, meaning the Ghazis."[1]
(Muhyi us *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم) said that wajj is said to be in the neighbourhood of Ta'if)

COMMENTARY: The ulama (Scholars) say that the prohibition to hunt, etc. in wajj might have been by way of (حمى) - a forbidden (enclosure of) grazing place where another's animals are barred. At wajj grass was preserved for the horses of the warriors.
The hadith does not say that the prohibition was because of the *Haram*. If we presume that the forbidding was in the sense of *Haram* then it was only during a particular period of time and was later rescinded.
Imam Shafi'I رحمه الله contends that at wajj, game should not be hunted and trees. Etc should not be cut down. But he says nothing about jaza or expiation being *wajib (obligatory)*.

PRIVILEGE OF DYING IN MADINAH

(٢٧٥٠) وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَطَاعَ اَنْ يَمُوْتَ بِالْمَدِيْنَةِ فَلْيَمُتْ بِهَا فَاِنِّيْ اَشْفَعُ لِمَنْ يَمُوْتُ بِهَا۔ رَوَاهُ اَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

2750. Sayyiduna Ibn Umar رضى الله عنه said that Allah's Messenger صلى الله عليه وسلم said, "He who can die in Madinah, let him die in Madinah, for I shall intercede for him who dies in it."[2]

COMMENTARY: It means that if anyone can stay in Madinah till he dies then he must stay there. The Prophet Muhammad صلى الله عليه وسلم will get his sins forgiven if he was a sinner, but ranks elevated if he was a pious man.
In this case, intercession will be of an exclusive nature for only the residents of Madinah but not to anyone else. However, the Prophet Muhammad صلى الله عليه وسلم general intercession will be available to every Muslim. Hence one should try to spend his last days in Madinah. In this respect, the Prayer of Sayyiduna Umar رضى الله عنه is worth emulating:

اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ بِبَلَدِ رَسُوْلِكَ

{O Allah cause me to die a martyr in your path and give me death in the city of your Messenger.}

May Allah grant us the same thing! Aameen!

MADINAH IS LAST PLACE TO BE DESOLATE

(٢٧٥١) وعن اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰخِرُ قَرْيَةٍ مِّنْ قُرَى الْاِسْلَامِ خَرَابًا بِ الْمَدِيْنَةُ۔ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا حَدِيْثٌ حَسَنٌ غَرِيْبٌ۔

2751. Sayyiduna Abu Hurayrah رضى الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "The last city of the cities of Islam to be destroyed will be Madinah."[3]

COMMENTARY: Before the last Hour all the cities will be ruined and uninhabited Madinah will be the last of them to lose its inhabitants. This distinction is available to Madinah because of the Prophet Muhammad صلى الله عليه وسلم.

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[1] Abu Dawud # 2032, Musnad Ahmad 1-165.
[2] Tirmidhi # 3943, Ibn Majah # 3112, Musnad Ahmad 2-74.
[3] Tirmidhi # 3945.

MADINAH CHOSEN FOR PROPHET MUHAMMAD'S صلى الله عليه وسلم EMIGRATION

(٢٧٥٢) وعن جَرِيْرِ بْنِ عَبْدِ اللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللّٰهَ أَوْحٰى إِلَيَّ أَيَّ هٰؤُلَاءِ الثَّلَاثَةِ نَزَلْتَ فَهِيَ دَارُ هِجْرَتِكَ الْمَدِيْنَةِ أَوِ الْبَحْرَيْنِ أَوْ قِنَّسْرِيْنَ۔ (رواه الترمذی)

2752. Sayyiduna Jarir ibn Abdullah رضی الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "Indeed, Allah revealed to me (asked) that in whichever of these three places I took up residence that will be the city of my emigration: Madinah, Bahrayn or Qinnasrin."[1]

COMMENTARY: Bahrayn is the collective name of a cluster of island in the western gulf to its south west tip. The largest of these islands is Manamah also called Bahrayn which gives this name to the entire country too. This is as the current maps depict it, but the hadith and books of history apply bahrayn to the area to the eastern coast of the Arabian peninsula, spreading from Gulf of Busra to Qatar and Oman, and to the west of the present Bahrayn. Now it is called Ahsa (or Hasa). This hadith refers to what is Hasa nowadays.

Qinnasrin is a city in Syria.

This hadith mentions three cities from which the Prophet Muhammad صلى الله عليه وسلم had to choose his place of emigration. But the tarikh Madinah says that finally Madinah was named, so the Prophet Muhammad صلى الله عليه وسلم came to Madinah.

SECTION III اَلْفَصْلُ الثَّالِثُ

MADINAH PROTECTED FROM THE DAJJAL

(٢٧٥٣) عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْمَدِيْنَةَ رُعْبُ الْمَسِيْحِ الدَّجَّالِ أَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ عَلٰى كُلِّ بَابٍ مَلَكَانِ۔ (رواه البخاری)

2753. Sayyiduna Abu Bakrah رضی الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم said, "The fear of al-Masih ad-Dajjal will never infiltrate madinah. That day, it will have seven gates (meaning, seven paths on the day he will appear). At each gate (path will be two angels (charged with guarding Madinah).[2]

PROPHET MUHAMMAD'S صلى الله عليه وسلم PRAYER FOR BLESSING OVER MADINAH

(٢٧٥٤) وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَللّٰهُمَّ اجْعَلْ بِالْمَدِيْنَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ۔ (متفق علیه)

2754. Sayyiduna Anas رضی الله عنه narrated that the Prophet Muhammad صلى الله عليه وسلم prayed (for Madinah):

اَللّٰهُمَّ اجْعَلْ بِالْمَدِيْنَةِ ضِعْفَيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ

{O Allah, let Madinah have twice as much blessing as you have made Makkah have.}[3]

COMMENTARY: The prayer for blessing means: 'O Allah, cause Madinah to have twice as

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[1] Tirmidhi # 3949.

[2] (1): Bukhari 1879, Musnad Ahmad 5-47.

[3] Bukhari # 1885, Muslim # 466-1369.

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much glory and honour as Makkah has. This prayer does not contradict Makkah's excellence over Madinah because the good things in Makkah in abundance are themselves great evidence of its being more excellent.

RESIDENCE IN THE TWO *HARAM* IS AN HONOUR

(٢٧٥٥) وَعَنْ رَجُلٍ مِنْ اٰلِ الْخَطَّابِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَارَنِيْ مُتَعَمِّدًا كَانَ فِيْ جِرَارِيْ يَوْمَ الْقِيَامَةِ وَمَنْ سَكَنَ الْمَدِيْنَةَ وَصَبَرَ عَلٰى بَلَائِهَا كُنْتُ لَهٗ شَهِيْدًا وَ شَفِيْعًا يَوْمَ الْقِيَامَةِ وَمَنْ مَاتَ فِيْ اَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللّٰهُ مِنَ الْاٰمِنِيْنَ يَوْمَ الْقِيَامَةِ۔

2755. A man of the family of al-Khattab reported that the prophet Muhammad صلى الله عليه وسلم said, "He who visits me deliberately will receive my protection on the day of resurrection. He who resides in Madinah patiently bearing its difficulties will have me as a witness and intercessor on the day of resurrection. He who dies in either of the two *Harams*, Allah will raise him on the day of resurrection with those who are safe."[1]

COMMENTARY: Visiting deliberately is that the visitor is not motivated by business, ostentation or a worldly aim. He only hopes for reward.

