5

In the name of Allāh, Most Gracious, Most Merciful.

All praise is due to Allāh ﷻ, the Lord of the worlds.

And peace, blessings and salutations be upon His Messenger, Muḥammad ﷺ.

رِيَاضُ الصَّالِحِينَ

مِن كَلَامِ سَيِّدِ الْمُرْسَلِينَ

by Imām Nawawī رحمه الله

A Translation and Commentary

of

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﴿ وَمَا يَنْطِقُ عَنِ الْهَوٰى

اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ﴾

He (Muḥammad ﷺ) does not speak out of (his own) desire.

It is but revelation revealed (to him).

(Sūrah Najm, 3-4)

Transliteration Key

أ إ	’
آ	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ, ʿa, ʿi, ʿu
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	y, ī

ﷻ Used after the name of Allāh, translated as, “Blessed and exalted is He.”

ﷺ Used after the name of Nabī Muḥammad, translated as, “May Allāh’s peace and blessing be upon him.”

ﷺ Used after the name of a Messenger of Allāh, translated as, “May Allāh’s peace be upon him.”

ﷺ Used after the name of a male *Ṣaḥābī* (companion) of Nabī Muḥammad ﷺ, translated as, “May Allāh be pleased with him.”

ﷺ Used after the name of a female Ṣaḥābiyā (companion) of Nabī Muḥammad ﷺ, translated as, “May Allāh be pleased with her.”

ﷺ Used after the names of more than one *Ṣaḥābī* (companion) of Nabī Muḥammad ﷺ, translated as, “May Allāh be pleased with them.”

ﷺ Used after the name of a pious person, translated as, “May Allāh’s mercy be upon him.”

Preface to the 5th Edition

All praise belongs to Allāh ﷻ, the Master of the universe. Peace, blessings and salutations be upon our beloved leader, Nabī ﷺ.

It is purely the grace and mercy of Allāh ﷻ that this translation and commentary of *Riyāḍ al-Ṣāliḥīn* has been well received by ʿUlamā, teachers, students and general readers.

In this edition, some changes were made to the Arabic, English translation and commentary of various *aḥādīth* based on the suggestions of ʿUlamā.

We make *duʿā'* that Allāh ﷻ accepts this effort and grants the reward of it to all those who have been part of the project.

Afzal Ismail
20 Rajab 1443 / 22 February 2022

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Afzal Ismail
2 Jumādal Ūlā 1436 / 22 February 2015

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كتَاب الحَجّ

THE BOOK OF *ḤAJ*

CHAPTER 233

باب وجوب الحج وفضله

The obligation and virtue of *Ḥaj*

Introduction

Ḥaj literally means to intend. From an Islāmic perspective, it means to intend visiting the Kaʿbah for fulfilment of specific actions. *Ḥaj* was an act of worship from the time of Ādam ﷺ. It is only compulsory upon those who have sufficient provisions and transportation to undertake the journey. *Ḥaj* is a unique form of worship in which one humbles oneself, spends his wealth, utilises his strength, abstains from fulfilling his carnal desires and turns exclusively to Allāh ﷻ.

The benefits of *Ḥaj* are many. A *Ḥāji* is saved from poverty as the Messenger ﷺ said, "A *Ḥāji* never becomes destitute." (*Bazzār*) A *Ḥāji* receives countless spiritual blessings and enjoys the divine mercy which descends upon the Kaʿbah every day. *Ḥaj* is the ultimate expression of a lover who is madly in love with his beloved (Allāh). One who ponders over the various rituals of *Ḥaj* will not fail to realise that *Ḥaj* is the ultimate journey of love.

قَالَ الله تَعَالَى : ﴿ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴾ (آل عمران : ٩٧) .

Allāh ﷻ says: "*Ḥaj* to the House is a duty that people who are able to find a way there owe to Allāh . Whoever rejects, then surely Allāh is Independent of the entire universe." (Sūrah Āl ʿImrān, 97)

Ḥadīth 1271

وعن ابن عمر ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((بُنِي الإِسْلاَمُ عَلَى خَمْسٍ : شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ ، وَأَنَّ مُحَمَّداً رسولُ اللهِ ، وَإِقَامِ الصَّلاَةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَحَجِّ البَيْتِ ، وَصَوْمِ رَمَضَانَ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Islām is based on five pillars: testifying that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh, establishing *ṣalāh*, giving *zakāh*, *Ḥaj* to the House (Kaʿbah), and fasting in *Ramaḍān*." (*Bukhārī, Muslim, Tirmidhī, Aḥmad)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1075. It is repeated here to show that *Ḥaj* is one of the fundamental pillars of Islām. One who denies its obligation leaves the fold of Islām.

Ḥadīth 1272

وعن أَبي هريرة ﷺ ، قَالَ : خَطَبَنَا رسولُ اللهِ ﷺ ، فَقَالَ : ((أَيُّهَا النَّاسُ ، قَدْ فَرَضَ اللهُ عَلَيْكُم الحَجَّ فَحُجُّوا)) فَقَالَ رَجُلٌ : أَكُلَّ عَامٍ يَا رَسولَ اللهِ ؟ فَسَكَتَ ، حَتَّى قَالَهَا ثَلاثاً . فَقَالَ رسولُ الله ﷺ : ((لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ ، وَلَمَا اسْتَطَعْتُمْ)) ثُمَّ قَالَ : ((ذَرُوني مَا تَرَكْتُكُمْ ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤالِهِمْ ، وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ ، فَإِذَا أَمَرْتُكُمْ بِشَيءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ ، وَإِذَا نَهَيْتُكُمْ عَن شَيْءٍ فَدَعُوهُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ addressed us saying: 'O people, Allāh made the *Ḥaj* obligatory upon you, so perform *Ḥaj*.' A man asked: 'Every year, O Messenger of Allāh?' He remained silent and the person asked the question three times. The Messenger of Allāh ﷺ then said: "If I said yes, then it would become obligatory, and you would not be able to do it.' He then said: 'Leave me as I am, as long as I leave you as you are. Those before you were destroyed because of their excessive questioning and arguing with their Messengers. When I order you to do something, do it as best you can. When I prohibit you from doing something, abstain from it.'" (*Muslim, Aḥmad, Ibn Mājah*)

Commentary

It is compulsory, for a person who has the ability, to perform *Ḥaj* once in a lifetime.

The principle of doing good to the best of one's ability and abstaining totally from wrong, is a pivotal principle of Islām. Many laws and regulations are derived from it. In summary, it means that a person should practise upon the commands of Allāh ﷻ according to his ability, however sins and prohibitions should be abandoned in totality. For example, a person who cannot perform *ṣalāh* standing should perform it sitting or even lying down. Similarly, one

who cannot perform *wuḍū'* due to illness should perform *tayammum*. In contrast, a person who drinks alcohol, is not permitted to abstain from it according to his ability, but is instructed to abandon it totally.

The Messenger of Allāh ﷺ kept quiet hoping that the questioner would realise his error of excessive questioning, and abstain from further questions. However when this did not happen, the Messenger ﷺ answered in a reprimanding tone.

Additional Points

- ✓ The laws of Islām are based on ease and practicality. No law or command of Islām is impossible to carry out.
- ✓ Questions are either asked with the intention of learning or stirring up problems. The former are encouraged while the latter are forbidden.

Ḥadīth 1273

وعنه ، قَالَ : سُئِلَ النَّبِيُّ ﷺ أيُّ العَمَلِ أفْضَلُ ؟ قَالَ : ((إيمَانٌ بِاللهِ وَرسولِهِ)) قيل : ثُمَّ ماذا ؟ قَالَ : ((الجِهَادُ فِي سَبِيلِ اللهِ)) قِيلَ : ثُمَّ مَاذَا ؟ قَالَ : ((حَجٌّ مَبرُورٌ)) متفقٌ عَلَيْهِ .

((المبرور)) هُوَ : الَّذِي لا يرتكِبُ صاحِبُهُ فِيهِ معصيةً .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ was asked: "Which is the best of actions?" He replied: "Belief in Allāh and His Messenger." He was asked: "Then what?" He replied: "*Jihād* in the path of Allāh." He was asked: "Then what?" He replied: "A *Ḥaj Mabrūr*." (*Bukhārī, Muslim, Bayhaqī*)

Vocabulary and Definitions

The word "*Mabrūr*" is derived from the word *birr* which means obedience. Therefore, a *Ḥaj Mabrūr* refers to that *Ḥaj* in which a person does not commit any act of disobedience, even if it be minor. Some scholars have stated that it is a *Ḥaj* in which there is no show and ostentation. Another view is that it refers to an accepted *Ḥaj*.

Commentary

This *ḥadīth* shows the noble status of *Ḥaj* in Islām as well as the great reward it entails. This is on condition that a person performs *Ḥaj* with sincerity and abstains from all forms of sin.

The sign of an accepted *Ḥaj*, according to the scholars, is that a person returns from his *Ḥaj* in a better spiritual state and abandons a life of sin.

In this *ḥadīth*, *Jihād* and *Ḥaj* are stated to be the best of actions after faith, while in other *aḥādīth,* actions such as *ṣalāh*, kindness to parents, etc. are mentioned before *Ḥaj*. Scholars explain that the Messenger of Allāh ﷺ gave different answers to this question because of different circumstances and according to people's weaknesses and requirements.

Ḥadīth 1274

وعنه ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((مَنْ حَجَّ ، فَلَمْ يَرْفُثْ ، وَلَمْ يَفْسُقْ ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who performs *Ḥaj* without committing any obscenity or immorality returns as he was on the day his mother gave birth to him." (*Bukhārī, Muslim*)

Vocabulary and Definitions

Obscenity (رفث) refers to sexual intercourse, uttering obscenities or discussing obscene matters with the opposite gender.

Immorality (فسق) refers to all forms of sin, fighting and immoral behaviour.

Commentary

According to the majority of the scholars, major as well as minor sins are forgiven when performing *Ḥaj*. However, the rights of Allāh ﷻ such as missed *ṣalāhs*, fasts, *zakāh*, etc., and the rights of people such as debts, trusts, etc. will still have to be discharged, after performing *Ḥaj*. In other words, the sin is forgiven but the right is not waived.

Ḥadīth 1275

وعنه : أَنَّ رسول اللهِ ﷺ ، قال : ((العُمْرَةُ إِلَى العُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا ، وَالحَجُّ المَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الجَنَّةَ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One *ʿUmrah* to the next *ʿUmrah* is expiation for whatever is committed between them, and there in no reward for a *Ḥaj Mabrūr* except Paradise." (*Bukhārī, Muslim, Mālik*, *Bayhaqī*)

Commentary

This *ḥadīth* mentions the reward of performing *Ḥaj* and *ʿUmrah*. The benefit for one who performs a *Ḥaj Mabrūr* is that he will be inspired to repent from all his sins, and he will be

granted the ability to abstain from these sins for the remainder of his life, or repent from them if he indulges in them. He will therefore enter Paradise, as the *ḥadīth* states.

According to Imām Shāfiʿī ﷺ, it is *Farḍ* to perform *ʿUmrah* just as it is *Farḍ* to perform *Ḥaj*. According to Imām Abū Ḥanīfah ﷺ, to perform *ʿUmrah* once in a lifetime is *Sunnah Muʾakkadah*.

Ḥadīth 1276

وعن عائشة ﷺ ، قَالَت : قُلْتُ : يَا رسول الله ، نَرَى الجِهَادَ أَفْضَلَ العَمَلِ ، أَفَلاَ نُجَاهِدُ ؟ فَقَالَ : ((لكن أَفْضَلُ الجِهَادِ : حَجٌّ مَبْرُورٌ)) رواه البخاري .

ʿĀʾishah ﷺ narrates: "I asked: 'O Messenger of Allāh, we consider *jihād* to be the best of actions. Should we not go in *jihād*?' He replied: 'The best *jihād* for you is *Ḥaj Mabrūr*.'" (*Bukhārī, Aḥmad, Ibn Mājah, Ibn Khuzaymah*)

Commentary

This *ḥadīth* explains that, for women, the greatest form of *jihād* is a *Ḥaj Mabrūr*. In fact the narration of *Bukhārī* clearly states, "Your *jihād* is *Ḥaj*."

Ḥadīth 1277

وعنها : أَنَّ رسولَ الله ﷺ ، قَالَ : ((مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أن يَعْتِقَ اللهُ فِيهِ عَبْداً مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ)) رواه مسلم .

ʿĀʾishah ﷺ narrates that the Messenger of Allāh ﷺ said: "There is no day on which Allāh frees more servants from the Hell-Fire than the day of ʿArafah." (*Muslim, Ibn Mājah, Nasaʾī, Dāraquṭnī*)

Commentary

The day of ʿArafah is a day when Allāh's ﷻ mercy descends in torrents. Allāh ﷻ boasts about His servants before the angels and forgives people more than He does on other occasions.

Ḥadīth 1278

وعن ابن عباس ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((عُمْرَةٌ في رَمَضَانَ تَعْدِلُ حَجَّةً – أَوْ حَجَّةً مَعِي)) متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "An *ʿUmrah* performed in *Ramaḍān* is equivalent to *Ḥaj* or a *Ḥaj* with me." (*Bukhārī,*

Muslim, Tirmidhī, Abū Dāwūd)

Commentary

This *ḥadīth* shows the great virtue of performing *ʿUmrah* in *Ramaḍān*. The benefit of *ʿUmrah* in *Ramaḍān* compared to other months, is that a person combines two great acts of worship at once: fasting and *ʿUmrah*.

ʿUmrah being equivalent to *Ḥaj* is with regards to rewards. It does not mean that an *ʿUmrah* performed in *Ramaḍān* will absolve one of performing *Ḥaj*.

The fact that the Messenger ﷺ never performed *ʿUmrah* in *Ramaḍān* can be ascribed to him being involved in other more pressing matters during *Ramaḍān*. It was also possible that he did not perform *ʿUmrah* in *Ramaḍān* out of mercy and kindness for His *Ummah* because they would have found it difficult if it had become binding upon them.

The doubt mentioned in the *ḥadīth* about a general *Ḥaj* or a *Ḥaj* with the Messenger ﷺ is from the side of the narrator and not from the Messenger ﷺ.

Ḥadīth 1279

وعنه : أَنَّ امرأة قالت : يَا رسول الله ، إِنَّ فَرِيضَةَ اللهِ عَلَى عِبَادِهِ في الحَجِّ ، أَدْرَكَتْ أَبي شَيْخاً كَبِيراً ، لاَ يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ ؟ قَالَ : ((نَعَمْ)) متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that a woman said: "O Messenger of Allāh, Allāh made the *Ḥaj* obligatory on His servants. It is obligatory on my father now that he is an old man and cannot remain firm on a conveyance. Can I perform the *Ḥaj* on his behalf?" He replied: "Yes." (*Bukhārī, Muslim, Abū Dāwūd, Tirmidhī*)

Commentary

Scholars state that one may perform *Ḥaj* on behalf of another if the latter pays his expenses and commands him to go, or makes a bequest to this effect at the time of his death. According to some scholars, parents are excluded from this rule, hence if children want to perform *Ḥaj* on their parent's behalf, they may do so, even if they were not commanded or the parent did not make a bequest to this effect.

The *ḥadīth* proves the importance of *Ḥaj* as it highlights that if a person is unable to perform *Ḥaj*, then he should appoint someone on his behalf to do so.

Additional Points

- ✓ A female may perform *Ḥaj* on behalf of a male and vice versa.
- ✓ Children should show kindness to their parents by assisting to fulfil their debts, serving them, performing *Ḥaj* on their behalf if they cannot do so, etc.

Ḥadīth 1280

وعن لقيط بن عامر ﷺ : أنَّه أتى النبيَّ ﷺ ، فقَالَ : إنَّ أَبِي شَيْخٌ كَبِيرٌ ، لاَ يَسْتَطِيعُ الحَجَّ ، وَلاَ العُمْرَةَ ، وَلاَ الظَّعَنَ ؟ قَالَ : ((حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Laqīṭ ibn ʿĀmir ﷺ narrates that he went to the Messenger of Allāh ﷺ and said: "My father is an old man. He cannot perform *Ḥaj*, *ʿUmrah* or undertake a journey." The Messenger of Allāh ﷺ said: "Perform *Ḥaj* and *ʿUmrah* on behalf of your father." (*Abū Dāwūd*, *Tirmidhī*, *Ibn Mājah*, *Nasa'ī*)

Commentary

If *Ḥaj* is *Farḍ* on a person, and he is unable to perform it due to some excuse which will remain until death, such as old age, blindness or paralysis, then another person may perform *Ḥaj* on his behalf. This is acceptable on condition that the excused person instructs the other to perform *Ḥaj* and pays for all his expenses.

Ḥadīth 1281

وعن السائب بن يزيد ﷺ ، قَالَ : حُجَّ بي مَعَ رسولِ اللهِ ﷺ ، في حَجةِ الوَدَاعِ ، وَأَنَا ابنُ سَبعِ سِنينَ . رواه البخاري .

Al-Sā'ib ibn Yazīd ﷺ narrates: "I was taken for *Ḥaj* with the Messenger of Allāh ﷺ during the Farewell *Ḥaj* when I was seven years old." (*Bukhārī*, *Tirmidhī*)

Commentary

According to the majority of the scholars, if an immature child performs *Ḥaj*, it will be valid and regarded as an optional *Ḥaj*. After he reaches maturity, he will have to repeat the *Ḥaj* if it is compulsory upon him. The benefit of a child performing *Ḥaj* is that he will become accustomed to the rites of *Ḥaj*.

Ḥadīth 1282

وعن ابن عباس ﷺ : أَنَّ النبيَّ ﷺ لَقِيَ رَكْباً بالرَّوْحَاءِ ، فَقَالَ : ((مَنِ القَوْمُ ؟)) قالوا: المسلِمُونَ . قالوا : مَنْ أَنْتَ ؟ قَالَ : ((رسولُ اللهِ)) . فَرَفَعَتِ امْرَأَةٌ صَبيّاً ، فَقَالَتْ : أَلِهَذَا حَجٌّ ؟ قَالَ : ((نَعَمْ ، وَلَكِ أَجْرٌ)) رواه مسلم .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ met a group of travellers at al-Rauḥā' and asked: "Who are you?" They replied: "We are Muslims," and they then asked him, "Who are you?" He replied: "I am the Messenger of Allāh." A woman (from among them) lifted up her child and asked: "Can this one perform *Ḥaj*?" He replied: "Yes, and you will receive the reward." (*Muslim, Tirmidhī*, *Bayhaqī*)

Vocabulary and Definitions

Al-Rauḥā' is around 74 kilometres from Madīnah Munawwarah on the road to Badr.

Commentary

Ḥaj is not compulsory upon an immature child, and if he performs *Ḥaj* it will be regarded as an optional *Ḥaj*.

Scholars state that any good action performed by a child is written in his favour, whereas no sin is written against him if he does a wrong action. Similarly, the rewards of a child's good actions are recorded in his guardian's favour, but not his sins.

Ḥadīth 1283

عن أنسٍ ﷺ: أَنَّ رسول الله ﷺ حَجَّ عَلَى رَحْلٍ وَكانت زَامِلَتُهُ . رواه البخاري .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ performed *Ḥaj* on a camel which also served to carry his belongings." (*Bukhārī*, *Abū Dāwūd*)

Commentary

This refers to *Ḥajjat al-Wadāʿ* as the Messenger of Allāh ﷺ did not perform any other *Ḥaj* after migrating to Madīnah Munawwarah.

The *ḥadīth* means that the Messenger of Allāh ﷺ did not have any separate camel for his food and possessions. The camel that he rode was used to carry his provisions. This points to the humility of the Messenger of Allāh ﷺ and his indifference to possessions of this worldly life. According to another narration, the Messenger of Allāh ﷺ rode on a conveyance with a cloth which was not even worth four dirhams and he further said: "O Allāh, let this be a

Ḥaj in which there is no show and no boasting." (*Ibn Mājah*)

Ḥadīth 1284

وعن ابن عباس ﷺ ، قَالَ : كَانَتْ عُكَاظُ ، وَمَجَنَّةُ ، وَذُو المَجَازِ أَسْوَاقاً فِي الجَاهِلِيَّةِ ، فَتَأَثَّمُوا أن يَتَّجِرُوا فِي المَوَاسِمِ ، فَنَزَلَتْ : ﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ﴾ (البقرة : ١٩٨) فِي مَوَاسِمِ الحَجِّ . رواه البخاري .

Ibn ʿAbbās ﷺ narrates: "ʿUkāz, Mijannah and Dhul Majāz were markets in the days of ignorance and people considered it a sin to conduct business during the *Ḥaj* period. Then the verse was revealed: 'There is no sin on you to seek the bounty of your Sustainer,' during the *Ḥaj* season." (*Bukhārī*)

Commentary

The *ḥadīth* teaches us that conducting business during the period of *Ḥaj* is permissible. Scholars, however mention, that it is best for a *Ḥāji* not to engage in business as it diverts one's focus from Allāh ﷻ.

The market of ʿUkāz was held in the first twenty days of *Dhul Qaʿdah* between Najd and Ṭā'if, Mijannah was held in the last ten days of *Dhul Qaʿdah* close to Makkah Mukarramah and Dhul Majāz' was held in the first eight days of *Dhul Ḥijjah.* Thereafter all the pilgrims would go to Mīnā.

كتَاب الجِهَاد

THE BOOK OF *JIHĀD*

CHAPTER 234

باب فضل الجهاد

The virtue of *Jihād*

Introduction

Jihād literally means to strive. Technically, it means to strive in fighting the disbelievers. It is also used in the context of striving against the carnal desires, Shaiṭān and the flagrant transgressors.

Jihād is an essential component of Islām because there are times when the Muslims need to

engage in offensive as well as defensive wars. Just as a doctor sometimes needs to amputate a gangrenous limb from the body, there is sometimes a need to remove the poisonous menace of polytheism and disbelief when these have no chance of being remedied and cured.

In this context it is also important to understand that Islām only allows those persons to be killed from amongst the enemy, who are adamant on harming the Muslims, who plot to destroy Islām, and who are active on the battle front. Women, children, the elderly and religious leaders who do not participate in battles are not to be harmed. In fact, Islāmic history teaches us that even those who were forced to fight against the Muslims were protected from Muslim hands. During the battle of Badr, the Messenger ﷺ commanded that people from the Banū Hāshim were to be spared as they were forced to participate in the battle. On other occasions, the Messenger of Allāh ﷺ also ordered that those who were known for their good morals and decent way of life be spared.

In comparison to Islāmic *jihād*, the world wars of the European nations were fought to satisfy their lust and greed. In the process, men, women and children were killed indiscriminately. Entire localities were mercilessly wiped out. In World War 1, more than 37 million people were wounded and 8,5 million were killed. In World War 2, more than 50 million were injured. In contrast, in the 23 battles in which the Messenger ﷺ participated, there was only fighting in nine, and a total of only 1018 lives were lost.

Another of the myths and lies levelled against Islām by biased European historians is that Islām was spread by the sword. This is completely false. For the first thirteen years of the Messenger's ﷺ mission, thousands of people accepted Islām, despite the fact that they were most bitterly persecuted, let alone fighting an enemy in battle. People like Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Abū Dharr, Ṭufail ibn ʿAmr al-Dausi, Najāshī, the king of Abyssinia, the Christians of Najrān, the Anṣār of Madīnah Munawwarah and many others رضي الله عنهم accepted Islām out of their own free will. Similarly, history shows that Islām spread to countries such as Malaysia without any battles being fought.

The purpose of *jihād*, whether offensive or defensive, is for the purpose of spreading good morals, removing of obstacles in the propagation and preservation of Islām, establishment of peace and harmony in the world and delivering the oppressed from oppression.

قَالَ الله تَعَالَى : ﴿ وَقَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً وَاعْلَمُوْٓا اَنَّ اللهَ مَعَ الْمُتَّقِيْنَ ﴾ (التوبة : ٣٦) ،

Allāh ﷻ says: "Fight all the polytheists just as they fight all of you, and know that indeed Allāh is with those who possess *taqwā*." (Sūrah al-Tawbah, 36)

وقال تَعَالَى : ﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسٰى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ وَعَسٰى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ وَاللهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ﴾ (البقرة : ٢١٦) ،

Allāh ﷻ says: “Fighting is ordained for you even though you may dislike it. You may dislike something although it is good for you, or you may like something although it is bad for you. Allāh knows and you do not.” (Sūrah al-Baqarah, 216)

وقال تَعَالَى : ﴿اِنْفِرُوْا خِفَافًا وَّثِقَالاً وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِىْ سَبِيْلِ اللهِ﴾ (التوبة : ٤١)،

Allāh ﷻ says: “Proceed when light or heavy, and exert yourselves with your wealth and lives in Allāh’s way.” (Sūrah al-Tawbah, 41)

وقال تَعَالَى : ﴿ اِنَّ اللهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرٰةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِىْ بَايَعْتُمْ بِهٖ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴾ (التوبة : ١١١) ،

Allāh ﷻ says: “Indeed Allāh has purchased from the believers their lives and wealth so that they may have Paradise. They fight in Allāh’s path killing and being killed. This is Allāh’s promise that is binding in the Tawrāh, the Injīl and the Qur’ān. Who fulfils their promise better than Allāh? So rejoice with your bargain that you have made. This is the supreme success.” (Sūrah al-Tawbah, 111)

وقال الله تَعَالَى : ﴿ لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فَضَّلَ اللهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً وَكُلاًّ وَّعَدَ اللهُ الْحُسْنٰى وَفَضَّلَ اللهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً وَكَانَ اللهُ غَفُوْرًا رَّحِيْمًا ﴾ (النساء : ٩٥-٩٦) ، ۔

Allāh ﷻ says: “The believers who sit back without excuse cannot be equal to those who strive in Allāh’s way with their wealth and their lives. Allāh has elevated the stages of those who strive in His way with their wealth and lives over those who sit back. Allāh has promised the most beautiful for

each of them. Allāh has preferred those who strive over those who sit back by granting them a tremendous reward, many ranks, forgiveness and mercy from Him. Allāh is Most Forgiving, Most Merciful." (Sūrah al-Nisā', 95-96)

وقال تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ تُؤْمِنُوْنَ بِاللهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ وَاُخْرٰى تُحِبُّوْنَهَا نَصْرٌ مِّنَ اللهِ وَفَتْحٌ قَرِيْبٌ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴾ (الصف : ١٠- ١٣).

Allāh ﷻ says: O believers! Should I not show you a trade that will save you from a painful punishment? Believe in Allāh and His Messenger and strive in Allāh's path with your wealth and lives. This is best for you if you but knew. Allāh shall forgive your sins and enter you into Paradises beneath which rivers flow and into wonderful mansions in the eternal Paradise. That is the supreme success. Another that you love is help from Allāh and a near victory. Give good news to the believers. (Sūrah al-Ṣaff, 10-13)

. والآيات في الباب كثيرةٌ مشهورةٌ . وأما الأحاديث في فضل الجهاد فأكثر من أنْ تحصر ، فمن ذلك :

The *aḥādīth* on the virtues of *jihād* are far too many to be enumerated. We quote only a few.

Ḥadīth 1285

عن أَبي هريرة ﷺ ، قَالَ : سُئِلَ رسول الله ﷺ : أيُّ العَمل أفْضَلُ ؟ قَالَ : ((إيمَانٌ بِاللهِ وَرَسُولِهِ)) قيلَ : ثُمَّ مَاذَا ؟ قَالَ : ((الجهادُ في سَبيلِ اللهِ)) قِيلَ : ثُمَّ مَاذَا ؟ قَالَ : ((حَجٌّ مَبْرُورٌ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ was asked: "Which action is the best?" He replied: "Belief in Allāh and His Messenger." He was asked: "Then what?" He replied: "*Jihād* in the path of Allāh." He was asked: "Then what?" He replied: "A *Ḥaj Mabrūr*." (*Bukhārī, Muslim, Bayhaqī*)

Commentary

In various *aḥādīth*, different actions are said to be most superior. These differences can be attributed to differences in time, circumstances and the type of person who posed the question. For example, *ṣalāh* is generally more virtuous than giving charity, however when people are faced with starvation, then the reward of giving charity will surpass that of *ṣalāh*. Similarly, in the beginning of Islām, *jihād* was amongst the most virtuous of actions because it led to the establishment and consolidation of Islām.

Ḥadīth 1286

وعن ابن مسعود ﷺ ، قَالَ : قُلْتُ : يَا رسولَ الله ، أيُّ العَمَلِ أَحَبُّ إِلَى اللهِ تَعَالَى ؟ قَالَ : ((الصَّلاَةُ عَلَى وَقْتِهَا)) قُلْتُ : ثُمَّ أيٌّ ؟ قَالَ : ((بِرُّ الوَالِدَيْنِ)) قلتُ : ثُمَّ أيٌّ ؟ قَالَ : ((الجِهَادُ في سَبيلِ اللهِ)) متفقٌ عَلَيْهِ .

Ibn Masʿūd ﷺ narrates: "I asked the Messenger of Allāh ﷺ: 'Which action is the most beloved to Allāh?' He replied: '*Ṣalāh* at its prescribed time.' I asked: 'Then what?' He said: 'Obedience to parents.' I asked: 'Then what?' He said: '*Jihād* in the path of Allāh.'" (*Bukhārī, Muslim*)

Commentary

ʿAllāmah Qurṭubī ﷺ stated: "The Messenger of Allāh ﷺ specifically mentioned these three actions since they are symbolic of the other acts of worship. A person who does not perform his *Farḍ ṣalāhs*, despite it being so easy and so greatly meritorious, will to a greater extent leave out other acts of worship. A person who is not obedient to his parents, despite their rights being so many, will be less obedient to others. A person who abstains from *jihād* with the disbelievers despite their extreme enmity for Islām will to a greater extent abstain from *jihād* against sinners and wrongdoers."

Ḥadīth 1287

وعن أَبي ذرّ ﷺ ، قَالَ : قُلْتُ : يَا رسول الله ، أيُّ العَمَلِ أفْضلُ ؟ قَالَ : ((الإيمَانُ بِاللهِ ، وَالجِهَادُ في سَبِيلِهِ)) متفقٌ عَلَيْهِ .

Abū Dharr ﷺ narrates: "I asked: 'O Messenger of Allāh, which action is the best?' He replied: 'Belief in Allāh and *jihād* in His path.'" (*Bukhārī, Muslim, Nasa'ī, Bayhaqī*)

Ḥadīth 1288

وعن أنس ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((لَغَدْوَةٌ في سَبيلِ اللهِ ، أَوْ رَوْحَةٌ ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Going out in the path of Allāh in the morning or in the evening is better than the world and whatever it contains." (*Bukhārī, Muslim, Tirmidhī*)

Commentary

The words of the *ḥadīth* imply that even a short while spent in the path of Allāh ﷻ is great in the sight of Allāh ﷻ.

The reward in Paradise has been compared with worldly riches simply because the latter are perceivable and loved by man. In reality, there can be no comparison because the treasures of Paradise far exceed those of this world, and the bounties of this world are temporary whilst the treasures of the Hereafter are eternal. One who attains the lowest stage in Paradise will be given a space equal to ten times this world.

The *ḥadīth* could also mean that a short while in the path of Allāh ﷻ is better than spending all the wealth of this world in His path. This is corroborated by another *ḥadīth* which states that the Messenger of Allāh ﷺ sent out an army and ʿAbdullāh ibn Rawāḥāh ﷺ stayed back so that he could perform *ṣalāh* with the Messenger ﷺ. The Messenger of Allāh ﷺ said to him, "If you had to spend whatever is in the world, you will not be able to attain the virtue of their going out in the path of Allāh in the morning." (*Tirmidhī*)

Ḥadīth 1289

وعن أَبي سعيدٍ الخدريِّ ﷺ ، قَالَ : أَتَى رَجُلٌ رسولَ اللهِ ﷺ ، فَقَالَ : أَيُّ النَّاسِ أَفْضَلُ ؟ قَالَ : ((مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ في سَبيلِ اللهِ)) قَالَ : ثُمَّ مَنْ ؟ قَالَ : ((مُؤْمِنٌ في شِعبٍ مِنَ الشِّعَابِ يَعْبُدُ اللهَ ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that a man came to the Messenger of Allāh ﷺ and asked: "Who is the best of people?" He replied: "A believer who wages *jihād* with his life and wealth in the path of Allāh." The man asked: "Then who?" He replied: "A believer residing (alone) in a valley, worshiping Allāh and sparing the people from his evil." (*Bukhārī, Muslim, Tirmidhī*)

Commentary

A *ḥadīth* with similar wording was mentioned in a previous chapter. See *ḥadīth* 598. It is repeated here to show the virtue of *jihād*. It teaches us that the best of people are those who strive with their lives and wealth to bring Islām alive in the world. However, if a person cannot do so due to fear of harm coming to his religion, then it will be best to worship Allāh ﷻ in solitude. He should keep away from people with the intention that they are saved from his evil, and not because they are evil as this indicates vanity.

Ḥadīth 1290

وعن سهل بن سعد ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا ، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا ، وَالرَّوْحَةُ يَرُوحُهَا العَبْدُ في سَبِيلِ اللهِ تَعَالَى ، أَوْ الغَدْوَةُ ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا)) متفقٌ عَلَيْهِ .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "Guarding the Islāmic borders for one day in the path of Allāh is better than this world and whatever is on it. The place in Paradise of one of your whips is better than the world and whatever is on it. An evening or morning spent in the path of Allāh is better than the world and whatever is on it." (*Bukhārī, Muslim, Ibn Mājah*)

Commentary

This *ḥadīth* encourages us to guard the Islāmic frontiers and engage in *jihād* to spread the word of Allāh ﷻ.

A whip occupies a very small area, hence the *ḥadīth* shows the immense treasures of Paradise compared to the paltry wealth of this fleeting world.

Ḥadīth 1291

وعن سَلمَانَ ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ ، وَإِنْ مَاتَ فيه جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ ، وَأَمِنَ الفَتَّانَ)) رواه مسلم .

Salmān ﷺ narrates: "I heard the Messenger of Allāh ﷺ saying: 'Guarding the Islāmic borders for a day and night is better than fasting and night worship for a month. If one passes away while doing so, the actions that he used to do will continue to be recorded in his favour, his sustenance

will continue, and he will be safe from the tribulations of the grave.'" (*Muslim, Nasa'ī*)

Vocabulary and Definitions

الفَتَّانَ (tribulations of the grave), according to the scholars, refer to Munkar and Nakīr, the two angels that will be appointed to question one in the grave.

Commentary

The *ḥadīth* mentions three virtues of one who guards the Islāmic borders. Firstly, his divine rewards will perpetually accrue in his favour. Secondly, he will continue receiving his sustenance in Paradise just as the martyrs receive the fruits of Paradise. Thirdly, he will be saved from tribulations in the grave.

Scholars deduce from this *ḥadīth* that a *murābiṭ* (one who guards the Islāmic borders) will not be questioned in the grave. Others state that he will be questioned, but in such a manner that will not frighten him.

The reason for *ribāṭ* being better than fasting and staying awake in worship is that *ribāṭ* protects the religion and property of many, whereas the benefit of fasting and individual worship is confined to an individual.

Ḥadīth 1292

وعن فَضَالَةَ بن عُبَيْد ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إلاَّ المُرَابِطَ فِي سَبيلِ اللهِ ، فَإنَّهُ ينمى لَهُ عَمَلهُ إِلَى يَوْمِ القِيَامَةِ ، وَيُؤَمَّنُ من فِتْنَة القَبْرِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Faḍālah ibn ʿUbayd ﷺ narrates that the Messenger of Allāh ﷺ said: "The actions of every deceased person are sealed except for a *murābiṭ* in the path of Allāh. His actions continue increasing until the day of *Qiyāmah* and he is saved from the trials and tribulations of the grave." (*Abū Dāwūd, Tirmidhī, Aḥmad, Ḥākim*)

Commentary

That Allāh ﷻ guarantees a *murābiṭ* Paradise is based on the Qur'ānic verse,

﴿اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ

فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِىْ بَايَعْتُمْ بِهٖ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ﴾ (التوبة: ١١١)

Indeed Allāh has purchased from the believers their lives and wealth so that they may have Paradise. They fight in Allāh's path, killing and being killed. This is Allāh's promise that is binding in the Tawrah, the Injīl and the Qurān. Who fulfils the promise better than Allāh? So rejoice with your bargain that you have made. This is the supreme success. (Sūrah Tawbah, 111)

Ḥadīth 1293

وعن عثمان ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((رِبَاطُ يَوْمٍ في سَبيلِ اللهِ ، خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ المَنَازِلِ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ʿUthmān ibn ʿAffān ﷺ narrates: "I heard the Messenger of Allāh ﷺ saying: 'Guarding the Islāmic borders for a single day in the path of Allāh is better than a thousand days in other places.'" (*Tirmidhī*, *Nasa'ī*, *Dārimī*)

Ḥadīth 1294

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((تَضَمَّنَ الله لِمَنْ خَرَجَ في سَبِيلِهِ ، لا يُخْرِجُهُ إِلاَّ جِهَادٌ في سَبِيلِي ، وَإِيمَانٌ بِي ، وَتَصْدِيقٌ بِرُسُلِي ، فَهُوَ ضَامِنٌ عَلَيَّ أَنْ أُدْخِلَهُ الجَنَّةَ ، أَوْ أُرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ بِمَا نَالَ مِنْ أَجْرٍ ، أَوْ غَنِيمَةٍ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ، مَا مِنْ كَلْمٍ يُكْلَمُ في سَبِيلِ اللهِ ، إِلاَّ جَاءَ يَوْمَ القِيَامَةِ كَهَيْئَتِهِ يَوْمَ كُلِم ؛ لَوْنُهُ لَوْنُ دَمٍ ، وَرِيحُهُ ريحُ مِسْكٍ . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ، لَوْلاَ أَنْ يَشُقَّ عَلَى المُسْلِمِينَ مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو في سَبِيلِ اللهِ أبداً ، وَلَكِنْ لاَ أَجِدُ سَعَةً فأَحْمِلُهُمْ وَلاَ يَجِدُونَ سَعَةً ، وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي . وَالَّذِي نَفْس مُحَمَّدٍ بِيَدِهِ ، لَوَدِدْتُ أَنِّي أُغْزَوَ في سَبِيلِ اللهِ ، فَأُقْتَلَ ، ثُمَّ أُغْزَوَ فَأُقْتَلَ ، ثُمَّ أُغْزَوَ فَأُقْتَلَ)) رواه مسلم ، وروى البخاري بعضه .

((الكَلْمُ)) : الجَرْحُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh takes responsibility for the person who goes out in His path: I guarantee one who goes out for no other reason than *jihād* in My path, belief in Me and affirmation of My Messengers of either admitting him into Paradise or returning him to his home from which he left after acquiring reward or booty. I take an oath by that Being in whose control is the life of Muḥammad, any

injury sustained in the path of Allāh will appear on the day of *Qiyāmah* as it was on the day that it was inflicted. Its colour will be that of blood, but its fragrance will be that of musk. I take an oath by that Being in whose control is the life of Muḥammad, if it were not that it would cause difficulty to the Muslims, I would never stay behind from any military expedition in the path of Allāh. However, I do not have the means to provide them with conveyances and neither do they have the means, and they would find it difficult to remain behind if I went out. I take an oath by that Being in whose control is the life of Muḥammad, I would love to wage *jihād* in the path of Allāh and be killed, and then wage *jihād* and be killed, and then wage *jihād* and be killed." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* explains that sincerity in *jihād* earns a person one of two bounties: Paradise, or booty and reward in the Hereafter. It also highlights the fervour for *jihād* and martyrdom which the Messenger of Allāh ﷺ possessed. During his life, he did not participate in some battles because there were some *Ṣaḥābah* who could not participate due to poverty, and if the Messenger of Allāh ﷺ had gone out, their sorrow at being left behind would have caused them much difficulty. This again was indicative of his love and affection for the *Ummah*.

Scholars state that the sweet fragrance emitting from the wounds of a *mujāhid* on the day of *Qiyāmah* will be in order to reveal his honour of sacrificing his life for Allāh's ﷻ pleasure.

Ḥadīth 1295

وعنه ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَا مِنْ مَكْلُومٍ يُكْلَم في سَبِيلِ الله إِلاَّ جَاءَ يَومَ القِيَامةِ ، وَكَلْمُهُ يدْمِي : اللَّوْنُ لَوْنُ دَمٍ ، وَالرِّيحُ ريحُ مِسكٍ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Every person who is injured in the path of Allāh, will come on the day of *Qiyāmah* with his wound bleeding. Its colour will be that of blood, but its fragrance will be that of musk." (*Bukhārī, Muslim, Aḥmad)*

Commentary

This *ḥadīth* highlights the special status which will be granted to those who are injured in the path of Allāh ﷻ. Just as they bled in this world, they will be brought forward bleeding on the day of *Qiyāmah* in order to show their status and virtue. For this reason, scholars state that a martyr should be buried with his blood and clothing, without being given a *ghusl*.

Ḥadīth 1296

وعن معاذٍ ﷺ ، عن النبيِّ ﷺ قَالَ : ((مَنْ قَاتَلَ في سَبِيلِ الله من رَجُلٍ مُسْلِمٍ فُوَاقَ نَاقَةٍ ، وَجَبَتْ لَهُ الجَنَّةُ ، وَمَنْ جُرِحَ جُرْحاً في سَبِيلِ اللهِ أَوْ نُكِبَ نَكْبَةً فَإِنَّهَا تَجِيءُ يَوْمَ القِيَامَةِ كَأَغزَرِ مَا كَانَتْ : لَونُها الزَّعْفَرَانُ ، وَرِيحُها كَالمِسْكِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Muʿādh ibn Jabal ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim who fights in the path of Allāh for the time taken between two milkings of a camel, Paradise becomes incumbent for him. One who suffers an injury or is afflicted by a misfortune in the path of Allāh, it will appear on the day of *Qiyāmah* as severest as it ever was: its colour will be that of saffron and its fragrance will be that of musk." (*Tirmidhī*, *Abū Dāwūd*, *Nasa'ī*)

Commentary

The time period between two milkings of a camel is extremely short, hence if a person engages in *jihād* for even such a minimal period, Paradise becomes incumbent for him. This will of course depend on his sincerity.

Ḥadīth 1297

وعن أَبي هريرة ﷺ ، قَالَ : مَرَّ رَجُلٌ مِنْ أَصْحَابِ رسولِ الله ﷺ بِشِعبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَة ، فَأَعْجَبَتْهُ ، فَقَالَ : لَو اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ في هَذَا الشِّعْبِ ، وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رسولَ اللهِ ﷺ ، فذكَرَ ذَلِكَ لرسول الله ﷺ ، فَقَالَ : ((لاَ تَفعلْ؛ فَإِنَّ مُقامَ أَحَدِكُمْ في سَبِيلِ اللهِ أَفْضَلُ مِنْ صَلاَتِهِ في بَيْتِهِ سَبْعِينَ عَاماً، أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ الله لَكُمْ ، وَيُدْخِلَكُمُ الجَنَّةَ ؟ أُغْزُوا في سَبِيلِ الله ، من قَاتَلَ في سَبِيلِ اللهِ فُوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الجَنَّةُ)) رواه الترمذي ، وقال : ((حديث حسن)) .

والفواق: ما بين الحلبتين.

Abū Hurayrah ﷺ narrates: One of the *Ṣaḥābah* of the Messenger of Allāh ﷺ passed by a valley in which there was a spring of sweet water. He was attracted to it and said to himself: "If only I could withdraw from the people and settle in this valley. But, I will not do so until I ask the Messenger of Allāh's ﷺ permission." He mentioned it to the Messenger ﷺ who said to him: "Do not do it. The standing of any of you in the path of Allāh is

better than his *ṣalāh* in his house for seventy years. Would you not love Allāh to forgive you and admit you into Paradise? Wage *jihād* in the path of Allāh. One who fights in the path of Allāh for the time taken between two milkings of a camel, Paradise becomes incumbent for him." (*Tirmidhī, Aḥmad, Bayhaqī, Ḥākim*)

Commentary

According to the majority of the scholars, *jihād* is the best bodily act of worship at a time when the disbelievers attack the Muslim lands and there is genuine fear that they will gain dominance over the Muslims. However until conditions do not reach this stage, *ṣalāh* will be the best bodily act of worship.

Additional Points

- ✓ One should always seek guidance from the senior scholars just as the *Ṣaḥābah* ﷺ sought permission from the Messenger ﷺ before embarking on any new venture.
- ✓ Living among people and bearing their difficulties is more virtuous than staying in solitude. This was the general practice of the Messengers ﷺ, the *Ṣaḥābah* ﷺ and those who came after them. However, if it becomes difficult to preserve one's religion, then it will be permissible to adopt solitude.

Ḥadīth 1298

وعنه ، قَالَ : قيل : يَا رسولَ اللهِ ، مَا يَعْدلُ الجهادَ في سَبِيلِ اللهِ ؟ قَالَ : ((لاَ تَسْتَطِيعُونَهُ)) فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلاَثاً كُلُّ ذَلِكَ يَقُولُ : ((لاَ تَسْتَطِيعُونَهُ)) ! ثُمَّ قَالَ : ((مَثَلُ المُجَاهِدِ فِي سَبِيلِ اللهِ كَمَثَلِ الصَّائِمِ القَائِمِ القَانتِ بآياتِ الله لا يَفْتُرُ مِنْ صِيَامٍ ، وَلاَ صَلاَةٍ ، حَتَّى يَرْجِعَ المُجَاهِدُ في سَبِيلِ اللهِ)) متفقٌ عَلَيْهِ ، وهذا لفظ مسلمٍ .

وفي رواية البخاري : أَنَّ رَجُلاً قَالَ : يَا رسول الله ، دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الجِهَادَ ؟ قَالَ : ((لاَ أَجِدُهُ)) ثُمَّ قَالَ : ((هَلْ تَسْتَطِيعُ إِذَا خَرَجَ المُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتقومَ وَلاَ تَفْتُرَ ، وَتَصُومَ وَلاَ تُفْطِرَ)) ؟ فَقَالَ : وَمَنْ يَسْتَطِيعُ ذَلِكَ ؟! .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ was asked: "What is equal to *jihād* in the path of Allāh?" He replied: "You will not be able to do it." The *Ṣaḥābah* repeated the question twice or thrice, and each time he replied: "You will not be able to do it." He then said: "A *mujāhid* in the path of Allāh is like that person who fasts (during the day), worships at night, remains devoted to the verses of Allāh, and does not abandon

fasting and *ṣalāh* until the *mujāhid* in the path of Allāh returns."

The narration of *Bukhārī* has: A person said: "O Messenger of Allāh, direct me to an action which is equal to *jihād*." He replied: "I do not know of one." He then said: "Is it possible for you, when the *mujāhid* departs, to enter your *masjid* and perform *ṣalāh* without stopping, and to fast without breaking your fast?" He replied: "Who could ever manage that?" (*Bukhārī, Muslim, Nasa'ī, Mālik*)

Commentary

This *ḥadīth* shows the virtue of *jihād* over all other acts of optional worship.

Ḥadīth 1299

وعنه : أنَّ رسول الله ﷺ ، قَالَ : ((مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ ، رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ في سَبِيلِ اللهِ ، يَطِيرُ عَلَى مَتْنِهِ ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزْعَةً طَارَ عَلَيْهِ يَبْتَغِي القَتْلَ وَالمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ في غُنَيْمَةٍ في رَأسِ شَعَفَةٍ مِنْ هَذَا الشَّعَفِ ، أَوْ بَطْنِ وَادٍ مِن هذه الأَوْدِيَةِ ، يُقِيمُ الصَّلاَةَ ، وَيُؤتي الزَّكَاةَ ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأتِيَهُ اليَقِينُ ، لَيْسَ مِنَ النَّاسِ إِلاَّ في خَيْرٍ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One of the best livelihoods that people can have is that of a man who holds on to the reins of his horse in the path of Allāh, jumping onto its back; whenever he hears of a battle or danger, he hurries towards it, seeking the killing or death that he expects. (Another is that of) a man who tends to sheep at the top of one of these mountains or the bottom of one of these valleys, establishing *ṣalāh*, giving *zakāh*, and worshipping his Sustainer until death comes to him. He does not meddle in the affairs of people except in good." *(Muslim)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 601. It has been repeated here to show the virtue of being prepared for *jihād* at all times. It also mentions the virtue of a person who remains in solitude at a time when he needs to protect his faith.

Ḥadīth 1300

وعنه : أنَّ رسول الله ﷺ ، قَالَ : ((إنَّ في الجنَّةِ مِئَةَ دَرَجَةٍ أعَدَّهَا اللهُ لِلْمُجَاهِدِينَ في سَبِيلِ

اللهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are one hundred stages in Paradise which Allāh has prepared for the *mujāhidīn* in the path of Allāh. The distance between one stage and the next is like the distance between the heavens and the earth." (*Bukhārī*)

Commentary

This *ḥadīth* shows the lofty ranks which the *mujāhidīn* will receive in the Hereafter because of their noble objective of spreading the religion of Allāh ﷻ.

Ḥadīth 1301

وعن أَبي سعيد الخدري ﷺ : أَنَّ رَسولَ اللهِ ﷺ ، قَالَ : ((مَنْ رَضِيَ بِاللهِ رَبّاً ، وَبِالإِسْلاَمِ ديناً ، وَبِمُحَمَّدٍ رَسُولاً ، وَجَبَتْ لَهُ الجَنَّةُ)) ، فَعَجِبَ لَهَا أَبُو سَعيدٍ ، فَقَالَ : أَعِدْهَا عَلَيَّ يَا رسولَ اللهِ ، فَأَعَادَهَا عَلَيْهِ ، ثُمَّ قَالَ : ((وَأُخْرَى يَرْفَعُ اللهُ بِهَا العَبْدَ مِئَةَ دَرَجَةٍ في الجَنَّةِ ، مَا بَيْنَ كُلِّ دَرَجَتَينِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ)) قَالَ : وَمَا هِيَ يَا رسول الله ؟ قَالَ : ((الجِهَادُ في سَبِيلِ اللهِ ، الجِهَادُ في سَبيلِ اللهِ)) رواه مسلم .

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Paradise is incumbent for one who is pleased with Allāh as Sustainer, Islām as religion, and Muḥammad ﷺ as Messenger." Abū Sa'īd was amazed by this, so he said: "Repeat it to me, O Messenger of Allāh." He repeated it and then said: "There is something else by which Allāh raises a servant by a hundred stages in Paradise, and the distance between one stage and the next is like the distance between the heavens and the earth." He asked: "What is it, O Messenger of Allāh?" He replied: "*Jihād* in the path of Allāh. *Jihād* in the path of Allāh." (*Muslim, Nasa'ī, Ḥākim*)

Commentary

According to the actions of people, they will be awarded different ranks and stages in Paradise. A Muslim should be desirous of doing as many good actions as possible so that he may be granted the highest of ranks. One such good action by which one can attain a lofty rank is to engage in *jihād*.

Additional Points

- ✓ Correct beliefs regarding Allāh ﷻ, Islām and the Messenger ﷺ will ensure a person's

entry into Paradise.

Ḥadīth 1302

وعن أَبي بكر بن أَبي موسى الأشعريِّ ، قَالَ : سَمِعْتُ أَبي ﷺ ، وَهُوَ بَحَضْرَةِ العَدُوِّ ، يقول : قَالَ رسول الله ﷺ : ((إنَّ أَبْوَابَ الجَنَّةِ تَحْتَ ظِلاَلِ السُّيُوفِ)) فَقَامَ رَجُلٌ رَثُّ الهَيْئَةِ ، فَقَالَ : يَا أَبَا مُوسَى أأَنْتَ سَمِعْتَ رسولَ اللهِ ﷺ يقول هَذَا ؟ قَالَ : نَعَمْ ، فَرَجَعَ إِلَى أَصْحَابِهِ ، فَقَالَ : أَقْرَأُ عَلَيْكُم السَّلاَمَ ، ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى العَدُوِّ فَضَرَبَ بِهِ حَتَّى قُتِلَ . رواه مسلم .

Abū Bakr ibn Abī Mūsā al-Ashʿarī narrates: While my father was in the face of the enemy, I heard him saying: "The Messenger of Allāh ﷺ said: 'The doors of Paradise are beneath the shadows of the swords.'" A man with tattered clothing stood up and said: "O Abū Mūsā, did you really hear the Messenger of Allāh ﷺ saying this?" He replied: "Yes." So he returned to his companions and said: "I hereby convey my greetings to you." He then broke the sheath of his sword, threw it away and walked with his sword towards the enemy striking with it until he was killed." (*Muslim, Aḥmad, Tirmidhī*)

Commentary

"The doors of Paradise are beneath the shadows of the swords," explains the virtue of *jihād* in the path of Allāh ﷻ by means of a vivid description. One is encouraged to proceed close to the enemy so that his sword is over the enemies heads, and by striking their necks, one will be rewarded with Paradise. Another possible meaning of the expression is that if one is attacked by the disbelievers with their swords above him and he passes away, he will be admitted directly into Paradise.

In the incident mentioned in this *ḥadīth,* we learn of the zeal and fervour of the *Ṣaḥābah* to practise upon Islām. A single *ḥadīth* was sufficient to lead them to sacrifice their lives. Here the *Ṣaḥābī* even broke the sheath of his sword and threw it away in order to destroy any hope of him returning from the battlefield.

Ḥadīth 1303

وعن أَبي عبسٍ عبد الرحمان بن جَبْرٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((ما اغْبَرَّتْ قَدَمَا عَبْدٍ في سَبيلِ اللهِ فَتَمَسَّهُ النَّارُ)) رواه البخاري .

ʿAbd al-Raḥmān ibn Jabr[1] ﷺ narrates that the Messenger of Allāh ﷺ said: "The Hell-fire will not touch a servant whose feet become dusty in the path of Allāh." (*Bukhārī*, *Bayhaqī*)

Commentary

The *ḥadīth* means that when one proceeds in the path of Allāh ﷻ, the dust particles which settle on his body will prevent the fire of Hell from burning him. Even though the primary focus of this *ḥadīth* is the *mujāhidīn* who fight in the path of Allāh ﷻ, the vastness of the term, "in the path of Allāh", may include those who go out to seek knowledge, those who proceed for *Ḥaj* and those who spread the religion of Allāh ﷻ.

Ḥadīth 1304

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيةِ الله حَتَّى يَعُودَ اللَّبَنُ في الضَّرْعِ ، وَلاَ يَجْتَمِعُ عَلَى عَبْدٍ غُبَارٌ في سَبيلِ اللهِ وَدُخَانُ جَهَنَّمَ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A person who cries out of the fear of Allāh will not enter the Hell-fire until milk returns to the udders. Dust in the path of Allāh and the smoke of the Hell-fire can never combine for a servant of Allāh." (*Tirmidhī*, *Nasa'ī*, *Ibn Mājah*)

Commentary

Abū ʿImrān narrated that Abū al-Jild ﷺ stated, "I read that Dāwūd ﷺ asked Allāh ﷻ, "O Allāh, what is the reward for a person who cries due to Your fear until his tears flow on his face?" Allāh ﷻ replied, "I will protect his face from the flames of the Hell-Fire and I will grant him safety on the day of terror." (*Sharḥ ibn Baṭṭāl*)

The phrase "until milk returns to the udders," is used as an example to show the impossibility of a person who cries out of the fear of Allāh ﷻ entering the Hell-fire.

The reference to smoke instead of the fire itself, indicates the tremendous distance such a person will be from the Hell-fire.

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1 ʿAbd al-Raḥmān ibn Jabr's ﷺ agnomen was Abū ʿAbs, by which he is more famously known. He was an Anṣārī. He participated in the battle of Badr and was a person of great virtue. He passed away in 34 *Hijrī* in Madinah Munawwarah during the era of ʿUthmān ﷺ, who performed his *Janāzah ṣalāh*. He was buried in Baqīʿ. 5 *aḥādīth* are narrated from him.

Ḥadīth 1305

وعن ابن عباس ﷺ ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((عَيْنَانِ لاَ تَمسُّهُمَا النَّارُ : عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ ، وَعَيْنٌ بَاتَتْ تَحْرُسُ في سَبيلِ اللهِ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn ʿAbbās ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "There are two types of eyes which the Hell-fire will not touch: an eye which cries out of the fear of Allāh and an eye which keeps guard in the path of Allāh." (*Tirmidhī*)

Commentary

These two groups of people will be saved from the Fire of Hell because they possessed true belief in Allāh ﷻ and were always conscious of His presence. If this is their reward, one can only imagine the reward of those who expend their full energies for defending and propagating Islām.

The eyes are mentioned because they were utilised to perform the good deed and were the cause of his salvation.

The word خَشْيَة has been used in this *ḥadīth* to show that it refers to such fear which is based on the recognition of Allāh ﷻ and His grandeur, and not natural fear which one has for a wild animal, etc.

Ḥadīth 1306

وعن زيد بن خالد ﷺ : أَنَّ رسولَ الله ﷺ ، قَالَ : ((مَنْ جَهَّزَ غَازياً في سَبيلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازياً في أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا)) متفقٌ عَلَيْهِ.

Zayd ibn Khālid ﷺ narrates that the Messenger of Allāh ﷺ said: "One who equips a *mujāhid* in the path of Allāh has gone out in *jihād* himself. One who takes care of a *mujāhid*'s family in his absence has gone out in *jihād* himself." (*Bukhārī, Muslim, Nasa'ī, Dārimī*)

Commentary

This *ḥadīth* encourages Muslims to aid and assist one another in acts of righteousness and piety. Hence, those who equip a *mujāhid* or see to the needs of his family will receive the reward of proceeding in the path of Allāh ﷻ. Seeing to their needs includes spending on

them, defending them, or assisting them in any way.

In extrapolation of this *ḥadīth*, one who feeds a fasting person or assists a person proceeding for *Ḥaj* or *ʿUmrah* will also receive the reward of their good deeds.

Ḥadīth 1307

وعن أَبي أُمَامَة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ في سَبِيلِ اللهِ وَمَنيحَةُ خَادِمٍ في سَبِيلِ اللهِ ، أَوْ طَرُوقَةُ فَحلٍ في سَبِيلِ اللهِ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "The best form of *ṣadaqah* is the shade of a tent in the path of Allāh, the gift of a servant in the path of Allāh, or providing a strong camel in the path of Allāh." (*Tirmidhī, Aḥmad)*

Commentary

This *ḥadīth* provides encouragement for Muslims to assist the *mujāhidīn* with goods of comfort and strength which will assist them in their cause.

The shade of a tent refers to a tent by which the *mujāhidīn* may gain comfort and rest.

The gift of a servant refers to a servant who will assist and serve the *mujāhidīn*.

Providing a strong camel means providing a camel which will serve as a source of milk, transportation and food for the *mujāhidīn*.

Ḥadīth 1308

وعن أنس ﷺ : أن فَتًى مِنْ أَسْلَمَ ، قَالَ : يَا رسولَ اللهِ ، إِنِّي أُرِيدُ الغَزْوَ وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ بِهِ ، قَالَ : ((ائْتِ فُلاناً فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ)) فَأَتَاهُ، فَقَالَ : إِنَّ رسولَ اللهِ ﷺ يُقْرِئُكَ السَّلاَمَ ، ويقول : أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ . قَالَ : يَا فُلاَنَةُ ، أَعْطِيهِ الَّذِي كُنْتُ تَجَهَّزْتُ بِهِ ، وَلاَ تَحْبِسِي عَنْهُ شَيْئاً ، فَوَاللهِ لاَ تَحْبِسِي مِنْهُ شَيْئاً فَيُبَارَكَ لَكِ فِيهِ . رواه مسلم .

Anas ﷺ narrates that a youth from the Banū Aslam tribe said: "O Messenger of Allāh, I want to go out in *jihād* but I do not have anything to equip myself." He said: "Go to so-and-so person who made preparations (for *jihād*) but fell ill." The youth went to him and said: "The Messenger of Allāh ﷺ has conveyed his greetings to you and said that you should give me

the equipment which you prepared (for *jihād*)." He called out to his wife and said: "Give him whatever equipment I prepared and do not withhold anything. By Allāh, if you withhold anything from him, you will not be blessed therein." *(Muslim)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 176. It is repeated here to highlight the virtue of going out in *jihād*. It teaches us that if a person is unable to go out in *jihād* for some reason, then he should assist others to do so.

Additional Points

✓ One who assists others will gain *barakah* in his own wealth.

Ḥadīth 1309

وعن أَبي سعيد الخدري ﷺ : أَنَّ رسول الله ﷺ بَعَثَ إِلَى بَنِي لَحْيَانَ، فَقَالَ : ((لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا ، وَالأَجْرُ بَيْنَهُمَا)) رواه مسلم .

وفي روايةٍ لَهُ : ((لِيَخْرُجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ)) ثُمَّ قَالَ للقاعد : ((أَيُّكُمْ خَلَفَ الخَارِجَ في أَهْلِهِ وَمَالِهِ بِخيْرٍ كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الخَارِجِ)) .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ sent an order to the Banū Liḥyān saying: "For every two men, one of them should go out and the reward will be shared between the two."

Another narration of Muslim states: "One man from every two men should go out. He then said to the one who remained behind: "Whoever among you takes good care of the family and property of the one who goes out will receive half the reward of the one who goes out." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

The *ḥadīth* teaches us that if there is no need for all the people to go out in *jihād*, then some should remain behind to see to the needs of the community.

The two narrations seem to contradict each other. The first states that both will receive the same reward while the second states that one will receive half the reward. Scholars have explained this as follows:

1. The word "half" in the second narration is an addition by a narrator, hence it is not part of the original *ḥadīth*.

2. Ibn Ḥajar ﷺ stated that when the full reward is divided between the two, each of them will receive an equal portion, namely half.

Ḥadīth 1310

وعن البَراءِ ﷺ ، قَالَ : أَتَى النبيَّ ﷺ رَجُلٌ مُقَنَّعٌ بالحَدِيدِ ، فَقَالَ : يَا رسولَ اللهِ ، أُقَاتِلُ أَوْ أُسْلِمُ ؟ قَالَ : ((أَسْلِمْ ، ثُمَّ قَاتِلْ)) . فَأَسْلَمَ ، ثُمَّ قَاتَلَ فَقُتِلَ . فَقَالَ رسولُ اللهِ ﷺ : ((عَمِلَ قَلِيلاً وَأُجِرَ كَثِيراً)) متفقٌ عَلَيْهِ. وهذا لفظ البخاري .

Al-Barā' ﷺ narrates: A man who was covered in steel armour came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, should I go out to fight or should I embrace Islām?" He replied: "Embrace Islām and then go out to fight." The man embraced Islām and went out to fight and was killed. The Messenger of Allāh ﷺ said: "His action was little but his reward is great." (*Bukhārī, Muslim, Bayhaqī*)

Commentary

The *ḥadīth* highlights the great virtue of attaining martyrdom in the path of Allāh ﷻ. The Messenger of Allāh ﷺ told him to first embrace Islām and then go out to fight because Islām is a prerequisite for the acceptance of any good action. If the person had fought without being a Muslim, his *jihād* would not have earned divine reward.

Ḥadīth 1311

وعن أنس ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَا أَحَدٌ يَدْخُلُ الجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ إِلاَّ الشَّهِيدُ ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا ، فَيُقْتَلَ عَشْرَ مَرَّاتٍ ؛ لِمَا يَرَى مِنَ الكَرَامَةِ)) .

وفي رواية : ((لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "No one who enters Paradise would like to return to this world even if he possesses everything that is on the earth, except for a martyr. He will desire to return to this world and be killed ten times because of the honour that he experiences."

Another narration has: "Because of the virtue of martyrdom which he

experiences." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* points to the virtue of martyrdom in the path of Allāh ﷻ and encourages participation in *jihād*.

After experiencing the bounties of the Hereafter, no person - except a martyr - will desire to return to this world as he will realise that it is a place of defects, deficiencies, imperfections, pain and sorrow, whereas Paradise is a place of perfection, excellence, enjoyment and bliss.

Ḥadīth 1312

وعن عبدِ الله بن عمرو بن العاص ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((يَغْفِرُ اللهُ لِلْشَّهِيدِ كُلَّ ذنبٍ إلاَّ الدَّيْنَ)) . رواه مسلم .

وفي روايةٍ له : ((القَتْلُ في سبيلِ اللهِ يُكَفِّرُ كُلَّ شيءٍ إلاَّ الدَّيْن)) .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh forgives every wrong of a martyr except debts."

Another narration has: "Being killed in the path of Allāh expiates everything except debts." (*Muslim, Aḥmad, Ḥākim*)

Commentary

Scholars state that, in a broader context, debts refer to all rights which one owes to fellow human beings. In other words, the *ḥadīth* means that a martyr will be forgiven for all his wrongs pertaining to the rights of Allāh ﷻ, however the rights of people will still have to be fulfilled, whether monetary or otherwise.

Ḥadīth 1313

وعن أَبي قتادة ﷺ : أنَّ رسولَ اللهِ ﷺ قَامَ فِيهِم فَذَكَرَ أنَّ الجِهَادَ في سَبيلِ اللهِ ، وَالإيمَانَ باللهِ ، أفْضَلُ الأعْمَالِ ، فَقَامَ رَجُلٌ ، فَقَالَ : يَا رسولَ اللهِ ، أرأيْتَ إنْ قُتِلْتُ في سَبيلِ اللهِ ، أتُكَفَّرُ عَنِّي خَطَايَايَ ؟ فَقَالَ لهُ رسول الله ﷺ : ((نَعَمْ ، إنْ قُتِلْتَ في سَبيلِ الله وَأنْتَ صَابِرٌ مُحْتَسِبٌ ، مُقْبِلٌ غَيْرُ مُدْبِرٍ)) ، ثُمَّ قَالَ رسول الله ﷺ : ((كَيْفَ قُلْتَ ؟)) قَالَ : أرَأيْتَ إنْ قُتِلْتُ في سَبيلِ اللهِ ، أتُكَفَّرُ عَنِّي خَطَايَايَ ؟ فَقَالَ رسول الله ﷺ : ((نَعَمْ ، وَأنْتَ صَابِرٌ مُحْتَسِبٌ ، مُقْبِلٌ غَيرُ مُدْبِرٍ ، إلاَّ الدَّيْنَ فَإنَّ جِبْريلَ ﷺ قَالَ لِي ذَلِكَ)) رواه مسلم .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ stood up among them and mentioned that *jihād* in the path of Allāh and belief in Allāh were the best of actions. So a man stood up and said: "O Messenger of Allāh, tell me, if I am killed in the path of Allāh, will that expiate my sins?" The Messenger of Allāh ﷺ said: "Yes. If you are killed in the path of Allāh and you are patient, expecting Allāh's reward, advancing and not fleeing." The Messenger of Allāh ﷺ then said: "What did you just ask?" He said: "Tell me, if I am killed in the path of Allāh, will that expiate my sins?" The Messenger of Allāh ﷺ said: "Yes, if you are patient, expecting Allāh's reward, advancing and not fleeing - except for debts. Jibra'īl told me this." (*Muslim, Abū Dāwūd, Nasa'ī, Dārimī*)

Commentary

Giving one's life in the path of Allāh ﷻ is the greatest manifestation of one's servitude and sacrifice, hence Allāh ﷻ is extremely pleased on witnessing this and forgives all sins out of His kindness.

Forgiveness of sins is conditional upon sincerity. Hence, one who fights for reasons such as fame, gaining booty or unjust patriotism to one's tribe or country will not gain this reward.

ʿAllāmah Qurṭubī ﷺ stated that debts here apply to those people who are able to pay their debts but do not do so. As for those who intend to pay, but do not possess the means, it is hoped that through the mercy of Allāh ﷻ, He will please their creditors on the day of *Qiyāmah*.

Ḥadīth 1314

وعن جابر ﷺ ، قَالَ : قَالَ رَجُلٌ : أَيْنَ أَنَا يَا رسول الله إِنْ قُتِلْتُ ؟ قَالَ : ((في الجَنَّةِ)) فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ . رواه مسلم .

Jābir ﷺ narrates that a man asked: "O Messenger of Allāh, where will I be if I am killed?" He replied: "In Paradise." The man then threw down some dates that were in his hand and fought until he was killed. (*Muslim, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 89.

Ḥadīth 1315

وعن أنس ﷺ ، قَالَ : انْطَلَقَ رسولُ الله ﷺ وَأصْحَابُهُ حَتَّى سَبَقُوا المُشْرِكِينَ إِلَى بَدْرٍ ، وَجَاءَ المُشْرِكُونَ ، فَقَالَ رَسولُ اللهِ ﷺ : ((لاَ يَقْدمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ)) . فَدَنَا المُشْرِكُونَ ، فَقَالَ رسولُ الله ﷺ : ((قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّماوَاتُ وَالأَرْضُ)) قَالَ : يَقُولُ عُمَيْرُ بن الحُمَامِ الأَنْصَارِيُّ ﷺ : يَا رسولَ اللهِ ، جَنَّةٌ عَرْضُهَا السَّماوَاتُ وَالأَرْضُ ؟ قَالَ : ((نَعَمْ)) قَالَ : بَخٍ بَخٍ ؟ فَقَالَ رسولُ الله ﷺ : ((مَا يَحْمِلُكَ عَلَى قَولِكَ بَخٍ بَخٍ ؟)) قَالَ : لاَ وَاللهِ يَا رَسُولَ اللهِ إِلاَّ رَجَاءَ أَنْ أَكُونَ مِنْ أَهْلِهَا ، قَالَ : ((فَإِنَّكَ مِنْ أَهْلِهَا)) فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرَنِهِ ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ ، ثُمَّ قَالَ : لَئِنْ أَنَا حَييتُ حَتَّى آكُلَ تَمَرَاتِي هذِهِ إِنَّهَا لَحَياةٌ طَوِيلَةٌ ، فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ . رواه مسلم .

((القَرَن)) بفتح القاف والراء : هُوَ جُعْبَةُ النشَّابِ .

Anas ﷺ narrates: The Messenger of Allāh ﷺ and his *Ṣaḥābah* proceeded and reached Badr before the polytheists. The polytheists then arrived. The Messenger of Allāh ﷺ said: "None of you should proceed with anything unless I approve." The polytheists drew near and the Messenger of Allāh ﷺ said: "Rise towards Paradise whose breadth is equal to the heavens and the earth." ʿUmayr ibn al-Ḥumām said: "O Messenger of Allāh, the width of Paradise is like that of the heavens and the earth?" He replied: "Yes." He said: "Excellent, excellent!" The Messenger of Allāh ﷺ asked him: "Why did you say, 'Excellent, excellent?'" He replied: "By Allāh, nothing except the hope that I will be from among its inhabitants." The Messenger of Allāh ﷺ said: "You are from among its inhabitants." He then took out some dates from his pouch and began eating them, but then said: "If I live long enough to eat these dates, it will be a life too long." He tossed aside the dates he had with him and fought the enemy until he was killed. *(Muslim)*

Commentary

The *ḥadīth* teaches us the virtue of fighting in the path of Allāh ﷻ. It also gives us a glimpse into the lives of the *Ṣaḥābah*. Their enthusiasm to sacrifice their lives in *jihād* due to their *īmān* in Allāh ﷻ and His Messenger's ﷺ promises was extraordinary.

Paradise is far greater in size than the heavens and the earth, but this description is used here so that man may understand the size of Paradise according to his level of perception.

Additional Points

- ✓ The pleasures of this world should not deter a person from obeying Allāh's ﷻ commands.
- ✓ A Muslim should not proceed with any matter without knowing the demands and requirements of Allāh ﷻ and His Messenger ﷺ.

Ḥadīth 1316

وعنه ، قَالَ : جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ أن ابْعَثْ مَعَنَا رِجَالاً يُعَلِّمُونَا القُرْآنَ وَالسُّنَّةَ ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُمْ : القُرَّاءُ ، فِيهِم خَالِي حَرَامٌ ، يَقْرَؤُونَ القُرْآنَ ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ ، وَكَانُوا بِالنَّهَارِ يَجِيئُونَ بِالمَاءِ، فَيَضَعُونَهُ في المَسْجِدِ ، وَيَحْتَطِبُونَ فَيَبِيعُونَهُ ، وَيَشْتَرُونَ بِهِ الطَّعَامَ لأَهْلِ الصُّفَّةِ ، وَلِلفُقَرَاءِ ، فَبَعَثَهُمُ النَّبِيُّ ﷺ ، فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ قَبْلَ أَنْ يَبْلغُوا المَكَانَ ، فَقَالُوا : اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرضِينَا عَنْكَ وَرَضِيتَ عَنَّا ، وَأَتَى رَجُلٌ حَراماً خَالَ أَنَسٍ مِنْ خَلْفِهِ ، فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَه ، فَقَالَ حَرَامٌ : فُزْتُ وَرَبِّ الكَعْبَةِ ، فَقَالَ رسولُ الله ﷻ : ((إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا وَإِنَّهُمْ قَالُوا : اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا)) متفقٌ عَلَيْهِ ، وهذا لفظ مسلم .

Anas ﷺ narrates: Some people came to the Messenger of Allāh ﷺ requesting him to send some men who would teach them the Qur'ān and the *Sunnah*. So he sent them seventy men from the Anṣār who were known as the Qurrā' (expert reciters of the Qur'ān). Among them was my uncle, *Ḥarām*. During the night, they would recite, study and learn the Qur'ān among themselves. During the day, they would bring water and place it in the *masjid*. They would also gather firewood which they would sell and use the proceeds to purchase food for the people of Ṣuffah and the poor. The Messenger of Allāh ﷺ sent them, but those people ambushed them and killed them before they could reach their destination. They said: "O Allāh, convey our message to our Messenger that we have met You, we are pleased with You, and You are pleased with us." A person came to *Ḥarām*, the uncle of Anas, from behind and stabbed him with a spear so that it went right through him." *Ḥarām* said: "By the Sustainer of the Kaʿbah, I have achieved my goal." The Messenger of Allāh ﷺ said: "Your brothers have been killed and they said: 'O Allāh, convey to our Messenger that we have met You, we are pleased with You, and You are pleased with us.'" (*Bukhārī, Ḥākim*)

Commentary

This *ḥadīth* describes the incident of the seventy *Qurrā'* who were martyred while on their way to teach the Qur'ān to a group of people from Najd. While travelling, they were ambushed and murdered by the enemy of Allāh ﷻ, Amir ibn Ṭufail, and a group of people from the tribes of Raʿl, Zakwān and Sulaym.

It highlights the courage of the *Ṣaḥābah* ﷺ who were always ready to serve Islām by sacrificing their lives. They were pleased with the decision of Allāh ﷻ and Allāh ﷻ honoured them by sending revelation to the Messenger of Allāh ﷺ informing him of their reward.

Additional Points

- ✓ It is permissible to eat and drink in the *masjid* with the intention of *Iʿtikāf* when there is a need.

Ḥadīth 1317

وعنه ، قَالَ : غَابَ عَمِّي أنسُ بنُ النَّضْرِ ﷺ عن قِتَالِ بَدْرٍ ، فَقَالَ : يَا رسولَ الله ، غِبْتُ عَنْ أوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ ، لَئِنِ اللهُ أشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللهُ مَا أصْنَعُ . فَلَمَّا كَانَ يَومُ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ فَقَالَ : اللَّهُمَّ إنِّي اعْتَذِرُ إلَيْكَ مِمَّا صَنَعَ هؤُلاءُ – يعني : أصْحَابَهُ – وَأبْرَأُ إلَيْكَ مِمَّا صَنَعَ هؤُلاءِ – يَعنِي : الْمُشْرِكِينَ – ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بنُ مُعَاذٍ فَقَالَ : يَا سَعْدَ بنَ مُعَاذٍ ، الْجَنَّةَ وَرَبِّ النَّضْرِ ، إنِّي أجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ ! فَقَالَ سَعْدٌ : فَمَا اسْتَطَعْتُ يَا رسولَ اللهِ مَا صَنَعَ ! قَالَ أنسٌ : فَوَجَدْنَا بِهِ بِضعاً وَثَمَانِينَ ضَرْبَةً بالسَّيْفِ ، أَوْ طَعْنَةً برُمح أَوْ رَمْيَةً بِسَهْمٍ ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَّلَ بِهِ الْمُشْرِكُونَ ، فَمَا عَرَفَهُ أحَدٌ إلاَّ أُخْتُهُ بِبَنَانِهِ . قَالَ أنسٌ : كُنَّا نَرَى – أَوْ نَظُنُّ – أنَّ هذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أشْبَاهِهِ : ﴿ مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ﴾ (الأحزاب : ٢٣) إلَى آخرها . متفقٌ عَلَيْهِ ، وَقَدْ سبق في باب المجاهدة .

Anas ﷺ narrates: "My uncle, Anas ibn al-Naḍr ﷺ was not present for the battle of Badr and he said: 'O Messenger of Allāh, I was absent from the first battle in which you fought against the polytheists. If Allāh gives me the opportunity to fight the polytheists, Allāh will show what I will do.' When the battle of Uḥud took place, the Muslims were exposed (when a group of them left their posts), so he said: 'O Allāh, I ask You to excuse what these people (i.e. Muslims) have done and I absolve myself from what these people (i.e. polytheists) have done.' He then advanced and Saʿd ibn

Muʿādh met him, so he said: 'O Saʿd ibn Muʿādh, by the Lord of the Kaʿbah, I desire Paradise. I can smell its fragrance from a place closer than Mount Uḥud.' Saʿd ﷺ said: 'O Messenger of Allāh, I was unable to do what he did.' Anas ﷺ says: 'We found him with more than 80 sword strikes, spear stabs and arrow shots. We found that he had been killed and that the polytheists had mutilated his body. None could recognise him except his sister who looked at his fingertips.' Anas ﷺ says: 'We believed that this verse was revealed with regard to him and others like him: 'Among the believers there are men who are true to the pledge which they made to Allāh...'" (Sūrah al-Aḥzāb, 23) (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 109. It is repeated here to show the spirit of *jihād* in the lives of the *Ṣaḥābah*.

Ḥadīth 1318

وعن سَمُرَة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أتيَانِي ، فَصَعِدَا بِي الشَّجرةَ فَأَدْخَلاَنِي دَاراً هِيَ أَحْسَنُ وَأَفضَلُ ، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا ، قالا : أَمَّا هذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ)) . رواه البخاري ، وَهُوَ بعض من حديث طويل فِيهِ أنواع من العلم سيأتي في باب تحريم الكذب إنْ شاء الله تَعَالَى .

Samurah ﷺ narrates that the Messenger of Allāh ﷺ said: "Last night I dreamt that two men came to me and we climbed a tree together. They then led me into a house that was most beautiful and magnificent. I have never seen a house more beautiful than it. They said: 'This house is the house of the martyrs.'" (*Bukhārī*)

Commentary

The *ḥadīth* highlights the lofty rank of the martyrs.

Additional Points

- ✓ The dreams of the Messengers ﷺ are true.
- ✓ Angels are able to appear in human form.

Ḥadīth 1319

وعن أنس ﷺ : أنَّ أمَّ الرُّبيعِ بنتَ البَرَاءِ وهي أُمُّ حَارِثة بن سُرَاقَةَ ، أَتَتِ النبي ﷺ ، فَقَالَتْ

: يَا رسولَ اللهِ ، ألاَ تُحَدِّثُنِي عَنْ حَارِثَةَ – وَكَانَ قُتِلَ يَوْمَ بَدْرٍ – فَإِنْ كَانَ في الجَنَّةِ صَبَرْتُ ، وَإِنْ كَانَ غَيْرَ ذَلِكَ اجْتَهَدْتُ عَلَيْهِ في البُكَاءِ ، فَقَالَ : ((يَا أُمَّ حَارِثَةَ إِنَّهَا جِنَانٌ في الجَنَّةِ ، وَإِنَّ ابْنَكِ أصابَ الفِرْدَوْسَ الأَعْلَى)) رواه البخاري .

Anas ﷺ narrates that Umm al-Rubayyiʿ bint al-Barā', the mother of Ḥārithah ibn Surāqah, came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, will you not tell me about Ḥārithah?" He had been killed at the battle of Badr. "If he is in Paradise, I will exercise patience. If it is otherwise, I will cry profusely for him." He replied: "O mother of Ḥārithah, there are many levels in Paradise and your son has achieved the highest - al-Firdaus." (*Bukhārī, Tirmidhī*)

Commentary

Paradise has many stages. The martyrs, due to their ultimate sacrifice of life, are honoured with the highest stage, namely al-Firdaus. In another *ḥadīth*, the Messenger of Allāh ﷺ advised, "When you ask Allāh, then ask for al-Firdaus. It is the highest stage in Paradise. Above it is the throne of al-Raḥmān. From it, flow the rivers of Paradise." (*Bukhārī*)

The *Ṣaḥābiyah* chose to cry over her son if he was not in Paradise because this was before the law which prohibited wailing was revealed. This incident occurred after the battle of Badr and the law of prohibition was revealed after the battle of Uḥud.

The word 'أمَّ' is an error from one of the narrators. Her correct name was al-Rubayyiʿ bint Nadhr, the mother of Ḥārithah. She was the aunt of Anas ﷺ and Barā' ﷺ as mentioned in *Tirmidhī* and *Ibn Khuzaymah*.

Ḥadīth 1320

وعن جابر بن عبد الله ﷺ ، قَالَ : جِيءَ بِأَبِي إِلَى النَّبِيِّ ﷺ ، قَدْ مُثِّلَ بِهِ ، فَوُضِعَ بَيْنَ يَدَيْهِ ؛ فَذَهَبْتُ أَكْشِفُ عَنْ وَجْهِهِ فَنَهَانِي قَوْمِي ، فَقَالَ النَّبِيُّ ﷺ : ((مَا زَالتِ المَلائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا)) متفقٌ عَلَيْهِ .

Jābir ibn ʿAbdillāh ﷺ narrates: "My father was brought to the Messenger of Allāh ﷺ, and his body had been mutilated. He was placed before the Messenger of Allāh ﷺ. I was about to uncover his face but my people stopped me. The Messenger of Allāh ﷺ said: 'The angels are shading him with their wings.'" (*Bukhārī, Muslim*)

Commentary

This incident transpired during the battle of Uḥud when the polytheists perpetrated the vile act of mutilating the bodies of the *Ṣaḥābah* ﷺ. In contrast, Islām has strictly forbidden any form of mutilation. If a person has to be killed, his neck should be struck, but his face and body should not be disfigured or mutilated.

The angels shading him with their wings could mean that the angels were crowding around him in honour of his rank and sacrifice. It is also possible that they were shading him from the heat of the sun so that his body would not decompose.

Ḥadīth 1321

وعن سهل بن حنيف ﷺ : أَنَّ رسول الله ﷺ قَالَ : ((مَنْ سَأَلَ اللهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللهُ مَنَازِلَ الشُّهَدَاءِ ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ)) رواه مسلم .

Sahl ibn Ḥunayf ﷺ narrates that the Messenger of Allāh ﷺ said: "One who sincerely requests Allāh for martyrdom, Allāh will make him reach the ranks of the martyrs even if he dies on his bed." (*Muslim, Abū Dāwūd, Tirmidhī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 57. It is repeated here to highlight the virtue of desiring and supplicating for martyrdom. A Muslim should always have noble intentions and aspirations because he is rewarded according to his intention, even if he does not succeed in carrying out the action.

Ḥadīth 1322

وعن أنس ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ طَلَبَ الشَّهَادَةَ صَادِقاً أُعْطِيَهَا ولو لَمْ تُصِبْهُ)) رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "One who sincerely seeks martyrdom will receive its reward even if he does not die as a martyr." *(Muslim)*

Ḥadīth 1323

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ القَتْلِ إِلاَّ كَمَا

يَجِدُ أَحَدُكُمْ مِنْ مَسِّ القَرْصَةِ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The pain of death which a martyr experiences is like the pain which one of you experiences from the bite of an ant." (*Tirmidhī, Aḥmad, Ibn Mājah*)

Commentary

Just as a person does not feel the bite of an ant, a martyr in the path of Allāh ﷻ experiences no real pain at the time of death. The reason for this is that he is made to witness the enjoyments prepared for him in Paradise, and all other difficulties seem insignificant and trivial in comparison.