VISITING THE RAWDAH

(٢٧٥٦) وَعَنِ ابْنِ عُمَرَ مَرْفُوْعًا مَنْ حَجَّ فَزَارَ قَبْرِيْ بَعْدَ مَوْتِيْ كَانَ كَمَنْ زَارَنِيْ فِيْ حَيَاتِيْ۔ رَوَاهُمَا الْبَيْهَقِيُّ فِيْ شُعَبِ الْاِيْمَانِ۔

2756. Sayyiduna Ibn Umar رضى الله عنه narrated that in a marfu form (that the Prophet Muhammad صلى الله عليه وسلم said), "If anyone performs the *hajj* and visits my grave after my death then he is as one who visited me during my lifetime."[2]

COMMENTARY: The visitor after the Prophet's death is as one who visits him in his life time because he is alive. This hadith is also evidence that a pilgrim must visit his grave after performing *hajj*.

According to ahadith, the Prophet Muhammad صلى الله عليه وسلم also said, "If anyone visits my grave then my intercession is assured for him." And, he said, "He who performs *hajj* but does not visit my grave, has been unjust to me." He also said, "If anyone set out for Makkah (meaning aimed to perform *hajj*) and decided to visit me and my mosque then (in his record of deeds) two approved *hajj* are written down for him."

PROPHET'S LOVE FOR MADINAH

(٢٧٥٧) وَعَنْ يَحْيٰى بْنِ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ جَالِسًا وَقَبْرٌ يُحْفَرُ بِالْمَدِيْنَةِ فَاطَّلَعَ رَجُلٌ فِي الْقَبْرِ فَقَالَ بِئْسَ مَضْجَعُ الْمُؤْمِنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِئْسَمَا قُلْتَ قَالَ الرَّجُلُ اِنِّيْ لَمْ اُرِدْ هٰذَا اِنَّمَا اَرَدْتُ الْقَتْلَ فِيْ سَبِيْلِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا مِثْلَ الْقَتْلِ فِيْ سَبِيْلِ اللّٰهِ

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[1] Bayhaqi in Shu'ab ul Eeman.

[2] Bayhaqi Shu'ab ul Eeman.

مَا عَلَى الْاَرْضِ بُقْعَةٌ اَحَبُّ اِلَيَّ اَنْ يَكُوْنَ قَبْرِيْ بِهَا مِنْهَا ثَلَاثَ مَرَّاتٍ۔ رَوَاهُ مَالِكٌ مُرْسَلًا۔

2757. Sayyiduna Yahya ibn Sa'eed رضی اللہ عنہ narrated that Allah's Messenger صلی اللہ علیہ وسلم was sitting while a grave was being dug in Madinah. A man glanced into the grave and remarked, "How awful a bed for the believer!" So, Allah's Messenger صلی اللہ علیہ وسلم reproached him, "What a bad thought you have expressed! "The man said, "I did not mean to say so. I only intended to refer to being killed in Allah's path as very good." Allah's Messenger صلی اللہ علیہ وسلم said, "being killed in Allah's path is incomparable. But, there is no place in the world where I would like my grave to be but here." He said it three times.[1]

COMMENTARY: The Prophet Muhammad صلی اللہ علیہ وسلم corrected the man saying that a believer's grave was not awful, but is a garden of the gardens of paradise. When that man explained that he was speaking relative to martyrdom, the Prophet Muhammad صلی اللہ علیہ وسلم agreed that to be killed in Allah's path is an incomparable death.

The Prophet Muhammad صلی اللہ علیہ وسلم then highlighted the excellence of death in Madinah whether as a martyr or otherwise.

SALAH (PRAYER) IN WADI AL-AQIQ

(۲۷۵۸) وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِوَادِي الْعَقِيْقِ يَقُوْلُ اَتَانِي اللَّيْلَةَ اٰتٍ مِنْ رَبِّي فَقَالَ صَلِّ فِيْ هٰذَا الْوَادِي الْمُبَارَكِ وَقُلْ عُمْرَةٌ فِيْ حَجَّةٍ وَفِيْ رِوَايَةٍ وَقُلْ عُمْرَةٌ وَحَجَّةٌ۔ (رواه البخاری)

2758. Sayyiduna Ibn Abbas رضی اللہ عنہ reported that Sayyiduna Umar ibn Khattab رضی اللہ عنہ narrated that he heard Allah's Messenger رضی اللہ عنہ narrated that he heard Allah's Messenger صلی اللہ علیہ وسلم say while he was in the wadi of al-Aqiq (a desert in Madinah). "Last night a visitor from my Lord visited me (meaning an angel came to me) and said, 'Offer *salah (prayer)* in this blessed wadi and say umrah with *Hajj*aj." According to another version, the visitor instructed to say umrah and *hajj*ah.[2]

COMMENTARY: According to the rules of Arabic grammar (قول) may be used for a verb too. Hence, the concluding sentence of the hadith would mean; 'and regard this *salah (prayer)* as that umrah which is performed with *hajj*.' In other words, the merit of the *salah (prayer)* offered in the wadi al-Aqiq is mentioned. Its reward is like the umrah that is performed with *hajj*.

As for the other version (وقل عمرة وحجة), it means that the *salah (prayer)* in wadi al-Aqiq is like an umrah and *hajj*.

MORE MERITS OF MADINAH

PANACEA: The ulama (Scholars) say that Allah has put healing powers in the dust and fruit of Madinah. The ahadith affirm, "In the dust of Madinah is cure for every kind of ailment." Some ahadith assert, "In the dust of Madinah lies cure for leprosy." The Prophet Muhammad صلی اللہ علیہ وسلم had instructed his sahabah (Prophet's companions) رضی اللہ عنہم to use its

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[1] Muwatta Imam Maalik 21-14-33,

[2] Bukhari # 1534, Abu Dawud # 1800, Ibn Majah # 2976, Musnad Ahmad 1-24.

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dust to cure fever. Hence, not only did the Madinahs use it, but also there are aathar about its dust being taken out of Madinah by visitors. Some ulama (Scholars) like Shaykh Majduddin Firozabadi رحمه الله confinn having tried it.
Shaykh Abdul Haq رحمه الله also recounted his experience in curing his foot ailment when doctors had given up the case.
Similar properties are attached to the dates of Madinah. The ahadith say that seven ajwah dates every morning on an empty stomach are an antidote for poison and sorcery.

GIVE RESPECT: It is because of the greatness and glory of this city that the Prophet Muhammad صلى الله عليه وسلم had instructed his *ummah* to respect his neighbours, meaning the people of Madinah always. They should give them their rights and overlook their faults and they must forgive them their lapses as long as they do not commit grave sins. He said that he would stand as witness and intercessor for those who give them respect always. And, if anyone does not do so then he will be given puss from (طينة الخبال) to drink. (It is a pond in hell where puss and blood of the dwellers of hell is accumulated.)
One day the prophet Muhammad صلى الله عليه وسلم raised his hands and prayed, "O Allah, if anyone decides to hurt me and my fellow citizens then destroy him." He said, "If anyone scares the people of Madinah, he scares me." According to a hadith in Nasa'i. "If anyone terrises the people of Madinah with his cruelty, Allah will put in him fear, and curse will fall on him of Allah, of his angels and of all mankind." And, "Deeds, obligatory or supererogatory, of such people will never be accepted by Allah."

SOME RULINGS OF *HAJJ* & METHOD OF PERFORMING IT

It is appropriate to conclude the Book of *hajj* (Pilgrimage) by summing up the rulings and method of its performance.
Four things are *fard(compulsory)* (absolute obligatory) in *hajj*: (1) *ihram (pilgrim-robe)*, (2) standing on the day of Arafah or wuquf Arafat, (3) *tawaf* ziyarat and (4) observing these *fard(compulsory)* in this sequence.
The *wajib (obligatory)* (obligatory duties secondary to *fard(compulsory)*) in *hajj* are: wuquf (standing) at Muzdalifah, sa'I between as-Safa and al-Marwah casting pebbles at the jimar, for the outsider *tawaf* qudum, shaving head or cutting hair assuming the *ihram (pilgrim-robe)* at the miqat, wuquf at Arafat till sunset, to begin the *tawaf* at hajr aswad (but some ulama (Scholars) say it is a *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم)) to begin the *tawaf* at the right side,
to make *tawaf* on foot unless there is an ecuse,
to make *tawaf* in a purified state,
to onceal the satr during *tawaf,*
to begin sa'I at as-Safa,
to make sa'I on foot unless there is an excuse,
the Qarin and the Mutamatta must sacrifice a sheep or a similar animal,
to offer two raka't *salah (prayer)* after every *tawaf,*
to observe sequence in rami sacrifice, shaving hair and *tawaf* ziyarat in this order,
to make *tawaf* ziyarat during the days of sacrifice,
to enclose the hatim within the *tawaf,* to make sa'I after *tawaf,*
to shave in the *Haram* during days of sacrifice,
to refrain from the things forbidden during the state of *ihram: (pilgrim-robe)* after wuquf of

Arafat, and,
these things are also *wajib (obligatory)* of *hajj* that call for dumm if neglected.
Apart from these, all other are *mustahab (desirable)* and aadab (Meyers) of *hajj*.

OPTIONAL: The *hajj* of the rich is better then the poor man's, while the *fard(compulsory) hajj* is better than obedience to parents, the supererogatory *hajj* is not better. Rather obedience to parents is batter than optional *hajj*. To build inns (or serai) is better than optional *hajj*. As for sadaqah (charity) (or charity) the ulama (Scholars) differ on whether it is better or *hajj* is better.

SINS: The *hajj* in which wuquf of Arafah falls on Friday is more excellent than seventy *hajj* (s). Everyone is forgiven in that *hajj* directly. But, the ulama (Scholars) differ on whether major sins are forgiven or not. Some ulama (Scholars) say that rights of followmen are not forgiven.
Qadi Iyad رضی اللہ عنہ said that the ulama (Scholars) of ahl us *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* agree that major or grave sins are forgiven only on making tawbah or repentance. Also, they agree that debt is not waived because of *hajj*, even if the debt is due to Allah, like *salah (prayer)*, zakah etc. but the sin of delaying debt repayment or *salah (prayer)* is forgiven.

COVER OF KA'BAH: It is *mustahab (desirable)* to enter the Ka'bah provided no one, not even one who enters, is put to inconvenience. It is not allowed to purchase its covering from the Banu Shaybah but allowed to take it from the imam or his deputy. It is allowed to use the covering (ghilaf) of the Ka'bah for one's clothing even by a sexually defiled person or a menstruating woman.
QISAS: If a murderer has taken shelter in the *Haram* then as long as he is there, retaliation cannot be taken from him but if he had committed murder within the *Haram* then he may be killed there in retaliation. In no case, however, may he be killed in the Ka'bah even if he has perpetrated the murder inside it.

ZAMZAM: It is makruh(unbecoming) to make istinja (abstersion) with water of zamzam, but not makruh(unbecoming) to have a bath with it.

PROPHET MUHAMMAD'S صلی اللہ علیہ وسلم **GRAVE MOST EXCELLENT:** Makkah is more excellent than Madinah. But, the piece of land where the Prophet Muhammad صلی اللہ علیہ وسلم is resting is absolutely excellent more than the Ka'bah, the Throne and the chair. To visit the Prophet Muhammad's صلی اللہ علیہ وسلم grave is *mustahab (desirable)*. Rather, same ulama (Scholars) maintain that it is *wajib (obligatory)* for the person who has enough time. When anyone performs *hajj fard(compulsory)*, he must perform *hajj* before he visits the prophet Muhammad's صلی اللہ علیہ وسلم grave. If he performs an optional *hajj* then he may use his own discretion and do whichever he likes first. When visiting the prophet Muhammad's صلی اللہ علیہ وسلم grave, he must decide to visit Masjid Nabawi too at the same time because the Prophet Muhammad صلی اللہ علیہ وسلم has said, "One *salah (prayer)* offered in (my mosque) Masjid Nabawi is better than one thousand *salah (prayer)* offered in any other mosque but not the Masjid *Haram* (of Makkah). (One *salah (prayer)* offered in Masjid *Haram* fetches reward equal to the reward of one million *salah (prayer)* elsewhere.")