Ḥadīth 1324

وعن عبد الله بن أَبي أَوْفَى ﷺ : أَنَّ رسولَ الله ﷺ في بَعْضِ أَيَّامِهِ الَّتي لَقِيَ فِيهَا العَدُوَّ انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ ، ثُمَّ قَامَ في النَّاسِ فَقَالَ : ((أَيُّهَا النَّاسُ ، لا تَتَمَنَّوا لِقَاءَ العَدُوِّ، وَاسْأَلُوا اللهَ العَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِروا ؛ وَاعْلَمُوا أَنَّ الجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ)) ثُمَّ قَالَ : ((اللَّهُمَّ مُنْزِلَ الكِتَابِ ، وَمُجْرِيَ السَّحَابِ ، وَهَازِمَ الأَحْزَابِ ، أَهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn Abī Aufā ﷺ narrates that on one occasion when the Messenger of Allāh ﷺ confronted the enemy, he waited until the sun passed its zenith. He then stood up and said: "O people, do not desire to meet the enemy. Ask Allāh for well-being. But when you do meet the enemy, remain steadfast. Know that Paradise lies beneath the shade of the swords." The Messenger of Allāh ﷺ then said: "O Allāh, the One who revealed the Book, the One who sends clouds and the One who defeats the armies of disbelievers, defeat them and help us against them." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 53.

Revelation of the book refers to a bounty of the Hereafter, namely Islām. The clouds refer to a worldly bounty, namely rain which brings sustenance. Defeating the enemy brings bounties relating to this world and the Hereafter. The Messenger's ﷺ praising the being who grants all these bounties serves as a perfect prelude to the request made in the *duʿā'*.

Ḥadīth 1325

وعن سهل بن سعد ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((ثِنْتَانِ لاَ تُرَدَّانِ، أَوْ قَلَّمَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النِّدَاءِ وَعِنْدَ البَأسِ حِيْنَ يُلْحِمُ بَعْضُهُم بَعضاً)) رواه أَبُو داود بإسناد صحيح .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "Two things are not rejected – or rarely rejected – a supplication at the time of the call to *ṣalāh* (*adhān*) and in battle when they are fighting the enemy." (*Abū Dāwūd*, *Bayhaqī*)

Commentary

The *ḥadīth* teaches us that it is desirable to supplicate at these two times when *duʿās* are readily accepted. Scholars state that the *ḥadīth* also indicates that one should focus one's attention towards Allāh ﷻ when seeking help and victory. At the time of *ṣalāh*, one's hidden enemy, namely Shaiṭān, tries to cause spiritual harm, and at the time of war, one's open enemy tries to cause physical harm. Hence, at these times, Allāh's ﷻ special assistance comes to those who turn their attention to Him.

Ḥadīth 1326

وعن أنس ﷺ ، قَالَ : كَانَ رسولُ اللهِ ﷺ إِذَا غَزَا ، قَالَ : ((اللَّهُمَّ أَنْتَ عَضدِي وَنَصِيرِي ، بِكَ أَحُولُ ، وَبِكَ أَصُولُ ، وَبِكَ أُقَاتِلُ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Anas ﷺ narrates: "When the Messenger of Allāh ﷺ used to go out on *jihād*, he would say: "O Allāh, You are my support and You are my helper. Through Your help I move, through Your help I advance against the enemy, and through Your help I fight." (*Abū Dāwūd*, *Tirmidhī, Aḥmad)*

Commentary

On occasions of difficulty such as war, one's reliance should be placed on Allāh ﷻ as was the noble practice of the Messenger of Allāh ﷺ. This does not negate the utilization of means and weapons which should also be utilised, however one's trust and reliance should be upon Allāh ﷻ.

Ḥadīth 1327

وعن أَبي موسى ﷺ : أَنَّ النبيَّ ﷺ كَانَ إِذَا خَافَ قَوماً ، قَالَ : ((اللَّهُمَّ إِنَّا نَجْعَلُكَ في نُحُورِهِمْ ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ)) رواه أَبُو داود بإسناد صحيح .

Abū Mūsā ﷺ narrates: "When the Messenger of Allāh ﷺ feared any people, he would say: "O Allāh, we place You before them and we seek refuge in You from their evil." (*Abū Dāwūd, Aḥmad, Bayhaqī*)

Commentary

The *ḥadīth* teaches us that a person should seek refuge in the names of Allāh ﷻ and turn towards Him in times of fear and worry. There is an indication in this *ḥadīth* that divine help will come when a person forgets himself and places full trust in Allāh ﷻ.

This *duʿā'* has been proven to be extremely beneficial at times of fear and difficulty. The Messenger of Allāh ﷺ would recite it and it has also been the practice of our pious elders.

Ḥadīth 1328

وعن ابن عمر ﷺ : أَنَّ رسولَ اللهِ ﷺ قَالَ : ((الخَيْلُ مَعقُودٌ في نَوَاصِيهَا الخَيْرُ إِلَى يَومِ القِيَامَةِ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Goodness will remain attached to the forelocks of horses until the day of *Qiyāmah*." (*Bukhārī, Muslim, Aḥmad)*

Ḥadīth 1329

وعن عروة البارِقِيِّ ﷺ : أَنَّ النبيَّ ﷺ قَالَ : ((الخَيْلُ مَعقُودٌ في نَوَاصِيهَا الخَيْرُ إِلَى يَومِ القِيَامَةِ : الأَجْرُ ، وَالمَغْنَمُ)) متفقٌ عَلَيْهِ .

ʿUrwah al-Bāriqī[2] ﷺ narrates that the Messenger of Allāh ﷺ said: "Goodness will remain attached to the forelocks of horses until the day of *Qiyāmah*: the reward (in the Hereafter) and booty." (*Bukhārī, Muslim,*)

Commentary

The horses referred to here are those which are bred and nurtured for use in the path of Allāh ﷻ. The mention of forelocks may be a reference to the horse as a whole because the Arabs are known to mention a part, but intend the whole entity. Alternatively, the forelock has been mentioned as it is the front portion of a horse and virtue lies in that horse which advances against the enemy, instead of fleeing.

2 ʿUrwah ﷺ, the son of Abū Jahd Asadī, was from the Yemeni tribe of Bāriq. ʿUmar ﷺ appointed him as a judge in Kūfā. 13 *aḥādīth* have been narrated from him.

These *aḥādīth* encourage the rearing and training of horses for *jihād*. Even in today's world of tanks, combat vehicles, fighter jets, etc. horses are invaluable in *jihād*. They are able to climb mountains, descend into gorges and ravines, and enter narrow passes which cannot be entered by other means of conveyance. Allāh ﷻ has referred to horses in the Qur'ān,

﴿ وَالْعٰدِيٰتِ ضَبْحًا (١) فَالْمُوْرِيٰتِ قَدْحًا (٢) فَالْمُغِيْرٰتِ صُبْحًا (٣) فَاَثَرْنَ بِهٖ نَقْعًا (٤) فَوَسَطْنَ بِهٖ جَمْعًا ﴾

By the horses that pant as they gallop. By the sparks that fly from the striking of their hooves. By their assault at dawn causing the dust to fly. And penetrating the midst of the enemies ranks. (Sūrah al-ʿĀdiyāt, 1-5)

Ḥadīth 1330

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ احْتَبَسَ فَرَساً فِي سَبِيلِ اللهِ ، إِيمَانَاً بِاللهِ ، وَتَصْدِيقاً بِوَعْدِهِ ، فَإِنَّ شِبَعَهُ ، وَرِيَّهُ وَرَوْثَهُ ، وَبَوْلَهُ في مِيزَانِهِ يَوْمَ القِيَامَةِ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who keeps a horse in the path of Allāh, due to faith in Allāh and in affirmation of His promise, its food, water, dung and urine will be in his scale on the day of *Qiyāmah*." (*Bukhārī, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* encourages the breeding and training of horses for *jihād* with the aim of pleasing Allāh ﷻ and believing in the reward that He has promised. While explaining the virtue of *jihād*, the *ḥadīth* also throws light upon the importance of a noble intention.

Allāh ﷻ is so pleased with this action that every expenditure in the nurturing and training of the horse will be weighed as good deeds in favour of the owner. Even its droppings will earn him divine rewards.

Ḥadīth 1331

وعن أَبي مسعود ﷺ ، قَالَ : جَاءَ رَجُلٌ إِلَى النبيِّ ﷺ بِنَاقةٍ مَخْطُومَةٍ فَقَالَ : هذِهِ في سَبيلِ اللهِ ، فَقَالَ رسول الله ﷺ : ((لَكَ بِهَا يَوْمَ القِيَامَةِ سَبْعُمئَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ)) رواه مسلم .

Abū Masʿūd ﷺ narrates: A man came to the Messenger of Allāh ﷺ with a bridled camel and said: "This is for the path of Allāh." The Messenger of

Allāh ﷻ said to him: "You will have 700 camels on the day of *Qiyāmah* in exchange, all bridled." (*Muslim, Ṭabrānī*)

Commentary

The *ḥadīth* encourages us to spend in Allāh's ﷻ path any such item which will benefit the *mujāhidīn* such as camels, horses, weapons, etc. Allāh ﷻ will increase the reward by a minimum of seven hundred times as mentioned in the Qur'ān,

﴿مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ وَاللهُ يُضٰعِفُ لِمَنْ يَّشَآءُ وَاللهُ وَاسِعٌ عَلِيْمٌ﴾ (البقرة: ٢٦١)

"The example of those who spend their wealth in the path of Allāh is like a grain which grows seven ears. In every ear is 700 grains. And Allāh increases for whomsoever He wishes. And Allāh is All-Embracing, All-Knowing." (Sūrah al-Baqarah, 261)

The 700 camels mentioned in the *ḥadīth* may either refer to their equivalent reward, or actual camels which one will have the honour of riding in Paradise.

Ḥadīth 1332

وعن أَبي حمادٍ – ويقال : أَبُو سعاد ، ويقال : أَبُو أسدٍ ، ويقال : أَبُو عامِر ، ويقال : أَبُو عمرو ، ويقال : أَبُو الأسود ، ويقال : أَبُو عبسٍ – عُقبة بن عامِر الجُهَنِيِّ ﷺ ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ وَهُوَ عَلَى المِنْبَرِ ، يقول : ((﴿ وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ ﴾ ، أَلاَ إِنَّ القُوَّةَ الرَّمْيُ ، أَلاَ إِنَّ القُوَّةَ الرَّمْيُ ، أَلاَ إِنَّ القُوَّةَ الرَّمْيُ)) رواه مسلم .

Abū Ḥammād (ʿUqbah ibn ʿĀmir ﷺ) narrates: I heard the Messenger of Allāh ﷺ saying while he was on the pulpit: "Prepare against them whatever force you can. Power is in shooting. Power is in shooting. Power is in shooting." *(Muslim)*

Commentary

In the *ḥadīth*, the Messenger of Allāh ﷺ quoted a verse of the Qur'ān and then explained its meaning. He repeated his explanation thrice to emphasise its importance.

The *ḥadīth* encourages Muslims to gain proficiency in shooting. In every era, the instruments used for shooting are different. In the era of the Messenger ﷺ, bows and arrows were

utilised. In today's modern era, bullets, bombs, missiles, etc. are utilised, hence Muslims need to acquire these weapons and become proficient in using them.

In addition to acquiring weapons and learning how to use them, one should be physically fit and prepared for *jihād* at all times.

Ḥadīth 1333

وعنه ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((سَتُفْتَحُ عَلَيْكُمْ أَرْضُونَ ، وَيَكْفِيكُمُ اللهُ ، فَلاَ يَعْجِز أَحَدُكُمْ أنْ يَلْهُوَ بِأَسْهُمِهِ)) رواه مسلم .

ʿUqbah ibn ʿĀmir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Many lands will soon be opened to you and Allāh will suffice for you. So none of you should show any weakness in shooting with his arrows." (*Muslim, Aḥmad)*

Commentary

The Messenger of Allāh ﷺ gave the glad tidings of victory to the *Ṣaḥābah*, but reminded them that even when vast lands were conquered, they should never become complacent and abandon the knowledge of combat and warfare.

Ḥadīth 1334

وعنه: أَنَّه قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ عُلِّمَ الرَّمْيَ ، ثُمَّ تَرَكَهُ ، فَلَيْسَ مِنَّا ، أَوْ فَقَدْ عَصَى)) رواه مسلم .

ʿUqbah ibn ʿĀmir ﷺ narrates that the Messenger of Allāh ﷺ said: "One who is taught archery and then gives it up is not of us - or he has disobeyed." *(Muslim)*

Commentary

This *ḥadīth* provides a severe warning for those who abandon archery after having learnt it. The reason for this is that a person who has learnt archery has attained a great bounty and is able to defend the religion of Allāh ﷻ by attacking the enemy. By abandoning it, he displays ingratitude for this great bounty.

Ḥadīth 1335

وعنه ، قَالَ : سَمِعْتُ رَسُولَ اللهِ ﷺ ، يقول : ((إِنَّ اللهَ يُدْخِلُ بِالسَّهْمِ الوَاحِدِ ثَلاَثَةَ نَفَرٍ

الجَنَّةَ : صَانِعَهُ يَحْتَسِبُ في صَنْعَتِهِ الخَيْرَ ، وَالرَّامِي بِهِ ، ومُنْبِلَهُ .وَارْمُوا وَارْكَبُوا ، وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا . وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عُلِّمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ تَرَكَهَا)) أَوْ قَالَ : ((كَفَرَهَا)) رواه أَبُو داود .

ʿUqbah ibn ʿĀmir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh will admit three people into Paradise on account of a single arrow: one who makes it, hoping for good while making it, one who shoots it, and one who hands it over to be shot. So shoot and ride. I prefer you shooting than riding. One who gives up shooting out of aversion for it, after having learnt it, has abandoned a blessing – or he said – he rejected it." (*Abū Dāwūd, Tirmidhī, Nasa'ī*)

Commentary

Muslims are encouraged to manufacture the best of weapons for combat. Such weapons should be efficiently utilised in battle and those who cannot utilise them should assist those who can.

The qualifying clause of "out of aversion for it" shows that if a person abandons archery due to a valid reason such as illness or old age, then there is no sin.

Ḥadīth 1336

وعن سَلَمة بن الأكوعِ ﷺ ، قَالَ : مَرَّ النَّبيُّ ﷺ عَلَى نَفَرٍ يَنْتَضِلُونَ ، فَقَالَ : ((ارْمُوا بَنِي إسمعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِياً)) رواه البخاري .

Salamah ibn al-Akwaʿ ﷺ narrates: The Messenger of Allāh ﷺ passed by a group of people who were competing with one another in archery. He said: "Shoot, O Banū Ismāʿīl! Your father was an archer." (*Bukhārī, Aḥmad, Bayhaqī*)

Commentary

Ibrāhīm ﷺ had two sons, Ismāʿīl ﷺ and Isḥāq ﷺ. The Arabs are from the progeny of Ismāʿīl ﷺ. This *ḥadīth* teaches us that Ismāʿīl ﷺ engaged in archery. The *Ṣaḥābah* ﷺ were also encouraged to engage in archery in emulation of their forefather, since an intelligent person normally tries to follow in the footsteps of his righteous father.

Ḥadīth 1337

وعن عمرو بن عبسة ﷺ ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((مَنْ رَمَى بِسَهمٍ في سَبيلِ

الله فَهُوَ لَهُ عِدْلُ مُحَرَّرَةٍ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

ʿAmr ibn ʿAbasah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who shoots an arrow in the path of Allāh receives the reward of freeing a slave." (*Tirmidhī*, *Abū Dāwūd*, *Ibn Mājah*)

Commentary

This *ḥadīth* mentions the reward of shooting a single arrow in the path of Allāh ﷻ. A Muslim should desire to participate in *jihād* and shoot as many times as he can, so that his rewards may be multiplied. In another *ḥadīth*, the Messenger of Allāh ﷺ stated, "One who shoots an arrow in the path of Allāh ﷻ, it will be a means of light for him on the day of *Qiyāmah*, whether it reaches its target or not." (*Ṭabrānī*)

Ḥadīth 1338

وعن أَبي يحيى خُرَيْم بن فاتِكٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ أَنْفَقَ نَفَقَةً في سَبيلِ اللهِ كُتِبَ لَهُ سَبْعُمِئَةِ ضِعْفٍ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Yaḥyā Khuraym ibn Fātik ﷺ narrates that the Messenger of Allāh ﷺ said: "One who spends anything in the path of Allāh receives a reward which is multiplied 700 times." (*Tirmidhī*, *Nasa'ī*)

Commentary

This *ḥadīth* mentions the virtue of spending wealth in the path of Allāh ﷻ. In addition to the reward of seven hundred, the Qur'ān further states, "And Allāh increases for whomsoever He wishes."

Another *ḥadīth* has, "One who spends in the path of Allāh ﷻ will receive a reward of seven hundred in exchange. One who spends on his family or himself, visits the ill, or removes a harmful object from the path, then this is a good deed for which he will receive a reward of ten in exchange." (*Nasa'ī, Aḥmad)*

Ḥadīth 1339

وعن أَبي سعيد ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا مِنْ عَبْدٍ يَصُومُ يَوْماً فِي سَبيلِ اللهِ إِلاَّ بَاعَدَ اللهُ بِذلِكَ اليَوْمِ وَجهَهُ عَنِ النَّارِ سَبْعِينَ خَرْيفاً)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When a servant fasts for one day in the path of Allāh, Allāh separates him by

seventy years from the Hell-fire on account of that day." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* teaches us that an act of worship done in the path of Allāh ﷻ is rewarded manifold by Allāh because of the combining of two acts of worship. However, if a person fears weakness by fasting while in the path of Allāh ﷻ, then it is better that he abstains from it.

Ḥadīth 1340

وعن أَبي أُمَامَة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((مَنْ صَامَ يَوْماً في سَبيلِ اللهِ جَعَلَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقاً كما بَيْنَ السَّمَاءِ والأَرْضِ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who fasts for one day in the path of Allāh, Allāh places between him and the Hell-fire a trench that is as wide as the distance between the heavens and the earth." (*Tirmidhī, Bukhārī, Muslim*)

Ḥadīth 1341

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ مَاتَ وَلَمْ يَغْزُ ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِغَزْوٍ ، مَاتَ عَلَى شُعْبَةٍ مِنَ النِّفَاقِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who passes away without going out for *jihād* and without even having the thought of going out for *jihād*, then he passes away with a trait of hypocrisy." (*Muslim, Abū Dāwūd, Aḥmad)*

Commentary

ʿAllāmah Qurṭubī ﷺ stated, "If a person is not able to do any righteous action, then he should make a determined intention to perform it when he has the ability in the future. This will serve as a substitute for his action. If the action is non-existent within him inwardly and outwardly, then it is the trait of a hypocrite who does not do a righteous action nor does he intend doing it. This applies particularly to *jihād* through which Allāh ﷻ honours Islām and makes it triumph over all other religions."

Ḥadīth 1342

وعن جابر ﷺ، قَالَ: كنا مَعَ النبيِّ ﷺ، في غَزاةٍ فقالَ: ((إِنَّ بِالمَدِينَةِ لَرِجَالاً مَا سِرْتُمْ مَسِيراً

، وَلاَ قَطَعْتُمْ وَادِياً إِلاَّ كَانُوا مَعَكُمْ، حَبَسَهُمُ المَرَضُ)) .

وفي رواية : ((حَبَسَهُمُ العُذْرُ)) .

وفي رواية : ((إِلاَّ شَرَكُوكُمْ في الأَجْرِ)) رواه البخاري من رواية أنس ، ورواه مسلم من رواية جابر واللفظ لَهُ .

Jābir ﷺ narrates: "Jābir ibn ʿAbdullāh al-Anṣārī ﷺ narrates: "We were once with the Messenger of Allāh ﷺ on a military expedition when he said, "There are some people who remained behind in Madīnah. You did not traverse any path nor cross any valley except that they were with you; it was only that illness kept them back."

Another narration has: "A valid excuse kept them back."

Another narration has: "except that they shared the reward with you." (*Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 4. It is repeated here to highlight that if a person is unable to participate in *jihād* due to some valid excuse, then he should at least make a sincere intention to do so if he has the ability in the future. His intention will draw for him a reward similar to those who engage in *jihād*.

Imām Nawawī ﷺ stated, "This *ḥadīth* indicates to the virtue of an intention when engaging in noble actions. One who intends engaging in *jihād* or any other righteous action but is prevented due to some reason will be granted the reward of his intention. The more sorrowful he is over the lost opportunity and the greater he desires to be with the *mujāhidīn*, the greater will be his reward." It is the grace and kindness of Allāh ﷻ that He rewards actions as well as intentions.

Ḥadīth 1343

وعن أَبي موسى ﷺ: أَنَّ أعرابياً أتى النبيَّ ﷺ، فَقَالَ: يَا رسولَ اللهِ، الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ ؟

وفي رواية : يُقَاتِلُ شَجَاعَةً ، وَيُقَاتِلُ حَمِيَّةً .

وفي رواية : يُقَاتِلُ غَضَباً ، فَمَنْ في سبيل الله ؟ فقالَ رسولُ اللهِ : ((مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ

اللهِ هِيَ العُلْيَا ، فَهُوَ في سَبيلِ اللهِ)) متفقٌ عَلَيْهِ .

Abū Mūsā ﷺ narrates that a Bedouin came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, a person fights to gain booty, another fights for fame, and another fights so that his rank may be known." Another narration has: "He fights for bravery, and another fights to protect his family honour." Another narration has: "He fights in anger. "Which of them is in the path of Allāh?" The Messenger of Allāh ﷺ replied: "One who fights so that the word of Allāh may reign supreme is the one who is in the path of Allāh." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

A *ḥadīth* with similar wording was mentioned previously. See *ḥadīth* 8. It highlights that the promised reward for *jihād* is restricted to those whose intentions are correct. The objective of engaging in *jihād* should be to establish justice, remove oppression and establish the message of Allāh ﷻ in the world. Any worldly motives, such as those mentioned in the *ḥadīth*, will deprive a person of the promised reward from Allāh ﷻ.

Ḥadīth 1344

وعن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَا مِنْ غَازِيَةٍ ، أَوْ سَرِيّةٍ تَغْزُو ، فَتَغْنَمُ وَتَسْلَمُ ، إِلاَّ كَانُوا قَدْ تَعَجَّلُوا ثُلُثَيْ أُجُورهُمْ ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيّةٍ تُخْفِقُ وَتُصَابُ إِلاَّ تَمَّ لَهُمْ أُجُورهُمْ)) رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "When any group or military squadron goes out for *jihād* and acquires booty and returns safely, its members receive two thirds of their rewards (in this world). When any group or military squadron goes out for *jihād* and does not acquire booty, and its members are wounded, they receive their rewards in full." (*Muslim, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* alludes to three groups of people: firstly, those who go out in *jihād* to fight the disbelievers and are martyred receive the greatest reward; secondly, those who are wounded and receive no booty are also rewarded, but their reward is less than the first group; and finally, those who return safely from the battlefield and also gain booty, receive the least reward.

The reason that those who receive no booty are more greatly rewarded is that they sacrificed

their lives for Allāh's ﷻ pleasure and received nothing of this world. This is supported by the verse of the Qur'ān,

﴿وَلَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ﴾

Should you be martyred in the path of Allāh or die, then verily the forgiveness from Allāh and His mercy are better than all that they amass. (Sūrah Āl ʿImrān, 157)

Ḥadīth 1345

وعن أَبي أُمَامَة ﷺ : أَنَّ رجلاً ، قَالَ : يَا رسولَ اللهِ ، ائْذَنْ لي في السِّيَاحَةِ فَقَالَ النبيُّ ﷺ : ((إنَّ سِيَاحَةَ أُمَّتِي الجِهَادُ في سَبيلِ اللهِ ﷻ)) رواه أَبُو داود بإسنادٍ جيدٍ .

Abū Umāmah ﷺ narrates that a man said: "O Messenger of Allāh, grant me permission to travel." The Messenger of Allāh ﷺ replied: "The travelling of my *Ummah* is *jihād* in the path of Allāh." (*Abū Dāwūd*, *Bayhaqī*, *Ḥākim*)

Commentary

The questioner here requested permission to abandon the enjoyments of the world and settle down in some remote place so that he could overcome his sensual desires. The Messenger of Allāh ﷺ directed him to a superior action which would help to meet his objective to a greater extent, namely *jihād* in the path of Allāh ﷻ. In addition to cleansing of the inner self, *jihād* defeats the power of disbelief and enables Islām to gain ascendency.

It is also possible that the Messenger of Allāh ﷺ did not allow him to do as he wished because *jihād* was compulsory upon the Muslims at that time.

To travel for a valid reason such as business, seeking knowledge or visiting family is permissible. Touring and travel for un-Islāmic purposes is not permissible.

Ḥadīth 1346

وعن عبد الله بن عمرو بن العاص ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((قَفْلَةٌ كَغَزْوَةٍ)) رواه أَبُو داود بإسنادٍ جيدٍ .

((القَفْلَةُ)) : الرُّجُوعُ ، وَالمراد : الرُّجُوعُ مِنَ الغَزْوِ بَعدَ فَرَاغِهِ ؛ ومعناه : أنه يُثَابُ في رُجُوعِهِ بعد فَرَاغِهِ مِنَ الغَزْوِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "Returning from *jihād* is like going out in *jihād*." (*Abū Dāwūd, Aḥmad, Bayhaqī*)

Commentary

Those who return from *jihād* receive the promised divine reward whether they engaged the enemy or not. The reason for this is that their intention in going out was the pleasure of Allāh ﷻ. In addition, a true *mujāhid* returns home with the aim of strengthening and reinforcing himself so that he can again return to the battlefield when the need arises.

Ḥadīth 1347

وعن السائب بن يزيد ﷺ ، قَالَ : لَمَّا قَدِمَ النبيُّ ﷺ مِنْ غَزْوَةِ تَبُوك تَلَقَّاهُ النَّاسُ ، فَتَلَقَّيْتُهُ مَعَ الصِّبْيَانِ عَلَى ثَنِيَّةِ الوَدَاعِ . رواه أَبُو داود بإسنادٍ صحيح بهذا اللفظ .

ورواه البخاري قَالَ: ذَهَبنا نَتَلَقَّى رسولَ اللهِ ﷺ، مَعَ الصِّبْيَانِ إِلَى ثَنِيَّةِ الوَدَاعِ.

Al-Sā'ib ibn Yazīd ﷺ narrates: "When the Messenger of Allāh ﷺ returned from the expedition to Tabūk, the people went to meet him and I went with some children to meet him at Thanīyyat al-Wadāʿ." (*Abū Dāwūd*, *Tirmidhī*)

Bukhārī narrates: "We went with the children to Thanīyyat al-Wadāʿ to meet the Messenger of Allāh ﷺ." (*Bukhārī*)

Vocabulary and Definitions

Thanīyyat al-Wadāʿ is a place near Madīnah Munawwarah where the *Ṣaḥābah* used to welcome and bid farewell to travellers. Today, this area is called Al-Qarīn al-Tahtāni or Kishk Yūsuf Bāshā, named after the person who drilled through the mountain pass and flattened the road in 1914.

Commentary

The *ḥadīth* teaches us that it is desirable to go out and welcome travellers and those returning from the path of Allāh ﷻ. It is also desirable to accompany the travellers and *mujāhidīn* for some distance to bid farewell to them as they leave.

Ḥadīth 1348

وعن أَبي أُمَامَة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((مَنْ لَمْ يَغْزُ ، أَوْ يُجَهِّزْ غَازِياً ، أَوْ يَخْلُفْ غَازِياً

في أَهْلِهِ بِخَيرٍ ، أَصَابَهُ اللهُ بِقَارِعَةٍ قَبْلَ يَوْمِ القِيَامَةِ)) رواه أَبُو داود بإسناد صحيح .

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "If one does not go out in *jihād*, nor equips a *mujāhid*, nor sees to the needs of the *mujāhid*'s family, Allāh will afflict him with a calamity before the day of *Qiyāmah*." (*Abū Dāwūd*, *Ibn Mājah*, *Bayhaqī*)

Commentary

This *ḥadīth* teaches us that Muslims should either participate in *jihād*, assist the *mujāhidīn* or take care of the families of the *mujāhidīn*. Muslims who abandon *jihād* will be afflicted with a calamity because of their deficiency in a *Wājib* aspect of Islām.

Ḥadīth 1349

وعن أنس ﷺ : أَنَّ النَّبِيَّ ﷺ ، قَالَ : ((جَاهِدُوا المُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ)) رواه أَبُو داود بإسنادٍ صحيح .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Fight the polytheists with your wealth, your lives and your tongues." (*Abū Dāwūd*, *Nasa'ī*, *Aḥmad*)

Commentary

A person should be prepared to engage in *jihād* in all its different forms with the intention of protecting and establishing Islām. Such engagement may be financial, physical or verbal. Financial engagement includes purchasing or sponsoring weapons, armour, equipment, etc. Physical engagement means to personally participate in battle. Verbal engagement includes proclaiming the misguidance and the evil of sin by means of sound proofs, expressing disapproval regarding disbelief and encouraging others to defend Islām and fight the enemy.

Ḥadīth 1350

وعن أَبي عمرو – ويقالُ : أَبُو حكيم – النُّعْمَانِ بن مُقَرِّن ﷺ قَالَ : شَهِدْتُ رسولَ اللهِ ﷺ ، إِذَا لَمْ يُقَاتِلْ من أَوَّلِ النَّهَارِ أَخَّرَ القِتَالَ حَتَّى تَزُولَ الشَّمْسُ، وَتَهُبَّ الرِّيَاحُ، وَيَنْزِلَ النَّصْرُ . رواه أَبُو داود والترمذي، وقال : ((حديث حسن صحيح)) .

Al-Nuʿmān ibn Muqarrin[3] ﷺ narrates: "I witnessed that when the Messenger

3 Al-Nuʿmān ibn Muqarrin ﷺ was a famous *Ṣaḥābī* who lived in Kūfah, and then settled in Baṣrah. In the era of ʿUmar ﷺ, he was appointed as governor of Nahāwind where he was martyred. 6 *aḥādīth* have been narrated from him.

of Allāh ﷺ did not commence the battle in the beginning of the day, he would delay it until after midday, when the winds blew and the help (of Allāh ﷻ) descended." (*Abū Dāwūd, Aḥmad, Tirmidhī*)

Commentary

This *ḥadīth* mentions two times which are most appropriate for fighting: the early morning, and after midday. The Messenger ﷺ encouraged these times as a military strategy. At both these times Allāh's ﷻ assistance descends more than at other times. In the early morning, the believers are fresh and energetic, the climate is cool, and divine blessings are many. After midday, when the wind blows, it brings cool weather which makes it easier to carry weapons and for animals to run.

With regard to the winds, Allāh ﷻ used the winds to destroy the nation of ʿĀd. Similarly, Allāh ﷻ utilised winds to the benefit of the Muslims in the battle of Aḥzāb, as the Qur'ān states,

﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا وَكَانَ اللهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا﴾

O you who believe! Remember Allāh's favour when the armies approached you against which We sent a wind and troops that you could not see. Allāh is watchful over what you do. (Sūrah al-Aḥzāb, 9)

Ḥadīth 1351

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ تَتَمَنَّوْا لِقَاءَ العَدُوِّ ، وَاسْأَلُوا اللهَ العَافِيَةَ ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not desire to meet the enemy, and ask Allāh for well-being. But when you do meet the enemy, remain steadfast." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 53. It has been repeated in this chapter to show that one should not desire to confront the enemy because this may create overconfidence and pride which are harmful to the spirituality and spirit of *jihād*. Allāh's ﷻ help and assistance is with those who are weak, broken-hearted and placed into a calamity, not those who are proud and boastful of their strength. The *ḥadīth*, however, also says that if fighting does occur, one should not flee from the battlefield.

The basic principle of this *ḥadīth* is similar to another *ḥadīth* regarding leadership: "Do not seek leadership, because if it is granted to you, you will be assisted, but if you seek it, you will be handed over to it."

Ḥadīth 1352

وعنه وعن جابرٍ ﷺ : أنَّ النبيَّ ﷺ ، قَالَ : ((الحَرْبُ خَدْعَةٌ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ and Jābir ﷺ narrate that the Messenger of Allāh ﷺ said: "War is deception." (*Bukhārī, Muslim, Abū Dāwūd, Tirmidhī*)

Commentary

The Messenger of Allāh ﷺ said these words to Nuʿaym ibn Maʿsūd ﷺ during the battle of Aḥzāb, when the latter requested permission to create disunity between the various enemy clans.

According to most scholars, the *ḥadīth* means that it is lawful to deceive the enemy and to utilise such strategies which will weaken the enemy in battle. An example of such deception in war is to feign defeat so that the enemy is drawn towards the Muslim army, and then to suddenly attack them. However, scholars have also mentioned that any such strategy should not entail breaking a covenant or peace treaty.

The *ḥadīth* also indicates that one should utilise one's mind and intelligence in war situations. In reality, intelligence does greater harm to the enemy than bravery.

After studying the various *aḥādīth* related to this subject, one realises how much of importance Allāh ﷻ has given to *jihād* in order to protect Islām and the honour, lives and wealth of Muslims. The disgraceful and pitiable condition of the Muslims in the world today is because of their abandoning *jihād* and not sacrificing their lives and wealth in the path of Allāh ﷻ.

CHAPTER 235

باب بيان جماعة من الشهداء في ثواب الآخرة و يغسلون ويصلى عليهم بخلاف القتيل في حرب الكفار

Chapter on the clarification of those who are martyrs in respect of the reward in the Hereafter and who are to be given a *ghusl* and the *Janāzah ṣalāh* performed for them, as opposed to those who are killed while fighting the disbelievers

Introduction

The Arabic word for martyr is شهيد. He is called as such because of the following reasons:

1. Allāh ﷻ and His Messenger ﷺ have testified (given *shahādah*) that he will be granted Paradise.

2. He will be resurrected on the day of *Qiyāmah* and he will have a witness (*shāhid*) as to how he was killed, namely his wounds.

3. The angels of mercy observe or witness his action and then extract his soul.

There are three types of martyrs:

1. *Shahīd Kāmil* (a martyr in this world and the Hereafter). He is killed whilst fighting against the disbelievers on the battlefield. He will not be given a *ghusl*. *Janāzah ṣalāh* will be performed for him according to Imām Abū Ḥanīfah ﷺ and a narration of Imām Aḥmad ﷺ. According to another narration of Imām Aḥmad ﷺ, Imām Mālik ﷺ and Imām Shāfiʿī ﷺ, *Janāzah ṣalāh* will not be performed for him since he does not require the intercession of any person – he is already forgiven.

2. *Shahīd Nāqiṣ* or *Ḥukmī* (a martyr in the Hereafter). He will be regarded as having passed away as any other ordinary person, but will be granted the rank of martyrdom in the Hereafter.

3. A martyr in this world is one who fought on the side of the Muslims against the enemies and was killed, but in reality was a hypocrite. In this world, he will be treated as a martyr of the first category, but in the Hereafter, he will not be granted the status of a martyr. As for a person who passes away by one of the causes of martyrdom, whilst engaged in sin, he will gain the reward of martyrdom, but will be taken to task for his sin.

Ḥadīth 1353

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((الشُّهَدَاءُ خَمْسَةٌ : المَطْعُونُ وَالمَبْطُونُ، وَالغَرِيقُ، وَصَاحِبُ الهَدْمِ، وَالشَّهِيدُ في سَبِيلِ اللهِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are five categories of martyrs: one who dies in a plague, one who dies of a stomach ailment, one who drowns, one who is killed by a falling object, and one who is martyred in the path of Allāh." (*Bukhārī, Muslim*)

Commentary

While this *ḥadīth* mentions only 5 categories of martyrs, other *aḥādīth* mention more. ʿAllāmah Suyūṭī ﷺ mentioned 38 categories of people who will be granted the status of martyrdom. The first four categories mentioned in this *ḥadīth* are martyrs of the second category, namely

Shahīd Nāqiṣ. Hence, the special rules and rites for a martyr in this world will not apply to them. It is Allāh's ﷻ mercy that He grants them the lofty position of martyrdom in the Hereafter due to the severity of their deaths and their intense pain.

Being killed by a falling object may refer to a falling wall, building or rocks, an earthquake, missiles or bombs.

Ḥadīth 1354

وعنه قَالَ : قَالَ رسول الله ﷺ : ((مَا تَعُدُّونَ الشُّهَدَاءَ فِيكُمْ ؟)) قالوا : يَا رسولَ اللهِ ، مَنْ قُتِلَ في سَبيلِ اللهِ فَهُوَ شَهِيدٌ . قَالَ : ((إنَّ شهَدَاءَ أُمَّتِي إِذَاً لَقَليلٌ)) ! قالوا: فَمَنْ هُمْ يَا رسول الله ؟ قَالَ : ((مَنْ قُتِلَ في سَبيلِ الله فَهُوَ شَهِيدٌ ، وَمَنْ مَاتَ في سَبيلِ الله فَهُوَ شَهِيدٌ ، وَمَنْ مَاتَ في الطَّاعُونِ فَهُوَ شَهِيدٌ ، وَمَنْ مَاتَ في البَطْنِ فَهُوَ شَهِيدٌ ، وَالغَرِيقُ شَهِيدٌ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Who do you consider to be a martyr among you?" The *Ṣaḥābah* ﷺ replied: "O Messenger of Allāh, one who is killed in the path of Allāh is a martyr." He said: "In that case, the martyrs in my *Ummah* will be very few." The *Ṣaḥābah* ﷺ asked: "Then who are the martyrs, O Messenger of Allāh?" He said: "One who is killed in the path of Allāh is a martyr. One who dies in the path of Allāh is a martyr. One who dies in a plague is a martyr. One who dies of a stomach ailment is a martyr. One who drowns is a martyr." (*Muslim, Aḥmad, Ṭabrānī*)

Commentary

"One who dies in the path of Allāh" refers to one who dies without being killed by the enemy, but due to a secondary reason such as falling off his horse. Such a person will be a martyr of the second category, namely a *Shahīd Nāqiṣ*.

Ḥadīth 1355

وعن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "One who is killed defending his property is a martyr." (*Bukhārī, Muslim, Abū Dāwūd*)

Ḥadīth 1356

وعن أَبي الأَعْوَر سعيد بن زيد بن عَمْرو بن نُفَيْل ، أَحَدِ العَشَرَةِ المَشْهُودِ لَهُمْ بِالجَنَّةِ ﷺ ، قَالَ: سَمِعْتُ رسول الله ﷺ يقول: ((مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ ، وَمَنْ قتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Abū al-Aʿwar Saʿīd ibn Zaid ibn ʿAmr ibn Nufayl[4] ﷺ - one of the ten who were given glad tidings of Paradise in this world – narrates: I heard the Messenger of Allāh ﷺ saying: "One who is killed defending his property is a martyr. One who is killed defending his life is a martyr. One who is killed defending his religion is a martyr. One who is killed defending his family is a martyr." (*Tirmidhī, Abū Dāwūd, Bukhārī, Aḥmad)*

Vocabulary and Definitions

The ʿ*Asharah al-Mubashsharah* refer to the ten *Ṣaḥābah* who were given glad tidings of Paradise in one sitting. They are Abū Bakr Ṣiddīq ﷺ, ʿUmar ibn Khaṭṭāb ﷺ, ʿUthmān ibn ʿAffān ﷺ, ʿAlī ibn Abī Ṭālib ﷺ, Ṭalḥah ibn ʿUbaydullāh ﷺ, Zubayr ibn ʿAwwām ﷺ, ʿAbd al-Raḥmān ibn ʿAwf ﷺ, Saʿd ibn Waqqāṣ ﷺ, Abū ʿUbaydah ibn Jarrāḥ ﷺ and Saʿīd ibn Zayd ﷺ.

Commentary

The *ḥadīth* mentions that any Muslim who is unjustly killed while defending his religion, family, wealth or property will receive the reward of a martyr.

Money has been mentioned first, because man, by nature, is greedy for another's wealth, and the *ḥadīth* seeks to emphasise the severity of seizing or usurping the wealth of others.

Ḥadīth 1357

وعن أَبي هريرة ﷺ قَالَ : جَاءَ رَجُلٌ إِلَى رسول الله ﷺ فَقَالَ : يَا رسولَ اللهِ ، أَرَأَيتَ إِنْ

4 Abū al-Aʿwar Saʿīd ibn Zaid ﷺ was the paternal cousin of ʿUmar ibn Khaṭṭāb ﷺ and was married to the latter's sister, Fāṭimah. In the days of ignorance, he made great efforts to save the lives of young girls who were buried alive or killed by their parents. He migrated to Madīnah Munawwarah early on and participated in all the battles besides Badr, in which there is a difference of opinion. He was a person whose *duʿās* were readily accepted (*mustajāb al-daʿwāt*). He passed away in ʿAqīq in 50 *Hijrī* or 51 *Hijrī* at the age of around seventy, and was buried in Madīnah Munawwarah. Saʿd ibn Waqqās ﷺ or Ibn ʿUmar ﷺ bathed him, and Ibn ʿUmar ﷺ performed his *Janāzah Ṣalāh*. 48 *aḥādīth* have been narrated from him.

جَاءَ رجلٌ يُرِيدُ أخْذَ مَالِي ؟ قَالَ : ((فَلاَ تُعْطِهِ مَالَكَ)) قَالَ : أَرَأَيْتَ إنْ قَاتَلَنِي ؟ قَالَ : ((قَاتِلْهُ)) قَالَ : أَرَأَيْتَ إنْ قَتَلَنِي ؟ قَالَ : ((فَأَنْتَ شَهِيدٌ)) قَالَ : أَرَأَيْتَ إنْ قَتَلْتُهُ ؟ قَالَ : ((هُوَ فِي النَّارِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates: A man came to the Messenger of Allāh ﷺ and asked: "O Messenger of Allāh, what do you say about a person who comes to me and wants to seize my wealth?" He replied: "Do not give him your wealth." He asked: "What if he fights me?" He replied: "Fight back." He asked: "What if he kills me?" He replied: "Then you will be a martyr." He asked: "What if I kill him?" He replied: "He will be in the Hell-fire." *(Muslim)*

Commentary

A Muslim is not a coward. He is encouraged to fight in defence of his religion, honour, life, family and wealth. If in the process of defending himself, he is killed, he will be a martyr, and his assailant will be flung into Hell forever if he was a disbeliever, or until he is cleansed of his sin if he was a believer.

CHAPTER 236

باب فضل العتق

Chapter on the virtue of freeing slaves

Introduction

Slavery is another one of those subjects which the West has wrongly and grudgingly attributed to Islām. The truth of the matter is that slavery existed long before the emergence of Islām. Islām made tremendous strides in improving the treatment of slaves. Islām encouraged the freeing of slaves and forbade any form of oppression upon them. In fact, the system of slavery orchestrated by the West by unjust wars and financial oppression is worthy of criticism.

Islām encourages the freeing of slaves. For this reason, the expiation for the breaking of a promise, unintentional murder, etc. is the freeing of a slave. Islāmic history shows that many great scholars and worshippers were originally slaves. In fact, some slaves even acquired authority and leadership.

قَالَ الله تَعَالَى : ﴿فَلَا اقْتَحَمَ الْعَقَبَةَ وَمَا اَدْرٰكَ مَا الْعَقَبَةُ فَكُّ رَقَبَةٍ﴾ (البلد: ١١– ١٣).

Allāh ﷻ says: "For what reason does man not emerge from the abyss? What will inform you what the abyss entails? It entails setting slaves free." (Sūrah al-Balad, 11-13)

Ḥadīth 1358

وعن أَبي هريرة ﷺ قَالَ : قَالَ لي رسول الله ﷺ : ((مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ ، عُضْواً مِنْهُ في النَّارِ ، حَتَّى فَرْجَهُ بِفَرْجِهِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates: The Messenger of Allāh ﷺ said to me: "If one frees a Muslim slave, for every limb of his, Allāh will free one of his limbs from the Hell-fire, even his private part." (*Bukhārī, Muslim, Tirmidhī*)

Commentary

The *ḥadīth* teaches us that freeing a slave is amongst the most virtuous of actions. It saves one from the Hell-Fire and grants entry into Paradise. It was for these reasons that the *Ṣaḥābah* ﷺ would free many slaves. It is narrated that ʿAbd al-Raḥmān ibn ʿAwf ﷺ freed 30000 slaves. On one particular day, he freed more than 8000 slaves. Ibn Umar ﷺ freed more than 1000 slaves.

Scholars of *ḥadīth* state that the virtue mentioned here is not restricted to a Muslim slave, but includes non-Muslims as well, however, one will be granted greater reward if he frees a Muslim slave because of his action of restoring honour and freedom to a Muslim.

The private part is the means of committing many wrongs, hence it is mentioned to show that Allāh ﷻ will forgive all these wrongs by virtue of freeing a slave.

It is best to free a slave whose limbs are perfectly sound, even though there is great virtue for freeing a slave who is physically disabled or castrated.

Ḥadīth 1359

وعن أَبي ذرٍ ﷺ قَالَ : قُلْتُ : يَا رسول الله ، أيُّ الأعمَالِ أفْضَلُ ؟ قَالَ : ((الإيمَانُ بِاللهِ ، وَالجِهَادُ في سَبيلِ اللهِ)) قَالَ : قُلْتُ : أيُّ الرِّقَابِ أفْضَلُ ؟ قَالَ : ((أنْفَسُهَا عِنْدَ أَهْلِهَا ، وَأكْثَرُهَا ثَمَناً)) متفقٌ عَلَيْهِ .

Abū Dharr ﷺ narrates: "I asked: 'O Messenger of Allāh, which is the best

of actions?' He replied: 'Belief in Allāh and waging *jihād* in His path.' I asked: 'Which is the best slave to set free?' He replied: 'A slave that is most valued by his masters and the one with the highest price.'" (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 117. It points to the basic principle that the greater the value of an item, the greater will be its reward when it is spent in the path of Allāh ﷻ.

CHAPTER 237

باب فضل الإحسان إِلَى المملوك

Chapter on the virtue of being kind to slaves

قَالَ الله تَعَالَى : ﴿ وَاعْبُدُوا اللهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ ﴾ (النساء : ٣٦) .

Allāh ﷻ says: "Worship Allāh, ascribe none as partner to Him and show kindness to parents, relatives, orphans, the destitute, near neighbours, distant neighbours, the companion by your side, travellers, and those in your possession." (Sūrah al-Nisā', 36)

Ḥadīth 1360

وعنِ المَعْرُورِ بن سُوَيْدٍ ، قَالَ : رَأَيْتُ أَبَا ذَرٍ ﷺ ، وَعَلَيهِ حُلَّةٌ وَعَلَى غُلاَمِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَذَكَرَ أَنَّهُ قَدْ سَابَّ رَجُلاً عَلَى عَهْدِ رسول الله ﷺ ، فَعَيَّرَهُ بِأُمِّهِ ، فَقَالَ النبيُّ ﷺ : ((إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ هُمْ إِخْوَانُكُمْ وَخَوَلُكُمْ جَعَلَهُمُ الله تَحْتَ أيديكُمْ ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ)) متفقٌ عَلَيْهِ .

Al-Maʿrūr ibn Suwayd narrates: "I saw Abū Dharr ﷺ wearing a garment and his slave was wearing one similar to his. I asked him regarding this

and he told me that during the era of the Messenger of Allāh ﷺ he had once verbally abused a man by insulting his mother. The Messenger of Allāh ﷺ said: 'You are a man who still has some traces of *jāhilīyyah* (ignorance). They are your brothers and your slaves. Allāh placed them under your care. One who has to care for his brother should feed him from what he eats and clothe him from what he wears. Do not impose upon them that which they cannot bear. If you do impose upon them such tasks, then assist them.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* encourages us to be kind towards our servants and slaves. Amongst the acts of kindness is to feed and clothe them as one does for himself. This is *Mustaḥab* (commendable). However, providing them with sufficient food and clothing is *Wājib* (compulsory).

Scholars state that Abū Dharr رضي الله عنه had verbally abused Bilāl رضي الله عنه. The Messenger ﷺ therefore advised him saying that taunting a person because of family lineage, or being proud over one's ancestry is a trait of the era of ignorance. Islām came to destroy such senseless ideas and taught that the basis of honour in the sight of Allāh ﷻ is *taqwā* (consciousness of Allāh ﷻ). Abū Dharr رضي الله عنه accepted the advice of the Messenger ﷺ and henceforth dressed his servant in the same clothing he wore.

Ḥadīth 1361

وعن أَبي هريرة رضي الله عنه ، عن النبيِّ ﷺ قَالَ : ((إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أُكْلَةً أَوْ أُكْلَتَيْنِ ؛ فَإِنَّهُ وَلِيَ عِلاَجَهُ)) رواه البخاري .

((الأُكْلَةُ)) بضم الهمزة : وَهِيَ اللُّقْمَةُ

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "If a servant of one of you brings your food to you and you are unable to seat him with you, then give him a morsel or two, or a bite or two because he prepared it for you." (*Bukhārī, Aḥmad)*

Commentary

A servant who prepares the food bears the difficulty of the task of preparing it and also smells the aroma that emanates from it. He should be made to sit with the master and eat as this inculcates humility, establishes equality and draws divine blessings. If this is not possible, a portion of it should be given to the servant.

CHAPTER 238

باب فضل المملوك الَّذِي يؤدي حق الله وحق مواليه

Chapter on the virtue of a slave who fulfils the rights of Allāh and the rights of his masters

Ḥadīth 1362

عن ابن عمر رضي الله عنهما : أَنَّ رسول الله ﷺ قَالَ : ((إِنَّ العَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ ، وَأَحْسَنَ عِبَادَةَ اللهِ ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar رضي الله عنهما narrates that the Messenger of Allāh ﷺ said: "When a slave is a well-wisher to his master and worships Allāh well, he receives a double reward." (*Bukhārī, Muslim, Abū Dāwūd*, *Bayhaqī*)

Commentary

A righteous slave who endeavours to fulfil the rights of Allāh ﷻ and those of his master will be granted a double reward for every action which he does, since his effort and sacrifice is greater than a free person. According to some scholars, his obedience to his master equals obedience to Allāh ﷻ because Allāh ﷻ commanded obedience to his master, hence the double reward.

Being a "well-wisher" entails serving his master in the best possible way and protecting his property.

"Worshiping Allāh well" means fulfilling all the conditions and etiquettes associated with worship.

Ḥadīth 1363

وعن أَبي هريرة رضي الله عنه قَالَ : قَالَ رسول الله ﷺ : ((لِلْعَبْدِ المَمْلُوكِ المُصْلِحِ أَجْرَانِ)) ، وَالَّذِي نَفْسُ أَبي هُرَيْرَةَ بِيَدِهِ لَوْلاَ الجِهَادُ في سَبيلِ اللهِ وَالحَجُّ ، وَبِرُّ أُمِّي ، لأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ . متفقٌ عَلَيْهِ .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "A righteous slave receives a double reward." By the oath of that Being in whose control is the life of Abū Hurayrah, if it were not for *jihād* in the path of Allāh, *Ḥaj*, and obedience to my mother, I would have loved to die as a slave. (*Bukhārī,*

Muslim, Bayhaqī, Aḥmad)

Commentary

The *ḥadīth* indicates towards the great virtue of *jihād*, *Ḥaj* and obedience to one's parents, especially one's mother.

Ḥadīth 1364

عن أَبي موسى الأشعري ﷺ قَالَ : قَالَ رسول الله ﷺ : ((المَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي عَلَيْهِ مِنَ الحَقِّ ، وَالنَّصِيحَةِ ، وَالطَّاعَةِ ، لهُ أَجْرَانِ)) رواه البخاري .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "A slave who worships his Sustainer well, fulfils the right of his master and gives him good advice and obeys him receives a double reward." (*Bukhārī*)

Commentary

Scholars have stated that it is compulsory for a slave to obey the instructions of his master as long as they do not contravene the laws of Allāh ﷻ.

Ḥadīth 1365

وعنه ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((ثَلاثَةٌ لَهُمْ أَجْرَانِ : رَجُلٌ مِنْ أَهْلِ الكِتَابِ آمَنَ بِنَبِيِّهِ ، وَآمَنَ بِمُحَمَّدٍ ، وَالعَبْدُ المَمْلُوكُ إِذَا أَدَّى حَقَّ الله ، وَحَقَّ مَوَالِيهِ ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا ، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا ؛ فَلَهُ أَجْرَانِ)) متفقٌ عَلَيْهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "Three types of people receive a double reward: a person from the people of the Book who believed in his Messenger and in Muḥammad ﷺ; a slave who fulfils the right of Allāh and the right of his masters; and a person who had a slave-woman, taught her good manners and provided her with a good education, then freed her and married her. He receives a double reward." (*Bukhārī, Muslim*)

Commentary

While this *ḥadīth* mentions three types of people who will receive a double reward, scholars have listed many others. ʿAllāmah Suyūṭī ﷺ has mentioned thirty such people.

A person from the people of the Book, namely a Jew or Christian, who initially believed in his Messenger ﷺ and then decides to believe in Muḥammad ﷺ makes a resolution of

courage. His reward is doubled because of his sacrifice, or because he brought faith in two Messengers of Allāh ﷻ.

A person who trains and educates a slave woman and then frees and marries her, receives a double reward because of his relinquishing a marriage to a woman of noble lineage. This entails a great deal of humility.

The balanced religion of Islām, while encouraging a slave to be obedient to his master, also encourages a master to be compassionate and just to his slave.

CHAPTER 239

باب فضل العبادة في الهرج وَهُوَ : الاختلاط والفتن ونحوها

Chapter on the virtue of worship at times of turbulence such as confusion, corruption, etc.

Ḥadīth 1366

عن مَعْقِلِ بن يسار ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((العِبَادَةُ في الهَرْجِ كَهِجْرَةٍ إليَّ)) رواه مسلم .

Maʿqil ibn Yasār ﷺ narrates that the Messenger of Allāh ﷺ said: "Engaging in worship during turbulent times is like emigrating to me." (*Muslim, Tirmidhī, Aḥmad)*

Commentary

One who remains steadfast at a time of trials, corruption and evil will receive the reward of those who migrated to Madīnah Munawwarah when *Hijrah* was compulsory. Just as the emigrants fled from those who attempted to stop them from upholding Islām, one who engages in worship during trying times flees towards the worship of Allāh ﷻ. The *ḥadīth* could also mean that when evil and corruption have become widespread in the world, and one remains steadfast on Islām, then his sacrifice is similar to that of those who migrated to Madīnah Munawwarah.

In this context, the Messenger of Allāh ﷺ also mentioned, "The true emigrant is one who abandons that which Allāh has prohibited." (*Ibn Mājah, Aḥmad)*

Scholars have stated that during times of tribulation and evil, the only manner one will be

able to save oneself will be by living according to the commands of Islām and the *Sunnah* of the Messenger of Allāh ﷺ. Just as it became easy for those who migrated to Madīnah Munawwarah in the early period of Islām, those who are steadfast on the *Sunnah* will find ease in difficulty.

CHAPTER 240

باب فضل السماحة في البيع والشراء والأخذ والعطاء وحسن القضاء والتقاضي وإرجاح المكيال والميزان والنهي عن التطفيف وفضل إنظار الموسِر المُعْسِرَ والوضع عَنْهُ

Chapter on the virtue of leniency in buying, selling, receiving and giving; the virtue of settling debts and accounts kindly; the virtue of giving extra when weighing and measuring; the prohibition of giving less; the virtue of the creditor who grants respite to his debtor or waives the debt

Introduction

We have been commanded to fulfil the rights of Allāh ﷻ as well as the rights of fellow human beings. In business, we are required to deal fairly and are strictly prohibited from deceiving by granting less than the amount due. In a *ḥadīth* the Messenger ﷺ said that when people cheat in weighing and measuring (i.e. business practices) they will be afflicted with drought, hardships and oppression from rulers. (*Ibn Mājah*, *Ḥākim*)

قَالَ الله تَعَالَى : ﴿ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللهَ بِهٖ عَلِيْمٌ ﴾ (البقرة: ٢١٥)،

Allāh ﷻ says: "Allāh is well aware of the good you do." (Sūrah al-Baqarah, 215)

وقال تَعَالَى : ﴿ وَيٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ ﴾ (هود : ٨٥) ،

Allāh ﷻ says: "O my people! Weigh and measure in full with justice and do not decrease for people their things." (Sūrah Hūd, 85)

وقال تَعَالَى : ﴿ وَيْلٌ لِّلْمُطَفِّفِيْنَ الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ لِيَوْمٍ عَظِيْمٍ يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ

الْعٰلَمِيْنَ ﴾ (المطففين : ١-٦) .

Allāh ﷻ says: "Destruction be to the cheaters. Who, when they take measure from mankind, demand in full. If they measure or weigh for people, they reduce. Do such people not consider that they will be raised unto an awful day? The day when all of mankind will stand before the Sustainer of the universe." (Sūrah al-Muṭaffifīn, 1-6)

Ḥadīth 1367

وعن أَبي هريرة ﷺ : أَنَّ رَجُلاً أَتَى النَّبيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ لَهُ ، فَهَمَّ بِهِ أَصْحَابُهُ ، فَقَالَ رسولُ الله ﷺ : ((دَعُوهُ ، فَإِنَّ لِصَاحِبِ الحَقِّ مَقَالاً)) ثُمَّ قَالَ : ((أَعْطُوهُ سِنّاً مِثْلَ سِنِّهِ)) قالوا : يَا رسولَ اللهِ ، لا نَجِدُ إِلاَّ أَمْثَلَ مِنْ سِنِّهِ ، قَالَ : ((أَعْطُوهُ ، فإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates: "A man came to the Messenger of Allāh ﷺ to request payment for a debt from him. He spoke rudely to the Messenger of Allāh ﷺ, so his *Ṣaḥābah* went forward to stop him. The Messenger of Allāh ﷺ said: 'One to whom a right is due is permitted to speak.' He then said: 'Give him a camel of the same age as the one he had given me.' The *Ṣaḥābah* said: 'We can only find a camel that is older (and more valuable) than his.' The Messenger of Allāh ﷺ said: 'Give it to him. The best of you are those who are most generous in settling debts.'" (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

Some of the lessons taught to us in this *ḥadīth* regarding transactions are mentioned below:

1. A creditor has the right to act with a degree of severity when the debtor delays in payment. However, it is best to be gentle in retrieving the debt as mentioned in other *aḥādīth.*

2. When paying back a loan it is better to give more than what is due. However, if the creditor demands more or makes the extra amount a precondition, then this is regarded as interest and is strictly forbidden.

3. One should be particular in paying off debts.

4. One should avoid unnecessary debts.

Additional Points

✓ The Messenger of Allāh ﷺ tolerated the harshness of others due to his sublime character.

Ḥadīth 1368

وعن جابر ﷺ : أنَّ رسول الله ﷺ قَالَ : ((رَحِمَ اللهُ رَجُلاً سَمْحاً إِذَا بَاعَ ، وَإِذَا اشْتَرَى ، وَإِذَا اقْتَضَى)) رواه البخاري .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "May Allāh be merciful to a person who is lenient when he sells, when he buys, and when he requests for payment." (*Bukhārī*)

Commentary

It is desirable to be lenient and soft-natured when engaging in a business transaction. Buyers, sellers and creditors should abstain from any such speech or action which may create displeasure in the opposite party.

Leniency also means that the buyer should pay a bit more, the seller should decrease the price slightly, and the creditor should grant respite or lessen the amount owed to him.

Ḥadīth 1369

وعن أَبي قتادة ﷺ قَالَ : سَمِعْتُ رسولَ الله ﷺ يقول : ((مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللهُ مِنْ كُرَبِ يَوْمِ القِيَامَةِ، فَلْيُنَفِّسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ)) رواه مسلم.

Abū Qatādah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who would like Allāh to save him from the ordeals of the day of *Qiyāmah* should give respite to one in difficulty or he should waive the debt." (*Muslim, Bayhaqī*)

Commentary

This *ḥadīth* conforms to the verse of the Qur'ān,

﴿وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ﴾

"And if he (the debtor) is in difficulties, then grant him respite until he gains ease. If you forgive, this is far better for you if you knew." (Sūrah al-Baqarah, 280)

Giving respite means granting the debtor more time to pay his debt. In a more general context, it could also mean that one should assist a person in debt by giving him the amount by which he is able to pay off his debts.

Ḥadīth 1370

وعن أَبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قَالَ : ((كَانَ رَجُلٌ يُدَايِنُ النَّاسَ، وَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِراً فَتَجَاوَزْ عَنْهُ ، لَعَلَّ اللهَ أَنْ يَتَجَاوَزَ عَنَّا ، فَلَقِيَ اللهَ فَتَجَاوَزَ عَنْهُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There was a person who used to give people on credit. He used to say to his son: 'When you come across someone in financial difficulty, pardon him, perhaps Allāh will pardon us.' When he met Allāh, He pardoned him." (*Bukhārī, Muslim, Nasa'ī, Aḥmad)*

Commentary

The *ḥadīth* teaches us that if a Muslim learns to overlook the weaknesses of others and forgives them, Allāh ﷻ will overlook his shortcomings and forgive him when he is most in need of it.

Additional Points

- ✓ One should never regard any action as insignificant because it can be the cause of one's forgiveness in the Hereafter.
- ✓ Allāh ﷻ rewards a person in the Hereafter according to his actions in this world.

Ḥadīth 1371

وعن أَبي مسعود البدريِّ ﷺ قَالَ : قَالَ رسول الله ﷺ : ((حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ ، فَلَمْ يُوجَدْ لَهُ مِنَ الخَيْرِ شَيْءٌ ، إِلاَّ أَنَّهُ كَانَ يُخَالِطُ النَّاسَ وَكَانَ مُوسِراً ، وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ المُعْسِرِ . قَالَ اللهُ ﷻ : نَحْنُ أَحَقُّ بذلِكَ مِنْهُ ؛ تَجَاوَزُوا عَنْهُ)) رواه مسلم .

Abū Masʿūd al-Badrī ﷺ narrates that the Messenger of Allāh ﷺ said: "A person from the nations before you was called to account. Not a single good deed of his was found, except that, being wealthy, he used to deal with people (in business) and he used to order his sons to pardon those in financial difficulties. Allāh said: 'We have a greater right to pardon than him. Pardon him.'" (*Muslim, Aḥmad, Bayhaqī*)

Commentary

The Messenger of Allāh ﷺ would narrate incidents of previous nations in order to encourage the *Ṣaḥābah* ﷺ towards good actions because it is in the nature of man to be touched when hearing of the noble actions of others.

The *ḥadīth* confirms the verse of the Qur'ān,

﴿وَلْيَعْفُوْا وَلْيَصْفَحُوْا اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ﴾

"Forgive and overlook. Do you not love that Allāh forgives you?" (Sūrah Nūr, 22)

Ḥadīth 1372

وعن حذيفة ﷺ قَالَ : أُتِيَ اللهُ تَعَالَى بِعَبْدٍ مِنْ عِبَادِهِ آتَاهُ اللهُ مَالاً ، فَقَالَ لَهُ : مَاذَا عَمِلْتَ في الدُّنْيَا ؟ قَالَ : ((وَلاَ يَكْتُمُونَ اللهَ حَدِيثاً)) قَالَ : يَا رَبِّ آتَيْتَنِي مَالَكَ ، فَكُنْتُ أُبَايِعُ النَّاسَ ، وَكَانَ مِنْ خُلُقِي الجَوَازُ ، فَكُنْتُ أَتَيَسَّرُ عَلَى المُوسِرِ، وَأُنْظِرُ المُعْسِرَ . فَقَالَ الله تَعَالَى : ((أَنَا أَحَقُّ بِذا مِنْكَ تَجَاوَزُوا عَنْ عَبْدِي)) فَقَالَ عُقْبَةُ بن عامِر ، وأبو مسعودٍ الأنصاريُّ ﷺ : هكَذا سَمِعْنَاهُ مِنْ في رسولِ الله ﷺ . رواه مسلم .

Hudhayfah ﷺ narrates: "One of the servants to whom Allāh had given wealth will be brought forward and He will ask him: "What did you do in the world?" He will say - and they cannot conceal anything from Allāh - "O my Sustainer, You granted me wealth and I used to do business with people. It was part of my nature to overlook. I used to be lenient with the wealthy, and I used to give respite to those in difficulty." Allāh ﷻ will say: "I have a greater right to do so than you. Pardon My servant." ʿUqbah ibn ʿĀmir ﷺ and Abū Masʿūd ﷺ said: "This is how we heard it from the mouth of the Messenger of Allāh ﷺ." *(Muslim)*

Ḥadīth 1373

وعن أَبي هريرة ﷺ قَالَ: قَالَ رسول الله ﷺ : ((مَنْ أَنْظَرَ مُعْسِراً ، أَوْ وَضَعَ لَهُ ، أَظَلَّهُ اللهُ يَومَ القِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَومَ لا ظِلَّ إِلاَّ ظِلُّهُ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who gives respite to a person in difficulty or waives his debt, Allāh will provide him with shade on the day of *Qiyāmah* beneath the shade of His Throne. It will be a day when there will be no shade except His shade." (*Tirmidhī, Aḥmad, Ibn Mājah*)

Commentary

The *ḥadīth* teaches us that by giving respite to one in difficulty and relieving him from the worry of his debts, one will be saved from the heat of the sun on that day when it will be a mile above the heads of man and people will be drowning in their perspiration.

Ḥadīth 1374

وعن جابر ﷺ : أَنَّ النبيَّ ﷺ ، اشْتَرَى مِنْهُ بَعِيراً، فَوَزَنَ لَهُ فَأَرْجَحَ . متفقٌ عَلَيْهِ .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ purchased a camel from him. He then weighed the amount to pay him, and gave extra. (*Bukhārī, Muslim*)

Commentary

The scholars of *ḥadīth* state that this *ḥadīth* is a reference to the incident when the Muslims were returning from the battle of Dhāt al-Riqā' and Jābir's ﷺ camel was moving slowly. The Messenger of Allāh ﷺ urged it along and it began to run. The Messenger of Allāh ﷺ then requested to purchase it from Jābir ﷺ. He accepted the offer but requested for permission to ride it back to Madīnah Munawwarah. When Jābir ﷺ later brought the camel, the Messenger of Allāh ﷺ paid the price, gave him an extra amount as a gift and then returned the camel to him.

The incident teaches us that it is desirable for the purchaser to pay an extra amount to the seller. The seller should also endeavour to give an extra amount of the merchandise to the purchaser or lower the purchase price. Such noble conduct will engender mutual love.

Additional Points

- ✓ Bargaining is permissible provided it does not lead to disputes and ill-feelings between the parties in the transaction.

Ḥadīth 1375

وعن أَبي صَفْوَان سُوَيْدِ بنِ قيسٍ ﷺ قَالَ : جَلَبْتُ أَنَا وَمَخْرَمَةُ العَبْدِيُّ بَزّاً مِنْ هَجَرَ ، فَجَاءنا النبيُّ ﷺ ، فَسَاوَمَنَا بسَرَاوِيلَ ، وَعِنْدِي وَزَّانٌ يَزِنُ بِالأَجْرِ ، فَقَالَ النَّبيُّ ﷺ لِلْوَزَّانِ : ((زِنْ وَأَرْجِحْ)) رواه أَبُو داود ، والترمذي وقال : ((حديث حسن صحيح)) .

Abū Safwān Suwayd ibn Qays ﷺ narrates: "Makhramah al-ʿAbdī and I brought some garments from Ḥajar. The Messenger of Allāh ﷺ came to us and discussed the price of a trouser with us. I had a person who was

paid to weigh. The Messenger of Allāh ﷺ said to him: 'Weigh and give extra.'" (*Abū Dāwūd*, *Tirmidhī*, *Ibn Mājah*)

Commentary

This *ḥadīth* teaches us the following laws regarding transactions:

1. The price must be agreed upon before the merchandise is handed over. If the price is not fixed in advance, it often leads to disputes. Such a transaction will be regarded as *bayʿ fāsid* (a corrupt transaction).

2. It is established that the Messenger of Allāh ﷺ bought trousers. However, there are no *ṣaḥīḥ* narrations to show that he actually wore them.

As a summary to this chapter, we should understand that adopting the sublime teachings of the Messenger of Allāh ﷺ in our business dealings will lead to a better society and encourage non-Muslims towards Islām. History has proven that, in many parts of the world, people were positively affected by the principles and integrity of the Muslims in their business dealings and this led to them accepting Islām in large numbers.

كتَابُ العِلم

THE BOOK OF KNOWLEDGE

CHAPTER 241

باب فضل العلم

Chapter on the virtue of knowledge

Introduction

Knowledge in this context refers to Islāmic knowledge, namely the Qur'ān, *Sunnah*, *Fiqh* and all those branches of knowledge which assist in understanding these three sources of knowledge. Knowledge is the means by which a person can recognise Allāh ﷻ and become a perfect human being. It is the foundation of all righteous actions. Without it, one will easily fall into innovations.

قَالَ اللهُ تَعَالَى : ﴿ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ﴾ (طه : ١١٤) ،

Allāh ﷻ says: "And say: 'O my Sustainer! Increase me in knowledge.'" (Sūrah Ṭā Hā, 114)

وقال تَعَالَى : ﴿ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ﴾ (الزمر : ٩) ،

Allāh ﷻ says: "Say: 'Are those who have knowledge equal to those who have no knowledge?'" (Sūrah al-Zumar, 9)

وقال تَعَالَى : ﴿ يَرْفَعِ اللهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ﴾ (المجادلة : ١١) ،

Allāh ﷻ says: "Allāh will raise the ranks of those who believe among you and those who have been given knowledge." (Sūrah al-Mujādalah, 11)

وقال تَعَالَى : ﴿ اِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ﴾ (فاطر : ٢٨) .

Allāh ﷻ says: "From among His servants, it is those who have knowledge that fear Allāh." (Sūrah Fāṭir, 28)

Ḥadīth 1376

وعن معاوية ﷺ قَالَ : قَالَ رسول الله ﷺ : ((مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُفَقِّهْهُ في الدِّينِ)) . متفقٌ عَلَيْهِ .

Muʿāwiyah ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh desires good for a person, He bestows him with profound understanding of the religion." (*Bukhārī, Muslim, Aḥmad, Ibn Mājah*)

Commentary

This *ḥadīth* highlights the virtue of knowledge. It encourages us to gain profound understanding of knowledge because such understanding will guide a person to obey Allāh ﷻ. The *ḥadīth* also indicates that beneficial knowledge is a sign of the good fortune of a person and that Allāh ﷻ has desired goodness for him. Sufyān Thawrī ﷺ stated, "I do not know of anything more virtuous than acquiring knowledge."

The "profound understanding of the religion" is referred to as *faqāhah* and one who is blessed

with this is called a *faqīh*. Ḥasan Baṣrī ﷺ stated:

إنما الفقيه الزاهد في الدنيا الراغب في الآخرة البصير بدينه المداوم على عبادة ربه الورع الكاف نفسه عن أعراض المسلمين العفيف عن أموالهم الناصح لجماعتهم

A *faqīh* is one who turns away from the world, is desirous of the Hereafter, has profound understanding of his religion, is continuously engaged in the worship of His Sustainer, is abstinent, does not cause any harm in respect of the Muslims, abstains from their wealth, and is a well-wisher for them all.

Those who are blessed with the understanding of religion are fortunate indeed.

"Religion" here consists of three components as explained in the *ḥadīth* when Jibrāīl ﷺ met with the Messenger ﷺ and posed certain questions. These are as follows:

1. *Īmān* (beliefs): This refers to understanding of one's beliefs, knowing the viewpoints of the pious predecessors and believing in them firmly, and having knowledge of those who are opposed to such beliefs and why their incorrect beliefs contradict the Qur'ān and *Sunnah*.

2. Islām (the outward actions): This includes knowledge of jurisprudence as well as its principles, the laws of worship, social and monetary dealings, permissible and impermissible actions and the Islāmic penal code.

3. *Iḥsān* (the condition of the heart): This entails understanding the realities of *īmān* and knowing the path to reach Allāh ﷻ, which is referred to as *sulūk*.

Ḥadīth 1377

وعن ابن مسعود ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لا حَسَدَ إِلاَّ في اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللهُ مَالاً ، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الحَقِّ ، وَرَجُلٌ آتَاهُ اللهُ الحِكْمَةَ ، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا)) . متفقٌ عَلَيْهِ .

والمراد بالحسدِ : الغِبْطَةُ ، وَهُوَ أنْ يَتَمَنَّى مِثله .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Jealousy is not permitted except in two cases: for a person to whom Allāh gave wealth and enabled him to use it for the truth; and for a person to whom Allāh gave wisdom and he judges by it and teaches it." (*Bukhārī, Muslim, Ibn Mājah*)

Jealousy means envy which is to desire something similar.

Commentary

The *ḥadīth* teaches us that a Muslim should always seek knowledge, practise upon it and impart it to others.

According to many verses of the Qur'ān and various *aḥādīth*, jealousy is known to be an evil trait and is therefore absolutely forbidden. For this reason, the scholars have given alternative explanations for this *ḥadīth*:

1. Jealousy here refers to *ghibṭah* (envy), as Imām Nawawī ﷺ explained. There is a difference between jealousy and envy. One who is jealous in respect of the bounty of another feels that the latter should be deprived of it, while one who is envious simply desires that he too should be blessed with it. *Ghibṭah* is permissible in worldly matters and commendable in religious matters.

2. It does not mean that jealousy is permissible, but explains the scenario if it had been permissible.

The word "truth" has been included in the context of spending because people generally squander their wealth in wrong avenues. Therefore one can only be worthy of envy when he spends his money in good causes and does not waste it.

"Wisdom" refers to the understanding of the Qur'ān as mentioned in another narration, since the Qur'ān is the source of all goodness.

Ḥadīth 1378

وعن أَبي موسى ﷺ ، قَالَ : قَالَ النبيُّ ﷺ : ((مَثَلُ مَا بَعَثَنِي الله بِهِ مِنَ الهُدَى وَالعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضاً ؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ المَاءَ فَأَنْبَتَتِ الكَلأَ ، وَالعُشْبَ الكَثِيرَ ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ المَاءَ ، فَنَفَعَ اللهُ بِهَا النَّاسَ ، فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ ؛ لا تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كلأً ، فَذلِكَ مَثَلُ مَنْ فَقُهَ في دِينِ اللهِ ، وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ ، فَعَلِمَ وَعَلَّمَ ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذلِكَ رَأساً ، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ)) . متفقٌ عَلَيْهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "The example of the guidance and knowledge with which Allāh sent me is like that of abundant rain which falls on the earth. Some of it is fertile and it absorbs the water and causes grass and vegetation to grow. Some of it is hard and holds the water enabling Allāh to allow people to use it. They drink from it, give it to their animals to drink and use it for irrigation. Some of it is

barren land and it neither stores the water nor allows vegetation to grow. The first type of land is an example of a person who understands the religion of Allāh and that with which Allāh has sent me, hence he acquires knowledge and conveys it to others; and the last type of land is an example of a person who pays no attention to knowledge and does not accept the guidance of Allāh with which I have been sent." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 162. It is repeated here to emphasise the importance of acquiring comprehensive knowledge of Islām.

The similitude of three types of people has been mentioned here. One who benefits himself by means of knowledge and teaches it to others is like fertile land, which grows crops and allows other creatures to benefit from it. One who only bears knowledge, but does not benefit thereby is like hard ground, which only stores water for others. One who benefits neither himself nor others by means of knowledge is like a barren land.

Every Muslim should strive to be like that portion of fertile land that benefits itself and others. Fortunate are those noble servants of Allāh ﷻ who make it their mission in life to acquire true knowledge, practise upon it and teach it to others.

Ḥadīth 1379

وعن سهل بن سعد ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ لِعَلِيٍّ ﷺ : ((فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً وَاحِداً خَيْرٌ لَكَ مِنْ حُمْرُ النَّعَمِ)) . متفقٌ عَلَيْهِ .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said to ʿAlī ﷺ: "By Allāh, if Allāh guides a single person through you, it will be better for you than red camels." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 175.

The Messenger of Allāh ﷺ said these words to ʿAlī ﷺ when he ﷺ gave him the flag and sent him to fight the people of Khaibar if they refused to accept the message of Islām. The *ḥadīth* highlights the virtue of inviting people towards Islām and its teachings, however, this is only possible after attaining sound knowledge.

Ḥadīth 1380

وعن عبد الله بن عمرو بن العاص ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((بَلِّغُوا عَنِّي وَلَوْ آيَةً ، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ)) . رواه البخاري .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "Convey from me even if it is a single verse. Relate from the Banī Isrā'īl, there is no harm. One who deliberately fabricates a lie against me should prepare his abode in the Hell-fire." (*Bukhārī, Aḥmad, Dārimī*)

Commentary

The *ḥadīth* teaches us that we should try and convey whatever Islāmic knowledge we possess to others. It is not necessary for one to be an expert in all the Islāmic sciences before one can convey the message of Islām. However, it is important that whatever one conveys is acquired from reliable scholars and sound literature.

While the phrase "single verse" may seem to refer to only the Qur'ān, it also encompasses the knowledge of *aḥādīth* and *Fiqh*.

It is permissible to narrate the incidents of the Banī Isrāīl because of the lessons and advices they contain. However, one may not relate their laws and regulations since these have been abrogated. Also, it is not permissible to narrate incidents that are false or fabricated or that are contrary to the principles of Islām.

Attributing such words or statements to the Messenger of Allāh ﷺ which are not established from him is amongst the most serious of major sins because it misleads people and is a sign of audacity.

Ḥadīth 1381

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً ، سَهَّلَ اللهُ لَهُ به طَرِيقاً إِلَى الجَنَّةِ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh will make the path to Paradise easy for one who treads a path in search of knowledge." (*Muslim, Aḥmad)*

Commentary

Scholars have mentioned the following meanings of this *ḥadīth*:

1. Allāh ﷻ makes the road to Paradise easy for one who leaves his home, family members and comforts in order to seek knowledge, due to his sacrifice.

2. Allāh ﷻ grants the ability to practise upon Islām to one who bears difficulties in the path of knowledge, and this makes it easy for him to enter Paradise.

3. Attaining beneficial knowledge is a means of entering Paradise.

The *ḥadīth* points to the virtue of seeking knowledge. Knowledge places within the heart of a believer a radiance by which he is able to discern truth from falsehood.

Ḥadīth 1382

وعنه أَيضاً : أَنَّ رسول الله ﷺ ، قَالَ : ((مَنْ دَعَا إِلَى هُدىً كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لاَ يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئاً)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who invites towards guidance will receive the same reward as those who follow him without their reward being decreased in any way." (*Muslim, Aḥmad, Tirmidhī, Ibn Mājah*)

Commentary

Inviting towards guidance and goodness was the outstanding quality of every Messenger of Allāh ﷺ, hence the rewards of it are enormous.

It is Allāh's ﷻ grace that the full rewards of those who practise are given to the one who conveyed the message. If the message is conveyed, but people do not practise upon it, the inviter is still rewarded by Allāh ﷻ for his invitation and intention.

Ḥadīth 1383

وعنه قَالَ : قَالَ رسول الله ﷺ : ((إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلاَّ مِنْ ثَلاثٍ : صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When a man passes away, his deeds are terminated except for three: perpetual charity, knowledge from which benefit can be derived, and a righteous child who supplicates for him." *(Muslim)*

Commentary

Other *aḥādīth* mention many more such actions, hence they are not confined to three.

"Perpetual charity" refers to the establishment of an initiative whose effects continue to benefit others even after one's demise, such as a *masjid*, *madrasah*, travellers-inn, hospital, digging of a water-well, planting a tree, etc.

"Knowledge from which benefit may be derived" refers to teaching, writing and distributing sound literature.

Additional Points

- ✓ A parent who endeavours to teach his child righteousness benefits by the latter's *duʿās* after the former's demise.
- ✓ One of the aims of marriage should be to be blessed with pious offspring.
- ✓ *Duʿā'* and charity benefit the deceased.

Ḥadīth 1384

وعنه ، قَالَ : سَمِعْتُ رسول الله ﷺ يقول : ((الدُّنْيَا مَلْعُونَةٌ ، مَلْعُونٌ مَا فِيهَا ، إِلاَّ ذِكْرَ الله تَعَالَى ، وَمَا وَالاهُ ، وَعَالِماً ، أَوْ مُتَعَلِّماً)) . رواه الترمذي ، وقال : ((حديث حسن)) .

قَوْله : ((وَمَا وَالاَهُ)) : أيْ طَاعة الله .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "This world is cursed and all that is in it is cursed, except the remembrance of Allāh, whatever is beloved to Him, an Islāmic scholar and a student." (*Tirmidhī*)

'Whatever is beloved to Him' refers to the obedience of Allāh.

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 478.

The world in itself is not evil because it is merely a vessel that conveys its occupants to the Hereafter. What is evil is excessive love of the beauties and enjoyments of the world which leads to heedlessness of the Hereafter.

The *ḥadīth* alludes to the great virtue of acquiring and imparting knowledge. Imām Shāfiʿī ﷺ said, "Seeking of knowledge is more superior than optional *ṣalāh*."

Ḥadīth 1385

وعن أنسٍ ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ خَرَجَ في طَلَبِ العِلْمِ فَهُوَ في سَبيلِ اللهِ

حَتَّى يَرْجِعَ)). رواه الترمذي ، وقال: ((حديث حسن)) .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "One who goes out in search of knowledge is in the path of Allāh until he returns." (*Tirmidhī*)

Commentary

The seeker of knowledge receives the same reward as a *mujāhid* since the objective of both of them is to revive Islām, defeat Shaiṭān, sacrifice their lives and wealth, and restrain their carnal desires.

Another narration has: "One who passes away whilst seeking such knowledge which revives Islām, then between him and the Messengers will be one stage in Paradise." (*Dārimī*)

The phrase "until he returns" indicates that when the student of knowledge returns, he is elevated in rank and status. The reason for this is obvious: he is now crowned with Islāmic knowledge which he previously lacked.

Imām Ghazālī ﷺ stated, "Knowledge in these narrations refers to beneficial knowledge which increases a person's fear of Allāh ﷻ and decreases his inclination towards the world. Any such knowledge which does not invite you from this world to the Hereafter is worthy of being called ignorance. Thus, seek protection from knowledge which does not benefit."

Ḥadīth 1386

وعن أَبي سعيدٍ الخدري ﷺ، عن رسول الله ﷺ ، قَالَ : ((لَنْ يَشْبَعَ مُؤْمِنٌ مِنْ خَيْرٍ حَتَّى يَكُونَ مُنْتَهَاهُ الجَنَّةَ)). رواه الترمذي، وقال: ((حديث حسن)).

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "A believer is never satiated with doing good until he enters Paradise." (*Tirmidhī*)

Commentary

Scholars state that the realm of knowledge is so vast that if a person has to acquire knowledge for a hundred thousand years without wasting a second of his time, he will not reach its depths. Khiḍr ﷺ said to Mūsā ﷺ when they noticed a sparrow sipping water from the ocean, "O Mūsā, my knowledge and your knowledge compared to the knowledge of Allāh does not even equal the water in the beak of this bird compared to the ocean." (*Bukhārī*)

An intelligent person will never be satiated with knowledge. The more his knowledge increases, the more his thirst for knowledge increases. The *ḥadīth* suggests that a person should continue acquiring knowledge and doing righteous actions until death overtakes him.

Ḥadīth 1387

وعن أَبي أُمَامَة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((فَضْلُ العَالِمِ عَلَى العَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ)) ثُمَّ قَالَ رسول الله ﷺ : ((إِنَّ اللهَ وَمَلاَئِكَتَهُ وَأَهْلَ السَّماوَاتِ وَالأَرْضِ حَتَّى النَّمْلَةَ في جُحْرِهَا وَحَتَّى الحُوتَ لَيُصَلُّونَ عَلَى مُعَلِّمِي النَّاسِ الخَيْرَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "The superiority of a scholar over a worshipper is like my superiority over the lowest among you." The Messenger of Allāh ﷺ then said: "Allāh, His angels, the inhabitants of the heavens and the earth, even an ant in its hole and the fish, send special mercies upon the person who teaches people good." (*Tirmidhī*, *Dārimī*, *Ṭabrānī*)

Commentary

A scholar who will be blessed with the virtues mentioned in this *ḥadīth* is one who acquires beneficial knowledge and then fulfils the rights of that knowledge by practising on its dictates, spreading it, and guiding people to the path of goodness and success. Such a scholar is superior to a worshipper because the latter benefits only himself, whereas the former benefits himself and others and allows his knowledge to continue benefitting future generations.

The *ḥadīth* highlights the noble status of the scholars and their great virtue in the sight of Allāh ﷻ. Through them, Allāh ﷻ enlivens the hearts of men just as beneficial rain enlivens the earth.

All the creation of the heavens and the earth "sending special mercies" means that they supplicate for the teacher of knowledge because when knowledge spreads and people begin practising upon it, then divine blessings descend upon all of Allāh's ﷻ creation. The ant and fish have been specifically mentioned to indicate that all the creatures on land and sea supplicate for such a teacher, irrespective of their size.