METHOD OF PERFORMING *HAJJ*: When anyone decides to perform *hajj*, he must first make a sincere intention only to please Allah and have no worldly profit in mind. He must

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be motivated to only discharge the *fard(compulsory)*, otherwise the entire exercise shall be futile. Then he must take leave of his parents and bid farewell to his relatives, and seek forgives from everyone. He should arrange to reach Makkah before the seventh dhul Hijjah to be able to listen to the sermon of this date. He must assume the *ihram (pilgrim-robe)* at the miqat (which is yalamlam for Indians and Pakistanis). If he is a mufrid then he must assume the *ihram (pilgrim-robe)* for only *hajj*, if a qarin then for both *hajj* and umrah and if a mutamatta then for only umrah. It is *mustahab (desirable)* before assuming the *ihram (pilgrim-robe)* to clip nails and remove unwanted hair, have a haircut and comb his hair or shave his head if that is his habit. He may have sexual intercourse with his wife if she is alongwith him. He must make ablution or have bath, but to have bath is better. Then he must put on the apparel of the *ihram (pilgrim-robe)*. It is a waist wrapper and a sheet of cloth for the upper torso leaving his head bare. If these two pieces are new then that is better, otherwise clean, washed would do. If anyone does not have two pieces then even a single piece that cover his satr would do. Then he must form his intention for qiran, tamatta or ifrad, and he must call the labayk and he will become a *muhrim* instantly. The words of intention and talbiyah are mentioned previously. He must repeat the talbiyah in an audible voice often with every change of situation. He should refrain from everything that is disallowed in the sacred state of the *ihram (pilgrim-robe)*, like stitched garments, etc. using perfume, covering head and face, killing, etc. fighting, hunting wild desert animals or pointing them out, etc, but it is allowed to hunt sea animals. The *muhrim* may not clip nails, cut hair or pluck them anywhere on the body. He can have a bath, sit under the shade of his house or litter for the camel, carry a purse on his waist and fight a defensive battle with his enemy. Certain animals may be killed by the *muhrim*. They are mentioned previously.

Enter Makkah after having a bath. This is *mustahab (desirable)*. Use the gate al-Mu'alla. After depositing your luggage, go first to the Masjid *Haram*, calling the labayk, from laib us Salaam in a very humble manner. As the sight falls on the Ka'bah, pray to Allah for whatever you wish, Recite the takbir, tahlil.Praise Allah, invoke blessings on the Prophet Muhammad صلى الله عليه وسلم and come before the Black stone and kiss it raising both hands as in takbir of the *salah (prayer)*. If there is a heavy rush, simply touch it and kiss your hand and if even that is not possible, then touch the Black Stone with a stick and kiss it. Again, if that too cannot be done, then simply point both palms towards the Black Stone and kiss the palms. This is istilaam. Then, begin the *tawaf* qudum from your right as you are against the Black Stone, making seven circuits up to it and repeating and istilaam. Make the idtiba and make ramal in the first three rounds. Istilaam should also be made of rukn Yamani without kissing. At the end of the *tawaf*, offer two raka'at *salah (prayer)* at maqam Ibrahim, or, it there is no place there, then anywhere in the mosque. Then go to the well of zamzam and drink the water to a full stomach. Come to the multazim, make istilaam of the Black Stone and reciting the takbir, tahlil and praise of Allah and invocation of blessings on the Prophet Muhammad صلى الله عليه وسلم go to as-Safa and make the rounds between it and al-Marwah. The method is mentioned previously (in this book of *hajj*). But, *tawaf* precedes Sa'I otherwise sa'I will have to be repeated after *tawaf*. It is not necessary to be in a purified state - though it is better - for this sa'I, wuquf Arafat, wuquf Muzdalifah and rami jamrah. But, purification is a condition for a *tawaf*. It is makruh(unbecoming) to converse during *tawaf* and Sa'I. After sa'I go to the Masjid *Haram* and offer two raka'at *salah (prayer)* but it is not *wajib (obligatory)*. Then stay in Makkah and continue to perform optional *tawaf* in which is no ramal and after which no *tawaf*. Then, on the 7th Dhul Hijjah, listen to the sermon in the

Masjid *Haram*. It is delivered after the *salah (prayer)* of zuhr.
Then, if you have relinquished the *ihram (pilgrim-robe)* previously, assume it again on the eighth for the *hajj*, and go towards Mina after sunrise. There is no harm even if you reach there after the *salah (prayer)* of zuhr. Spend the night in Mina and on the ninth offer the *salah (prayer)* of fajr at its first time in darkness and go to Arafat after sunrise. If anyone does not go to Mina on the eight but goes straight to Arafat on the ninth then that too is allowed though it is contrary to the *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)*.
You may alight anywhere in Arafat apart from Batn Arnah and it is best to alight near the Mount Arafat. Have a bath after zawal (it being a sun nah) and make the wuquf in Arafat. (It is *fard(compulsory)* and without it, *hajj* is not accomplished.) Then listen to the sermon of the imam and offer the *salah (prayer)* of zuhr and asr at one time with him subject to the *ihram (pilgrim-robe)* being assumed. Stand near the Jabl (mount) Rahmah and engage humbly in devotional exercises.
At Muzdalifah, offer maghrib and Isha with the imam at one time together. It is *wajib (obligatory)* to stay there overnight, making supplication and worship. In the morning (of the tenth), offer the *salah (prayer)* of fajr at the earliest time and make wuquf which may be observed anywhere in Muzdalifah but not at Batn Muhassir. Just before sunrise, end the wuquf and reach Mina before sunrise. Cast seven pebbles at jamrah al aqabah and with the very first pebble stop calling the talbiyah. Then make the sacrifice, shave head or cut hair. Everything that was forbidden because for the *ihram (pilgrim-robe)* becomes lawful again except sexual intercourse with the spouse. Offer the *salah (prayer)* of eed in Mina and go to Makkah and make *tawaf* ziyarah but Sa'I is not made. However if Sa'I was not made earlier, then you may make Sa'I. Now, even sexual intercourse becomes allowed. Return to Mina and stay overnight.
On the eleventh, cast pebbles at all three jamarat beginning with the one nearest Masjid Khayf, jamarh al-oola, then to the one next to it, called jamrah al-wusta. Then ride or walk up to jamrah aqabah and cast seven pebbles, calling the takbir at each throw. Do the samething on the twelfth. If you continue to stay in Mina on the thirteenth, do the same thing again because it is *wajib (obligatory)*. If you depart from Mina on the twelfth then nothing is *wajib (obligatory)* on the thirteenth. On the eleventh, twelfth and thirteenth, the time for rami is after zawal but on the thirteenth is allowed after dawn and before zawal though only after zawal it is masnun. On the eleventh and twelfth, it is not allowed before zawal.
On the last day, after rami, you must go to Makkah breaking journey for a while at Muhassab. When you about to depart from Makkah to your native land, make the *tawaf* wada (farewell *tawaf*) without after the *tawaf* and drink plenty of water of zamzam. Look at the Ka'bah again and again with a tremendous longing wipe this blessed water on the face, head and body. Come to the ka'bah and if possible go in otherwise kiss its sacred doorsill, put your chest and face on the multazim and hold its curtain and pray. And making istighfar and supplication depart in reverse stops without turning you back to the Ka'bah. Come out of the masjid *Haram* in this way. The rites of *hajj* are over.

COMMANDS OF UMRAH: Umrah is not *wajib (obligatory)*. Once in a life-time, it is *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* muwakkadah to perform umrah. No particular time is stipulated for it. Rather, one may perform umrah many times in one year. However, for one who is not a qarin, it is makruh(unbecoming) to perform umrah in the days of *hajj*. The days of *hajj* are; the day of Arafah, the day of sacrifice and the days of tashriq.

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The rukn of part of umrah is the *tawaf* and two things are *wajib (obligatory)* in it: the Sa'I between as-safa and al-Marwah and shaving head or clipping the hair.
The *sunnah(Practice of Holy Prophet Muhammad* صلى الله عليه وسلم*)* and aaddab are the same as for *hajj.*

JINAYAT RUINGS FOR: These are crimes or offences. In the subject of *hajj,* jinayah is the forbidden deed that is forbidden because of the *ihram (pilgrim-robe)* or the *Haram,* and on whose perpetrated jaza or expiation is *wajib (obligatory).* This differs according to the nature of wrong done from sacrifice of one animal to two, merely sadaqah (charity) of wheat, feeding the poor or fasting. Details have been given in the relative have been given in the relative chapter. The offences may have been committed deliberately or otherwise, with desire and demand, and so on, expiation is due nevertheless.

RULINGS & CONDUCT AT PROPHET MUHAMMAD'S صلى الله عليه وسلم **GRAVE:** Anyone who goes to perform *hajj* must visit the grave If it is the *fard(compulsory), hajj* then he must perform it first and then visit the Prophet Muhammad's صلى الله عليه وسلم grave. If it is optional then he may go before or after the *hajj,* unless Madinah falls on his way to Makkah. He must from an intention before he goes for the visit; 'I undertake the journey to visit the Prophet Muhammad's صلى الله عليه وسلم grave and his mosque.' Every mosque he comes to on the way, he must visit and offer *salah (prayer)* in it. Throughout the journey he must invoke blessing on the Prophet Muhammad صلى الله عليه وسلم. As he approaches Madinah he must esteem it more in his heart and when it is before him, he must alight from his conveyance and, if possible, go up to the mosque on foot. If possible, he must first have a bath otherwise make ablution, wear nice, white garments and apply perfume. He must go first to the Masjid Nabawi and off tahiyat ul masjid and *salah (prayer)* at gratitude. Then with due respect and humility, he must visit the grave overcome with love and awe and stand there with hand folded as in *salah (prayer)* facing the Chief of mankind صلى الله عليه وسلم with his back to the qiblah being convinced that the Prophet Muhammad صلى الله عليه وسلم known that he is there and responds to his salaam and says 'aameen' to his supplication. Then in a moderately audible voice, he must present the salaam and *salah (prayer)* (greetings and invocation of blessings and make his submissions. After that he must convey the salaam of those of his relatives and friends who had asked him to convey their salaam.
Then, he must stand before the graves of Sayyiduna Abu Bakr رضى الله عنه and Sayyiduna Umar رضى الله عنه, one after the other, on the side of their head and present salaam to them. Again, he must stand at the grave of the Prophet Muhammad صلى الله عليه وسلم in line with his head, as he stood earlier, and present to him his salaam and make supplication to Allah for all his needs by virtue of the Prophet Muhammad صلى الله عليه وسلم.
Moving from there, he must offer optional *salah (prayer),* as much as he can, at the pillar of Sayyiduna Abu Lubabah رضى الله عنه make repentance to Allah and seek His forgiveness.
Then, with the guidance of the mu'allims, he must go and observe the relics of the Prophet Muhammad صلى الله عليه وسلم. He must go to jannat ul baqi 'and to the graves of the sahabah (Prophet's companions) رضى الله عنهم and the ahlul bayt رضى الله عنه and to the graves of the martyrs رضى الله عنه of uhud, particularly the chief of the martyrs Sayyiduna Amir Hamzah رضى الله عنه. He msut offer al-Fatihah at all these graves.
On Saturday, or any other day, he must go to Masjid Quba and offer two raka'at *salah (prayer)* as tahiyatul masjid.

For as long as one stays in Madinah, he must seize the opportunity and remain most of the time in the mosque, observing I'tikaf and worship in kindred ways. He must keep looking of the Prophet Muhammad's صلی اللہ علیہ وسلم hujrah and, when he goes out, at the dome.
He must try to spend, if not more at least one night in the mosque. The best thing to do on that night is to recite durood (invocation blessings on the Prophet Muhammad صلی اللہ علیہ وسلم). He must ward off all evil speech and thoughts and everything that is less than the preferable. If it is necessary, he must speak to someone very briefly and then revert to concentration on the Prophet Muhammad صلی اللہ علیہ وسلم. He must be mindful of the manners to be observed in the mosque. He must not have his place reserved in the mosque but go there early to get the place between the Prophet Muhammad صلی اللہ علیہ وسلم grave and the pulpit. He must recite the entire Quran at east once at the place where the Quran was revealed and Jibril علیہ السلام come. He must read books on the life of the Prophet Muhammad صلی اللہ علیہ وسلم. Every time he passes by the grave, he must observe proper manners and respectfully offer salaam and durood. He must give respect to the people of Madinah and the attendants of masjid Nabawi even if he find them contravening Shri'ah and *sunnah(Practice of Holy Prophet Muhammad* صلی اللہ علیہ وسلم*)* because their greatest excellence is that they are neighbours of the Prophet Muhammad صلی اللہ علیہ وسلم. No sin or innovation will deprive them of this neighbourhood and of the honour of a good death and forgiveness.

THE HOMEWARD JOURNEY: When it is time for a person to depart from Madinah, he must offer *salah (prayer)* at the Prophet Muhammad's صلی اللہ علیہ وسلم musalla (prayer rug) or nearest to it and make supplication. He must come out of the Masjid Nabawi but not before visiting the graves of the Prophet Muhammad صلی اللہ علیہ وسلم. Sayyiduna Abu Bakr رضی اللہ عنہ and Sayyidua Umar رضی اللہ عنہ. He must pray to Allah for himself and for his relatives and associated people for the honour of the two worlds and for the acceptance of all his worship in the sacred lands. He must pray for a safe return to his family and make this prayer:

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوٰى وَمِنَ الْعَمَلِ مَاتُحِبُّ وَتَرْضٰى اَللّٰهُمَّ لَاتَجْعَلْ هَذَا آخِرَ الْعَهْدِ بِبَيْتِكَ وَمَسْجِدِهٖ وَ حَرَمِهٖ وَيَسِّرْلِي الْعَوْدَاِلَيْهِ وَالْعُكُوْفَ لَدَيْهِ وَارْزُقْنِيْ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ وَرَدَدْنَا اِلٰى اَهْلِنَا سَالِمِيْنَ غَانِمِيْنَ اٰمِنِيْنَ

The symbol of acceptance of prayer and achievement of the desire is that eyes shed tears suddenly by themselves uninvited and the heart grieves at the separation. That he makes supplication all the time humbly is a sign of getting increased provision and of hope for mercy. If he is not overcome by a condition of grief and weeping then he must bring that upon himself forcibly. He must take leave and depart but not walk backwards because that is done only at the Ka'bah. He must give sadaqah (charity) as much as possible and observe the manners prescribed while returning from a journey. When he is near his city he must pray:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هَا وَخَيْرَ اَهْلِهَا وَخَيْرَ مَافِيْهَا وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّاَهْلِهَا وَشَرِّ مَافِيْهَا اَللّٰهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا وَرِزْقًا حَسَنًا