Additional Points

- ✓ One should engage in such actions whose benefits are widespread and all-encompassing.
- ✓ To acquire more knowledge than that which is compulsory is more virtuous than engaging in optional acts of worship.
- ✓ It is necessary to honour the scholars and seekers of knowledge and to supplicate for them.

Ḥadīth 1388

وعن أَبي الدرداء ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((مَنْ سَلَكَ طَرِيقاً يَبْتَغِي فِيهِ عِلْماً سَهَّلَ اللهُ لَهُ طَرِيقاً إِلَى الجَنَّةِ، وَإِنَّ المَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ العِلْمِ رِضىً بِمَا يَصْنَعُ ، وَإِنَّ العَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّماوَاتِ وَمَنْ فِي الأَرْضِ حَتَّى الحِيتَانُ في المَاءِ ، وَفضْلُ العَالِمِ عَلَى العَابِدِ كَفَضْلِ القَمَرِ عَلَى سَائِرِ الكَوَاكِبِ ، وَإِنَّ العُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ ، وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلاَ دِرْهَماً وَإِنَّمَا وَرَّثُوا العِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ)) رواه أَبُو داود والترمذي .

Abū Dardā' ﷺ says: I heard the Messenger of Allāh ﷺ saying: "Allāh will make the path to Paradise easy for one who treads a path in search of knowledge. The angels lower their wings for the seeker of knowledge out of pleasure for what he is doing. All the creatures of the heavens and the earth seek forgiveness for the scholar, even the fish in the water. The superiority of a scholar over a worshipper is like the superiority of the full moon over all the stars. The scholars are the inheritors of the Messengers. The Messengers did not bequeath dinars nor dirhams; they bequeathed only knowledge. So whoever takes it, has taken an ample share." (*Tirmidhī*, *Abū Dāwūd*, *Ibn Mājah*)

Commentary

Allāh ﷻ eases the path to Paradise for a seeker of knowledge because Paradise can only be attained by performing righteous actions, which require sound knowledge.

The scholars of *ḥadīth* have interpreted "the angels lowering their wings for a seeker of knowledge" as follows:

1. The apparent meaning is intended, namely that the angels literally lower their wings in his honour, similar to a red carpet being laid out for a prominent personality.
2. The angels interrupt their flight in order to participate in the gatherings of knowledge.
3. The angels humble themselves before the students of knowledge.
4. The angels salute these noble guests of Allāh ﷻ, just as royal guests are saluted.

Such a favourable reception by the sinless angels is a sign that the seekers of knowledge have gained Allāh's ﷻ pleasure because angels are the special deputed servants of Allāh ﷻ.

A scholar is likened to the full moon which illuminates the entire universe because the

benefit of his knowledge extends to others and the entire universe is illuminated with it. In comparison, a worshipper benefits only himself. One may argue that people are also encouraged by the worship of a worshipper and that the blessings of his worship cause the mercy of Allāh ﷻ to descend on the earth. The answer to this is that these benefits are minimal compared to the benefits of the scholar.

The scholars are the inheritors of the Messengers ﷺ since they inherit prophetic knowledge. Their inheritance is inviting to Allāh ﷻ with wisdom and good counsel, patience and tolerance in the face of difficulties, proclaiming the truth and guiding mankind to righteousness.

Additional Points

- ✓ One should honour a seeker of knowledge, be humble before him, and supplicate for him.
- ✓ One who acquires knowledge should appreciate and honour it because it is the legacy of the Messengers ﷺ.
- ✓ Disgracing or harming a scholar is a major sin and a cause of misguidance because of his link with prophetic knowledge.

Ḥadīth 1389

وعن ابن مسعودٍ ﷺ قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((نَضَّرَ اللهُ امْرَأً سَمِعَ مِنَّا شَيْئاً ، فَبَلَّغَهُ كَمَا سَمِعَهُ ، فَرُبَّ مُبَلَّغٍ أَوْعَى مِنْ سَامِعٍ)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn Masʿūd ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "May Allāh illuminate the countenance of a person who hears something from us and conveys it as he heard it. Many a person who receives the message retains more than the one who first heard it." (*Tirmidhī*)

Commentary

This *duʿā'* of the Messenger ﷺ serves as encouragement to memorise and propagate *aḥādīth*. That the Messenger ﷺ honoured one who does so by including him in his blessed *duʿā'* indicates the virtue of the action. The scholars have rightly stated that if there was no other benefit of learning and teaching *ḥadīth* apart from the blessings of this *duʿā'*, then it would have been sufficient.

The *ḥadīth* alludes to two types of people who are engaged in serving the knowledge of prophethood: the *muḥaddithīn* (*ḥadīth* scholars) who merely convey the words of the Messenger ﷺ to future generations; and the *fuqahā* (jurists) who delve into the meanings of the *aḥādīth* in order to extract rulings. This teaches us that the memorisation of *aḥādīth* is different from the understanding of *aḥādīth*. In other words, one who has memorised *aḥādīth*,

needs to learn the laws from one who has understood it. This further implies that the general masses who have very little knowledge of *aḥādīth* should follow a jurist all the more.

Ḥadīth 1390

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسول الله ﷺ : ((مَنْ سُئِلَ عن عِلْمٍ فَكَتَمَهُ ، أُلْجِمَ يَوْمَ القِيَامَةِ بِلِجَامٍ مِنْ نَارٍ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who is asked about knowledge and conceals it will be bridled with a bridle of fire on the day of *Qiyāmah*." (*Abū Dāwūd, Aḥmad, Ṭabrānī*)

Commentary

The *ḥadīth* teaches us that it is compulsory to convey necessary Islāmic knowledge, and concealing it is amongst the major sins which will draw a severe punishment in the Hereafter. Allāh ﷻ states in the Qur'ān,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ﴾

"Do not mix the truth with lies and do not knowingly conceal the truth." (Sūrah al-Baqarah, 42)

"Knowledge" here refers to such Islāmic knowledge which the questioner requires and is compulsory to provide.

The person who is asked, but does not answer is as if he has placed a bridle on his mouth. His punishment in the Hereafter will be similar to his sin.

A scholar may, however, adopt silence under the following circumstances:

1. He does not know the answer or is doubtful.
2. The questioner is not sincere and has an ulterior motive.
3. The questioner will not be able to comprehend the answer.
4. There are others present who can answer the question.

Ḥadīth 1391

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ ﷻ لا يَتَعَلَّمُهُ إِلاَّ لِيُصِيبَ بِهِ عَرَضاً مِنَ الدُّنْيَا ، لَمْ يَجِدْ عَرْفَ الجَنَّةِ يَوْمَ القِيَامَةِ)) يَعْنِي : رِيحَهَا . رواه

أَبُو داود بإسناد صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who acquires knowledge by which the pleasure of Allāh ﷻ is sought, in order to acquire worldly gains, will not experience the fragrance of Paradise on the day of *Qiyāmah*." (*Abū Dāwūd, Ibn Mājah, Aḥmad)*

Commentary

This *ḥadīth* highlights the need of sincerity when acquiring Islāmic knowledge. "Knowledge" here refers to Islāmic knowledge and not worldly knowledge or prohibited knowledge such as magic, witchcraft, etc. There is no sin in learning permissible worldly knowledge in order to acquire worldly benefits, however it is best to learn such knowledge with noble intentions such as to serve the creation and earn *Ḥalāl* sustenance.

Many *aḥādīth* with a similar message have been narrated. For example: "One who seeks knowledge so that he can compete with the scholars, argue with the ignorant, or turn the attention of the people towards himself, Allāh ﷻ will enter him into the Hell-fire." (*Ibn Mājah*)

The fact that an insincere person will not experience the fragrance of Paradise is to emphasise that he will not enter into Paradise with those who will initially enter because one who cannot attain the fragrance of an object, is as if he does not acquire the object itself.

Additional Points

- ✓ There is no harm for one who acquires knowledge for Allāh's ﷻ pleasure, and the wealth of this world comes to him without him intending it.
- ✓ Allāh ﷻ will grant the fragrance of Paradise to a person whose intention to acquire Islāmic knowledge was sincere.
- ✓ To render religious services in order to show people, earn respect and honour or receive wealth is a sign of insincerity.

Ḥadīth 1392

وعن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ يقول: ((إِنَّ اللهَ لاَ يَقْبِضُ العِلْمَ انْتِزَاعاً يَنْتَزِعهُ مِنَ النَّاسِ، وَلكِنْ يَقْبِضُ العِلْمَ بِقَبْضِ العُلَمَاءِ ، حَتَّى إِذَا لَمْ يُبْقِ عَالِماً ، اتَّخَذَ النَّاسُ رُؤُوساً جُهَّالاً ، فَسُئِلُوا فَأَفْتوا بِغَيْرِ عِلْمٍ ، فَضَلُّوا وَأَضَلُّوا)) . متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh will not take away knowledge by snatching it away from the people, but He will take it away by taking away the scholars. When no

scholar remains, the people will appoint the ignorant as their leaders. When they will be questioned, they will give a verdict without any knowledge. They will go astray and they will lead others astray." (*Bukhārī, Muslim, Tirmidhī, Aḥmad)*

Commentary

This *ḥadīth* teaches us the following lessons:

1. The scholars are the flag-bearers of Islām and true knowledge is stored within their bosoms.

2. The scholars of Islām are honoured by Allāh ﷻ and He will never snatch their knowledge away from them.

3. Islāmic knowledge cannot be acquired by self-study.

4. Many should acquire sound knowledge so that scholars may be in large numbers allowing people to benefit more easily.

5. Islāmic knowledge should never be sought from a person who does not possess the necessary knowledge and qualifications.

6. One should not pass Islāmic rulings and judgements without adequate knowledge.

كتَاب حَمد الله تَعَالَى وَشكره

THE BOOK OF PRAISING AND THANKING ALLĀH

CHAPTER 242

باب فضل الحمد و الشكر

Chapter on the virtue of praising and thanking Allāh

قَالَ الله تَعَالَى : ﴿ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ﴾ (البقرة : ١٥٢)

Allāh ﷻ says: "Remember Me and I will remember you. Give thanks to Me and do not be ungrateful to Me." (Sūrah al-Baqarah, 152)

وقال تَعَالَى : ﴿ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ﴾ (إبراهيم : ٧)

Allāh ﷻ says: "If you are grateful, I will give you more." (Sūrah Ibrāhīm, 7)

وقال تَعَالَى : ﴿ وَقُلِ الْحَمْدُ لِلّٰهِ ﴾ (الإسراء : ١١١)

Allāh ﷻ says: "And say: 'All praise is due to Allāh.'" (Sūrah al-Isrā', 111)

وقال تَعَالَى : ﴿ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴾ (يونس : ١٠) .

Allāh ﷻ says: "And the end of their invocation [will be]: 'All praise is due to Allāh who is the Sustainer of the entire universe.'" (Sūrah Yūnūs, 10)

Ḥadīth 1393

وعن أَبي هريرة ﷺ : أَنَّ النبيَّ ﷺ ، أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ . فَقَالَ جبريل : الحَمْدُ للهِ الَّذِي هَدَاكَ لِلفِطْرَةِ لَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ . رواه مسلم .

Abū Hurayrah ﷺ narrates: "On the night of his ascension (*Miʿrāj*), two bowls were presented to the Messenger of Allāh ﷺ, one containing wine and the other containing milk. He looked at both and took the milk. Jibra'īl said: 'All praise be to Allāh who guided you to *fiṭrah* (the natural way). If you had chosen the wine, your *Ummah* would have gone astray.'" *(Muslim)*

Commentary

The *ḥadīth* teaches us that a person should praise Allāh ﷻ whenever he is granted the ability to perform any righteous action.

Wine is the mother of all evil. It clouds the intellect and leads one to countless sins. It is symbolic of misguidance and ignorance. If the Messenger ﷺ chose it, his *Ummah* would have fallen into sin and misguidance. In contrast, milk is pure, easy to digest, and beneficial for the body. It is used as nourishment and medication. It is symbolic of steadfastness, *tawḥīd* and a noble end result. Hence when the Messenger ﷺ chose it, he chose *fiṭrah*, namely Islām and steadfastness.

Additional Points

- ✓ Islām is a natural religion which sound hearts and minds will easily accept.

✓ Taking good omens is commendable.

Ḥadīth 1394

وعنه ، عن رسول الله ﷺ قَالَ : ((كُلُّ أمْرٍ ذِي بَالٍ لاَ يُبْدأُ فِيهِ بِالحَمْدُ للهِ فَهُوَ أقْطَعُ)) .
حديث حسن ، رواه أَبُو داود وغيره .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Every important matter which is not commenced with, 'All praise be to Allāh' is defective." (*Abū Dāwūd*, *Ibn Mājah*, *Ṭabrānī*)

Commentary

This *ḥadīth* advises us to commence every important action with *Alḥamdulillāh* (praise of Allāh ﷻ). Other *aḥādīth* mention that one should commence with *Bismillāh*. It is therefore best to recite both *Bismillāh* and *Alḥamdulillāh*.

Commencing with *Bismillāh* and *Alḥamdulillāh* is *Mustaḥab* when the action is permissible, commendable or compulsory. If the action is *Makrūh*, then to recite these words is *Makrūh*, and if the action is *Ḥarām*, then to recite these words is also *Ḥarām*.

If a virtuous action is not preceded with Allāh's ﷻ praise it is "defective" or devoid of blessings and goodness.

Ḥadīth 1395

وعن أَبي موسى الأشعري ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((إِذَا مَاتَ وَلَدُ العَبْدِ قَالَ اللهُ تَعَالَى لِمَلاَئِكَتِهِ : قَبَضْتُمْ وَلَدَ عَبْدي ؟ فيقولون : نَعَمْ ، فيقول : قَبَضْتُمْ ثَمَرَةَ فُؤادِهِ ؟ فيقولون : نَعَمْ ، فيقول : ماذا قَالَ عَبْدِي ؟ فَيقولون : حَمِدَكَ وَاسْتَرْجَعَ ، فيقُولُ اللهُ تَعَالَى : ابْنُوا لِعَبْدي بَيتاً في الجَنَّةِ ، وَسَمُّوهُ بَيْتَ الحَمْدِ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "When a servant's child passes away, Allāh ﷻ says to His angels: 'Have you taken the child of My servant?' They reply: 'Yes.' He then asks: 'Have you taken the fruit of his heart?' They reply: 'Yes.' He then asks: 'What did My servant say?' They reply: 'He praised You and said: 'To Allāh we belong and to Him is our return.' Allāh ﷻ says: 'Build for My servant a house in Paradise and name it Bayt al-Ḥamd (the house of praise).'" (*Tirmidhī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 922. It highlights that the reward for exercising patience is extremely great. It also teaches us that a person should be pleased with the decision of Allāh ﷻ in all conditions.

Why does Allāh ﷻ question the angels when He is aware of everything? The reason is that when Allāh ﷻ created man, the angels objected saying that man would cause corruption and bloodshed on earth. Now, when man exercises patience in difficulty and further praises Allāh ﷻ, He boasts about it to the angels in the form of a dialogue.

Shurayḥ ﷺ stated, "Allāh has kept three bounties in every calamity which befalls a person: it did not affect his religion; it was not more worse; and it was destined to happen and has happened."

Ḥadīth 1396

وعن أنس ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إنَّ الله لَيَرْضَى عَنِ العَبْدِ يَأْكُلُ الأَكْلَةَ ، فَيَحْمَدُهُ عَلَيْهَا ، وَيَشْرَبُ الشَّرْبَة ، فَيَحْمَدُهُ عَلَيْهَا)) رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh is pleased with a servant who eats a morsel of food and praises Him for it, and who takes a sip of a drink and praises Him for it." (*Muslim, Aḥmad, Tirmidhī*)

Commentary

It is impossible to repay Allāh ﷻ for the innumerable bounties which He ﷻ bestows upon us every second of the day. As an example, millions of Allāh's ﷻ creations are utilised for producing every morsel of food that we eat and for the water that we drink. Even after it is consumed, Allāh ﷻ has made a system of digestion and excretion. If any one of these systems has to malfunction, man will die. Therefore, it is only appropriate that we show appreciation to Allāh ﷻ and acknowledge His favours. For this, we should recite the appropriate *duʿās* before and after meals as they include the praises of Allāh ﷻ.

كتاب الصَّلاة عَلَى رَسُول الله ﷺ

THE BOOK OF SALUTATIONS UPON THE MESSENGER OF ALLĀH ﷺ

CHAPTER 243

باب فضل الصلاة عَلَى رَسُول الله ﷺ

Chapter on the virtue of salutations upon the Messenger of Allāh ﷺ

قَالَ الله تَعَالَى : ﴿ اِنَّ اللهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴾ (الأحزاب : ٥٦) .

Allāh ﷻ says: "Allāh and His angels send mercy upon the Messenger. O believers! Send mercy to him and salute him with salutations of peace." (Sūrah al-Aḥzāb, 56)

Introduction

In Arabic, the term صلوة (*ṣalāt*) has several meanings, namely *raḥmah* (mercy), *duʿā'* (supplication) and *madaḥ* (praise). When the word *ṣalāt* is attributed to Allāh ﷻ, it refers to His mercy. When it is attributed to the angels, it means *duʿā'*. When it is attributed to the believers, it refers to praise.

According to some scholars, the sending of *ṣalāt* upon the Messenger ﷺ is a *duʿā'* to Allāh ﷻ to increase His mercy upon him ﷺ and increase his honour.

It is interesting to note that in no other command of the Qur'ān, besides that of sending *ṣalāt* upon the Messenger ﷺ, did Allāh ﷻ state that He Himself performs a certain action which the believers are commanded to imitate. This speciality and honour is reserved for the best of Allāh's ﷻ creation - Muḥammad ﷺ.

Ḥadīth 1397

وعن عبد الله بن عمرو بن العاص ، ﷺ : أَنَّه سمع رسول الله ﷺ ، يقول : ((مَنْ صَلَّى عَلَيَّ صَلاةً ، صَلَّى اللهُ عَلَيْهِ بِهَا عَشْراً)) . رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "One who sends one salutation upon me, Allāh sends ten mercies upon him on account of it." (*Muslim, Aḥmad, Ḥākim*)

Commentary

This *ḥadīth* confirms the verse of the Qur'ān,

﴿مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا﴾

"Whoever brings a good action, receives ten times as much." (Sūrah al-Anʿām, 160)

Allāh ﷻ showers His special mercies upon a person who recites *ṣalawāt*, and He mentions him to the high-ranking angels. Being mentioned and remembered by Allāh ﷻ is the greatest of bounties as there can be no greater honour than this.

This *ḥadīth* mentions a reward of ten, while another *ḥadīth* mentions seventy. Scholars have given three answers to this apparent contradiction:

1. Allāh ﷻ first rewarded the *Ummah* by ten and then increased it to seventy due to His kindness.

2. The exact reward depends on the occasion and the sincerity of the person who recites it.

3. The reward of seventy applies to the day of *Jumuʿah* because some narrations state that actions done on *Jumuʿah* are multiplied seventy times.

Abū Ṭalḥah ﷺ narrates, "One morning, the Messenger ﷺ came to us in a very pleasant and cheerful mood, and the happiness emanating from his blessed face was clearly apparent. Some people enquired, "O Messenger of Allāh, you seem very pleased today. Happiness is visible upon your blessed face." The Messenger ﷺ replied, "Yes indeed! A messenger came to me from My Lord conveying the following message, 'Whoever from amongst your *Ummah* will recite *ṣalāt* upon you once, Allāh will record for him ten righteous deeds, wipe out and pardon ten faults, raise his rank in the Hereafter by ten stages, and reply to him in a like manner." (*Aḥmad, Nasa'ī*)

Ḥadīth 1398

وعن ابن مسعود ﷺ : أَنَّ رسول الله ﷺ قَالَ : ((أَوْلَى النَّاسِ بِي يَومَ القِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلاَةً)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "The people

who will be closest to me on the day of *Qiyāmah* will be those who sent the most salutations upon me." (*Tirmidhī*)

Commentary

"The people who will be closest to me on the day of *Qiyāmah*" may either mean that they will be in close physical proximity to the Messenger of Allāh ﷺ or that they will be most eligible for his intercession.

"Most salutations," according to ʿAllāmah Sakhāwi ﷺ, refers to a minimum of three hundred *ṣalawāt* daily. According to a narration of *Ṭabrānī*, a person will be entitled to the intercession of the Messenger ﷺ if he recites *ṣalawāt* at least ten times every morning and every evening.

Several eminent scholars have stated that this *ḥadīth* refers to the *muḥaddithīn* (*ḥadīth* scholars) because they have the opportunity to recite or write *ṣalawāt* every time they recite, narrate or write *aḥādīth* in which the name of the Messenger ﷺ appears. However, this virtue may also apply to any person who reads or teaches *aḥādīth*. Abū Hurairah ﷺ narrates that the Messenger of Allāh ﷺ said, "One who sends *ṣalawāt* upon me by writing it in a book, the angels continue seeking forgiveness for him as long as my name remains in that book." (*Ṭabrānī* in *Awsaṭ*)

Ḥadīth 1399

وعن أوس بن أوس ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إنَّ مِنْ أفْضَلِ أيَّامِكُمْ يَومَ الجُمُعَةِ ، فَأكْثِرُوا عَلَيَّ مِنَ الصَّلاةِ فِيهِ ، فَإنَّ صَلاتَكُمْ مَعْرُوضَةٌ عَلَيَّ)) . قَالَ : قالوا : يَا رسول الله ، وَكَيفَ تُعْرَضُ صَلاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ ؟! قَالَ : يقولُ بَلِيتَ . قَالَ : ((إنَّ اللهَ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ)) . رواه أَبُو داود بإسنادٍ صحيح .

Aus ibn Aus ﷺ narrates that the Messenger of Allāh ﷺ said: "The best day for you is the day of *Jumuʿah*. So send abundant salutations upon me on this day because your salutations are presented to me." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh, how will our salutations be presented to you when you have been reduced to dust?" He replied: "Allāh has prohibited the bodies of the Messengers for the earth." (*Abū Dāwūd*, *Nasa'ī*, *Ibn Mājah*)

Commentary

Ibn Qayyim ﷺ stated that *ṣalawāt* on the day of *Jumuʿah* is greater in virtue than other days because the Messenger of Allāh ﷺ is the best of creation and *Jumuʿah* is the best day of the week. Other scholars state that *Jumuʿah* is a special day because the Messenger of Allāh ﷺ

was conceived on that day.

Many narrations mention the virtue of reciting eighty *ṣalawāt* on the day of *Jumuʿah*. The Messenger of Allāh ﷺ said, "The recitation of *ṣalawāt* upon me will be a source of light on the *ṣirāṭ*. One who sends eighty *ṣalawāt* on me on *Jumuʿah*, eighty years of his sins will be forgiven. (*Ṭabrānī*, *Dāraquṭnī*)

Similarly, there are *aḥādīth* that encourage the recitation of a thousand *ṣalawāt* on *Jumuʿah*. For example, the Messenger ﷺ said, "One who sends *ṣalawāt* upon me a thousand times on *Jumuʿah*, will not pass away until he sees his abode in Paradise." (*Abū Ḥafs ibn Shāhīn*)

"Your salutations are presented to me," means that the *ṣalawāt* of a person who recites it at a distance from the Messenger ﷺ are conveyed to him by the angels. The Messenger ﷺ said, "Allāh has appointed various angels who traverse the limits of the earth and convey to me the *salāms* of the followers of my *Ummah*." (*Aḥmad, Nasa'ī*) As for those who recite it when they are close to the Messenger ﷺ, he hears it because he ﷺ is alive in his grave. The Messenger ﷺ said, "I personally hear the one who recites *ṣalawāt* upon me at my grave. The *ṣalawāt* of one who recites it from a distance is conveyed to me." (*Bayhaqī* in *Shuʿab al-Īmān*) The Messenger of Allāh ﷺ said, "Allāh has appointed over my grave an angel to whom He has granted the gift of hearing the speech of the creation. Whoever sends *ṣalawāt* upon me until the day of *Qiyāmah*, this angel will convey it to me together with the person's name and his father's name. 'This is so-and-so, son of so-and-so who has recited *ṣalawāt* on you.' (*Ṭabrānī* in *Kabīr*)

From this *ḥadīth* and others, the scholars have deduced that the Messengers ﷺ are alive in their graves. This is also proven by the fact that the Messenger of Allāh ﷺ saw Mūsā ﷺ as well as Ibrāhim ﷺ performing *ṣalāh* in their graves.

Ḥadīth 1400

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "May that person be humiliated who, when my name is mentioned in his presence, does not send salutations upon me." (*Tirmidhī*, *Ḥākim*, *Ibn Hibbān*)

Commentary

This *ḥadīth* is part of another longer *ḥadīth* which reads: "May that person be humiliated who, when my name is mentioned in his presence, does not send salutations upon me. And

may that person be humiliated who, despite *Ramaḍān* coming and going, does not acquire forgiveness from Allāh ﷻ. And may that person be humiliated who finds one or both of his parents in old age, yet they do not become a means of him entering Paradise." (*Tirmidhī*)

One who considers the tremendous sacrifice of the Messenger ﷺ will not hesitate to send salutations upon him. He ﷺ left his home and family and migrated to Madīnah Munawwarah, he was stoned in Ṭāif, he was injured at Uḥud, he supplicated for his *Ummah* on his death bed, and on the day of *Qiyāmah* he will not be at ease until every individual of his *Ummah* will be saved. One who does not appreciate such kindness and sacrifice is truly unfortunate.

Ḥadīth 1401

وعنه ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لا تَجْعَلُوا قَبْرِي عِيداً ، وَصَلُّوا عَلَيَّ ، فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ)) . رواه أَبُو داود بإسنادٍ صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not make my grave a place of celebration. Send salutations upon me because your salutations reach me wherever you are." (*Abū Dāwūd, Aḥmad, Bayhaqī*)

Commentary

"Do not make my grave a place of celebration," can have one of three meanings:

1. Do not make my grave a manifestation of the day of *ʿĪd* in which permission is granted for extra joy and happiness because this is contrary to the required etiquette. The object of coming to the grave of the Messenger ﷺ is to derive lessons and convey *ṣalawāt*. The nations of the past engaged in celebrations at the graves of their pious and they then made them places of worship. For this reason, the Messenger of Allāh ﷺ said, "O Allāh, do not make my grave an idol which will be worshipped. The anger of Allāh was intense upon that nation which made the graves of their Messengers places of worship." (*Muʾaṭṭā*)

2. The word *ʿĪd* is derived from the word *iʿtiyād* which means to make a habit of something. Hence, the *ḥadīth* means that one should not visit the grave as a ritual since this will lead to disrespect. One should regard every visit as a tremendous opportunity and a great act of worship.

3. Do not make visiting my grave like *ʿĪd* which occurs only twice a year. In other words, we are encouraged to visit the blessed resting place of the Messenger ﷺ regularly.

Ḥadīth 1402

وعنه : أَنَّ رسول الله ﷺ ، قَالَ : ((مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلاَّ رَدَّ اللهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ

عَلَيْهِ السَّلاَمَ)) . رواه أَبُو داود بإسنادٍ صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "No person sends greetings of peace upon me without Allāh returning my soul to me so that I may return the greeting to him." (*Abū Dāwūd, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* encourages us to send abundant *ṣalawāt* and *salām* upon the Messenger ﷺ so that we can be blessed with the honour of a reply by the most honourable of Allāh's creation ﷺ.

It is an established fact that every soul has to taste death. The bodies of people other than the Messengers of Allāh ﷺ decompose with time and only the soul remains in the life of *Barzakh*. The Messengers ﷺ were human beings and also experienced death. However, they are blessed with a special life in their graves after death which resembles the life of this earthly abode. Their souls as well as their bodies are preserved in their graves.

Allāh ﷻ says regarding the martyrs:

﴿وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللهِ اَمْوَاتًا بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ﴾

Never regard those slain in the path of Allāh as dead. Rather, they are alive in the presence of their Sustainer and provided with sustenance. (Sūrah Āl ʿImrān, 169)

The scholars explain that if the martyrs, who are of a lower status than the Messengers ﷺ, are alive in their graves, then the Messengers ﷺ should enjoy the same privilege and honour to a greater extent.

If we now accept that the Messenger ﷺ is alive in his grave, what does the *ḥadīth* mentioning Allāh ﷻ returning his soul to him mean? The scholars of *ḥadīth* have given various answers. One of them is that the blessed soul of the Messenger of Allāh ﷺ is absorbed and engrossed in the splendour of Allāh ﷻ. When a person sends salutations, the Messenger of Allāh ﷺ turns his attention to that person. This has been phrased as, "Allāh returns my soul to me." Any further doubts may be clarified by accepting the reality that the life of the grave cannot be understood according to the life of this world.

Scholars state that the Messenger ﷺ returning salutations is general and applies to those who are present at his grave and those who are far away. The only difference is that the Messenger of Allāh ﷺ hears the one who recites *ṣalawāt* before him, and the *ṣalawāt* recited from a distance are conveyed to him.

Ḥadīth 1403

وعن عليّ ﷺ ، قَالَ : قَالَ رسُولُ اللهِ ﷺ : ((البَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ، فَلَمْ يُصَلِّ عَلَيَّ)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ʿAlī ﷺ narrates that the Messenger of Allāh ﷺ said: "A miser is one in whose presence my name is mentioned and he does not send salutations upon me." (*Tirmidhī, Aḥmad)*

Commentary

A miser is a person who does not grant another his due rights. Abandoning *ṣalawāt* upon the Messenger ﷺ is a sign of miserliness and a proof of one's baseness because sending *ṣalawāt* does not require much effort. In addition, such as person deprives himself of great reward and disobeys the *Wājib* command of Allāh ﷻ as mentioned in the Qur'ān. The Messenger of Allāh ﷺ deserves that *ṣalawāt* be sent upon him as he ﷺ is the cause of our success in this world and the Hereafter.

Ḥadīth 1404

وعن فَضَالَةَ بنِ عُبَيْدٍ ﷺ ، قَالَ : سَمِعَ رسُولُ الله ﷺ ، رَجُلاً يَدْعُو في صَلاَتِهِ لَمْ يُمَجِّدِ الله تَعَالَى ، وَلَمْ يُصَلِّ عَلَى النَّبيِّ ﷺ ، فَقَالَ رسُولُ الله ﷺ : ((عَجِلَ هَذَا)) ثُمَّ دَعَاهُ فَقَالَ لَهُ – أَوْ لِغَيْرِهِ – : ((إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ سُبْحَانَهُ ، وَالثَّنَاءِ عَلَيْهِ ، ثُمَّ يُصَلِّي عَلَى النَّبيِّ ﷺ ، ثُمَّ يَدْعُو بَعْدُ بِمَا شَاءَ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Faḍālah ibn ʿUbayd ﷺ narrates: "The Messenger of Allāh ﷺ heard a man supplicating in his *ṣalāh* without glorifying Allāh ﷻ or sending salutations upon the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: 'This person is hasty.' He then called for him and said to him – or to someone else – 'When any of you performs *ṣalāh*, he should commence with praising his Sustainer and glorifying Him. He should then send salutations upon the Messenger of Allāh ﷺ and he may thereafter supplicate for whatever he desires.'" (*Abū Dāwūd*, *Tirmidhī*, *Nasa'ī*)

Commentary

Scholars have stated that a person should commence his *duʿā'* by praising Allāh ﷻ and then sending salutations upon the Messenger ﷺ. He should then request whatever he desires

from Allāh ﷻ. At the end of his *duʿā'* he should again send salutations upon the Messenger ﷺ and praise Allāh ﷻ. It is hoped that because the praise of Allāh ﷻ and salutations upon the Messenger ﷺ are accepted forms of worship, whatever is requested between them will also be accepted by Allāh ﷻ.

ʿUmar ﷺ mentioned: "*Duʿās* remain suspended between the heavens and the earth. They do not proceed towards the heavens as long as *ṣalawāt* upon the Messenger ﷺ have not been recited." (*Tirmidhī*)

Ḥadīth 1405

وعن أَبي محمدٍ كعبِ بن عُجْرَة ﷺ ، قَالَ : خَرَجَ عَلَيْنَا النبيُّ ﷺ ، فَقُلْنَا : يَا رَسُولَ اللهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ ، فَكَيْفَ نُصَلِّي عَلَيْكَ ؟ قَالَ : ((قُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ . اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ ، وعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ)) . متفقٌ عَلَيْهِ .

Abū Muḥammad Kaʿb ibn ʿUjrah ﷺ narrates: "The Messenger of Allāh ﷺ came out to us and we said: 'O Messenger of Allāh, we know how to offer *salām* to you, but how should we send salutations upon you?' He replied: 'Say: "O Allāh, send salutations upon Muḥammad and the family of Muḥammad as You sent salutations upon the family of Ibrāhīm. You are worthy of praise, majestic. O Allāh, grant blessings upon Muḥammad and the family of Muḥammad as You granted blessings upon the family of Ibrāhīm. You are worthy of praise, majestic." (*Bukhārī, Muslim, Aḥmad, Tirmidhī*)

Commentary

This *ṣalawāt* is considered to be the most virtuous form of *ṣalawāt*, since the Messenger of Allāh ﷺ taught it to the *Ṣaḥābah* ﷺ when they requested him.

The *Ṣaḥābah* ﷺ knew how to offer *salām* to the Messenger ﷺ because this was the *salām* they normally recited in *ṣalāh* in *tashahhud*,

السلام عليك أيها النبي و رحمة الله و بركاته

Why do we ask Allāh ﷻ to send salutations upon the Messenger ﷺ when we have been commanded in the Qur'ān to send salutations ourselves? Various answers have been given for this:

1. We have been taught to do so by the Messenger ﷺ himself when he was asked by the *Ṣaḥābah*.

2. Man is sinful and the Messenger ﷺ is sinless, hence we can never praise him as he deserves to be praised. For this reason, we refer the matter to Allāh ﷻ so that our supplication can increase in value and purity and be presented in this manner.

3. We reinforce our belief in *tawḥīd*. Despite our love for the Messenger ﷺ, we acknowledge that he is also in need of Allāh's ﷻ special mercy, hence we request Allāh ﷻ to send salutations and mercy upon him.

"The family of Muḥammad" may refer to the close family members of the Messenger ﷺ such as his wives, children, the Banū Hāshim and Banū ʿAbd al-Muṭṭalib, etc. Alternatively, it can refer to every person who obeys the Messenger ﷺ.

Ḥadīth 1406

وعن أَبي مسعودٍ البدري ﷺ ، قَالَ : أَتَانَا رسُولُ اللهِ ﷺ ، وَنَحنُ في مَجْلِسِ سَعدِ بن عُبَادَةَ ﷺ ، فَقَالَ لَهُ بَشِيرُ بْنُ سَعدٍ : أَمَرَنَا الله تَعَالَى أَنْ نُصَلِّي عَلَيْكَ يَا رَسُولَ اللهِ ، فَكَيْفَ نُصَلِّي عَلَيْكَ ؟ فَسَكَتَ رسُولُ الله ﷺ ، حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ، ثُمَّ قَالَ رسُولُ الله ﷺ : ((قُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ ، وَالسَّلاَمُ كَمَا قَدْ عَلِمْتُمْ)) . رواه مسلم .

Abū Masʿūd al-Badrī ﷺ narrates: "The Messenger of Allāh ﷺ came to us while we were in the assembly of Saʿd ibn ʿUbādah ﷺ. Bashīr ibn Saʿd said to him: 'O Messenger of Allāh, Allāh ﷻ has ordered us to send salutations upon you. How should we send salutations upon you?' The Messenger of Allāh ﷺ remained silent for so long that we wished that he had not asked him the question. The Messenger of Allāh ﷺ then said: 'Say, "O Allāh, send salutations upon Muḥammad and the family of Muḥammad as You sent salutations upon the family of Ibrāhīm. Grant blessings to Muḥammad and the family of Muḥammad as You granted blessings to the family of Ibrāhīm. You are worthy of praise, majestic." And the *salām* is as you know.'" (*Muslim, Aḥmad, Nasa'ī*)

Commentary

The Messenger of Allāh ﷺ remained silent anticipating revelation to descend. The *Ṣaḥābah*

ﷺ wished that he had not asked the question because they feared that it may have been inappropriate and because of their compassion and love for the Messenger ﷺ.

Ḥadīth 1407

وعن أَبي حُمَيدٍ السَّاعِدِيِّ ﷺ ، قَالَ : قالوا : يَا رسولَ الله كَيْفَ نُصَلِّي عَلَيْكَ ؟ قَالَ : ((قُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ)) . متفقٌ عَلَيْهِ .

Abū Ḥumayd as-Sāʿidī ﷺ narrates: "The *Ṣaḥābah* ﷺ asked: 'O Messenger of Allāh, how should we send salutations upon you?' He replied: 'Say, "O Allāh, send salutations upon Muḥammad, his wives and his progeny as You sent salutations upon the family of Ibrāhīm. Grant blessings to Muḥammad, his wives and his progeny as You granted blessings to the family of Ibrāhīm. You are worthy of praise, majestic." (*Bukhārī, Muslim, Nasa'ī, Abū Dāwūd*)

Commentary

The word "progeny" occurs in this *ḥadīth* and not in others. One's lineage usually continues with one's male offspring, however the daughters of the Messenger ﷺ are also included in his lineage. From the four daughters of the Messenger ﷺ, only the progeny of Fāṭimah ﷺ can be traced today throughout the world. This was because of the blessings of this supplication.

كتاب الأذْكَار

THE BOOK OF THE REMEMBRANCE OF ALLĀH

CHAPTER 244

باب فَضلِ الذِّكْرِ وَالحَثِّ عليه

Chapter on the virtue of *dhikr* and encouragement to engage in it

Introduction

The blessings and favours of Allāh ﷻ upon us are unlimited. For this reason, it is only natural

that we thank Him and remember Him by means of *dhikr*.

The objective of *dhikr* is to gain closeness to Allāh ﷻ and to increase one's rank in the Hereafter. However, by the blessings of *dhikr*, one will also be rewarded with goodness in this world. Some of the many benefits of *dhikr* as mentioned in the Qur'ān and *ḥadīth* are mentioned below:

1. It generates peace of mind and tranquillity.
2. It cures illnesses.
3. It purifies the heart.
4. It draws sustenance.
5. It protects one from the whisperings of Shaiṭān.

قَالَ الله تَعَالَى : ﴿ وَلَذِكْرُ اللهِ اَكْبَرُ ﴾ (العنكبوت : ٤٥) ،

Allāh ﷻ says: "And the remembrance of Allāh is the greatest." (Sūrah al-ʿAnkabūt, 45)

وقال تَعَالَى : ﴿ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ ﴾ (البقرة : ١٥٢) ،

Allāh ﷻ says: "Remember Me and I will remember you." (Sūrah al-Baqarah, 152)

وقال تَعَالَى : ﴿ وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴾ (الأعراف : ٢٠٥) ،

Allāh ﷻ says: "Continually remember your Sustainer in your heart with humility and awe, and without raising your voice. [Remember Him] by morning and evening and do not remain heedless." (Sūrah al-Aʿrāf, 205)

وقال تَعَالَى : ﴿ وَاذْكُرُوا اللهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴾ (الجمعة : ١٠) ،

Allāh ﷻ says: "And remember Allāh abundantly so that you may be successful." (Sūrah al-Jumuʿah, 10)

وقال تَعَالَى : ﴿ اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ ﴾ ... إِلَى قَوْله تَعَالَى : ﴿ وَالذّٰكِرِيْنَ اللهَ كَثِيْرًا

وَّالذّٰكِرٰتِ اَعَدَّ اللهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴾ (الأحزاب : ٣٥) ،

Allāh ﷻ says: "Surely the Muslim men and the Muslim women, the believing men and the believing women, the truly devout men and the truly devout women, the truthful men and the truthful women, the patiently enduring men and the patiently enduring women, the humble men and the humble women, the charity-giving men and the charity-giving women, the fasting men and the fasting women, the men who guard their chastity and the women who guard [their chastity], the men who remember Allāh abundantly and the women who remember [Allāh abundantly] – Allāh has set aside for them forgiveness and a great reward." (Sūrah al-Ahzāb, 35)

وقال تَعَالَى : ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلاً ﴾ (الأحزاب : ٤١- ٤٢) الآية .

Allāh ﷻ says: "O believers! Remember Allāh with unceasing remembrance. And continue glorifying Him at morning and evening." (Sūrah al-Aḥzāb, 41-42)

والآيات في الباب كثيرة معلومة.

There are numerous other verses in this regard.

Ḥadīth 1408

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ، ثَقِيلَتَانِ فِي المِيزَانِ ، حَبِيبَتَانِ إِلَى الرَّحْمانِ : سُبْحَانَ اللهِ وَبِحَمْدِهِ ، سُبْحَانَ اللهِ العظيم)) . متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are two phrases which are light on the tongue, weighty in the scale, and most beloved to the Merciful (Allāh): "Glory be to Allāh and praise be to Him. Glory be to Allāh, the Majestic." (*Bukhārī, Muslim, Tirmidhī, Ibn Mājah*)

Commentary

This was the last *ḥadīth* narrated by Imām Bukhārī in his *Ṣaḥīḥ*. It mentions a *dhikr* which is easy to recite but is extremely weighty in reward.

It is "light on the tongue" means that it is easy to pronounce as it contains only those letters

of the Arabic alphabet which are light and easy to pronounce. It does not contain letters of *shiddah* (أجد قط بكت) and *istiʿlā* (خص ضغط قظ) which require greater effort. In addition, the phrases are concise.

They will be "weighty in the scale" of deeds on the day of *Qiyāmah* due to the blessings of the name of Allāh ﷻ and the meaning of *tawḥīd* contained in them. Scholars state that despite these words being abstract, Allāh ﷻ will give them a form on the day of *Qiyāmah* so that they can be weighed.

That these words are most beloved to Allāh ﷻ implies that one who recites them will also become beloved to Him.

Allāh's ﷻ name al-Raḥmān (the Merciful) has been used in this *ḥadīth* to show the vastness of Allāh's ﷻ mercy because He grants great rewards for small acts of goodness such as recitation of the *dhikr* mentioned here.

By reciting سُبْحَانَ الله, one testifies that Allāh ﷻ is pure from all such qualities which are not befitting of His grand status. The word بِحَمْدِهِ is an acknowledgement of His perfection in every respect. سُبْحَانَ اللهِ العظيم is also an acknowledgement of ones inability to appropriately praise and glorify Him.

سُبْحَانَ الله is repeated in emphasis because there have always been more people who have attributed false qualities to Him compared to those who contested His qualities of perfection.

Ḥadīth 1409

وعنه ﷺ قَالَ : قَالَ رسول الله ﷺ : ((لأَنْ أَقُولَ : سُبْحَانَ اللهِ ؛ وَالحَمْدُ للهِ ؛ وَلاَ إلهَ إلاَّ اللهُ ، وَاللهُ أَكْبَرُ ، أَحَبُّ إلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "I prefer saying, 'Glory be to Allāh, praise be to Allāh, there is none worthy of worship besides Allāh, and Allāh is the greatest,' to everything upon which the sun rises." (*Muslim, Tirmidhī*)

Commentary

This *ḥadīth* and the previous one encourage us to glorify and praise Allāh ﷻ, and proclaim His oneness and greatness. This is the crux of *tawḥīd* - the most important belief in life.

Scholars have stated that all the beautiful names of Allāh ﷻ are encompassed in these four phrases. سُبْحَانَ الله encompasses those names of Allāh ﷻ which indicate towards His purity such as al-Salām, al-Quddūs, etc. الحَمْدُ لله encompasses those names which indicate towards

the mercy, beauty, knowledge, and power of Allāh ﷻ such as al-Raḥmān, al-Raḥīm, al-Karīm, al-ʿAlīm, al-Samīʿ, al-Baṣīr, al-Qadīr, etc. لَا إِلٰهَ إِلَّا اللهُ encompasses those names which indicate to the oneness of Allāh ﷻ such as al-Wāḥid, al-Aḥad, etc. اللهُ أَكْبَرُ encompasses those names which indicate to the loftiness and grandeur of Allāh ﷻ such as al-ʿAlī, al-Kabīr, al-Aʿlā and al-Mutaʿāl.

These words are far superior to the entire world because they are amongst the actions of the Hereafter, referred to as *bāqiyāt al-ṣāliḥāt* (noble actions which will remain forever). Their rewards will never terminate whereas everything in this world will perish and be destroyed.

It is stated that once Sulaymān ﷺ was travelling on his throne, together with his armies and the *jinn*, and the birds had spread their wings to protect him from the heat of the sun. On seeing the grandeur of his kingdom, a worshipper recited سُبْحَانَ اللهِ. Sulaymān ﷺ remarked, "The credit in the account of deeds of a believer for reciting سُبْحَانَ اللهِ once is more than the entire kingdom of Sulaymān ﷺ because this kingdom is transitory, while the reward of reciting it is everlasting."

Additional Points

- ✓ One may recite these words in any order, however it is best to follow the order mentioned in the *aḥādīth*.
- ✓ These words are generally the most virtuous to recite, however, *duʿās* which have been taught for specific occasions are more virtuous at those times.

Ḥadīth 1410

وعنه : أَنَّ رسُولَ الله ﷺ قَالَ : ((مَنْ قَالَ لا إلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَريكَ لَهُ ، لَهُ المُلْكُ وَلَهُ الحَمْدُ ؛ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، في يَوْمٍ مِئَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ وكُتِبَتْ لَهُ مِئَةُ حَسَنَةٍ ، وَمُحِيَتْ عَنْهُ مِئَةُ سَيِّئَةٍ ، وَكَانَتْ لَهُ حِرْزاً مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِي ، وَلَمْ يَأتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ)) .

وقال : ((مَنْ قَالَ سُبْحَانَ الله وَبِحَمْدِهِ ، في يَوْمٍ مِئَةَ مَرَّةٍ ، حُطَّتْ خَطَايَاهُ ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ البَحْرِ)) . متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who says, 'There is none worthy of worship besides Allāh. He is one and has no partner. His is the sovereignty and all praise is due to Him. He has power over everything,' a hundred times a day receives the reward equivalent to freeing ten slaves, a hundred good deeds are recorded in his favour, a

hundred evil deeds are erased from his record, and it will protect him from Shaiṭān for that day until the evening. No one can produce anything better than what he has done except one who does it more than that." And he said: "One who says, 'Glory be to Allāh and praise be to Him,' a hundred times a day, will have his sins erased even if they are like the foam of the ocean." (*Bukhārī, Muslim, Aḥmad)*

Commentary

"He is one," means that Allāh ﷻ is unique in His qualities and attributes.

"His is the sovereignty," means that all power and dominion is solely in His control.

"All praise is due to Him," since He is the possessor of all perfection. The perfection found in the creation is only a manifestation of His perfection.

"He has power over everything," is a reminder for man that he is completely dependent upon Allāh ﷻ.

Imām Nawawī ؒ mentioned that a person will be granted the reward mentioned in this *ḥadīth* whether he recites these words a hundred times in one or separate gatherings. However, it is best to recite them in one gathering.

Ḥadīth 1411

وعن أَبي أيوب الأنصاريِّ ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((مَنْ قَالَ لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ؛ وَلَهُ الحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، عَشْرَ مَرَّاتٍ . كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ منْ وَلَدِ إِسْمَاعِيلَ)) . متفقٌ عَلَيْهِ .

Abū Ayyūb ﷺ narrates that the Messenger of Allāh ﷺ said: "One who recites, 'There is none worthy of worship besides Allāh. He is one and has no partner. His is the sovereignty and all praise is due to Him. He has power over everything,' ten times is like one who frees four slaves from the progeny of Ismāʿīl."

Commentary

The progeny of Ismāʿīl ؑ has been specifically mentioned because they were the ancestors of the Messenger ﷺ.

Various other *aḥādīth* have mentioned the virtues of these or similar words. For example, the Messenger of Allāh ﷺ said, "One who recites the words,

لاَ إِلهَ إِلَّا اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِيْ وَ يُمِيْتُ وَ هُوَ حَيٌّ لاَيَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلى كُلِّ شَيْئٍ قَدِيْرٌ

in the marketplace will receive a million rewards, a million of his sins will be forgiven and a house will be built for him in Paradise." (*Tirmidhī*)

Ḥadīth 1412

وعن أَبي ذَرٍّ ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((أَلاَ أُخْبِرُكَ بِأَحَبِّ الكَلاَمِ إِلَى اللهِ ؟ إِنَّ أَحَبَّ الكَلاَمِ إِلَى اللهِ : سُبْحَانَ اللهِ وَبِحَمْدِهِ)) . رواه مسلم .

Abū Dharr ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Should I not tell you of the words which are most beloved to Allāh? Glory be to Allāh and praise be to Him.'" *(Muslim)*

Commentary

Allāh ﷻ loves that His servant praises Him and proclaims His purity from inappropriate attributes. Hence, the virtue and rewards of these phrases are many as stated in various *aḥādīth*. A few of these are mentioned below:

1. "One who says, 'سُبْحَانَ اللهِ وَبِحَمْدِهِ', a date palm is planted for him in Paradise." (*Bazzār*)

2. "One who recites 'سُبْحَانَ اللهِ وَبِحَمْدِهِ' one hundred times a day, his sins will be forgiven, even if they are equal to the foam of the ocean." (*Muslim, Tirmidhī*)

3. "One who is too weak to engage in worship at night, too miserly to spend wealth and too cowardly to fight the enemy, should recite in abundance, 'سُبْحَانَ اللهِ وَبِحَمْدِهِ', since this is more beloved to Allāh than a mountain of gold which one spends in the path of Allāh." (*Ṭabrānī*)

Ḥadīth 1413

وعن أَبي مالك الأشعري ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((الطُّهُورُ شَطْرُ الإيمانِ ، وَالحَمْدُ للهِ تَمْلأُ المِيزَانَ ، وَسُبْحَانَ اللهِ وَالحَمْدُ للهِ تَمْلآنِ – أَوْ تَمْلأُ – مَا بَيْنَ السَّمَاوَاتِ وَالأَرْضِ)) . رواه مسلم .

Abū *Mālik* al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "Purity is half of faith. (The phrase) al-Ḥamdulillāh fills the scale. (The phrases) Subḥānallūh and al-Ḥamdulillāh fill (or the reward fills) all the space between the heavens and the earth." (*Muslim, Aḥmad, Dārimī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 25.

سُبْحَانَ الله is an all-encompassing phrase which means that Allāh ﷻ is pure from all deficiencies, weaknesses and faults. This purity can be categorised in the following manner:

1. His being is free from all deficiencies. He has no partner. He is free from being confined to a particular place. He was not created. He does not possess a body and He has no spouse and offspring.

2. His qualities are free from all deficiencies. He is free from ignorance, weakness and His qualities can never change.

3. His actions are free from all deficiencies. He does according to His wisdom, which man, due to his deficient understanding, can never fully comprehend.

4. His names are free from all deficiencies. He possesses beautiful names and every name reflects a quality within Him, as opposed to man, who may have a name which does not befit his qualities.

5. His laws are free from all deficiencies. The rules and statutes of Allāh ﷻ are free from error, injustice, ignorance, irrationality and prejudice.

الحَمْدُ لله is also an all-encompassing phrase which means that Allāh ﷻ is perfect in every way. This perfection can be categorised in the following manner:

1. He is perfect and unique in His Being. There never was and never can be anyone similar to Him.

2. He is perfect in His qualities. His qualities of knowledge, power, mercy and forgiveness are perfect and matchless.

3. He is perfect in His actions. His actions of creating, sustaining, honouring and disgracing are exclusive and unparalleled.

4. He is perfect in His names. His names are most beautiful and every name of His describes one of His beautiful qualities.

5. He is perfect in His laws. Every law which He prescribed for man is the best and most superior. No better system of living exists other than that commanded by Him and His every law is completely suited to man's nature and temperament.

Ḥadīth 1414

وعن سعد بن أَبي وقاص ﷺ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسولِ اللهِ ﷺ ، فَقَالَ : عَلِّمْنِي كَلاَماً أَقُولُهُ . قَالَ : ((قُلْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ، اللهُ أَكْبَرُ كَبِيراً ، وَالحَمْدُ للهِ كَثِيراً ،

وَسُبْحَانَ اللهِ رَبِّ العَالِمِينَ ، وَلاَ حَولَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ العَزِيزِ الحَكِيمِ)) قَالَ : فهؤُلاءِ لِرَبِّي ، فَمَا لِي ؟ قَالَ : ((قُلْ : اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي وَاهْدِنِي ، وَارْزُقْنِي)) . رواه مسلم .

Saʿd ibn Abī Waqqāṣ ﷺ narrates: A Bedouin came to the Messenger of Allāh ﷺ and said: "Teach me some words which I could say." He said: "Say, 'There is none worthy of worship besides Allāh. He is one and has no partner. Allāh is the greatest. Abundant praise be to Allāh. Glory be to Allāh, the Sustainer of the worlds. There is no power and might except with Allāh, the Almighty, the All-Wise.'" The man said: "These words are for my Sustainer. What about for me?" He said: "Say, 'O Allāh, forgive me, be merciful to me, guide me, and provide me with sustenance." (*Muslim, Aḥmad)*

Commentary

The essence of this *duʿā'* is as follows, "O Allāh, forgive me for all past sins, be merciful to me so that I can abstain from all future sins, guide me to all righteous actions, and grant me *Ḥalāl* and pure sustenance." It is an extremely comprehensive *duʿā'* because it combines one's needs of this world and the Hereafter. The greatest needs of a person regarding his spiritual life are forgiveness, the mercy of Allāh ﷻ and guidance which will lead him to attain the pleasure of Allāh ﷻ. His greatest need in this world is sustenance which gives life to his physical body. The *duʿā'* incorporates all of these aspects.

Ḥadīth 1415

وعن ثَوبانَ ﷺ قَالَ : كَانَ رَسولُ اللهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاثاً ، وَقَالَ : ((اللَّهُمَّ أَنْتَ السَّلاَمُ ، وَمِنْكَ السَّلاَمُ ، تَبَارَكْتَ يَاذَا الجَلاَلِ وَالإِكْرَامِ)) قِيلَ لِلأَوْزَاعِيِّ – وَهُوَ أَحَدُ رواة الحديث – : كَيْفَ الاسْتِغْفَارُ ؟ قَالَ : تقول : أَسْتَغْفِرُ الله ، أَسْتَغْفِرُ الله . رواه مسلم .

Thaubān ﷺ narrates: "When the Messenger of Allāh ﷺ used to complete his *ṣalāh*, he would seek forgiveness three times and say: 'O Allāh, You are peace and all peace is from You. You are most blessed, O possessor of might and honour!'" Al-Auzāʿī, one of the narrators of this *ḥadīth*, was asked: "How should one seek forgiveness?" He replied: "Say, 'I seek forgiveness from Allāh. I seek forgiveness from Allāh.'" (*Muslim, Aḥmad, Nasa'ī*)

Commentary

The fact that the Messenger ﷺ sought forgiveness thrice after every *ṣalāh* teaches us that no matter how perfect one's worship may be, it can never fulfil the rights due to Allāh ﷻ. When the Messenger of Allāh ﷺ, who was most perfect in carrying out acts of worship,

sought forgiveness after an act of worship, then his followers should do so all the more.

"O Allāh, You are peace," can have one of two meanings:

1. "O Allāh, You are pure from any form of change as well as every deficiency, weakness and flaw."

2. "O Allāh, You are the being who grants peace." In other words, peace and security is in Allāh's ﷻ power. By pleasing Him, man will find peace in his life, family, home and society.

"All peace is from You" can have one of two meanings:

1. "We desire that You rid us of all weaknesses, flaws and faults."

2. "We desire peace and security from You."

ذَا الجَلَالِ indicates towards Allāh's ﷻ qualities of *Jalāl* (grandeur and might), whilst ذَا الإِكْرَامِ refers to His qualities of *Jamāl* (beauty and perfection.) Perfection is in possessing both these types of qualities, thus complete perfection is only for Allāh ﷻ.

The Messenger ﷺ encouraged the *Ummah* to regularly make *duʿā'* using these two magnificent names of Allāh ﷻ. In a narration, Muʿādh ibn Jabal ﷺ narrates that the Messenger ﷺ heard a man uttering these two names. He remarked, "Your *duʿā'* has been accepted, therefore ask whatever you desire." (*Tirmidhī*)

Ḥadīth 1416

وعن المغيرة بن شعبة ﷺ : أَنَّ رسول الله ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلاَةِ وَسَلَّمَ ، قَالَ : ((لاَ إِلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ، لَهُ المُلْكُ وَلَهُ الحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ)) . متفقٌ عَلَيْهِ .

Al-Mughīrah ibn Shuʿbah ﷺ narrates: "When the Messenger of Allāh ﷺ completed the *ṣalāh* and made the *salām*, he would say: "There is none worthy of worship besides Allāh. He is one and has no partner. His is the sovereignty and all praise is due to Him. And He has power over everything. O Allāh, none can withhold what You give and none can give what You withhold. The influence of any person who has it is of no avail against You." (*Bukhārī, Muslim, Abū Dāwūd, Nasa'ī*)

Commentary

According to the Ḥanafī scholars, the Messenger of Allāh ﷺ would generally recite a short *duʿā'* after those *Farḍ ṣalāhs* which were followed by *Sunnah ṣalāhs*. After performing the *Sunnah ṣalāhs*, he would recite the longer *duʿās*. The reason for this is that the *Sunnah ṣalāhs*

are a completion of the *Farāiḍ*. As for those *Farḍ ṣalāhs* which are not followed by *Sunnah ṣalāhs*, such as *Fajr* and ʿ*Aṣr*, one may recite the longer *duʿās* immediately after the *Farḍ*. This has been mentioned in authoritative books of Ḥanafī *Fiqh* such as *Shāmī*, *Fatāwā ʿĀlamgirī, Hindiyyah, Tartarkhāniyyah*, etc.

"The influence of any person who has it is of no avail against You," means that wealth, status or worldly power cannot assist a person in Allāh's ﷻ court. Only His mercy and one's good deeds will be of benefit at that time. This is affirmed by the verse,

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَّلَا بَنُوْنَ اِلَّا مَنْ اَتَى اللهَ بِقَلْبٍ سَلِيْمٍ﴾

"...the day when neither wealth nor sons will be of any benefit. Except for him who comes to Allāh with a sound heart." (Sūrah al-Shuʿarā', 88-89)

Ḥadīth 1417

وعن عبدِ الله بن الزُّبَيْرِ ﷺ أنَّه كَانَ يَقُولُ دُبُرَ كُلِّ صَلاَةٍ ، حِيْنَ يُسَلِّمُ : ((لاَ إلهَ إلاَّ اللهُ وَحْدَهُ لاَ شَريكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللهِ ، لاَ إلهَ إلاَّ اللهُ ، وَلاَ نَعْبُدُ إلاَّ إيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الفَضْلُ وَلَهُ الثَّنَاءُ الحَسَنُ ، لاَ إلهَ إلاَّ اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الكَافِرُونَ)) قَالَ ابْنُ الزُّبَيْرِ : وَكَانَ رَسُولُ الله ﷺ ، يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ . رواه مسلم .

ʿAbdullāh ibn al-Zubayr narrates that he (the Messenger of Allāh ﷺ) used to say after every *ṣalāh* when he had made the *salām*, "There is none worthy of worship besides Allāh. He is one and has no partner. His is the sovereignty and all praise is due to Him. He has power over everything. There is no power and no might except with Allāh. There is none worthy of worship besides Allāh. We worship Him only. All blessings, excellence and beautiful praises belong to Him alone. There is none worthy of worship besides Allāh. We are totally devoted in worship to Him, even if the disbelievers dislike it."

Ibn al-Zubayr ﷺ said: "The Messenger of Allāh ﷺ used to say these words after every obligatory *ṣalāh*." (*Muslim, Abū Dāwūd*)

Ḥadīth 1418

وعن أَبي هريرة ﷺ : أنَّ فُقَراءَ المُهَاجِرِينَ أَتَوْا رسُولَ اللهِ ﷺ ، فقالوا : ذَهَبَ أَهْلُ الدُّثُورِ

بِالدَّرَجَاتِ العُلَى ، وَالنَّعِيمِ المُقِيمِ ، يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ ، يَحُجُّونَ ، وَيَعْتَمِرُونَ ، وَيُجَاهِدُونَ ، وَيَتَصَدَّقُونَ . فَقَالَ : ((ألاَ أُعَلِّمُكُمْ شَيْئاً تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ ، وَتَسْبَقُونَ بِهِ مَنْ بَعْدَكُمْ ، وَلاَ يَكُون أَحَدٌ أَفْضَل مِنْكُمْ إِلاَّ منْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ ؟)) قالوا : بَلَى يَا رسول الله ، قَالَ : ((تُسَبِّحُونَ ، وَتَحْمَدُونَ ، وَتُكَبِّرُونَ ، خَلْفَ كُلِّ صَلاَةٍ ثَلاثاً وَثَلاثِينَ)) قَالَ أَبُو صالح الراوي عن أَبي هريرة ، لَمَّا سُئِلَ عَنْ كَيْفِيَّةِ ذِكْرِهِنَّ قَالَ : يقول : سُبْحَان اللهِ ، وَالحَمْدُ للهِ واللهُ أَكْبَرُ ، حَتَّى يَكُونَ مِنهُنَّ كُلُّهُنَّ ثَلاثاً وَثَلاثِينَ . متفقٌ عَلَيْهِ .

وزاد مسلمٌ في روايته : فَرَجَعَ فُقَراءُ المُهَاجِرِينَ إِلَى رسولِ الله ﷺ ، فقالوا : سَمِعَ إِخْوَانُنَا أَهْلُ الأَمْوَالِ بِمَا فَعَلْنَا فَفَعَلُوا مِثْلَهُ ؟ فَقَالَ رسُولُ الله ﷺ : ((ذَلِكَ فَضْلُ الله يُؤتِيهِ مَنْ يَشَاءُ)) .

((الدُّثُورُ)) جمع دَثْر – بفتح الدال وإسكان الثاء المثلثة – وَهُوَ : المال الكثير .

Abū Hurayrah ﷺ narrates that the poor *Muhājirūn* came to the Messenger of Allāh ﷺ and said: "The wealthy people have appropriated high ranks and eternal bounties." He asked: "How is that?" They said: "They perform *ṣalāh* as we perform *ṣalāh* and they fast as we fast. They have extra wealth with which they perform *Ḥaj*, *ʿUmrah*, wage *jihād* and give in charity." The Messenger of Allāh ﷺ said: "Should I not teach you something by which you can reach those who went ahead of you and outshine those who will come after you, and none will be better than you except one who does the same as you do?" They replied: "Please do, O Messenger of Allāh!" He said: "You should glorify Allāh (i.e. say *Subḥānallāh*), praise Allāh (i.e. say *Alḥamdulillāh*) and express the greatness of Allāh (i.e. say *Allāhu Akbar*) thirty-three times after every *ṣalāh*."

Muslim adds in his narration: These poor *Muhājirūn* then returned to the Messenger of Allāh ﷺ and said: "Our wealthy brothers heard of what we were doing and they did the same." The Messenger of Allāh ﷺ said: "That is the bounty of Allāh which He gives to whoever He wills." (*Bukhārī, Muslim*)

Abū Ṣāliḥ, the narrator of this *ḥadīth* from Abū Hurayrah ﷺ said: "When he was asked about the manner of saying these words, he said: "He should say *Subḥānallāh*, *Alḥamdulillāh* and *Allāhu Akbar* thirty three times each."

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 573.

According to Abū Ṣāliḥ, the narrator of the *ḥadīth* from Abū Hurayrah ﷺ, each of these three phrases should be recited in succession thirty-three times. However, the majority of the scholars are of the opinion that each one should be recited thirty-three times individually, before commencing with the next.

Additional Points

- ✓ In religious matters, one should emulate those who possess greater virtue so that one may progress spiritually, while in worldly matters, one should look towards those who possess less, so that one may increase in gratitude.
- ✓ One should adhere to the quantities in respect of the *adhkār* mentioned in the *aḥādīth* because of the special hidden wisdom which is contained within them.

Ḥadīth 1419

وعنه ، عن رسولِ الله ﷺ ، قَالَ : ((مَنْ سَبَّحَ الله في دُبُرِ كُلِّ صَلاَةٍ ثَلاثاً وَثَلاثِينَ ، وحَمِدَ اللهَ ثَلاثاً وَثَلاَثِينَ ، وَكَبَّرَ الله ثَلاثاً وَثَلاَثِينَ ، وقال تَمَامَ المِئَةِ : لاَ إِلهَ إِلاَّ اللهُ وَحدَهُ لا شَرِيكَ لَهُ ، لَهُ المُلْكُ وَلَهُ الحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ البَحْرِ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who says *subḥanallāh* thirty three times, *Alḥamdulillāh* thirty three times, and *Allāhu Akbar* thirty three times after every *ṣalāh*, and then brings it to a total of 100 by saying, 'There is none worthy of worship besides Allāh. He is one and has no partner. His is the sovereignty and all praise is due to Him. He has power over everything,' will have his sins forgiven even if they are like the foam of the ocean." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

Moulāna Rūmī ﷺ explained that, when we recite *Subḥānallāh* (declaring the purity of Allāh), it is as if Allāh ﷻ is saying to us, "I am pure and unblemished and I do not become pure by your proclamation. However, by the blessings of *subḥanallāh*, I will purify those who recite it (from faults, weaknesses and sins)." Similarly, by reciting *Alḥamdulillāh*, Allāh ﷻ will create such qualities within us that will make us praiseworthy, and by reciting *Allāhu Akbar*, Allāh ﷻ will make us respectable and honourable in the opinion of others. Thus, these words are actually a three-in-one cleansing agent of the heart.

It is to be noted that the forgiveness of sins referred to in this *ḥadīth* refers to minor sins and not major sins as the latter require *istighfār* and *tawbah*.

Ḥadīth 1420

وعن كعب بن عُجْرَةَ ﷺ ، عن رسولِ الله ﷺ ، قَالَ : ((مُعَقِّباتٌ لاَ يَخِيبُ قَائِلُهُنَّ – أَوْ فَاعِلُهُنَّ – دُبُرَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ: ثَلاثٌ وَثَلاثونَ تَسْبِيحَةً. وَثَلاثٌ وثَلاَثونَ تَحْمِيدَةً ، وَأَرْبَعٌ وَثَلاَثونَ تَكْبِيرَةً)) . رواه مسلم.

Kaʿb ibn ʿUjrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who says - or does - the *muʿaqibāt* after every obligatory *ṣalāh* will never be unsuccessful: *tasbīḥ* thirty three times, *taḥmīd* thirty three times, and *takbīr* thirty four times." (*Muslim, Dārimī, Bayhaqī*)

Commentary

There are slight differences between the various *tasbīḥāt* which are to be recited after the *Farḍ ṣalāhs*. The reason for this was that the Messenger ﷺ advised each person according to his spiritual requirements. We may recite any one of them, or according to some scholars, rotate between all of them so that we may practise on all these *aḥādīth*. According to Ibn Ḥajar ﷺ, the narration of reciting *takbīr* 34 times is preferred over all other narrations.

According to Mujaddid Alf Thānī ﷺ, these *adhkār* after *ṣalāh* are recited in order to compensate for the deficiencies in the *ṣalāh* and to acknowledge one's weakness and imperfection.

Allāhu Akbar is recited once more than the *tasbīḥ* and *taḥmīd* in order to emphasise Allāh's ﷻ greatness and grandeur.

Ḥadīth 1421

وعن سعد بن أَبي وقاص ﷺ : أَنَّ رسولَ الله ﷺ كَانَ يَتَعَوَّذُ دُبُرَ الصَّلَواتِ بِهؤُلاءِ الكَلِمَاتِ : ((اللَّهُمَّ إِنِّي أَعوذُ بِكَ مِنَ الجُبْنِ وَالبُخْلِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ العُمُرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ القَبْرِ)) . رواه البخاري .

Saʿd ibn Abī Waqqāṣ ﷺ narrates that the Messenger of Allāh ﷺ used to seek refuge in Allāh after every *ṣalāh* with these words: "O Allāh, I seek refuge in You from cowardice and miserliness. I seek refuge in You from being returned to an age of infirmity. I seek refuge in You from the tribulation of this world. I seek refuge in You from the tribulation of the

grave." (*Bukhārī, Nasa'ī, Tirmidhī*)

Vocabulary and Definitions

"Miserliness" refers to not fulfilling one's compulsory financial obligations. According to the Arabs, it refers to withholding one's excess items from a beggar.

The "age of infirmity" refers to old age when the memory becomes weak, the limbs become fragile and one is similar to a little child.

The "tribulation of this world" refers to becoming so engrossed in the matters of the world that one forgets Allāh ﷻ, abstains from His worship and begins following one's desires. Some scholars say that it refers to such wealth or poverty which diverts one from Allāh ﷻ.

The "tribulation of the grave" refers to the various punishments of the grave which will be meted out to people for their evil deeds. Some scholars say that it refers to questioning by the angels in the grave.

Commentary

This was the *duʿā'* which the Messenger ﷺ used to recite after *ṣalāh*, however some scholars are of the view that it was recited in the last *rakʿāt* before the *salām*.

The narrator of this *ḥadīth*, Saʿd ﷺ used to teach this *duʿā'* to his children.

Ḥadīth 1422

وعن معاذ ﷺ : أن رسُولَ اللهِ ﷺ ، أخذ بيده ، وقال : ((يَا مُعَاذُ ، وَاللهِ إِنِّي لأُحِبُّكَ)) فَقَالَ : ((أُوصِيكَ يَا مُعَاذُ لاَ تَدَعَنَّ في دُبُرِ كُلِّ صَلاَة تَقُولُ : اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ)) . رواه أَبُو داود بإسناد صحيح .

Muʿādh ﷺ narrates that the Messenger of Allāh ﷺ held his hand and said: "O Muʿādh, by Allāh, I love you." He then said: "O Muʿādh, I advise you not to omit saying after every *ṣalāh*, 'O Allāh, help me remember You, be grateful to You, and worship You in an excellent manner.'" (*Abū Dāwūd, Nasa'ī, Aḥmad)*

Commentary

Allāh's ﷻ remembrance here refers to the *tilāwah* of the Qur'ān as well as other forms of *dhikr*. By this, one emerges from heedlessness towards the closeness of Allāh ﷻ.

We ask Allāh ﷻ to assist us in being grateful to Him because Allāh's ﷻ bounties upon His

servants are countless. Such bounties may be outward or inward, worldly or eternal. Each bounty conceals millions of other bounties. Allāh ﷻ states,

﴿وَاِنْ تَعُدُّوْا نِعْمَةَ اللهِ لَا تُحْصُوْهَا﴾

> "If you attempt to count Allāh's bounty, you will not be able to do so." (Sūrah al-Naḥl, 18)

We ask Allāh ﷻ for assistance in worshipping Him in an excellent manner. This entails fulfilling all acts of worship with their required etiquettes, concentration, devotion and sincerity. Some scholars are of the opinion that this refers to the stage of *iḥsān* where a person worships Allāh ﷻ as though he is seeing Him.

The three requests in this *ḥadīth* are linked because the *dhikr* of Allāh ﷻ leads a person to being grateful to Him, which in turn leads to him worshipping Allāh ﷻ in the best possible manner.

Additional Points

- ✓ The *ḥadīth* highlights the great status of Muʿādh ﷺ in the sight of the Messenger ﷺ.
- ✓ A person should inform those whom he loves regarding his love for them.
- ✓ A lover always endeavours to teach his beloved that which is beneficial.

Ḥadīth 1423

وعن أَبي هريرة ﷺ : أنَّ رسُولَ اللهِ ﷺ ، قَالَ : ((إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللهِ مِنْ أَرْبَعٍ ، يقول : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ القَبْرِ ، وَمِنْ فِتْنَةِ المَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجَّالِ)) . رواه مسلم .

> Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you sits for the *tashahhud* (the final sitting posture in *ṣalāh*), he should seek refuge in Allāh from four things, by saying: 'O Allāh, I seek refuge in You from the punishment of Hell-fire, from the punishment of the grave, from the tribulation of the living and the dead, and from the evil tribulation of Dajjāl.'" *(Muslim)*

Commentary

"The punishment of Hell-fire" has been mentioned first to show that the actual object of

life is to save oneself from the Hell-fire and that one who succeeds in this is truly fortunate.

"The punishment of the grave" is a reality. Since it is the first stage of the Hereafter, it is a good reflection of how one will fare in the subsequent stages. It is for this reason that when ʿUthmān ﷺ used to stand at a grave, he used to cry so much that his beard would become wet with tears. Someone asked him why he wept more at the mention of the grave than he did at the mention of Paradise and Hell. He replied, "I have heard from the Messenger of Allāh ﷺ that the grave is the first stage towards the Hereafter. One who is saved from punishment in it, will have ease in the subsequent stages, and one who is not saved from punishment in it, will have a harsher experience in the subsequent stages. I have also heard that no scene is more terrifying than that of the grave." (*Ibn Mājah*)

"The tribulation of the living" refers to all the tests which cause harm to one's physical or spiritual self.

The tribulation of the dead refers to tests which begin when one is about to leave this world, when Shaiṭān makes his final and most dangerous attack upon man's *īmān*. It also includes all the stages in the grave, the plains of *Qiyāmah* and the life of the Hereafter.

"The evil tribulation of Dajjāl" is mentioned because it is from amongst the greatest of tribulations man will face in life.

Additional Points

- ✓ The Messenger ﷺ taught this *duʿā'* to his *Ummah* for their benefit, and not for his benefit because he was guaranteed protection from all evils.

Ḥadīth 1424

وعن عليٍّ ﷺ ، قَالَ : كَانَ رَسُولُ الله ﷺ ، إِذَا قَامَ إِلَى الصَّلاَةِ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ : ((اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ ، لا إِلهَ إِلاَّ أَنْتَ)) . رواه مسلم .

ʿAlī ﷺ narrates: When the Messenger of Allāh ﷺ performed his *ṣalāh*, the last thing that he would say between the *tashahhud* and the *salām* was: "O Allāh, forgive me my future and past sins, my private and public sins, my extravagance, and for all that You have more knowledge about than me. You alone can cause one to advance and You alone can cause one to retrogress. There is none worthy of worship besides You." (*Muslim, Aḥmad,*

Bayhaqī, Tirmidhī)

Commentary

The Messenger of Allāh ﷺ sought forgiveness due to his humbleness and in order to teach his *Ummah* to do likewise since none can fulfil the rights of Allāh's ﷻ grandeur.

Ḥadīth 1425

وعن عائشة ﵂ ، قالت : كَانَ النبيُّ ﷺ يُكْثِرُ أنْ يَقُولَ في رُكُوعِهِ وَسُجُودِهِ : ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to frequently say in his *rukūʿ* and *sajdah*: 'Glory be to You, O Allāh, our Sustainer, and praise be to You. O Allāh, forgive me.'" (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

In various *aḥādīth*, we are commanded to supplicate in *rukūʿ* and *sajdah*. Supplication is of two types: praising Allāh ﷻ and mentioning His grandeur, and requesting for one's needs from Allāh ﷻ. Some Ḥanafī scholars are of the opinion that one should not supplicate for one's needs in *rukūʿ* and *sajdah*, while others state that in the *Farḍ ṣalāhs*, one should suffice on the *tasbīḥāt* only, but in *Nafl ṣalāhs*, other *duʿās* may be recited.

Ḥafiẓ Ibn Ḥajar ﵀ has stated that the Messenger of Allāh ﷺ used to recite the *duʿā'* mentioned in this *ḥadīth* out of *ṣalāh* as well.

Ḥadīth 1426

وعنها : أنَّ رسول الله ﷺ كَانَ يقولُ في رُكُوعِهِ وَسُجُودِهِ : ((سُبُّوحٌ قُدُّوسٌ رَبُّ المَلاَئِكَةِ وَالرُّوحِ)) . رواه مسلم .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to say in his *rukūʿ* and *sajdah*: 'Allāh is exceptionally pure and majestic. He is the Sustainer of the angels and of the spirit.'" (*Muslim, Aḥmad, Nasa'ī*)

Commentary

The names Subbūḥ and Quddūs mean that Allāh ﷻ is free from all weaknesses and attributes which are contrary to His lofty position. One mentions these two names of Allāh ﷻ to emphasise that one's *rukūʿ* and *sajdah* are only for that being who is perfect in every respect.

الرُّوحِ (spirit), according to some scholars refers to Jibra'il ﷺ, whilst others assert that it refers to a special angel by that name.

Ḥadīth 1427

وعن ابن عباس ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((فَأمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ ﷻ ، وَأمَّا السُّجُودُ فَاجْتَهِدُوا في الدُّعَاءِ ، فَقَمِنٌ أنْ يُسْتَجَابَ لَكُمْ)) . رواه مسلم .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "When in *rukūʿ*, express the majesty of the Sustainer. When in *sajdah*, exert yourself in supplication as it is highly likely that your supplication will be accepted." *(Muslim)*

Commentary

In *sajdah*, one expresses his submissiveness and humbleness before Allāh ﷻ and this pleases Allāh ﷻ tremendously. *Duʿās* are therefore readily accepted in this posture of *ṣalāh*. Generally, the Messenger of Allāh ﷺ used to recite 'سبحن ربي الاعلي' in *sajdah*, however at times, he would recite other *duʿās* and other forms of *tasbīḥ*. According to the Ḥanafī scholars, these other *duʿās* should be recited in *Nafl ṣalāhs*, especially the *Tahajjud ṣalāh*, as we have been commanded not to lengthen the *Farḍ ṣalāh*, keeping the old, sick and weak in mind.

Ḥadīth 1428

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((أَقْرَبُ مَا يَكُونُ العَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ ، فَأَكْثِرُوا الدُّعَاءَ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The closest a person is to his Sustainer is when he is in *sajdah*, so engage in abundant supplication." (*Muslim, Aḥmad, Abū Dāwūd*)

Commentary

Closeness here does not refer to physical proximity because Allāh ﷻ is free of space. It refers to acceptance and honour. In other words, the best time when *duʿās* are accepted is in *sajdah* because a person places the most honourable portion of his body – his face – on the ground, expressing his servitude and humility. When Allāh ﷻ then raises the status of those who humble themselves before Him, a person should engage in supplication in this posture. However, supplications should be in the Arabic language and should be done in the *Nafl ṣalāhs*.

This *ḥadīth* serves as proof for those who say that *sajdah* is superior in virtue to standing

in *ṣalāh*.

Ḥadīth 1429

وعنه : أَنَّ رسُولَ اللهِ ﷺ كَانَ يَقُولُ في سجودِهِ : ((اللَّهُمَّ اغْفِرْ لي ذَنْبِي كُلَّهُ : دِقَّهُ وَجِلَّهُ ، وَأَوَّلَهُ وَآخِرَهُ ، وَعَلاَنِيَتَهُ وَسِرَّهُ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ used to say in his *sajdah*: "O Allāh, forgive me all my sins: minor and major, first and last, open and secret." (*Muslim, Bayhaqī*)

Commentary

One should request Allāh ﷻ for forgiveness from all sins because this is a requirement to gain immediate entry into Paradise. Since a person is closest to Allāh ﷻ in *sajdah*, he should beg for forgiveness at such a time. A proud person justifies his actions, whereas a lover is always repentant and anxious whether his actions are in conformance to the pleasure of his beloved.

Minor sins are mentioned before major sins because people generally overlook them. Also, when minor sins become a habit, they eventually lead to major sins. However, if one abstains from minor sins, then it will become much easier to abstain from major sins.

Ḥadīth 1430

وعن عائشة ﷺ، قالت : افْتَقَدْتُ النَّبيَّ ﷺ ، ذَاتَ لَيْلَةٍ ، فَتَحَسَّسْتُ ، فإذا هُوَ راكِعٌ – أَوْ سَاجِدٌ – يقولُ : ((سُبْحَانَكَ وَبِحَمْدِكَ ، لاَ إلهَ إلاَّ أنت)) وفي روايةٍ : فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ ، وَهُوَ في المَسْجِدِ وَهُمَا مَنْصُوبَتَانِ ، وَهُوَ يَقُولُ : ((اللَّهُمَّ إنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمعَافَاتِكَ مِنْ عُقُوبَتِكَ، وأعُوذُ بِكَ مِنْكَ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ)). رواه مسلم .

ʿĀ'ishah ﷺ narrates: "I could not find the Messenger of Allāh ﷺ one night and reached out to touch him. He was in *rukūʿ* – or *sajdah* – and said: 'Glory be to You and praise be to You. There is none worthy of worship besides You.'"

Another narration has: "My hand touched the inside part of his feet and he was in *sajdah*. They were upright and he was saying: 'O Allāh, I seek refuge in Your pleasure from Your displeasure, and Your pardon from Your punishment. I seek refuge in You from You. I am unable to fully praise You.

You are as You praised Yourself.'" (*Muslim, Aḥmad, Abū Dāwūd*)

Commentary

This *ḥadīth* in all probability refers to the 15th night of *Shaʿbān.*

The *duʿā'* is one of progression. Firstly, the Messenger of Allāh ﷺ sought refuge in the actions of Allāh ﷻ, then from the qualities (anger) of Allāh ﷻ, and finally from the Being of Allāh ﷻ.

According to ʿAllāmah Khaṭṭābī ؒ, the *duʿā'*, "I am unable to fully praise You. You are as You praised Yourself," points to man's weakness and inabilities because no matter how much he tries, he will not be able to praise Allāh ﷻ in conformity to His status.

Additional Points

- ✓ The fact that ʿĀ'isha's ؓ hand touched the foot of the Messenger ﷺ proves the Ḥanafī view that if a woman touches a man, his *wuḍū'* is not nullified.
- ✓ It is *Sunnah* for the feet to be upright during *sajdah* and for the toes to face the *Qiblah.*

Ḥadīth 1431

وعن سعد بن أَبي وقاص ؓ قَالَ : كنا عِنْدَ رسول الله ﷺ ، فَقَالَ : ((أيعجزُ أَحَدُكُمْ أنْ يَكْسِبَ في كلِّ يومٍ ألْفَ حَسَنَةٍ !)) فَسَأَلَهُ سَائِلٌ مِنْ جُلَسائِهِ : كَيْفَ يَكْسِبُ ألفَ حَسَنَةٍ ؟ قَالَ : ((يُسَبِّحُ مِئَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ ألْفُ حَسَنَةٍ ، أَوْ يُحَطُّ عَنْهُ ألفُ خَطِيئَةٍ)) . رواه مسلم .

قَالَ الحُمَيْدِيُّ : كذا هُوَ في كتاب مسلم : ((أَوْ يُحَطُّ)) قَالَ البَرْقاني : ورواه شُعْبَةُ وأبو عَوَانَة ، وَيَحْيَى القَطَّانُ ، عن موسى الَّذِي رواه مسلم من جهتِهِ فقالوا : ((ويحط)) بغير ألِفٍ .

Saʿd ibn Abī Waqqāṣ ؓ narrates: "We were with the Messenger of Allāh ﷺ when he said: 'Are any of you able to earn 1000 rewards every day?' One of those who was seated asked: 'How can a person earn 1000 rewards?' He replied: 'Glorifying Allāh 100 hundred times results in 1000 rewards being recorded for him and 1000 sins erased.'" (*Muslim, Aḥmad)*

Commentary

Allāh ﷻ grants a minimum increase of tenfold, as explained in this *ḥadīth.* However, He can increase the reward to 700 times and even more if He so chooses. We are truly fortunate to receive such great rewards for such minimal effort.

Ḥadīth 1432

وعن أَبي ذر ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((يُصْبحُ عَلَى كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ صَدَقَةٌ : فَكُلُّ تَسْبيحَةٍ صَدَقَةٌ ، وَكُلُّ تَحْميدَةٍ صَدَقَةٌ ، وَكُلُّ تَهْلِيلةٍ صَدَقَةٌ ، وَكُلُّ تَكْبيرَةٍ صَدَقَةٌ ، وأَمْرٌ بالمَعْرُوفِ صَدَقَةٌ ، وَنَهْيٌ عَنِ المُنْكَرِ صَدَقَةٌ ، وَيجْزئُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى)) واه مسلم .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "Every morning, charity is due on behalf of every joint of your body. Every *tasbīḥ* (*Subḥānallāh* - glorification of Allāh ﷻ) is charity; every *taḥmīd* (*Alḥamdulillāh* - praise of Allāh ﷻ) is charity; every *tahlīl* (*lā ilāhā illallāh* - proclamation of the oneness of Allāh ﷻ) is charity; every *takbīr* (*Allāhu akbar* - expression of the greatness of Allāh ﷻ) is charity; commanding good is charity; and forbidding evil is charity. However, two *rakʿāts* of *ṣalāh* at mid-morning (*Ṣalāt al-Ḍuḥā*) suffices for all of this." *(Muslim)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 118. It is repeated here to show the virtue of *taḥmīd*, *tasbīḥ*, *tahlīl* and *takbīr*.

Two *rakʿāts* of *Ṣalāt al-Ḍuḥā* are equal in reward to the charity due for the 360 joints of the body because *ṣalāh* is such an act of worship in which all the limbs are utilised.

Ḥadīth 1433

وعن أم المؤمنين جُوَيْرِيَةَ بنت الحارث ﷺ: أنَّ النَّبيَّ ﷺ خرجَ مِنْ عِنْدِهَا بُكْرَةً حِيْنَ صَلَّى الصُّبْحَ وَهِيَ في مَسْجِدِها ، ثُمَّ رَجَعَ بَعدَ أنْ أضْحَى وَهِيَ جَالِسَةٌ ، فقالَ : ((مَا زِلْتِ عَلَى الحالِ الَّتي فَارقتُكِ عَلَيْهَا ؟)) قالت : نَعَمْ ، فَقَالَ النَّبيُّ ﷺ : ((لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلاثَ مَرَّاتٍ ، لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ اليَوْمِ لَوَزَنَتْهُنَّ : سُبْحَانَ الله وَبِحَمْدِهِ عَدَدَ خَلْقِهِ ، وَرِضَى نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ)) . رواه مسلم .

وفي روايةٍ لَهُ : ((سُبْحانَ الله عَدَدَ خَلْقِهِ ، سُبْحَانَ الله رِضى نَفْسِهِ ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ ، سُبْحَانَ الله مِدَادَ كَلِمَاتِهِ)) .

وفي رواية الترمذي: ((ألا أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهَا؟ سُبحَانَ الله عَدَدَ خَلْقِهِ؛ سُبحَانَ الله

عَدَدَ خَلْقِهِ ، سُبحَانَ الله عَدَدَ خَلْقِهِ ، سُبْحَانَ اللهِ رِضى نَفْسِهِ ، سُبْحَانَ اللهِ رِضى نَفْسِهِ ، سُبْحَانَ الله رِضَا نَفْسِهِ ، سُبْحَانَ الله زِنَةَ عَرْشِهِ ، سُبْحَانَ اللهِ زِنَةَ عَرشِهِ ، سُبْحَانَ الله زِنَةَ عَرشِهِ ، سُبْحَانَ الله مِدَادَ كَلِمَاتِهِ ، سُبْحَانَ الله مِدَادَ كَلِمَاتِهِ ، سُبْحَانَ الله مِدَادَ كَلِمَاتِهِ)) .

Juwayriyah[5] ﵂ narrates that the Messenger of Allāh ﷺ left her one morning to perform the *Fajr ṣalāh* while she was in her place of *ṣalāh*. He returned after mid-morning and she was still sitting. He said: "You are still in the same position from the time I left you?" She replied: "Yes." The Messenger of Allāh ﷺ said: "After I left you, I recited four phrases three times. If they were to be weighed against all that you had recited today, they would equal them: 'Glory be to Allāh and praise be to Him equal to the number of His creation, His pleasure, the weight of His Throne, and the number of His words.'"

Another narration has: "Glory be to Allāh equal to the number of His creation. Glory be to Allāh equal to His pleasure. Glory be to Allāh equal to the weight of His Throne. Glory be to Allāh equal to the number of His words."

A narration of *Tirmidhī* has: "Should I not teach you some words which you should say?" 'Glory be to Allāh equal to the number of His creation. Glory be to Allāh equal to the number of His creation. Glory be to Allāh equal to the number of His creation. Glory be to Allāh equal to His pleasure. Glory be to Allāh equal to His pleasure. Glory be to Allāh equal to His pleasure. Glory be to Allāh equal to the weight of His Throne. Glory be to Allāh equal to the weight of His Throne. Glory be to Allāh equal to the weight of His Throne. Glory be to Allāh equal to the number of His words. Glory be to Allāh equal to the number of His words. Glory be to Allāh equal to the number of His words.'" (*Muslim, Aḥmad)*

5 Hārith ibn Dirār, the leader of the Banū Musṭaliq tribe, was her father. She was initially married to Rāfi ibn Safwān. In 5 *Hijrī*, during the battle of Muraysī she was captured and fell to the lot of Thābit ibn Qays. He was prepared to free her for 19 *uqiyya* of gold. She went to the Messenger of Allāh ﷺ to seek assistance. He paid the money and asked her if she would marry him. She agreed and he then married her. She passed away in *Rabīʿ al-Awwal*, 50 *Hijrī* at the age of 65. Marwān performed her *Janāzah ṣalāh* and she was burried in Baqīʿ.

Commentary

"His words" can refer to the Qurān, Allāh's ﷻ knowledge or His uncreated quality of speech which is free from the qualities of human speech.

The *ḥadīth* teaches us that when making *dhikr*, quality is of greater value than quantity. Hence, the content of the *dhikr* should be excellent and it should be recited with sincerity.

Mullā ʿAlī Qārī ؒ has written that the *dhikr* mentioned in this *ḥadīth* is more rewarding since one concentrates on Allāh's ﷻ attributes which are mentioned therein and one meditates over them. Other scholars consider this *dhikr* to be superior because in it one expresses one's helplessness in respect of counting the praises and favours of Allāh ﷻ and this is the best form of submission to Him.

Additional Points

- ✓ A person should stipulate a portion of his home specifically for the worship of Allāh ﷻ.
- ✓ Allāh ﷻ grants great rewards for minimal acts of devotion.

Ḥadīth 1434

وعن أَبي موسى الأشعري ؓ ، عن النبيّ ﷺ ، قَالَ : ((مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لا يَذْكُرُهُ مَثَلُ الحَيِّ وَالمَيِّتِ)) . رواه البخاري .

ورواه مسلم فَقَالَ : ((مَثَلُ البَيْتِ الَّذِي يُذْكَرُ اللهُ فِيهِ ، وَالبَيْتِ الَّذِي لا يُذْكَرُ اللهُ فِيهِ ، مَثَلُ الحَيِّ والمَيِّتِ)) .

Abū Mūsā al-Ashʿarī ؓ narrates that the Messenger of Allāh ﷺ said: "The similitude of one who remembers his Sustainer and one who does not remember Him is that of the living and the dead." (*Bukhārī*)

Muslim narrated it as follows: "The similitude of the house in which Allāh is remembered and the house in which Allāh is not remembered is that of the living and the dead." *(Muslim)*

Commentary

The similarity of one who makes *dhikr* to a living person, and one who does not do so to a dead person can be in any of the following ways:

1. One who engages in *dhikr* utilises his external limbs in the obedience of Allāh ﷻ and fills his heart with Allāh's ﷻ recognition. Through this he becomes a means of benefit and

guidance for others and is like a living person. In contrast, a person who does not engage in *dhikr*, neither benefits himself nor others. In fact, he is worse than a dead person, because he is an enemy to himself and misguides others as well.

2. One who engages in *dhikr* is spiritually alive, whilst one who does not is spiritually dead. The more *dhikr* one engages in, the easier it becomes for him to abstain from sin and to perform righteous deeds. In contrast, one who does not engage in *dhikr* is spiritually dead, and it becomes extremely difficult for him to abstain from sin and to perform righteous deeds. Ḥakīm Tirmidhī stated: "*Dhikr* moistens the heart and softens it. A heart devoid of *dhikr* becomes dry and hard, due to the excessive heat of lust and base desires. All parts of the body likewise become stiff and abstain from submission to Allāh ﷻ. If you try to bend them, they break like a dry piece of wood which can only be used as firewood.

3. This *ḥadīth* refers to the eternal life of those who engage in *dhikr*. They will enjoy a special life after death, similar to the martyrs.

4. The contrast is in respect of gain and loss. A person who harasses one who engages in *dhikr* is like one who harasses a living being, hence he will suffer for this harassment. In contrast, one who ill-treats the unmindful, ill-treats a dead body, which cannot defend itself.

Ḥadīth 1435

وعن أَبي هريرة ﷺ : أَنَّ رسولَ الله ﷺ ، قَالَ : ((يقول الله تَعَالَى : أنا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي ، فإِنْ ذَكَرَنِي في نَفْسِهِ ، ذَكَرْتُهُ في نَفْسِي ، وإِنْ ذَكَرنِي في ملأٍ ذكرتُهُ في مَلأٍ خَيْرٍ مِنْهُمْ)) متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ says: 'I treat My servant according to his thoughts about Me and I am with him when he remembers Me. When he remembers Me by himself, I remember him by Myself. When he remembers Me in a gathering, I remember him in a better gathering.'" (*Bukhārī, Muslim, Aḥmad)*

Commentary

A person should always be encouraged by the fact that Allāh's ﷻ mercy overpowers His anger. To lose hope in the mercy of Allāh ﷻ is *kufr* (disbelief), just as not fearing Him at all is also *kufr*. A true believer is one who has hope in the mercy of Allāh ﷻ, but at the same time fears punishment for his sins.

"I am with him when he remembers Me," means that when a person remembers Allāh ﷻ verbally or in his heart, Allāh ﷻ protects him from Shaiṭān and his cronies and grants him the divine ability to do good.

"When he remembers Me in his heart, I remember him in My heart," refers to *dhikr* of the heart or *dhikr* done by the tongue in such a way that no one else can hear it. It is free of show and boasting, hence Allāh ﷻ remembers or rewards one who does so in such a way that none of the creation are aware of it.

"When he remembers Me in a gathering, I remember him in a better gathering," refers to the gathering of the close angels and the Messengers ﷺ. Allāh ﷻ specially rewards this form of *dhikr* for the following reasons:

1. Allāh ﷻ created man in such a way that he is able to do good as well as go astray, and submission on his part deserves special attention.

2. The angels could not understand the creation of Ādam ﷺ and contended that he would cause bloodshed and trouble in the world, while they would engage in Allāh's ﷻ *dhikr*. When man remembers Allāh ﷻ, Allāh ﷻ reminds the angels of his wisdom of creating them.

3. Man's remembrance of Allāh ﷻ is more praiseworthy than that of the angels, because man does so due to faith in the unseen, whilst the angels are able to witness many matters of the unseen.

Additional Points

- ✓ *Dhikr* in a group is permissible and virtuous.

Ḥadīth 1436

وعنه قَالَ : قَالَ رسُولُ الله ﷺ : ((سَبَقَ الْمُفَرِّدُونَ)) قالوا : وَمَا الْمُفَرِّدُونَ ؟ يَا رسولَ الله قَالَ: ((الذَّاكِرُوْنَ اللهَ كَثِيْرًا وَّالذَّاكِرٰتِ)) . رواه مسلم.

وَرُوي : ((الْمُفَرِّدُونَ)) بتشديد الراءِ وتخفيفها والمشهُورُ الَّذِي قَالَهُ الجمهُورُ : التَّشْديدُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The *mufarridūn* have surpassed others." The *Ṣaḥābah* ﷺ asked: "Who are the *mufarridūn*, O Messenger of Allāh?" He replied: "The men and women who remember Allāh abundantly." (*Muslim, Aḥmad, Ḥākim*)

Commentary

The Messenger of Allāh ﷺ mentioned these words to the *Ṣaḥābah* while returning from Makkah Mukarramah to Madīnah Munawwarah at a place called Mount Hamdān. Some of the *Ṣaḥābah* hastily returned home and the Messenger of Allāh ﷺ addressed those who had remained behind saying that the *mufarridūn* (those who had gone ahead) had surpassed

everyone. Outwardly, it seemed to refer to those who had reached Madīnah Munawwarah first, however the *Ṣaḥābah* understood that the Messenger of Allāh ﷺ meant something different. They therefore asked for an explanation and the Messenger of Allāh ﷺ explained that it referred to those who engage in abundant *dhikr* of Allāh ﷻ. In other words, "the *mufarridūn* have surpassed others" in gaining the pleasure of Allāh ﷻ, acquiring lofty ranks in the Hereafter, being granted a bond with Allāh ﷻ in this world, and achieving a good condition of the heart.

Among those who remember Allāh ﷻ abundantly, according to Ibn ʿAbbās ﷺ, are those who recite the various *duʿās* narrated by the Messenger of Allāh ﷺ at the time of eating, sleeping, awakening, relieving oneself, etc.

Additional Points

- ✓ Scholars state that the Messenger of Allāh ﷺ would generally strive to turn the focus of the *Ṣaḥābah* towards the Hereafter and away from this world, as he did here.

Ḥadīth 1437

وعن جابر ﷺ قَالَ : سَمِعْتُ رسُولَ الله ﷺ ، يقولُ : ((أَفْضَلُ الذِّكْرِ : لا إلهَ إِلاَّ اللهُ)) .
رواه الترمذي ، وقال : ((حديث حسن)) .

Jābir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The best *dhikr* is, 'there is no deity worthy of worship besides Allāh." (*Tirmidhī*, *Ibn Mājah*)

Commentary

Mullā ʿAlī Qārī ﷺ stated that this *dhikr* is most superior because it is the proclamation of the *kalimah* which is the foundation of Islām. Other scholars state that these words of *tawḥīd* are most superior because they are most effective in purification of the inward and outward self. When a person utters '*lā ilāha*', he negates all false deities, and when he utters '*illallāh*', he affirms one sovereign being who deserves to be worshipped. By reciting this negation and affirmation, the heart is radiated and this effect manifests itself on the outward limbs of the body. One then begins to perform actions which are according to the demand of these words.

The Messenger of Allāh ﷺ also said, "Continue renewing your *īmān*." When the *Ṣaḥābah* enquired how they could renew their *īmān*, the Messenger ﷺ replied, "Recite *lāilāha illallāh* in abundance." (*Aḥmad, Ḥākim*)

In essence, the *kalimah* means that Allāh ﷻ is completely independent of everything, and

everything is dependent upon Allāh ﷻ. Allāh ﷻ is independent of all demands of existence. He is unique, eternal, self subsistent and free of faults and weaknesses. He is free from the qualities of created beings such as hearing, seeing and speaking and has no need for limbs. He does not acquire benefits from His actions and laws and nothing is compulsory upon Him. He ﷻ has brought the whole of creation into existence and the creation have no power without His help.

Ḥadīth 1438

وعن عبد الله بن بسر ﷺ : أَنَّ رجلاً قَالَ : يَا رسولَ الله ، إِنَّ شَرَائِعَ الإِسْلامِ قَدْ كَثُرَتْ عَلَيَّ ، فَأَخْبِرْنِي بِشَيءٍ أَتَشَبثُ بِهِ قَالَ : ((لا يَزالُ لِسَانُكَ رَطباً مِنْ ذِكْرِ الله)) . رواه الترمذي ، وقال : ((حديث حسن)) .

ʿAbdullāh ibn Busr ﷺ narrates that a man said: "O Messenger of Allāh, the laws of Islām are too many for me. Tell me something which I can adhere to." He said: "Keep your tongue moist with the remembrance of Allāh." (*Tirmidhī, Aḥmad, Ibn Mājah, Bayhaqī*)

Commentary

The *Ṣaḥābī* meant that although the observance of every command of Islām is imperative, to attain perfection in each and every one is difficult. He wanted the Messenger of Allāh ﷺ to recommend something which he could easily practise upon and which would draw great rewards for him in the Hereafter.

"Keep your tongue moist" refers to excessive *dhikr*, since in the Arabic language, moistness of the tongue refers to the mouth moving, whilst dryness refers to keeping silent. Some scholars say that it means that one should take the name of Allāh ﷻ with love and affection.

Abū al-Dardā ﷺ said that those who keep their tongues moist with the *dhikr* of Allāh ﷻ will enter Paradise smiling.

Ḥadīth 1439

وعن جابر ﷺ ، عن النبي ﷺ ، قَالَ : ((من قَالَ : سُبْحان الله وبِحمدِهِ ، غُرِسَتْ لَهُ نَخْلَةٌ في الجَنَّةِ)) . رواه الترمذي، وقال : ((حديث حسن)).

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "One who says, 'Glory be to Allāh and praise be to Him,' has a date-palm tree planted for him in Paradise." (*Tirmidhī*)

Commentary

Paradise consists of orchards and gardens, and other areas which are completely barren. The more a person remembers Allāh ﷻ, the more trees will be planted for him in Paradise. These trees will never die, nor will they ever shed their leaves. The trunk of each tree will be of gold or green emerald and its branches will be of red gold. Its fruit will be the size of huge drums, and they will be sweeter than honey, softer than cream and will have no seeds or pits on which one may choke.

Ḥadīth 1440

وعن ابن مسعود ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((لَقِيْتُ إبْرَاهِيمَ ﷺ لَيلَةَ أُسْرِيَ بِي ، فَقَالَ : يَا مُحَمّدُ أقْرِىءْ أُمَّتَكَ مِنِّي السَّلاَمَ ، وَأَخْبِرْهُمْ أنَّ الجَنَّةَ طَيِّبَةُ التُّرْبَةِ ، عَذْبَةُ الماءِ ، وأنَّهَا قِيعَانٌ وأنَّ غِرَاسَهَا : سُبْحَانَ اللهِ ، والحَمْدُ للهِ ، وَلاَ إلهَ إلاَّ اللهُ ، واللهُ أكْبَرُ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "I met Ibrāhīm on the night of my ascension (*Miʿrāj*). He said to me: 'O Muḥammad, convey my greetings of peace to your *Ummah* and inform them that Paradise has good soil and sweet water. It is barren and its plants are, "Glory be to Allāh. All praise be to Allāh. There is none worthy of worship besides Allāh. Allāh is the greatest."'" (*Tirmidhī, Aḥmad)*

Commentary

We have been told that "Paradise has good soil and sweet water," as an encouragement to strive to make it our eternal abode. It is also possible that because trees grow well where the sand is fertile and water is in abundance, we are encouraged to recite the specified *dhikr* and have as many trees planted as we can in Paradise.

According to other *aḥādīth*, Paradise has every type of fruit and tree, while this *ḥadīth* mentions that it is barren. Scholars have explained this in the following ways:

1. Paradise is barren but when it is given to the people it will have trees and vegetation in accordance to their good deeds.

2. Some portions of Paradise will have plantations and some will be barren.

The scholars of *ḥadīth* have stated that whoever hears or reads this *ḥadīth* should reply to the *salām* of Ibrāhīm ﷺ by saying, "و عليه السلام و رحمة الله و بركاته".

Ḥadīth 1441

وعن أَبي الدرداءِ ﷺ ، قَالَ : قَالَ رسُولُ الله ﷺ : ((ألا أُنَبِّئُكُمْ بِخَيْرِ أعْمالِكُمْ ، وأزْكَاهَا عِنْدَ مَلِيكِكُمْ ، وأرْفَعِهَا في دَرَجَاتِكُمْ ، وَخَيرٍ لَكُمْ مِنْ إنْفَاقِ الذَّهَبِ والفِضَّةِ ، وَخَيْرٍ لَكُمْ مِنْ أن تَلْقَوا عَدُوَّكُمْ فتَضْرِبُوا أعْنَاقَهُمْ وَيَضْرِبُوا أعْنَاقَكُمْ ؟)) قَالُوا : بَلَى ، قَالَ : ((ذِكر الله تَعَالَى)) . رواه الترمذي ، قَالَ الحاكم أَبُو عبد الله : ((إسناده صحيح)) .

Abū al-Dardā' ﷺ narrates that the Messenger of Allāh ﷺ said: "Should I not inform you of the best and purest of your actions in the sight of your Master, that will enable you to reach the highest levels, that are better for you than spending gold and silver, and that are better for you than meeting your enemy, striking their necks and their striking your necks?" The *Ṣaḥābah* ﷺ said: "Indeed." He said: "The *dhikr* of Allāh." (*Tirmidhī, Aḥmad, Ibn Mājah*)

Commentary

In this *ḥadīth*, the *dhikr* of Allāh ﷻ is stated to be the most virtuous of actions, whereas we know that *ṣalāh*, fasting, etc. are more superior. Scholars have provided various explanations for this:

1. The objective of worship is the remembrance of Allāh ﷻ and *dhikr* is the means of acquiring this objective.

2. *Dhikr* here refers to the *dhikr* of the heart. In other words, when the heart is continuously connected to Allāh ﷻ and aware of Him at all times, a person will not disobey Him or leave out any compulsory action.

3. *Dhikr* purifies the heart which creates sincerity and gives life to worship.

4. This *ḥadīth* refers to general conditions and circumstances. However, at specific times of necessity, charity, *jihād*, etc. are the most virtuous of deeds.

Ḥadīth 1442

وعن سعد بن أَبي وقاص ﷺ ، أَنَّه دخل مَعَ رسُولِ الله ﷺ ، عَلَى امْرأةٍ وَبَيْنَ يَدَيْها نَوىً – أَوْ حَصَىً – تُسَبِّحُ بِهِ فَقَالَ : ((أُخْبِرُكِ بما هُوَ أيْسَرُ عَلَيْكِ مِنْ هَذَا – أَوْ أفْضَلُ –)) فَقَالَ : ((سُبْحَانَ الله عَدَدَ مَا خَلَقَ في السَّمَاءِ ، وسُبْحَانَ الله عَدَدَ مَا خَلَقَ في الأرْضِ ، وسُبْحَانَ الله عَدَدَ مَا بَيْنَ ذَلِكَ ، وسُبحَانَ الله عَدَدَ مَا هو خَالِقٌ ، واللهُ أكْبَرُ مِثْلَ ذَلِكَ ، والحَمْدُ للهِ مِثْلَ ذَلِكَ ؛ وَلاَ إلَهَ إلاَّ اللهُ مِثْلَ ذَلِكَ ، وَلاَ حَولَ وَلاَ قُوَّةَ إلاَّ باللهِ مِثْلَ ذَلِكَ)) . رواه الترمذي ،

وقال : ((حديث حسن)) .

Saʿd ibn Abī Waqqāṣ ﷺ narrates that he and the Messenger of Allāh ﷺ visited a woman and she had some date pits – or pebbles – in front of her with which she was glorifying Allāh. The Messenger of Allāh ﷺ said to her: "Should I inform you of something that is easier for you – or better?" He then said: "Glory be to Allāh equal to all that He created in the heavens. Glory be to Allāh equal to all that He created on earth. Glory be to Allāh equal to all that is between the two. Glory be to Allāh equal to all that He created. Allāh is the greatest, equal to that number. All praise be to Allāh, equal to that number. There is none worthy of worship besides Allāh, equal to that number. There is no power and might except with Allāh, equal to that number." (*Tirmidhī, Abū Dāwūd, Ḥākim*)

Commentary

The woman referred to here was either Ṣafiyya ﷺ or Juwayriyyah ﷺ, the honourable spouses of the Messenger ﷺ.

Mullā ʿAlī Qārī ﷺ stated that the *dhikr* mentioned in this *ḥadīth* is more rewarding since one concentrates on Allāh's ﷻ attributes which are mentioned therein and one meditates over them. Other scholars consider this *dhikr* to be superior because in it one expresses one's helplessness in respect of counting the praises and favours of Allāh ﷻ and this is the best form of submission to Him.

Scholars have stated that this *ḥadīth* proves the permissibility of using a *tasbīḥ* for counting *dhikr* because the Messenger of Allāh ﷺ saw pebbles and date seeds being used for counting *dhikr*, but did not object to it. Many other *Ṣaḥābah* such as Saʿd ibn Abī Waqqāṣ, Abū Dardā' and Abū Hurayrah ﷺ are also reported to have kept date seeds or pebbles for counting *dhikr*. In the terminology of the sufis, the *tasbīḥ* is also known as a *mudhakkirah* (reminder), because when it is held in one's hand, one is encouraged to engage in *dhikr*.

Additional Points

- ✓ The quality of worship is more important than the quantity.

Ḥadīth 1443

وعن أَبي موسى ﷺ قَالَ : قَالَ لي رسولُ الله ﷺ : ((ألا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الجَنَّةِ ؟)) فقلت : بلى يَا رسولَ الله قَالَ : ((لا حَوْلَ وَلاَ قُوَّةَ إِلاَّ باللهِ)) متفق عَلَيْهِ .

Abū Mūsā ﷺ narrates: The Messenger of Allāh ﷺ said to me: "Should I not show you one of the treasures of Paradise?" I replied: "Indeed, O Messenger of Allāh!" He said: "There is no power and might except with Allāh." (*Bukhārī, Muslim, Aḥmad, Ibn Mājah*)

Commentary

This *dhikr* is called a treasure of Paradise for one of the following reasons:

1. It is similar to a treasure because it is extremely valuable and will draw many benefits, especially in Paradise.

2. In Paradise it will change into a treasure.

3. By these words, one negates any ability and strength from his own self and attributes all ability and strength to Allāh ﷻ. He therefore attaches himself to the everlasting mercies of Allāh ﷻ which will protect him from sin and help him towards good actions. These mercies have been called a treasure from Paradise.

ʿAbdullāh Ibn Masʿūd ﷺ narrated that, once, while in the company of the Messenger ﷺ, he uttered the words 'لا حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ'. The Messenger ﷺ enquired, "Do you know what is the meaning and explanation of these words?" He replied, "Allāh and His Messenger know best." The Messenger ﷺ explained,

لا حول عن معصية الله إلا بعصمة الله means that there is no ability to abstain from disobeying Allāh and sinning, except by the protection of Allāh.

ولا قوة على طاعة الله إلا بعون الله means that there is no strength to obey Allāh, except with the help of Allāh."

The request to be protected from sins is mentioned before the request for obedience because sin results in the anger and wrath of Allāh ﷻ, whereas the ability to do good is only by the mercy and kindness of Allāh ﷻ. Hence, the causes for the wrath of Allāh ﷻ need to be removed before his mercy can be attained.

Sufis have mentioned this *dhikr* to be very effective for the purposes of submitting to Allāh ﷻ, self-reformation, abstaining from sin, doing good deeds, and attaining safety from pride.

CHAPTER 245

باب ذكر الله تَعَالَى قائماً و قاعداً ومضطجعاً ومحدثاً وجنباً وحائضاً إِلاَّ القرآن فَلاَ يحل لجنب وَلاَ حائض

Chapter on engaging in the *dhikr* of Allāh ﷻ standing, sitting, lying down, while in a state of minor or major impurity, and in menstruation - except the recitation of the Qur'ān which is prohibited for a person in major impurity and menstruation

Introduction

A woman in menstruation and a person in the state of major impurity cannot recite or even touch the Qur'ān. It is however permissible to recite those verses of the Qur'ān which comprise of a *duʿā'* (not as *tilāwah*) such as Āyat al-Kursī, etc. If a person is in the state of minor impurity, he may recite the Qur'ān, but cannot touch the Qur'ān or its verses.

قَالَ الله تَعَالَى : ﴿ اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّیْلِ وَالنَّهَارِ لَاٰیٰتٍ لِّاُولِی الْاَلْبَابِ الَّذِیْنَ یَذْکُرُوْنَ اللهَ قِیٰمًا وَّقُعُوْدًا وَّعَلٰی جُنُوْبِهِمْ ﴾ (آل عمران : ۱۹۰ ، ۱۹۱) .

Allāh ﷻ says: "Surely in the creation of the heavens and the earth, and in the alternation of the day and night are signs for the intelligent. Those who remember Allāh standing, sitting, and lying on their sides." (Sūrah Āl ʿImrān, 190-191)

Ḥadīth 1444

وعن عائشة ﵂ ، قالت : كَانَ رسُولُ الله ﷺ يَذْكُرُ اللهَ عَلَى كُلِّ أَحْيَانِهِ . رواهُ مسلم .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to engage in the remembrance of Allāh at all times." (*Muslim, Abū Dāwūd, Aḥmad, Ibn Mājah*)

Commentary

This refers to the remembrance of Allāh ﷻ in the heart and not on the tongue because there are occasions when it is prohibited to verbally make *dhikr*, such as when relieving oneself or engaging in intercourse. In other words, he was always conscious of Allāh ﷻ in whatever he did. This is referred to as the level of *iḥsān* which is the perfection of one's Islām.

The benefit of regular *dhikr* can be gauged from the following narration. The Messenger of Allāh ﷺ said, "The inhabitants of Paradise will not feel remorse or grief over anything of this world except those moments which passed by in which they did not make the *dhikr* of Allāh." (*Ṭabrānī* in *Kabīr*)

Ḥadīth 1445

وعن ابن عباسٍ ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ : بِسْمِ الله ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا ، فَقُضِيَ بَيْنَهُمَا وَلَدٌ ، لَمْ يَضُرَّهُ)) . متفق عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "When one of you comes to his wife and says: "In the name of Allāh. O Allāh, protects us from Shaiṭān and protect what You provide us from Shaiṭān," and a child is destined to them, Shaiṭān will not harm it." (*Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah*)

Commentary

This *ḥadīth* teaches us that one should not forget Allāh ﷻ even at the time when one is about to fulfil one's desires with one's spouse. This indicates that at other times one should remember Allāh ﷻ all the more.

At times, a person recites this *duʿā'*, but the child is not saved from the harm of Shaiṭān. The scholars have provided various reasons for this:

1. Harm refers only to disbelief, hence by reciting this *duʿā'*, the child will be granted death upon *īmān*.

2. Harm refers to witchcraft, hence by reciting this *duʿā'*, the child will be saved from difficulties and calamities.

3. No harm will be caused to the child's beliefs and religion.

Additional Points

- ✓ It is inappropriate to recite this *duʿā'* at the time of intercourse. It should be recited before engaging in intercourse.

CHAPTER 246

باب مَا يقوله عِنْدَ نومه واستيقاظه

Chapter on the *duʿā'* that should be made when going to sleep and waking up

Ḥadīth 1446

عن حُذَيفَةَ ، وأبي ذرٍ ﷺ ، قالا : كَانَ رسولُ الله ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ ، قَالَ : ((بِاسْمِكَ

اللَّهُمَّ أَحْيَا وَأموتُ)) وَإِذَا اسْتَيقَظَ قَالَ : ((الحَمْدُ للهِ الَّذِي أَحْيَانَا بعْدَ مَا أماتَنَا وإِلَيْهِ النُّشُورُ)) . رواه البخاري .

Ḥudhayfah ﷺ and Abū Dharr ﷺ narrate: "When the Messenger of Allāh ﷺ retired to his bed, he said: 'O Allāh, in Your name do I live and die.' When he woke up, he said: 'All praise be to Allāh who gave us life after giving us death, and to Him is the rising.'" (*Bukhārī, Aḥmad)*

Commentary

"O Allāh, in Your name do I die and live," can be rephrased as, "O Allāh, by making *dhikr* of Your name, I will live and with it I will die." This indicates that the object of life is to gain the closeness of Allāh ﷻ by worshipping Him at all times.

Sleep is known as the sister of death because when a person sleeps, his soul is temporarily removed from his body and he resembles a dead person. For this reason, we are commanded to show gratitude to Allāh ﷻ for returning our souls to our bodies so that we can have one more day to prepare for the life of the Hereafter. "And to Him is the rising," teaches us that although we have one more day of life, we should never forget that a time will come upon us when we will not awaken from our sleep and we will return to Allāh ﷻ.

It is *Mustaḥab* to recite these *duʿās* at the time of sleeping and awakening so that one commences one's day and night with the remembrance of Allāh ﷻ and ponders over the life of the Hereafter.

Additional points

- ✓ Sleep should remind us of death. A sleeping person does not move and is completely unaware of his surroundings, but his soul moves around and witnesses other worlds in the form of dreams which we cannot see. Similarly, a person in the grave is outwardly motionless, but his soul is being rewarded or punished, all of which we cannot see.

CHAPTER 247

باب فضل حِلَقِ الذكر والندب إِلَى ملازمتها والنهي عن مفارقتها لغير عذر

Chapter on the virtue of the gatherings of *dhikr*; the desirability of remaining attached to them and the prohibition of abandoning them without excuse

قَالَ الله تَعَالَى : ﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ﴾ (الكهف : ٢٨) .

Allāh ﷻ says: "Keep yourself with those who invoke their Sustainer morning and evening, seeking His countenance. Let not your eyes overlook them." (Sūrah al-Kahf, 28)

Ḥadīth 1447

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إنَّ للهِ تَعَالَى مَلائِكَةً يَطُوفُونَ في الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ ، فإذا وَجَدُوا قَوْمَاً يَذْكُرُونَ اللهَ ﷻ ، تَنَادَوْا : هَلُمُّوا إِلَى حَاجَتِكُمْ ، فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِم إِلَى السَّمَاءِ الدُّنْيَا ، فَيَسْأَلُهُمْ رَبُّهُمْ – وَهُوَ أَعْلَم – : مَا يقولُ عِبَادي ؟ قَالَ : يقولون : يُسَبِّحُونَكَ ، ويُكَبِّرُونَكَ ، وَيَحْمَدُونَكَ ، ويُمَجِّدُونَكَ ، فيقول : هَلْ رَأَوْنِي ؟ فيقولونَ : لا واللهِ مَا رَأَوْكَ . فيقولُ : كَيْفَ لَوْ رَأَوْني ؟! قَالَ : يقُولُونَ : لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً ، وَأَشَدَّ لَكَ تَمْجِيداً ، وأَكْثَرَ لَكَ تَسْبِيحاً . فَيَقُولُ : فماذا يَسْألونَ ؟ قَالَ : يقُولُونَ : يَسْأَلُونَكَ الجَنَّةَ . قَالَ : يقولُ : وَهل رَأَوْها ؟ قَالَ : يقولون : لا واللهِ يَا رَبِّ مَا رَأَوْهَا . قَالَ : يقول : فَكيفَ لَوْ رَأَوْهَا ؟ قَالَ : يقولون : لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصاً ، وأشدَّ لَهَا طَلَباً ، وأَعْظَمَ فِيهَا رَغْبَةً . قَالَ : فَمِمَّ يَتَعَوَّذُونَ ؟ قَالَ : يقولون : يَتَعَوَّذُونَ مِنَ النَّارِ ؛ قَالَ : فيقولُ : وَهَلْ رَأَوْهَا ؟ قَالَ : يقولون : لا واللهِ مَا رَأَوْهَا . فيقولُ : كَيْفَ لَوْ رَأَوْهَا ؟! قَالَ : يقولون : لَوْ رَأَوْهَا كانوا أَشَدَّ مِنْهَا فِرَاراً ، وأَشَدَّ لَهَا مَخَافَةً . قَالَ : فيقولُ : فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُم ، قَالَ : يقولُ مَلَكٌ مِنَ المَلائِكَةِ : فِيهم فُلانٌ لَيْسَ مِنْهُمْ ، إِنَّمَا جَاءَ لِحَاجَةٍ ، قَالَ : هُمُ الجُلَسَاءُ لا يَشْقَى بِهِمْ جَلِيسُهُمْ)) . متفق عَلَيْهِ .

وفي رواية لمسلمٍ عن أَبي هريرة ﷺ ، عن النبيِّ ﷺ قَالَ : ((إن للهِ مَلائِكَةً سَيَّارَةً فُضُلاً يَتَتَبَّعُونَ مَجَالِسَ الذِّكْرِ ، فَإِذَا وَجَدُوا مَجْلِساً فِيهِ ذِكْرٌ ، قَعَدُوا مَعَهُمْ ، وَحَفَّ بَعْضُهُمْ بَعْضاً بِأَجْنِحَتِهِمْ حَتَّى يَمْلَؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّماءِ الدُّنْيَا ، فإذَا تَفَرَّقُوا عَرَجُوا وَصَعدُوا إِلَى السَّمَاءِ ، فَيَسْأَلُهُمْ اللهُ ﷻ – وَهُوَ أَعْلَمُ – : مِنْ أَيْنَ جِئْتُمْ ؟ فَيَقُولُونَ : جِئْنَا مِنْ عِنْدِ عِبادٍ لَكَ في الأَرْضِ : يُسَبِّحُونَكَ ، ويُكَبِّرُونَكَ ، وَيُهَلِّلُونَكَ ، وَيَحْمَدُونَكَ ، وَيَسْأَلُونَكَ . قَالَ : وَمَاذا يَسْأَلُونِي ؟ قالوا : يَسْأَلُونَكَ جَنَّتَكَ . قَالَ : وَهَلْ رَأَوْا جَنَّتِي ؟ قالوا : لا ، أَيْ رَبِّ . قَالَ : فكيْفَ لَوْ رَأَوْا جَنَّتِي ؟! قالوا : ويستجيرونك . قَالَ : ومِمَّ يَسْتَجِيرُونِي ؟ قالوا : مِنْ

نَارِكَ يَا رَبِّ . قَالَ : وَهَلْ رَأَوْا نَارِي ؟ قالوا : لا ، قَالَ : فَكَيْفَ لَوْ رَأَوْا نَارِي ؟! قالوا : وَيَسْتَغفِرُونكَ ؟ فيقولُ : قَدْ غَفَرْتُ لَهُمْ ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا ، وَأجَرْتُهُمْ مِمَّا اسْتَجَارُوا . قَالَ : فيقولون : ربِّ فيهمْ فُلانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ ، فَجَلَسَ مَعَهُمْ . فيقُولُ : ولهُ غَفَرْتُ ، هُمُ القَومُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh has angels that travel the paths seeking out the people of *dhikr*. When they find people engaged in the remembrance of Allāh, they call out to one another: 'Come to fulfil your needs.' They then surround them with their wings until they reach the lowest heaven. Their Sustainer – who knows best – asks them: "What are My servants saying?" They reply: "They are glorifying You, proclaiming Your greatness, praising You, and exalting You." He asks: "Have they seen Me?" They reply: "No, by Allāh, they have not seen You." He asks: "What if they were to see Me?" They reply: "If they were to see You, they would worship You more intensely, exalt You more intensely, and glorify You more abundantly." He asks: "What are they asking for?" They reply: "They are asking You for Paradise." He asks: "Have they seen it?" They reply: "No, by Allāh, they have not seen it." He asks: "What if they were to see it?" They reply: "If they were to see it, they would desire it more intensely, seek it more passionately, and yearn for it more strongly." He asks: "What are they seeking refuge from?" They reply: "They are seeking refuge from the Hell-fire." He asks: "Have they seen it?" They reply: "No, by Allāh, they have not seen it." He asks: "What if they were to see it?" They reply: "If they were to see it, they would flee from it more intensely and fear it more fervently." He says: "I make you a witness that I have forgiven them." One of the angels says: "Among them is so-and-so who is not part of them. He merely came there to fulfil some need." Allāh replies: "They are such companions that even the one sitting with them is not deprived."

A narration of Muslim has that Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh has special angels which move about seeking the gatherings of *dhikr*. When they find a gathering in which there is the remembrance of Allāh, they sit with them. They surround each other with their wings until they fill the area between themselves and the lowest heaven. When the people depart, the angels rise and ascend to the heavens.

Allāh asks them – despite knowing best – "Where have you come from?" They reply: "We came from some of Your servants on earth who were glorifying You, proclaiming Your greatness, saying *Lā illāha illallāh*, praising You and asking of You." He asks: "What were they asking of Me?" They reply: "They were asking You for Your Paradise." He asks: "Have they seen My Paradise?" They reply: "No, O our Sustainer?" He asks: "What if they were to see My Paradise?" They reply: "They were also seeking Your refuge." He asks: "From what were they seeking My refuge?" They reply: "From Your Hell-fire, O our Sustainer." He asks: "Have they seen My Hell-fire?" They reply: "No." He asks: "What if they were to see My Hell-fire?" They reply: "They were seeking Your forgiveness." He says: "I have forgiven them, given them whatever they asked for, and granted them refuge from whatever they sought refuge from." They say: "O our Sustainer, among them was a person who was a major sinner. He was merely passing by and sat with them." Allāh says: "I have forgiven him as well. They are such people that even the one sitting with them is not deprived." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

This *ḥadīth* highlights the virtue of *dhikr*, those who engage in *dhikr* and the gatherings of *dhikr*. Scholars state that Allāh ﷻ specifically questions the angels regarding the group engaged in His *dhikr* to remind them of their statement "Will You place in the earth such creation who will cause corruption therein and spill blood (of one another), whereas we make Your *tasbīḥ* (proclaim your purity) along with Your *ḥamd* (praises) and glorify You." It is as if they are being told, "Look at the *dhikr* which is emanating from human beings despite their carnal desires and the whisperings of Shaiṭān working against them."

This *ḥadīth* also indicates that the *dhikr* done by humans is far superior and nobler than that of the angels. There are various reasons for this:

1. Man has many responsibilities and duties apart from worship, hence his engaging in *dhikr* requires effort and discipline.

2. A host of obstacles and distractions such as the desire to sin, inclination towards the world, Shaiṭān and carnal desires serve as deterrents from worship.

3. Man has not seen the unseen such as Allāh, Paradise and Hell, as opposed to the angels who have seen the unseen.

It is Allāh's ﷻ grace that those who merely sit in the company of people engaged in the *dhikr* of Allāh ﷻ are not deprived of blessings. This also teaches us the value of good company. Allāh ﷻ states,

﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾

"O those who believe, fear Allāh and remain with the pious." (Sūrah al-Tawbah, 119)

Additional Points

✓ The angels love and care for those people who engage in *dhikr*.

Ḥadīth 1448

وعنه وعن أَبي سعيدٍ ﷺ ، قالا : قَالَ رسولُ الله ﷺ : ((لا يَقْعُدُ قَومٌ يَذكُرُونَ اللهَ ﷻ إِلاَّ حَفَّتْهُمُ المَلائِكَةُ وغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمْ السَّكِينَةُ ؛ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ)) . رواه مسلم .

Abū Hurayrah ﷺ and Abū Saʿīd ﷺ narrate that the Messenger of Allāh ﷺ said: "No people gather to engage in the remembrance of Allāh without the angels surrounding them, mercy engulfing them, tranquillity descending upon them, and Allāh mentioning them to those (close angels) who are with Him." (*Muslim, Aḥmad)*

Commentary

A *ḥadīth* of similar wording was mentioned previously regarding those who engage in *tilāwah* of the Qur'ān. See *ḥadīth* 1023. It indicates the virtue of *dhikr* as well as the status of those engaged in *dhikr* in the sight of Allāh ﷻ.

The "angels surrounding them" is in order to honour them and allow angelic qualities to be transferred to them.

Allāh's ﷻ "mercy engulfing them" softens their hearts and enables them to enjoy acts of worship.

"Tranquillity descending upon them" refers to a condition in which the heart becomes tranquil and it then disinclines from fulfilment of prohibited desires.

"Allāh mentioning them to those (close angels) who are with Him" is in order to honour them in front of the angels who objected when man was created.

Ḥadīth 1449

وعن أَبي واقدٍ الحارث بن عوف ﷺ : أَنَّ رسولَ الله ﷺ بَيْنَمَا هُوَ جَالِسٌ في المَسْجِدِ ، والنَّاسُ مَعَهُ ، إِذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ ، فأَقْبَلَ اثْنَانِ إِلَى رسُولِ اللهِ ﷺ ، وَذَهَبَ واحِدٌ ؛ فَوَقَفَا عَلَى رسولِ الله ﷺ . فأَمَّا أَحَدُهُما فَرَأَى فُرْجةً في الحَلْقَةِ فَجَلَسَ فِيهَا ، وَأَمَّا الآخرُ فَجَلَسَ خَلْفَهُمْ ، وأَمَّا الثَّالثُ فأَدْبَرَ ذاهِباً . فَلَمَّا فَرَغَ رَسُولُ الله ﷺ ، قَالَ : ((أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاَثَةِ : أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللهِ فآوَاهُ اللهُ إِلَيْهِ . وَأَمَّا الآخَرُ فاسْتَحْيَى فَاسْتَحْيَى اللهُ مِنْهُ ، وأَمّا الآخَرُ ، فَأَعْرَضَ ، فَأَعْرَضَ اللهُ عَنْهُ)) . متفقٌ عَلَيْهِ .

Abū Wāqid al-Ḥārith ibn ʿAuf ﷺ narrates: "While the Messenger of Allāh ﷺ was sitting in the *masjid* with some people, three people arrived. Two of them came towards the Messenger of Allāh ﷺ and the other left. The two stood before the Messenger of Allāh ﷺ. One of them saw a place in the gathering and sat down, while the other person sat down behind them. The third person turned and left. When the Messenger of Allāh ﷺ had completed, he said: 'Should I not tell you about these three people?' One of them sought refuge in Allāh so Allāh granted him refuge. The second person felt shy so Allāh was shy towards him. The third person turned away so Allāh turned away from him.'" (*Bukhārī, Muslim, Bayhaqī*)

Commentary

The *ḥadīth* explains the great virtue of participating in the gatherings of knowledge and *dhikr*. The first person loved to listen to the advice of the Messenger ﷺ, so Allāh ﷻ granted him the benefit of this. The second person did not push his way into the gathering due to shyness, so Allāh ﷻ forgave him. The third person turned away from knowledge, so Allāh ﷻ deprived him of the reward.

Additional Points

- ✓ One should seek to advance and progress in Islāmic matters.
- ✓ One may head to the front of a gathering in order to fill an empty space provided that it does not inconvenience others.
- ✓ Turning away from the gatherings of knowledge without any reason deprives one of Allāh's ﷻ mercy and rewards.

Ḥadīth 1450

وعن أَبي سعيد الخدري ﷺ قَالَ : خرج معاوية ﷺ عَلَى حَلْقَةٍ في المَسْجِدِ ، فَقَالَ : مَا أَجْلَسَكُمْ ؟ قالوا : جَلَسْنَا نَذْكُرُ اللهَ . قَالَ : آللهِ مَا أَجْلَسَكُمْ إِلاَّ ذاك ؟ قالوا : مَا أَجْلَسَنَا إِلاَّ ذَاكَ ، قَالَ : أما إِنِّي لَمْ اسْتَحْلِفْكُمْ تُهَمَةً لَكُمْ ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسولِ الله ﷺ أَقَلَّ عَنْهُ حَديثاً مِنِّي : إِنَّ رسُولَ الله ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ : ((مَا أَجْلَسَكُمْ ؟)) قالوا : جَلَسْنَا نَذْكُرُ الله وَنَحْمَدُهُ عَلَى مَا هَدَانَا للإِسْلاَمِ ؛ وَمَنَّ بِهِ عَلَيْنَا . قَالَ : ((آللهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ ؟)) قالوا : واللهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ . قَالَ : ((أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ ، ولكِنَّهُ أَتَانِي جِبرِيلُ فَأَخْبَرَنِي أَنَّ الله يُبَاهِي بِكُمُ المَلاَئِكَةَ)) . رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates: "Muʿāwiyah ﷺ went towards a circle of people in the *masjid* and asked them: 'Why are you seated here?' They replied: 'We sat down to engage in the remembrance of Allāh.' He asked: 'By Allāh, have you gathered here solely for this purpose?' They replied: 'We have gathered solely for this purpose.' He said: 'Listen, I did not request you to take an oath in Allāh because of any suspicion of you. No person who had a similar position to mine in respect of the Messenger of Allāh ﷺ has related less *ḥadīth* than I have. Once, the Messenger of Allāh ﷺ went towards a circle of his *Ṣaḥābah* and asked them: 'Why are you seated here?' They replied: 'We sat down to engage in the remembrance of Allāh, to praise Him for guiding us and blessing us with Islām.' He asked: 'By Allāh, have you assembled here solely for this purpose?' They replied: 'By Allāh, we have gathered solely for this purpose.' He said: 'Listen, I did not request you to take an oath in Allāh because of any suspicion of you, but because Jibra'īl came to me and informed me that Allāh ﷻ is boasting about you to the angels.'" (*Muslim, Aḥmad, Nasa'ī*)

Commentary

The reason the Messenger ﷺ asked them to take an oath was out of caution because it was possible that something else besides the *dhikr* of Allāh ﷻ caused Him to speak highly of them.

Muʿāwiyah ﷺ had a close family link to the Messenger ﷺ because his sister, Umm Ḥabībah ﷺ was one of his ﷺ blessed spouses. He further stated that he narrated very few *aḥādīth* due to his cautious approach in this field. By him mentioning these aspects, he sought to highlight to his audience his special concern for them in narrating this *ḥadīth*.

Allāh ﷻ was boasting about them because they engaged in His remembrance despite their carnal desires, Shaiṭān's whisperings, and their worldly commitments. Angels are free of all these hindrances, hence their *dhikr* and worship cannot match the sacrifice of man.

Shāh Waliyullāh ؒ stated that Muslims gathering for *dhikr*, etc. is a special means of drawing divine mercy, peace and the closeness of the angels.

CHAPTER 248

باب الذكر عِنْدَ الصباح والمساء

Chapter on supplications for the morning and evening

قَالَ الله تَعَالَى : ﴿ وَاذْكُرْ رَّبَّكَ فِىْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴾ (الأعراف : ٢٠٥) قَالَ أهلُ اللُّغَةِ : ((الاٰصَالُ)) : جَمْعُ أصِيلٍ ، وَهُوَ مَا بَيْنَ العَصْرِ وَالمَغْرِبِ .

Allāh ﷻ says: "Continually remember your Sustainer in your heart with humility and awe, and without raising your voice. [Remember Him] by morning and evening and do not remain heedless." (Sūrah al-Aʿrāf, 205)

The linguists say that the word "evening" refers to the time between the *ʿAṣr ṣalāh* and *Maghrib ṣalāh*.

وقال تَعَالَى : ﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا ﴾ (طه : ١٣٠) .

Allāh ﷻ says: "and continue proclaiming the praises of your Sustainer before sunrise and before sunset." (Sūrah Ṭā Hā, 130)

وقال تعالى : ﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ﴾ (مؤمن: ٥٥) ، قَالَ أهلُ اللُّغَةِ ((العَشِيُّ)) : مَا بَيْنَ زَوَالِ الشَّمْسِ وغُرُوبِهَا .

Allāh ﷻ says: "and glorify the praises of your Sustainer in the evening and morning." (Sūrah al-Mu'min, 55)

وقال تَعَالَى : ﴿ فِيْ بُيُوْتٍ اَذِنَ اللهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ يُسَبِّحُ لَهٗ فِيْهَا بالْغُدُوِّ وَالْاٰصَالِ رِجَالٌ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللهِ ﴾ الآية (النور : ٣٦- ٣٧) .

Allāh ﷻ says: "In those houses which Allāh has ordained to be raised and that His name be remembered therein – remembering Him therein morning and evening. Men whom neither trade nor sale can divert from the remembrance of Allāh." (Sūrah al-Nūr, 36-37)

وقال تَعَالَى : ﴿ اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَالْاِشْرَاقِ ﴾ (ص : ١٨) .

Allāh ﷻ says: "We subjugated the mountains with him, expressing [Our] purity in the evening and the morning." (Sūrah Ṣād, 18)

Ḥadīth 1451

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ قَالَ حِيْنَ يُصْبِحُ وَحِينَ يُمْسِي : سُبْحَانَ اللهِ وَبِحَمْدِهِ ، مِئَةَ مَرَّةٍ ، لَمْ يَأتِ أَحَدٌ يَوْمَ القِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ ، إِلاَّ أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "None will bring anything on the day of *Qiyāmah* better than one who says in the morning and evening 100 times, 'Glory be to Allāh and praise be to Him,' except a person who says the same or more." *(Muslim)*

Commentary

These words of praise are very meritorious and many rewards have been recorded in the *aḥādīth* for reciting them. Scholars state that this *dhikr* negates all qualities contrary to the grandeur of Allāh ﷻ, and affirms all qualities of perfection in respect of His lofty Being.

The wisdom of reciting these words morning and evening is that one engages in righteous actions at the beginning and end of the day and this will serve as an expiator of sins for that day. Because the shifts of the angels change and the books of deeds are taken up at these times, it is hoped that by engaging in *dhikr*, one's record will commence and end with righteous actions.

Ḥadīth 1452

وعنه ، قَالَ : جَاءَ رجلٌ إِلَى النبيّ ﷺ ، فَقَالَ : يَا رسولَ الله مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتْنِي

البَارِحَةَ ! قَالَ : ((أَمَا لَوْ قُلْتَ حِيْنَ أَمْسَيْتَ : أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ : لَمْ تَضُرَّك)) . رواه مسلم .

Abū Hurayrah ﵁ narrates: A man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, how severely I was stung by a scorpion last night." He said: "If you had said, 'I seek refuge with the perfect words of Allāh from the evil of what He has created,' it would not have harmed you." (*Muslim, Aḥmad)*

Commentary

The *ḥadīth* teaches us that a person should seek Allāh's ﷻ protection from all evils and that Allāh ﷻ protects those who seek His protection.

"From the evil that He created" is general and includes protection from all the creation which can harm a person. It also includes protection from following one's desires.

Ḥadīth 1453

وعنه ، عن النبيّ ﷺ ، أنَّه كَانَ يقولُ إِذَا أَصْبَحَ : ((اللَّهُمَّ بِكَ أَصْبَحْنَا ، وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا ، وَبِكَ نَمُوتُ ، وَإِلَيْكَ النُّشُورُ)) . وإذا أمسَى قَالَ : ((اللَّهُمَّ بِكَ أَمْسَيْنَا ، وبِكَ نَحْيَا ، وَبِكَ نَمُوتُ . وَإِلَيْكَ النُّشُورُ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ used to say in the morning: "O Allāh, by You we start the morning and by You we start the evening. By You we live and by You we die, and to You is the rising."

In the evening he would say: "O Allāh, by You we start the evening. By You we live and by You we die, and to You is the rising." (*Abū Dāwūd, Ibn Mājah, Aḥmad)*

Commentary

One of the outstanding features of Islām is that we are taught *duʿās* for every activity of the day. The reason for this is that a true believer wishes to live his entire life in accordance with divine guidance and there is therefore a need for him to continuously beseech Allāh ﷻ for divine ability and steadfastness.

The approach of dawn after the darkness of the night is a great bounty of Allāh ﷻ because if the morning does not come, the entire system of the world will be thrown into chaos. Similarly, the coming of the night is a great bounty because it allows man to remove his

tiredness of the day. Hence, in this *duʿā'*, man is given an opportunity to reinforce and strengthen his connection with Allāh ﷻ by being appreciative of His bounties. At the same time, there is also a reminder for man that just as night and day ends, his life will also end and he will then be presented before Allāh ﷻ.

Ḥadīth 1454

وعنه : أَنَّ أَبَا بكرٍ الصديق ﷺ قَالَ : يَا رسول الله مُرْني بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وإذا أَمْسَيْتُ ، قَالَ : ((قُلْ : اللَّهُمَّ فَاطِرَ السَّمَاواتِ والأَرْضِ عَالِمَ الغَيْبِ والشَّهَادَةِ ؛ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ ، أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ)) قَالَ : ((قُلْهَا إِذَا أَصْبَحْتَ ، وإِذَا أَمْسَيْتَ ، وإِذَا أَخَذْتَ مَضْجَعَكَ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that Abū Bakr ﷺ said: "O Messenger of Allāh, teach me some words which I could say in the morning and evening." He replied: "Say: "O Allāh, Creator of the heavens and the earth, Knower of the unseen and the visible, Sustainer and Master of everything. I testify that there is none worthy of worship besides You. I seek refuge in You from the evil of my self, from the evil of Shaiṭān and his prompting me to polytheism." He ﷺ said: "Say these words in the morning, in the evening, and when you go to sleep." (*Tirmidhī, Aḥmad, Abū Dāwūd*)

Ḥadīth 1455

وعن ابن مسعودٍ ﷺ قَالَ : كَانَ نبيُّ الله ﷺ إِذَا أَمْسَى قَالَ : ((أَمْسَيْنَا وأَمْسَى المُلْكُ للهِ ، والحَمْدُ للهِ ، لا إِلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ)) قَالَ الراوي : أَرَاهُ قَالَ فِيهِنَّ : ((لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِير ، رَبِّ أَسْأَلُكَ خَيْرَ مَا في هذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا في هذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُ بِكَ مِنَ الكَسَلِ ، وَسُوءِ الكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ في النَّارِ ، وَعَذَابٍ في القَبْرِ)) ، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أيضاً ((أَصْبَحْنَا وأَصْبَحَ المُلْكُ للهِ)) . رواه مسلم .

Ibn Masʿūd ﷺ narrates: "In the evening, the Messenger of Allāh ﷺ used to say: "We are spending the evening and the entire universe is spending the evening for Allāh, while all praise is due to Allāh. There is none worthy of worship besides Allāh. He is one and has no partner." The narrator said: "I

think that he also said: "His is the sovereignty and to Him belongs all praise. He has power over everything. O my Sustainer, I ask You for the good of this night and the good that follows it, and I seek refuge in You from the evil of this night and from the evil that follows it. O my Sustainer, I seek refuge in You from laziness and from the evils of old age. O my Sustainer, I seek refuge in You from punishment in the Hell-fire and punishment in the grave."

In the morning, he also said: "We are spending the morning and the entire universe is spending the morning for Allāh." (*Muslim, Aḥmad*)

Commentary

A believer is encouraged to recite these *duʿās* morning and evening so that he is always conscious of his Creator and he realises that protection, guidance, peace and safety from all tribulations of this world and the Hereafter is from Allāh ﷻ.

"O my Sustainer, I ask You for the good of this night," according to Ibn Ḥajar ﷺ is a request for the ability to worship Allāh. It may also be a request that Allāh ﷻ changes to good all evil which was to descend that night.

Ḥadīth 1456

وعن عبد الله بن خُبَيْب - بضم الخاء المعجمة - ﷺ قَالَ : قَالَ لي رَسولُ الله ﷺ : ((اقْرَأْ : قُلْ هُوَ اللهُ اَحَدٌ ، والمُعَوِّذَتَيْنِ حِيْنَ تُمْسِي وَحِينَ تُصْبحُ ، ثَلاثَ مَرَّاتٍ تَكْفيكَ مِنْ كُلِّ شَيْءٍ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

ʿAbdullāh ibn Khubayb ﷺ narrates: "The Messenger of Allāh ﷺ said to me: "Recite *Qul huwallāhu aḥad* (Sūrah al-Ikhlāṣ), and the *Muʿawwadhatayn* (Sūrah al-Falaq and Sūrah al-Nās) in the morning and evening three times. They will be sufficient for you from everything." (*Abū Dāwūd, Aḥmad*)

Commentary

Reciting Sūrah al-Ikhlāṣ every morning and evening is a proclamation of *tawḥīd* and a protection of a believer's *īmān* and beliefs. Similarly, reciting the *Muʿawwadhatayn* protects one from harm and sins.

Sūrah al-Ikhlāṣ which extols Allāh's Oneness and exclusivity is recited before the *Muʿawwadhatayn* in which one seeks protection, because praise of Allāh ﷻ should precede *duʿā'*.

"They will be sufficient for you from everything," means that by reciting these Sūrahs one will be protected from evil such as black magic, jealousy and sicknesses. Some scholars state that it refers to *Tahajjud ṣalāh*, hence if one does not awake for worship at night due to some reason, one will receive the reward of it.

The Messenger ﷺ used to recite these Sūrahs when going to sleep and then rub his hands over his entire body. (*Bukhārī*)

Ḥadīth 1457

وعن عثمان بن عفان ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((مَا مِنْ عَبْدٍ يَقُولُ في صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ : بِسْمِ اللهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ في الأَرْضِ وَلاَ في السَّمَاءِ وَهُوَ السَّمِيعُ العَلِيمُ ، ثَلاثَ مَرَّاتٍ ، إِلاَّ لَمْ يَضُرَّهُ شَيْءٌ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

ʿUthmān ibn ʿAffān ﷺ narrates that the Messenger of Allāh ﷺ said: "When any servant says in the morning of every day and the evening of every night, "In the name of Allāh with whose name nothing in the earth and the heavens can cause harm. He is All-Hearing, All-Seeing, three times then nothing will harm him." (*Tirmidhī, Ibn Mājah, Ḥākim*)

Commentary

In this *ḥadīth*, one seeks protection with the name of Allāh ﷻ from every evil animal, jin, Shaiṭān, human or inanimate object. Allāh ﷻ alone is the controller of the universe, hence a believer should place his total faith in Him alone.

ʿAbban ﷺ, a narrator of this *ḥadīth*, was afflicted with partial paralysis. He was once narrating it to others and a person was staring at him. ʿAbbān ﷺ realised that the man was doubting why he had become paralysed when he was a narrator of this *ḥadīth* and would therefore have been practising upon it. He explained that the *ḥadīth* was correct and that he had once forgotten to recite this *duʿā'* due to being angry over a certain matter and on that day he was afflicted with paralysis. (*Tirmidhī*)

Similarly, Imām Qurṭubī ﷺ stated that he used to recite this *duʿā'* frequently, however he once forgot to do so and on that day he was stung by a scorpion. ʿAllāmah Damīrī ﷺ, the author of *Ḥayat al-Ḥayawān*, mentioned that he was once sitting in the company of his teacher ʿAllāmah Fakhruddīn ʿUthmān ibn Muḥammad al-Tūzī ﷺ when a scorpion appeared. His teacher picked it up in his hand and said that one who recites this *duʿā'* will not be harmed

by anything. (*Rawḍat al-Ṣāliḥīn*)

CHAPTER 249

باب مَا يقوله عِنْدَ النوم

Chapter on the *du'ās* when going to sleep

قَالَ الله تَعَالَى : ﴿ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِى الْاَلْبَابِ الَّذِيْنَ يَذْكُرُوْنَ اللهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ﴾ (آل عمران : ١٩٠ – ١٩١) الآيات .

Allāh ﷻ says: "Surely in the creation of the heavens and the earth, and in the alternation of the day and night are signs for the intelligent. Those who remember Allāh standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth." (Sūrah Āl 'Imrān, 3: 190-191)

Ḥadīth 1458

وعن حُذَيْفَةَ ، وأبي ذرٍّ ﷺ : أَنَّ رسولَ الله ﷺ كَانَ إِذَا أَوَى إِلَى فِراشِهِ ، قَالَ : ((بِاسْمِكَ اللَّهُمَّ أَحْيَا وأَمُوتُ)) . رواه البخاري .

Hudhayfah ﷺ and Abū Dharr ﷺ narrate: "When the Messenger of Allāh ﷺ retired to his bed, he said: "In Your name, O Allāh, I live and die." (*Bukhārī, Muslim, Aḥmad*)

Commentary

This *du'ā'* serves as a reminder of death and therefore should encourage a person to do good actions in preparation for life after death.

Ḥadīth 1459

وعن عليٍّ ﷺ : أَنَّ رسولَ الله ﷺ قَالَ لَهُ ولِفَاطِمَةَ ﷺ : ((إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا – أَوْ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا – فَكَبِّرا ثَلاَثاً وَثَلاثِينَ ، وَسَبِّحَا ثَلاثاً وَثَلاثِينَ ، واحْمدا ثَلاثاً وَثَلاثِينَ)) وفي روايةٍ : التَّسْبيحُ أَرْبعاً وثلاثِينَ ، وفي روايةٍ : التَّكْبيرُ أَرْبعاً وَثَلاَثِينَ . متفق عَلَيْهِ .

ʿAlī ﷺ narrates that the Messenger of Allāh ﷺ said to him and Fāṭimah

ﷺ: "When you retire to your bed – or when you lie down on your bed – say *Allāhu akbar* thirty-three times, *Subhānallāh* thirty-three times, and *al-Ḥamdulillāh* thirty-three times."

Another narration has: "Say *Allāhu akbar* thirty four times." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

Fāṭimah ﷺ, the daughter of the Messenger ﷺ, would do all her household chores herself and this caused her substantial difficulty. Her husband, ʿAlī ﷺ, suggested that she request her father for a servant to assist her. Her father, instead, taught her this supplication and she immediately expressed her pleasure with Allāh and His Messenger ﷺ.

Scholars say that one who recites this supplication before sleeping will not tire from his work during the day.

ʿAlī ﷺ stated that he never omitted this prescription of the Messenger ﷺ his entire life, even during the battle of Ṣiffīn.

According to Mujaddid Alf Thānī ﷺ, the above three phrases incorporate *istighfār* (by reciting '*Subḥānallāh*'), gratitude (by reciting '*Alḥamdulillāh*'), and deficiencies that have occurred in *istighfār* and gratitude are also acknowledged (by reciting *Allāhu Akbar*).

Ḥadīth 1460

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فإِنَّهُ لا يَدْرِي مَا خَلَفَهُ عَلَيْهِ ، ثُمَّ يَقُولُ : بِاسمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا ، فاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ)) متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you retires to his bed, he should dust his bed with the inside of his loin cloth because he does not know what might be on it. He should then say: "In Your name, My Sustainer, I place my side (on the bed) and through Your name I raise it up. If You take away my soul, have mercy upon it. If You release it, protect it like You protect Your righteous servants." (*Bukhārī, Muslim, Aḥmad*)

Commentary

Going to sleep and awakening with the remembrance of Allāh ﷻ is meritorious because one begins and terminates the action of sleeping in a blessed manner. The righteous explain through experience that one who sleeps with Allāh's *dhikr* is protected from Shaiṭān. In addition, the negligence that affects one due to sleep and dreams is countered when one falls asleep taking Allāh's ﷻ name because one then remains conscious of Allāh ﷻ while sleeping.

By means of this *duʿā'*, one surrenders completely to Allāh ﷻ and accepts that He is in total control of everything.

Blowing into ones hands after reciting verses of the Qur'ān is in order to derive its celestial blessings. As with other forms of worship, we are encouraged to combine a verbal *dhikr* with a physical action.

Wiping over the bed is to remove any dangerous insect or object that may be there.

Ḥadīth 1461

وعن عائشة ﷺ : أَنَّ رسُولَ الله ﷺ ، كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ في يَدَيْهِ ، وَقَرَأَ بالمُعَوِّذَاتِ ، ومَسَحَ بِهِمَا جَسَدَهُ . متفق عَلَيْهِ .

وفي رواية لهما : أَنَّ النبيَّ ﷺ كَانَ إذا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ، ثُمَّ نَفَثَ فِيهِمَا فَقَرأَ فيهِما : ((قُلْ هُوَ اللهُ اَحَدٌ ، وَقَلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ، وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ)) ثُمَّ مَسَحَ بِهِما مَا استْطَاعَ مِنْ جَسَدِهِ ، يَبْدَأُ بهما عَلَى رَأسِهِ وَوجْهِهِ ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ ، يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ . متفق عَلَيْهِ .

قَالَ أهلُ اللُّغَةِ : ((النَّفْثُ)) نَفْخٌ لَطِيفٌ بِلاَ رِيقٍ .

ʿĀ'ishah ﷺ narrates: "When the Messenger of Allāh ﷺ retired to his bed, he would blow into his hands, recite the *Muʿawwidhāt* (Sūrah Aḥad, Sūrah al-Falaq, and Sūrah al-Nās) and wipe them over his body."

Another narration states: "When the Messenger of Allāh ﷺ retired to his bed every night, he would put his palms together, blow into them, and recite in them *Qul huwallāhu aḥad, Qul aʿūdhu bi rabbil falaq* and *Qul aʿūdhu bi rabbin nās.* He would then wipe his hands over as much of his body as he could. He would begin with his head and face, and then the front of his

body. He would do this three times." (*Bukhārī, Muslim, Ibn Mājah*)

Ḥadīth 1462

وعن البراءِ بنِ عازبٍ ﷺ ، قَالَ : قَالَ لي رسولُ الله ﷺ : ((إِذَا أَتَيتَ مَضْجعَكَ فتَوَضَّأْ وَضُوءكَ لِلصَّلاَةِ ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأيْمَن ، وَقُلْ : اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفوضْتُ أَمْرِي إليكَ ، وألْجَأتُ ظَهرِي إِلَيْكَ ، رَغْبَةً وَرهْبَةً إليكَ ، لا مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إليكَ ، آمَنْتُ بِكِتابِكَ الَّذِي أنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أرْسَلْتَ، فإنْ مِتَّ مِتَّ عَلَى الفِطْرَةِ ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ)) متفق عَلَيْهِ .

Al-Barā' ibn ʿĀzib ﷺ narrates that the Messenger of Allāh ﷺ said to me, "When you go to bed perform *wuḍū'* as you would for ṣalāh. Then lie down on your right side and say: 'O Allāh! I submit myself to You; I have entrusted all my affairs to You; I have placed my back (my entire body) in Your protection, in anticipation of Your reward and due to fear of Your punishment. There is no escape nor salvation from You except with You. I believe in the Book which You revealed and the Messenger whom You sent.' If you pass away, you will pass away with *īmān*. Let these words be your last words (before falling asleep)." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 80.

This *ḥadīth* teaches us three *Sunnah* actions before sleeping:

1. To perform *wuḍū'*.
2. To lie down on one's right hand side.
3. To engage in the *dhikr* of Allāh ﷻ.

Scholars mention that sleeping on the right hand side prevents one from falling into a deep sleep which will prevent him from awakening for *Tahajjud* and *Fajr ṣalāh*.

Ḥadīth 1463

وعن أنس ﷺ : أنَّ النبيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ : ((الحَمْدُ للهِ الَّذِي أَطْعَمَنَا وَسَقَانَا ، وكفَانَا وآوانَا ، فَكَمْ مِمَّنْ لا كَافِيَ لَهُ وَلاَ مُؤْوِيَ)) . رواه مسلم .

Anas ﷺ narrates: "When the Messenger of Allāh ﷺ retired to his bed, he said: "All praise is due to Allāh who granted us food and drink, and who gave us

sufficient and provided us with shelter. There are so many people who do not have sufficient and who have no shelter." *(Muslim)*

Commentary

Scholars have given three explanations for the phrase, "there are so many people who do not have sufficient and who have no shelter."

1. It refers to the many people who are in enemy custody or living under oppressive conditions.

2. It refers to the many polytheists, disbelievers, agnostics and others who do not know Allāh ﷻ or recognise His bounties. Allāh ﷻ does not assist them because He only assists those who believe in Him and appreciate His bounties.

3. It refers to those who have no one to save them from difficulties because Allāh ﷻ has destined destruction for them.

The purpose of the supplication is to make a believer appreciate the many worldly and spiritual bounties of Allāh ﷻ upon him and to make him realise how fortunate he is compared to those who do not enjoy such bounties.

Ḥadīth 1464

وعن حذيفة ﷺ : أَنَّ رسُولَ الله ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ ، وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ : ((اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ)) . رواه الترمذي ، وقال : ((حديث حسن)) . ورواه أَبُو داود ؛ من رواية حَفْصَةَ ﷺ ، وفيهِ أنه كَانَ يقوله ثلاث مراتٍ .

Hudhayfah ﷺ narrates: "When the Messenger of Allāh ﷺ wanted to sleep, he would place his right hand under his cheek and then say: "O Allāh! Save me from Your punishment on the day when You resurrect Your servants." (*Tirmidhī, Abū Dāwūd, Aḥmad, Ibn Mājah*)

Abū Dāwūd narrated it from Ḥafsā. It states that he used to say it three times.

Commentary

Through this supplication a believer declares his humility before His Creator and it reminds him that he should never be negligent of or underestimate Allāh's ﷻ punishment.

While such a *duʿā'* can be made during the day, a believer is encouraged to do so at night before sleeping as a form of repentance from his sins because it is possible that he may never wake up from his sleep.

كتَاب الدَعَوات

THE BOOK OF SUPPLICATIONS

CHAPTER 250

باب فضل الدعاء

Chapter on the virtue of supplication

Introduction

Allāh ﷻ has created bounties and difficulties in this world. Just as man is blessed with bounties, he is challenged with difficulties. Man also has needs in this world and the Hereafter and only Allāh ﷻ can fulfil them. Allāh ﷻ says, "Call to Me, so that I may respond to your call." This promise of Allāh ﷻ is true and one should therefore supplicate with the conviction that one's *duʿās* will be accepted by Allāh ﷻ.

Some of the many benefits of supplicating are as follows:

1. Objectives are fulfilled through the acceptance of *duʿā'*.
2. One is rewarded for every *duʿā'* one makes.
3. One's connection with Allāh ﷻ is strengthened when one asks from Him.
4. One becomes humble through *duʿā'*.
5. Allāh ﷻ becomes pleased with one who asks from Him.

قَالَ الله تَعَالَى : ﴿ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ﴾ (مؤمن : ٦٠) ،

Allāh ﷻ says: "Your Sustainer says: 'Call to Me so that I may respond to your call." (Sūrah Mu'min, 60)

وقال تَعَالَى : ﴿ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴾ (الأعراف : ٥٥) .

Allāh ﷻ says: "Call on your Sustainer humbly and secretly. He does not like those who transgress the bounds." (Sūrah al-Aʿrāf, 55)

وقال تَعَالَى : ﴿ وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ﴾ الآية

(البقرة : ١٨٦) ،

Allāh ﷻ says: "When My servants ask you concerning Me, I am near. I accept the supplication of the supplicant when he supplicates to Me." (Sūrah al-Baqarah, 186)

وقال تَعَالَى : ﴿ اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ ﴾ (النمل : ٦٢) .

Allāh ﷻ says: "Who is it that responds to the distressed when he calls Him, and removes the hardship?" (Sūrah al-Naml, 62)

Ḥadīth 1465

وعن النعمان بن بشيرٍ ﷺ ، عن النبيّ ﷺ ، قَالَ : ((الدُّعَاءُ هُوَ العِبَادَةُ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Al-Nuʿmān ibn Bashīr ﷺ narrates that the Messenger of Allāh ﷺ said: "Supplication is worship." (*Abū Dāwūd*, *Tirmidhī, Aḥmad)*

Commentary

Duʿā' has been referred to as worship in this *ḥadīth* for the following reasons:

1. To supplicate is the command of Allāh ﷻ, hence fulfilling this command is an act of worship.

2. The aim of worship is to express one's humility and need before Allāh ﷻ, and to acknowledge that He is the Creator and is All-Powerful, All-Knowing, Most Gracious and Independent. This acknowledgement is found to the greatest extent in *duʿā'*. Qaḍī ʿIyāḍ ﷺ stated, "*Duʿā'* is actual worship and is worthy of being called worship since a person turns his full attention to Allāh ﷻ and turns away from all those besides Him."

3. *Duʿā'* has been referred to as worship in emphasis. This is similar to the *ḥadīth* in which the Messenger of Allāh ﷺ said, "*Ḥaj* is ʿArafah." Therefore, it would mean that *duʿā'* is an extremely important act of worship.

Additional points

- ✓ One cannot supplicate to anyone else besides Allāh ﷻ, as *duʿā'* is an act of worship and worship cannot be done for any being besides Allāh ﷻ.

Ḥadīth 1466

وعن عائشة ﷺ ، قالت : كَانَ رسُولُ الله ﷺ يَسْتَحِبُّ الجَوَامِعَ مِنَ الدُّعَاءِ ، وَيَدَعُ مَا سِوَى ذَلِكَ . رواه أَبُو داود بإسناد جيدٍ .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ used to prefer comprehensive supplications and omitted others." (*Abū Dāwūd*)

Commentary

"Comprehensive supplications," according to some scholars refer to supplications which encompass goodness in this life and the Hereafter. Others state that it refers to using words which are concise, but whose meaning is comprehensive.

Scholars state that supplications in congregation should be all-encompassing and concise so that people are not inconvenienced by the length. Also, we have been commanded to make comprehensive and concise supplications since every person does not have the ability to fulfil the etiquettes of lengthy *duʿās* in terms of the required respect and reverence.

Ḥadīth 1467

وعن أنس ﷺ قَالَ : كَانَ أكثرُ دعاءِ النبيّ ﷺ : ((اللَّهُمَّ آتِنَا في الدُّنْيَا حَسَنَةً ، وَفِي الآخِرَةِ حَسَنَةً ، وَقِنَا عَذَابَ النَّارِ)) متفقٌ عَلَيْهِ .

زاد مسلم في روايتِهِ قَالَ : وَكَانَ أَنَسٌ إِذَا أرادَ أَنْ يَدْعُوَ بِدَعْوَةٍ دَعَا بِهَا ، وَإِذَا أرادَ أَنْ يَدْعُوَ بِدُعَاءٍ دَعَا بِهَا فِيهِ .

Anas ﷺ narrates: "The most frequent supplication of the Messenger of Allāh ﷺ was, "O Allāh, grant us goodness in this world, goodness in the Hereafter, and save us from the punishment of the Hell-fire."

The narration of Muslim adds: "When Anas ﷺ intended making a single supplication, he would do so with these words, and when he intended making multiple supplications he would include these words in it." (*Bukhārī, Muslim, Aḥmad)*

Commentary

The Messenger ﷺ recited this *duʿā'* in abundance because it is extremely comprehensive and includes the goodness of both worlds. It is also mentioned in the Qur'ān.

"Goodness in this world" refers to every form of goodness and safety from every form of evil. Scholars have stated that these include knowledge, understanding of the book of Allāh ﷻ, *Ḥalāl* wealth, ability to do acts of worship, a pious spouse, pious children, well-being, the company of the pious and righteous, good health, praises of the creation and help against one's enemies.

"Goodness in the Hereafter" refers to all forms of goodness in the Hereafter such as safety from fear on the plains of *Qiyāmah*, protection from a difficult reckoning, attaining Paradise and its pleasures, and the enjoyment of beholding Allāh ﷻ.

Safety from the punishment of the Hell-fire refers to being granted forgiveness and being entered into Paradise without punishment. Ḥasan Baṣrī ﷺ stated that it means, "O Allāh, save us from desires and sins which will lead to the punishment of the Fire."

Ḥadīth 1468

وعن ابن مسعودٍ ﷺ : أنَّ النبيَّ ﷺ كَانَ يقول : ((اللَّهُمَّ إنِّي أسْألُكَ الهُدَى ، والتُّقَى ، والعَفَافَ ، والغِنَى)) . رواه مسلم .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ used to say: "O Allāh, I ask You for guidance, righteousness, abstinence and self-sufficiency." (*Muslim, Aḥmad, Ibn Mājah*)

Commentary

"Guidance" refers to the ability to remain steadfast on the right path. The importance of asking for guidance can be gauged from the fact that we have been commanded to ask for it from Allāh ﷻ in every *rakʿāt* of *ṣalāh* in the verse of Sūrah Fātiḥah, "Guide us on the straight path."

"Righteousness" refers to fulfilling all the commands of Allāh ﷻ and refraining from all prohibitions.

"Abstinence" refers to restraint from sin and evil. Despite it being included in righteousness, it is repeated to highlight its importance, since the carnal desires of man continuously invite him towards evil.

"Self-sufficiency" refers to a person not having to request for his needs from creation. It refers to contentment in the heart which is true wealth, as the Messenger of Allāh ﷺ said, "Wealth is not having an abundance of provisions, but is independence of heart." (*Bukhārī*)

The sequence of the *duʿā'* is significant. Guidance is requested first because it is the crucial

ingredient of success. Thereafter, the ability to do good and abstain from evil is requested so that one's religious life can be perfected. At the end, one requests for his needs of this world.

Ḥadīth 1469

وعن طارق بن أَشْيَمَ ﷺ قَالَ : كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ الصَّلاَةَ ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهؤلاَءِ الكَلِمَاتِ : ((اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَعَافِنِي ، وَارْزُقْنِي)) .
رواه مسلم .

وفي روايةٍ له عن طارق: أَنَّه سمع النبيَّ ﷺ ، وأتاهُ رَجُلٌ فَقَالَ : يَا رسول اللهِ ، كَيْفَ أَقُولُ حِيْنَ أَسْأَلُ رَبِّي ؟ قَالَ : ((قُلْ : اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَعَافِنِي ، وارْزُقْنِي ، فإِنَّ هؤلاَءِ تَجْمَعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ)) .

Ṭāriq ibn Ashyam ﷺ narrates: "When a person embraced Islām, the Messenger of Allāh ﷺ would teach him *ṣalāh* and then instruct him to supplicate with the words: "O Allāh, forgive me, be merciful to me, guide me, grant me well-being, and provide me with sustenance."

Another narration of his has that Ṭāriq ﷺ heard the Messenger of Allāh ﷺ when a man came to him and said: "O Messenger of Allāh, what should I say when I ask my Sustainer?" He replied: "Say, 'O Allāh, forgive me, be merciful to me, grant me well-being, and provide me with sustenance.' These words will combine for you the good of this world and the Hereafter.'" (*Muslim, Aḥmad*)

Commentary

We are taught to request for forgiveness from Allāh ﷻ because all human beings commit sins and none besides Allāh ﷻ can forgive them.

"Well-being" (*ʿāfiyah*) refers to safety from trials and sins in religion, as well as safety from major illnesses and tribulations of this world.

One should request Allāh ﷻ for sustenance because one cannot worship Allāh ﷻ with complete devotion unless his worldly needs are met.

Additional Points

- ✓ *Ṣalāh* constitutes the core of Islām.

Ḥadīth 1470

وعن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : قَالَ رسُولُ الله ﷺ : ((اللَّهُمَّ مُصَرِّفَ القُلُوبِ صَرِّفْ قُلُوبنَا عَلَى طَاعَتِكَ)) . رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "O Allāh who turns the hearts. Turn our hearts to Your obedience." *(Muslim)*

Commentary

Since Allāh ﷻ is the being who changes the state of our hearts, we implore Him to enable us to remain in a state of obedience, and abstain from sin. A supplication similar to this is found in the Qur'ān,

﴿ رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنتَ الْوَهَّابُ ﴾

O our Sustainer, do not cause our hearts to stray after You have guided us. Grant us Your mercy for verily You are the Great Giver. (Āl ʿImrān, 8)

Ḥadīth 1471

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((تَعَوَّذُوا بِاللهِ مِنْ جَهْدِ البَلاَءِ ، وَدَرَكِ الشَّقَاءِ ، وَسُوءِ القَضَاءِ ، وَشَمَاتَةِ الأَعْدَاءِ)) متفق عَلَيْهِ .

وفي روايةٍ قَالَ سفيان : أَشُكُّ أَنِّي زِدْتُ واحدةً مِنْهَا .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Seek refuge in Allāh ﷻ from the severity of calamity, the approach of misfortune, an evil destiny, and the delight of enemies (due to our misfortune)." (*Bukhārī, Muslim*)

Another narration has: "Sufyān (a narrator of this *ḥadīth*) said: 'I may have added one.'"

Commentary

According to Ibn ʿUmar ﷺ, "the severity of calamity" is when a person has insufficient wealth and many dependents. Some scholars have said that it refers to difficulties at the time of death. Others state that it refers to such conditions which a person is unable to bear

or eradicate.

"The coming of misfortune", according to Ibn Ḥajar ﷺ refers to destruction or the causes of destruction. Some scholars say that it refers to an evil end.

"An evil destiny" includes an evil death or any evil outcome in relation to one's body, wealth or family members.

Additional points

- ✓ Man is weak and requires Allāh's ﷻ assistance at every moment of life.
- ✓ The narrators of *aḥādīth* were so truthful that they would not conceal their errors or forgetfulness. The narrator here clearly mentions his doubt regarding a portion of the *ḥadīth*.

Ḥadīth 1472

وعنه ، قَالَ : كَانَ رسُولُ الله ﷺ يقول : ((اللَّهُمَّ أَصْلِحْ لِي دِيني الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وأَصْلِحْ لِي دُنْيَايَ الَّتي فِيهَا مَعَاشِي ، وأَصْلِحْ لِي آخِرتِي الَّتي فِيهَا مَعَادي ، وَاجْعَلِ الحَيَاةَ زِيَادَةً لِي في كُلِّ خَيْرٍ ، وَاجْعَلِ المَوتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ used to say: "O Allāh, rectify for me my religion in which lies the protection for all my affairs. Rectify for me my world in which lies my livelihood. Rectify for me my Hereafter in which is my final abode. Make this life for me a source of increase in every good and make death for me a source of relief from every evil." (*Muslim, Aḥmad, Nasa'ī*)

Commentary

The phrase "rectify for me my religion in which lies the protection for all my affairs," can be rephrased as, "grant me the ability to fulfil all my religious duties in a most perfect and beautiful manner and in this is my success and protection from the evil of Shaiṭān, Hell-fire and the anger of Allāh ﷻ."

The phrase "rectify for me my world in which lies my livelihood," is a request for sufficient *Ḥalāl* sustenance which will assist a person to engage further in the obedience of Allāh ﷻ.

The phrase "rectify for me my Hereafter in which is my final abode," refers to actions of worship, sincerity and a righteous ending, because without these, one's life of the Hereafter will be in jeopardy.

The phrase "make this life for me a source of increase in every good," indicates that a Muslim should continuously increase his knowledge and gain perfection in his actions.

In summary, in this *duʿā'* a person asks Allāh ﷻ to enable him to engage in actions which please Him and to protect him from actions which displease Him. The scholars have included this *duʿā'* in the *jawāmiʿ al-kalim* (comprehensive speech) of the Messenger ﷺ, since a person beseeches Allāh ﷻ for success in this world and the Hereafter.