And on reaching it:

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لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اٰئِبُوْنَ تَائِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ صَدَقَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ وَاَعَزَّ جُنْدَهٗ فَلَاشَيْءَ بَعْدَهٗ

He must give advance information to his people of his arrival on a certain date. He must not reach there suddenly uninformed. The best time to arrive there is in the forenoon or evening, but not at night Before entering his house, he must go to the mosque and offer two raka'ah *salah (prayer)* if that is not a time makruh(unbecoming) for *salah (prayer)*. He must make supplication there and show gratitude to Allah for his safe return, saying:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ وَجَلَالِهٖ تَتِمُّ الصَّالِحَاتُ

Here the Urdu original has the words of praise for Allah and date (8th Dhul Hijjah 1386 corresponding to 20th March 1967) on which the second volume was completed with the help of Allah. (It was a Monday and the time was 11:15 PM.) "May Allah accept service from me."

صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

Abdullah Jawaid

GLOSSARY

Aalim: a scholar.
AAQILAH: relatives descended from one common father and they pay diyat.
Aariyah: a loan or a gift and this loan is of such a thing as cannot be turned into a debt, like a horse.
Aathar: hadith traced to the *sahabah (companions)* رضی‌اللہ‌عنہ
Adhan: call to (congregational) salah, announced of time of salah.
AHL ULARD: cultivators of land against kharaj.
Ahl us Suffah: the *Sahabah (companions)* رضی‌اللہ‌عنہ who restricted themselves to a platform in the *masjid Nabawi* to learn religion and be close to the Prophet صلی‌اللہ‌علیہ‌وسلم
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 صلی‌اللہ‌علیہ‌وسلم).
Allahu Akbar: Allah is the Greatest.
Amma ba'd: to proceed, 'and after that.' Those words one spoken after praise of Allah on beginning on address or a sermon.
An bijaniyah: a woolen garment without markings. It is a product of the city *Anbijan* and is of a dark black colour, (And comes under (پنج); one of the meanest hind of course garments.)
Aqiqah: the ceremony of shaving the head of a new born usually on the seventh day of its birth and sacrificing a sheep or two on the occasion.
ARAQA: palm trees loaned for a year.
ASABAT: relative (male) whose shares of inheritance are not determined.
ashab us Suffah see *ahl us Suffah.*
ASHRAH MUBASHSHIRAH: ten who were given glad tidings of paradise (during their life time).
Ashrah: ten days
Ashwah mubash sharun: the ten who are given the glad tidings of admittance to paradise: *Abu Bakr, Umar, Uthman, Ali, Talhah Zubayr, Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas,, Sa'eed ibn Zayd* and *Abu Ubaydah ibn Jarrah.*
ATHARI: that which stumbles on water by the accident like trees on banks of rivers and man need not water them.
Atirah: a pre Islamic practice or offering made to idols in Rayab's first ten days.
Atood (عتود**):** a one year old lamb that is fat and well built, but according to some above six months.
AWLIYA (PL OF WALI): Friends of Allah, saintly men.
Awliya (pl of wali): saints, friends of Allah.
Awrat awrah: the portion of the body that must be kept coverd.
Azm: (a kind of ikhtiyari temptation)
Barzakh: the intervening period between this world and the next.
BARZAKH: intermediary period between life and resurrection.
Basmalah: The bismillah ur Rahman ir Rahim (بسم‌اللہ‌الرحمن‌الرحیم)
Bayt Allah: House of Allah
Bid'ah: innovation
Bid'ati: innovator.
BINT LABUN: She camel
BINT MAKHAD: She camel in 2nd year
Bukhariyah: a sect in Islam. It has three group within it.
DA'A MIS (دعامیص**) PL OF DA'MUS:** roamers of paradise who will not be debarred from any dwelling.
Dar ul Islam: territory of Islam
Dar ul-harb: enemy territory.

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Dar ul-Kufr: land of disbelievers.
Daruri: (kind of evil promptings)
De'eef: weak
Dhabihah: slaughter of animal according the prescribed pattern.
DHAW UL ARHAM: relatives other than dhaw ul furud and asabat.
DHAW UL FURUD: heirs whose shares and predetermined by the Quran and *sunnah* or general consensus.
Dhikr: remembrance of Allah
Dhimmi: non Muslim under protection of the Islamic state.
DHIMMI: a non Muslim living under protection of the Islamic state against a regular tribute.
Dubba,al: a gourd (to prepare and store intoxicants like wine and nabidh).
Eed: the festival on 1st Shawal after completing a month of fasting in Ramadan, and on 10th Dhul Hijjah when certain animals are slaughtered.
Eeman: faith
Fadlaat: superfluous like long nails, hair, etc.
Faqih: jurist, jurisprudent, a learned man.
Fara: an offering of the first born of an animal to the idols in pre-Islam.
Fara'id: law of in hesitance, ordinance of Allah, (also pl of fard (obligatory)).
Fard (obligatory) ayn: an obligation on each individual separately.
Fard (obligatory) Kifayah: Collective duty on all Muslims together which if discharged by one, the rest of the group are absolved.
Fard (obligatory) Kifayah: collective obligation which if discharged by some then all are absolved of it.
Fard (obligatory): absolutely obligatory duty.
Fard (obligatory)'ayn: individual duty on each Muslim.
Farruj: an auter garment with a slit on the back.
Fitnah: trial, persecution, strife, mischief.
Fitrah: innate nature, true disposition, Islam, constitution.
Ghayr muwakkadah sunnah (practice of Holy Prophet صلى الله عليه وسلم): what is not stressed by the Prophet صلى الله عليه وسلم.
Ghazi: warrior, one who raids into enemy territory.
Ghurr muhajjalun: Muslims will be so called on the day of resurrection because their limb covered by ablution will shine. (see hadith 290 explanation, Muzahir ul Haq)
Hadath akbar: greater impurities
Hadath: impurities contracted by voiding ordure.
Hadd: prescribed punishment.
Hadith: saying, deed or tracit approval of the Prophet صلى الله عليه وسلم.
Hafiz of hadith: one who has committed to memory very many ahadith.
Hafiz: one who has committed to memory the Qur'an (or the hadith).
Hafiz: one who has committed the Quran to memory.
Hajis: (kind of donuri temptation)
Hajj: pilgrimage (to Makkah) at Arafah prescribed to those who are able to make it once in their lifetime.
Halal: lawful,
Hama oost (همه اوست): pantheism, identifying God with the universe, or regarding the universe as a manifest action of God.