Ḥadīth 1473

وعن علي ﷺ قَالَ: قَالَ لي رسولُ الله ﷺ : ((قُلْ : اللَّهُمَّ اهْدِنِي ، وسَدِّدْنِي)) .

وفي رواية : ((اللَّهمَّ إنِّي أسْألُكَ الهُدَى والسَّدَادَ)) . رواه مسلم .

ʿAlī ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Say, 'O Allāh, guide me and keep me upright.'"

Another narration has: "O Allāh, I ask You for guidance and uprightness." (*Muslim, Abū Dāwūd*)

Commentary

A person requires both guidance and the strength to remain steadfast upon the straight path. In other words, he should not commit any excesses or deficiencies in his actions.

Imām Ghazāli ﷺ stated, "Just as it will be difficult on the day of *Qiyāmah* to walk on the bridge of *ṣirāṭ*, it is likewise difficult to walk on the straight path in this world. One who walks firmly on this path in this world, will be able to cross the bridge of *ṣirāṭ* on the day of *Qiyāmah*."

Ḥadīth 1474

وعن أنس ﷺ قَالَ : كَانَ رسولُ الله ﷺ يقولُ : ((اللَّهُمَّ إنِّي أَعُوذُ بِكَ مِنَ العَجْزِ ، وَالكَسَلِ ، وَالجُبْنِ ، والهَرَمِ ، والبُخْلِ ، وأعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ ، وأعوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَالمَمَاتِ)) .

وفي رواية : ((وَضَلَعِ الدَّيْنِ ، وَغَلَبَةِ الرِّجَالِ)) . رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ used to say: "O Allāh, I seek refuge in You from inability, laziness, cowardice, senility, and miserliness. I seek refuge in You from the punishment of the grave and I seek refuge in You from the tribulation of the living and the dead."

Another narration has: "From the burden of debts and the oppression of people." (*Muslim, Nasa'ī, Ibn Mājah*)

Commentary

"Inability" refers to failure in doing righteous actions. Some scholars have stated that it refers to abandoning or procrastinating in those actions which are compulsory.

"Laziness," according to Imām Nawawī ﷺ, refers to the inability to induce oneself to carry out righteous actions and to have little desire to do them despite them being possible to accomplish.

"Cowardice" refers to fear of others and a weak heart. Due to cowardice, one is deprived of the ability to engage in *jihād*, assist the oppressed, defend his family, etc.

"Senility" refers to such old age wherein a person is unable to understand simple, perceivable and logical matters.

"Miserliness" refers to not fulfilling the *Wājib* rights which one is required to fulfil, such as *zakāt*, *Ṣadaqat al-Fiṭr*, *qurbāni*, spending on one's family members (wife and children) as well as other dependants who have no other source of income (weak or disabled parents, sisters, divorced daughters, etc.). Miserliness is detestable because it arises from excessive love for wealth.

The "punishment of the grave" should be a real concern for every Muslim. The Messenger of Allāh ﷺ said, "The grave is a garden of the gardens of Paradise or a pit of the pits of the Hell-fire." (*Tirmidhī*) In another narration, the Messenger ﷺ said, "The grave is the first stage of the Hereafter. If one's condition therein is good, then the subsequent stages will be even better. If one's condition therein is evil, then the subsequent stages will be worse." (*Tirmidhī*)

"The tribulation of the living" refers to all such tribulations which cause harm to one's physical or spiritual self.

The tribulation of the dead refers to tribulations which begin when one is about to leave this world. At this time, Shaiṭān makes his final and most dangerous attack. It also includes all the stages in the grave, the plains of *Qiyāmah* and the life of the Hereafter.

"Oppression of people" can either refer to a person being oppressed by others or oppressing others due to his excessive love for power and fame.

Ḥadīth 1475

وعن أَبي بكر الصديق ﷺ : أنَّه قَالَ لرسُولِ الله ﷺ : عَلِّمْنِي دُعَاءً أَدْعُو بِهِ في صَلاَتِي ، قَالَ : ((قُلْ : اللَّهُمَّ إِنِّي ظَلَمتُ نَفْسِي ظُلْماً كَثِيراً ، وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ ، فَاغْفِرْ لي مَغْفِرَةً مِنْ عِنْدِكَ ، وارْحَمْنِي ، إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ)) متفق عَلَيْهِ .

وفي روايةٍ : ((وفي بيتي)) وَرُوِيَ : ((ظلماً كثيراً)) ورُوِي : ((كبيراً)) بالثاء المثلثة وبالباء الموحدة ؛ فينبغي أَنْ يجمع بينهما فيقال : كثيراً كبيراً .

Abū Bakr al-Ṣiddīq ﷺ narrates that he said to the Messenger of Allāh ﷺ: "Teach me a supplication which I could make in my *ṣalāh*." He said: "Say, 'O Allāh, I have wronged myself greatly and none forgives sins except You, so forgive me by pardon from Your side. Be merciful to me. You are All-Forgiving, All-Merciful.'" (*Bukhārī, Muslim, Aḥmad)*

A narration has, "And in my house." It is narrated as "much wronged" and "greatly wronged," so it is appropriate that they should be joined by saying: "much and greatly."

Commentary

In some narrations of this *ḥadīth*, it is mentioned that this supplication should be recited at the end of *ṣalāh*, therefore, one should recite it after *tashahhud* and *durūd* in the final sitting. It may also be recited at other times.

"I have wronged myself greatly" is an acknowledgement of one's evil deeds and not fulfilling Allāh's ﷻ commands as they ought to be fulfilled.

This *duʿā'* is very comprehensive because a request for forgiveness is a request for safety from Hell-fire, while a request for mercy is a request for entry into Paradise. One who gains both of these is truly successful.

Ḥadīth 1476

وعن أَبي موسى ﷺ ، عن النَّبيِّ ﷺ : أنَّه كَانَ يدْعُو بِهذا الدُّعَاءِ : ((اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي ، وإِسرافِي في أَمْرِي ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنّي ، اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي ؛ وَخَطَئِي وَعَمْدِي ؛ وَكُلُّ ذَلِكَ عِنْدِي ، اللَّهُمَّ اغْفِرْ لي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أنتَ أَعْلَمُ بِهِ مِنِّي ، أَنْتَ المُقَدِّمُ ، وأَنْتَ المُؤَخِّرُ ، وأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)) متفق عَلَيْهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ used to make this supplication: "O Allāh, forgive me for my mistakes, my ignorance, my extravagance in my affairs, and all that You know better than me. O Allāh, forgive me for what I did in seriousness, in jest, mistakenly and deliberately. All these are part of me. O Allāh, forgive me for my future and past actions, my private and public actions, all that You know better than me. You alone can cause one to advance and You alone can cause one to retrogress, and You have power over everything." (*Bukhārī, Muslim, Aḥmad)*

Commentary

As the Messenger of Allāh ﷺ was totally sinless, he did not commit any of the sins which he supplicated forgiveness from. His intention in making these supplications was to teach his followers to do the same. In addition, the Messenger's ﷺ continuous progression in spirituality led him to consider his past actions as unacceptable to Allāh ﷻ. It was also possible that he regarded the omission of *khilāf al-awlā* (the best and perfect) as a sin.

By the phrase "and all that You know better than me," a person seeks forgiveness from those of his sins which he is unaware of.

"You alone can cause one to advance and You alone can cause one to retrogress" means that Allāh ﷻ grants Paradise to whom He wishes by granting them the ability to do good, and He sends to the Hell-fire whom He wishes by not assisting them to do good.

Ḥadīth 1477

وعن عائشة ﷺ : أَنَّ النبيَّ ﷺ كَانَ يقول في دُعَائِهِ : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ ومنْ شَرِّ مَا لَمْ أَعْمَلْ)) . رواه مسلم .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ used to say in his supplication: "O Allāh, I seek refuge in You from the evil which I have committed and the evil which I did not commit." (*Muslim, Aḥmad, Abū Dāwūd, Ibn Mājah*)

Commentary

Engaging in evil and sin causes a black spot to form on the heart and by continuously sinning, the entire heart is blackened. Seeking forgiveness cleanses the heart. In this supplication, the Messenger of Allāh ﷺ reminded the *Ummah* to continuously seek forgiveness from past and future sins. According to some scholars, it may also mean that a person should always be concerned whether his good actions are accepted by Allāh ﷻ or not. He should not be

boastful and proud.

Ḥadīth 1478

وعن ابن عمر ﷺ ، قَالَ : كَانَ مِن دعاءِ رسُولِ الله ﷺ : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوالِ نِعْمَتِكَ، وتَحَوُّلِ عَافِيَتِكَ، وفُجَاءةِ نِقْمَتِكَ ، وَجَمِيعِ سَخَطِكَ)) . رواه مسلم .

Ibn ʿUmar ﷺ narrates: "One of the supplications of the Messenger of Allāh ﷺ was: 'O Allāh, I seek refuge in You from the removal of Your bounty, the changing of Your gift of well-being, the swiftness of Your punishment, and from every form of Your anger.'" (*Muslim, Abū Dāwūd, Ḥākim*)

Commentary

Bounties here refer to religious bounties as well as worldly bounties which are beneficial for the Hereafter. In addition to supplicating for preservation of bounties, one should also utilise such bounties correctly, as this helps to protect them. The bounties granted to the disbelievers and sinners which distance them further from Allāh ﷻ, are not really bounties, but *istidrāj* (respite).

We are taught to request for safety from both the removal and changing of Allāh's ﷻ bounties because the former entails a complete elimination, while the latter entails a replacement. Examples of the latter are good health being replaced with ill-health and wealth being replaced with debts.

We are reminded to seek protection from Allāh's ﷻ sudden punishment because it denies one the opportunity of repenting.

Ḥadīth 1479

وعن زيد بن أرقم ﷺ ، قَالَ : كَانَ رسُولُ الله ﷺ ، يقول : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ العَجْزِ وَالكَسَلِ ، والبُخْلِ والهَرَمِ ، وَعَذابِ القَبْرِ ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا ، وَزَكِّها أَنْتَ خَيْرُ مَنْ زَكَّاهَا ، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لا يَنْفَعُ؛ وَمِنْ قَلْبٍ لا يَخْشَعُ ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ ؛ وَمِنْ دَعْوَةٍ لا يُسْتَجابُ لَهَا)) .رواه مسلم .

Zayd ibn Arqam ﷺ narrates that the Messenger of Allāh ﷺ used to say: "O Allāh, I seek refuge in You from inability, laziness, cowardice, miserliness, senility and the punishment of the grave. O Allāh, grant the fear of Allāh to my soul and purify it. You are the best of those who can purify it. You

are its protector and master. O Allāh, I seek refuge in You from knowledge that is of no benefit, from a heart that is not fearful, from a soul that is not content, and from a supplication that is not answered." (*Muslim, Nasa'ī, Aḥmad)*

Commentary

In this *duʿā'* we are taught to request for Allāh-conciousness and purification from all evil qualities like disbelief, hypocrisy, pride, jealousy, insincerity and miserliness.

"Knowledge that is of no benefit" can refer to any of the following:

1. Knowledge which is forbidden to acquire such as magic, astrology, etc.
2. Knowledge which does not lead to practise.
3. Knowledge which does not reform one's internal attributes.

"A heart that is not fearful" refers to a hardened heart which is not affected by the *dhikr* of Allāh ﷻ and the recitation of the Qur'ān. The Messenger of Allāh ﷺ said, "The person who is the most distant from Allāh ﷻ is the one with a hardened heart." (*Tirmidhī*)

"A soul that is not content" refers to a soul which is always desirous of eating and fulfilling its sexual desires. Such a soul is the worst enemy of man.

Additional Points

- ✓ In addition to *duʿā'*, one should physically and psychologically strive to prevent laziness, cowardice, miserliness and other harmful qualities from gaining dominance over a person.
- ✓ A believer should endeavour to attain beneficial knowledge and abstain from that which is detrimental.

Ḥadīth 1480

وعن ابن عباس ﷺ : أنَّ رسُولَ الله ﷺ كَانَ يقول : ((اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وإِلَيْكَ أَنَبْتُ ، وَبِكَ خَاصَمْتُ ، وإِلَيْكَ حَاكَمْتُ . فَاغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ ، وَمَا أَعْلَنْتُ ، أنتَ المُقَدِّمُ ، وأَنْتَ المُؤَخِّرُ ، لا إلهَ إِلاَّ أَنْتَ)) .

زَادَ بَعْضُ الرُّوَاةِ : ((وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ باللهِ)) متفق عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ used to say: "O Allāh, I have submitted myself to You, I have believed in You, in You I have put my trust, to You I have turned, through Your help I dispute and to You have I presented my case. Forgive me my future and past sins and

my private and public actions. You alone can cause one to advance and You alone can cause one to retrogress. There is none worthy of worship besides You."

Some narrators add: "There is no might and power except with Allāh." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

This *duʿā'* teaches us perfect surrender to Allāh ﷻ, reliance upon Him in all conditions, holding firm onto His rope and seeking His protection.

By proclaiming that "in You do I place my trust" a person acknowledges that the only being that can assist is Allāh ﷻ because benefit and harm lie only in His control. Allāh ﷻ states,

﴿ وَمَنْ يَّتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهٗ ﴾

"And he who trusts Allāh, then He is sufficient for him." (Sūrah al-Ṭalāq, 3)

"To You have I turned" refers to adopting a life of obedience.

"Through Your help I dispute" means that a person disputes with the enemies of Allāh ﷻ by presenting proofs provided by Him in the divine sources.

"To You have I presented my case" means that a person accepts the laws of the Qur'ān and revelation.

Ḥadīth 1481

وعن عائشة ﵂ : أنَّ النبيّ ﷺ كَانَ يدعو بِهؤُلاءِ الكَلِمَاتِ : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ ، وَعَذَابِ النَّارِ ، وَمِنْ شَرِّ الغِنَى وَالفَقْرِ)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) ؛ وهذا لفظ أبي داود .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ used to supplicate with these words: "O Allāh, I seek refuge in You from the tribulation of the Hell-fire, the punishment of the Hell-fire, and from the evil of wealth and poverty." (*Abū Dāwūd*, *Tirmidhī*, *Bukhārī*)

Commentary

"The tribulation of the Hell-fire" may refer to tribulations which will lead one to the Hell-

fire, or the reproach of the custodians of the Hell-fire, as Allāh ﷻ states,

﴿ كُلَّمَا اُلْقِىَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ﴾

> "Whenever a group is thrown in it, its custodians ask them, "Did a warner not come to you?" (Sūrah al-Mulk, 8)

Wealth in itself is not evil, however it becomes evil when it is not used correctly or when evil qualities develop as a result of it. Hence, with this *duʿā'* protection is sought from extravagance, wastefulness, boastfulness, miserliness, pride, hoarding of wealth, excessive love for wealth, indifference towards the Hereafter, unnecessary engagement in the world and so on.

Similarly, poverty is not evil in itself. In fact, if a person combines patience with poverty, he can spiritually progress. Through this *duʿā'* we seek Allāh's ﷻ protection from the evils that can arise due to poverty such as impatience, seeking doubtful and *Ḥarām* wealth, and becoming displeased with Allāh's ﷻ decisions.

Ḥadīth 1482

وعن زياد بن عِلاَقَةَ عن عمه ، وَهُوَ قُطْبَةُ بنُ مالِكٍ ﷺ ، قَالَ : كَانَ النبيّ ﷺ يقول : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلاَقِ ، وَالأَعْمَالِ ، والأَهْوَاءِ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

> Ziyād ibn ʿIlāqah[6] narrates from his uncle, Quṭbah ibn Mālik[7] ﷺ who said: "The Messenger of Allāh ﷺ used to say: "O Allāh, I seek refuge in You from evil character, deeds and opinions." (*Tirmidhī*)

Commentary

Evil character refers to evil quality traits such as stinginess, jealousy, hatred, anger, excessive lust, pride, arrogance, show, etc.

Evil deeds refer to outward evil actions such as indulging in adultery, intoxicants, gambling, stealing, murder, etc.

Evil desires refer to desires which are contrary to Islām such as incorrect beliefs, innovations,

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6 Ziyād ibn ʿIlāqah ﷺ was from the Thaqīf tribe. He is regarded as a high-ranking *Tābiʿī* and a very reliable narrator of *ḥadīth*. All the famous six books of *aḥādīth* contain his narrations. He passed away in 153 *Hijrī* or 158 *Hijrī* when he was over 100 years of age.

7 Quṭbah ibn Mālik ﷺ was a *Ṣaḥābī* who resided in Kūfah. Two *aḥādīth* have been narrated from him.

incorrect intentions, destructive notions, etc.

Ḥadīth 1483

وعن شَكَلِ بن حُمَيدٍ ﷺ قَالَ : قلتُ : يَا رسولَ الله ، علِّمْنِي دعاءً ، قَالَ : ((قُلْ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي ، وَمِنْ شَرِّ بَصَرِي ، وَمِنْ شَرِّ لِسَانِي ، وَمِنْ شَرِّ قَلْبِي ، وَمِنْ شَرِّ مَنِيِّي)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Shakal ibn Ḥumayd[8] ﷺ narrates: "I said, 'O Messenger of Allāh, teach me a supplication.' He said: "Say, 'O Allāh, I seek refuge in You from the evil of my ears, the evil of my eyes, the evil of my tongue, the evil of my heart, and the evil of my semen.'" (*Abū Dāwūd, Tirmidhī, Aḥmad, Ḥākim*)

Commentary

The eyes, ears, tongue, heart and semen are valuable bounties from Allāh ﷻ. If utilised correctly, one attains great benefit in this world and the Hereafter. However, if they are utilised incorrectly, they can lead one to the depths of Hell.

"The evil of my ears" refers to listening to backbiting, slander, music, futile speech and ignoring the truth.

"The evil of my eyes" refers to staring at strange women, viewing pornography, looking with desire at the possessions of others, viewing others with contempt, etc.

"The evil of my tongue" refers to backbiting, slander, lies, futile discussions, keeping quiet when there is a need to speak, not engaging in the *dhikr* of Allāh ﷻ, etc.

"The evil of my heart" refers to fantasizing, thinking evil of others, engaging the heart in all matters other than Allāh ﷻ and that which will lead to Him ﷻ, etc.

"The evil of my semen" refers to utilising one's private parts in the wrong avenues such as fornication, adultery, homosexuality, masturbation, anal sex, sexual relations during menstruation, etc.

Ḥadīth 1484

وعن أنس ﷺ : أَنَّ النبيَّ ﷺ كَانَ يقول : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ البَرَصِ ، والجُنُونِ ، والجُذَامِ ، وَسَيِّيءِ الأَسْقَامِ)) . رواه أَبُو داود بإسناد صحيحٍ .

8 Shakal ibn Ḥumayd ﷺ was a resident of Kūfah. This is the only *ḥadīth* narrated from him.

Anas ﷺ narrates that the Messenger of Allāh ﷺ used to say: "O Allāh, I seek refuge in You from white leprosy, insanity, leprosy, and all other evil illnesses." (*Abū Dāwūd, Aḥmad)*

Commentary

Although illness is a means of reward for those who exercise patience, Islām desires that we ask Allāh ﷻ for *ʿāfiyah* (well-being) because of our inability and weakness to accept illness. However, when one is afflicted with illness, one should endeavour to accept Allāh's ﷻ decision, exercise patience and thereby gain the many promised rewards.

Ḥadīth 1485

وعن أَبي هريرة ﷺ قَالَ : كَانَ رسولُ الله ﷺ يقول : ((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الجُوعِ ، فَإِنَّهُ بِئْسَ الضَّجِيعُ ، وأعوذُ بِكَ منَ الخِيَانَةِ ، فَإِنَّهَا بِئْسَتِ البِطَانَةُ)) . رواه أَبُو داود بإسناد صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ used to say: "O Allāh, I seek refuge in You from hunger because it is an evil companion. I seek refuge in You from treachery because it is an evil internal quality." (*Abū Dāwūd, Nasa'ī, Ibn Mājah*)

Commentary

Hunger here refers to such a severe state of hunger that completely overpowers a person's internal and external condition, causing him to become restless and disturbing his acts of worship. It does not apply to partial hunger which is beneficial for the body and spirituality.

Treachery refers to not fulfilling the *amānah* (trust) of Allāh ﷻ or His creation. The Arabic word used here is البِطَانَةُ which literally refers to the inside section of one's clothing. It is an apt description because such clothing is hidden from view just as a treacherous individual hides his treachery.

Ḥadīth 1486

وعن عليّ ﷺ : أَنَّ مُكَاتباً جاءهُ فَقَالَ : إِنِّي عَجزْتُ عَنْ كِتَابَتِي فَأَعِنِّي ، قَالَ : ألا أُعَلِّمُكَ كَلِماتٍ عَلَّمَنِيهِنَّ رسُولُ الله ﷺ ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ دَيْناً أَدَّاهُ اللهُ عَنْكَ ؟ قُلْ : ((اللَّهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِواكَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

ʿAlī ﷺ narrates that a slave who had a contract to earn his freedom came

to him and said: "I am unable to pay the price for my freedom. Please help me." ʿAlī ﷺ said: "Should I not teach you some words which the Messenger of Allāh ﷺ taught me? Even if you had debts equal to a mountain, Allāh will pay them off on your behalf. Say, 'O Allāh, grant me sufficient of what You have made lawful so that I have no need for what You have made unlawful, and make me independent of all apart from You by Your bounty.'" (*Tirmidhī*, *Ḥākim*)

Commentary

The slave asked ʿAlī ﷺ for money to pay his debts, but ʿAlī ﷺ taught him a *duʿā'*. Scholars state that ʿAli ﷺ did not perhaps have any money to assist him and disliked sending him away empty-handed. It is also possible that ʿAlī ﷺ was trying to focus the man's attention towards Allāh ﷻ so that he would, in the future, ask from his Creator and not from the creation.

Ḥadīth 1487

وعن عِمْرَانَ بن الحُصَين ﷺ : أنَّ النبيّ ﷺ عَلَّمَ أَبَاهُ حُصَيْناً كَلِمَتَيْنِ يَدْعُو بهما : ((اللَّهُمَّ أَلْهِمْني رُشْدِي ، وأعِذْنِي مِنْ شَرِّ نَفْسي)) . رواه الترمذي ، وقال : ((حديث حسن)) .

ʿImrān ibn al-Ḥuṣayn ﷺ narrates that the Messenger of Allāh ﷺ taught his father, Ḥuṣayn, two sentences which he used when supplicating: "O Allāh, inspire me towards guidance, and protect me from the evil of my self." (*Tirmidhī, Aḥmad)*

Commentary

Guidance here either refers to being guided to the straight path or steadfastness on the straight path.

"The evil of my self" refers to one's *nafs* (carnal desires) because it is the focal point of all evil.

Scholars have stated that this supplication is amongst the *jawāmiʿ al-kalim* (concise words with eep meaning) of the Messenger ﷺ because when a person is rightly guided, he is saved from every type of misguidance, and when his carnal self is rectified, he is saved from sins.

Ḥadīth 1488

وعن أَبي الفضل العباس بن عبد المطلب ﷺ قَالَ : قُلْتُ : يَا رسول الله عَلِّمْني شَيْئاً أَسْأَلُهُ الله تَعَالَى، قَالَ : ((سَلوا الله العَافِيَةَ)) فَمَكَثْتُ أَيَّاماً، ثُمَّ جِئْتُ فَقُلتُ : يَا رسولَ الله عَلِّمْنِي

شَيْئاً أَسْأَلُهُ الله تَعَالَى ، قَالَ لي : ((يَا عَبَّاسُ ، يَا عَمَّ رسول اللهِ ، سَلُوا الله العَافِيَةَ في الدُّنيَا والآخِرَةِ)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū al-Faḍl al-ʿAbbās ibn ʿAbd al-Muṭṭalib[9] ﷺ narrates: "I said: 'O Messenger of Allāh, teach me something which I could ask from Allāh.' He replied: 'Ask Allāh for well-being.' I stayed away a few days and then I went back to him and said: 'O Messenger of Allāh, teach me something which I could ask from Allāh.' He replied: 'O ʿAbbās, O uncle of the Messenger of Allāh, ask Allāh for well-being in this world and in the Hereafter.'" (*Tirmidhī*)

Commentary

This *duʿā'* is extremely comprehensive because it includes a request for every type of goodness, and protection from every type of evil. *ʿĀfiyah* (well-being) in this world refers to safety from sicknesses, trials and difficulties, while *ʿāfiyah* in the Hereafter refers to forgiveness of sins and safety from punishment.

The fact that the Messenger ﷺ repeated the *duʿā'* when he was questioned a second time shows that it is amongst the best of *duʿās*. Another narration states that one should ask Allāh ﷻ for *ʿāfiyah* because there is no greater bounty after *īmān* than *ʿāfiyah*. (*Tirmidhī*, *Ibn Mājah*)

The Messenger of Allāh ﷺ also said, "If you are granted *āfiyah* in this world and you are granted *ʿāfiyah* in the Hereafter, then you are successful." (*Tirmidhī*)

Ḥadīth 1489

وعن شَهْرِ بن حَوشَبٍ ، قَالَ : قُلْتُ لأُمِّ سَلَمة ﷺ ، يَا أُمَّ المؤمِنينَ ، مَا كَانَ أكثرُ دعاءِ رَسُولِ الله ﷺ ، إِذَا كَانَ عِنْدَكِ ؟ قالت : كَانَ أَكْثَرُ دُعائِهِ : ((يَا مُقَلِّبَ القُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Shahr ibn Ḥaushab narrates: I asked Umm Salamah ﷺ: "O Mother of the Believers! What was the most frequent supplication of the Messenger of Allāh ﷺ when he was with you?" She replied: "His most frequent supplication was,

9 ʿAbbās ﷺ was the paternal uncle of the Messenger of Allāh ﷺ. He was only two or three years older than him. He was a respected personality during the days of ignorance and after accepting Islām. His duty was to provide the pilgrims with water and he continued doing so after embracing Islām. In the battle of Badr, he fought on the side of the polytheists and was captured. After being released, he accepted Islām. He participated in the battle of Ḥunayn and remained steadfast when many others turned to flee. He passed away in Rajab 32 or 34 *Hijrī* at the age of 80 or 89. ʿUthmān ﷺ performed his *Janāzah ṣalāh*, and he rests in Baqīʿ. 35 *aḥādīth* are narrated from him.

'O Turner of hearts! Keep my heart steadfast on Your religion.'" (*Tirmidhī, Aḥmad, Ḥākim*)

Commentary

The phrase "O Turner of hearts," teaches us that Allāh ﷻ is the one who can grant both guidance and misguidance.

In this *duʿā'* there is an indication that one's end result is decisive, hence one should be concerned that he is blessed with death upon *īmān*.

In the narration of *Tirmidhī*, the following is added, "Once Umm Salamah ﵂ asked the Messenger of Allāh ﷺ why he recited this supplication so often. He ﷺ remarked, "O Umm Salamah, there is no person except that his heart is between the two fingers of Raḥmān. He keeps straight those whose hearts He wishes to and misguides those who He wishes to." Thereafter the Messenger of Allāh ﷺ recited the following verse, "

﴿ رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً اِنَّكَ اَنتَ الْوَهَّابُ ﴾

O our Sustainer, do not cause our hearts to stray after You have guided us. Grant us Your mercy for verily You are the Great Giver." (Sūrah Āl-ʿImrān, 8)

Additional Points

✓ When a person addresses his elders, etiquette demands that he should utilise a title of respect instead of their name.

Ḥadīth 1490

وعن أَبي الدرداءِ ﵁ قَالَ : قَالَ رسُولُ الله ﷺ : ((كَانَ مِنْ دُعاءِ دَاوُدَ : اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ ، وَحُبَّ مَنْ يُحِبُّكَ ، وَالعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ ، اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي ، وأَهْلِي ، وَمِنَ الماءِ البارِدِ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū al-Dardā' ﵁ narrates that the Messenger of Allāh ﷺ said: "One of the supplications of Dā'ūd ﵇ was, 'O Allāh, I ask You for Your love, the love of those who love You, and actions that will bring me to Your love. O Allāh, make Your love more beloved to me than my own self, my family, and cold water.'" (*Tirmidhī*)

Commentary

"The love of those who love You" refers to love for the Messengers ﵈, the *Ṣaḥābah* ﵃, the

scholars and pious. Loving them is a sign of *īmān* and a means of attaining lofty stages in the Hereafter because the Messenger of Allāh ﷺ said, "A man will be with those whom he loves."

Every person loves himself more than others. In this supplication, we request Allāh ﷻ to make us love Him more than our own selves because in this way one will always give preference to the commands of Allāh ﷻ over one's own desires. One should strive to acquire the love of Allāh ﷻ through companionship with the friends of Allāh ﷻ, doing righteous actions and following in the footsteps of the Messenger of Allāh ﷺ.

The reference to cold water is an indication that just as a person has natural desire for cold water on a hot day, we request Allāh ﷻ to grant us such natural love for Him which will permeate every portion of our bodies.

Additional Points

- ✓ One should give preference to Allāh ﷻ and His Messenger ﷺ over oneself, his family and all things which the carnal self desires.

Ḥadīth 1491

وعن أنس ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((أَلِظُّوا بـ (يَاذا الجَلاَلِ والإكْرام))) . رواه الترمذي ، ورواه النسائي من رواية ربيعة بن عامِرٍ الصحابي ، قَالَ الحاكم : ((حديث صحيح الإسناد)) .

((أَلِظُّوا)): بكسر اللام وتشديد الظاء المعجمة ، معناه : الزَمُوا هذِهِ الدَّعْوَةَ وأَكْثِرُوا مِنْهَا .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Say the words, 'O the possessor of might and honour' in abundance." (*Tirmidhī, Aḥmad, Ḥākim*)

Commentary

ذا الجَلاَلِ indicates towards Allāh's qualities of *Jalāl* (grandeur and might), whilst الإكْرام refers to His qualities of *Jamāl* (beauty and perfection), hence complete perfection belongs exclusively to Allāh ﷻ.

Muʿādh ibn Jabal ﷺ narrates that the Messenger ﷺ once heard a man uttering these words and he ﷺ remarked, "Your *duʿā'* has been accepted, therefore ask whatever you desire." (*Tirmidhī*)

Ḥadīth 1492

وعن أَبي أُمَامَةَ ﷺ قَالَ : دعا رسُولُ الله ﷺ ، بدُعاءٍ كَثيرٍ ، لَمْ نَحْفَظْ مِنْهُ شَيْئاً ؛ قُلْنَا : يَا

رسول الله ، دَعَوْتَ بِدُعاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئاً ، فَقَالَ : ((ألا أَدُلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ ؟ تقول : اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ محمَّدٌ ﷺ ؛ وأعوذُ بِكَ مِنْ شَرِّ مَا استَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ ، وأنتَ المُسْتَعانُ ، وَعَلَيْكَ البَلاَغُ ، وَلاَ حَولَ وَلاَ قُوَّةَ إِلاَّ باللهِ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Umāmah ﷺ narrates: "The Messenger of Allāh ﷺ made many supplications and we could not remember any of them. We said: 'O Messenger of Allāh, you made many supplications and we do not remember any of them.' He said: "Should I not direct you to that which combines all of them? Say, 'O Allāh, I ask You for all the good which Your Messenger Muḥammad ﷺ asked for, and I seek refuge from all the evil from which Your Messenger Muḥammad ﷺ sought refuge. You are the only Being whose help is sought and supplications reach You alone. There is no might and power except with Allāh.'" (*Tirmidhī*)

Commentary

This *ḥadīth* is indicative of the the vast mercy of Allāh ﷻ upon His servants as well as the easiness of Islāmic teachings because those who are unable to memorise the many supplications of the Messenger ﷺ can suffice on this brief supplication. It encapsulates all the supplications made in the 23 year life span of the Messenger ﷺ. It also includes the request for every good in this world and the Hereafter and protection from every evil in this world and the Hereafter.

Ḥadīth 1493

وعن ابن مسعود ﷺ قَالَ : كَانَ من دعاءِ رسُولِ الله ﷺ : ((اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، والسَّلامَةَ مِنْ كُلِّ إِثْمٍ، والغَنِيمَةَ مِنْ كُلِّ بِرٍّ ، والفَوْزَ بالجَنَّةِ ، والنَّجَاةَ مِنَ النَّارِ)) . رواه الحاكم أَبُو عبد الله ، وقال : ((حديث صحيح عَلَى شرط مسلمٍ)) .

Ibn Masʿūd ﷺ narrates that one of the supplications of the Messenger of Allāh ﷺ was this: "O Allāh, I ask You for that which will make Your mercy obligatory, that which will make Your forgiveness obligatory, safety from every sin, benefit of every act of goodness, the success of attaining Paradise, and salvation from the Hell-fire." (*Tirmidhī*, *Ibn Mājah*, *Ḥākim*)

Commentary

"That which will make Your mercy obligatory" refers to righteous actions and characteristics

which will draw divine mercy.

"That which will make Your forgiveness obligatory" refers to acts of obedience to Allāh ﷻ which will draw Allāh's ﷻ forgiveness.

"Safety from every sin" means the elimination of sin and evil traits from a person's character.

The acquisition of Paradise and salvation from the Hell-fire is the actual objective of life as Allāh ﷻ states,

﴿فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

> The one who is kept far from the Fire and entered into Paradise, then undoubtedly he is successful. (Sūrah Āl ʿImrān, 185)

Imām Nawawī ﷺ has appropriately concluded the chapter with this supplication to indicate that the object of supplication after fulfilling the right of servitude, is safety from Hell-fire and entry into Paradise.

CHAPTER 251

باب فضل الدعاء بظهر الغيب

The virtue of supplicating for someone in their absence

قَالَ تَعَالَى : ﴿ وَالَّذِيْنَ جَآءُوْ مِنْ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ ﴾ (الحشر:١٠) ،

Allāh ﷻ says: "Those who came after them, say: 'O our Sustainer! Forgive us and our brothers who preceded us in faith.'" (Sūrah al-Ḥashr, 10)

وقال تَعَالَى: ﴿ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ﴾ (محمد:١٩) ،

Allāh ﷻ says: "Seek forgiveness for your sins and for the believing men and believing women." (Sūrah Muḥammad, 19)

وقال تَعَالَى إِخْبَاراً عَن إِبْرَاهِيمَ ﷺ : ﴿ رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ

الْحِسَابُ ﴾ (إبراهيم : ٤١) .

Allāh ﷻ says about Ibrāhīm ﷺ: "O our Sustainer! Forgive me, my parents, and all the believers on the day when the reckoning takes place." (Sūrah Ibrāhīm, 41)

Ḥadīth 1494

وعن أَبي الدرداء ﷺ : أَنَّه سَمِعَ رسولَ الله ﷺ يقول : ((مَا مِنْ عَبْدٍ مُسْلِمٍ يدعُو لأَخِيهِ بِظَهْرِ الغَيْبِ إِلاَّ قَالَ المَلَكُ : وَلَكَ بِمِثْلٍ)) . رواه مسلم .

Abū al-Dardā' ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "No Muslim servant supplicates for his brother in his absence without an angel saying: 'And for you is the same.'" *(Muslim)*

Commentary

When a person supplicates for others, he also benefits from his supplication because he receives the supplication of the angels. This virtue will be attained if one supplicates on behalf of one Muslim, a group of Muslims or all the Muslims as a whole.

Ḥadīth 1495

وعنه : أَنَّ رسُولَ الله ﷺ كَانَ يقول : ((دَعْوَةُ المَرْءِ المُسْلِمِ لأَخِيهِ بِظَهْرِ الغَيْبِ مُسْتَجَابَةٌ ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لأَخِيهِ بِخَيْرٍ قَالَ المَلَكُ المُوَكَّلُ بِهِ : آمِينَ ، وَلَكَ بِمِثْلٍ)) . رواه مسلم .

Abū al-Dardā' ﷺ narrates that the Messenger of Allāh ﷺ used to say: "The supplication of a Muslim for his brother in his absence is answered. Close to his head is an appointed angel. Whenever he supplicates for goodness for his brother, this appointed angel says: 'Āmīn! And for you is the same.'" (*Muslim, Ibn Mājah*)

Commentary

Scholars of *ḥadīth* state that this *ḥadīth* is an explanation of the previous *ḥadīth*. The reason for such a supplication being accepted is because the highest level of sincerity is found therein and the more sincerity found in an action, the quicker it is accepted in the court of Allāh ﷻ. Based on this, scholars state that if a person quietly supplicates in his heart for his brother in his presence, then he too will be included in the above *ḥadīth*, since sincerity is prevalent.

When a person supplicates on behalf of another, then the appointed angel requests Allāh ﷻ to accept that supplication on behalf of the person for whom the supplication was made. Thereafter the angel supplicates on behalf of the one who made the supplication that Allāh ﷻ should grant him a similar bounty. For this reason, it has been narrated from some of the pious predecessors that whenever they required anything, they would supplicate that their need be granted to others. In this way, their supplication would be accepted and they would then receive the supplication of the angels on their behalf.

CHAPTER 252

باب في مسائل من الدعاء

Chapter on matters regarding supplication

Ḥadīth 1496

وعن أسَامة بن زيد ﷺ ، قَالَ : قَالَ رسُولُ الله ﷺ : ((مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ، فَقَالَ لِفاعِلِهِ : جَزَاكَ اللهُ خَيراً ، فَقَدْ أَبْلَغَ فِي الثَّنَاءِ)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Usāmah ibn Zayd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who has an act of kindness done for him and he says to the person who did it: 'May Allāh reward you well', he has praised him to the highest degree." (*Tirmidhī*)

Commentary

In another narration we are taught to recompense a benefactor in kind. If this is not possible, then one should supplicate for him until one feels that he has recompensed him. (*Abū Dāwūd*)

"An act of kindness" may include physical bounties such as food, clothing, safety from harm or spiritual bounties such as Islāmic knowledge, recognition of Allāh ﷻ, etc.

The phrase "May Allāh reward you well" implies that one is unable to repay his benefactor, hence he requests Allāh ﷻ to grant him a better recompense in this world and the Hereafter. This is an excellent supplication because Allāh ﷻ will grant in return what no human ever can. Supplicating is more superior than granting assistance or a tangible gift because a sincere *duʿā'* is irreplaceable in value.

It should be remembered that the correct and complete *duʿā'* is جَزَاكَ اللهُ خَيراً and not just جَزَاكَ اللهُ.

Ḥadīth 1497

وعن جابر ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((لا تَدْعُوا عَلَى أَنْفُسِكُمْ ؛ وَلاَ تدعُوا عَلَى أَوْلادِكُمْ ، وَلاَ تَدْعُوا عَلَى أموَالِكُمْ ، لا تُوافِقُوا مِنَ اللهِ سَاعَةً يُسأَلُ فِيهَا عَطَاءً فَيَسْتَجِيبَ لَكُمْ)) . رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not curse yourselves. Do not curse your children. Do not curse your possessions. It should not be that you coincide with a time wherein requests that are asked from Allāh are accepted." (*Muslim, Abū Dāwūd*)

Commentary

In another *ḥadīth*, Umm Salmah ﷺ narrates that the Messenger of Allāh ﷺ said, "Do not supplicate against yourselves except for goodness, since the angels say *āmīn* to whatever you say." (*Muslim, Abū Dāwūd*)

Generally, it is Allāh's ﷻ system that, through His mercy, He ﷻ accepts good supplications quickly and delays in accepting evil supplications. The following verse of the Qur'ān indicates to this,

﴿ وَلَوْ يُعَجِّلُ اللهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ اَجَلُهُمْ ﴾

If Allāh rushes evil to people as they want good to rush their way, their term (of punishment) would have expired for them. (Sūrah Yūnus, 11)

Mujāhid ﷺ states that this means that at times a person in a fit of anger, curses his children, wealth and possessions, but it is Allāh's ﷻ grace that He does not accept this supplication quickly." (*Bukhārī*) Despite this, there are certain special times when supplications and curses are readily accepted, hence we are well advised to control our tongues.

Ḥadīth 1498

وعن أَبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قَالَ : ((أَقْرَبُ مَا يكونُ العَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ ، فَأَكْثِرُوا الدُّعَاءَ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The closest a slave is to his Sustainer is when he is in *sajdah* so engage in abundant supplication." (*Muslim, Aḥmad, Abū Dāwūd*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1428. ʿAllāmah Shāmī ﷺ stated two conditions for the validity of abundant supplications in *sajdah*: it should be in *Nafl ṣalāh* and not *Farḍ ṣalāh;* and it should be in the Arabic language.

Ḥadīth 1499

وعنه : أَنَّ رسُولَ الله ﷺ قَالَ : ((يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ : يقُولُ : قَدْ دَعْوتُ رَبِّي ، فَلَمْ يسْتَجب لِي)) متفق عَلَيْهِ .

وفي روايةٍ لمسلمٍ : ((لا يَزالُ يُسْتَجَابُ لِلعَبْدِ مَا لَمْ يَدْعُ بإِثْمٍ ، أَوْ قَطيعَةِ رحِمٍ ، مَا لَمْ يَسْتَعْجِلْ)) قيل : يَا رسولَ اللهِ مَا الاستعجال ؟ قَالَ : ((يقول : قَدْ دَعوْتُ ، وَقَدْ دَعَوْتُ ، فَلَمْ أرَ يسْتَجِبُ لي ، فَيَسْتحْسِرُ عِنْدَ ذَلِكَ وَيَدَعُ الدُّعَاءَ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Each of your supplications will be accepted as long as you are not impatient, by saying: 'I supplicated to my Sustainer but He did not accept it.'"

A narration of Muslim has: "A slave's supplication will continue to be accepted as long as he does not supplicate for something sinful, for the severing of ties of kinship, and as long as he is not impatient." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh, what is impatience?" He replied: "He says, 'I supplicated and I supplicated but I did not see any acceptance.' So he holds back and gives up supplicating." (*Bukhārī, Muslim, Bayhaqī*)

Commentary

This *ḥadīth* mentions some conditions for the acceptance of supplications.

A person should think positively that his *duʿā'* has been accepted. At times, Allāh ﷻ delays the effects of *duʿās* because one then supplicates with greater sincerity which Allāh ﷻ loves, or Allāh ﷻ wants to increase a person spiritually. By being impatient at such a time, one loses hope in the mercy of Allāh ﷻ and fails to realise that *duʿā'* is an act of worship, for which he will be handsomely rewarded.

Allāh ﷻ may sometimes delay the effects of *duʿā'* for a prolonged period. For example, the time period between Zakariyya's ﷺ supplication for a son and the glad tidings of the same was forty years. Similarly, Mūsā's ﷺ and Hārūn's ﷺ supplication against Firʿawn came to fruition after forty years.

Ḥadīth 1500

وعن أَبي أمامة ﷺ قَالَ : قيل لِرسولِ اللهِ ﷺ : أيُّ الدُّعاءِ أَسْمَعُ ؟ قَالَ : ((جَوْفَ اللَّيْلِ الآخِرِ ، وَدُبُرَ الصَّلَواتِ المَكْتُوباتِ)) . رواه الترمذي ،وقال : ((حديث حسن)) .

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ was asked: "Which supplication is most likely to be accepted?" He replied: "The supplication that is made in the latter part of the night and after the obligatory *ṣalāhs*." (*Tirmidhī*)

Commentary

Supplications made in the latter part of the night are readily accepted by Allāh ﷻ because they are indicative of a person's sincerity and concentration at a time when others are asleep. It is also a time when Allāh's ﷻ special mercies descend.

Ḥadīth 1501

وعن عُبَادَةَ بنِ الصامت ﷺ : أنَّ رسولَ اللهِ ﷺ قَالَ : ((مَا عَلَى الأَرْضِ مُسْلِمٌ يَدْعُو الله تَعَالَى بِدَعْوَةٍ إِلاَّ آتَاهُ اللهُ إِيَّاها ، أَوْ صَرفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا ، مَا لَمْ يَدْعُ بإِثْمٍ ، أَوْ قَطِيعَةِ رَحِمٍ)) ، فَقَالَ رَجُلٌ مِنَ القَومِ : إِذاً نُكْثِرُ قَالَ : ((اللهُ أَكْثَرُ)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ورواه الحاكم من روايةِ أَبي سعيدٍ وزاد فِيهِ : ((أَوْ يَدخِرَ لَهُ مِن الأَجْرِ مِثْلَها)) .

ʿUbādah ibn al-Ṣāmit ﷺ narrates that the Messenger of Allāh ﷺ said: "No Muslim on earth supplicates to Allāh, without Allāh granting his request or averting a similar harm from him provided that he does not supplicate for something sinful or for the severing of ties of kinship." A man asked: "In that case, we will supplicate in abundance." He said: "Allāh will grant even more." (*Tirmidhī*)

Ḥākim narrated it on the authority of Abū Saʿīd and added: "Or He stores a similar reward for him."

Commentary

This *ḥadīth* explains that Allāh's ﷻ acceptance of *duʿās* is manifested in various ways. Scholars have listed some of these as follows:

1. A person's request is granted immediately or after some time, if there is greater benefit for him in a delay.

2. Instead of the request being granted, a calamity, evil, sickness or difficulty is averted.

3. The reward of the *duʿā'* is stored for him in the Hereafter. When a believer will see the great rewards stored for him in the Hereafter, he will hope that none of his supplications were accepted in this world.

4. Allāh ﷻ does not grant that which was requested, but something better.

Ḥadīth 1502

وعن ابنِ عباس ﷺ : أنَّ رسولَ الله ﷺ كَانَ يقولُ عِنْدَ الكَرْبِ : ((لا إلهَ إلاَّ اللهُ العَظِيمُ الحَليمُ ، لا إلهَ إلاَّ اللهُ رَبُّ العَرْشِ العَظيمِ ، لاَ إلهَ إلاَّ اللهُ رَبُّ السَّماواتِ، وَرَبُّ الأَرْضِ، وَرَبُّ العَرْشِ الكَرِيمِ)) متفق عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ used to say at the time of difficulty: "There is none worthy of worship besides Allāh, the Great, the Forbearing. There is none worthy of worship besides Allāh, the Lord of the mighty Throne. There is none worthy of worship besides Allāh, the Lord of the heavens, the Lord of the earth, and the Lord of the noble Throne." (*Bukhārī, Muslim, Aḥmad)*

Commentary

This supplication teaches us that the cure and solution for every problem lies in turning wholeheartedly to Allāh ﷻ. One who acknowledges that Allāh is the Creator, Sustainer and Controller of such huge creations as the earth, heavens and the mighty throne will have no difficulty in accepting that He can solve every problem. Imām Nawawī ﷺ stated that it was the habit of the pious predecessors to recite this *duʿā'* at the time of calamities and problems.

Why does this supplication mention nothing about removing difficulties? Scholars have provided two answers for this:

1. These are the opening words of the supplication. After reciting these words, one should supplicate for the removal of one's problems, as understood from a narration in *Adab al-Mufrad*.

2. It is Allāh's ﷻ system that He grants people their heart's desires when they engage in His remembrance and cannot find time to supplicate to Him.

CHAPTER 253

باب كرامات الأولياء وفضلهم

Chapter on the miracles and virtues of the *auliyā'* (friends of Allāh ﷻ)

Introduction

الأولياء is the plural of ولي which refers to a believer who is obedient to Allāh ﷻ and abstains from His disobedience.

There are five types of actions which are contrary to normal practices:

1. *Irhāṣ* – Supernatural actions of a Messenger of Allāh ﷺ before proclaiming prophethood such as the Messenger of Allāh ﷺ being shaded by clouds during extreme heat, or ʿIsā ﷺ speaking in the cradle.

2. *Muʿjizah* - Supernatural actions of a Messenger ﷺ. It is called as such because man is normally *ʿājiz* (unable) to do something similar.

3. *Karāmat* – Supernatural actions of pious individuals who follow a Messenger ﷺ.

4. *Maʾūnat* – Supernatural actions done by a believer.

5. *Mahūnat / Ihānat* – Supernatural actions done by one who falsely claims prophethood. Such claims are unsuccessful and always have the opposite effect. For example, Musailamah al-Kaddhāb spat in a well so that its water would increase, but the well dried up completely.

According to the *Ahlus Sunnah wal Jamāʿah*, the miracles of the *auliyā'* are a reality. The undermentioned verses and many *aḥādīth* establish the correctness of this belief.

قَالَ الله تَعَالَى : ﴿ اَلَآ اِنَّ اَوْلِيَآءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ لَا تَبْدِيْلَ لِكَلِمٰتِ اللهِ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴾ (يونس : ٦٢– ٦٤) ،

Allāh ﷻ says: "Behold! Verily for the friends of Allāh there shall be no fear, nor shall they grieve. Those who have *īmān* and adopt *taqwā*. For them shall be glad tidings in the life of this world and in the Hereafter. There is nothing that can change the words of Allāh. This is the greatest success." (Sūrah Yūnus, 62-64)

وقال تَعَالَى : ﴿ وَهُزِّىْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا فَكُلِىْ وَاشْرَبِىْ ﴾

(مريم : ٢٥ ، ٢٦) ،

Allāh ﷻ says: “Shake the trunk of the date palm towards you, causing fresh ripened dates to fall on you. So eat, drink...” (Sūrah Maryam, 25-26)

وقال تَعَالَى : ﴿ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللهِ اِنَّ اللهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴾ (آل عمران : ٣٧) ،

Allāh ﷻ says: “Whenever Zakarīyyā went into the chamber, he found food by her. He said: ‘O Maryam, from where did you get this?’ She replied: ‘It is from Allāh. Allāh provides for whom He pleases without count.’” (Sūrah Āl ʿImrān, 37)

وَقَالَ تَعَالَى : ﴿ وَاِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ اِلاَّ اللهَ فَاْوٗٓا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَيُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ ﴾ (الكهف : ١٦–١٧) .

Allāh ﷻ says: “When you have separated yourselves from them and what they worship besides Allāh, then seek refuge in the cave. May your Sustainer shower His mercy upon you and make your objectives easy to reach. You will see that when the sun rose, it would pass by their cave on the right and when it would set, it would pass by on the left.” (Sūrah al-Kahf, 16, 17)

Ḥadīth 1503

وعن أَبي محمد عبد الرحمان بن أَبي بكرٍ الصديق ﷺ : أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاساً فُقَرَاءَ وَأَنَّ النَّبيَّ ﷺ قَالَ مَرَّةً : ((مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ ، فَلْيَذْهَبْ بثَالِثٍ ، وَمنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ ، فَلْيَذْهَبْ بِخَامِسٍ بِسَادِسٍ)) أَوْ كما قَالَ ، وأَنَّ أَبَا بكرٍ ﷺ ، جَاءَ بِثَلاَثَةٍ ، وانْطَلَقَ النبيّ ﷺ بعَشَرَةٍ ، وأَنَّ أَبَا بَكرٍ تَعَشَّى عِنْدَ النبيّ ﷺ ، ثُمَّ لَبِثَ حَتَّى صَلَّى العِشَاءَ ، ثُمَّ رَجَعَ ، فجاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللهُ . قالت امْرَأَتُهُ : مَا حَبَسَكَ عَنْ أَضْيَافِكَ ؟ قَالَ : أَوَما عَشَّيْتِهِمْ ؟ قالت: أَبَوْا حَتَّى تَجِيءَ وَقَدْ عَرَضُوا عَلَيْهِمْ ، قَالَ : فَذَهَبتُ أَنَا فَاخْتَبَأْتُ ، فَقالَ : يَا غُنْثَرُ ، فَجَدَّعَ وَسَبَّ ، وقالَ : كُلُوا لاَ هَنِيئاً وَاللهِ لا أَطْعَمُهُ أَبَداً ، قَالَ : وايْمُ اللهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إلا ربا من أسفلِها أكثرَ منها حتى شبعوا ، وصارتْ أكثرَ مما كانتْ

قبلَ ذلكَ ، فنظرَ إليها أبو بكر فقالَ لامرأتِهِ : يا أختَ بني فراسٍ ما هذا ؟ قالت : لا وقُرَّةِ عيني لهي الآنَ أكثرُ منها قبلَ ذلكَ بثلاثِ مراتٍ ! فأكل منها أبو بكرٍ وقال : إنَّما كانَ ذلكَ من الشيطانِ ، يعني : يمينَهُ . ثم أكلَ منها لقمةً ، ثُمَّ حَمَلَهَا إِلَى النَّبيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ، فَمَضَى الأَجَلُ ، فَتَفَرَّقْنَا اثْنَيْ عَشَرَ رَجُلاً ، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ ، اللهُ أعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ فَأَكَلُوا مِنْهَا أَجْمَعُونَ .

وَفِي رِوَايَةٍ : فَحَلَفَ أَبُو بَكْرٍ لا يَطْعَمُهُ ، فَحَلَفَت المَرْأَةُ لا تَطْعَمُهُ ، فَحَلَفَ الضَّيْفُ . - أَو الأَضْيَافُ - أنْ لاَ يَطْعَمُهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ . فَقَالَ أَبُو بَكْرٍ : هذِهِ مِنَ الشَّيْطَانِ ! فَدَعَا بالطَّعَامِ فَأَكَلَ وأَكَلُوا ، فَجَعَلُوا لا يَرْفَعُونَ لُقْمَةً إِلاَّ رَبَتْ مِنْ أَسْفَلِهَا أَكْثَر مِنْهَا ، فَقَالَ : يَا أُخْتَ بَني فِرَاسٍ ، مَا هَذَا ؟ فَقَالَتْ : وَقُرَّةِ عَيْنِي إِنَّهَا الآنَ لأَكْثَرُ مِنْهَا قَبْلَ أَنْ نَأْكُلَ ، فَأَكَلُوا ، وَبَعَثَ بِهَا إِلَى النَّبيِّ ﷺ ، فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا .

وَفِي رِوايَةٍ : إِنَّ أَبَا بَكْرٍ قَالَ لِعَبْدِ الرَّحْمانِ : دُونَكَ أَضْيَافَكَ ، فَإِنِّي مُنْطلقٌ إِلَى النَّبيِّ ﷺ ، فَافْرُغْ مِنْ قِراهُم قَبْلَ أَنْ أَجِيءَ ، فَانْطَلَقَ عَبْدُ الرَّحْمانِ ، فَأَتَاهُمْ بما عِنْدَهُ ، فَقَالَ : اطْعَمُوا ؛ فقالوا : أين رَبُّ مَنْزِلِنا ؟ قَالَ : اطْعَمُوا ، قالوا : مَا نحنُ بِاكِلِينَ حَتَّى يَجِيءَ رَبُّ مَنْزِلِنَا ، قَالَ : اقْبَلُوا عَنَا قِرَاكُمْ ، فَإِنَّهُ إِنْ جَاءَ وَلَمْ تَطْعَمُوا ، لَنَلْقَيَنَّ مِنْهُ فأبَوْا ، فَعَرَفْتُ أَنَّهُ يَجِدُ عَلَيَّ ، فَلَمَّا جَاءَ تَنَحَّيْتُ عَنْهُ ، فَقَالَ : مَا صَنَعْتُمْ ؟ فَأَخْبَرُوهُ ، فَقَالَ : يَا عَبْدَ الرَّحمانِ ، فَسَكَتُّ : ثُمَّ قَالَ : يَا عَبْدَ الرَّحْمانِ ، فَسَكَتُّ ، فَقَالَ: يَا غُنْثَرُ أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوتِي لَمَا جِئْتَ ! فَخَرَجْتُ ، فَقُلْتُ : سَلْ أَضْيَافَكَ ، فقالُوا : صَدَقَ ، أَتَانَا بِهِ ، فَقَالَ : إِنَّمَا انْتَظَرْتُمُونِي والله لا أَطْعَمُهُ اللَّيْلَةَ . فَقَالَ الآخَرُونَ : واللهِ لا نَطْعَمُهُ حَتَّى تَطْعَمَهُ فَقَالَ : وَيْلَكُمْ مَا لَكُمْ لا تَقْبَلُونَ عَنَّا قِرَاكُمْ ؟ هَاتِ طَعَامَكَ ، فَجَاءَ بِهِ ، فَوَضَعَ يَدَهُ فَقَالَ : بِسْمِ اللهِ ، الأُولَى مِنَ الشَّيْطَانِ ، فَأَكَلَ وَأَكَلُوا . متفق عَلَيْهِ .

قَوْله : ((غُنْثَرُ)) بغينٍ معجمةٍ مَضمُومَةٍ ثُمَّ نُونٍ ساكِنَةٍ ثُمَّ ثاءٍ مثلثةٍ وَهُوَ : الغَبِيُّ الجَاهِلُ . وقولُهُ : ((فَجَدَّعَ)) أَيْ شَتَمَهُ ، والجَدْعُ القَطْعُ . قولُه ((يَجِدُ عَليّ)) هُوَ بكسرِ الجِيمِ : أَيْ يَغْضَبُ .

Abū Muḥammad ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq ﷺ narrates that the people of al-Ṣuffah were poor people. The Messenger of Allāh ﷺ said on one occasion: "Whoever has food sufficient for two, should take three people; whoever has food sufficient for four, should take five or six people,"

or words to this effect. Abū Bakr ﷺ took three people and the Messenger of Allāh ﷺ took ten. Abū Bakr ﷺ ate supper with the Messenger of Allāh ﷺ and remained with him until he had performed the *ʿIshāʾ ṣalāh*. He then returned to his house after as much of the night had passed as Allāh willed. His wife asked him: "What kept you from your guests?" He asked: "Did you not give them supper?" She replied: "They were offered food but they refused to eat until you come." He (ʿAbd al-Raḥmān ﷺ) said: "I went and hid away." Abū Bakr ﷺ said: "O foolish boy!" and rebuked and scolded me. He said (to the guests): "Eat without any welcome," and added, "By Allāh, I will never eat it." He (ʿAbd al-Raḥmān ﷺ, the narrator) said: "By Allāh, with every morsel of food we took, several times more of it appeared from beneath until they were all satiated. The food was now more than what it had been at the beginning. Abū Bakr ﷺ looked at it and said to his wife: "O sister of the Banū Firās! What is this?" She replied: "By the delight of my eye, there is now three times more than what it had been before." So Abū Bakr ﷺ ate from it and said: "That was from Shaiṭān" – referring to the oath which he had taken. He ate a morsel of it and took some of it to the Messenger of Allāh ﷺ where it remained until the morning. There had been a treaty between us and another tribe and it had recently expired, so twelve men dispersed to different areas (as guards), each of whom had a group with him - Allāh ﷻ alone knows how many were with each man and they all ate from it.

Another narration has: "Abū Bakr ﷺ took an oath that he would not eat, so his wife took an oath that she would not eat, and the guest – or the guests – took an oath that he – or they – would not eat until he (Abū Bakr ﷺ) ate of it. Abū Bakr ﷺ said: 'This (oath) was from Shaiṭān,' and called for the food. He then ate and they ate. With every morsel of food they raised, much more of it appeared from beneath. Abū Bakr ﷺ said: 'O sister of Banū Firās! What is this?' She replied: 'By the delight of my eye, it is more than what it had been before we began eating.' They all ate and he (Abū Bakr ﷺ) sent some of it to the Messenger of Allāh ﷺ, and related that the Messenger of Allāh ﷺ ate it."

Another narration has: Abū Bakr ﷺ said to ʿAbd al-Raḥmān (his son): "See to your guests because I am going to the Messenger of Allāh ﷺ. Ensure that they have been served before I return." ʿAbd al-Raḥmān ﷺ went and

presented what (food) he had to the guests, saying: "Eat!" They asked: "Where is the master of the house?" He said: "Eat!" They replied: "We will not eat until the master of the house comes." He said: "Please accept our hospitality because if he returns and you have not eaten, we will be reprimanded by him." But they refused to eat. I knew that when he returned, he would be angry with me, so when he returned, I moved out of the way. He asked: "What did you do?" They informed him. He said: "O ʿAbd al-Raḥmān!" I remained silent. He repeated: "O ʿAbd al-Raḥmān!" I remained silent. He said: "O foolish boy! I take an oath that if you can hear my voice, you had better come." I came out and said: "Ask your guests." The guests said: "He is speaking the truth. He brought the food to us." He said: "You all waited for me?! By Allāh, I will not eat it tonight." The others said: "By Allāh, we will not eat it until you eat it." He said: "How sad! Why do you not accept our hospitality? Bring the food." It was brought and he placed his hand on it and said: "In the name of Allāh. The first (oath) was from Shaiṭān." He then ate and they all ate. (*Bukhārī. Muslim, Aḥmad)*

Commentary

The abundance of food and its sufficing for many was a *karāmat* of Abū Bakr ﷺ. The *ḥadīth* also highlights the generosity of Abū Bakr ﷺ and his family members because they served their guests well and were upset when they refused to eat the food.

Additional Points

- ✓ It is advisable to break one's oath when a better option becomes apparent.

Ḥadīth 1504

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسول الله ﷺ : ((لَقَدْ كَانَ فيما قَبْلَكُمْ مِنَ الأُمَمِ نَاسٌ مُحَدَّثُونَ، فَإِنْ يَكُ في أُمَّتِي أحدٌ فإنَّهُ عُمَرُ)) . رواه البخاري. ورواه مسلم من رواية عائشة .

وفي روايتهما قَالَ ابن وهب : ((مُحَدَّثُونَ)) أَيْ مُلْهَمُونَ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Among the nations before you, there were people who were divinely inspired. If there had been such a person among my followers, he would have been ʿUmar." (*Bukhārī, Muslim*)

Commentary

"The people who were divinely inspired," refers to those who are granted divine knowledge which is unknown to others. Some scholars say that it refers to those from whose tongue the truth emerges without them even intending it. The Qur'ān mentions that the mother of Mūsā ﷺ and Maryam ﷺ (the mother of ʿIsā ﷺ) were divinely inspired. ʿUmar ﷺ was also granted this bounty. The Messenger of Allāh ﷺ said, "Undoubtedly, Allāh placed the truth on the tongue and heart of ʿUmar ﷺ." (*Tirmidhī*)

Ḥadīth 1505

وعن جابر بنِ سُمْرَةَ ﷺ ، قَالَ : شَكَا أَهْلُ الكُوفَةِ سَعْداً يعني : ابنَ أَبي وقاص ﷺ ، إِلَى عمر بن الخطاب ﷺ فَعَزَلَهُ ، واسْتَعْمَلَ عَلَيْهِمْ عَمَّاراً ، فَشَكَوا حَتَّى ذَكَرُوا أَنَّهُ لا يُحْسِنُ يُصَلِّي ، فَأَرْسَلَ إِلَيْهِ ، فَقَالَ : يَا أَبَا إِسْحَاقَ ، إِنَّ هَؤُلاَءِ يَزْعَمُونَ أَنَّكَ لا تُحْسِنُ تُصَلِّي ، فَقَالَ : أَمَّا أنا واللهِ فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رسولِ الله ﷺ ، لا أُخْرِمُ عَنْها ، أُصَلِّي صَلاَتَي العِشَاءِ فَأَرْكُدُ فِي الأُولَيَيْنِ ، وَأُخِفُّ في الأُخْرَيَيْنِ . قَالَ : ذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ ، وأَرْسَلَ مَعَهُ رَجُلاً – أَوْ رِجَالاً – إِلَى الكُوفَةِ يَسْأَلُ عَنْهُ أَهْلَ الكُوفَةِ ، فَلَمْ يَدَعْ مَسْجِداً إِلاَّ سَأَلَ عَنْهُ ، وَيُثْنُونَ مَعْرُوفاً ، حَتَّى دَخَلَ مَسْجِداً لِبَنِي عَبْسٍ ، فَقَامَ رَجُلٌ مِنْهُمْ ، يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ ، يُكَنَّى أَبَا سَعْدَةَ، فَقَالَ: أَمَا إِذْ نَشَدْتَنَا فَإِنَّ سَعْداً كَانَ لا يَسِيرُ بالسَّرِيَّةِ وَلاَ يَقْسِمُ بالسَّوِيَّةِ ، وَلاَ يَعْدِلُ في القَضِيَّةِ . قَالَ سَعْدٌ : أَمَا وَاللهِ لأَدْعُوَنَّ بِثَلاَثٍ : اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِباً ، قَامَ رِيَاءً ، وَسُمْعَةً ، فَأَطِلْ عُمُرَهُ ، وَأَطِلْ فَقْرَهُ ، وَعَرِّضْهُ لِلْفِتَنِ . وَكَانَ بَعْدَ ذَلِكَ إِذَا سُئِلَ يَقُولُ : شَيْخٌ كَبِيرٌ مَفْتُونٌ ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ .

قَالَ عَبدُ الملكِ بن عُمَيْرٍ الراوي عن جابرِ بنِ سَمُرَةَ : فَأنا رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الكِبَرِ ، وإِنَّهُ لَيَتَعَرَّضُ لِلْجَوارِي فِي الطُّرُقِ فَيَغْمِزُهُنَّ . متفق عَلَيْهِ .

Jābir ibn Samurah ﷺ narrates: "The people of Kufah complained about Saʿd, that is Saʿd ibn Abī Waqqāṣ ﷺ, to ʿUmar ibn al-Khaṭṭāb ﷺ. So ʿUmar ﷺ removed him from his post and appointed ʿAmmār ﷺ in his place. They complained that he (Saʿd) did not perform *ṣalāh* properly. ʿUmar ﷺ questioned him saying: 'O Abū Isḥāq! These people claim that you do not perform *ṣalāh* properly.' He replied: 'By Allāh, I used to lead them in *ṣalāh* just as the Messenger of Allāh ﷺ, without any deficiency. I performed the *ʿIshā' ṣalāh* by lengthening the first two *rakʿāts* and shortening the last two *rakʿāts*.' ʿUmar ﷺ said: 'That is exactly what I had expected of you, O Abū

Isḥāq!' ʿUmar ﷺ sent a man – or some men – with him to Kūfah to inquire from the people about Saʿd ﷺ. They went to every *masjid* and enquired about him and all praised him. At the *masjid* of Banū ʿAbs, a man by the name of Usāmah ibn Qatādah, who had the title of Abū Saʿdah, stood up and said: 'Now that you have asked us, (know that) Saʿd does not go out on military expeditions, he does not distribute equally, and he does not show justice when passing judgement.'

Saʿd ﷺ said: 'I will supplicate for three things: 'O Allāh! If this servant of Yours is a liar and has merely stood up for show and popularity, then grant him a long life, prolong his poverty, and expose him to tribulations.' Thereafter, whenever he was questioned, he would say: 'I am an old man who has been afflicted and is suffering from the supplication of Saʿd.'

ʿAbd al-Malik ibn ʿUmayr, the narrator from Jābir ibn Samurah ﷺ, said: "I saw him later on. His eyebrows were hanging over his eyes due to old age. He would approach young girls on the roads and wink at them." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* illustrates the virtue of Saʿd ibn Abi Waqqāṣ ﷺ. He was one of the *ʿAsharah al-Mubashsharah* (the ten people who were given glad tidings of Paradise in one *ḥadīth*). He was also *mustajāb al-daʿwāt* (one whose supplications were readily accepted). Once the Messenger of Allāh ﷺ supplicated for him, "O Allāh, accept the supplications of Saʿd when he supplicates to you." (*Tirmidhī*, *Ibn Ḥibbān*, *Ḥākim*)

Additional Points

- ✓ It is permissible to praise a person to his face provided that it will not cause him to become proud.
- ✓ A complaint should always be properly investigated.
- ✓ It is permissible for a leader to hear the complaints of his subjects so that these can be resolved. This is not regarded as backbiting.
- ✓ It is permissible for the *khalīf* to remove a person from his post when people complain about him if he regards this as beneficial, even if their objections are untrue.

Ḥadīth 1506

وعن عروة بن الزبير : أنَّ سعيد بن زيد بن عمرو بن نُفَيلٍ ﷺ ، خَاصَمَتْهُ أَرْوَى بِنْتُ أَوْسٍ إِلَى مَرْوَانَ بْنِ الحَكَمِ ، وادَّعَتْ أَنَّهُ أَخَذَ شَيْئاً مِنْ أَرْضِهَا ، فَقَالَ سعيدٌ : أنا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيئاً بَعْدَ الَّذِي سَمِعْتُ مِنْ رسول الله ﷺ !؟ قَالَ : مَاذَا سَمِعْتَ مِنْ رَسُولِ الله ﷺ ؟ قَالَ : سَمِعْتُ رسولَ الله ﷺ يقول : ((مَنْ أَخَذَ شِبْراً مِنَ الأَرْضِ ظُلْماً ، طُوِّقَهُ إِلَى سَبْعِ أَرْضِينَ)) فَقَالَ لَهُ مَرْوَانُ : لا أَسْأَلُكَ بَيِّنَةً بَعْدَ هَذَا ، فَقَالَ سعيد : اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً ، فَأَعْمِ بَصَرَهَا ، وَاقْتُلْهَا فِي أَرْضِهَا ، قَالَ : فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا ، وَبَيْنَمَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ . متفق عَلَيْهِ .

وفي روايةٍ لِمُسْلِمٍ عن محمد بن زيد بن عبد الله بن عُمَرَ بِمَعْنَاهُ ، وأنه رآها عَمْيَاءَ تَلْتَمِسُ الجُدُرَ تقولُ : أصابَتْنِي دَعْوَةُ سَعِيدٍ ، وأَنَّها مَرَّتْ عَلَى بِئرٍ فِي الدَّارِ الَّتِي خَاصَمَتْهُ فِيهَا ، فَوَقَعَتْ فِيهَا ، وكانتْ قَبْرَها .

ʿUrwah ibn al-Zubayr narrates: “Arwā bint Aus took her dispute with Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl ﷺ to Marwān ibn al-Ḥakam. She claimed that he (Saʿīd ibn Zayd ﷺ) had usurped some of her land. Saʿīd said: Would I usurp some of her land after what I heard from the Messenger of Allāh?’ Marwān asked: ‘What did you hear from the Messenger of Allāh ﷺ?’ He replied: ‘I heard the Messenger of Allāh ﷺ saying: ‘One who oppressively takes a hand-span of land, will be necklaced with seven earths.’ Marwān said to him: ‘I cannot ask you for further evidence after this.’ Saʿīd ﷺ said: ‘O Allāh, if she is a liar, make her blind and cause her to die on her land.’ ʿUrwah said: ‘She did not die before becoming blind, and while she was walking on her land, she fell into a pit and died.’” (*Bukhārī, Muslim, Aḥmad)*

A narration of Muslim from Muḥammad ibn Zayd ibn ʿAbdillāh ibn ʿUmar with the same meaning has that he saw her blind, groping for the walls and saying: “The supplication of Saʿīd has afflicted me.” She passed by a well in the house regarding which she had disputed, fell into it, and it became her grave.”

Commentary

After hearing the *ḥadīth*, the decision was passed in favour of Saʿīd ﷺ, however he allowed the woman to take control over the land as a precautionary measure. The fact that his

supplication affected her later in life proved his innocence and his *karāmat*.

Additional Points

- ✓ Allāh ﷻ declares war upon those who cause harm to His pious servants.

Ḥadīth 1507

وعن جابر بن عبد الله ﷺ ، قَالَ : لَمَّا حَضَرَتْ أُحُدٌ دعَانِي أَبي من اللَّيلِ فَقَالَ : مَا أُرَانِي إِلاَّ مَقْتُولاً في أولِ مَنْ يُقْتَلُ من أصْحَابِ النَّبيِّ ﷺ ، وإِنِّي لا أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رسول الله ﷺ ، وإِنَّ عَلَيَّ دَيْناً فَاقْضِ ، وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْراً ، فَأَصْبَحْنَا ، فَكَانَ أَوَّلَ قَتِيلٍ ، وَدَفَنْتُ مَعَهُ آخَرَ في قَبْرِهِ ، ثُمَّ لَمْ تَطِبْ نَفْسِي أنْ أتْرُكَهُ مَعَ آخَرَ ، فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ ، فإذا هُوَ كَيَوْمِ وَضَعْتُهُ غَيْرَ أُذنِهِ ، فَجَعَلْتُهُ في قَبْرٍ عَلَى حِدَةٍ . رواه البخاري .

Jābir ibn ʿAbdillāh ﷺ narrates: "At Uḥud, my father called me at night and said: 'I think that I will be from among the first of the *Ṣaḥābah* of the Messenger of Allāh ﷺ to be killed. Apart from the Messenger of Allāh ﷺ, I will not be leaving behind anyone more beloved to me than you. I have some debts which you should repay, and treat your sisters well.' The next morning, he was the first to be killed. I buried him together with another person in a grave. Subsequently, I was unhappy to leave him with someone else so I removed his body after six months. Apart from his ear, his body was exactly as it had been on the day when I first buried him. I then placed him in a separate grave." (*Bukhārī*)

Commentary

The *karāmats* of ʿAbdullah ﷺ are apparent from this *ḥadīth* as his body did not decompose after such a long period of time, and he was inspired with the realisation of his impending death.

Additional Points

- ✓ At times of necessity, more than one person may be buried in a single grave.
- ✓ The body of a deceased can be exhumed, provided that a long period has not passed or one is fairly sure that the body has not decomposed.
- ✓ A person should fulfil his obligations towards fellow human beings during his lifetime, and appoint a reliable person to do so after his demise.

- ✓ The love that the *Ṣaḥābah* ﷺ had for the Messenger of Allāh ﷺ was so overpowering that they gave preference to him over their own selves and families.
- ✓ Parents should be kind to their offspring and should express their love to them.

Ḥadīth 1508

وعن أنس ﷺ : أَنَّ رجلين مِنْ أصحاب النَّبيِّ ﷺ ، خَرَجَا مِنْ عِنْدِ النَّبيِّ ﷺ ، في لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ المِصْبَاحَيْنِ بَيْنَ أَيْديهِمَا . فَلَمَّا افْتَرَقَا ، صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ .

رواهُ البُخاري مِنْ طُرُقٍ ؛ وفي بَعْضِهَا أَنَّ الرَّجُلَيْنِ أُسَيْدُ بنُ حُضير ، وَعَبّادُ بنُ بِشْرٍ ﷺ .

Anas ﷺ narrates that two *Ṣaḥābah* of the Messenger of Allāh ﷺ once left his company on a dark night with something like two bright lamps in front of them. When they parted ways, each of them had one of his own until he reached his family. (*Bukhārī*)

Some narrations of *Bukhārī* have that the two *Ṣaḥābah* were Usayd ibn Ḥuḍayr ﷺ and ʿAbbād ibn Bishr ﷺ.

Commentary

This was a miracle of the Messenger of Allāh ﷺ and a *karāmat* of these *Ṣaḥābah*. The physical light which manifested before them was drawn from the celestial light of prophethood which they had experienced in the spiritual gatherings of the Messenger ﷺ.

Additional Points

- ✓ Allāh's ﷻ assistance is with those who fulfil the commands of Allāh ﷻ.

Ḥadīth 1509

وعن أَبي هريرة ﷺ قَالَ : بعث رسول الله ﷺ عَشْرَة رَهْطٍ عَيْناً سَرِيَّة، وأَمَّرَ عَلَيْهِم عاصِمَ بنَ ثَابِتٍ الأَنْصَارِيَّ ﷺ ، فانْطلقوا حَتَّى إِذَا كَانُوا بالهَدْأةِ ؛ بَيْنَ عُسْفَانَ وَمَكَّةَ ؛ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْل يُقالُ لَهُمْ : بَنُو لحيانَ ، فَنَفَرُوا لَهُمْ بِقَريبٍ مِنْ مِئَةِ رَجُلٍ رَامٍ ، فَاقْتَصُّوا آثَارَهُمْ ، فَلَمَّا أَحسَّ بِهِمْ عَاصِمٌ وأَصْحَابُهُ ، لَجَأُوا إِلَى مَوْضِعٍ ، فَأَحاطَ بِهِمُ القَوْمُ ، فَقَالُوا : انْزِلُوا

فَأَعْطُوا بِأَيْدِيكُمْ وَلَكُمُ العَهْدُ وَالمِيثَاقُ أَنْ لا نَقْتُلَ مِنْكُمْ أَحَداً . فَقَالَ عَاصِمُ بنُ ثَابِتٍ : أَيُّهَا القَوْمُ ، أَمَّا أنا ، فَلاَ أَنْزِلُ عَلَى ذِمَّةِ كَافِرٍ : اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ﷺ ، فَرَمُوهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِماً ، وَنَزَلَ إِلَيْهِمْ ثَلاَثَةُ نَفَرٍ عَلَى العَهْدِ والمِيثاقِ، مِنْهُمْ خُبَيْبٌ، وَزَيدُ بنُ الدَّثِنَةِ وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ ، فَرَبطُوهُمْ بِهَا . قَالَ الرَّجُلُ الثَّالِثُ : هَذَا أَوَّلُ الغَدْرِ واللهِ لا أَصْحَبُكُمْ إِنَّ لِي بِهؤُلاءِ أُسْوَةً ، يُرِيدُ القَتْلَى ، فَجَرُّوهُ وعَالَجُوهُ ، فأبى أَنْ يَصْحَبَهُمْ ، فَقَتَلُوهُ ، وانْطَلَقُوا بِخُبَيبٍ ، وزَيْدِ بنِ الدَّثِنَةِ ، حَتَّى بَاعُوهُما بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ ؛ فابْتَاعَ بَنُو الحارِثِ بن عامِرِ بنِ نَوْفَلِ بنِ عبدِ مَنَافٍ خُبيباً ، وكان خُبَيْبٌ هُوَ قَتَلَ الحَارِثَ يَوْمَ بَدْرٍ . فَلبِثَ خُبَيْبٌ عِنْدَهُمْ أسيراً حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ ، فاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ ، فَدَرَجَ بُنَيٌّ لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَتَاهُ ، فَوَجَدتهُ مُجْلِسَهُ عَلَى فَخْذِهِ وَالموسَى بِيَدِهِ ، فَفَزِعَتْ فَزْعَةً عَرَفَهَا خُبَيْبٌ . فَقَالَ : أَتَخشَيْنَ أن أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذَلِكَ ! قالت : واللهِ مَا رَأَيْتُ أسيراً خَيراً مِنْ خُبَيْبٍ ، فواللهِ لَقَدْ وَجَدْتُهُ يوماً يَأْكُلُ قِطْفاً مِنْ عِنَبٍ في يَدِهِ وإِنَّهُ لَمُوثَقٌ بِالحَدِيدِ وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ ، وَكَانَتْ تَقُولُ : إِنَّهُ لَرِزْقٌ رَزَقَهُ اللهُ خُبَيْباً . فَلَمَّا خَرَجُوا بِهِ مِنَ الحَرَمِ لِيَقْتُلُوهُ في الحِلِّ، قَالَ لَهُمْ خُبَيْبٌ : دَعُونِي أُصَلِّي رَكْعَتَيْنِ ، فَتَرَكُوهُ ، فَرَكَعَ رَكْعَتَيْنِ فَقَالَ : واللهِ لَوْلاَ أَنْ تَحْسَبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُ : اللَّهُمَّ أَحْصِهِمْ عَدَداً ، وَاقْتُلْهُمْ بِدَدَاً ، وَلاَ تُبْقِ مِنْهُمْ أَحَداً . وقال :

فَلَسْتُ أُبَالِي حِيْنَ أُقْتَلُ مُسْلِماً عَلَى أَيِّ جَنْبٍ كَانَ للهِ مَصْرَعِي

وَذَلِكَ في ذَاتِ الإِلَهِ وإِنْ يَشَأ يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

وكان خُبَيبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْراً الصَّلاَةَ . وأَخْبَرَ - يعني : النبيّ ﷺ - أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بنِ ثَابِتٍ حِيْنَ حُدِّثُوا أَنَّهُ قُتِلَ أن يُؤْتَوا بِشَيءٍ مِنْهُ يُعْرَفُ ، وكَانَ قَتَلَ رَجُلاً مِنْ عُظَمائِهِمْ ، فَبَعَثَ الله لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِفَحَمَتْهُ مِنْ رُسُلِهِمْ ، فَلَمْ يَقْدِروا أَنْ يَقْطَعُوا مِنْهُ شَيْئاً . رواه البخاري .

قولُهُ : ((الهَدْأَةُ)) : مَوْضِعٌ ، ((والظُّلَّةُ)) : السَّحَابُ . ((والدَّبْرُ)) : النَّحْلُ . وَقَوْلُهُ : ((اقْتُلْهُمْ بِدَداً)) بِكَسْرِ الباءِ وفتحِهَا ، فَمَنْ كَسَرَ قَالَ هُوَ جمع بِدَّةٍ بكسر الباء وهي النصيب ومعناه : اقْتُلْهُمْ حِصَصاً مُنْقَسِمَةً لِكُلِّ واحدٍ مِنْهُمْ نَصيبٌ ، وَمَنْ فَتَحَ قَالَ معناهُ : مُتَفَرِّقِينَ في القَتْلِ واحداً بَعْدَ واحِدٍ مِنَ التَّبْدِيد .

وفي الباب أحاديث كثيرةٌ صَحيحةٌ سَبَقَتْ في مَوَاضِعِها مِنْ هَذَا الكِتَابِ ، مِنْهَا حديثُ الغُلامِ

الَّذِي كَانَ يأتِي الرَّاهِبَ والسَّاحِرَ ، ومنْها حَدِيثُ جُرَيْج ، وحديثُ أَصْحابِ الغَارِ الذين أَطْبقَتْ عَلَيْهِم الصَّخْرَةُ ، وَحديثُ الرَّجُلِ الَّذِي سَمِعَ صَوْتاً في السَّحَابِ يَقُولُ : اسْقِ حَدِيقَةَ فُلاَنٍ ، وَغَيْرُ ذَلِكَ . وَالدلائِل في البابِ كثيرةٌ مشهُورةٌ ، وباللهِ التَّوفيقِ .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ sent out a military regiment of ten people and appointed ʿĀṣim ibn Thābit al-Anṣārī ﷺ as their leader. They proceeded until they reached al-Had'ah which is between ʿUsfān and Makkah. This was reported to a branch of the Hudhayl tribe called the Banū Liḥyān. About a hundred men who were all archers set out after them and began to track them. When ʿĀṣim and his companions perceived their approach, they took cover at a particular spot. The archers surrounded them and said: 'Surrender and hand over yourselves. You have our promise and reassurance that we will not kill anyone of you.' ʿĀṣim ibn Thābit ﷺ said: 'O people! I have no faith in the guarantee of a disbeliever. O Allāh! Inform Your Messenger about us.' So they shot arrows at them and killed ʿĀṣim. A group of three accepted their promise of protection and security. They were: Khubayb ﷺ, Zayd ibn al-Dathinah ﷺ and another person. When they had them in their control, they untied their bow-strings and tied them up. The third person said: 'This is your first act of treachery. By Allāh, I will not accompany you. These are a good example for me, namely those who have been killed.' They dragged him and tried to convince him, but he refused to accompany them, so they killed him.

They took Khubayb ﷺ and Zayd ibn al-Dathinah ﷺ and sold them in Makkah after the battle of Badr. The Banū al-Ḥārith ibn ʿĀmir ibn Naufal ibn ʿAbd Manāf purchased Khubayb ﷺ. Khubayb ﷺ was the one who had killed al-Ḥārith in the battle of Badr. Khubayb ﷺ remained a prisoner with them until they finally agreed to kill him. Khubayb ﷺ asked one of the daughters of al-Ḥārith to lend him a razor to shave his pubic hair, so she lent it to him. An infant child of hers went up to Khubayb ﷺ while she was not paying any attention. When she came towards him, she found him (her son) sitting on his (Khubayb's ﷺ) lap with the razor in his (Khubayb's ﷺ) hand. She was so terrified that Khubayb ﷺ realised it and asked: 'Do you fear that I will kill him? I would never do that.'

She said: 'By Allāh, I never saw a prisoner better than Khubayb. By Allāh, one day I saw him eating from a bunch of grapes in his hand while he was

shackled in irons and there was no fruit in Makkah.' She used to say: 'That was provision which Allāh had provided for Khubayb.'

When they brought him out of the Ḥaram to kill him in the non-sacred area, Khubayb ﷺ said to them: 'Allow me to perform two *rakʿāts* of *ṣalāh*.' They agreed. After performing the two *rakʿāts*, he said: 'By Allāh, were it not that you might think that I am afraid to die, I would have prolonged the *ṣalāh*. 'O Allāh! Confine their numbers, kill them one by one, and do not spare even one of them.' He then said some poetry:

"I am not bothered how my death for the sake of Allāh will occur, since I am being killed as a Muslim.

This is for the sake of Allāh. If He wills, He can bless these joints of a severed limb."

Khubayb ﷺ was the one who initiated the *Sunnah* of performing *ṣalāh* for every person who is killed in detention. The Messenger of Allāh ﷺ informed his *Ṣaḥābah* ﷺ about them on the day they were martyred.

When the Quraysh were informed that ʿĀṣim ibn Thābit ﷺ has been killed, they sent some people to bring some of his body parts so that they could confirm his death. ʿĀṣim ﷺ had killed one of their seniors. But Allāh ﷻ sent a swarm of bees like a cloud to protect ʿĀṣim from their messengers and they were unable to cut off any part of his body. (*Bukhārī*)

Commentary

This *ḥadīth* refers to the following *karāmāt* of the *Ṣaḥābah* ﷺ:

1. The martyrdom of ʿĀṣim ﷺ was immediately conveyed to the Messenger of Allāh ﷺ.

2. Khubayb ﷺ ate fruit out of season.

3. ʿĀṣim's ﷺ body was protected from the disbelievers by bees.

4. The curse of Khubayb ﷺ upon his killers was accepted. Apart from those who accepted Islām, the rest were all killed within one year of his supplication.

Additional Points

- ✓ The *ḥadīth* highlights the virtue, bravery and patience of a small group of *Ṣaḥābah* in the face of a hundred archers.

- ✓ Believers should never be lax with their enemies. They should always remain vigilant and fearless.
- ✓ It is *Sunnah* to perform two *rakʿāts* of *ṣalāh* before being martyred, as the Messenger of Allāh ﷺ did not refute it when he was informed of it.
- ✓ It is permissible to curse the polytheists, especially when they oppress the believers.
- ✓ One should not harm the innocent among the enemy such as the elderly, women and children.
- ✓ Allāh ﷻ sometimes allows His pious servants to be martyred so that He may honour and reward them in the Hereafter.
- ✓ Allāh ﷻ honours a believer in life and death.

Several other *aḥādīth* that were quoted previously are applicable to this chapter. Some of these include the story of the youth who used to go to the monk and the magician, the incident of Jurayj, the story of the three people who were locked by a rock in a cave, the story about the person who heard a voice from a cloud ordering: "Go an irrigate the orchard of so-and-so person," and other *aḥādīth*. Numerous other proofs confirm the message of this chapter and these are well known. Inspiration to do good is from Allāh ﷻ alone.

Ḥadīth 1510

وعن ابن عمر ﷺ ، قَالَ : مَا سَمِعْتُ عمر ﷺ يقولُ لِشَيءٍ قَطُّ : إِنِّي لأَظُنُّهُ كَذَا ، إِلاَّ كَانَ كَمَا يَظُنُّ . رواه البخاري .

Ibn ʿUmar ﷺ narrates: "Every time I heard ʿUmar ﷺ saying about anything: 'I think it to be such', it happened as he had thought." (*Bukhārī*, *Ḥākim*)

Commentary

Through the blessings of the company of the Messenger of Allāh ﷺ, ʿUmar ﷺ was frequently blessed with the honour of Allāh ﷻ revealing commands in conformity with the thoughts he expressed to the Messenger ﷺ. These are referred to as '*Muwāfaqāt ʿUmar*'. Shāh Waliyullāh Muḥaddith Dehlawī ﷺ has recorded twenty-four such cases in *Izālat al-Khifā*. Some of them are as follows:

1. ʿUmar ﷺ said, "O Messenger of Allāh! Assume the Maqām Ibrāhīm as a place of *ṣalāh*. Allāh ﷻ then sent down the verse,

﴿ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ﴾

Take the Maqām of Ibrāhīm as a place of *ṣalāh*. (Sūrah al-Baqarah, 125)

2. ʿUmar ﷺ said, "O Messenger of Allāh! Command your pure wives to remain veiled as every type of person comes to your home. Allāh ﷻ then revealed the verses of *ḥijāb*,

﴿ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ﴾

When you ask them for anything, then ask them from behind a curtain. (Sūrah al-Aḥzāb, 53)

3. Regarding the prisoners of Badr, it was the opinion of ʿUmar ﷺ that they should all be killed. Subsequently, the following verses were revealed,

﴿ مَا كَانَ لِنَبِىٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴾

It is not for a Messenger that he takes prisoners until he has thoroughly overcome (the enemy) in the land. You desire the things of this world while Allāh desires the Hereafter. Allāh is Mighty, the Wise. (Sūrah al-Anfāl, 67)

كتَاب الأُمُور المَنهي عَنْهَا

THE BOOK OF PROHIBITED MATTERS

CHAPTER 254

باب تحريم الغيبة والأمر بحفظ اللسان

Chapter on the prohibition of backbiting and the command to safeguard the tongue

قَالَ الله تَعَالَى : ﴿ وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا

فَكَرِهْتُمُوْهُ وَاتَّقُوا اللهَ اِنَّ اللهَ تَوَّابٌ رَّحِيْمٌ ﴾ (الحجرات : ١٢) ،

Allāh ﷻ says: "Never backbite each other. Would any one of you like to eat the flesh of his dead brother, which you so detest? Fear Allāh. Allāh is certainly All Forgiving, Most Merciful." (Sūrah al-Ḥujurāt, 12)

وقال تَعَالَى : ﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا ﴾ (الإسراء : ٣٦) ،

Allāh ﷻ says: "Do not pursue what you have no knowledge about. Indeed questioning shall take place with regard to the ears, the eyes and the hearts." (Sūrah Banī Isrā'īl / al-Isrā', 36)

وقال تَعَالَى : ﴿ مَا يَلْفِظُ مِنْ قَوْلٍ اِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴾ (ق : ١٨) .

Allāh ﷻ says: "Whenever a word escapes, there is a guard ready by him." (Sūrah Qāf, 18)

اعْلَمْ أَنَّهُ يَنْبَغِي لِكُلِّ مُكَلَّفٍ أنْ يَحْفَظَ لِسَانَهُ عَنْ جَمِيعِ الكَلامِ إلاَّ كَلاَماً ظَهَرَتْ فِيهِ المَصْلَحَةُ ، ومَتَى اسْتَوَى الكَلاَمُ وَتَرْكُهُ فِي المَصْلَحَةِ ، فالسُّنَّةُ الإمْسَاكُ عَنْهُ ، لأَنَّهُ قَدْ يَنْجَرُّ الكَلاَمُ المُبَاحُ إِلَى حَرَامٍ أَوْ مَكْرُوهٍ ، وذَلِكَ كَثِيرٌ في العَادَةِ ، والسَّلاَمَةُ لا يَعْدِلُهَا شَيْءٌ .

It is the responsibility of every mature person to safeguard his tongue from all speech except that which is beneficial. At a time when speaking and remaining silent are both beneficial, then it is *Sunnah* to remain silent because lawful speech may sometimes lead a person to engage in speech that is prohibited or disliked. This happens quite often, hence safety is unsurpassed in virtue.

Ḥadīth 1511

وعن أَبي هريرة ﷺ ، عن النَّبيِّ ﷺ قَالَ : ((مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ)) متفق عَلَيْهِ .

وهذا صَريحٌ في أَنَّهُ يَنْبَغي أنْ لا يَتَكَلَّمَ إلاَّ إِذَا كَانَ الكلامُ خَيراً ، وَهُوَ الَّذِي ظَهَرَتْ مَصْلَحَتُهُ ، ومَتَى شَكَّ في ظُهُورِ المَصْلَحَةِ ، فَلاَ يَتَكَلَّم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who believes in Allāh and the Last Day should speak good words or remain silent." (*Bukhārī, Muslim, Bayhaqī*)

This *ḥadīth* clearly indicates that one should not speak unless the words he utters are good, namely speech which is clearly beneficial. If there is any doubt about it being beneficial, one should not speak.

Commentary

When a person believes in Allāh ﷻ, he knows that Allāh ﷻ is All-Hearing and All-Knowing, and when he believes in the Last Day he knows that he will have to account to Allāh ﷻ for his every word and action. For these reasons, he will only speak after pondering whether his words will be beneficial for his religious or worldly life.

The Messenger of Allāh ﷺ also said, "One who keeps silent is saved." (*Tirmidhī*) Scholars have stated, "If speaking is silver, then keeping silent is gold." Imām Mālik ﷺ stated that Luqmān, the wise, was asked, "How did you achieve such a high rank?" He replied, "By means of three actions: speaking the truth, fulfilling trusts and abstaining from futile speech. (*Iḥyā'*)

Ḥadīth 1512

وعن أَبي موسى ﷺ قَالَ : قُلْتُ : يَا رسولَ اللهِ أَيُّ الْمُسْلِمِينَ أَفْضَلُ ؟ قَالَ : ((مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ)) متفق عَلَيْهِ .

Abū Mūsā ﷺ narrates: "I asked: 'O Messenger of Allāh! Who is the best Muslim?' He replied: 'One from whose tongue and hand other Muslims are safe.'" (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* does not mean that it is permissible to harm non-Muslims. It mentions the word "Muslim" merely because a Muslim generally deals more with other Muslims. In reality, a true Muslim ensures that he does not cause harm to even animals and his natural surroundings.

The tongue and hand have been mentioned because the harm caused by these is more than that of other limbs. Backbiting, slandering, false accusations, lies, cursing and utilising vulgar language all come within the scope of the harms of the tongue. Physical abuse, murder, writing offensive words and messages are some of the evils of the hand.

The tongue has been mentioned before the hand because the harm caused by the tongue is greater and more common. For this reason, the Messenger of Allāh ﷺ said to Ḥassān

ﷺ, "Utter poems disparaging the polytheists, since this is heavier on them than a rain of arrows." (*Muslim*)A poet stated, "The wounds of the spear can heal, but the wounds of the tongue never heal."

Ḥadīth 1513

وعن سهل بن سعد ، قَالَ : قَالَ رسُولُ اللهِ ﷺ : ((مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الجَنَّةَ)) متفق عَلَيْهِ .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who gives me the guarantee that he will safeguard what is between his jaws and what is between his thighs, I will guarantee him Paradise." (*Bukhārī, Muslim, Aḥmad)*

Commentary

The *ḥadīth* teaches us that protecting the tongue and private parts from engaging in the prohibited is a means of entry into Paradise and safety from Hell. On the contrary, incorrect usage of these two organs will cause a person to enter Hell.

"What is between his jaws," refers to beneficial speech as well as consuming *Ḥalāl* sustenance.

"What is between his thighs," refers to protecting one's chastity and abstaining from adultery, fornication, masturbation, homosexuality and lesbianism.

Ḥadīth 1514

وعن أَبي هريرة ﷺ : أَنَّه سمع النبيَّ ﷺ يقول : ((إِنَّ العَبْدَ لَيَتَكَلَّمُ بالكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَزِلُّ بِهَا إِلَى النَّارِ أَبْعَدَ مِمَّا بَيْنَ المَشْرِقِ والمَغْرِبِ)) متفق عَلَيْهِ .

ومعنى : ((يَتَبَيَّنُ)) يُفَكِّرُ أَنَّها خَيْرٌ أم لا .

Abū Hurayrah ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "A servant utters a word without pondering whether it was good to utter it or not and in so doing slips into the Hell-fire to a depth that is greater than the distance between the east and the west." (*Bukhārī, Muslim, Bayhaqī, Ḥākim*)

Commentary

It is necessary for a believer to always control his tongue. He should not allow it to speak

freely. Often, a single word uttered mockingly at an aspect of Islām is sufficient to land a person in Hell without him even realising it. A person should therefore ponder before uttering anything. This may prove difficult initially, but with practise, one will easily be able to think before speaking.

Ḥadīth 1515

وعنه ، عن النبيّ ﷺ قَالَ : ((إنَّ العَبْدَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ رِضْوَانِ الله تَعَالَى مَا يُلْقِي لَهَا بَالاً يَرْفَعُهُ اللهُ بِهَا دَرَجاتٍ ، وإنَّ العَبْدَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَى لا يُلْقِي لَهَا بَالاً يَهْوِي بِهَا في جَهَنَّمَ)) . رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A servant utters a word that pleases Allāh ﷻ and he does not even realise it, due to which Allāh elevates his ranks. A servant utters a word that angers Allāh ﷻ and he does not even realise it, due to which he falls into Hell." (*Bukhārī, Aḥmad, Bayhaqī*)

Commentary

At times, a person utters such words of goodness that reform others or cause them to abandon a life of sin and oppression. The result of this is that he will be greatly rewarded in the Hereafter. On the other hand, a person sometimes utters such evil words which disunite people or lead to sin and misguidance. The result of this is that he will be greatly punished in the Hereafter.

Ḥadīth 1516

وعن أَبي عبد الرحمان بِلالِ بن الحارِثِ المُزَنِيِّ ﷺ : أَنَّ رسول الله ﷺ قَالَ : ((إنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ رِضْوَانِ اللهِ تَعَالَى مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَومِ يَلْقَاهُ ، وإنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ سَخَطِ اللهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ الله لَهُ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ)). رواه مالك في المُوَطَّأ ، والترمذي ، وقال : ((حديث حسن صحيح)) .

Abū ʿAbd al-Raḥmān Bilāl ibn al-Ḥārith al-Muzanī[10] ﷺ narrates that the

10 This *Ṣaḥābī* was from the Muzanī tribe. In 5 *Hijrī*, he arrived in Madīnah Munawwarah with the delegation from the Muzanī tribe. He was present on the occasion of the conquest of Makkah Mukarramah and he carried the flag of the Muzanī tribe. He passed away in 60 *Hijrī* at the age of eighty.

Messenger of Allāh ﷺ said: "A person utters a word that pleases Allāh ﷻ without him realising its full implication, due to which Allāh records His pleasure for him until the day he meets Allāh. A person utters a word that angers Allāh without him realising its full implication, due to which Allāh records His wrath against him until the day he meets Allāh." (*Mālik*, *Tirmidhī*, *Aḥmad*, *Ḥākim*)

Commentary

According to Ibn ʿAbd al-Barr ﷺ this *ḥadīth* refers to speech before an oppressive ruler which is either meant to please or caution him. If his words encourage the evil which the ruler intends doing, it will distance him from Allāh ﷻ and earn His anger. On the other hand, if he convinces the ruler not to fulfil his prohibited desires and to abstain from sin, it will elevate his rank in the sight of Allāh ﷻ.

Ḥadīth 1517

وعن سفيان بن عبد الله ﷺ قَالَ : قُلْتُ : يَا رسولَ الله حدِّثني بأَمْرٍ أَعْتَصِمُ بِهِ قَالَ : ((قلْ : رَبِّيَ اللهُ ثُمَّ اسْتَقِمْ)) قُلْتُ : يَا رسولَ اللهِ ، مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ ؟ فَأَخَذَ بِلِسانِ نَفْسِهِ ، ثُمَّ قَالَ : ((هَذَا)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Sufyān ibn ʿAbdillāh ﷺ narrates: "I said: 'O Messenger of Allāh! Tell me something which I could hold on to.' He replied: 'Say: 'My Sustainer is Allāh', then remain steadfast.' I said: 'O Messenger of Allāh! What is the thing which you fear most for me?' He held his tongue and said: 'This.'" (*Tirmidhī, Aḥmad, Ibn Mājah*, *Dārimī*)

Commentary

This *ḥadīth* is an explanation of the Qur'ānic verse,

﴿ اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴾

Verily those who say, "Our Sustainer is Allāh" and are then steadfast, angels shall surely descend to them, "Neither have any fear nor grief, and rejoice about the Paradise that you have been promised. (Sūrah Hā Mīm Sajdah, 30)

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8 *aḥādīth* have been narrated from him.

Steadfastness (*istiqāmah*) means to remain firm on all the commandments of Islām and abstain from all the prohibitions. Scholars state that it is a concise word, but it encompasses all the laws of the faith.

The tongue is the most dangerous of bodily organs because it moves very easily and never tires. In addition, many evils arise from the tongue and if it is left unrestricted, it causes great damage to oneself and others.

Ḥadīth 1518

وعن ابن عمر ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لا تُكْثِرُوا الكَلاَمَ بِغَيْرِ ذِكْرِ اللهِ؛ فَإِنَّ كَثْرَةَ الكَلاَمِ بِغَيْرِ ذِكْرِ اللهِ تَعَالَى قَسْوَةٌ لِلقَلْبِ ! وإِنَّ أَبْعَدَ النَّاسِ مِنَ اللهِ القَلْبُ القَاسِي)) . رواه الترمذي .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not talk much without remembering Allāh because much talk without the remembrance of Allāh ﷻ causes hard-heartedness. Those furthest away from Allāh are those who are hard-hearted." (*Tirmidhī*)

Commentary

Excessive worldly speech causes the heart to become hard. As a result, a person cannot derive lessons from events occurring around him. The *dhikr* of Allāh ﷻ counters the effects of worldly speech, hence one should continuously engage in it.

Ḥadīth 1519

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسول الله ﷺ : ((مَنْ وَقَاهُ اللهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ ، وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الجَنَّةَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One whom Allāh protects from the evil that is between his jaws and the evil that is between his thighs will enter Paradise." (*Tirmidhī*, *Ḥākim*)

Commentary

Since these two limbs are the major cause of people entering Hell, they should be kept in check and utilised correctly.

Ḥadīth 1520

وعن عقبة بن عامرٍ ﷺ قَالَ : قُلْتُ : يَا رسولَ اللهِ مَا النَّجَاةُ ؟ قَالَ : ((أَمْسِكْ عَلَيْكَ لِسَانَكَ ، وَلْيَسَعْكَ بَيْتُكَ ، وابْكِ عَلَى خَطِيئَتِكَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

ʿUqbah ibn ʿĀmir ﷺ narrates: "I asked: 'O Messenger of Allāh, how can salvation be attained?' He replied: 'Restrain your tongue, let your house be spacious for you, and cry over your sins.'" (*Tirmidhī*)

Commentary

The prescription provided in this *ḥadīth* is extremely relevant to the times we are living in. One who practises upon it will be saved from the many evils and temptations that are prevalent.

Firstly, a person should carefully choose his words when speaking. Secondly, he should avoid unnecessary mixing with people, and rather remain in his home. Thirdly, he should cry over his sins because this will cause good deeds to be recorded in place of his evil deeds.

Ḥadīth 1521

وعن أَبي سعيد الخدري ﷺ ، عن النبيِّ ﷺ قَالَ : ((إِذَا أَصْبَحَ ابْنُ آدَمَ ، فَإِنَّ الأَعْضَاءَ كُلَّهَا تكفرُ اللِّسانَ ، تَقُولُ : اتَّقِ اللهَ فِينَا ، فَإِنَّما نَحنُ بِكَ ؛ فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا ، وإِنِ اعْوَجَجْتَ اعْوَجَجْنَا)) . رواه الترمذي .

معنى : ((تكفرُ اللِّسَانَ)) : أَيْ تَذِلُّ وَتَخْضَعُ لَهُ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When the son of Ādam starts the day, all his body parts submit themselves to his tongue, saying: 'Fear Allāh with regard to us because our existence is dependent on you. If you are straight, we will be straight, and if you deviate, we will deviate.'" (*Tirmidhī, Aḥmad)*

Commentary

The heart controls the actions of the body, while the tongue translates whatever emanates from the heart. When a person speaks words of righteousness, he is granted respect and honour in this world and the Hereafter. This serves as a means of comfort for the remaining limbs of the body. On the contrary, if a person speaks words of evil, he is disgraced and embarrassed in this world and all his limbs will suffer punishment in the Hereafter.

The Arabs appropriately combine the importance of these two limbs by the expression,

الرجل باصغريه لسانه و فؤاده

"A man is according to his two small limbs: his tongue and his heart."

Ḥadīth 1522

وعن مُعَاذٍ ﷺ قَالَ : قُلْتُ : يَا رَسُولَ الله ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ ؟ قَالَ : ((لَقَدْ سَأَلتَ عَنْ عَظِيم ، وإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ الله تَعَالَى عَلَيْهِ: تَعْبُدُ الله لا تُشْرِكُ بِهِ شَيْئاً ، وَتُقِيمُ الصَّلاَةَ ، وتُؤتِي الزَّكَاةَ ، وتَصُومُ رَمَضَانَ ، وتَحُجُّ البَيْتَ)) ثُمَّ قَالَ : ((أَلاَ أَدُلُّكَ عَلَى أَبْوابِ الخَيْرِ ؟ الصَّوْمُ جُنَّةٌ ، وَالصَّدَقَةُ تُطْفِئُ الخَطِيئَةَ كَما يُطْفِئُ المَاءُ النَّارَ ، وَصَلاَةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ)) ثُمَّ تَلا : ﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ ﴾ حَتَّى بَلَغَ ﴿ يَعْمَلُوْنَ ﴾(سجده: ٦١) ثُمَّ قَالَ : ((ألا أُخْبِرُكَ بِرَأسِ الأَمْرِ ، وَعَمُودِهِ ، وَذِرْوَةِ سنَامِهِ)) قُلْتُ : بَلَى يَا رسولَ الله ، قَالَ : ((رَأسُ الأَمْرِ الإِسْلامُ ، وَعَمُودُهُ الصَّلاَةُ ، وَذِرْوَة سنَامِهِ الجِهادُ)) ثُمَّ قَالَ : ((أَلاَ أُخْبِرُكَ بِمِلاكِ ذَلِكَ كُلِّهِ !)) قُلْتُ : بلَى يَا رَسولَ الله ، فَأَخَذَ بِلِسانِهِ وقال : ((كُفَّ عَلَيْكَ هَذَا)) قُلْتُ : يَا رسولَ الله وإِنَّا لَمُؤاخَذُونَ بِما نَتَكَلَّمُ بِهِ ؟ فقالَ : ((ثَكِلَتْكَ أُمُّكَ ! وَهَلْ يَكُبُّ الناسَ فِي النَّارِ عَلَى وُجُوهِهِمْ إِلاَّ حَصَائِدُ أَلْسِنَتِهِمْ ؟)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) ، وَقَدْ سبق شرحه .

Muʿādh ibn Jabal ﷺ narrates: "I asked: 'O Messenger of Allāh, tell me of an action that will admit me into Paradise and keep me far from the Hell-fire.' He replied: 'You have asked about a very serious matter, but it is very easy for the person for whom Allāh ﷻ makes it easy: that you worship Allāh without ascribing any partners to Him, establish the *ṣalāh*, give the *zakāh*, fast in *Ramaḍān* and perform *Ḥaj* to the House.' He then asked: 'Should I not direct you to the doors of good? Fasting is a shield, *ṣadaqah* extinguishes sins as water extinguishes fire, and the *ṣalāh* performed by a person in the dark of the night.' He then recited, 'Their sides part from their beds, they make *duʿā'* to their Sustainer in fear and hope, and they spend from what We have provided for them. No soul knows what pleasures are hidden for him as a reward for the deeds he carries out.' (Sūrah al-Sajdah, 16-17) He then asked: 'Should I not inform you of the head of the matter, its pillar,

and its peak?' I replied: 'Indeed, O Messenger of Allāh!' He said: 'The head of the matter is Islām, its pillar is *ṣalāh*, and its peak is *jihād*.' He then asked: 'Should I not inform you of the basis of all this?' I replied: 'Indeed, O Messenger of Allāh!' He took hold of his tongue and said: 'Restrain this.' I asked: 'O Messenger of Allāh, will we be taken to task for what we speak?' He replied: 'May your mother be bereaved. People will be cast into the Hell-fire on their faces solely because of the harvest of their tongues.'" (*Tirmidhī, Aḥmad)*

Commentary

This *ḥadīth* highlights the importance of the fundamental teachings of Islām. It concludes by pointing out the great harm which can be caused by the tongue, namely entry into Hell.

The Messenger ﷺ stated that "it is very easy for the person for whom Allāh ﷻ makes it easy," in order to explain that while salvation is an important matter it is easy to attain when one is granted the divine ability to do so.

"May your mother be bereaved," is not a supplication for death, but an expression used by the Arabs to convey importance or to warn about a serious matter.

Ḥadīth 1523

وعن أَبي هريرة ﷺ : أنَّ رسُولَ الله ﷺ ، قَالَ : ((أَتَدْرُونَ مَا الْغِيبَةُ ؟)) قالوا : اللهُ وَرَسُولُهُ أعْلَمُ ، قَالَ : ((ذِكْرُكَ أخَاكَ بِما يكْرَهُ)) قِيلَ : أفَرَأيْتَ إنْ كَانَ في أخِي مَا أقُولُ ؟ قَالَ : ((إنْ كَانَ فِيهِ مَا تَقُولُ ، فقد اغْتَبْتَهُ ، وإنْ لَمْ يكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ asked: "Do you know what backbiting is?" The *Ṣaḥābah* ﷺ replied: "Allāh and His Messenger ﷺ know best." He said: "Speaking about your brother in a manner which he dislikes." He was asked: "What if my brother is as I say?" He replied: "If what you say is found in him, you have certainly engaged in backbiting about him, and if what you say is not found in him, you have slandered him." (*Muslim, Bayhaqī*)

Commentary

Backbiting refers to speaking ill of any person in his absence or about anything related to him, such as his children, vehicle, house, etc. Backbiting may be verbal, by means of hand signs, eye-signs, writing or mimicking any of his actions. If one feels that the person will be

displeased if he gets to know about it, then it is backbiting, even if it is true. If it is not true, then it is referred to as *buhtān* (slander), which is also prohibited.

However, if one informs parents of their children, teachers of their students or spiritual guides of their disciples, with the intention of reformation, then it will not be regarded as backbiting. Similarly, if one comes to know of someone intending to cause harm to another person, then to inform the latter with the intention that he will be saved, is necessary.

Backbiting is generally caused because of evil thoughts and pride. If one is concerned about himself, then his gaze will not fall onto the faults of others. He will fear his own condition in the Hereafter and restrain himself from backbiting.

If the person about whom one spoke evil knows about it, then one should seek his forgiveness. However, if he is not aware of it, and by seeking his forgiveness and informing him, there is a fear of causing sorrow and enmity, then one should make a firm intention not to backbite in the future. In addition, one should praise him in the gathering of people in which one had spoken ill of him.

Ḥadīth 1524

وعن أَبي بَكْرة ﷺ : أَنَّ رَسُولَ الله ﷺ قَالَ في خُطْبَتِهِ يَوْمَ النَّحْرِ بِمِنًى في حَجَّةِ الوَدَاعِ : ((إِنَّ دِماءكُمْ ، وَأَمْوَالَكُمْ ، وأَعْرَاضَكُمْ ، حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، في شَهْرِكُمْ هَذَا، في بَلَدِكُمْ هَذَا، ألا هَلْ بَلَّغْتُ)) متفق عَلَيْهِ.

Abū Bakrah ﷺ narrates that the Messenger of Allāh ﷺ said in his sermon on the day of sacrifice at Minā during the Farewell *Ḥaj*: "Your blood, your property and your honour are sacred like the sanctity of this day, in this month, in this city. Listen! Have I conveyed it to you?" (*Bukhārī, Muslim, Aḥmad)*

Commentary

Just as Makkah Mukarramah, *Dhul Ḥijjah* and the day of *ʿĪd* are honoured and sanctified, so too are the lives, wealth and honour of Muslims. In fact, the honour and respect of a believer is even more sanctified. Once Ibn ʿUmar ﷺ looked towards the Kaʿbah and said, "How great you are and how great is your sanctity! However the sanctity of a believer is greater than you in the sight of Allāh." (*Ibn Kathīr*)

Allāh ﷻ prohibited murder and physical violence so that the lives of Muslims are protected. He prohibited robbery and misappropriation so that the properties of Muslims are protected.

He prohibited backbiting, slander and vulgar language so that the honour of Muslims is protected.

Ḥadīth 1525

وعن عائشة ﷺ ، قالت : قُلْتُ للنبيّ ﷺ : حَسْبُكَ مِنْ صَفِيَّةَ كذَا وكَذَا . قَالَ بعضُ الرواةِ : تَعْنِي قَصيرَةً ، فقالَ : ((لَقَدْ قُلْتِ كَلِمَةً لَوْ مُزِجَتْ بِمَاءِ البَحْرِ لَمَزَجَتْهُ !)) قالت : وَحَكَيْتُ لَهُ إنْسَاناً فَقَالَ : ((مَا أُحِبُّ أَنِّي حَكَيْتُ إنْساناً وإنَّ لِي كَذَا وَكَذَا)) . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

ومعنى : ((مَزَجَتْهُ)) خَالَطَتْهُ مُخَالَطَةً يَتَغَيَّرُ بِهَا طَعْمُهُ أَوْ رِيحُهُ لِشِدَّةِ نَتْنِها وَقُبْحِهَا . وهذا مِنْ أبلَغِ الزَّواجِرِ عَنِ الغِيبَةِ ، قَالَ الله تَعَالَى : ﴿ وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلاَّ وَحْىٌ يُّوْحٰى ﴾ .

ʿĀ’ishah ﷺ narrates: “I said to the Messenger of Allāh ﷺ: ‘Such-and-such in respect of Ṣafīyyah is sufficient for you.’ Some narrators state that she referred to her being short. The Messenger of Allāh ﷺ said: ‘You have made such a statement that if it were to be mixed with the water of the ocean, it would pollute it.’

ʿĀ’ishah ﷺ said: ‘I related something about a person to the Messenger of Allāh ﷺ, so he said: ‘I would never relate something about a person even if I was given such-and-such in recompense.’” (*Abū Dāwūd*, *Tirmidhī*)

The words “pollute it” mean that it is polluted in such a way that its taste or smell changes because of the terrible odour and stench of the pollutant. This is one of the most eloquent forms of reproach against backbiting. Allāh ﷻ says: “He does not speak of his own desires. Whatever he says is revelation revealed to him.” (Sūrah al-Najm, 3-4)

Commentary

When a single undesirable statement has such disastrous effects on the largest of Allāh’s ﷻ creations in this world, namely the ocean, then one can imagine the effects of continuous backbiting and slandering?

Imām Nawawī ﷺ specifically quoted the verse at the end to indicate the severity of backbiting and that the Messenger of Allāh ﷺ was not speaking of his own accord, but in accordance with divine revelation.

Scholars have stated that one should abstain from all the following forms of backbiting:

1. Backbiting about another's physical features by saying that he is fat, short, dark in complexion, ugly looking, etc., in order to disgrace him. Allāh ﷻ has created all forms and features, hence by mocking another person, one is objecting to the creation of Allāh ﷻ.

2. Backbiting about another's clothing by saying that he wears cheap or ugly clothing.

3. Backbiting about another's family lineage by saying that he is from such-and-such tribe, his forefathers were of a low caste, etc.

4. Backbiting about another's habits by saying that he is very weak, he sleeps too much, he is lazy, he fears his wife, etc.

5. Backbiting about another's weakness in acts of worship by saying that he does not perform his *ṣalāh* correctly, he does not perform *Tahajjud ṣalāh*, his only objective of performing *ʿUmrah* is shopping, etc.

5. Backbiting about another's sins by saying that he is very jealous, he lies a lot, he is disrespectful to his parents, he drinks wine, etc.

However, if the intention for any of the above is to correct a person or to inform those who can correct him, then it will not be regarded as backbiting.

Ḥadīth 1526

وعن أنسٍ ﷺ قَالَ : قَالَ رسول الله ﷺ : ((لَمَّا عُرِجَ بي مَرَرْتُ بِقَومٍ لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ وُجُوهَهُمْ وَصُدُورَهُمْ فَقُلْتُ : مَنْ هؤُلاءِ يَا جِبرِيلُ ؟ قَالَ : هؤُلاءِ الَّذِينَ يَأكُلُونَ لُحُومَ النَّاسِ ، وَيَقَعُونَ في أعْرَاضِهِمْ !)) . رواه أَبُو داود .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "When I was taken up to the heavens (during *Miʿrāj*), I passed by some people who had finger-nails of copper, with which they were scratching their faces and chests. I asked: 'Who are these people, O Jibra'īl?' He replied: 'These are the people who consumed the flesh of people and attacked their honour.'" (*Abū Dāwūd, Aḥmad)*

Commentary

Backbiting is similar to eating the raw flesh of one's dead brother - an action which is regarded as most contemptible. Just as cannibals are despised and hated, so too is a person who backbites.

According to some scholars, the literal meaning of the *ḥadīth* applies, namely that one who

backbites, fills his belly with flesh of his Muslim brother. This is supported by the following incident. A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Two women are fasting. They are on the verge of death due to excessive thirst." The Messenger of Allāh ﷺ turned away. He returned in the afternoon and repeated what he had said. The Messenger of Allāh ﷺ said, "Call them." When they came a container was placed before them, and they were commanded to vomit. The first one vomited blood, pus and flesh until half the container was filled. Then the Messenger of Allāh ﷺ commanded the second woman to do the same. She also vomited pus, blood, fresh meat, etc. until the whole container was full. Then the Messenger of Allāh ﷺ said, "These two abstained from that which Allāh had permitted for them, and broke their fast on that which Allāh had prohibited them from. They sat together, eating the flesh of people. (*Aḥmad)*

Ḥadīth 1527

وعن أَبي هريرة ﷺ : أنَّ رسُولَ الله ﷺ قَالَ : ((كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ : دَمُهُ وَعِرْضُهُ وَمَالُهُ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The blood, honour and property of every Muslim is sacred for another Muslim." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

The word "Muslim" has been used here to indicate that a true Muslim would never cause harm to others as the literal meaning of a "Muslim" is one who gives security and safety to others. When a Muslim gives safety to others, how can it ever be possible for him to cause harm to the lives, honour and properties of fellow human beings?

CHAPTER 255

باب تحريم سماع الغيبة وأمر من سمع غيبةً مُحرَّمةً بِرَدِّها والإنكارِ عَلَى قائلها فإنْ عجز أَوْ لَمْ يقبل منه فارق ذلك المجلس إن أمكنه

Chapter on the prohibition of listening to backbiting. The command for a person who hears backbiting to refute it and prevent the speaker. If he is unable to do so, or his objection is ignored, he should leave that gathering if it is possible

Introduction

Just as backbiting is forbidden, listening to backbiting is also forbidden. If a person hears backbiting, he should do the following:

1. He should not form evil thoughts about the person whose evil qualities are mentioned.

2. He should not mention these qualities to others.

3. He should realise that the person who engaged in backbiting has committed a major sin, and his speech is therefore not reliable in any case.

4. He should attempt to defend the honour of his Muslim brother. If he cannot do so, he should immediately leave that gathering, showing his dislike for it. If his *īmān* is weak and does not permit him to object by leaving, he should excuse himself in some other way and leave. If one is forced to remain in that gathering, he should engage in the *dhikr* of Allāh ﷻ and *istighfār*, and he should regard the action of backbiting as evil.

قَالَ الله تَعَالَى : ﴿ وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ ﴾ (القصص : ٥٥) ،

Allāh ﷻ says: "When they hear futile talk, they turn away from it." (Sūrah al-Qaṣaṣ, 55)

وقال تَعَالَى : ﴿ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ﴾ (المؤمنون : ٣) ،

Allāh ﷻ says: "...who turn away from futility." (Sūrah al-Mu'minūn, 3)

وقال تَعَالَى : ﴿ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا ﴾ (الإسراء : ٣٦) ،

Allāh ﷻ says: "Indeed questioning shall take place with regard to the ears, the eyes and the hearts." (Sūrah Banī Isrā'īl / al-Isrā', 36)

وقال تَعَالَى : ﴿ وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴾ (الأنعام : ٦٨) .

Allāh ﷻ says: "When you see those who engross themselves with Our verses, then turn away from them until they engage in some other talk. Should Shaiṭān cause you to forget, then after recalling, do not sit with the unjust people." (Sūrah al-Anʿām, 68)

Ḥadīth 1528

وعن أَبي الدرداء ﷺ ، عن النبيِّ ﷺ قَالَ : ((مَنْ رَدَّ عَنْ عِرْضِ أخيهِ ، رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَومَ القيَامَةِ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū al-Dardā' ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Allāh will protect from the Hell-fire the face of one who defends the honour of his brother." (*Tirmidhī, Aḥmad)*

Commentary

If a believer is spoken ill of in any gathering, then it is the duty of another believer to defend him, since all believers are brothers. In addition, as this *ḥadīth* explains, defending a Muslim in this world is a cause of salvation from the Hell-fire in the Hereafter.

The Messenger of Allāh ﷺ said, "A Muslim who does not assist another Muslim in a place where his honour is torn apart and he is being dishonoured, then Allāh will not come to his assistance in that place where he will love assistance. A Muslim who assists another Muslim in a place where his honour is torn apart and he is being dishonoured, then Allāh will come to his assistance in that place where he will love assistance. (*Abū Dāwūd*)

The face has been mentioned because it is generally the point of pain and embarrassment.

Ḥadīth 1529

وعن عِتبَانَ بنِ مَالكٍ ﷺ ، في حديثه الطويل المشهور الَّذِي تقدَّمَ في بابِ الرَّجاء قَالَ : قام النبيّ ﷺ يُصَلِّي فَقَالَ : ((أيْنَ مالِكُ بنُ الدُّخْشُم ؟)) فَقَالَ رَجُلٌ : ذَلِكَ مُنَافِقٌ لا يُحِبُّ اللهَ ولا رَسُولهُ ، فَقَالَ النبيّ ﷺ : ((لاَ تَقُلْ ذَلِكَ ألاَ تَراهُ قَدْ قَالَ : لا إلهَ إلاَّ اللهُ يُريدُ بِذَلكَ وَجْهَ اللهِ ! وإنَّ الله قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ : لا إلهَ إلاَّ اللهُ يَبْتَغي بِذَلِكَ وَجْهَ اللهِ)) . متفق عَلَيْهِ .

((وَعِتْبان)) بكسر العين عَلَى المشهور وحُكِيَ ضَمُّها وبعدها تاءٌ مثناة مِن فوق ثُمَّ باءٌ موحدة . و((الدُّخْشُم)) بضم الدال وإسكان الخاء وضم الشين المعجمتين .

ʿItbān ibn Mālik ﷺ narrates in his lengthy and well-known *ḥadīth* quoted previously in the chapter on hope that the Messenger of Allāh ﷺ stood up to perform the *ṣalāh* and asked: "Where is Mālik ibn al-Dukhshum?" Another replied: "That man is a hypocrite. He does not love Allāh and His

Messenger." On hearing this, the Messenger of Allāh ﷺ said: "Do not say that. Do you not see that he testifies that there is none worthy of worship except Allāh and he says it for the pleasure of Allāh?" One who testifies that there is none worthy of worship except Allāh, desiring thereby the pleasure of Allāh, then Allāh makes it unlawful for him to enter the Hell-fire." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 417.

That the Messenger of Allāh ﷺ immediately prohibited the person from backbiting shows that the action is prohibited. One may prohibit another from backbiting by either reprimanding him or by refuting what he says.

Ḥadīth 1530

وعن كعب بن مالك ﷺ في حديثه الطويل في قصةِ تَوْبَتِهِ وَقَدْ سبق في باب التَّوبةِ. قَالَ : قَالَ النبيُّ ﷺ وَهُوَ جالِسٌ في القَومِ بِتَبُوكَ : ((مَا فَعَلَ كَعبُ بن مالكٍ ؟)) فَقَالَ رَجلٌ مِنْ بَنِي سَلمَةَ: يَا رسولَ الله ، حَبَسَهُ بُرْدَاهُ والنَّظَرُ في عِطْفَيْهِ . فَقَالَ لَهُ مُعاذُ بنُ جبلٍ ﷺ : بِئْسَ مَا قُلْتَ ، والله يَا رسولَ الله مَا علمنا عَلَيْهِ إِلاَّ خَيْراً ، فَسَكَتَ رسُولُ الله ﷺ . متفقٌ عَلَيْهِ .

((عِطْفَاهُ)) : جَانِبَاهُ ، وهو إشارةٌ إلى إعجابِهِ بنفسِهِ .

Kaʿb ibn Mālik ﷺ narrates in his lengthy *ḥadīth* regarding the story of his repentance which was quoted previously in the chapter on repentance, "While the Messenger of Allāh ﷺ was sitting with the people at Tabūk, he asked: "What happened to Kaʿb ibn Mālik?" A person from the Banū Salimah said: "O Messenger of Allāh! His cloak and self-conceit have kept him back." Muʿādh ibn Jabal ﷺ said: "What an evil thing to say! By Allāh, O Messenger of Allāh, we know nothing but good about him." The Messenger of Allāh ﷺ remained silent. (*Bukhārī, Muslim, Aḥmad)*

Commentary

That the Messenger of Allāh ﷺ remained silent, proves that Muʿādh's ﷺ action of defending his Muslim brother was meritorious.

CHAPTER 256

باب مَا يباح من الغيبة

Chapter on lawful instances of backbiting

اعْلَمْ أَنَّ الغِيبَةَ تُبَاحُ لِغَرَضٍ صَحيحٍ شَرْعِيٍّ لا يُمْكِنُ الوُصُولُ إِلَيْهِ إِلاَّ بِهَا ، وَهُوَ سِتَّةُ أَسْبَابٍ :

الأَوَّلُ : التَّظَلُّمُ ، فَيَجُوزُ لِلمَظْلُومِ أَنْ يَتَظَلَّمَ إِلَى السُّلْطَانِ والقَاضِي وغَيرِهِما مِمَّنْ لَهُ وِلاَيَةٌ ، أَوْ قُدْرَةٌ عَلَى إِنْصَافِهِ مِنْ ظَالِمِهِ ، فيقول : ظَلَمَنِي فُلاَنٌ بكذا .

الثَّاني : الاسْتِعانَةُ عَلَى تَغْيِيرِ المُنْكَرِ ، وَرَدِّ العَاصِي إِلَى الصَّوابِ ، فيقولُ لِمَنْ يَرْجُو قُدْرَتَهُ عَلَى إِزالَةِ المُنْكَرِ : فُلانٌ يَعْمَلُ كَذا ، فازْجُرْهُ عَنْهُ ونحو ذَلِكَ ويكونُ مَقْصُودُهُ التَّوَصُّلُ إِلَى إِزالَةِ المُنْكَرِ ، فَإِنْ لَمْ يَقْصِدْ ذَلِكَ كَانَ حَرَاماً .

الثَّالِثُ : الاسْتِفْتَاءُ ، فيقُولُ لِلمُفْتِي : ظَلَمَنِي أَبي أَوْ أخي ، أَوْ زوجي ، أَوْ فُلانٌ بكَذَا فَهَلْ لَهُ ذَلِكَ ؟ وَمَا طَرِيقي في الخلاصِ مِنْهُ ، وتَحْصيلِ حَقِّي ، وَدَفْعِ الظُّلْمِ ؟ وَنَحْو ذَلِكَ ، فهذا جَائِزٌ لِلْحَاجَةِ ، ولكِنَّ الأَحْوطَ والأفضَلَ أَنْ يقول : مَا تقولُ في رَجُلٍ أَوْ شَخْصٍ ، أَوْ زَوْجٍ ، كَانَ مِنْ أَمْرِهِ كذا ؟ فَإِنَّهُ يَحْصُلُ بِهِ الغَرَضُ مِنْ غَيرِ تَعْيينٍ ، وَمَعَ ذَلِكَ ، فالتَّعْيينُ جَائِزٌ كَمَا سَنَذْكُرُهُ في حَدِيثِ هِنْدٍ إِنْ شَاءَ اللهُ تَعَالَى .

الرَّابعُ : تَحْذِيرُ المُسْلِمينَ مِنَ الشَّرِّ وَنَصِيحَتُهُمْ ، وذَلِكَ مِنْ وُجُوهٍ :

مِنْهَا جَرْحُ المَجْرُوحينَ مِنَ الرُّواةِ والشُّهُودِ وذلك جَائِزٌ بِإِجْمَاعِ المُسْلِمينَ ، بَلْ وَاجِبٌ لِلْحَاجَةِ .

ومنها : المُشَاوَرَةُ في مُصاهَرَةِ إِنْسانٍ أو مُشاركتِهِ ، أَوْ إِيداعِهِ ، أَوْ مُعامَلَتِهِ ، أَوْ غيرِ ذَلِكَ ، أَوْ مُجَاوَرَتِهِ ، ويجبُ عَلَى المُشَاوِرِ أَنْ لا يُخْفِيَ حَالَهُ ، بَلْ يَذْكُرُ المَسَاوِئَ الَّتي فِيهِ بِنِيَّةِ النَّصيحَةِ .

ومنها : إِذَا رأى مُتَفَقِّهاً يَتَرَدَّدُ إِلَى مُبْتَدِعٍ ، أَوْ فَاسِقٍ يَأْخُذُ عَنْهُ العِلْمَ ، وخَافَ أَنْ يَتَضَرَّرَ المُتَفَقِّهُ بِذَلِكَ ، فَعَلَيْهِ نَصِيحَتُهُ بِبَيانِ حَالِهِ ، بِشَرْطِ أَنْ يَقْصِدَ النَّصِيحَةَ ، وَهَذا مِمَّا يُغلَطُ فِيهِ . وَقَدْ يَحمِلُ المُتَكَلِّمَ بِذلِكَ الحَسَدُ ، وَيُلَبِّسُ الشَّيطانُ عَلَيْهِ ذَلِكَ ، ويُخيّلُ إِلَيْهِ أَنَّهُ نَصِيحَةٌ فَلْيَتَفَطَّنْ لِذلِكَ.

وَمِنها : أَنْ يكونَ لَهُ وِلايَةٌ لا يقومُ بِهَا عَلَى وَجْهِها : إِمَّا بِأَنْ لا يكونَ صَالِحاً لَهَا ، وإما بِأَنْ

يكونَ فَاسِقاً ، أَوْ مُغَفَّلاً ، وَنَحوَ ذَلِكَ فَيَجِبُ ذِكْرُ ذَلِكَ لِمَنْ لَهُ عَلَيْهِ ولايةٌ عامَّةٌ لِيُزِيلَهُ ، وَيُوَلِّيَ مَنْ يصْلحُ ، أَوْ يَعْلَمَ ذَلِكَ مِنْهُ لِيُعَامِلَهُ بِمُقْتَضَى حالِهِ ، وَلاَ يَغْتَرَّ بِهِ ، وأنْ يَسْعَى في أنْ يَحُثَّهُ عَلَى الاسْتِقَامَةِ أَوْ يَسْتَبْدِلَ بِهِ .

الخامِسُ : أنْ يَكُونَ مُجَاهِراً بِفِسْقِهِ أَوْ بِدْعَتِهِ كالمُجَاهِرِ بِشُرْبِ الخَمْرِ ، ومُصَادَرَةِ النَّاسِ ، وأَخْذِ المَكْسِ ، وجِبَايَةِ الأَمْوَالِ ظُلْماً ، وَتَوَلِّي الأُمُورِ الباطِلَةِ ، فَيَجُوزُ ذِكْرُهُ بِمَا يُجَاهِرُ بِهِ ، وَيَحْرُمُ ذِكْرُهُ بِغَيْرِهِ مِنَ العُيُوبِ ، إِلاَّ أنْ يكونَ لِجوازِهِ سَبَبٌ آخَرُ مِمَّا ذَكَرْنَاهُ .

السَّادِسُ : التعرِيفُ ، فإذا كَانَ الإنْسانُ مَعْرُوفاً بِلَقَبٍ ، كالأَعْمَشِ ، والأعرَجِ ، والأَصَمِّ ، والأَعْمى ، والأَحْوَلِ ، وغَيْرِهِمْ جاز تَعْرِيفُهُمْ بذلِكَ ، وَيَحْرُمُ إِطْلاقُهُ عَلَى جِهَةِ التَّنقصِ ، ولو أمكَنَ تَعْرِيفُهُ بِغَيرِ ذَلِكَ كَانَ أَوْلَى ، فهذه ستَّةُ أسبابٍ ذَكَرَهَا العُلَمَاءُ وأكثَرُها مُجْمَعٌ عَلَيْهِ ، وَدَلائِلُهَا مِنَ الأَحادِيثِ الصَّحيحَةِ مشهورَةٌ . فمن ذَلِكَ :

Backbiting for a valid *Sharʿī* objective is permissible if there is no other alternative for achieving that objective. There are six such objectives:

1. To rectify an injustice. It is permissible for the person who was treated unjustly to complain to the ruler, judge or others who have the authority or ability to mete out justice to the person who acted unjustly. He may say, "So-and-so person has wronged me."

2. Seeking help to change a wrong and return the wrongdoer to the right path. He may therefore say to the one whom he hopes has the power to remove the wrong: "So-and-so is committing such-and-such an action. Reprimand him about it." His objective should be to utilise a means to remove the wrong. If this is not his objective, it is *Ḥarām* (unlawful).

3. Requesting a *fatwā* (verdict). He may say to the *muftī*: "My father, brother, spouse or so-and-so has wronged me by doing such-and-such a thing. Is it permissible for him to do so? How can I save myself, claim my right, and remove the injustice?" It is permissible due to necessity, however, the better and more cautionary approach is to say: "What do you say about a man, person or spouse who did such-and-such a thing?" In this way, he will be able to achieve his objective without identifying any person. Nonetheless, it is permissible to reveal the identity of the person as proven from the *ḥadīth* we will quote regarding Hind, if Allāh ﷻ wills.

4. Warning the Muslims about an evil and advising them. There are various forms of this:

a. Declaring certain narrators and witnesses as unreliable. This is permissible by consensus of the Muslim scholars. In fact, it is *Wājib* (obligatory) due to necessity.

b. Seeking advice and counsel regarding a person for the purposes of marriage, business partnership, giving a trust, engaging in some transaction, or being a neighbour. The person whose advice is requested should not conceal his condition, rather he should mention his qualities with the intention of advice.

c. If one sees a student studying *Fiqh* under a person who is involved in *bidʿāt* (innovations) or is a flagrant sinner, and he fears that the student will be harmed by it, then it is necessary for him to advise the student of his teacher's condition, provided that his objective is to give advice. In this one may easily err, as the speaker is sometimes prompted by jealousy, and Shaiṭān confuses him causing him to think that it is good advice. He should be wary of this.

d. A person in a position of authority which he does not administer correctly either because he is incompetent, a flagrant sinner, negligent, or due to a similar reason. It is necessary to inform a person in higher authority to remove such a person from his position and appoint someone who is competent, or so that he is at least aware of the person and can deal with him accordingly and not be deceived by him, and he may encourage him to rectify his affairs or replace him.

5. A person who publicises his sin or *bidʿah* (innovation), such as one who consumes alcohol publicly, usurps the property of people, collects unjust customs and taxes from people, or handles false matters. It is permissible to mention the sins he commits publicly, but it is *Ḥarām* (unlawful) to mention any of his other faults, unless it is for an objective we mentioned previously.

6. For the purposes of identification. If a person is known by a certain

defect such as being blear-eyed, lame, deaf, blind, squint-eyed, etc. then it is permissible to mention them as such, but it is *Ḥarām* (unlawful) to use such words in a derogatory way. If it is possible to describe such people by other means, then these should be utilised.

These are the six reasons which the scholars have mentioned. There is agreement on most of them and their proofs from authentic *aḥādīth* are well-known. Some of these *aḥādīth* are:

Ḥadīth 1531

عن عائشة ﵂ : أنَّ رجلاً اسْتَأذَنَ عَلَى النبيّ ﷺ ، فَقَالَ : ((ائْذَنُوا لَهُ ، بِئسَ أخُو العَشِيرَةِ ؟)) . متفق عَلَيْهِ .

احتَجَّ بِهِ البخاري في جوازِ غيبَة أهلِ الفسادِ وأهلِ الرِّيبِ .

ʿĀ'ishah ﵂ narrates that a man requested permission to meet the Messenger of Allāh ﷺ, so he ﷺ said: "Give him permission. He is an evil person of the tribe." (*Bukhārī, Muslim, Aḥmad)*

Bukhārī used it to prove the permissibility of speaking ill of the people of corruption and people of doubt.

Commentary

People are often misled by the outward appearance of others causing harm to their worldly and religious lives. It is therefore necessary to inform people of their harm just as the Messenger of Allāh ﷺ informed those around him about the evil of others.

Ḥadīth 1532

وعنها ، قالت : قَالَ رسولُ الله ﷺ : ((مَا أظُنُّ فُلاناً وفُلاناً يَعْرِفانِ مِنْ دِينِنَا شَيْئاً)) . رواه البخاري . قَالَ : قَالَ اللَّيْثُ بن سعدٍ أحَدُ رُواة هَذَا الحديثِ : هذانِ الرجلانِ كانا من المنافِقِينَ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "I do not think that so-and-so and so-and-so know anything of our religion." (*Bukhārī*)

Al-Layth ibn Saʿd, one of the narrators of this *ḥadīth*, said: "These two people were hypocrites."

Commentary

It is permissible to make people aware of the hypocrites so that the former do not fall prey to the latter's dangerous plots.

Ḥadīth 1533

وعن فاطمة بنتِ قيسٍ ﷺ ، قالت : أتيت النبيَّ ﷺ ، فقلتُ : إنَّ أَبَا الجَهْم وَمُعَاوِيَةَ خَطَبَانِي ؟ فَقَالَ رسُولُ الله ﷺ : ((أمَّا مُعَاوِيَةُ ، فَصُعْلُوكٌ لاَ مَالَ لَهُ ، وأمَّا أَبُو الجَهْمِ ، فَلاَ يَضَعُ العَصَا عَنْ عَاتِقِهِ)) متفق عَلَيْهِ .

وفي رواية لمسلم : ((وَأمَّا أَبُو الجَهْمِ فَضَرَّابٌ لِلنِّساءِ)) وَهُوَ تفسير لرواية :

((لا يَضَعُ العَصَا عَنْ عَاتِقِهِ)) وقيل : معناه : كثيرُ الأسفارِ .

Fāṭimah bint Qays[11] ﷺ narrates: "I went to the Messenger of Allāh ﷺ and said: 'Abū al-Jahm and Muʿāwiyah have both proposed marriage to me.' The Messenger of Allāh ﷺ said: 'Muʿāwiyah is poor and has no wealth, and Abū al-Jahm does not remove his stick from his shoulder.'" (*Muslim, Aḥmad)*

Another narration of Muslim has: "Abū al-Jahm beats women," which is an explanation of the narration, "he does not remove his stick from his shoulder." It is also said to mean that he travels a lot.

Commentary

This *ḥadīth* teaches us that if one is aware of some weakness in a potential spouse, he should inform the opposite party of this. This is not prohibited provided that one's intention is to give good advice and not to disgrace or disunite people.

From other narrations we learn that the Messenger of Allāh ﷺ married Fāṭimah bint Qays ﷺ to Usāmah ibn Zayd ﷺ. She later said, "We had such love between us that I was envied." *(Muslim)*

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11 Fāṭimah bint Qays ﷺ was from the Kinānah tribe. She accepted Islām in the initial stages. She was first married to Abū ʿAmr ibn Ḥafs, but in 10 *Hijrī* he divorced her. She was then married to Usāmah ibn Zaid ﷺ. In 23 *Hijrī* when ʿUmar ﷺ passed away, the consultations for the appointment of a new *Khalīf* were held at her home. When Usāmah ﷺ passed away, she did not remarry and she began living with her brother Ḍhaḥḥāk. When Yazīd appointed him as governor of Iraq, she relocated with him. She was extremely intelligent and a woman of many perfections. 34 *aḥādīth* have been narrated from her.

Ḥadīth 1534

وعن زيد بن أرقم ﷺ قَالَ : خرجنا مَعَ رسُولِ الله ﷺ في سَفَرٍ أصَابَ النَّاسَ فِيهِ شِدَّةٌ ، فَقَالَ عبدُ اللهِ بن أُبَيّ : لاَ تُنْفِقُوا عَلَى مَنْ عِندَ رسولِ اللهِ ﷺ حَتَّى يَنْفَضُّوا ، وقال : لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ ، فَأَتَيْتُ رسُولَ اللهِ ﷺ ، فَأخْبَرْتُهُ بذلِكَ ، فَأرْسَلَ إِلَى عبدِ الله بن أُبَيٍّ ، فَاجْتَهَدَ يَمِينَهُ : مَا فَعلَ ، فقالوا : كَذَبَ زيدٌ رَسُولَ الله ﷺ ، فَوَقَعَ في نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ حَتَّى أنْزلَ اللهُ تَعَالَى تَصْدِيقِي : ﴿ اِذَا جَآءَكَ الْمُنٰفِقُوْنَ ﴾ ثُمَّ دعاهُمُ النبيّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوَّوْا رُؤُوسَهُمْ . متفق عَلَيْهِ .

Zayd ibn Arqam ﷺ narrates: "We went out on a journey with the Messenger of Allāh ﷺ during which the people experienced considerable hardship. ʿAbdullāh ibn Ubayy said: 'Do not spend on those who are with the Messenger of Allāh so that they become disunited.' He also said: 'If we return to Madīnah, the powerful ones will expel those who are weak.' I went to the Messenger of Allāh ﷺ and informed him of this. He summoned ʿAbdullāh ibn Ubayy but he took a passionate oath that he did not say it. They (the hypocrites) said: 'Zayd lied to the Messenger of Allāh ﷺ.' Their accusation hurt me greatly until Allāh ﷻ revealed verses confirming my truthfulness: 'When the hypocrites come to you...' (Sūrah al-Munāfiqūn, 1) The Messenger of Allāh ﷺ then called them to seek forgiveness for them but they arrogantly turned away." (*Bukhārī, Muslim*)

Commentary

This incident took place during the Battle of Banū Muṣṭaliq in *Shaʿbān* around 5 *Hijrī*.

ʿAbdullāh ibn Ubayy, the leader of the hypocrites, referred to the Muslims as poor and said that if they are not given wealth, they would disperse." Allāh ﷻ answered him by stating,

﴿ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ﴾

"To Allāh belongs the treasures of the heavens and the earth but the hypocrites do not understand." (Sūrah Munāfiqūn, 7)

ʿAbdullāh also referred to himself as honourable and the Messenger of Allāh ﷺ and his *Ṣaḥābah* ﷺ as disgraced and lowly. His aim was to stoke the flames of hatred so that the residents of Madīnah Munawwarah would expel the Muslims emigrants. Allāh ﷻ answered this by stating,

﴿ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴾

"All honour belongs to Allāh, His Messenger and the believers, but the hypocrites do not know." (Sūrah Munāfiqūn, 8)

Zayd ibn Arqam ﷺ was a young boy at the time. He proceeded to inform the Messenger of Allāh ﷺ about what he had heard. That the Messenger ﷺ heard his words and acted, teaches us that to inform others about the plots and plans of the hypocrites is permissible.

Ḥadīth 1535

وعن عائشة ﷺ ، قالت : قالت هِنْدُ امْرَأَةُ أَبي سفْيَانَ للنَّبيِّ ﷺ : إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفيني وولَدِي إِلاَّ مَا أَخَذْتُ مِنْهُ، وَهُوَ لا يَعْلَمُ ؟ قَالَ : ((خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالمَعْرُوفِ)) . متفق عَلَيْهِ .

ʿĀ'ishah ﷺ narrates: "Hind, the wife of Abū Sufyān, said to the Messenger of Allāh ﷺ: 'Abū Sufyān is a miserly man. He does not give me sufficient for myself and my children unless I take some of it from him without his knowledge.' He ﷺ said: 'You may take a reasonable amount for yourself and your children.'" (*Bukhārī, Muslim, Aḥmad, Nasa'ī*)

Commentary

From this *ḥadīth*, the jurists have extracted the following laws:

1. It is compulsory for a husband to provide food, clothing and shelter for his wife and children.

2. It is permissible to speak to a strange woman due to necessity.

3. It is permissible to mention the evil quality of a person whilst asking a legal ruling (*fatwā*) regarding him.

4. If a husband does not provide for the basic expenses of his wife and family, she may take from his wealth to the extent of necessity.

5. A woman may emerge from her home due to necessity.

CHAPTER 257

باب تحريم النميمة وهي نقل الكلام بَيْنَ الناس عَلَى جهة الإفساد

Chapter on the prohibition of slander which is to carry tales between people

in order to cause trouble

قَالَ الله تَعَالَى : ﴿ هَمَّازٍ مَّشَّآءٍ بِنَمِيْمٍ ﴾ (ن : ١١).

Allāh ﷻ says: "who searches for the faults of others , who exels in carrying tales." (Sūrah al-Qalam, 11)

وقال تَعَالَى : ﴿ مَا يَلْفِظُ مِنْ قَوْلٍ اِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴾ (ق : ١٨) .

Allāh ﷻ says: "Whenever a word escapes, there is a guard ready by him." (Sūrah Qāf, 18)

Ḥadīth 1536

وعن حُذَيْفَةَ ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((لا يَدْخُلُ الجَنَّةَ نَمَّامٌ)).متفق عَلَيْهِ .

Hudhayfah ﷺ narrates that the Messenger of Allāh ﷺ said: "A slanderer will not enter Paradise." (*Bukhārī, Muslim, Aḥmad)*

Commentary

The scholars unanimously agree that slander and carrying tales with the intention of causing trouble amongst people is prohibited. If a person does so, regarding the action as permissible, he will become a disbeliever and will be deprived of Paradise. If a person does not regard it as permissible, but engages in it due to his weakness, he will not enter Paradise with those who enter it first, but will have to enter Hell-fire to cleanse himself from this evil action. However, if one repents from the sin, he will be forgiven.

Ḥadīth 1537

وعن ابن عباسٍ ﷺ : أَنَّ رسولَ الله ﷺ مرَّ بِقَبْرَيْنِ فَقَالَ : ((إِنَّهُمَا يُعَذَّبَانِ ، وَمَا يُعَذَّبَانِ في كَبِيرٍ ! بَلَى إِنَّهُ كَبِيرٌ : أَمَّا أَحَدُهُمَا ، فَكَانَ يَمْشِي بِالنَّمِيمَةِ ، وأَمَّا الآخَرُ فَكَانَ لاَ يَسْتَتِرُ مِنْ بَوْلِهِ)) . متفق عَلَيْهِ . وهذا لفظ إحدى روايات البخاري .

قَالَ العلماءُ معنى : ((وَمَا يُعَذَّبَانِ في كَبِيرٍ)) أيْ : كَبِيرٍ في زَعْمِهِمَا . وقِيلَ : كَبِيرٌ تَرْكُهُ عَلَيْهِمَا .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ passed by two graves and said: "They are being punished at present but they are not being punished for something major (in their opinion). But it is major (in sin).

One of them was a slanderer, and the other was not careful of urine drops when relieving himself." (*Bukhārī, Muslim, Abū Dāwūd, Bayhaqī*)

Scholars have stated that, "They are not being punished for something major" means that it was not a major sin according to them. It is also said that it means that it was difficult for them to avoid it.

Commentary

Negligence regarding urine drops is a serious matter because the most important act of worship is *ṣalāh* and the key to *ṣalāh* is *ṭahārah* (purity). It is therefore compulsory for a person to purify himself properly after relieving himself. One should ensure to the best of his ability that the last few drops of urine in the bladder have been expelled. This can be done by leaning towards the left side, exerting pressure on the private part, walking a few brisk steps, etc.

Similarly, carrying tales is a serious sin because it generates anger and hatred between individuals, families and societies, in addition to the punishment one will experience for it in the grave.

Ḥadīth 1538

وعن ابن مسعود ﷺ : أن النَّبيّ ﷺ قَالَ : ((أَلاَ أُنَبِّئُكُمْ مَا العَضْهُ ؟ هي النَّمِيمَةُ ؛ القَالَةُ بَيْنَ النَّاسِ)) . رواه مسلم .

((العَضْهُ)) : بفتح العين المهملة ، وإسكان الضاد المعجمة ، وبالهاء عَلَى وزن الوجهِ ، ورُوِي ((العِضةُ)) بكسر العين وفتح الضاد المعجمة عَلَى وزن العِدَة ،

وهي: الكذب والبُهتان ، وعلى الرِّواية الأولى : العَضْهُ مصدرٌ يقال : عَضَهَهُ عَضهاً، أيْ : رماهُ بالعَضْهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Should I not tell you what slander is? It is tale-bearing bandied about among people."

Commentary

Hammād ibn Salamah ﷺ said: A man sold a slave and said to the buyer, "The only fault he has is that he carries tales." The buyer thought it to be inconsequential and purchased the slave. After some time had passed, the slave said to his master's wife, "Your husband does not love you and he wants to remarry. Take a knife and cut off some strands of hair from

his nape whilst he is asleep. I will make a charm with it and his love will then only be for you." He then went to the husband and said, "Your wife has a lover and she wants to kill you. Pretend to be asleep and you will see for yourself." The man pretended to be asleep that night. His wife brought a knife, and the husband, thinking that she wanted to kill him, stood up and killed her. The wife's family were upset and killed the husband. This resulted in great bloodshed between both families. (*Iḥyā'*)

CHAPTER 258

باب النهي عن نقل الحديث وكلام الناس إِلَى ولاة الأمور إِذَا لَمْ تَدْعُ إِلَيْهِ حاجة كخوف مفسدة ونحوه

Chapter on the prohibition of conveying tales and discussions of people to those in authority when there is no need such as fear of corruption, etc.

قَالَ الله تَعَالَى : ﴿ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ﴾ (المائدة : ٢) .

Allāh ﷻ says: "Do not assist each other in sin and transgression." (Sūrah al-Mā'idah, 2)

وفي الباب الأحاديث السابقة في الباب قبله .

The *aḥādīth* of the previous chapter are also applicable to this chapter.

Ḥadīth 1539

وعن ابن مسعودٍ ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((لا يُبَلِّغْنِي أَحَدٌ مِنْ أصْحَابِي عَنْ أَحَدٍ شَيْئاً ، فإنِّي أُحِبُّ أنْ أخْرُجَ إِلَيْكُمْ وأنَا سَلِيمُ الصَّدْرِ)) . رواه أَبُو داود والترمذي .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "None of my *Ṣaḥābah* should convey to me anything evil about someone else because I like to come out to you with a clean heart." (*Abū Dāwūd, Tirmidhī, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* teaches us to conceal the faults of others because human beings are affected and influenced by what they hear. If one hears something negative about another individual, he

will be disinclined towards him, resulting in disunity.

CHAPTER 259

باب ذمِّ ذِي الوَجْهَيْن

Chapter on the condemnation of being two-faced

قَالَ الله تَعَالَى : ﴿ يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ وكَانَ اللهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴾ . (النساء : ١٠٨).

Allāh ﷻ says: "They try to hide from people but they cannot hide from Allāh Who is with them when they pass the night indulging in talks that Allāh dislikes. Allāh surrounds all that they do." (Sūrah al-Nisā' 108)

Ḥadīth 1540

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسول الله ﷺ : ((تَجِدُونَ النَّاسَ مَعادِنَ : خِيَارُهُم في الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلاَمِ إِذَا فَقُهُوا ، وتَجِدُونَ خِيَارَ النَّاسِ في هَذَا الشَّأنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً ، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الوَجْهَينِ ، الَّذِي يَأتِي هؤُلاءِ بِوَجْهٍ ، وَهَؤُلاءِ بِوَجْهٍ)) . متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "You will find people to be like mines. The best of them in *jāhilīyyah* are the best in Islām provided they understand Islām. You will find that the best of people for this issue (of leadership) are those who dislike it the most. You will find that the worst of people are the two-faced who go to some people with one face, and to other people with another face." (*Bukhārī, Muslim, Aḥmad)*

Commentary

This *ḥadīth* teaches us that, like mines, every person has been granted abilities and strengths and when a person learns and practises upon the laws of Islām, he shines out and becomes an asset to humanity.

We also learn that people who do not desire leadership, fulfil its responsibilities best. People of intelligence and faith know that leadership is a difficult matter because of the complexity of administering justice, preventing oppression, being accountable to Allāh ﷻ regarding the rights of others, etc. This realisation leads them to assuming positions of leadership with

justice and diligence.

A two-faced individual is tantamount to a hypocrite because his internal and external do not reconcile. Scholars, however, state that to reconcile between individuals in this way is commendable and an act of great reward.

Ḥadīth 1541

وعن محمد بن زيدٍ : أَنَّ ناساً قالوا لِجَدِّهِ عبدِ اللهِ بن عمر ﷺ : إِنَّا نَدْخُلُ عَلَى سَلاَطِينَنَا فَنَقُولُ لَهُمْ بِخِلاَفِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ . قَالَ : كُنَّا نَعُدُّ هَذَا نِفَاقاً عَلَى عَهْدِ رسُولِ الله ﷺ . رواه البخاري .

Muḥammad ibn Zayd narrates that some people said to his grandfather, ʿAbdullāh ibn ʿUmar ﷺ: "When we go to our leaders, we speak contrary to that which we say when we are not with them." He said: "During the era of the Messenger of Allāh ﷺ, we considered this as hypocrisy." (*Bukhārī*)

Commentary

The *ḥadīth* in essence teaches us that it is incorrect to flatter one's leaders in their presence and to speak ill of them in their absence. This is a sign of cowardice and hypocrisy because a true Muslim will clearly proclaim what he feels. If the leader is engaged in evil, he will prohibit him from it in person and in public. He will not withhold the truth, hoping to acquire temporary and fleeting worldly benefits.

CHAPTER 260

باب تحريم الكذب

Chapter on the prohibition of lying

قَالَ الله تَعَالَى : ﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾ (الإسراء : ٣٦) .

Allāh ﷻ says: "Do not pursue what you have no knowledge of." (Sūrah Banī Isrā'īl/al-Isrā', 36)

وقال تَعَالَى : ﴿ مَا يَلْفِظُ مِنْ قَولٍ اِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴾ (ق : ١٨) .

Allāh ﷻ says: "Whenever a word escapes, there is a guard ready by him." (Sūrah Qāf, 18)

Ḥadīth 1542

وعن ابن مسعود ﷺ ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((إنَّ الصِّدْقَ يَهْدِي إِلَى البِرِّ ، وإنَّ البِرَّ يَهْدِي إِلَى الجَنَّةِ ، وإنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقاً . وإنَّ الكَذِبَ يَهْدِي إِلَى الفُجُورِ ، وإنَّ الفُجُورَ يَهْدِي إِلَى النَّارِ ، وإنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّاباً)) متفقٌ عَلَيْهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Truthfulness leads to righteousness and righteousness leads to Paradise. A person habitually speaks the truth until he is recorded as a very truthful person in the sight of Allāh. Falsehood leads to evil and evil leads to the Hell-fire. A person habitually speaks lies until he is recorded as a grave liar in the sight of Allāh." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 54. It is supported by another *ḥadīth* which states: "A person continues lying and aspires to speak lies, and a black dot is continuously formed in his heart until his whole heart becomes black. He is then written amongst the liars in the sight of Allāh." (*Muʾaṭṭā*)

Being truthful indicates towards bravery in the face of reality, while dishonesty indicates towards cowardice, doubt and insecurity.

Ḥadīth 1543

وعن عبد الله بن عمرو بن العاص ﷺ : أن النَّبيّ ﷺ قَالَ : ((أَرْبَعٌ مَنْ كُنَّ فِيهِ ، كَانَ مُنَافِقاً خَالِصاً ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ ، كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفاقٍ حَتَّى يَدَعَهَا : إِذَا أُؤْتُمِنَ خانَ ، وَإِذَا حَدَّثَ كَذَبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ)) . متفق عَلَيْهِ .

وَقَدْ سبق بيانه مَعَ حديث أَبي هريرة بنحوه في ((باب الوفاءِ بالعهدِ)) .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "If anyone has four qualities, he is a pure hypocrite, and if he has one

of them, then he has a quality of hypocrisy until he gives it up. When he is placed in a position of trust, he betrays his trust. When he speaks, he lies. When he makes a promise, he breaks it. When he disputes, he becomes vulgar." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 690. It has been repeated here to draw our attention to the grave sin of speaking lies.

Ḥadīth 1544

وعن ابن عباس ﷺ ، عن النبيّ ﷺ قَالَ : ((مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ ، كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ ، صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ القِيَامَةِ ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بنافِخٍ)) . رواه البخاري .

((تَحَلم)) : أيْ قَالَ إِنَّه حلم في نومه ورأى كذا وكذا ، وَهُوَ كاذب .

و((الآنك)) بالمدّ وضم النون وتخفيف الكاف : وَهُوَ الرَّصَاصُ المذاب .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "One who narrates a dream which he did not have will be made to tie a knot between two barley seeds (on the day of *Qiyāmah*) and he will not be able to do so. One who listens to the conversation of people who do not want him to, will have molten copper poured in his ears on the day of *Qiyāmah*. One who makes an image will be punished and compelled to breathe a soul into it, but he will not be able to do so." (*Bukhārī*)

Commentary

This *ḥadīth* mentions severe warnings for narrating false dreams, eavesdropping and creating images.

The reason for such a severe punishment being meted out for narrating false dreams is that a dream is a portion of revelation. One who narrates a false dream therefore fabricates and attributes a lie to Allāh ﷻ and deceives people at the same time. Such a person's punishment will be prolonged until Allāh ﷻ showers His mercy upon him.

Eavesdropping is a serious sin and the punishment for it will match the crime.

The quality of creation or being the Creator is exclusive to Allāh ﷻ, hence any person who

attempts to imitate Allāh ﷻ in this by creating images, deserves a severe punishment.

Ḥadīth 1545

وعن ابن عمر ﷺ ، قَالَ : قَالَ النَّبِيُّ ﷺ : ((أَفْرَى الفِرَى أَنْ يُرِيَ الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرَيَا)) . رواه البخاري .

ومعناه : يقول : رأيتُ ، فيما لَمْ يَرَهُ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "The worst lie is for a person to claim to have seen something which he did not see." (*Bukhārī, Aḥmad)*

Commentary

This includes claiming to have seen something in the state of wakefulness or in a dream.

Ḥadīth 1546

وعن سَمُرَةَ بنِ جُنْدُبٍ ﷺ قَالَ : كَانَ رسُولُ اللهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لأَصْحَابِهِ : ((هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا ؟)) فَيَقُصُّ عَلَيْهِ مَنْ شَاءَ اللهُ أَنْ يَقُصَّ، وإِنَّهُ قَالَ لنا ذَات غَدَاةٍ : ((إِنَّهُ أَتَانِيَ اللَّيْلَةَ آتِيَانِ ، وإِنَّهُمَا قَالا لِي : انْطَلِقْ ، وإِنِّي انْطَلَقْتُ مَعَهُمَا ، وإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ ، وَإِذَا آخَرُ قائِمٌ عَلَيْهِ بِصَخْرَةٍ ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ ، فَيَثْلَغُ رَأْسَهُ ، فَيَتَدَهْدَهُ الحَجَرُ هَا هُنَا ، فَيَتْبَعُ الحَجَرَ فَيَأْخُذُهُ فَلاَ يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَما كَانَ ، ثُمَّ يَعُودُ عَلَيْهِ ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ المَرَّةَ الأَوْلَى !)) قَالَ: ((قُلْتُ لهما : سُبْحانَ اللهِ ! مَا هَذَان ؟ قَالا لي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوبٍ مِنْ حَدِيدٍ ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ ، ومَنْخَرَهُ إِلَى قَفَاهُ ، وعَيْنَهُ إِلَى قَفَاهُ ، ثُمَّ يَتَحَوَّلُ إِلَى الجانبِ الآخَرِ ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بالجَانِبِ الأَوَّلِ ، فَمَا يَفْرَغُ مِنْ ذَلِكَ الجانبِ حَتَّى يَصِحَّ ذَلِكَ الجانبُ كما كَانَ ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي المرَّةِ الأُوْلَى)) قَالَ : ((قُلْتُ : سُبْحَانَ اللهِ ! مَا هذانِ ؟ قالا لي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ)) فَأَحْسِبُ أَنَّهُ قَالَ : ((فإذا فِيهِ لَغَطٌ ، وأَصْواتٌ ، فَاطَّلَعْنَا فِيهِ فإذا فِيهِ رِجَالٌ وَنِساءٌ عُرَاةٌ ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ ، فإذا أَتاهُمْ ذَلِكَ اللَّهَبُ ضَوْضَوْا . قُلْتُ : مَا هَؤلاءِ ؟ قالا لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى نَهْرٍ)) حَسِبْتُ أَنَّهُ كَانَ يَقُولُ : ((أَحْمَرُ مِثْلُ الدَّمِ ، وَإِذَا فِي النَّهْرِ رَجُلٌ سابحٌ يَسْبَحُ ، وَإِذَا عَلَى

شَطٍّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كثيرةً ، وَإِذَا ذَلِكَ السَّابحُ يَسْبَحُ مَا يَسْبَحُ ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الحِجَارَةَ ، فَيَفْغَرُ لَهُ فاهُ، فَيُلْقِمُهُ حَجَراً، فَيَنْطَلِقُ فَيَسْبَحُ ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ إِلَيْهِ ، فَغَرَ لَهُ فَاهُ ، فَأَلْقَمَهُ حَجَراً ، قُلْتُ لهُما : مَا هذانِ ؟ قالاَ لِي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ المرْآةِ ، أَوْ كَأَكْرَهِ مَا أنتَ رَاءٍ رجُلاً مَرْأىً ، فإذا هُوَ عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا . قُلْتُ لَهُمَا : مَا هَذَا ؟ قالاَ لي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبيعِ ، وَإِذَا بَيْنَ ظَهْرَي الرَّوْضَةِ رَجُلٌ طَويلٌ لا أَكادُ أَرَى رَأسَهُ طُولاً في السَّماءِ ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلدانٍ رَأيْتُهُمْ قَطُّ ، قُلْتُ : مَا هَذَا ؟ وَمَا هؤلاءِ ؟ قالا لي : انْطَلِقِ انْطَلِقْ ، فَانْطَلَقْنَا ، فَأَتَيْنَا إِلَى دَوْحَةٍ عَظيمةٍ لَمْ أَرَ دَوْحَةً قَطُّ أَعْظَمَ مِنْهَا ، وَلاَ أَحْسَنَ ! قالا لي : ارْقَ فِيهَا ، فارْتَقَيْنَا فِيهَا إِلَى مَدينَةٍ مَبْنِيَّةٍ بِلَبِنٍ ذَهَبٍ وَلَبِنٍ فِضَّةٍ ، فَأَتَيْنَا بَابَ المَدِينَةِ فَاسْتَفْتَحْنَا ، فَفُتِحَ لَنَا فَدَخَلْنَاها ، فَتَلَقَّانَا رِجالٌ شَطْرٌ مِنْ خَلْقِهِمْ كأَحْسَنِ مَا أنت راءٍ ! وَشَطْرٌ مِنْهُمْ كأَقْبَحِ مَا أنتَ راءٍ ! قالا لَهُمْ : اذْهَبُوا فَقَعُوا في ذَلِكَ النَّهْرِ ، وَإِذَا هُوَ نَهْرٌ مُعْتَرِضٌ يَجْرِي كأَنَّ ماءهُ المَحْضُ في البَيَاضِ ، فَذَهَبُوا فَوَقَعُوا فِيهِ . ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ ، فَصَارُوا في أَحْسَنِ صُورَةٍ)) قَالَ : ((قالا لِي : هذِهِ جَنَّةُ عَدْنٍ ، وهذاك مَنْزِلُكَ ، فسَمَا بَصَري صُعُداً ، فإذا قَصْرٌ مِثْلُ الرَّبَابَةِ البَيضاءِ ، قالا لي : هذاكَ مَنْزلكَ ؟ قلتُ لهما : باركَ اللهُ فيكُما ، فذَراني فأدخُلَه . قالا لي : أمَّا الآنَ فَلاَ ، وأنتَ دَاخِلُهُ ، قُلْتُ لَهُمَا : فَإِنِّي رَأيتُ مُنْذُ اللَّيْلَة عَجَباً ؟ فما هَذَا الَّذِي رأيتُ ؟ قالا لي : أَمَا إِنَّا سَنُخْبِرُكَ : أَمَّا الرَّجُلُ الأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأسُهُ بالحَجَرِ ، فإنَّهُ الرَّجُلُ يَأخُذُ القُرآنَ فَيَرفُضُهُ ، ويَنَامُ عَنِ الصَّلاةِ المَكتُوبَةِ . وأمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلَى قَفَاهُ ، ومِنْخَرُهُ إِلَى قَفَاهُ ، وَعَيْنُهُ إِلَى قَفَاهُ ، فإنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الكِذْبَةَ تَبْلُغُ الآفاقَ . وأمَّا الرِّجَالُ والنِّسَاءُ العُراةُ الَّذِينَ هُمْ في مثْلِ بناءِ التَّنُّورِ ، فَإِنَّهُمُ الزُّنَاةُ والزَّواني ، وأما الرجلُ الذي أتيتَ عَليهِ يَسْبَحُ في النهرِ ، ويلقم الحجارةَ ، فإنَّهُ آكلُ الربا ، وأمَّا الرَّجُلُ الكَريهُ المرآةِ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى حَوْلَهَا ، فإنَّهُ مالكٌ خازِنُ جَهَنَّمَ ، وأمَّا الرَّجُلُ الطَّويلُ الَّذِي في الرَّوْضَةِ ، فإنَّهُ إبراهيم ﷺ ، وأمَّا الولدان الَّذِينَ حَوْلَهُ ، فكلُّ مَوْلُودٍ ماتَ عَلَى الفِطْرَةِ)) وفي رواية البَرْقانِيِّ : ((وُلِدَ عَلَى الفِطْرَةِ)) فَقَالَ بعض المُسلمينَ : يَا رسولَ الله ، وأولادُ المُشركينَ فقالَ رسولُ اللهِ ﷺ : ((وأولادُ المشركينَ ، وأما القومُ الذينَ كانُوا شَطْرٌ مِنْهُمْ حَسَنٌ ، وشَطْرٌ مِنْهُمْ قَبيحٌ ، فإنَّهُمْ قَومٌ خَلَطُوا عَمَلاً صَالِحاً وآخَرَ سَيِّئاً ، تَجاوَزَ الله عنهم)) . رواه البخاري .

وفي روايةٍ لَهُ : ((رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أتيَانِي فأخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ)) ثُمَّ ذَكَرَهُ وقال : ((فَانْطَلَقْنَا إِلَى نَقْبٍ مثلِ التَّنُّورِ ، أَعْلاهُ ضَيِّقٌ وَأَسْفَلُهُ واسِعٌ ؛ يَتَوَقَّدُ تَحْتَهُ ناراً ، فإذا ارْتَفَعَتِ ارْتَفَعُوا حَتَّى كَادُوا أَنْ يَخْرُجُوا ، وَإِذَا خَمَدَتْ ! رَجَعُوا فِيهَا ، وفيها رِجالٌ ونِساءٌ عراةٌ)) . وفيها : ((حَتَّى أَتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ)) ولم يشكَّ ((فِيهِ رَجُلٌ قائِمٌ عَلَى وَسَطِ النَّهْرِ وعلى شطِّ النَّهرِ رجلٌ ، وبينَ يديهِ حِجارةٌ ، فأقبلَ الرجلُ الذي في النَّهرِ ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ في فِيهِ ، فَرَدَّهُ حَيثُ كَانَ ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ جَعَلَ يَرْمِي في فِيهِ بِحَجَرٍ ، فَيَرْجِعْ كما كَانَ)) . وفيها : ((فَصَعِدَا بي الشَّجَرَةَ ، فَأَدْخَلاَنِي دَاراً لَمْ أرَ قَطُّ أَحْسَنَ مِنْهَا ، فيهَا رِجَالٌ شُيُوخٌ وَشَبَابٌ)) . وفيها : ((الَّذِي رَأَيْتَهُ يُشَقُّ شِدْقُهُ فَكَذَّابٌ ، يُحَدِّثُ بِالكذْبَةِ فَتُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الآفَاقَ ، فَيُصْنَعُ بِهِ مَا رَأَيْتَ إِلَى يَومِ القِيَامَةِ)) ، وَفِيهَا : ((الَّذِي رَأَيْتَهُ يُشْدَخُ رَأسُهُ فَرَجُلٌ عَلَّمَهُ اللهُ القُرْآنَ ، فَنَامَ عَنْهُ بِاللَّيْلِ ، وَلَمْ يَعْمَلْ فِيهِ بالنَّهارِ ، فَيُفْعَلُ بِهِ إِلَى يَوْمِ القِيَامَةِ ، والدَّارُ الأولَى الَّتي دَخَلْتَ دَارُ عَامَّةِ المُؤمِنِينَ ، وأَمَّا هذِهِ الدَّارُ فَدَارُ الشُّهَداءِ ، وأنا جِبْرِيلُ ، وهذا مِيكائيلُ ، فَارْفَعْ رَأْسَكَ ، فَرَفَعْتُ رَأسِي ، فإذَا فَوْقِي مِثْلُ السَّحابِ ، قالا : ذاكَ مَنْزِلُكَ ، قُلْتُ : دَعَانِي أَدْخُلُ مَنْزِلي ، قالا : إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ ، فَلَوِ اسْتَكْمَلْتَهُ أَتَيْتَ مَنْزِلَكَ)) . رواه البخاري .