Hamm: (kind of ikhtiyari temptatio1)
Hantam: greenish glazed pitcher formerly used to prepare and store wine.
Haram: sacred mosque of Makkah or of Madinah.
Haram: forbidden, unlawful.
HARBI: hostile, bellicose
Harisah: cooked meat and wheat. a sweet pastry made of flour, melted butter and sugar, a kind of hash.
Haya: modesty.
Hijab: veil.
Hijrah: emigration, to give up something for Allah's sake.
HIQQAH: She camel in 4th year
Huffaz: (pl of hafiz).
Huffaz: (plural of *hafiz*)
I'tikaf: to confine oneself in the mosque to worship Allah for even a little while or for the ten days at the conclusion of Ramadan. Women observe it at home.
Iblis: the devil who was a jinn who refused to prostrate to Aadam and Allah cast him out.
IBN MAKHAD: (male) camel in 2nd year.
Iddirari: (kind of evil promptings)
IDHKAR: sweet smelling plant excluded for plants forbidden to be cut in the *Haram*.
Iftirash: spreading feet sideways (to the right) in the first *qa'dah* (to sit).
Ihsan: kindness, favour.
Ijtihad: independent judgement or reasoning where the 'Qur'an and Sunnah (practice of Holy Prophet صلى الله عليه وسلم) are silent.
Ikhtiyhari: (kind of evil promptings)
Ilham: inspiration, a pious thought.
Illiyun (illiyin): record book with those angels who write down pious deeds.
IMSAK: fasting, keep way from pleasures, stop, cease.
Insha Allah: if Allah will
Iqamah: call to the congregational salah when it is about to begin.
Ishtimal: a single garment whose ends are put over both shoulders and drawn under opposite armpits and tied together at the chest.
Ism a'azam (اسم اعظم): the great name of Allah.
Isra: the night journey of the Prophet صلى الله عليه وسلم from Makkah to Jerusalem
ISTARJA: to say 'we belong to Allah and to him we shall return (انا لله وانا اليه رجعون)
Istikharah: The Prophet صلى الله عليه وسلم taught his ummah to seek Allah's guidance to come to a decision in their affairs, particularly difficult and complex affair. Two raka'at of salah are offered and a supplication made in a suggested form.
Istinja: to cleanse oneself after passing stool or urine
JABAH: forehead
Jabariyyah: those who deny freewill, predetermines, and hold that the creature is helpless.
JABHAH.AL: horses, mules, slaves.
Jadh'ah (جذعة): a sheep or ram less than one year but more than six months.
JADHA'AH: She camel in 5th year
Jahiliyah: Pre-Islamic days of ignorance.
Jalsah istirahat: sitting before *qiyam* (standing) in the first and third raka'ah after the second prostration.

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Jalsah: the sitting between two prostrations in the salah.
Jihad: fighting for the sake of Allah and his religion, struggling for the cause of Allah.
jizyah: a tribute payable by the dhimmis to the Islamic state.
Kaba'ir al: major sins
Kahin: soothsayer
Kalimah Shahadah: an expression of testimony.
Kalimah tauheed see kalimah.
Kalimah tayyibah see kalimah.
Kalimah: an expression; the declaration of unity of Allah and the messengership of Prophet Muhammad صلى الله عليه وسلم.
Khabath: dress, excrement, ordure, Ka'th.
KHALIFAH: Pregnant camel. Caliph
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).
Khanqah: recluse, hospice, sufi gathering place,
Kharaj: a tax or tribute. Originally, a land tribute received from non Muslims.
KHARAJ: a tribute on land from non Muslims.
KHARQ AADAT: contrary to custom, exception to cause and effect process.
Khasr (خصر): to place hands on waist (ribs, Aips) in salah.
Khatab: one who delivers the Khutbah (sermon)
Khatir (kind of evil pampting)
Khawarij: 'the revolters.' A rebel sect of the Muslims, neither sunni nor shi'a. The Ibadis, today are their remnants.
Khinzalb: the devil who disturbs in the salah interrupting it and the recitation, confusing the worshipper.
KHIYAR ITQ: option to free
Khusuf (خسوف): eclipse, lunar eclipse
Khut bah: sermon.
Kusuf (كسوف): eclipse, solar eclipse
Lahiq (لاحق): one who has missed some or all raka'at behind an imam.
Luqtah: troves, lost property whose finder must trace the owner and hand it over to him.
Madhi: prostratic fluid, urethral discharge.
Madrasah: religious school.
Maharim: pl of mahram. Mu'tazillah 'the separatists,' a seet of the Muslims. They held that the Quran was created not eternal. It is subdivided into twenty sects.
Mahram: a relative with whom marriage is disallowed like a parent, brother, sister, son, daughter,etc.
Makrah tahrimi: disliked to the point of being unlawful.
Makruh (unbecoming) tanzihi: undesirable, nearer lawful than unlawful
Makruh (unbecoming): disliked, disapproved, undesirable.
Mani: semen discharge during sexual excitement.
Mansun: legalized, based on the Prophet's صلى الله عليه وسلم practice.
Masah: wipe (in ablution, the head), or socks.
Masbuq: one who joins the congregation late and has missed one raka'ah or more which he redeems after the imam has completed his salah and offered salutation.

Miraj: the Prophet's صلى الله عليه وسلم ascension to seven heavens on 27th Rajab.
Miswak: tooth stick, cleaning stick for teeth.
Mithl: like, equal.
Mu'ahid: a disbeliever who enters into a covenant with Muslims; anyone who covenant with another.
Mu'akkadah: emphasized.
Mu'awwidhatan: the last two surahs of the Qur'an; al falaq and an-Naas (113, 114).
Mu'tazillah: Wasil ibn 'Ata had separated from Hasan Busri and founded the sect by this name.
Mudd: a measure of weight nearly two thirds of a kilogram.
Mufassal: tiwal mufassal are the surah from Qaaf to of Bury. Awsat, mufassal from al-buruj to lam yakun. Qisar mufassal from lam yakun to an-Naas (in a of the Quran)
Muhajir: emigrant, one who abandons that which is dis-allowed.
Muhkamat: perspicuous, of established meaning (verses of the Quran) (3:7)
Mujahid: one who strives, a warrior.
Mulhim: angel who inspires, it is deputed over every person.
Murji'ah: a sect who believe that men are not doers or what they do just as inanimate objects are not perpetrators of their actions, so they cannot abstain from whatever they do It has three groups.
Musalla (المصلى): place of salah (of eed, etc)
Mushabbihah: one of the sects in Islam, the Assimilators.
Musinnah: a camel in its sixth year, a cow, buffalo or ox in their third year, and a sheep or ram in its second year.
Mustahab mu'akkad: emphasized desirability.
Mustahab: recommended, desirable.
Mutashabihat: allegorical verses of the Quran (3:7)
Mutawatir: a continuously transmitted hadith by very main chain of narrators and it is never doubted.
Muwakkadah, sunnah (practice of Holy Prophet صلى الله عليه وسلم): emphatically enjoined by the Prophet صلى الله عليه وسلم.
Muwakkal: consort, familiar spirit.
Muzaffat al: a receptacle for wine smeared with pitch or tar.
Nafl: a supererogatory deed, that which is not fard (obligatory).
Nafs ammarah: the soul that incites.
Nahi tanzihi: a restraining interdict.
Najasah imkmiyah: legal ceremonial impurity najasah haqiqah: real, material substantial impurities.
Najasah mughallazah: greater impurities.
Najasah mukhaffafah: smaller impurities.
Najasah: impurity.
Najiyah: a sect in Islam, the ahl us sunnah (practice of Holy Prophet صلى الله عليه وسلم) wa al-jama'ah, the one destined for paradise, the 'saved.'
Naqqr'an: a hollowed stump of a palm tree in which wine and nabidh were stored.
Nawruz: the Persian new year.
Nisab: the minimum wealth that makes its owner liable to pay the zakah.
Nisf un nahar: midday.