قَوْله : ((يَثلَغ رَأسَهُ)) هُوَ بالثاءِ المثلثةِ والغينِ المعجمة، أيْ : يَشدَخُهُ وَيَشُقُّهُ. قولهُ: ((يَتَدَهْدَهُ)) أيْ : يَتَدَحْرجُ. و((الكَلُّوبُ)) بفتح الكاف وضم اللام المشددة ، وَهُوَ معروف . قَوْله : ((فَيُشَرْشِرُ)) : أيْ : يُقَطِّعُ . قَوْله : ((ضَوْضَوا)) وَهُوَ بضادين معجمتين : أيْ صاحوا . قَوْله : ((فَيَفْغَرُ)) هُوَ بالفاء والغين المعجمة، أيْ : يفتح . قَوْله ((المَرآة)) هُوَ بفتح الميم ، أيْ : المنظر . قَوْله : ((يَحُشُّها)) هُوَ بفتح الياءِ وضم الحاء المهملة والشين المعجمة ، أيْ : يوقِدُها . قَوْله : ((رَوْضَةٍ مُعْتَمَّةٍ)) هُوَ بضم الميم وإسكان العين وفتح التاء وتشديد الميم ، أيْ : وافية النَّباتِ طَويلَته . قَولُهُ : ((دَوْحَةٌ)) وهي بفتحِ الدال وإسكان الواو وبالحاءِ المهملة: وهي الشَّجَرَةُ الكَبيرةُ . قَوْلهُ : ((المَحْضُ)) هُوَ بفتح الميم وإسكان الحاء المهملة وبالضَّادِ المعجمة ، وَهُوَ : اللَّبَنُ . قَوْلهُ ((فَسَمَا بَصَري)) أيْ : ارْتَفَعَ . و((صُعُداً)) بضم الصاد والعين، أيْ : مُرْتَفعاً . وَ((الربَابَةُ)) بفتح الراءِ وبالباء الموحدة مكررةً ، وهي : السَّحابَة .

Samurah ibn Jundub ﷺ narrates: "The Messenger of Allāh ﷺ often asked his *Ṣaḥābah*: 'Did any of you see a dream?' If Allāh willed any person to

narrate his dream, he would do so. One morning, the Messenger of Allāh ﷺ said to us: 'At night two men came to me and said to me: 'Come with us.' So I went with them. We came upon a person who was lying down and another was standing over him with a heavy rock in his hand. He dropped the rock forcefully onto his head and crushed it. The rock then rolled away and he went and retrieved it. By the time he returned, this man's head was normal as it had been. So he struck him again as he had done the first time. I asked them: 'Glory be to Allāh! Who are these two?' They replied: 'Continue, continue!'

We continued until we came upon a man lying on his back and another man was standing over him with an iron hook. He went to one side of his face and cut his mouth until the nape. He also cut from his nostril to the nape and from his eye to the nape. He then went to the other side and did the same as he had done to the first side. He had just completed that side, when the first side returned to its normal state, so he did the same as he had done the first time around. I asked: 'Glory be to Allāh! Who are these two?' They replied: 'Continue, continue!'

We continued until we reached something similar to an oven. I think he said, 'in it was a lot of noise and shouting.' We looked into it and saw many naked men and women. A flame would come to them from beneath them, and when it reached them, they would scream out. I asked: 'Who are these?' They replied: 'Continue, continue!'

We continued until we reached a river. I think he said that it was red like blood. In the river a man was swimming, while another was standing on the bank of the river with many stones next to him. When the swimmer reached the man who had gathered the stones, he would force open his mouth and make him swallow a stone. He would then go away and thereafter swim and return. Each time the swimmer returned, he would force open his mouth and make him swallow a stone. I asked: 'Who are these two?' They replied: 'Continue, continue!'

We continued until we came upon a man with a repulsive appearance – or the most repulsive appearing man you have ever seen. Next to him was a fire which he was kindling and around which he was running. I asked:

'Who is this?' They replied: 'Continue, continue!'

We continued until we reached a beautiful garden which contained every type of spring flower. In the middle of the garden was a man who was so tall that I could not see his head which was high in the sky. Around him were the largest number of children I have ever seen. I asked: 'Who is this and who are they?' They replied: 'Continue, continue.'

We continued until we reached a massive tree. I have never seen a tree bigger and more beautiful than it. They said to me: 'Climb up!' We climbed it and came to a city made of alternating gold and silver bricks. We came to the door of the city and requested permission for it to be opened. It was opened for us and we entered. We were met by some people half of whose body was the most beautiful you have ever seen, and the other half was the ugliest you have ever seen. The two men (with me) said to them: 'Go and jump into that river.' There was a wide flowing river whose water was exceedingly white. They went and jumped into it. They then returned to us and their ugliness had completely vanished and their appearance was most beautiful.

The two said to me: 'This is the Garden of Eden and this is your home. I raised my eyes and saw a palace like a white cloud. They said to me: 'This is your home.'

I said to them: 'May Allāh bless you two. Allow me to enter it.' They said: 'Not at present, but you will enter it.' I said to them: 'I saw some astonishing sights tonight, but what is the meaning of all that I have seen?'

They replied: 'We will tell you. The first person you came upon whose head was being crushed with a rock, was a person who memorised the Qur'ān, but then abandoned (reciting and practicing upon) it, and slept through the compulsory *ṣalāh*. The person whose mouth, nostril and eye was being cut until his nape, was one who would leave his home in the morning and tell lies which spread widely. As for the naked men and women who were in an oven like structure, they were adulterers and adulteresses. As for the man whom you came upon swimming in the river and was made to swallow a stone, he used to consume interest (usury). As for the man with

a repulsive appearance who was kindling a fire and running around it, he is Mālik, the guard of Hell. The tall man in the garden was Ibrāhīm ﷺ, and the children who were around him, were those infants who passed away on *fiṭrah* (natural disposition).' The narration of al-Barqanī has, 'born in the natural state.'" One of the *Ṣaḥābah* ﷺ asked: 'O Messenger of Allāh! What about the children of the polytheists?' The Messenger of Allāh ﷺ replied: 'The children of the polytheists as well.' The people half of whose bodies were beautiful and the other half ugly, were those who indulged in both good and evil deeds. Allāh pardoned them."

Another narration has: "At night I saw a dream in which two men came to me and took me to a blessed land." He then narrated further and said: "We continued and came upon a hole like an oven. Its top was narrow and bottom was wide and beneath it a fire was being kindled. When the flames rose, those in it also rose until they almost came out of it, and when the flames subsided, they returned into it. In it were naked men and women."

This narration continues, "Until we came to a river of blood." In the middle of the river a man was standing, while another was standing on the bank of the river with many stones next to him. When the man in the river came forward and tried to get out, the man (on the bank) would throw a stone in his mouth, causing him to return to where he had been. Each time he tried to get out, he would throw a stone into his mouth, causing him to return to where he had been."

This narration continues: "They two made me climb a tree and took me to a house which was more beautiful than I had ever seen. In it were young and old men."

This narration continues: "As for the one you saw whose jaw was being split, he was a liar. He used to tell lies which would spread widely. The punishment you saw will be meted out to him until the day of *Qiyāmah*."

This narration continues: "The one you saw whose head was being crushed, was a man to whom Allāh had taught the Qur'ān, but he used to sleep the night without reciting it and spend the day without practising upon it. That will be his punishment until the day of *Qiyāmah*. The first house that you

entered was the house of the general believers. This house is the house of the martyrs. I am Jibra'īl and this is Mīkā'īl. Now raise your head." I raised my head and above me was something like a cloud. They said: "That is your house." I said: "Allow me to enter my house." They said: "You still have a life which you have not yet completed. Once it is complete, you will come to your house." (*Bukhārī, Aḥmad)*

Commentary

The *ḥadīth* mentions severe warnings for neglecting the Qur'ān, abandoning the five daily *ṣalāhs*, speaking lies, carrying tales, engaging in adultery and consuming interest.

The person who neglected reciting and practising upon the Qur'ān will be severely punished because, after being blessed with the most honourable of bounties, he abandoned it.

The adulterers and adulteresses will be punished naked because they exposed their private parts before others.

The consumer of interest will swim in blood because he was like a parasite who devoured the blood of people in distress. Just as the throwing of the rock into his mouth and him swimming to the other side is worthless, similar is the case with interest: the usurer thinks that his money will increase, whereas Allāh ﷻ removes all blessings from it.

Addtional Points

- ✓ Punishments in the Hereafter will match their crimes.
- ✓ The Messenger of Allāh ﷺ and the martyrs enjoy a lofty status.
- ✓ Punishment in Hell and the bounties of Paradise are realities in which there is no doubt.
- ✓ The Messenger of Allāh ﷺ was shown certain matters of the Hereafter so that he could encourage his *Ummah* to take heed.
- ✓ The children of non-Muslims will be like the children of Muslims in the Hereafter.
- ✓ It is commendable for the *Imām* to turn to his congregation after the *Fajr ṣalāh*.
- ✓ It is commendable for the *Imām* to ask his congregation about their dreams.
- ✓ It is best that the one who interprets dreams does so in the early portion of the morning.

CHAPTER 261

باب بيان مَا يجوز من الكذب

Chapter on the type of lies that are lawful

اعلَمْ أنَّ الكَذِبَ ، وإنْ كَانَ أصْلُهُ مُحَرَّماً ، فَيَجُوزُ في بَعْضِ الأحْوَالِ بِشُروطٍ قَدْ أوْضَحْتُهَا في كتاب : " الأَذْكَارِ " ، ومُخْتَصَرُ ذَلِكَ : أنَّ الكلامَ وَسيلَةٌ إلَى المَقَاصِدِ ، فَكُلُّ مَقْصُودٍ مَحْمُودٍ يُمْكِنُ تَحْصِيلُهُ بِغَيْرِ الكَذِبِ يَحْرُمُ الكَذِبُ فِيهِ ، وإنْ لَمْ يُمْكِنْ تَحْصِيلُهُ إلاَّ بالكَذِبِ ، جازَ الكَذِبُ . ثُمَّ إنْ كَانَ تَحْصِيلُ ذَلِكَ المَقْصُودِ مُبَاحاً كَانَ الكَذِبُ مُبَاحاً ، وإنْ كَانَ وَاجِباً ، كَانَ الكَذِبُ وَاجِباً . فإذا اخْتَفَى مُسْلِمٌ مِنْ ظَالِمٍ يُرِيدُ قَتْلَهُ ، أَوْ أخذَ مَالِهِ وأخفى مالَه وَسُئِلَ إنْسَانٌ عَنْهُ ، وَجَبَ الكَذِبُ بإخْفَائِه . وكذا لو كانَ عِندَهُ وديعَةٌ ، وأراد ظالمٌ أخذها ، وجبَ الكذبُ بإخفائها . وَالأحْوَطُ في هَذَا كُلِّهِ أن يُوَرِّيَ . ومعْنَى التَّوْرِيَةِ : أنْ يَقْصِدَ بِعِبَارَتِهِ مَقْصُوداً صَحيحاً لَيْسَ هُوَ كَاذِباً بالنِّسْبَةِ إلَيْهِ ، وإنْ كَانَ كَاذِباً في ظَاهِرِ اللَّفْظِ ، وبالنِّسْبَةِ إلَى مَا يَفْهَمُهُ المُخَاطَبُ ، وَلَوْ تَرَكَ التَّوْرِيَةَ وَأطْلَقَ عِبَارَةَ الكَذِبِ ، فَلَيْسَ بِحَرَامٍ في هَذَا الحَالِ .

وَاسْتَدَل العُلَمَاءُ بِجَوازِ الكَذِبِ في هَذَا الحَالِ بِحَديثِ أُمِّ كُلْثُومٍ ﵂، أنها سمعتْ رسُولَ الله ﷺ ، يقول : ((لَيْسَ الكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ ، فَيَنْمِي خَيْراً أَوْ يَقُولُ خَيْراً)) . متفق عَلَيْهِ .

زاد مسلم في رواية : قالت أُمُّ كُلْثُومٍ : وَلَمْ أسْمَعْهُ يُرَخِّصُ في شَيْءٍ مِمَّا يَقُولُ النَّاسُ إلاَّ في ثَلاَثٍ، تَعْنِي : الحَرْبَ ، والإصْلاَحَ بَيْنَ النَّاسِ ، وَحَديثَ الرَّجُلِ امْرَأَتَهُ ، وَحديثَ المَرْأَةِ زَوْجَهَا .

Although lying is essentially prohibited, it is permitted in certain situations with certain preconditions which I have explained in *Kitāb al-Adhkār*. In brief, speech is a means for attaining certain objectives. If any praiseworthy objective can be achieved without lying, then it is forbidden to lie. If it can only be achieved by lying, then lying will be permissible. If the achievement of that objective is lawful, then lying will be lawful. If the achievement of that objective is *Wājib* (obligatory), lying will be *Wājib* (obligatory). So if a Muslim conceals himself from a tyrant who wants to kill him or take away his property, and he conceals his property, and another person is asked about him, it is *Wājib* (obligatory) to lie in order to conceal him. Similarly, if he has a trust in his possession and a tyrant wants to take it away, it is *Wājib* (obligatory) to lie in order to conceal it. The most cautious and best approach is for him to utilise *tawriyā*. *Tawriyā* means to utilise such frank words which are not lies in relation to him, but may appear to be lies on the face of it. Even if he avoids *tawriyā* and tells a lie in such a situation, it will not be forbidden.

Scholars prove the permissibility of telling a lie in such a situation on the basis of the *ḥadīth* of Umm Kulthūm ﷺ who heard the Messenger of Allāh ﷺ saying: "The person who strives to reconcile between people by causing good or saying good is not a liar."

Muslim adds in a narration: "Umm Kulthūm said: 'I did not hear him (the Messenger of Allāh ﷺ) granting concession in regard to what people say except in three cases: namely, war, reconciling between people, and the words of a husband to his wife and a wife to her husband.

Commentary

It is permitted in war to pass wrong information to the enemy and to motivate one's army by exaggerating their numbers, strength, etc.

It is permissible for a third person to reconcile between two disputing parties by saying to each of them that the other wishes well for them.

A husband and wife may speak contrary to the truth in order to increase their love and to prevent confrontations.

CHAPTER 262

باب الحثّ عَلَى التثبت فيما يقوله ويحكيه

Chapter on verifying what one says and relates

قَالَ الله تَعَالَى : ﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾ (الإسراء : ٣٦)

Allāh ﷻ says: "Do not pursue what you have no knowledge of." (Sūrah Banī Isrā'īl/al-Isrā', 36)

وقال تَعَالَى : ﴿ مَا يَلْفِظُ مِنْ قَولٍ اِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴾ (ق : ١٨) .

Allāh ﷻ says: "Whenever any word escapes, there is a guard ready by him." (Sūrah Qāf, 18)

Ḥadīth 1547

وعن أَبي هريرة ﷺ : أنَّ النبيَّ ﷺ قَالَ : ((كَفَى بالمَرْءِ كَذِباً أنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ))
. رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is sufficient for a person to be considered a liar if he narrates whatever he hears." (*Muslim, Abū Dāwūd, Ḥākim*)

Commentary

This *ḥadīth* highlights a critical principle of human relations: as long as a person has not investigated and established the truth of any matter, he should not narrate it to others. Practising upon this will prevent many quarrels and misunderstandings in society.

Mullā ʿAlī Qārī ﷺ stated, "As long as one has not verified any matter, he should not convey it to others. One who conveys unverified matters is regarded as a liar. As long as something is not verified, one should neither practise on it, narrate it to others, or believe it."

This *ḥadīth* is supported by two verses of the Qurʿān:

﴿ وَاِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَاِلٰٓى اُولِى الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ اِلَّا قَلِيْلًا ﴾

If they had referred the matter to the Messenger and to those of them who have understanding, it would surely be known to those of them who investigate the matter. If it were not for Allāh's grace and mercy on you, you would surely follow Shaiṭān except for a few. (Surah al-Nisā, 83)

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴾

O you who believe! If any sinner brings you any news, then verify it, lest you should harm any nation unknowingly and then become remorseful. (Surah al-Ḥujurāt, 6)

Ḥadīth 1548

وعن سَمُرَةَ ﷺ قَالَ : قَالَ رَسُولُ الله ﷺ : ((مَنْ حَدَّثَ عَنِّي بِحَديثٍ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الكَاذِبينَ)) . رواه مسلم .

Samurah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who relates something from me while he deems it to be a lie is one of the liars." *(Muslim)*

Commentary

One who fabricates *ḥadīth* is a liar as well as one who narrates it to others, hence a person should be extra careful when narrating *aḥādīth* and attributing words to the Messenger of Allāh ﷺ. It is the unanimous opinion of the scholars that consciously attributing something wrong to the Messenger of Allāh ﷺ is prohibited.

Ḥadīth 1549

وعن أسماء ﷺ : أَنَّ امْرأَةً قالت : يَا رسولَ الله ، إِنَّ لِي ضَرَّةً فهل عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِيني ؟ فَقَالَ النَّبيُّ ﷺ : ((المُتَشَبِّعُ بِما لَمْ يُعْطَ كَلاَبِسِ ثَوْبَيْ زُورٍ)) . متفق عَلَيْهِ .

((وَالمُتَشَبِّعُ)) : هُوَ الَّذِي يُظْهِرُ الشَّبَعَ وَلَيْسَ بِشَبْعَان . ومعناهُ هُنَا : أَنْ يُظْهِرَ أَنَّهُ حَصَلَ لَهُ فَضيلَةٌ وَلَيْسَتْ حَاصِلَةً . ((وَلابِسُ ثَوْبَي زُورٍ)) أَيْ : ذِي زُورٍ ، وَهُوَ الَّذِي يُزَوِّرُ عَلَى النَّاسِ ، بِأَنْ يَتَزَيَّى بِزِيِّ أَهْلِ الزُّهْدِ أَو العِلْمِ أَو الثَّرْوَةِ ، لِيَغْتَرَّ بِهِ النَّاسُ وَلَيْسَ هُوَ بِتِلْكَ الصِّفَةِ . وَقيلَ غَيْرُ ذَلِكَ واللهُ أَعْلَمُ .

Asmā' ﷺ narrates: "A woman said: 'I have a co-wife. Is there any sin on me if I give her the impression that I am receiving more than what my husband gives me?' The Messenger of Allāh ﷺ said: 'One who gives the impression of having received something which he did not receive is like a person who wears two false garments.'" (*Bukhārī, Muslim, Abū Dāwūd, Aḥmad)*

It means that he gives the impression that he received a certain favour whereas he did not.

"One who wears two false garments," refers to a person who deceives people by adopting the ways of ascetics, scholars or affluent people. He intends

deceiving people because he does not possess such attributes. It has also been explained in other ways. Allāh knows best.

Commentary

A woman who deceives her co-wife by giving the impression that she is the recipient of extra love and affection from her husband is a liar. Such behaviour only creates ill-feelings between partners, hence the Messenger of Allāh ﷺ prohibited this.

CHAPTER 263

باب بيان غلظ تحريم شهادة الزُّور

Chapter on the severe prohibition of giving false testimony

Introduction

Giving false testimony in order to prevent justice and deprive others of their rightful wealth or rights is a major sin. In a verse of the Qur'ān, Allāh ﷻ prohibits a person from this immediately after prohibiting the evil of polytheism. Allāh ﷻ states,

﴿ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴾(الحج : ٣٠) ،

So abstain from false talk. (Sūrah al-*Ḥaj*, 30)

قَالَ الله تَعَالَى : ﴿ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴾ (الحج : ٣٠) ،

Allāh ﷻ says: "Abstain from false talk." (Sūrah al-Hajj, 30)

وقال تَعَالَى : ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ﴾ (الإسراء : ٣٦) ،

Allāh ﷻ says: "Do not pursue what you have no knowledge of." (Sūrah Banī Isrā'īl/al-Isrā', 36)

وقال تَعَالَى : ﴿ مَا يَلْفِظُ مِنْ قَوْلٍ اِلاَّ لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴾ (ق : ١٨) ،

Allāh ﷻ says: "When any word escapes him, there is a guard ready by him." (Sūrah Qāf, 18)

وقال تَعَالَى : ﴿ اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾ (الفجر : ١٤) ،

Allāh ﷻ says: “Verily, your Sustainer is Ever Vigilant.” (Sūrah al-Fajr, 14)

وقال تَعَالَى : ﴿ وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ﴾ (الفرقان : ٧٢) .

Allāh ﷻ says: “And those who do not give false testimony.” (Sūrah al-Furqān, 72)

Ḥadīth 1550

وعن أَبي بَكْرَةَ ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((ألاَ أُنَبِّئُكُمْ بِأكْبَرِ الكَبَائِرِ ؟)) قُلْنَا : بَلَى يَا رسولَ اللهِ . قَالَ : ((الإشْراكُ باللهِ ، وعُقُوقُ الوَالِدَيْنِ)) وكَانَ مُتَّكِئاً فَجَلَسَ ، فَقَالَ : ((ألا وَقولُ الزُّورِ)) فما زال يُكَرِّرُهَا حَتَّى قلنا : لَيْتَهُ سَكَتَ . متفق عَلَيْهِ .

Abū Bakrah Nufayʿ ibn al-Ḥārith ﷺ narrates that the Messenger of Allāh ﷺ said: “Should I not inform you of the most serious of major sins?” We replied: “Indeed, O Messenger of Allāh!” He said: “Ascribing partners with Allāh and disobeying parents.” The Messenger of Allāh ﷺ had been lying down, but suddenly sat up and said: “And giving false testimony.” He continued repeating this until we hoped that he would remain silent. (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 336. It is repeated here to highlight the severity of giving false testimony. It is a major sin because the harms of it are not confined to a single individual, but often have broad implications in society. The fact that it has been mentioned in the same breath as ascribing partners to Allāh ﷻ and disobedience to parents illustrates its evil.

CHAPTER 264

باب تحريم لعن إنسان بعينه أَوْ دابة

Chapter on the prohibition of cursing a person or an animal

Ḥadīth 1551

عن أَبي زيدٍ ثابت بن الضَّحَّاك الأنصاريِّ ﷺ ، وَهُوَ من أهلِ بَيْعَةِ الرِّضْوَانِ ، قَالَ : قَالَ رسُولُ الله ﷺ : ((مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كاذِباً مُتَعَمِّداً ، فَهُوَ كَما قَالَ ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيءٍ ، عُذِّبَ بِهِ يومَ القِيَامَةِ ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فيما لا يَمْلِكُهُ ، وَلَعْنُ المُؤْمِنِ كَقَتْلِهِ)) . متفق عَلَيْهِ .

Abū Zayd Thābit ibn Ḍaḥḥāk al-Anṣārī ﷺ, one of those who were present during the Bayʿat al-Riḍwān, narrates that the Messenger of Allāh ﷺ said: "One who consciously takes a false oath that he will adopt a religion other than Islām, it will be as he said. One who kills himself with something, will be punished with it on the day of *Qiyāmah*. A person does not have to fulfil an oath for something which he does not own. Cursing a believer is like killing him." (*Bukhārī, Muslim, Aḥmad)*

Commentary

The Bayʿat al-Riḍwān took place at Ḥudaybiyah in 6 *Hijrī* when the *Ṣaḥābah* pledged to give their lives to avenge the death of ʿUthmān ﷺ. His murder was eventually proven to be false, but Allāh ﷻ declared His pleasure in the Qur'ān for those who participated in this pledge.

A person who says, "If I do a certain action, I will become a Christian or Jew, or I will be free from the religion of Islām," and his intention is that he will adopt that particular religion if that action happens, then he will become a disbeliever because a firm intention to become a disbeliever is regarded as such. However, if one's intention is merely to prevent himself from fulfilling that action, then he will not become a disbeliever if the action is done. However, he will have committed a major sin, for which he should seek forgiveness.

Committing suicide is a major sin. Another *ḥadīth* sheds more light on this *ḥadīth*. The Messenger of Allāh ﷺ said, "One who jumps from a mountain killing himself, will forever be in the Fire of Hell jumping into it. One who drank a small portion of poison killing himself, this poison will be in his hand and he will forever continue sipping from it in the Fire of Hell. One who killed himself with metal (such as a knife, spear, etc.), this metal will remain in his hands and he will forever continue harming himself with it in the Fire of Hell." (*Bukhārī, Muslim*) If a person regards the action as permissible, then he will remain in Hell forever. However, if he regarded it to be a sin, it is hoped that Allāh ﷻ will eventually remove him from Hell.

A person does not have to fulfil an oath which he makes for something that he does not

own. Hence, if he says, "If I regain my health, I will give my house in *ṣadaqah*," he will not be compelled to fulfil that oath if he is renting the house.

Cursing a believer is likened to killing him because one passes the verdict of him being perpetually wretched. In addition, killing another person deprives him of worldly bounties, while cursing a person seeks to deprive him of bounties in the Hereafter by distancing him from Allāh's ﷻ mercy.

Ḥadīth 1552

وعن أَبي هريرة ﷺ : أَنَّ رسُولَ الله ﷺ قَالَ : ((لاَ يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَّاناً)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not appropriate for a *ṣiddīq* (truthful person) to be one who constantly curses." *(Muslim)*

Commentary

A *ṣiddīq* is a person who is extremely truthful. There is no contradiction between his speech and actions. According to the *ṣūfis, ṣiddiqiyah* is the highest level after prophethood, hence a *ṣiddīq* brings people closer to Allāh ﷻ like the Messengers ﷺ did. In addition, a truthful believer is one who should have mercy for others and one who assists them in goodness and piety. He is united with them and loves for them what he loves for himself. One who curses others does not fit this description, hence he cannot be a true believer.

Ḥadīth 1553

وعن أَبي الدرداءِ ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((لاَ يَكُونُ اللَّعَانُونَ شُفَعَاءَ ، وَلاَ شُهَدَاءَ يَوْمَ القِيَامَةِ)) . رواه مسلم .

Abū al-Dardā' ﷺ narrates that the Messenger of Allāh ﷺ said: "Those who constantly curse will not be intercessors nor witnesses on the day of *Qiyāmah*." (*Muslim, Abū Dāwūd*)

Commentary

On the Day of *Qiyāmah*, the past nations will deny the fact that their Messengers conveyed the message of Allāh ﷻ to them. The followers of the Messenger of Allāh ﷺ will then be granted the great honour to step forward as witnesses on behalf of the past Messengers ﷺ and they will testify in their favour, having the Qur'ān as their proof. This *ḥadīth* mentions

that one who curses cannot be such a witness. He also cannot be an intercessor on behalf of sinful believers. In fact, he is a sinner in the sight of Allāh ﷻ and has no real status in His sight.

Ḥadīth 1554

وعن سَمُرَةَ بْنِ جُنْدُبٍ ﷺ ، قَالَ : قَالَ رسُولُ اللهِ ﷺ : ((لاَ تَلاَعَنُوا بِلَعْنَةِ اللهِ ، وَلاَ بِغَضَبِهِ ، وَلاَ بِالنَّارِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Samurah ibn Jundub ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not curse each other with the curse of Allāh, His wrath, or the Hell-fire." (*Abū Dāwūd, Aḥmad, Tirmidhī*)

Commentary

The *ḥadīth* advises that believers should never curse one another with words such as, "May Allāh's curse be upon you, may Allāh's anger be upon you, may Allāh burn you in Hell-Fire, etc," because it is a severe sin.

Ḥadīth 1555

وعن ابن مسعود ﷺ ، قَالَ : قَالَ رسُولُ الله ﷺ : ((لَيْسَ المُؤْمِنُ بالطَّعَّانِ ، وَلاَ اللَّعَّانِ ، وَلاَ الفَاحِشِ ، وَلاَ البَذِيِّ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "A believer is not one who insults, curses, and utters obscene and immoral speech." (*Tirmidhī*)

Commentary

This *ḥadīth* will be mentioned in a future chapter. See *ḥadīth* 1734. It teaches us that a true believer does not possess the evil traits mentioned here because he knows that he will have to stand before Allāh ﷻ on the day of *Qiyāmah* and answer for his actions. Instead, a believer watches his utterances and utilises words of love, kindness and supplication.

Ḥadīth 1556

وعن أَبي الدرداء ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((إِنَّ العَبْدَ إِذَا لَعَنَ شَيْئاً ، صَعدَتِ اللَّعْنَةُ إِلَى السَّماءِ ، فَتُغْلَقُ أَبْوابُ السَّماءِ دُونَهَا ، ثُمَّ تَهْبِطُ إِلَى الأَرْضِ ، فَتُغْلَقُ أَبْوابُهَا دُونَها ، ثُمَّ تَأْخُذُ يَميناً وَشِمالاً ، فَإِذا لَمْ تَجِدْ مَسَاغاً رَجَعَتْ إِلَى الَّذِي لُعِنَ ، فإنْ كَانَ أَهْلاً لِذلِكَ ، وإلاَّ

رَجَعَتْ إِلَى قَائِلِهَا)) . رواه أَبُو داود .

Abū al-Dardā’ ﷺ narrates that the Messenger of Allāh ﷺ said: “When a servant curses something, the curse rises to the heavens, but the doors of the heavens are locked preventing it (from entering). It then falls to the earth, but the doors of the earth are also shut preventing it (from entering). It then moves to the right and to the left. When it does not find an entrance, it returns to the object that was cursed if it was worthy of it (the curse). Otherwise, it returns to the one who had cursed.” (*Abū Dāwūd*)

Commentary

A curse rises to the heavens but is blocked because the doors of the heavens allow only pure words and noble actions to enter. It is therefore forced to return to the earth and afflict the one who was cursed, if he is deserving of the curse. If not, it afflicts the one who uttered the curse. The *ḥadīth* serves as a warning against cursing people unnecessarily.

Ḥadīth 1557

وعن عمران بن الحُصَيْنِ ﷺ ، قَالَ : بَيْنَمَا رسُولُ اللهِ ﷺ في بَعْضِ أَسْفَارِهِ ، وَامْرأَةٌ مِنَ الأَنْصَارِ عَلَى نَاقَةٍ ، فَضَجِرَتْ فَلَعَنَتْهَا ، فَسَمِعَ ذَلِكَ رسُولُ الله ﷺ فقالَ : ((خُذُوا مَا عَلَيْهَا وَدَعُوهَا ؛ فَإِنَّهَا مَلْعُونَةٌ)) قَالَ عِمْرانُ : فَكَأَنِّي أَرَاهَا الآنَ تَمْشِي في النَّاسِ مَا يَعْرِضُ لَهَا أَحَدٌ . رواه مسلم .

ʿImrān ibn al-Ḥuṣayn ﷺ narrates: “During one of the journeys of the Messenger of Allāh ﷺ, there was an Anṣārī woman riding on her camel. She became agitated with it and cursed it. The Messenger of Allāh ﷺ heard this and said: ‘Unload the goods from it and set it free because it is cursed.’ ʿImrān said: “It is as if I can still see it now walking among the people with no one turning to it.” (*Muslim, Aḥmad)*

Commentary

This *ḥadīth* teaches us that we should not utter curses, even upon animals. If an animal causes harm and difficulty, one should exercise patience.

Ḥadīth 1558

وعن أَبي بَرْزَةَ نَضْلَةَ بْنِ عُبَيْدٍ الأَسْلَمِيِّ ﷺ قَالَ : بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ عَلَيْهَا بَعْضُ مَتَاعِ القَوْمِ . إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ ، وَتَضَايَقَ بِهِمُ الجَبَلُ فَقَالَتْ : حَلْ ، اللَّهُمَّ الْعَنْهَا. فَقَالَ النَّبِيُّ

ﷺ : ((لاَ تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ)) . رواه مسلم .

قَوْله : ((حَلْ)) بفتح الحاء المهملة وَإسكانِ اللاَّم : وَهِيَ كَلِمَةٌ لِزَجْرِ الإبِلِ .

وَاعْلَمْ أَنَّ هَذَا الحَدِيثَ قَدْ يُسْتَشكَلُ مَعْنَاهُ ، وَلاَ إشْكَالَ فِيهِ ، بَلِ المُرَادُ النَّهْيُ أَنْ تُصَاحِبَهُمْ تِلْكَ النَّاقَةُ ، وَلَيْسَ فِيهِ نَهْيٌ عَنْ بَيْعِهَا وَذَبْحِهَا وَرُكُوبِهَا فِي غَيْرِ صُحْبَةِ النبيّ ﷺ ، بَلْ كُلُّ ذَلِكَ وَمَا سِوَاهُ مِنَ التَّصَرُّفَاتِ جائِزٌ لا مَنْعَ مِنْهُ ، إلاَّ مِنْ مُصَاحَبَةِ النَّبيِّ ﷺ بِهَا ؛ لأَنَّ هذِهِ التَّصَرُّفَاتِ كُلَّهَا كَانَتْ جَائِزَةً فَمُنِعَ بَعْض مِنْهَا ، فَبَقِيَ البَاقِي عَلَى مَا كَانَ ، واللهُ أَعلم .

Abū Barzah Naḍlah ibn ʿUbayd al-Aslamī ﷺ narrates: "A young girl was once riding on a camel with some goods of people and the Messenger of Allāh ﷺ came into her sight. The mountains restricted them, so she said (to the camel): 'Move faster. O Allāh! Curse it.' The Messenger of Allāh ﷺ said: 'A camel that has been cursed may no longer travel with us.'" *(Muslim)*

Objections are sometimes raised against the meaning of this *ḥadīth*, but there is no real cause for objection. The prohibition was for that particular camel to accompany them. It was not prohibited to sell it, slaughter it and ride it when not in the company of the Messenger of Allāh ﷺ. All these and other uses, except that of accompanying the Messenger of Allāh ﷺ of it, were permitted without any prohibition. The reason is that all these uses are lawful and only one was prohibited, hence these uses will remain lawful. Allāh knows best.

Commentary

The Messenger of Allāh ﷺ was an embodiment of mercy for the entire mankind, hence an accursed object which is distant from the mercy of Allāh ﷻ could not accompany him. In a broader context, the *ḥadīth* teaches us that we should avoid befriending innovators and flagrant sinners, and avoid evil places because these invite the curses of Allāh ﷻ.

Imām Nawawī ﷺ has answered an objection that may be made against this *ḥadīth*. During the days of Ignorance, people used to set aside certain animals in the name of their idols and refer to them as '*sā'ibah*.' They would not sell them, slaughter them and ride them. This *ḥadīth* may seem to encourage such a practice, however as Imām Nawawī ﷺ explained, that is not the case.

CHAPTER 265

باب جواز لعن أصحاب المعاصي غير المعينين

Chapter on the permissibility of cursing the sinful ones without naming them

قَالَ الله تَعَالَى : ﴿ اَلَا لَعْنَةُ اللهِ عَلَى الظّٰلِمِيْنَ ﴾ (هود : ١٨) ،

Allāh ﷻ says: "Listen! The curse of Allāh is on the oppressors." (Sūrah Hūd, 18)

وقال تَعَالَى : ﴿ فَاَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ اَنْ لَّعْنَةُ اللهِ عَلَى الظّٰلِمِيْنَ ﴾ (الأعراف : ٤٤) .

Allāh ﷻ says: "Then an announcer will announce between them that the curse of Allāh is on the oppressors.'" (Sūrah al-Aʿrāf, 44)

وَثَبَتَ فِي الصَّحِيحِ أَنَّ رَسُولَ الله ﷺ قَالَ : ((لَعَنَ اللهُ الوَاصِلَةَ وَالمُسْتَوْصِلَةَ)) وَأَنَّهُ قَالَ : ((لَعَنَ اللهُ آكِلَ الرِّبَا)) وأَنَّهُ لَعَنَ المُصَوِّرِينَ ، وأَنَّهُ قَالَ : ((لَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ)) أَيْ حُدُودَهَا ، وأَنَّهُ قَالَ : ((لَعَنَ اللهُ السَّارِقَ يَسْرِقُ البَيْضَةَ)) ، وأَنَّهُ قَالَ : ((لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيهِ)) وَ((لَعَنَ اللهُ من ذَبَحَ لِغَيْرِ اللهِ)) ، وَأَنَّه قَالَ : ((مَنْ أَحْدَثَ فِيهَا حَدَثاً أَوْ آوَى مُحْدِثاً فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ والنَّاسِ أَجْمَعِينَ)) ، وأَنَّه قَالَ : ((اللَّهُمَّ الْعَنْ رِعْلاً ، وَذَكْوَانَ، وعُصَيَّةَ : عَصَوُا اللهَ وَرَسُولَهُ)) وهذِهِ ثَلاَثُ قَبَائِلَ مِنَ العَرَبِ . وأَنَّه قَالَ : ((لَعَنَ اللهُ اليَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ)) وأنهُ ((لَعَنَ المُتَشَبِّهِينَ مِنَ الرِّجَالِ بالنِّساءِ والمُتَشَبِّهاتِ مِنَ النِّسَاءِ بالرِّجالِ)) .

وَجَميعُ هذِهِ الألفاظِ في الصحيح ؛ بعضُها في صَحيحَيّ البُخاري ومسلمٍ ، وبعضها في أَحَدِهِمَا ، وإنما قصدت الاختِصَارَ بالإشارةِ إِلَيها ، وسأذكر معظمها في أبوابها من هَذَا الكتاب ، إن شاء الله تَعَالَى .

It is established from authentic *aḥādīth* that the Messenger of Allāh ﷺ said: "Allāh curses a woman who joins hair together and the woman who requests that hair be joined together." He said: "Allāh curses one who consumes interest (usury)." He cursed those who make images. He said: "Allāh curses

the person who changes the boundaries of lands (to usurp property)." He said: "Allāh curses the thief who steals an egg." He said: "Allāh curses the person who curses his parents." and "Allāh curses the person who sacrifices an animal for other than Allāh." He said: "One who initiates an innovation (*bidʿah*) in it (Madīnah), or who provides refuge to an innovator, upon him is the curse of Allāh, the angels, and all people." He said: "O Allāh! Curse Riʿl, Dhakwān and ʿUṣayyah because they disobeyed Allāh and His Messenger." These are names of three Arab tribes. He said: "May Allāh curse the Jews because they turned the graves of their Messengers into *masjids*." He cursed men who imitate women and women who imitate men.

All these words are authentic. Some of them appear in *Saḥīḥ Bukhārī* and *Muslim* while others are in one of the two. I merely made reference to them for the sake of brevity. I will quote most of them in the appropriate chapters of this book, if Allāh wills.

CHAPTER 266

باب تحريم سب المسلم بغير حق

Chapter on the prohibition of unjustly verbally abusing a Muslim

قَالَ الله تَعَالَى : ﴿ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا ، فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴾ (الأحزاب : ٥٨) .

Allāh ﷻ says: "Those who harm the believing men and believing women for no sin on their part will bear the burden of slander and a manifest sin." (Sūrah al-Aḥzāb, 58)

Ḥadīth 1559

وعن ابن مسعود ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((سِبَابُ الْمُسْلِمِ فُسُوقٌ ، وَقِتالُهُ كُفْرٌ)) . متفق عَلَيْهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Verbally abusing a Muslim is a sin and killing him is disbelief." (*Bukhārī, Muslim,*

Aḥmad, Ibn Mājah)

Commentary

"Verbally abusing a Muslim is a sin" because a Muslim enjoys great status in the sight of Allāh ﷻ.

The phrase, "killing a Muslim is disbelief" has been interpreted by the scholars in various ways:

1. Disbelief (*kufr*) refers to being ungrateful for the bounties of Allāh ﷻ. Allāh ﷻ has granted people life so that they may benefit others, and one who kills another destroys this opportunity. This is the height of ingratitude. Similarly, Allāh ﷻ has made the believers brothers of one another, and by killing a Muslim, one is ungrateful for the brotherhood created by Islām.
2. Killing a person is similar in sin and prohibition to disbelief.
3. To regard killing a Muslim as permissible is an act of disbelief.

Ḥadīth 1560

وعن أَبي ذرٍ ﷺ : أنهُ سَمِعَ رسُولَ اللهِ ﷺ يقول : ((لاَ يَرْمِي رَجُلٌ رَجُلاً بِالفِسْقِ أَوِ الكُفْرِ ، إِلاَّ ارْتَدَّتْ عَلَيْهِ ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كذَلِكَ)) . رواه البخاري .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "When a person accuses another of sin or disbelief, it reverts back to him if the accused is not deserving of it." (*Bukhārī, Aḥmad)*

Commentary

In other words, by wrongly addressing another by the title of *fāsiq* (flagrant sinner), the speaker will himself become a sinner. It could also mean that one will eventually become a sinner if he continues to utter such words to others. Similarly, a believer who refers to another believer as a *kāfir* (disbeliever) while regarding it to be permissible, will become a disbeliever himself. If he does not regard it as permissible, then the objective of the *ḥadīth* is to show the grave sin of such an action.

Ḥadīth 1561

وعن أَبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قَالَ : ((المُتَسَابَّانِ مَا قَالاَ فَعَلَى البَادِي منهُما حَتَّى يَعْتَدِي المَظْلُومُ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When two people verbally abuse one another, the sin will be upon the one who initiated it unless the wronged one exceeds the bounds." (*Muslim, Aḥmad)*

Commentary

The *ḥadīth* teaches us that one who initiates verbal abuse towards another will be the oppressor and sinner. The oppressed has been granted permission to take retribution in a like manner, however if he exceeds the bounds, then he will become the oppressor. For this reason, scholars state that one should preferably forgive others and adopt the quality of patience, as Allāh ﷻ states,

﴿وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ﴾

And those who retaliate when aggression affects them. The retribution for an evil is a proportionate response. As for the one who forgives and makes amends, his reward will be with Allāh. Verily, Allāh does not like the oppressors. There will be no blame on the one who takes revenge after he has been wronged. There will be blame only on those who oppress people and who unjustly rebel on earth. A painful punishment shall be the lot of these people. Whoever exercises patience and pardons, this is certainly among the most resolute of matters. (Sūrah al-Shūrā, 39-43)

Ḥadīth 1562

وعنه، قَالَ : أُتِيَ النَّبِيُّ ﷺ ، بِرَجُلٍ قَدْ شرِبَ قَالَ : ((اضربوهُ)) قَالَ أَبُو هريرةَ : فَمِنَّا الضارِبُ بِيَدِهِ ، والضَّارِبُ بِنَعْلِهِ ، والضَّارِبُ بِثَوْبِهِ . فَلَمَّا انْصَرَفَ ، قَالَ بَعْضُ القَوْمِ : أَخْزَاكَ اللهُ ! قَالَ : ((لا تَقُولُوا هَذَا ، لا تُعِينُوا عَلَيْهِ الشَّيْطَان)) . رواه البخاري .

Abū Hurayrah ﷺ narrates: A person who had consumed alcohol was brought to the Messenger of Allāh ﷺ. He said: "Beat him!" Abū Hurayrah ﷺ said: "Some of us beat him with our hands, some beat him with their shoes, and some beat him with their clothes. As he was departing, someone said: 'May Allāh disgrace you!' The Messenger of Allāh ﷺ said: 'Do not say that. Do

not help Shaiṭān against him.'" (*Bukhārī, Aḥmad, Abū Dāwūd*)

Commentary

During the eras of the Messenger of Allāh ﷺ, Abū Bakr ؓ and the beginning era of ʿUmar ؓ, if a person who was caught drinking was brought forward, he would be beaten as this *ḥadīth* explains. During the closing era of ʿUmar ؓ, such a person would be lashed 40 times, and he later changed this to 80 times." (*Bukhārī*)

"Do not help Shaiṭān against him," may have the following meanings:

1. Shaiṭān beautifies evil actions so that man may fall prey to them and become disgraced. By saying such evil words to the sinner, one disgraces him, allowing Shaiṭān to fulfil his objective.

2. If the supplication, "May Allāh disgrace you," is accepted by Allāh, then Allāh's ﷻ help leaves him and Shaiṭān gains full control over him. He will then persist in sin, causing the anger of Allāh ﷻ to descend upon him.

For this reason, one should rather supplicate on behalf of such a person. In *Abū Dāwūd*, the above narration is mentioned with the addition, "However say,

اللهم اغفر له اللهم ارحمه

O Allāh, forgive him! O Allāh, have mercy on him!"

Additional Points

- ✓ The objective of capital punishment in Islām is to reform people and not merely punish them.

Ḥadīth 1563

وعنه ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ يقول : ((مَنْ قَذَفَ مَمْلُوكَهُ بِالزِّنَى يُقَامُ عَلَيْهِ الحَدُّ يَومَ القِيَامَةِ ، إِلاَّ أَنْ يَكُونَ كما قَالَ)) . متفق عَلَيْهِ .

Abū Hurayrah ؓ narrates: I heard the Messenger of Allāh ﷺ saying: "One who accuses his slave of fornication, will have the *ḥadd* punishment meted out to him on the day of *Qiyāmah* unless his accusation was correct." (*Bukhārī, Muslim, Aḥmad)*

Commentary

A slave frequently does not have the ability to demand his rights in this world, however, Allāh ﷻ is perfectly just. He will definitely punish an oppressive master on the day of *Qiyāmah.*

CHAPTER 267

باب تحريم سب الأموات بغير حق ومصلحةٍ شرعية

Chapter on the prohibition of verbally abusing the dead without any need or *Sharʿī* benefit

وَهِيَ التَّحْذِيرُ مِنَ الاقْتِدَاء بِهِ في بِدْعَتِهِ ، وَفِسْقِهِ ، وَنَحْوِ ذَلِكَ ، وَفِيهِ الآيةُ والأحاديثُ السَّابِقَةُ في البَابِ قَبْلَهُ .

Sharʿī benefit here means warning people from following a (deceased) person who was involved in *bidʿah* (innovation), sin, and so forth. The Qur'ānic verses and *aḥādīth* of the previous chapter are also applicable here.

Ḥadīth 1564

وعن عائشة ﵂ ، قالت : قَالَ رسُولُ الله ﷺ : ((لا تَسُبُّوا الأَمْوَاتَ ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا)) . رواه البخاري .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "Do not verbally abuse the dead because they have reached what they sent ahead." (*Bukhārī, Nasa'ī*)

Commentary

This means that the deceased have reached the place where they will have to give an account of their deeds. If they were people of righteousness they will be rewarded, and if they were disobedient sinners they will be punished. Abusing them will not change this. In addition, sometimes Allāh ﷻ grants a favourable and positive end to a sinful believer which people are unaware of, hence for the living to condemn him will be incorrect.

It is entirely prohibited to speak ill of a deceased Muslim. As for non-Muslims, it is permissible to condemn them in general terms, however, to specifically mention a person by name is not permissible, as it is possible that he died as a Muslim. Those whose disbelief we have been informed of are excluded from this prohibition such as Abū Jahl, Abū Lahab, Firʿawn, etc.

Another reason for this prohibition is that the close family members of the deceased are hurt by abusive speech. The Messenger of Allāh ﷺ said, "Do not condemn the dead, since you will hurt the living." (*Tirmidhī, Aḥmad)* Therefore, one should rather speak well of the

deceased or remain silent. If he was a sinful Muslim, one should supplicate on his behalf.

CHAPTER 268

باب النهي عن الإيذاء

Chapter on the prohibition of causing harm

قَالَ الله تَعَالَى : ﴿ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا ، فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴾ (الأحزاب : ٥٨) .

Allāh ﷻ says: "Those who accuse believing men and believing women without any sin on their part will bear the burden of slander and a manifest sin." (Sūrah al-Aḥzāb, 58)

Ḥadīth 1565

وعن عبدِ الله بن عمرو بن العاصِ ﷺ ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ، والْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ)) . متفق عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim is one from whose tongue and hands other Muslims are safe, and an emigrant (*muhājir*) is one who abstains from what Allāh has prohibited." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 1512. It teaches us that a true believer is one who does not cause harm to any of Allāh's ﷻ creation and abstains from the disobedience of Allāh ﷻ. In this way, he fulfils the rights of Allāh ﷻ and that of the creation.

The *Ṣaḥābah* who left their homes and families in Makkah Mukarramah and migrated to Madīnah Munawwarah did so to worship Allāh ﷻ in peace. However, the actual objective of migration is to abstain from disobeying Allāh ﷻ, therefore, the Messenger of Allāh ﷺ encouraged his followers to abandon sin.

Ḥadīth 1566

وعنه ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((مَنْ أحَبَّ أنْ يُزَحْزَحَ عَنِ النَّارِ ، ويُدْخَلَ الجَنَّةَ ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللهِ وَاليَومِ الآخِرِ ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أنْ يُؤْتَى إِلَيْهِ)) . رواه مسلم .

وَهُوَ بعض حديثٍ طويلٍ سبق في بابِ طاعَةِ وُلاَةِ الأمُورِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "One who desires to be far away from the Hell-fire and be admitted into Paradise should pass away while believing in Allāh and the Last Day, and should treat people as he would like them to treat him." (*Muslim, Aḥmad)* This is a portion of a lengthy *ḥadīth* that was quoted in the chapter on obedience to those in authority.

Commentary

The *ḥadīth* teaches us that a person should remain steadfast on correct beliefs and righteous actions until death overtakes him. Allāh ﷻ states,

﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ﴾

O you who believe! Fear Allāh as He should be feared and do not die except as Muslims. (Sūrah Āl ʿImrān, 102)

It also teaches us that a believer should treat others as he would like to be treated. Just as he likes being honoured and respected, and dislikes being disgraced and harmed, so too should he deal with others.

CHAPTER 269

باب النهي عن التباغض والتقاطع والتدابر

Chapter on the prohibition of mutual hatred, severing ties, and disregard for one another

قَالَ الله تَعَالَى : ﴿ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ ﴾ (الحجرات : ١٠) ،

Allāh ﷻ says: "The believers are all brothers." (Sūrah al-Ḥujurāt, 10)

وقال تَعَالَى : ﴿ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ﴾ (المائدة : ٥٤) ،

Allāh ﷻ says: "...who will be kind towards the believers, stern towards the disbelievers." (Sūrah al-Mā'idah, 54)

وقال تَعَالَى : ﴿ مُحَمَّدٌ رَّسُوْلُ اللهِ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴾ (الفتح : ٢٩) .

Allāh ﷻ says: "Muḥammad is Allāh's Messenger and those with him are stern against the disbelievers and compassionate amongst themselves." (Sūrah al-Fatḥ, 29)

Ḥadīth 1567

وعن أنس ﷺ : أَنَّ النَّبِيّ ﷺ قَالَ : ((لاَ تَبَاغَضُوا ، وَلاَ تَحَاسَدُوا ، وَلاَ تَدَابَرُوا ، وَلاَ تَقَاطَعُوا ، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً ، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ)). متفق عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not bear malice towards one another, do not harbour jealousy for one another, do not turn your backs upon one another, do not sever ties with one another. O servants of Allāh! Remain as brothers. It is not lawful for a Muslim to sever ties with his brother for more than three days." (*Bukhārī, Muslim, Aḥmad*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 235. In essence, it teaches that Muslims are prohibited from all such matters which cause disunity, separation and weakness among them.

"Do not turn your backs upon one another," means that a Muslim should not physically turn his back away from another Muslim out of arrogance, or it could mean that one should not speak ill of his brother in his absence.

The *ḥadīth* warns that Muslims should not break relations with each other in worldly matters for more than three days. As for matters of religion which permit the breaking of ties, as long as the sin persists, it is permissible and at times necessary to sever relations.

Just as biological brothers unite because of their harmony in origin, spiritual brothers in Islām should do likewise because their origin is the Messenger ﷺ. Hence qualities of mutual compassion, mercy and love should radiate through them and they should overlook the faults of one another. The Messenger ﷺ wisely linked his advice with the expression, "O servants of Allāh" because servitude to Allāh ﷻ creates humility, and humility is the only real quality that will lead to unity.

Ḥadīth 1568

وعن أَبي هريرة ﷺ : أنَّ رسولَ اللهِ ﷺ قَالَ : ((تُفْتَحُ أبْوابُ الجَنَّةِ يَوْمَ الإثْنَيْنِ ويَوْمَ الخَمِيسِ ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لا يُشْرِكُ بِاللهِ شَيْئاً ، إلاَّ رَجُلاً كَانَتْ بينهُ وَبَيْنَ أخِيهِ شَحْناءُ فَيُقَالُ : أنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا ! أَنْظِرُوا هَذَينِ حَتَّى يَصْطَلِحَا !)) . رواه مسلم .

وفي روايةٍ لَهُ : ((تُعْرَضُ الأعْمالُ في كُلِّ يَوْمِ خَمِيسٍ وإثْنَيْن)) وذَكَرَ نَحْوَهُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The doors of Paradise are opened on Mondays and Thursdays and every servant who does not ascribe any partner with Allāh is forgiven except for the person who harbours enmity towards his brother. It will be said: 'Leave the two until they reconcile. Leave the two until they reconcile.'"

Another narration has: "Actions are presented (before Allāh ﷻ) every Thursday and Monday." (*Muslim, Mālik*)

Commentary

The *ḥadīth* teaches us that enmity prevents a person from receiving Allāh's ﷻ forgiveness. Enmity for the sake of Allāh ﷻ is, however, excluded from this warning as the Messenger of Allāh ﷺ said, "The most beloved action in the sight of Allāh is to love for His sake and to hate for His sake. (*Musnad Aḥmad)*

CHAPTER 270

باب تحريم الحسد

Chapter on the prohibition of jealousy

وَهُوَ تمني زوال النعمة عن صاحبها ، سواءٌ كَانَتْ نعمة دينٍ أَوْ دنيا

Jealousy is to desire that someone with a bounty, whether worldly or religious, be deprived of it.

قَالَ الله تَعَالَى : ﴿ اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰهُمُ اللهُ مِنْ فَضْلِهٖ ﴾ (النساء : ٥٤)

Allāh ﷻ says: "Or are they jealous of people because of what Allāh has given them of His bounty?" (Sūrah al-Nisā', 54)

وفِيهِ حديثُ أنسٍ السابق في الباب قبلَهُ

Introduction

Jealousy was the cause of the first sin in the heavens and the first sin on earth because Shaiṭān refused to bow in prostration to Ādam due to jealousy, and Qābil killed Hābil due to jealousy. The Messenger of Allāh ﷺ also said, "*Īmān* and jealousy cannot combine in the heart of a servant." (*Ibn Hibbān*)

The *ḥadīth* of Anas ﷺ quoted in the previous chapter is also applicable here.

Ḥadīth 1569

وعن أَبي هريرة ﷺ: أَنَّ النَّبيَّ ﷺ قَالَ : ((إِيَّاكُمْ وَالحَسَدَ ؛ فَإِنَّ الحَسَدَ يَأْكُلُ الحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الحَطَبَ)) أَوْ قَالَ : ((العُشْبَ)) . رواه أَبُو داود .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Beware of jealousy because jealousy devours good deeds just as fire devours wood," or he said: "dry grass." (*Abū Dāwūd*)

Commentary

The *ḥadīth* explains that jealousy destroys a person's good actions as fast as a fire burns wood or dry grass. It is a fact that in whoever's heart the flame of jealousy burns, he is always at pains to see harm and disgrace come to the one he is jealous of. If this does not happen, he tries to extinguish the flame by backbiting about him. Unfortunately for him, in the Hereafter, his good deeds will be transferred to the person for whom he harboured jealousy.

One who is gripped by jealousy, should seek to purify his heart of it by engaging in the following:

1. Strive to be the first to make *salām* to the one whom one is jealous of.
2. Meet him before going on a journey.

3. Give him a gift.
4. Praise him in your gatherings and meetings with others.
5. Invite him for a meal.
6. Make abundant *duʿā'* for him.
7. Prevent others from speaking ill of him.

CHAPTER 271

باب النَّهي عن التجسُّس والتَّسَمُّع لكلام من يكره استماعه

Chapter on the prohibition of spying and eavesdropping

قَالَ الله تَعَالَى : ﴿ وَّلَا تَجَسَّسُوْا ﴾ (الحجرات : ١٢) ،

Allāh ﷻ says: "Never spy." (Sūrah al-Ḥujurāt, 12)

وقال تَعَالَى : ﴿ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا ، فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴾ (الأحزاب : ٥٨) .

Allāh ﷻ says: "Those who accuse believing men and believing women without any sin on their part will bear the burden of slander and a manifest sin." (Sūrah al-Aḥzāb, 58)

Introduction

Spying and eavesdropping refers to finding out the private matters of others and probing into their faults due to suspicion, in order to cause harm or to merely satisfy one's curiosity. It is unbecoming of a believer to probe that which Allāh ﷻ has concealed.

Nonetheless, eavesdropping will be permissible to save oneself and others from harm. Hence, it is permissible to enquire about others in order to determine the reputation or credentials of a business partner or potential spouse.

Ḥadīth 1570

وعن أَبي هريرة ﷺ : أَنَّ رسولَ الله ﷺ قَالَ : ((إِيَّاكُمْ وَالظَّنَّ ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ ، ولا تحسَّسوا وَلاَ تَجَسَّسُوا وَلاَ تَنَافَسُوا ، وَلاَ تَحَاسَدُوا ، وَلاَ تَبَاغَضُوا ، وَلاَ تَدَابَرُوا ، وَكُونُوا

عِبَادَ اللهِ إِخْوَاناً كَمَا أَمَرَكُمْ .المُسْلِمُ أَخُو المُسْلِمِ ، لاَ يَظْلِمُهُ ، وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ ، التَّقْوَى هاهُنَا التَّقْوَى هاهُنَا)) وَيُشِيرُ إِلَى صَدْرِهِ ((بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ : دَمُهُ ، وَعِرْضُهُ ، وَمَالُهُ . إِنَّ اللهَ لاَ يَنْظُرُ إِلَى أَجْسَادِكُمْ ، وَلاَ إِلَى صُوَرِكُمْ ، وَلكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وأَعْمَالِكُمْ)) .

وَفِي رواية : ((لاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا ، وَلاَ تَجَسَّسُوا ، وَلاَ تَحَسَّسُوا ، وَلاَ تَنَاجَشُوا وَكُونُوا عِبَادَ اللهِ إِخْواناً)) .

وفي رواية : ((لاَ تَقَاطَعُوا ، وَلاَ تَدَابَرُوا ، وَلاَ تَبَاغَضُوا ، وَلاَ تَحَاسَدُوا ، وَكُونُوا عِبَادَ اللهِ إِخْواناً)) وَفِي رِواية : ((وَلاَ تَهَاجَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ)) . رواه مسلم بكلّ هذِهِ الروايات ، وروى البخاريُّ أَكْثَرَهَا .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Beware of suspicion because suspicion is the worst of lies. Do not eavesdrop. Do not spy on one another. Do not be rivals of one another. Do not harbour jealousy for one another. Do not bear malice towards one another. Do not turn your backs upon one another. O servants of Allāh! Remain as brothers as He commanded you. A Muslim is the brother of another Muslim. He neither wrongs him, belittles him, nor abandons helping him. Piety is here, piety is here," and he pointed to his chest three times. "It is sufficient to be regarded as a sin when a person despises his Muslim brother. The blood, wealth and honour of every Muslim is unlawful to another Muslim. Allāh does not look at your bodies nor your forms, but He looks at your hearts and your actions."

Another narration has: "Do not harbour jealousy for one another. Do not bear malice towards one another. Do not spy on one another, Do not eavesdrop. Do not cheat one another. O servants of Allāh! Remain as brothers."

Another narration has: "Do not sever ties with one another. Do not turn your backs upon one another. Do not bear malice towards one another. Do do not harbour jealousy for one another. O servants of Allāh! Remain as brothers."

Another narration has: "Do not sever ties with one another. Do not purchase over the purchase of one another." (*Bukhārī, Muslim, Aḥmad*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 235. It prohibits various social evils and encourages believers to deal with each other kindly and cordially.

The suspicion which Islām forbids refers to such thoughts which a person cultivates in his mind by continuously reminiscing over them without any evidence.

Eavesdropping is forbidden in all its forms such as listening from behind a barrier or pretending to be asleep and listening in on a private discussion, tapping a phone, etc.

"Do not be rivals of one another," means that one should not seek greater honour than others. It could also mean that one should not inflate the price of an item in an auction, without any intention of purchasing it, so that the seller can get a higher price.

A Muslim has no right to belittle another Muslim because no person is aware of the piety that is in the heart of another. By viewing him with an eye of contempt, one fails to fulfil his right of being respected.

Ḥadīth 1571

وعن معاوية ﷺ قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ يقول : ((إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ الْمُسْلِمِينَ أَفْسَدْتَهُمْ ، أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ)) . حديث صحيح ، رواه أَبُو داود بإسناد صحيح .

Muʿāwiyah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "If you investigate the private matters of the Muslims, you will destroy them or almost destroy them." (*Abū Dāwūd*)

Commentary

Every human being has faults. If every person begins pursuing the faults of others, no trust will remain amongst people and society will be reduced to chaos. In addition, if one probes the faults of others and then makes them aware of such faults, their sense of shame will decrease prompting them to commit those evils openly.

Ḥadīth 1572

وعن ابن مسعود ﷺ : أَنَّهُ أُتِيَ بِرَجُلٍ فَقِيلَ لَهُ : هَذَا فُلَانٌ تَقْطُرُ لِحْيَتُهُ خَمْراً ، فَقَالَ : إِنَّا قَدْ نُهِيْنَا عَنِ التَّجَسُّسِ، ولكِنْ إِنْ يَظْهَرْ لَنَا شَيْءٌ، نَأْخُذ بِهِ . حديث حسن صحيح ، رواه أَبُو داود بإسنادٍ عَلَى شَرْطِ البخاري ومسلم .

Ibn Masʿūd ﷺ narrates that a man was brought to him and he was told: "This is so-and-so and alcohol is dripping from his beard." He replied: "We are prohibited from spying, but if something becomes apparent to us, we will take the person to task for it." (*Abū Dāwūd*)

Commentary

In this *ḥadīth*, Ibn Masʿūd ﷺ practically demonstrated that a Muslim should not spy on others based on suspicion. He explained that Islāmic penal laws cannot be enforced based on suspicion. Similarly, those in authority in an Islāmic state are not permitted to establish a network of spies to search for and expose the hidden faults of people and thereafter punish them. Instead, reformation of the masses should be done by teaching and advising them. However, if the actions of some people are such that there is a genuine fear of them causing trouble, then those in authority may investigate their case.

CHAPTER 272

باب النهي عن سوء الظنّ بالمسلمين من غير ضرورة

Chapter on the prohibition of unnecessarily having evil thoughts of Muslims

قَالَ الله تَعَالَى : ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ﴾ (الحجرات : ١٢) .

Allāh ﷻ says: "O believers! Refrain from excessive suspicion. Verily, some suspicions are a sin." (Sūrah al-Ḥujurāt, 12)

Ḥadīth 1573

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ قَالَ : ((إيَّاكُمْ والظَّنَّ ، فإنَّ الظَّنَّ أكْذَبُ الحَدِيثِ)) . متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Beware of suspicion because suspicion is the worst of lies." (*Bukhārī, Muslim*)

Commentary

A person should entertain good thoughts about every Muslim unless something is conclusively proven to the contrary. Unsubstantiated evil-thoughts lead a person to eavesdrop and spy

because a diseased heart is not contented with suspicion - it requires real evidence. Hence, such evil-thoughts are sinful. Imām Jaṣṣāṣ ﷺ stated that suspicion is of four types:

1. *Farḍ* - To entertain good thoughts about Allāh ﷻ, the Messenger of Allāh ﷺ, the believers and those who one generally mixes with and there are no reasonable grounds for thinking evil of them.

2. *Wājib* - These are necessary because without them life will be impossible. For example, in a court of law, a judge has to pass judgements according to the facts and testimonies before him. He is forced to act on *ẓann ghālib* (overiding view) because it is impossible for him to be absolutely sure that the witnesses are speaking the truth. Similarly, in a case where one is in doubt regarding the direction of the *Qiblah*, he will practise on *ẓann ghālib*.

3. Permissible - When there are clear negative signs in the actions or dealings of people, one is permitted to entertain such thoughts regarding them. In such a case, one may only take precautions to save oneself from any possible evil from them, but one may not physically act against them.

4. Prohibited - This includes the following scenarios:

a. To entertain evil thoughts about another without any reason.

b. To always search for faults in another and think evil of him in everything he does.

c. To think evil of those who are outwardly pious and honourable.

d. To think of the worst of two options when there is a possibility of both good and evil.

CHAPTER 273

باب تحريم احتقار المسلمين

Chapter on the prohibition of ridiculing Muslims

قَالَ اللهُ تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴾ (الحجرات : ١١)

Allāh ﷻ says: "O believers! Men should not mock other men, perchance they may be better than them. Neither should any women mock other women, perchance they may be better than them. Never find fault nor defame each other and do not call each other names. Sin after *īmān* is indeed evil. Those who do not repent are indeed oppressors. " (Sūrah al-Ḥujurāt, 11)

وقال تَعَالَى : ﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴾ (الهمزة : ١) .

Allāh ﷻ says: "Destruction be for every person who searches for faults and who mocks." (Sūrah al-Humazah, 1)

Ḥadīth 1574

وعن أَبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قَالَ : ((بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ)) . رواه مسلم ، وَقَدْ سبق قريباً بطوله .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is sufficient as an evil for a person to ridicule his Muslim brother." (*Muslim, Tirmidhī*)

Commentary

To ridicule any Muslim or regard him as inferior to oneself is a major sin because every Muslim is worthy of honour and respect. Even if a Muslim commits sin, one should not ridicule him, but advise him so that he returns to the straight path. The Messenger of Allāh ﷺ said, "One who condemns his brother due to any sin, then he will not pass away until he performs the very same sin." (*Tirmidhī*)

Ḥadīth 1575

وعن ابن مسعودٍ ﷺ ، عن النبيّ ﷺ ، قَالَ : ((لا يَدْخُلُ الجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ !)) فَقَالَ رَجُلٌ : إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَناً ، وَنَعْلُهُ حَسَنَةً ، فَقَالَ : ((إِنَّ اللهَ جَمِيلٌ يُحِبُّ الجَمَالَ ، الكِبْرُ : بَطَرُ الحَقِّ ، وَغَمْطُ النَّاسِ)) . رواه مسلم .

ومعنى ((بَطَرُ الحَقِّ)) دَفْعُه ، ((وغَمْطُهُمْ)) : احْتِقَارُهُمْ ، وَقَدْ سَبَقَ بَيَانُهُ أَوْضَحَ مِنْ هَذَا في باب الكِبْرِ .

ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who has an atom's weight of pride in his heart will not enter Paradise." A person asked: "And (what if) a man likes his clothes and shoes to be beautiful?" He replied: "Allāh is beautiful and He loves beauty. Pride means to renounce truth and belittle people." *(Muslim)*

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 612. Allāh ﷻ dislikes a human

being exhibiting pride since greatness and grandeur belong to Him alone. Instead, a human being should possess the qualities of servitude and humility.

The *ḥadīth* explains that pride results in a person rejecting the truth and despising others. Even if one is commanded to despise the actions of another according to Islāmic teachings, one should not despise the person because it is possible that he may repent sometime before his death and enter Paradise. In short, one should hate the sin and not the sinner.

Ḥadīth 1576

وعن جُندب بن عبدِ الله ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((قَالَ رَجُلٌ : وَاللهِ لا يَغْفِرُ اللهُ لِفُلانٍ ، فَقَالَ اللهُ ﷻ : مَنْ ذا الَّذِي يَتَأَلَّى عَلَيَّ أنْ لا أغْفِرَ لِفُلانٍ ! إنِّي قَدْ غَفَرْتُ لَهُ ، وَاحْبَطْتُ عَمَلَكَ)) . رواه مسلم .

Jundub ibn ʿAbdillāh ﷺ narrates that the Messenger of Allāh ﷺ said: "A man says: 'By Allāh, Allāh will never forgive so-and-so.' So Allāh ﷻ says: 'Who is he that takes an oath on Me that I will never forgive so-and-so? I have forgiven him whereas your deeds have come to nothing.'" *(Muslim)*

Commentary

When a person engages in acts of worship, he should never regard himself as superior to others. Even worse than this is to assert that Allāh ﷻ will not forgive any particular person as this is, on the one hand boastful, and on the other it appears to challenge Allāh's ﷻ quality of being the One who forgives. On a broader scale it teaches us that a person should never pass judgements in matters which are exclusively in Allāh's ﷻ domain.

The *ḥadīth* also teaches us that the forgiveness and mercy of Allāh ﷻ is extremely vast.

CHAPTER 274

باب النهي عن إظهار الشماتة بِالْمُسْلِم

Chapter on the prohibition of rejoicing over a Muslim's misfortune

قَالَ الله تَعَالَى : ﴿ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ ﴾ (الحجرات : ١٠)

Allāh ﷻ says: "The believers are all brothers." (Sūrah al-Ḥujurāt, 10)

وقال تَعَالَى : ﴿ اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ فِى الدُّنْيَا وَالْاٰخِرَةِ ﴾ (النور : ١٩) .

Allāh ﷻ says: "There shall be an excruciating punishment in this world and in the Hereafter for those who love immorality to spread among the believers." (Sūrah al-Nūr, 19)

Ḥadīth 1577

وعَن وَاثِلَةَ بن الأسقع ﷺ قَالَ : قَالَ رسول الله ﷺ : ((لا تُظْهِرِ الشَّمَاتَةَ لأَخِيكَ فَيَرْحَمَهُ اللهُ وَيَبْتَلِيكَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

وفي الباب حديث أَبي هريرة السابق في باب التَّجسُّس : ((كُلُّ المُسْلِمِ عَلَى المُسْلِمِ حَرَامٌ ...)) الحديث .

Wāthilah ibn al-Asqaʿ ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not rejoice over your brother's misfortune. Allāh may be merciful to Him and put you to the test." (*Tirmidhī*)

The previously quoted *ḥadīth* of Abū Hurayrah ﷺ in the chapter on spying is also applicable here: "The blood, wealth and honour of every Muslim is unlawful to another Muslim."

Vocabulary and Definitions

الشَّمَاتَة refers to the joy and happiness one feels when another is afflicted with difficulty.

Commentary

The demand of Muslim brotherhood is that one feels pain when his brother feels pain, and one rejoices when his brother rejoices. Hence, to express joy at the pain of a Muslim brother is contrary to Islām and noble character.

CHAPTER 275

باب تحريم الطعن في الأنساب الثابتة في ظاهر الشرع

Chapter on the *Sharʿī* prohibition of ridiculing an established lineage

قَالَ الله تَعَالَى : ﴿ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا ، فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴾ (الأحزاب : ٥٨) .

Allāh ﷻ says: "Those who accuse believing men and believing women without any sin on their part will bear the burden of slander and a manifest sin." (Sūrah al-Aḥzāb, 58)

Ḥadīth 1578

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((اثْنَتَان في النَّاسِ هُمَا بهم كُفْرٌ : الطَّعْنُ فِي النَّسَبِ ، وَالنِّيَاحَةُ عَلَى المَيِّتِ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are two things people do which are actions of disbelief (*kufr*) in relation to them: ridiculing lineage and wailing over the dead." (*Muslim*, *Aḥmad*)

Commentary

"Ridiculing lineage" means to refer to another's family mockingly such as by saying, 'Your father was a barber', 'Your mother was a washerwoman', 'You are from a low caste or from such-and-such village', etc.

"Wailing over the dead" is prohibited when it exceeds the bounds of *Sharī'ah*, for example, by screaming aloud, hitting one's body and tearing one's clothing. If a person is sorrowful or cries due to the separation of a family member or friend, it is totally permissible.

"Disbelief" here does not literally mean that one who does these two actions will become a disbeliever. Rather, it means that these actions lead a person on the path of disbelief or that by engaging in them one displays ingratitude for Allāh's ﷻ bounties. Yes, if a person regards these actions to be permissible, that will be regarded as disbelief.

CHAPTER 276

باب النهي عن الغش والخداع

Chapter on the prohibition of deluding and deceiving others

قَالَ الله تَعَالَى : ﴿ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا ، فَقَدِ احْتَمَلُوْا

بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴾ (الأحزاب : ٥٨) .

Allāh ﷻ says: Those who accuse believing men and believing women without any sin on their part will bear the burden of slander and a manifest sin." (Sūrah al-Aḥzāb, 58)

Ḥadīth 1579

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ قَالَ : ((مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا ، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا)) . رواه مسلم .

وفي رواية لَهُ : أنَّ رسول الله ﷺ ، مَرَّ عَلَى صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أصابِعُهُ بَلَلاً ، فَقَالَ : ((مَا هذَا يَا صَاحِبَ الطَّعَامِ ؟)) قَالَ : أَصَابَتْهُ السَّمَاءُ يَا رسول الله . قَالَ : ((أَفَلاَ جَعَلْتَهُ فَوقَ الطَّعَامِ حَتَّى يرَاهُ النَّاسُ ! مَنْ غشَّنَا فَلَيْسَ مِنَّا)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who takes up arms against us is not of us. One who deceives us is not of us."

Another narration has: "The Messenger of Allāh ﷺ passed by a heap of grain. He inserted his hand into it and his fingers perceived some wetness. He asked: 'O seller of this grain! What is this?' The man replied: 'It got wet with the rain, O Messenger of Allāh.' He said: 'So why did you not put it (the wet portion) on top of the heap so that people could see it?! One who deceives us in not of us.'" (*Muslim, Aḥmad, Ibn Mājah*)

Commentary

The *ḥadīth* forbids all forms of deception. This includes breaching of a trust and all such methods employed in business to mislead a customer such as mixing items of inferior quality with items of superior quality to lend quantity to it, to conceal a fault in a commodity, to intentionally mislabel an item, to change the speed odometer of a car, etc. The Messenger of Allāh ﷺ said, "One who sells a defective item without disclosing the defect to the customer, then he (the seller) will continuously remain under Allāh's ﷻ wrath and the angels will continue cursing him." (*Ibn Mājah*)

Taking up arms refers to rebelling against the Muslims, killing a person without any valid reason or pointing a weapon in the face of a believer.

Those who rebel against the Muslims or deceive them in business are regarded as their

enemies because they destroy the harmony and trust that should exist between Muslims.

Additional Points

- ✓ When Muslims cheat or deceive in business, Allāh ﷻ withdraws His assistance and blessings from them.
- ✓ Muslim leaders need to monitor transactions taking place in businesses and those who do not follow Islāmic laws should be reprimanded or punished.

Ḥadīth 1580

وعنه : أنَّ رسول الله ﷺ قَالَ : ((لاَ تَنَاجَشُوا)) متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not deceive one another by pretending to purchase merely to raise the price." (*Bukhārī, Muslim, Aḥmad, Nasa'ī*)

Commentary

This refers to the scenario when a seller appoints someone to pretend to be a buyer so that genuine buyers are deceived. This false buyer continues raising the price so that the seller makes more money when the item is sold. It is not permissible because it is a form of deception and creates enmity between people.

Ḥadīth 1581

وعن ابن عمر ﷺ : أنَّ النَّبيَّ ﷺ ، نَهى عن النَّجْشِ . متفق عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ forbade deceiving others by pretending to purchase merely to raise the price. (*Bukhārī, Muslim*)

Ḥadīth 1582

وعنه ، قَالَ : ذَكَرَ رَجُلٌ لِرَسُولِ الله ﷺ : أنَّهُ يُخْدَعُ في البُيُوعِ ؟ فَقَالَ رسول الله ﷺ : ((مَنْ بَايَعْتَ ، فَقُلْ : لاَ خِلاَبَةَ)) . متفق عَلَيْهِ .

((الخِلاَبَةُ)) بخاءٍ معجمةٍ مكسورةٍ وباءٍ موحدة ، وهي : الخديعة .

Ibn ʿUmar ﷺ narrates that a man said to the Messenger of Allāh ﷺ that he was often deceived in business. The Messenger of Allāh ﷺ said: "When

you engage in any transaction, say: 'Let there be no deception.'" (*Bukhārī, Muslim, Aḥmad*)

Commentary

During the era of the Messenger ﷺ, there was a man by the name of Habbān ibn Munqidh who had some form of mental weakness. The Messenger of Allāh ﷺ told him to advise all those he transacted with, not to deceive him in any way because he did not have much knowledge in such matters. The narration of *Bayhaqī* and *Dāraquṭnī* continues, "You then have a choice of three days for any goods you purchase. If you are happy, you may keep them." He remained alive until the era of ʿUthmān ﷺ. Whenever he would buy something and it was said to him, 'You paid too much for it,' he would return it. A *Ṣaḥābī* would testify that the Messenger of Allāh ﷺ had granted him choice for three days and the seller would then refund him.

From this we learn that people who come to know of a person's weakness or lack of knowledge in a particular field should not deceive him by overcharging.

Additional Points

✓ If a buyer stipulates the condition of choice at the time of purchase, then he has the option of returning the item and being refunded in full.

Ḥadīth 1583

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسول الله ﷺ : ((مَنْ خَبَّبَ زَوْجَةَ امْرِئٍ ، أَوْ مَمْلُوكَهُ ، فَلَيْسَ مِنَّا)) . رواهُ أَبُو داود .

((خَبب)) بخاءٍ معجمة ، ثُمَّ باءٍ موحدة مكررة : أَيْ أفْسده وخدعه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The person who corrupts another's wife or his servant is not of us." (*Abū Dāwūd*)

Commentary

A Muslim who corrupts the thinking of others is not regarded to be on the path of the Muslims because a Muslim by nature should be one who helps and assists.

Corrupting another's wife can take various forms:

1. Mentioning to her the evil qualities of her husband so that she rebels against him.

2. Mentioning to her the good qualities of another man so that she regards her husband as inferior and develops hatred for him.

3. Mentioning to her that her husband has more wealth than he shows to her, so that she demands more from him.

Corrupting a servant means encouraging him to leave his master, cause harm to him, and so forth.

CHAPTER 277

باب تحريم الغدر

Chapter on the prohibition of treachery

قَالَ الله تَعَالَى : ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ﴾ (المائدة : ١) ،

Allāh ﷻ says: "O you who believe! Fulfil your covenants." (Sūrah al-Mā'idah, 1)

وقال تَعَالَى : ﴿ وَاَوْفُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ﴾ (الإسراء : ٣٤) .

Allāh ﷻ says: "And fulfil the covenant. Certainly questioning shall take place with regard to covenants." (Sūrah Banī Isrā'īl/al-Isrā', 34)

Ḥadīth 1584

وعن عبد الله بن عمرو بن العاص ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنافِقاً خَالِصاً ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَها : إِذَا اؤْتُمِنَ خَانَ ، وَإِذَا حَدَّثَ كَذَبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ)) . متفق عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "If anyone has four qualities, he is a pure hypocrite, and if he has one of them, then he has a quality of hypocrisy until he gives it up. When he is placed in a position of trust, he betrays his trust. When he speaks, he lies. When he makes a promise, he breaks it. When he disputes, he becomes vulgar." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 690. It stresses that a believer should abstain

from the qualities normally associated with a hypocrite.

Ḥadīth 1585

وعن ابن مسعودٍ ، وابن عمر ، وأنس ﷺ قالوا : قَالَ النَّبيّ ﷺ : ((لِكُلِّ غادِرٍ لِواءٌ يَوْمَ القِيَامَةِ ، يُقَالُ : هذِهِ غَدْرَةُ فلانٍ)) . متفق عَلَيْهِ .

Ibn Masʿūd ﷺ and Ibn ʿUmar ﷺ narrate that the Messenger of Allāh ﷺ said: "Every treacherous person will have a flag on the day of *Qiyāmah* and it will be announced: 'This is the treachery of so-and-so.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* informs us that, on the day of *Qiyāmah*, a treacherous person will be made to bear a flag, that will cause his evil deceitful actions to be known to all of mankind – a humiliating punishment indeed!

Ḥadīth 1586

وعن أَبي سعيدٍ الخدريّ ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يومَ القِيَامَةِ يُرْفَعُ لَهُ بِقَدَرِ غَدْرِهِ ، ألاَ وَلاَ غَادِرَ أَعْظَمُ غَدْراً مِنْ أَمِيرِ عَامَّةٍ)) . رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Every treacherous person will have a flag at his rear on the day of *Qiyāmah*. It will be raised according to the extent of his treachery. Listen, there is no treacherous person greater than a ruler of the general masses." (*Muslim*, *Aḥmad*)

Commentary

According to the scholars of *ḥadīth*, the Arabs of old would erect a flag in the market-place for the treacherous person so that he would be disgraced and known to all. This *ḥadīth* teaches us that a treacherous person will be dealt with in a similar manner in the Hereafter.

The treachery of a leader is the worst form of treachery because it affects a great number of people and is totally unnecessary due to him having wealth and power at his disposal. The *ḥadīth* could also mean that there is no greater treachery than the treachery of the general masses who rebel against their leader, as long as he does not perpetrate acts of open disbelief.

Ḥadīth 1587

وعن أَبي هريرة ﷺ ، عن النبيّ ﷺ قَالَ : ((قَالَ الله تَعَالَى : ثَلاَثَةٌ أنا خَصْمُهُمْ يَوْمَ القِيَامَةِ : رَجُلٌ أعْطَى بي ثُمَّ غَدَرَ ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ ، وَرَجُلٌ اسْتَأجَرَ أجيراً ، فَاسْتَوْفَى مِنْهُ ، وَلَمْ يُعْطِهِ أجْرَهُ)) . رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'I will personally dispute with three people on the day of *Qiyāmah*: one who makes a covenant in My name and then breaks it, one who sells a free person and then devours the income from the sale, and one who employs a person, then extracts full work from him, but does not pay him his wage.'" (*Bukhārī, Ibn Mājah*)

Commentary

Scholars state that Allāh ﷻ will dispute with these three types of people because their crimes infringe upon the rights of Allāh ﷻ. One who makes a covenant taking the name of Allāh ﷻ and then breaks it, commits a grave offence in Allāh's ﷻ name.

One who sells a free person into slavery infringes on Allāh's ﷻ right because the purpose of life in this world is to worship Allāh ﷻ. A slave is deprived of many acts of worship such as *Jumuʿah ṣalāh, Ḥaj, jihād*, *ṣadaqah*, and many other optional acts which cannot be performed on account of him being in the service of his master.

One who employs a person and does not pay him after extracting maximum service from him, is like one who enslaves a free person and devours the income of that sale. He commits oppression by depriving the employee of performing many optional acts of worship, and further deprives him of his right of being remunerated for his services.

CHAPTER 278

باب النهي عن المنِّ بالعطية ونحوها

Chapter on the prohibition of reminding others of one's favours upon them

قَالَ الله تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ﴾ (البقرة : ٢٦٤)

Allāh ﷻ says: "O you who believe! Do not destroy your charity by reminding

others of your favours and causing harm." (Sūrah al-Baqarah, 264)

وقال تَعَالَى : ﴿ اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللهِ ثُمَّ لَا يُتْبِعُوْنَ مَا اَنْفَقُوْا مَنًّا وَّلَآ اَذًى ﴾ (البقرة : ٢٦٢) .

Allāh ﷻ says: "Those who spend their wealth in the path of Allāh, then they do not follow it up by reminding others of their favours or causing harm." (Sūrah al-Baqarah, 262)

Ḥadīth 1588

وعن أَبي ذَر ﷺ ، عن النَّبيّ ﷺ قَالَ : ((ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ القِيَامَةِ ، وَلاَ يَنْظُرُ إِلَيْهِمْ ، وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ)) قَالَ : فَقَرَأَهَا رَسُولُ اللهِ ﷺ ثلاث مِرارٍ : قَالَ أَبُو ذرٍ : خَابُوا وخَسِرُوا مَنْ هُمْ يَا رسول الله ؟ قَالَ : ((المُسْبِلُ ، والمَنَّانُ ، وَالمُنْفِقُ سِلْعَتَهُ بالحَلِفِ الكَاذِبِ)) . رواه مسلم .

وفي روايةٍ لَهُ : ((المُسْبِلُ إِزَارَهُ)) يَعْنِي : المُسْبِلَ إِزَارَهُ وَثَوْبَهُ أَسْفَلَ مِنَ الكَعْبَيْنِ لِلخُيَلاَءِ .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "There are three people that Allāh will not speak to, nor look at, nor purify on the day of *Qiyāmah*, and they will have a painful punishment." The Messenger of Allāh ﷺ repeated this three times. Abū Dharr ﷺ said: "They are ruined and destroyed. Who are they, O Messenger of Allāh?" He replied: "One who wears his garment below the ankles, one who boasts after doing favours for people, and one who sells his goods by taking false oaths." *(Muslim,)*

Another narration has: "One who wears his loin cloth below the ankles."

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 794. In relation to this chapter it teaches us that one should not remind others of one's favours upon them. The reason for this is that such behaviour causes pain and inconvenience to them.

CHAPTER 279

باب النهي عن الافتخار والبغي

Chapter on the prohibition of boasting and arrogance

قَالَ الله تَعَالَى: ﴿ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ﴾ (النجم: ٣٢) ،

Allāh ﷻ says: "So do not ascribe purity to yourselves. He knows best who is the most pious." (Sūrah al-Najm, 32)

وقال تَعَالَى : ﴿ اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴾ (الشورى : ٤٢) .