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Niyah: intention.
OOQIYA: 40 dirhams 127 grams (measure of weight)
Qa'dah: the sitting in the salah at the end of the second and the last raka'ah.
Qadariyah: a group of people who reject predestination and assert that man chooses whatever he does, Delivers in freewill.
Qari: reciter of the Quran.
Qasr: shortening of salah by a traveller.
Qawmah: standing erect after ruku (or bowing) before going into sajdah (prostration).
Qawwal: singer of qawwali.
Qawwali: mystical songs sung in chorus.
Qiblah: direction of BaytAllah which a worshipper faces when he offers the salah.
Qira'at: recital of the Quran.
QIRAT (قراط): measure of weight % of a dirham. Figuratively, beyond measure.
Qiyamah: the day of resurrection, the Last Hour, standing.
Qiyas: verdict or judgement of the scholars.
Raka'ah: unit of salah.
Raka'at (pl or raka'ah)
Rawafid: the Shi'ah
Risalah: prophethood.
Ruku: bowing.
RUQIYAH: recitation over a patient of Quranic verses
Sa': a measure of weight about three kilograms (four mudd). Used to measure corn.
SA': a measure of capacity, about three kilograms according to Hanafis 326. 15 grams and others 2172 grams
SADAQATUR FITR: charity prescribed on eed ul fitr after fasting one month in Ramadan.
Sadl: to place a sheet of cloth on one's head or shoulders and let its ends hang down. On to put it on oneself and leave the hands inside even while bowing or prostrating in the salah.
Sagha'ir: (plural of saghirah).
Saghirah: minor sin.
Sahabah (companions): (pl of Sahabi)
Sahabi: a companion of the Prophet صلى الله عليه وسلم a companion.
Sahib nisab: possessor of nisab (q.v.)
Sahib nisab: an owner of the minimum amount of wealth that makes him liable to pay the zakah.
Sahih: authentic, sound.
Sajdah: Prostration.
Salaam: greeting; peace.
Salah: regular prayer prescribed or optional; invocating blessings on the Prophet صلى الله عليه وسلم.
Sama (سماع): mystical songs, musical rendering vocal or with instruments.
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.
SATR: the portion of the body me must conceal from others, for men, it is from the waist (naval) to knees. For women, her entire body.
SAWM: fasting
Shab bara'ah: fifteenth of Sha'ban.
Shari'ah (divine law): code of religious law.
Shaykh: a learned man, an old man.

Shi'ah: they hold that Sayyiduna Ali رضی اللہ عنہ was the first Khalifah and that the three before him had usurped the khalifah and deprived him of his right.
Siwak: (see miswak)
SIYAM: fasting
Subh Ka'dhib: reddish blackness, false down.
Subh sadiq: down, daybreak.
Subhan Allah: Allah is without blemish, glorified is Allah.
Suffah: see ahlus Suffah.
Sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم) muwakkadah see under muwakkadah and ghayr muwakkadah.
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.
Sunni: who follow the Qur'an and the sunnah (practice of Holy Prophet صلی اللہ علیہ وسلم), 'one of the path.'
Sutrah: is that which is placed in front of one who offers the salah to allowed passers by go beyond it without committing the wrong of moving about before him.
Ta'ala: the exalted (Allah).
Tabi'i: an epigone, successor of the sahabah (companions).
Tabi'un: the generation succeeding the sahabah (companions).
Taharah: purity, cleanness.
Taharra (تحری): to seek that which is more deserving of two thing according to opinion predominating in one's mind (like when confused in salah about how much of it is offered).
Tahiyatul wudu: the salah offered after performing ablution is so called. This means, 'greetings of ablution.'
Tahlil: to recite the kalimah (لاالہ الااللہ) three is no god but Allah.
TAHLIL: to declare Allah's unit; the kalimah 'there is no God but Allah;
TAHMID: to praise Allah.
Takbir: to declare Allah u Akbar, also iqamah.
Taqdir: predestination.
Taqrir: when something was done or said before the Prophet صلی اللہ علیہ وسلم and he did not say anything then it implies his acceptance of that.
Tartil: a science of recital of the Qur'an with proper diction and pauses.
Tasawwuf: is to gain an intimate awareness of Allah and is a term of the sufis, Sufism, mysticism.
Tasbih: rosary, pronouncing subhan Allah.
TASBIH: glorifying Allah; rosary.
Taslim: to offer salaam (the greeting), the salah is concluded with it.
Tawatar: handed down through successive generations of narrators none of who could be accused of lying.
Tawbah: repentance
Tawhid: unity of Allah.
Tawrak: sitting posture in the second qa'dah of salah.
Tayammum: dry ablution which is done when (normal) ablution cannot be done.
Tayammum: dry ablution with sand or earth when water cannot be had or cannot be used.
Thaniy (الثنیّ): a goat in its second year, an ox or crow in its third year a camel in its sixth year.
TIKBIR: to extol Allah; Allahu Akbar.

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Tuhur: purity, purifier.
Ulama (Scholars) (pl of aalim): scholars.
Umm walad: a female slave who bears a child for her master and earns her freedom on his death.
Ummi: One who does not 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.
Umrah: the lesser pilgrimage, optional.
Uqbatish shaytan: devils manner of sitting on the heels.
Ushri (land): are lands whose owners become Muslim or those which the state disburses among its army. A tenth or a tithe is paid to the Muslim state.
Wadi: secretion of the prostrate.
Wajib (expedient): obligatory, lesser than fard (obligatory).
Wali: saint, friend of Allah.
WASQ: camel load equal sixty Sa'.
Waswas: the devil departed over every person and tempts him
Waswasah: temptation or an evil thought to commit sin or disbelief.
WIQS: animal below nisab
WISAL: continuous fasting for two or more days.
Zakah: prescribed charity payable per annum by those who own the *nisab* at 2.5% to the poor and needy.
Zihar: to compare one's wife to one's back, meaning to a *mahram* relative like a mother, and this causes a separation husband and wife until an expiation is paid.

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