Allāh ﷻ says: "There will be blame only on those who oppress people and who unjustly rebel on earth. A painful punishment shall be the lot of these people." (Sūrah al-Shūrā, 42)

Ḥadīth 1589

وعن عياضِ بن حمارٍ ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((إنَّ اللهَ تَعَالَى أوْحَى إلَيَّ أنْ تَوَاضَعُوا حَتَّى لا يَبْغِيَ أَحَدٌ عَلَى أحَدٍ ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أحَدٍ)) . رواه مسلم .

قَالَ أهلُ اللغةِ : البغيُ : التَّعَدِّي والاستطالَةُ .

ʿIyāḍ ibn Ḥimār ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ revealed to me that you should be humble so that none transgresses against another and none is boastful over another.'" (*Muslim, Ibn Mājah*)

Commentary

When the Messenger of Allāh ﷺ was told to be humble despite his lofty status, knowledge, character and physical features, then his followers need to inculcate this quality within themselves to a greater extent.

The result of adopting humility, as the *ḥadīth* explains, is that one will not oppress others. Similarly, he will not boast about his achievements because he realises them to be a gift from Allāh ﷻ, Who may snatch them away at any moment.

Additional Points

- ✓ Pride causes disunity, oppression, conflict, rivalry and a host of other evils.

Ḥadīth 1590

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((إِذَا قَالَ الرجُلُ : هَلَكَ النَّاسُ ، فَهُوَ أَهْلَكُهُمْ)) . رواه مسلم .

والرواية المشهورة : ((أَهْلَكُهُمْ)) بِرَفعِ الكاف وروي بنصبها : وذلكَ النْهيُ لِمنْ قَالَ ذَلِكَ عُجْباً بِنَفْسِهِ ، وتَصَاغُراً للنَّاسِ ، وارْتِفاعاً عَلَيْهِمْ ، فَهَذَا هُوَ الحَرامُ ، وَأَمَّا مَنْ قَالَهُ لِما يَرَى في النَّاسِ مِنْ نَقْصٍ في أمرِ دِينِهم ، وقَالَهُ تَحَزُّناً عَلَيْهِمْ ، وعَلَى الدِّينِ ، فَلاَ بَأسَ بِهِ . هكَذَا فَسَّرَهُ العُلَماءُ وفَصَّلُوهُ ، وَمِمَّنْ قَالَهُ مِنَ الأئِمَّةِ الأعْلام : مالِكُ بن أنس ، وَالخَطَّابِيُّ ، والحُمَيدِي وآخرونَ، وَقَدْ أَوْضَحْتُهُ في كتاب: " الأذْكار " .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When a person says: 'People are destroyed', then he is the one who is the most destroyed of them all." (*Muslim*, *Aḥmad*)

This prohibition is with regard to one who says it out of arrogance, belittling the people, and considering himself superior to them. This is what is *Ḥarām* (prohibited). As for one who says it due to observing weaknesses in people regarding their religious practices, and he says it out of sorrow for them and for their Islām, then there is no harm in it. This is the explanation of it given by scholars such as Imām Mālik ibn Anas ﷺ, al-Khaṭṭābī ﷺ, al-Ḥumaydī ﷺ and others. I have also elaborated upon it in *Kitāb al-Adhkar*.

Commentary

The *ḥadīth* teaches us that one should never regard himself as the only good person around and write-off everybody else. If he notices evils in others, he should thank Allāh ﷻ for saving him from those evils and supplicate for steadfastness. In addition, he should make an effort to remove them from their evils and he should supplicate for them, just as one does for an ill person.

CHAPTER 280

باب تحريم الهجران بين المسلمين فوق ثلاثة أيام إِلاَّ لبدعة في المهجور ، أَوْ تظاهرٍ بفسقٍ أَوْ نحو ذَلِكَ

Chapter on the prohibition of Muslims severing ties for more than three

days unless due to *bidʿah* (innovation) or an explicit act of sin

قَالَ الله تَعَالَى: ﴿ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ ﴾ (الحجرات: ١٠) ،

Allāh ﷻ says: "The believers are brothers, so reconcile between your brothers." (Sūrah al-Ḥujurāt, 10)

وقال تَعَالَى : ﴿ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ﴾ (المائدة : ٢) .

Allāh ﷻ says: "Do not assist each other in sin and transgression." (Sūrah al-Mā'idah, 2)

Ḥadīth 1591

وعن أنس ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((لا تَقَاطَعُوا ، وَلاَ تَدَابَرُوا ، وَلاَ تَبَاغَضُوا ، وَلاَ تَحَاسَدُوا ، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً ، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَث)) . متفق عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not sever ties with one another. Do not turn your backs on one another. Do not bear malice towards one another. Do not harbour jealously for one another. O servants of Allāh! Remain as brothers. It is not lawful for a Muslim to sever ties with his brother for more than three days." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1567. It teaches us that a believer should abstain from such qualities which lead to disunity and are contrary to the concept of Islāmic brotherhood.

Ḥadīth 1592

وعن أَبي أيوبَ ﷺ : أَنَّ رسول الله ﷺ قَالَ : ((لا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ : يَلْتَقِيَانِ ، فَيُعْرِضُ هَذَا ، وَيُعْرِضُ هَذَا ، وَخَيْرُهُما الَّذِي يَبْدَأُ بِالسَّلاَمِ)) . متفق عَلَيْهِ .

Abū Ayyūb ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not lawful for a Muslim to sever ties with his brother from more than three nights so that when they meet one another, one turns away and the other also turns away. The better of the two is the one who initiates *salām*." (*Bukhārī, Muslim, Aḥmad, Abū Dāwūd*)

Commentary

Islām takes into consideration human feelings and emotions, hence it recognises that it is normal after an altercation, that a person's heart will remain constricted for a period of time. For this reason, one will not feel comfortable speaking to one's adversary. However, one is not permitted to extend this period for more than three days because pride and the carnal self then overpower a person. It is also against the dictates of Islāmic brotherhood to remain aloof from others for an extended period.

The limit of three days applies to worldly matters only, hence if one fears harm to one's religious affairs or there is a valid *Sharʿī* reason, one may sever ties for a longer period. This is proven from the conduct of ʿĀ'ishah ﵂ who did not speak to ʿAbdullāh ibn Zubayr ﵁, and from Ibn ʿUmar ﵄ who did not speak to his son Bilāl ﵁ for extended periods of time. However, scholars state that, when doing so, one's intention must be sincere - there should be no ulterior worldly motives involved.

From a broader perspective, we learn that a Muslim should not brood over trivial worldly issues. He should bury the hatchet and hasten towards compromise and unity. For this reason, the *ḥadīth* states that the one who greets first is the better of the two because he humbles himself and becomes the means of joining ties.

Ḥadīth 1593

وعن أَبي هريرة ﵁ قَالَ : قَالَ رسول الله ﷺ : ((تُعْرَضُ الأَعْمَالُ في كلِّ اثْنَيْنِ وَخَمْيسٍ ، فَيَغْفِرُ اللهُ لِكُلِّ امْرِئٍ لا يُشْرِكُ باللهِ شَيْئاً ، إِلاَّ امْرَءاً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ ، فَيُقُولُ : اتْرُكُوا هذَيْنِ حَتَّى يَصْطَلِحَا)) . رواه مسلم .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "Actions are presented (to Allāh) every Mondays and Thursdays. Allāh forgives every person who does not ascribe any partner with Allāh except for the person who harbours enmity towards his brother. He says: 'Leave the two until they reconcile.'" *(Muslim)*

Commentary

Harbouring enmity for another Muslim without any justification deprives one of divine forgiveness. However, scholars agree that if a person fears that by keeping contact with a certain person, he will be spiritually harmed, then he can avoid that person, provided that he does not backbite about him, search out his faults or make apparent any enmity or malice.

Ḥadīth 1594

وعن جابر ﷺ قَالَ : سَمِعْتُ رسول الله ﷺ يقولُ : ((إنَّ الشَّيْطَانَ قَدْ أيسَ أنْ يَعْبُدَهُ المُصَلُّونَ فِي جَزِيرَةِ العَرَبِ ، وَلَكِنْ في التَّحْرِيشِ بَيْنَهُمْ)) . رواه مسلم .

((التَّحْرِيشُ)) : الإفْسَادُ وتَغييرُ قُلُوبِهِمْ وتَقَاطُعُهُم .

Jābir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Shaiṭān has no hope of being worshipped in the Arabian Peninsula by those who establish ṣalāh, but he tries to cause enmity between them." (*Muslim*, *Aḥmad*)

Commentary

This *ḥadīth* is supported by another narration in which the Messenger ﷺ said, "By Allāh, I do not fear that you will ascribe partners to Allāh after me, but I do fear for you that you will be rivals in worldly matters." (*Bukhārī*)

This *ḥadīth* refers to the believers, however they have been referred to as "those who establish *ṣalāh*," because the most important quality in the life of a believer is *ṣalāh.* Another reason for the reference to *ṣalāh*, is that as long as people perform *ṣalāh* correctly, they will be united and remain a brotherhood.

The *ḥadīth* teaches us the important lesson that Shaiṭān continuously tries to cause discord, disunity and infighting between Muslims, hence every believer should make an effort to protect himself from this and also seek the assistance of Allāh ﷻ.

Ḥadīth 1595

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسول الله ﷺ : ((لاَ يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخَاهُ فَوْقَ ثَلاَثٍ ، فَمَنْ هَجَرَ فَوْقَ ثَلاَثٍ فَمَاتَ ، دَخَلَ النَّارَ)) . رواه أَبُو داود بإسناد عَلَى شرط البخاري ومسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not lawful for a Muslim to sever ties with his brother for more than three days. One who severs ties for more than three days and passes away will enter the Hell-fire." (*Abū Dāwūd*, *Aḥmad*)

Commentary

One who severs ties and passes away without having reconciled with his Muslim brother, will enter Hell-fire so that he may be cleansed of this sin before being entered into Paradise.

Ḥadīth 1596

وعن أَبي خِراشٍ حَدْرَدِ بنِ أَبي حَدْرَدٍ الأسلميِّ . ويقالُ : السُّلمِيّ الصحابي ﷺ : أَنَّه سمع النبيَّ ﷺ ، يقولُ : ((مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفْكِ دَمِهِ)) . رواه أَبُو داود بإسناد صحيح .

Abū Khirāsh Ḥadrad ibn Abī Ḥadrad al-Aslamī ﷺ - also known al-Sulamī, the Ṣaḥābī – narrates that he heard the Messenger of Allāh ﷺ saying: "One who severs ties with his brother for a year is as if he has shed his blood." (*Abū Dāwūd, Aḥmad*)

Commentary

Severing ties with a Muslim for a period of one year will draw divine punishment just as killing a person draws divine punishment. Although the sin of killing is far greater in sin and punishment, severing of ties is also forbidden because it is as if one has killed his brother psychologically.

Ḥadīth 1597

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِناً فَوقَ ثَلاَثٍ ، فإنْ مَرَّتْ بِهِ ثَلاَثٌ ، فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ ، فَإِنْ رَدَّ عَلَيْهِ السَّلامَ فَقَدِ اشْتَرَكَا في الأَجْرِ ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالإِثْمِ ، وَخَرَجَ المُسَلِّمُ مِنَ الهِجْرَةِ)) . رواه أَبُو داود بإسناد حسن . قَالَ أَبُو داود : ((إِذَا كَانَتْ الهِجْرَةُ للهِ تَعَالَى فَليسَ مِنْ هَذَا في شَيْءٍ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not lawful for a believer to sever ties with another believer for more than three days. Once three days have passed, he should meet him and offer *salām* to him. If he replies to his *salām*, they will share the reward. If he does not reply, he bears the sin and the Muslim (who offered *salām*) escapes (the sin of) severing ties." (*Abū Dāwūd*)

Imām Abu Dā'ūd ﷺ stated, "If the severing of ties was for the pleasure of Allāh, none of this applies."

Commentary

One who offers *salām* after a disagreement with another person will not be included amongst those who sever ties. If the other person replies to the *salām*, then he will also be absolved of the sin.

If one severed ties with another due to the latter committing open sin or giving impetus to *bidʿah* (innovations), and after being advised, he does not abstain, then it is best to sever ties with him so that he realises the gravity of his sin and abstains from it.

CHAPTER 281

باب النهي عن تناجي اثنين دون الثالث بغير إذنه إلاَّ لحاجةٍ وَهُوَ أن يتحدثا سراً بحيث لا يسمعهما وفي معناه مَا إِذَا تحدثا بلسان لا يفهمه

Chapter on the prohibition of two people conversing secretly in the presence of a third person without his permission unless due to necessity. This also applies to two people speaking in a language which the third does not understand

قَالَ الله تَعَالَى : ﴿ اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ ﴾ (المجادلة : ١٠)

Allāh ﷻ says: "Secret meetings are really from Shaiṭān." (Sūrah al-Mujādalah, 10)

Ḥadīth 1598

وعن ابن عمر ﷺ : أَنَّ رسولَ اللهِ ﷺ قَالَ : ((إِذَا كانُوا ثَلاثَةً ، فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ)) . متفق عَلَيْهِ .

ورواه أَبُو داود وزاد : قَالَ أَبُو صالح : قُلْتُ لابنِ عُمرَ : فَأَرْبَعَةً ؟ قَالَ : لا يَضُرُّكَ .

ورواه مالك في "الموطأ" : عن عبد الله بن دينارٍ ، قَالَ : كُنْتُ أَنَا وابْنُ عُمَرَ عِنْدَ دَارِ خَالِدِ بنِ عُقْبَةَ الَّتي في السُّوقِ ، فَجَاءَ رَجُلٌ يُرِيدُ أَنْ يُنَاجِيَهُ ، وَلَيْسَ مَعَ ابْنِ عُمَرَ أَحَدٌ غَيْرِي ، فَدَعَا ابْنُ عُمَرَ رَجُلاً آخَرَ حَتَّى كُنَّا أَرْبَعَةً ، فَقَالَ لِي وَللرَّجُلِ الثَّالِثِ الَّذِي دَعَا : اسْتَأْخِرَا شَيْئاً ، فَإِنِّي سَمِعْتُ رسولَ الله ﷺ يقُولُ : ((لا يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ)) .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "When three people are together, two of them should not speak privately and exclude the third." (*Bukhārī, Muslim*)

Abū Dāwūd narrated it and added: Abū Ṣāliḥ said: "I asked Ibn ʿUmar ﷺ:

'What about four people?' He replied: 'There is no harm.'"

Imām Mālik ﷺ narrated it in Mu'aṭṭā that ʿAbdullāh ibn Dīnār said: "Ibn ʿUmar and I were at the house of Khālid ibn ʿUqbah which was in the market-place. A man came wanting to speak to Ibn ʿUmar privately and I was the only other person present. Ibn ʿUmar called another person so that we were four. He then said to me and the man whom he had called: 'Move back a little because I heard the Messenger of Allāh ﷺ saying: 'Two people should not speak privately and exclude the third.'"

Commentary

The beautiful religion of Islām covers every sphere of life. It teaches us that a believer should never harm or inconvenience others. In this regard, this *ḥadīth* highlights an etiquette of human interactions. We are taught that if there are three people in a gathering, two of them should not speak in privacy leaving out the third.

Ḥadīth 1599

وعن ابن مسعود ﷺ : أَنَّ رسول اللهِ ﷺ قَالَ : ((إِذَا كُنْتُمْ ثَلاَثَةً ، فَلاَ يَتَنَاجَى اثْنَانِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ ، مِنْ أَجْلِ أَنَّ ذَلِكَ يُحْزِنُهُ)) . متفق عَلَيْهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "When you are three, two should not speak privately and exclude the other until you join with more people because that might sadden him." (*Bukhārī, Muslim, Aḥmad*)

Commentary

The reason for the prohibition of two people excluding a third person from a discussion in a gathering of three people, is that the third person will become sad and upset. He may feel that his two companions are speaking ill of him or are planning to harm him.

Included in this prohibition is speaking to a person in a language which another who is present does not understand.

CHAPTER 282

باب النهي عن تعذيب العبد والدابة والمرأة والولد بغير سبب شرعي أَوْ زائد عَلَى قدر الأدب

Chapter on the prohibition of punishing a slave, animal, woman or child

without any *Sharʿī* reason, or beyond the limit of discipline

قَالَ الله تَعَالَى : ﴿ وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ اِنَّ اللهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ﴾ (النساء : ٣٦) .

Allāh ﷻ says: "Show kindness to parents, relatives, orphans, the destitute, near neighbours, distant neighbours, the companion by your side, travellers, and those in your possession. Verily Allāh does not like the one who is proud and boastful." (Sūrah al-Nisā', 36)

Ḥadīth 1600

وعن ابن عمر ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((عُذِّبَتِ امْرَأَةٌ في هِرَّةٍ سَجَنَتْها حَتَّى مَاتَتْ ، فَدَخَلَتْ فِيهَا النَّارَ ، لاَ هِيَ أَطْعَمَتْهَا وَسَقَتْهَا ، إِذْ حَبَسَتْهَا ، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ)) . متفق عَلَيْهِ .

((خَشَاشُ الأرضِ)) بفتح الخاءِ المعجمة وبالشينِ المعجمة المكررة ، وهي : هَوَامُّها وَحَشَرَاتُهَا .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "A woman was punished because of a cat which she kept confined until it died. Due to this, she entered the Hell-fire. She neither gave it food nor drink when she kept it confined, nor did she let it free so that it could eat the creatures of the earth." (*Bukhārī, Muslim, Aḥmad*)

Commentary

This *ḥadīth* teaches us that it is *Ḥarām* (forbidden) to harm any living creature. Instead, one should be compassionate to all of Allāh's ﷻ creation according to the prophetic teaching,

من لا يرحم لا يرحم

"One who does not show mercy, is not shown mercy." (*Bukhārī*)

The *ḥadīth* also teaches us that it is permissible to keep cats and other animals as pets, however it is *Wājib* (compulsory) upon the owner of the animal to provide them with sufficient food and drink.

Ḥadīth 1601

وَعَنْهُ : أَنَّهُ مَرَّ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيراً وَهُمْ يَرْمُونَهُ ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا ، فَقَالَ ابْنُ عُمَرَ : مَنْ فَعَلَ هَذَا ؟ لَعَنَ اللهُ مَنْ فَعَلَ هَذَا ، إِنَّ رسولَ الله ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئاً فِيهِ الرُّوحُ غَرَضاً . متفق عَلَيْهِ .

((الغَرَضُ)) بفتحِ الغَين المعجمة والراءِ وَهُوَ الهَدَفُ وَالشَّيءُ الَّذِي يُرْمَى إِلَيْهِ .

Ibn ʿUmar ﷺ passed by some Qurayshī young boys who set up a bird as a target and were shooting at it. They gave every arrow that missed the target to the owner of the bird. When they saw Ibn ʿUmar ﷺ, they scattered. Ibn ʿUmar ﷺ said: "Who did this? May Allāh curse those who did this." The Messenger of Allāh ﷺ cursed the one who uses a living creature as a shooting target." (*Bukhārī, Aḥmad*)

Commentary

Scholars of *ḥadīth* state that because the Messenger ﷺ cursed one who uses a living creature as a shooting target, the action is a major sin.

Ḥadīth 1602

وعن أنس ﷺ قَالَ : نهى رسُولُ الله ﷺ أن تُصْبَرَ البَهَائِمُ . متفق عَلَيْهِ .

ومعناه : تُحْبَسُ لِلقَتْلِ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ prohibited that animals be tied as targets for shooting." (*Bukhārī, Muslim, Aḥmad*, *Nasa'ī*)

Ḥadīth 1603

وعن أَبي عليٍّ سويدِ بن مُقَرِّنٍ ﷺ قَالَ : لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرِّنٍ مَا لَنَا خَادِمٌ إِلاَّ وَاحِدَةٌ لَطَمَهَا أَصْغَرُنَا فَأَمَرَنَا رسولُ الله ﷺ أَنْ نُعْتِقَهَا . رواه مسلم .

وفي روايةٍ : ((سَابِعَ إِخْوَةٍ لِي)) .

Abū ʿAlī Suwayd ibn Muqarrin ﷺ narrates: "I was one of seven children of Muqarrin and we had only one servant. The youngest of us once slapped her, so the Messenger of Allāh ﷺ ordered us to set her free." *(Muslim)*

Another narration has: "I had seven brothers."

Commentary

The Messenger ﷺ commanded that she be set free to expiate the act of slapping her. The *ḥadīth* teaches us the severity of harming or being unjust to one's servants.

Ḥadīth 1604

وعن أَبي مسعودٍ البدْرِيِّ ﷺ قَالَ: كُنْتُ أَضْرِبُ غُلاماً لِي بالسَّوْطِ، فَسَمِعْتُ صَوْتاً مِنْ خَلْفِي : ((اعْلَمْ أَبَا مَسْعُودٍ)) فَلَمْ أَفْهَمِ الصَّوْت مِنَ الغَضَبِ ، فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رسولُ الله ﷺ ، فإذا هُوَ يَقُولُ : ((اعْلَمْ أَبَا مَسْعُودٍ أَنَّ اللهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الغُلامِ)) . فَقُلتُ : لا أَضْرِبُ مَمْلُوكاً بَعْدَهُ أَبَداً .

وَفِي روايةٍ : فَسَقَطَ السَّوْطُ مِنْ يَدِي مِنْ هَيْبَتِهِ .

وفي روايةٍ : فَقُلتُ : يَا رسولَ الله ، هُوَ حُرٌّ لِوَجْهِ اللهِ تَعَالَى ، فَقَالَ : ((أَمَا لَوْ لَمْ تَفْعَلْ ، لَلَفَحَتْكَ النَّارُ ، أَوْ لَمَسَّتْكَ النَّارُ)) . رواه مسلم بهذه الروايات .

Abū Masʿūd al-Badrī ﷺ narrates: "I was beating my slave with a whip when I heard a voice behind me saying: 'Beware, O Abū Masʿūd!' I did not make out the voice because of my anger. When he drew near to me, I suddenly realised that it was the Messenger of Allāh ﷺ. He said: 'Beware, O Abū Masʿūd, that Allāh has more power over you than what you have over this slave.' I said: 'I will never beat a slave again.'"

Another narration has: "The whip fell from my hand due to my awe for him."

Another narration has: "I said: 'O Messenger of Allāh, he is free for the sake of Allāh ﷻ.' He said: 'If you had not done so, the Hell-fire would have burned you,' or, 'the Hell-fire would have touched you.'" *(Muslim, Abū Dāwūd, Tirmidhī)*

Commentary

This incident teaches us to deal compassionately with servants. One should overlook their faults, exercise patience over their mistakes and be forbearing as Allāh ﷻ is to His servants. One should only reprimand them to the extent of their wrong.

The Messenger ﷺ possessed such awe that his *Ṣaḥābah* ﷺ fully subjected themselves to

his command as soon as they heard it.

Ḥadīth 1605

وعن ابن عمر ﷺ : أَنَّ النَّبِيَّ ﷺ ، قَالَ : ((مَنْ ضَرَبَ غُلاَمًا لَهُ حَدّاً لَمْ يَأتِهِ ، أَوْ لَطَمَهُ ، فإنَّ كَفَارَتَهُ أنْ يُعْتِقَهُ)) . رواه مسلم .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "One who beats his slave or slaps him for a crime which he did not commit, his compensation is to set him free." *(Muslim, Aḥmad)*

Commentary

Scholars agree that freeing a slave who one had oppressed is not *Wājib* (compulsory), but *Mustaḥab* (advisable).

وعن هِشام بن حكيم بن حِزَام ﷺ : أنَّه مَرَّ بالشَّام عَلَى أُنَاسٍ مِنَ الأَنْبَاطِ ، وَقَدْ أُقِيمُوا في الشَّمْسِ ، وَصُبَّ عَلَى رُؤُوسِهِمُ الزَّيْتُ ! فَقَالَ : مَا هَذَا ؟ قيل : يُعَذَّبُونَ في الخَرَاجِ - وفي رواية : حُبِسُوا في الجِزْيَةِ - فَقَالَ هِشَامٌ : أشهدُ لَسَمِعْتُ رسولَ الله ﷺ ، يقولُ : ((إنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاس في الدُّنْيَا)) . فَدَخَلَ عَلَى الأمِيرِ ، فَحَدَّثَهُ ، فَأَمَرَ بِهِمْ فَخُلُّوا . رواه مسلم .

((الأنباط)) الفلاحون مِنَ العَجَمِ .

Ḥadīth 1606

Hishām ibn Ḥakīm ibn Ḥizām ﷺ narrates: "He passed by some non-Arab farmers in Syria who had been made to stand in the sun with oil poured over their heads. He asked: 'What is this?' He was told: 'They are being punished due to (evading) the *kharāj* (land tax)', and in another narration, 'they are being punished for (evading) the *jizyah*.' Hishām said: 'I testify that I heard the Messenger of Allāh ﷺ saying: 'Allāh will punish those who punish people in this world.' He then went to the *amīr* (leader) and narrated the *ḥadīth* to him, and he ordered that they be released.'" *(Muslim, Aḥmad, Abū Dāwūd)*

Vocabulary and Definitions

Kharāj is the land tax on produce paid by non-Muslims.

Jizyah is the protection tax paid by non-Muslims living in an Islāmic state.

Commentary

The *ḥadīth* contains a stern warning for those who unjustly punish the weak and poor. "Allāh will punish those who punish people in this world," because denigrating the honour of a human being is a major sin and will never go unpunished in the Hereafter.

Additional Points

- ✓ The *Ṣaḥābah* ﷺ engaged in commanding good and forbidding evil whenever they had the opportunity.

Ḥadīth 1607

وعن ابن عباس ﷺ ، قَالَ : رأى رسولُ الله ﷺ حِمَاراً مَوْسُومَ الوَجْهِ ، فَأَنْكَرَ ذَلِكَ ؟ فَقَالَ : ((واللهِ لا أَسِمُهُ إِلاَّ أَقْصَى شَيْءٍ مِنَ الوَجْهِ)) وأَمَرَ بِحِمَارِهِ فَكُوِيَ في جَاعِرَتَيْهِ ، فَهُوَ أَوَّلُ مَنْ كَوَى الجَاعِرَتَيْنِ . رواه مسلم .

((الجَاعِرَتَانِ)) : نَاحِيَةُ الوَرِكَيْنِ حَوْلَ الدُّبُرِ .

Ibn ʿAbbās ﷺ narrates: "The Messenger of Allāh ﷺ saw a donkey whose face had been branded and disapproved of it. Ibn ʿAbbās ﷺ said: 'By Allāh, I do not brand except on a spot that is furthest away from its face,' and then ordered his donkey to be branded on its hips. He was the first to brand on hips." *(Muslim)*

Ḥadīth 1608

وعنه : أَنَّ النبيَّ ﷺ مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ في وَجْهِهِ ، فَقَالَ : ((لَعَنَ اللهُ الَّذِي وَسَمَهُ)) . رواه مسلم .

وفي رواية لمسلم أَيضاً: نهى رسول الله ﷺ عَنِ الضَّرْبِ في الوَجْهِ ، وَعَنِ الوَسْمِ في الوَجْهِ .

Ibn ʿAbbās ﷺ narrates that a donkey that had been branded on its face passed by the Messenger of Allāh ﷺ. He said: "May Allāh curse the one who branded it." *(Muslim)*

Another narration has: "The Messenger of Allāh ﷺ prohibited striking the face and branding the face."

Commentary

Striking an animal on the face is prohibited. Striking a human being on the face is prohibited to a greater extent for the following reasons: the face is the most honourable portion of the human body, it is the point of beauty, it is delicate and retains marks of an assault, and striking it may result in permanent injury to the sight, hearing, etc.

CHAPTER 283

باب تحريم التعذيب بالنار في كل حيوان حَتَّى النملة ونحوها

Chapter on the prohibition of punishing any living creature, even an ant, etc. with fire

Ḥadīth 1609

عن أَبي هريرةَ ﷺ قَالَ : بعثنا رسولُ الله ﷺ في بَعْثٍ، فَقَالَ : ((إنْ وَجَدْتُمْ فُلاَناً وَفُلاناً)) لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا ((فَأَحْرِقُوهُمَا بالنَّارِ)) ثُمَّ قَالَ رسولُ الله ﷺ حِيْنَ أَرَدْنَا الخرُوجَ: ((إنِّي كُنْتُ أَمَرْتُكُمْ أنْ تُحْرِقُوا فُلاناً وفُلاناً ، وإنَّ النَّارَ لا يُعَذِّبُ بِهَا إلاَّ الله ، فإنْ وَجَدْتُمُوهُما فاقْتُلُوهُما)) . رواه البخاري.

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ sent us on a military expedition saying: 'If you find so-and-so and so-and-so person – two men from the Quraysh whom he named – burn them with fire.' As we were about to leave, he said to us: 'I had ordered you to burn so-and-so and so-and-so person, however only Allāh may punish with fire. If you find them, kill them.'" (*Bukhārī, Aḥmad*)

Commentary

The two men were Habbār ibn al-Aswad and Nāfiʿ ibn ʿAbd al-Qays. Habbār was the one who had prodded the camel which Zaynab ﷺ, the daughter of the Messenger ﷺ, was riding while migrating to Madīnah Munawwarah. She fell to the ground and was severely injured as a result.

The Messenger ﷺ initially commanded that the two sinners be burnt, but then retracted because Allāh ﷻ revealed to him that only He may punish with fire.

Ḥadīth 1610

وعن ابن مسعودٍ ﷺ قَالَ : كنَّا مَعَ رسول الله ﷺ في سَفَرٍ ، فانْطَلَقَ لحَاجَتِهِ ، فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرْخَانِ ، فَأَخَذْنَا فَرْخَيْهَا ، فَجَاءتِ الحُمَّرَةُ فَجَعَلَتْ تَعْرِشُ فَجَاءَ النَّبيُّ ﷺ فَقَالَ : ((مَنْ فَجَعَ هذِهِ بِوَلَدِهَا ؟ ، رُدُّوا وَلَدَهَا إِلَيْهَا)) . ورأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا ، فَقَالَ : ((مَنْ حَرَّقَ هذِهِ ؟)) قُلْنَا : نَحْنُ قَالَ : ((إِنَّهُ لا يَنْبَغِي أَنْ يُعَذِّبَ بالنَّارِ إِلاَّ رَبُّ النَّارِ)) . رواه أَبُو داود بإسناد صحيح .

قَوْله : ((قَرْيَةُ نَمْلٍ)) مَعْنَاهُ : مَوضْعُ النَّمْلِ مَعَ النَّمْلِ .

Ibn Masʿūd ﷺ narrates: "We were with the Messenger of Allāh ﷺ on a journey when he went to relieve himself. In the interim, we noticed a red bird with two chicks, so we took the chicks. The red bird came and began flapping its wings. The Messenger of Allāh ﷺ came and asked: 'Who has distressed this bird by taking its chicks? Return its chicks to it.' He also noticed an ant hill which we had set alight. He said: 'Who set fire to this?' We replied: 'We did.' He said: 'None may punish with fire except the Lord of fire.'" (*Abū Dāwūd*)

Commentary

That the Messenger ﷺ commanded the *Ṣaḥābah* ﷺ to return the chicks to the mother bird teaches us that it is compulsory to be merciful to every creation that has a soul.

Regarding ants, it is permissible to kill only such ants that cause harm to a person.

CHAPTER 284

باب تحريم مطل الغني بحقٍّ طلبه صاحبه

Chapter on the prohibition of a wealthy person delaying the payment of his debt

قَالَ الله تَعَالَى : ﴿ اِنَّ اللهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰى اَهْلِهَا ﴾ (النساء : ٥٨) ،

Allāh ﷻ says: "Verily Allāh instructs you to return trusts to their rightful owners." (Sūrah al-Nisā', 58)

وقال تَعَالَى : ﴿ فَإِنْ اَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ ﴾ (البقرة : ٢٨٣).

Allāh ﷻ says: "If you trust each other, then the one who has been entrusted should fulfil his trust." (Sūrah al-Baqarah, 283)

Ḥadīth 1611

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ، قَالَ : ((مَطْلُ الغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَع)) . متفق عَلَيْهِ .

معنى ((أُتبع)) : أُحِيل .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The procrastination of a wealthy person is oppression. If a wealthy person undertakes to pay your debt, accept his undertaking." (*Bukhārī, Muslim, Aḥmad, Ibn Mājah*)

Commentary

In another *ḥadīth* the Messenger ﷺ said: "Pay the labourer before his perspiration dries." (*Ibn Mājah*) These *aḥādīth* teach us that a person who delays payment for a purchase or service, or delays in settling a debt despite having the means to do so, commits a major sin. One who is wealthy but does not have access to his wealth for some reason is excluded from this prohibition.

The *ḥadīth* also advises us to accept the undertaking of payment from a third party because it is a means of realising the objective, namely settling the debt.

CHAPTER 285

باب كراهة عود الإنسان في هبة لَمْ يُسلِّمها إِلَى الموهوبِ لَهُ وفي هبة وهبها لِولده وسلمها أَوْ لَمْ يسلمها وكراهة شرائه شَيْئًا تصدّق بِهِ من الَّذِي تصدق عَلَيْهِ أَوْ أخرجه عن زكاة أَوْ كفارة ونحوها وَلا بأس بشرائه من شخص آخر قَدْ انتقل إِلَيْهِ

Chapter on the detestability of a person taking back a gift which he has not as yet handed over, and a gift to his child whether he has handed it over or not. The detestability of purchasing an item from a person to whom one has given it as *ṣadaqah*, *zakāh*, *kaffārah*, etc.; there is no harm in purchasing it

from a third party in whose possession it was transferred

Introduction

The chapter heading mentioned by Imām Nawawī ﷺ is according to the Shāfiʿī school. According to the Ḥanafī school, one is only prohibited from reclaiming a gift which was handed over and is in the possession of another person.

Ḥadīth 1612

وعن ابن عباس ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((الَّذِي يَعُودُ في هِبَتِهِ كَالكَلْبِ يَرْجِعُ في قَيْئِهِ)) . متفق عَلَيْهِ .

وفي رواية : ((مَثَلُ الَّذِي يَرْجِعُ في صَدَقَتِهِ ، كَمَثَلِ الكَلْبِ يَقِيءُ ، ثُمَّ يَعُودُ في قَيْئِهِ فَيَأْكُلُهُ)) .

وفي روايةٍ : ((العائِدُ في هِبَتِهِ كالعائِدِ في قَيْئِهِ)) .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "One who takes back a gift is like a dog that returns to its own vomit."

Another narration has: "The example of a person who takes back his charity is like that of a dog that vomits and then returns to eat its own vomit."

Another narration has: "One who takes back his gift is like one who takes back his vomit." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

In this *ḥadīth*, one who takes back his gift or charity has been likened to a dog, while the item he takes back has been likened to vomit. This practice is therefore abhorrent from both angles.

Ḥadīth 1613

وعن عمر بن الخطاب ﷺ قَالَ : حَمَلْتُ عَلَى فَرَسٍ في سَبيلِ اللهِ فَأَضَاعَهُ الَّذِي كَانَ عِندَهُ ، فَأَرَدْتُ أن أشْتَرِيَهُ ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ ، فَسَأَلْتُ النَّبِيَّ ﷺ ، فَقَالَ : ((لاَ تَشْتَرِهِ وَلاَ تَعُدْ فِي صَدَقَتِكَ وإنْ أعْطَاكَهُ بِدِرْهَمٍ ؛ فَإنَّ العَائِدَ في صَدَقَتِهِ كَالعَائِدِ في قَيْئِهِ)) . متفق عَلَيْهِ .

قَوْله : ((حَمَلْتُ عَلَى فَرَسٍ فِي سَبيلِ الله)) مَعنَاهُ : تَصَدَّقْتُ بِهِ عَلَى بَعْضِ المُجَاهِدِينَ .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates: "I gave away a horse (as *ṣadaqah* to a

mujāhid) in the path of Allāh, but he did not take good care of it. I wanted to buy it back and thought that he would sell it to me at a low price. I asked the Messenger of Allāh ﷺ and he said: 'Do not buy it nor take back your *ṣadaqah* even if he gives it to you for one dirham. One who takes back his *ṣadaqah* is like one who takes back his own vomit.'" (*Bukhārī, Muslim, Aḥmad*)

Commentary

It is *Makrūh* (detestable) to reclaim ownership of one's *ṣadaqah*, *zakāt*, *kaffārah* or gift from the person to whom it was given. One of the reasons for the impermissibility of repurchasing such an item is that the new owner will sell it to the initial owner at a cheaper price, and this will amount to the latter giving less in charity. However, if it returns to a person through inheritance or after being transferred to a third person, it will be permissible.

CHAPTER 286

باب تأكيد تحريم مال اليتيم

Chapter on the severe prohibition of devouring the wealth of an orphan

قَالَ الله تَعَالَى : ﴿ اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِىْ بُطُوْنِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيْرًا ﴾ (النساء : ١٠) ،

Allāh ﷻ says: "Indeed those who unjustly consume the wealth of orphans, they consume only fire in their bellies. Very soon they shall enter the Blaze." (Sūrah al-Nisā', 10)

وقال تَعَالَى : ﴿ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِىْ هِىَ اَحْسَنُ ﴾ (الأنعام : ١٥٢) ،

Allāh ﷻ says: "And approach the wealth of an orphan only in a favourable manner." (Sūrah al-Anʿām, 152)

وقال تَعَالَى : ﴿ وَيَسْئَلُوْنَكَ عَنِ الْيَتٰمٰى قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ وَاللهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ﴾ (البقرة : ٢٢٠) .

Allāh ﷻ says: "They ask you regarding orphans. Say: 'To do what is for their good is best. And if you mix your affairs with theirs, then they are

your brothers. Allāh knows those who mean mischief and those who mean good." (Sūrah al-Baqarah, 220)

Ḥadīth 1614

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ !)) قالُوا : يَا رَسُولَ اللهِ ، وَمَا هُنَّ ؟ قَالَ : ((الشِّرْكُ باللهِ ، والسِّحْرُ ، وَقَتْلُ النَّفْسِ الَّتي حَرَّمَ اللهُ إِلاَّ بالحَقِّ ، وأكلُ الرِّبَا ، وأكْلُ مَالِ اليَتِيمِ ، والتَّوَلِّي يَوْمَ الزَّحْفِ ، وقَذْفُ المُحْصَنَاتِ المُؤْمِنَاتِ الغَافِلاَتِ)) . متفق عَلَيْهِ .

((المُوبِقَاتِ)) : المُهْلِكات .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Refrain from the seven destructive sins." The *Ṣaḥābah* ﷺ asked: "What are they, O Messenger of Allāh?" He replied: "Ascribing partners with Allāh, black magic, killing a person whom Allāh has forbidden unless for justice, consuming usury (interest), consuming the wealth of an orphan, fleeing from the battlefield, and slandering chaste, innocent believing women." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

This *ḥadīth* will be mentioned in a future chapter. See *ḥadīth* 1793. While this *ḥadīth* mentions seven major sins, scholars state that there are up to seventy such sins. The harms of these sins are not limited to the perpetrator, but extend to many people.

1. *Shirk*. Associating partners with Allāh ﷻ is the worst of sins. One who indulges in it will forever be doomed to Hell.

2. Black magic. According to Imām Mālik ﷺ and other scholars, one who engages in it becomes a disbeliever. According to Imām Abū Ḥanīfah ﷺ, it is *Ḥarām* (forbidden) to learn it and one who does so will be a sinner. However, even according to Imām Abū Ḥanīfah ﷺ, one who worships or honours another being besides Allāh ﷻ while engaging in black magic will become a disbeliever.

3. Killing a person is only justified in Islām for three reasons: punishment for adultery, murder and *irtidād* (abandoning Islām).

4. Interest is strongly forbidden in the Qur'ān and various *aḥādīth*. In one particular *ḥadīth*, it is stated that one who consumes interest is like one who commits incest with his mother.

5. With relevance to this chapter, the wealth of an orphan should never be usurped or consumed. The reason for this is that an orphan is young and weak and therefore requires assistance. To exploit this weakness for one's personal benefit is oppression.

6. Fleeing from the battlefield when one is face to face with the enemy is *Ḥarām* (prohibited).

7. Slandering a chaste, innocent believing woman of having committed adultery is a major sin. It is also strongly condemned in the Qur'ān.

CHAPTER 287

باب تغليظ تحريم الربا

Chapter on the severe prohibition of usury

Introduction

Usury or interest literally means to increase. Technically, it refers to giving a loan which is to be paid back after a stipulated time period with the added condition of an additional amount in excess of the principal loan amount.

Usury is harmful from a spiritual and social perspective. It is important to note in this regard that Allāh ﷻ in the Qur'ān declared war against those who indulge in interest, and did not mention a similar warning for adultery, theft and hijacking despite the severity of these sins.

If interest is permitted in society, it will result in various harms, some of which are as follows:

1. The wealthy and affluent will take charge of matters and assist only those who they approve of.

2. The wealthy and affluent will establish a monopoly over goods. They will raise and drop prices at will.

3. Generosity will cease to exist in the hearts of men. Let alone assisting others, people will begin to compete for wealth and power on an unprecedented level.

4. Instead of being merciful to the poor, money-lenders will seek to exploit the misfortune of the poor for their own selfish interests.

5. The result of indulging in interest is that one develops such greed for wealth that he cannot distinguish between good and evil.

6. As the Qur'ān mentions, interest dealings decrease real wealth because Allāh's ﷻ blessings are withdrawn from it.

قَالَ اللهُ تَعَالَى : ﴿ اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلاَّ كَمَا يَقُوْمُ الَّذِىْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ المَسِّ ذٰلِكَ بِاَنَّهُمْ قَالُوْآ اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا وَاَحَلَّ اللهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ وَاَمْرُهٗٓ اِلَى اللهِ وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ يَمْحَقُ اللهُ الرِّبٰوا وَيُرْبِى الصَّدَقٰتِ ﴾ – إِلَى قَوْله تَعَالَى : ﴿ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَذَرُوْا مَا بَقِىَ مِنَ الرِّبٰٓوا ﴾ (البقرة : ٢٧٥– ٢٧٨) .

Allāh ﷻ says: “Those who devour usury (interest) will not stand (on the day of *Qiyāmah*) except like the standing of a person whom Shaiṭān has confounded with his touch. This is because they say: ‘Trading is like usury,’ whereas Allāh has permitted trading and prohibited usury. So one who receives the admonition from his Sustainer and abstains (from devouring usury), to him belongs what happened in the past and his affair is for Allāh (to judge). And whoever returns (to usury), are the dwellers of the Fire. They shall abide therein forever. Allāh will destroy usury and will increase charity. And Allāh is not pleased with the ungrateful sinners. Those who believe, do good deeds, establish ṣalāh and give *zakāh*, will have their reward with their Sustainer. On them shall be no fear nor will they grieve. O believers! Fear Allāh and forsake what remains of usury if you are believers.” (Sūrah al-Baqarah, 275-278)

وأما الأحاديث فكثيرة في الصحيح مشهورة ، مِنْهَا حديث أَبي هريرة السابق في الباب قبله .

There are numerous authentic *aḥādīth* which are well-known in this regard. Among them is the *ḥadīth* of Abū Hurayrah ﷺ mentioned in the previous chapter.

Ḥadīth 1615

وعن ابن مسعود ﷺ قَالَ: لَعَنَ رسول الله ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ . رواهُ مسلم ، زاد الترمذي وغيره : وَشَاهِدَيْهِ وَكَاتِبَهُ .

Ibn Masʿūd ﷺ narrates: “The Messenger of Allāh ﷺ cursed the one who takes usury and the one who gives it.” *(Muslim)*

Imām Tirmidhī ﷺ and others add: “and the one who witnesses it and who records it.” (*Tirmidhī, Nasa’ī*)

Commentary

The philosophy of interest contradicts the dictates of spirituality, sympathy, charity and humanity, hence it is an accursed institution in many respects. The fact that the Messenger ﷺ cursed those who serve as witnesses and those who record such transactions, illustrates the gravity of the sin, and also teaches us that it is *Ḥarām* (forbidden) to assist or be an accomplice in sin.

CHAPTER 288

باب تحريم الرياء

Chapter on the prohibition of showing-off

قَالَ الله تَعَالَى : ﴿ وَمَا اُمِرُوْٓا اِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنَفَآءَ ﴾ (البينة : ٥)،

Allāh ﷻ says: "They had been commanded only to worship Allāh, devoting their religion solely to Him and turning away from other religions." (Sūrah al-Bayyinah, 5)

وقال تَعَالَى : ﴿ لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى كَالَّذِىْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ ﴾ (البقرة : ٢٦٤) ،

Allāh ﷻ says: "Do not destroy your charity by reminding others of your favour and causing harm like the person who spends his wealth in order to show the people." (Sūrah al-Baqarah, 264)

وقال تَعَالَى : ﴿ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللهَ اِلاَّ قَلِيْلاً ﴾ (النساء : ١٤٢) .

Allāh ﷻ says: "...to show people and they remember Allāh only a little." (Sūrah al-Nisā', 142)

Ḥadīth 1616

وعن أَبي هريرة ﷺ قَالَ : سَمِعْتُ رسول الله ﷺ يقولُ : ((قَالَ الله تَعَالَى : أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ said: 'In comparison to other partners, I am the most independent of shirk (associating partners with Allāh). One who does an action in which he associates others besides Me with Me as partners, I abandon him and what he associates with Me.'" *(Muslim)*

Commentary

One who does an action to show others or to acquire wealth, status or praise, is deprived of divine reward because of his lack of sincerity. An example of such a person is one who gives charity so that people would regard him as generous. This is regarded as partial *shirk* and such a person will be told on the day of *Qiyāmah* to claim his reward from those for whom he did the action.

Ḥadīth 1617

وعنه ، قَالَ : سَمِعْتُ رسول الله ﷺ يقول : ((إنَّ أَولَ النَّاسِ يُقْضَى يَومَ القِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ ، فَأُتِيَ بِهِ ، فَعَرَّفَهُ نِعْمَتَهُ ، فَعَرَفَهَا ، قَالَ : فَمَا عَمِلْتَ فِيهَا ؟ قَالَ : قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ . قَالَ : كَذَبْتَ ، وَلَكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ : جَرِيءٌ ! فَقَدْ قِيلَ ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ العِلْمَ وَعَلَّمَهُ ، وَقَرَأَ القُرآنَ ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا . قَالَ: فَمَا عَمِلْتَ فِيهَا ؟ قَالَ : تَعَلَّمْتُ العِلْمَ وَعَلَّمْتُهُ ، وَقَرَأْتُ فِيكَ القُرآنَ ، قَالَ : كَذَبْتَ ، وَلكِنَّكَ تَعَلَّمْتَ لِيُقَالَ : عَالِمٌ ! وَقَرَأْتَ القُرْآنَ لِيُقَالَ : هُوَ قَارِئٌ ؛ فَقَدْ قِيلَ ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ . وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ ، وَأَعْطاهُ مِنْ أَصْنَافِ المَالِ ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ ، فَعَرَفَهَا . قَالَ : فَمَا عَمِلْتَ فِيهَا ؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ. قَالَ : كَذَبْتَ ، ولكِنَّكَ فَعَلْتَ لِيُقَالَ : جَوَادٌ ! فَقَدْ قِيلَ ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ)) . رواه مسلم .

((جَرِيءٌ)) بفتح الجيم وكسر الراء والمد : أيْ شُجَاعٌ حَاذِقٌ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The first person who will be judged on the day of *Qiyāmah* will be a martyr. He will be brought forward, and will be reminded of Allāh's favours and he will acknowledge them. Allāh will then ask him: 'What did you do with them?' He will reply: 'I fought for Your sake until I was martyred.' Allāh will say: 'You are a liar. Rather, you fought so that it would be said: 'He is very brave.' And so it was said.' The command will then be given and he

will be dragged on his face until he is thrown into the Hell-fire."

"Next, a person who acquired knowledge, conveyed it to others, and recited the Qur'ān will be brought forward. He will be reminded of Allāh's favours and he will acknowledge them. Allāh will then ask him: 'What did you do with them?' He will reply: 'I acquired knowledge, conveyed it to others, and recited the Qur'ān for Your sake.' Allāh will say: 'You are a liar. Rather, you studied so that it would be said: 'He is a scholar.' And you recited the Qur'ān so that it would be said: 'He is a reciter.' And so it was said.' The command will then be given and he will be dragged on his face until he is thrown into the Hell-fire."

"Next, a person whom Allāh blessed with abundant wealth and various types of property will be brought forward. He will be reminded of Allāh's favours and he will acknowledge them. Allāh will then ask him: 'What did you do with them?' He will reply: 'I spent wealth for Your sake in every avenue which You desired wealth to be spent in.' Allāh will say: 'You are a liar. Rather, you spent it so that it would be said: 'He is very generous.' And so it was said. The command will then be given and he will be dragged on his face until he is thrown into the Hell-fire." *(Muslim, Ḥākim)*

Commentary

These three types of people will be punished because they lacked sincerity in their actions. Their actions were noble, but because they were done to gain praise in this world, they will amount to nothing on the day of *Qiyāmah*.

The narration of *Tirmidhī* states that Abū Hurayrah ﷺ fell unconscious three times when narrating this *ḥadīth*. Amīr Muʿāwiyah ﷺ cried when he heard this *ḥadīth* and said that when the condition of these three eminent people will be such, what hope will there be for ordinary people who were deficient in their intentions.

Ḥadīth 1618

وعن ابن عمر ﷺ : أن ناساً قَالُوا لَهُ : إنَّا نَدْخُلُ عَلَى سَلاَطِيننَا فَنَقُولُ لَهُمْ بِخِلاَفِ مَا نتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ ؟ قَالَ ابنُ عُمَرَ ﷺ : كُنَّا نَعُدُّ هَذَا نِفاقاً عَلَى عَهْدِ رسول الله ﷺ . رواه البخاري .

Ibn ʿUmar ﷺ narrates that some people said to him: "When we go to our

leaders, we speak contrary to that which we say when we are not with them." He said: "During the era of the Messenger of Allāh ﷺ, we considered this as hypocrisy." (*Bukhārī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 1541. It is repeated here to highlight that a person should give sincere advice to his leaders. He should not speak to them in a manner that supports or encourages their injustices. He should, as a narration mentions, speak the truth "even if it is bitter."

Ḥadīth 1619

وعن جُندب بن عبد اللهِ بن سفيان ﷺ قَالَ : قَالَ النبيُّ ﷺ : ((مَنْ سَمَّعَ سَمَّعَ الله بِهِ ، وَمَنْ يُرائِي يُرائِي اللهُ بِهِ)) . متفق عَلَيْهِ .

ورواه مسلم أَيضاً من رواية ابن عباس ﷺ .

((سَمَّعَ)) بتشديد الميم ، ومعناه : أظهر عمله للناس رِياءً . ((سَمَّعَ اللهُ بِهِ)) أيْ : فَضَحَهُ يَومَ القِيَامَةِ . ومعنى : ((مَنْ رَاءى)) أيْ : مَنْ أَظْهَرَ لِلنَّاسِ العَمَلَ الصَّالِحَ لِيَعْظُمَ عِنْدَهُمْ . ((رَاءى اللهُ بِهِ)) أيْ : أَظْهَرَ سَرِيرَتَهُ عَلَى رُؤُوسِ الخَلائِقِ .

Jundub ibn ʿAbdillāh ibn Sufyān ﷺ narrates that the Messenger of Allāh ﷺ said: "One who flaunts his action before people out of pride, Allāh will disgrace him because of it, and one who displays his good action to people so that he may become great in their sight, Allāh will expose his secret before all." (*Bukhārī, Muslim, Aḥmad*)

Commentary

In essence, the *ḥadīth* teaches us that those who do actions sincerely and secretly are loved by others and will be honoured by Allāh ﷻ in the Hereafter. On the contrary, those who are boastful and proud will be disgraced and punished.

Ḥadīth 1620

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ تَعَلَّمَ عِلْماً مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ ﷻ لاَ يَتَعَلَّمُهُ إِلاَّ لِيُصِيبَ بِهِ عَرَضاً مِنَ الدُّنْيَا ، لَمْ يَجِدْ عَرْفَ الجَنَّةِ يَوْمَ القِيَامَةِ)) يَعْنِي : رِيحَهَا . رواه أَبُو داود بإسنادٍ صحيحٍ والأحاديث في الباب كثيرةٌ مشهورةٌ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who acquires knowledge by which the pleasure of Allāh is sought, in order to acquire worldly gains, will not experience the fragrance of Paradise on the day of *Qiyāmah*." (*Abū Dāwūd*, *Ibn Mājah*, *Aḥmad*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 1391

Acquiring Islāmic knowledge is worship and a means of attaining closeness to Allāh ﷻ. One who destroys this noble concept by acquiring knowledge for worldly gains, settles for an unwise temporary gain and will not be rewarded in the Hereafter for his efforts.

CHAPTER 289

باب مَا يتوهم أَنَّه رياء وليس هُوَ رياء

Chapter on what might appear to be showing-off, but is not showing off

Ḥadīth 1621

وعن أَبي ذرٍ ﷺ قَالَ : قِيلَ لِرسولِ الله ﷺ : أَرَأَيْتَ الرَّجُلَ الَّذِي يَعْمَلُ العَمَلَ مِنَ الخَيْرِ ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ ؟ قَالَ : ((تِلْكَ عَاجِلُ بُشْرَى المُؤْمِنِ)) . رواه مسلم .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ was asked: "What do you think of a person who does a good action and people praise him for it?" He replied: "That is the immediate glad tiding for a believer." *(Muslim, Aḥmad)*

Commentary

When a person is praised for a good action without him requesting or expecting praise, it is a sign that Allāh ﷻ is pleased with him and loves him. Due to Allāh's ﷻ love for him, the creation also love him and he gains acceptance in their sight.

This *ḥadīth* is supported by another which states that when Allāh ﷻ loves a sincere believer, He commands Jibra'īl to also love him. Jibra'īl then commands all the angels to love him and this then filters down to the earth, where all of the creation begin to love him.

Additional Points

- ✓ A person should not abandon a good action for fear of ostentation. He should rather correct his intention, proceed with the action and then seek forgiveness after completing it.

CHAPTER 290

باب تحريم النظر إِلَى المرأة الأجنبية والأمرد الحسن لغير حاجة شرعية

Chapter on the prohibition of looking at a strange woman or a young boy without a valid *Sharʿī* reason

قَالَ الله تَعَالَى : ﴿ قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ ﴾ (النور : ٣٠) ،

Allāh ﷻ says: "Tell the believing men that they should lower their gazes." (Sūrah al-Nūr, 30)

وقال تَعَالَى : ﴿ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا ﴾ (الإسراء : ٣٦)،

Allāh ﷻ says: "Indeed questioning shall take place with regard to the ears, the eyes and the hearts." (Sūrah Banī Isrā'īl/al-Isrā, 36)

وقال تَعَالَى : ﴿ يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ ﴾ (غافر : ١٩) ،

Allāh ﷻ says: "Allāh knows the fraud of the eyes and what the hearts conceal." (Sūrah al-Ghāfir/al-Mu'min, 19)

وقال تَعَالَى : ﴿ اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾ (الفجر : ١٤) .

Allāh ﷻ says: "Verily your Sustainer is Ever Vigilant." (Sūrah al-Fajr, 14)

Ḥadīth 1622

وعن أَبي هريرة ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((كُتِبَ عَلَى ابْن آدَمَ نَصِيبُهُ مِنَ الزِّنَا مُدْرِكُ ذَلِكَ لا مَحَالَةَ : العَيْنَانِ زِنَاهُمَا النَّظَرُ ، وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ ، وَاللِّسَانُ زِنَاهُ الكَلاَمُ ، وَاليَدُ زِنَاهَا البَطْشُ ، وَالرِّجْلُ زِنَاهَا الخُطَا ، والقَلْبُ يَهْوَى وَيَتَمَنَّى ، وَيُصَدِّقُ ذَلِكَ الفَرْجُ أَوْ يُكَذِّبُهُ

)) . متفق عَلَيْهِ . هَذَا لفظ مسلمٍ ، ورواية البخاري مختصرَةٌ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Preordained for the son of Ādam is his share of adultery which he will inevitably acquire. The adultery of the eyes is looking. The adultery of the ears is listening. The adultery of the tongue is speaking. The adultery of the hand is touching. The adultery of the foot is walking. The heart fantasises and desires. The private part either affirms it or rejects it." (*Bukhārī, Muslim, Aḥmad*)

Commentary

Adultery is of two types: literal (a man having sexual relations with a woman without any *Sharʿī* link between them such as marriage, etc.), and figurative (the actions of the eyes, ears, hands, feet and heart when these are used in a prohibited manner to stimulate the sexual desires). The latter category has been associated with adultery because of the potential of it leading to the first category of adultery.

A believer is cautioned to avoid all avenues that lead to adultery. The Qur'ān states,

﴿وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً وَسَآءَ سَبِيْلًا﴾

And do not even draw near to fornication. It is truly an indecent act and the worst of ways. (Sūrah Banī Isrā'īl/al-Isrā, 32)

The figurative avenues of adultery are most often responsible for the actual act of adultery, as the Arabs say,

نظرة فابتسامة فسلام فكلام فموعد فلقاء

A look, then a smile, then a greeting, then a discussion, then an appointment and then a meeting.

Ḥadīth 1623

وعن أَبي سعيد الخُدريِّ ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((إيّاكُمْ والجُلُوس فِي الطُّرُقَاتِ !)) قالوا : يَا رسولَ الله ، مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ ، نَتَحَدَّثُ فِيهَا . فَقَالَ رسولُ الله ﷺ : ((فَإِذَا أَبَيْتُمْ إِلاَّ المَجْلِسَ ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ)) قَالُوا : وَمَا حَقُّ الطَّرِيقِ يَا رسولَ اللهِ ؟ قَالَ : ((غَضُّ البَصَرِ ، وَكَفُّ الأَذَى ، وَرَدُّ السَّلاَمِ ، والأمرُ بالمَعْرُوفِ ، والنَّهيُ عنِ المُنْكَرِ)) متفق عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Abstain

from sitting on pathways." The *Ṣaḥābah* ﷺ replied: "O Messenger of Allāh! We have no choice because this is where we sit and have our discussions." The Messenger of Allāh ﷺ said: "If you have no alternative but to sit there, then fulfil the rights of the pathways." The *Ṣaḥābah* ﷺ asked: "What are the rights of the pathways, O Messenger of Allāh?" He replied: "Lowering the gaze, removing harmful objects, replying to the *salām*, commanding good and forbidding evil." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 190. The lowering of the gaze here means to avoid gazing at women whom one is not permitted to look at in *Sharī'ah*.

Ḥadīth 1624

وعن أَبي طلحة زيد بن سهل ﷺ قَالَ : كُنَّا قُعُوداً بالأَفْنِيَةِ نَتَحَدَّثُ فِيهَا فَجَاءَ رسولُ اللهِ ﷺ فَقَامَ عَلَيْنَا ، فَقَالَ : ((مَا لَكُمْ وَلِمَجَالِسِ الصُّعُدَاتِ ؟ اجْتَنِبُوا مَجَالِسَ الصُّعُدَاتِ)) فَقُلْنَا : إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَأْسٍ ، قَعَدْنَا نَتَذَاكَرُ ، وَنَتَحَدَّثُ . قَالَ : ((إِمَّا لاَ فَأَدُّوا حَقَّهَا : غَضُّ البَصَرِ ، وَرَدُّ السَّلاَمِ ، وَحُسْنُ الكَلاَمِ)) . رواه مسلم .

((الصُّعُدات)) بضمِ الصاد والعين : أَيْ الطُّرقَات .

Abū Ṭalḥah Zayd ibn Sahl ﷺ narrates: "We were sitting in the area around the front courtyard of a house talking with each other when the Messenger of Allāh ﷺ came and stood over us. He said: 'Why have you gathered on the roadsides? Abstain from gathering on the roadsides.' We said: 'We are sitting for a reason which is not objectionable. We are merely sitting and conversing.' He said: 'If you insist on doing so, then fulfil its rights: lowering the gaze, replying to the *salām* and speaking in the correct manner.'" *(Muslim, Aḥmad)*

Commentary

"Speaking in the correct manner," means avoiding backbiting, carrying tales, speaking lies and other such futile talk. It also includes greeting others, being polite, directing people to their destinations, etc.

Ḥadīth 1625

وعن جرير ﷺ قَالَ : سألت رسول الله ﷺ عن نَظَرِ الفَجْأَةِ فَقَالَ : ((اصْرِفْ بَصَرَكَ)) .

رواه مسلم .

Jarīr ﷺ narrates: "I asked the Messenger of Allāh ﷺ about an unintentional gaze (at a strange woman). He replied: 'Turn away your gaze.'" *(Muslim, Aḥmad, Abū Dāwūd)*

Commentary

If a man's gaze unintentionally falls upon a strange woman or a young handsome boy, then it is compulsory to immediately turn away. The first unintentional gaze is forgiven, however if a person continues staring or begins fantasizing, then he will be guilty of sin. This is proven from the *ḥadīth* in which the Messenger of Allāh ﷺ said to ʿAlī ﷺ, "O ʿAlī! Do not cast a second gaze after the first because the first is forgiven, but not the second." (*Abū Dāwūd, Tirmidhī*)

The pardoning of the first gaze is only applicable to those circumstances and occasions where a woman is not expected to appear. Hence, when one is at a place where women are bound to be present such as shopping areas, public places, offices, etc, one should lower the gaze.

The benefits of protecting one's gaze are many:

1. One experiences the sweetness of *īmān*.

2. It guarantees peace of mind because, as Imām Ghazālī ﷺ mentioned, if the woman is unattractive, a person regrets having looked, and if she is good looking, he regrets not having her for himself.

3. If one controls his gaze, he will appreciate his wife's beauty and she will remain attractive to him. When one gazes at other women, he will not appreciate the beauty of his wife because Shaiṭān beautifies the features of strange women to lead him astray.

4. The family members of one who is chaste will also remain chaste as the Messenger of Allāh ﷺ said, "Be chaste, your women will remain chaste." (*Majmaʿ al-Zawā'id*)

5. It is the experience of the pious that when a person is overcome with the desire to sin, but restrains himself, then his supplication at that moment is readily accepted by Allāh ﷻ.

6. One will be saved from punishment in the Hereafter.

On the contrary, evil glances have many harms:

1. The sweetness of worship is removed because evil glances disincline one to worship Allāh ﷻ.

2. They create discord and confrontations between couples.

3. A person who does not control his gaze is removed from the mercy of Allāh ﷻ and is cursed by the Messenger of Allāh ﷺ.

4. Evil glances darken and pollute the heart.

5. Lustful gazes lead to inclination and then love which overpowers the thinking power and intellect. This results in illicit love affairs which cause disgrace, emotional upheaval, marital discord and a host of other problems.

6. Semen is lost in the form of nocturnal emissions, or even worse, masturbation or fornication. This causes the bladder to weaken, because of which drops of urine and *mazī* (pre-coital fluid) drip continuously from the private part. This causes confusion and anxiety regarding *ṭahārah* (purity).

Ḥadīth 1626

وعن أُم سَلَمَة ﵂ ، قالت : كنتُ عِنْدَ رسول الله ﷺ ، وعندهُ مَيْمُونَة ، فَأَقْبَلَ ابنُ أُمِّ مَكْتُومٍ ، وَذَلِكَ بَعْدَ أنْ أُمِرْنَا بِالحِجَابِ فَقَالَ النبيُّ ﷺ : ((احْتَجِبَا مِنْهُ)) فَقُلْنَا : يَا رسولَ اللهِ ، أَلَيْسَ هُوَ أعْمَى ! لاَ يُبْصِرُنَا ، وَلاَ يَعْرِفُنَا ؟ فَقَالَ النَّبيُّ ﷺ : ((أفَعَمْيَاوَانِ أنتُما أَلَسْتُمَا تُبْصِرَانِهِ !؟)) . رواه أَبُو داود والترمذي، وقال : ((حديث حسن صحيح)) .

Umm Salamah ﵂ narrates: "I was with the Messenger of Allāh ﷺ while Maymūnah ﵂ was with him. Ibn Umm Maktūm ﵁ approached, and this was after we had been commanded with *ḥijāb*. The Messenger of Allāh ﷺ said: 'Veil yourselves from him.' We said: 'O Messenger of Allāh! Is he not blind and therefore cannot see us and recognise us!?' The Messenger of Allāh ﷺ said: 'Are you two also blind? Can you not see him?'" (*Abū Dāwūd, Tirmidhī, Aḥmad*)

Commentary

Scholars state that a strange woman should not gaze at a strange man. The Messenger of Allāh ﷺ, on another occasion, allowed ʿĀ'ishah ﵂ to watch the Abyssinians engaged in throwing spears as she was not gazing at their bodies but their spears, and there was no fear of evil. If there is any fear of evil, then it is *Ḥarām* (impermissible) for a woman to look at a man. Hence, women should lower their gazes before strange men, as this is the demand of modesty and shame, and is in their best interests due to the immorality and permissiveness of our current times.

Ḥadīth 1627

وعن أَبي سعيد ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((لاَ يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ ، وَلاَ المَرْأَةُ إِلَى عَوْرَةِ المَرْأَةِ ، وَلاَ يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ في ثَوْبٍ وَاحِدٍ ، وَلاَ تُفْضِي المَرْأَةُ إِلَى المَرْأَةِ في الثَّوْبِ الواحِدِ)) . رواه مسلم .

Abū Saʿīd ﷺ narrates that the Messenger of Allāh ﷺ said: "A man should not look at another man's private parts, nor a woman at another woman's private parts. A man should not lie next to another man while sharing the same sheet, nor should a woman lie next to another woman while sharing the same sheet." (*Muslim, Abū Dāwūd, Ḥākim*)

Commentary

The private area of a male before another male and female besides one's wife, is from the navel to below the knees. For others to look at any portion of this area is prohibited. It is necessary for a male to always keep this area covered. This rule applies when there is no fear of evil, in which case it will not be permissible to look at any part of his body.

A young boy whose beard has not emerged fully (approximately between the age of ten to eighteen) is called an *amrad*. It is permissible to look at an *amrad* in cases of necessity like buying, selling, teaching and nurturing, however if one's purpose is to take pleasure and enjoyment from his beauty, then it is *Ḥarām* (impermissible). The pious predecessors placed emphasis on abstaining from looking, sitting and travelling with handsome beardless youths. A *tābʿī* said, "I do not fear the danger of a wild animal let loose upon a scholar, as much as I fear the danger of a beardless, handsome boy upon him." (*Shuʿab al-Īmān)*

The private area of a woman before another Muslim woman is from the navel to the knees. In front of a non-Muslim woman, her whole body besides the face, the hands until the wrists, and the feet should be covered. During times of necessity, such as child birth or examination by a doctor, it is not permissible to expose more than what is necessary. Also, the parts of a woman's body which cannot be looked at, cannot be touched by others as well.

The *ḥadīth* also teaches us that two men or two women should not lie down in the state of nakedness while sharing the same sheet because it is shameless and immoral, and can lead to the evil action of homosexuality and lesbianism.

CHAPTER 291

باب تحريم الخلوة بالأجنبية

Chapter on the prohibition of being in privacy with a strange woman

قَالَ اللهُ تَعَالَى : ﴿ وَإِذَا سَأَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ﴾ (الأحزاب : ٥٣) .

Allāh ﷻ says: "When you ask them for anything, then ask them from behind a curtain." (Sūrah al-Aḥzāb, 53)

Ḥadīth 1628

وعن عقبة بن عامر ﷺ : أنَّ رسولَ اللهِ ﷺ ، قَالَ : ((إيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ !)) فَقَالَ رَجُلٌ مِنَ الأنْصَارِ : أفَرَأيْتَ الحَمْوَ ؟ قَالَ : ((الحَمْوُ المَوْتُ !)) . متفق عَلَيْهِ .

((الحَمْو)) : قَريبُ الزَّوْجِ كَأخِيهِ ، وابْنِ أخِيهِ ، وَابْنِ عَمِّهِ .

ʿUqbah ibn ʿĀmir ﷺ narrates that the Messenger of Allāh ﷺ said: "Avoid mixing with women." A man from the Anṣār asked: "What about a husband's relatives?" He replied: "The husband's relatives are death." (*Bukhārī, Muslim, Aḥmad*)

The husband's relatives refer to his brother, nephew, cousin, etc.

Commentary

The *ḥadīth* warns men from being in solitude with, or in the company of, strange women.

Scholars have explained the phrase, "the husband's relatives are death," as follows:

1. Such harm may be caused in the family due to intermingling of these family members, that the sorrow experienced thereafter will be equivalent to a death in the household.

2. Just as death destroys life, unrestricted intermingling between them can cause such evils which will be the cause of destroying one's physical and worldly life.

3. The fear of getting involved with them in a prohibited manner is greater and the harm is more severe because they gain access and seclusion more easily as compared to other strange men and women.

4. It was as if the Messenger ﷺ said, "Protect yourself from such intermingling like you protect yourself from death."

Hence, just as a woman observes *ḥijāb* from strangers, *ḥijāb* should be observed from non-*maḥram* males of the family, since the harm caused by sin between them is extremely great. The following male family members are regarded as strangers for a female: cousins (both the parent's brother's or sister's sons), brothers-in-law (sister's husband and husband's brother), the father's sister's husband, the mother's sister's husband, and the husband's uncles and nephews.

Ḥadīth 1629

وعن ابن عباس ﷺ : أنَّ رسولَ اللهِ ﷺ قَالَ : ((لاَ يَخْلُونَّ أَحَدكُمْ بامْرَأَةٍ إلاَّ مَعَ ذِي مَحْرَمٍ)) . متفق عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should be in privacy with a (strange) woman unless it is in the presence of a *maḥram*." (*Bukhārī, Muslim, Aḥmad*)

Vocabulary and Definitions

A *maḥram* refers to a man who a woman can never marry such as her father (or grandfather, great-grandfather, etc.), her father-in-law (grand father-in-law, great grand-father-in-law, etc.), her children and descendants, her husband's children from another marriage, her brothers (real brothers and half brothers), her brother's children and her sister's children. Besides these men, it is necessary for a woman to observe *ḥijāb* from all other men.

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 990. It teaches us that it is prohibited for a man to be in seclusion with a strange woman as this can easily lead them to commit immoral actions. This prohibition will therefore apply to males being in solitude with female secretaries, domestic workers, nurses, female assistants, etc. It is similarly prohibited for women to be in solitude with male workers, drivers, etc.

Ḥadīth 1630

وعن بُرَيدَةَ ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((حُرْمَةُ نِسَاءِ المُجَاهِدِينَ عَلَى القَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ ، مَا مِنْ رَجُلٍ مِنَ القَاعِدِيْنَ يَخْلُفُ رَجُلاً مِنَ المُجَاهِدِينَ في أَهْلِهِ ، فَيَخُونُهُ فِيهِمْ إلاَّ وَقَفَ لَهُ يَوْمَ القِيَامَةِ ، فَيَأْخُذُ مِنْ حَسَنَاتِهِ مَا شَاءَ حَتَّى يَرْضى)) ثُمَّ التَفَتَ إلَيْنَا رسولُ اللهِ

ﷺ فَقَالَ: ((مَا ظَنُّكُمْ ؟)). رواه مسلم .

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ said: "The sanctity of the wives of those who go out in *jihād* with respect to those who stay behind is like the sanctity of their own mothers. Any man who stays behind looking after the family of the *mujāhid* and betrays him regarding them, will be made to stand before the *mujāhid* on the day of *Qiyāmah* and he will take as many good deeds from him as he likes until he is pleased." The Messenger of Allāh ﷺ then turned towards us and said: "What do you think about that?" *(Muslim, Aḥmad, Abū Dāwūd, Nasa'ī)*

Commentary

Dishonouring the wives of the *mujāhidin* in the latter's absence is *Ḥarām* and tantamount to dishonouring one's mother because it is an extremely grave sin in the sight of Allāh ﷻ. A successful Muslim society is established upon the foundation of Muslims respecting each other and assisting each other for their collective growth and development. Those who proceed in *jihād,* establish Islām and defend those at home, and it is highly improper to use the opportunity of a *mujāhid*'s absence to dishonour him and his family.

Scholars have given various possible meanings of the phrase, "What do you think about that?"

1. In other words, "Do you think that the *mujāhid* will leave any of that man's good deeds?"
2. In other words, "Do you think that this is the only rank and status the *mujāhid* will enjoy?"
3. In other words, "Do you doubt the *mujāhidin* receiving this recompense?" If you do not doubt it, then abstain from this sin at all costs.

CHAPTER 292

باب تحريم تشبه الرجال بالنساءوتشبه النساء بالرجال في لباس وحركة وغير ذَلِكَ

Chapter on the prohibition of men imitating women and women imitating men in dressing, movements, etc.

Ḥadīth 1631

عن ابن عباس ﷺ ، قَالَ : لَعَنَ رسُولُ اللهِ ﷺ المُخَنَّثِينَ مِنَ الرِّجَالِ ، وَالمُتَرَجِّلاَتِ مِنَ النِّسَاءِ .

وفي رواية : لَعَنَ رَسُولُ اللهِ ﷺ المُتَشَبِّهِينَ مِنَ الرِّجَالِ بالنِّسَاءِ ، والمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بالرِّجَالِ . رواه البخاري .

Ibn ʿAbbās ﷺ narrates: "The Messenger of Allāh ﷺ cursed men who adopt the ways of women and women who adopt the ways of men."

Another narration states: "The Messenger of Allāh ﷺ cursed men who imitate women and women who imitate men." (*Bukhārī, Aḥmad, Abū Dāwūd*)

Commentary

الْمُخَنَّثِينَ refers to such men who adopt the style, actions, speech or dressing of women and are termed effeminate. They are of two types: those who are naturally born with woman-like traits, and those who intentionally adopt such traits. The first type are excused, while the second are accursed. Similarly, those women who adopt the behaviour, dressing, actions and speech of men are accursed.

The wisdom behind this prohibition is that such people violate the divine honour granted to each gender, and they destroy the natural disposition and temperament upon which they were created. This was one of the promises Shaiṭān made when he said,

﴿ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللهِ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِيْنًا ﴾

I will command them and they will certainly change Allāh's creation. Whoever takes Shaiṭān as his friend instead of Allāh has indeed incurred a manifest loss. (Sūrah al-Nisā', 119)

Some examples of men imitating women include men lengthening their hair excessively, wearing jewellery, shaving their beards, speaking in womanly tones, etc. Some examples of women imitating men include women cutting their hair, wearing men's clothing, entering professions which are suited to men, etc.

Ḥadīth 1632

وعن أَبي هريرة ﷺ قَالَ : لَعَنَ رسُولُ الله ﷺ الرَّجُلَ يَلْبَسُ لِبْسَةَ المَرْأَةِ ، والمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ . رواه أَبُو داود بإسناد صحيح .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ cursed the man who dresses like women and the woman who dresses like men." (*Abū Dāwūd, Aḥmad*)

Commentary

Imām Nawawī ﷺ stated that when each gender is forbidden to imitate the other in dressing, then imitation in movement, postures, gestures and voice applies to a greater extent due to their greater unpleasantness. For a woman to imitate the intelligence, wisdom and knowledge of men is not detested because ʿĀ'ishah ﷺ is described to have had similar intelligence to that of men.

Ḥadīth 1633

وعنه ، قَالَ : قَالَ رسولُ الله ﷺ : ((صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا : قَومٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ البَقَرِ يَضْرِبُونَ بِهَا النَّاسَ ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ ، رُؤُوسُهُنَّ كَأَسْنِمَةِ البُخْتِ المائِلَةِ لاَ يَدْخُلْنَ الجَنَّةَ ، وَلاَ يَجِدْنَ رِيحَهَا ، وإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا)) . رواه مسلم .

معنى ((كَاسِيَاتٌ)) أَيْ: مِنْ نِعْمَةِ اللهِ ((عَارِيَاتٌ)) مِنْ شُكْرِهَا . وَقِيلَ مَعْنَاهُ : تَسْتُرُ بَعْضَ بَدَنِهَا ، وَتَكْشِفُ بَعْضَهُ إِظْهاراً لِجَمَالِهَا وَنَحْوِهِ . وَقِيلَ : تَلْبَسُ ثَوباً رَقِيقاً يَصِفُ لَوْنَ بَدَنِهَا . وَمَعْنَى ((مائِلاَتٌ)) ، قِيلَ : عَنْ طَاعَةِ اللهِ وَمَا يَلْزَمُهُنَّ حِفْظُهُ ((مميلاَتٌ)) أَيْ : يُعَلِّمْنَ غَيْرَهُنَّ فِعْلَهُنَّ المَذْمُومَ . وَقِيلَ : مَائِلاَتٌ يَمْشِينَ مُتَبَخْتِرَاتٍ ، مُمِيلاَتٌ لأَكْتَافِهِنَّ ، وقيلَ : مائلاتٌ يَمْتَشطنَ المِشْطَةَ المَيلاءَ : وهي مِشطةُ البَغَايا ، و((مُميلاتٌ)) يُمَشِّطْنَ غَيْرَهُنَّ تِلْكَ المِشْطَةَ .

((رُؤُوسُهُنَّ كَأَسْنِمَةِ البُخْتِ)) أَيْ : يُكَبِّرْنَهَا وَيُعَظِّمْنَهَا بِلَفِّ عِمَامَةٍ أَوْ عِصَابَةٍ أَوْ نَحْوِهَا .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are two categories among the people of the Fire that I have not seen: people who will have whips like the tails of cattle with which they will lash people, and women who are dressed, but are naked. They will attract and be inclined. Their heads will be like the humps of a Bactrian camel inclined towards one side. They will not enter Paradise nor smell its fragrance, although its fragrance can be perceived from such-and-such a distance." *(Muslim, Aḥmad)*

The meaning of "dressed" is having the bounties of Allāh and "naked" is not being thankful for them. It can also mean that she will cover part of her body and expose part of it to expose her beauty. A third meaning is that she will wear thin clothing which will expose the colour of her body.

مائِلاَتٌ means that they will be reluctant to obey Allāh and what is necessary for them to abide to. مُمِيلاتٌ means that they teach others their evil actions. It is said that مائِلاَتٌ and مُمِيلاتٌ means to walk by swaying the shoulders. It is said that مائِلاَتٌ means combing the hair like prostitutes to attract men, and مُمِيلاتٌ means that they will comb the hair of other women in this manner. "Their heads will be like the humps of camels" refers to them making them large and high up by tying turbans, cloths, etc.

Vocabulary and Definitions

In addition to the definitions provided by the author, some scholars state that "women who are dressed, but are naked," means that they will be dressed in this world, but naked in the Hereafter or they will be dressed in clothing, but deprived of Allāh's ﷻ mercy.

Commentary

This *ḥadīth* is a prophecy of the Messenger of Allāh ﷺ in which he described two categories of people that would appear in later eras. Firstly, the *ḥadīth* mentions that those who beat people unjustly commit a crime which Islām prohibits. Secondly, it mentions the immoral dressing and hairstyles of women. It is of interest to note that the Messenger's ﷺ description of this second category, bears a striking resemblance to the women of our times.

Any person who has some knowledge of women's fashion, will know that women's clothing nowadays is generally designed by capitalistic and immoral men so that women may exhibit and flaunt their physical beauty in public. Clothing is designed to expose the body when she walks or when the wind blows. The cuts and styles are such that they attract the glances of men to those portions of the women's anatomy which are seductive and provocative. Frequently, such stunning embroidery is utilised that dazzles the sight in order to invite the perverted gazes of men. It is absolutely tragic and heart-breaking to note that a multi-million dollar industry is also developing amongst Muslims with similar objectives, in the name of '*ḥijāb* fashion.'

It should be understood that it is permissible, and in fact advisable, for a wife to dress attractively for her husband within the confines of her home, however for women to adorn such clothing in public which exposes their beauty to all and sundry is contrary to the modesty Islām demands of them. Dressing in flimsy, tight, transparent or revealing clothing is tantamount to furthering the objectives of Shaiṭān because he desires to denude women as the Qur'ān states,

﴿لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا﴾

Never let Shaiṭān mislead you as he removed your parents from Paradise, tearing off from them their clothing to expose to them their private parts. (Sūrah al-Aʿrāf, 27)

Further, Muslim women are advised not to imitate the immorality of shameless women, and to conceal themselves so that their honour and respect remains intact. By removing the sense of shame and modesty which Allāh ﷻ has placed within them, they bring upon themselves innumerable harms in this world and the Hereafter.

CHAPTER 293

باب النهي عن التشبه بالشيطان والكفار

Chapter on the prohibition of imitating Shaiṭān and the disbelievers

Ḥadīth 1634

عن جابر ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((لاَ تَأْكُلُوا بِالشِّمَالِ ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ ويَشربُ بِشِمَالِه)) . رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not eat with the left hand because Shaiṭān eats and drinks with his left hand." *(Muslim, Aḥmad, Ibn Mājah)*

Ḥadīth 1635

وعن ابن عمر ﷺ : أَنَّ رسُولَ الله ﷺ ، قَالَ : ((لاَ يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ ، وَلاَ يَشْرَبَنَّ بِهَا ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا)) . رواه مسلم .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should eat or drink with his left hand because Shaiṭān eats and drinks with his left hand." *(Muslim, Aḥmad)*

Commentary

Based on this *ḥadīth*, some scholars are of the opinion that it is *Wājib* to eat with the right hand, however the view of most scholars is that it is *Sunnah*.

Shaiṭān eating and drinking with his left hand can either be interpreted literally or it can be interpreted to mean that he encourages those who follow him to utilise the left hand.

By eating and drinking with the left hand, one imitates the action of Shaiṭān and enables Satanic qualities to overpower his behaviour. This is clearly destructive to the *īmān* of a believer and should be avoided.

Ḥadīth 1636

وعن أَبي هريرة رضي الله عنه : أَنَّ رسُولَ اللهِ ﷺ ، قَالَ : ((إِنَّ اليَهُودَ وَالنَّصَارى لاَ يَصْبغُونَ ، فَخَالِفُوهُمْ)) . متفق عَلَيْهِ .

المُرَادُ : خِضَابُ شَعْرِ اللِّحْيَةِ والرَّأسِ الأَبْيَضِ بِصُفْرَةٍ أَوْ حُمْرَةٍ ؛ وأَمَّا السَّوَادُ ، فَمَنْهِيٌّ عَنْهُ كَمَا سَنَذْكُرُهُ في البَابِ بَعْدَهُ ، إِنْ شَاءَ اللهُ تَعَالَى .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "The Jews and Christians do not dye their hair, so act contrary to them." (*Bukhārī, Muslim, Aḥmad, Nasa'ī*)

This refers to dyeing the white hairs of the beard and head with yellow or red dye. Black dye is prohibited as we will mention in the following chapter if Allāh ﷻ wills.

Commentary

The *ḥadīth* commands us to oppose the ways of the Jews and Christians. Islām and Muslims possess a unique philosophy and system of life which is pure in nature and divine in origin. Every Muslim should be desirous of holding firm onto the *Sunnah* lifestyle of the Messenger ﷺ and abstain from imitating the disbelievers in external appearance and internal attributes. ʿAbdullāh Ibn ʿUmar رضي الله عنهما narrates that the Messenger ﷺ said, "Whoever imitates a nation becomes one of them." (*Aḥmad*, *Abū Dāwūd*)

For Muslims to imitate the disbelievers in their social conduct, customs, beliefs and lifestyle smacks of poor self-esteem. The sad truth however is that Muslims today have set fire to their own homes and have begun adopting the ways and habits of those who have nothing but darkness and gloom to offer.

CHAPTER 294

باب نهي الرجل والمرأة عن خضاب شعرهما بسواد

Chapter on the prohibition of a man or woman dying their hair black

Ḥadīth 1637

عن جابر ﷺ قَالَ : أُتِيَ بِأَبِي قُحَافَةَ والِدِ أَبي بَكْرٍ الصِّدِّيقِ ﷺ ، يَومَ فَتْحِ مَكَّةَ وَرَأسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضاً . فَقَالَ رَسُولُ اللهِ ﷺ : ((غَيِّرُوا هَذَا وَاجْتَنِبُوا السَّوَادَ)) . رواه مسلم .

Jābir ﷺ narrates: "Abū Quhāfah, the father of Abū Bakr al-Ṣiddīq ﷺ, was brought on the day of the conquest of Makkah (to accept Islām). His head and beard were completely white. The Messenger of Allāh ﷺ said: 'Change this, but abstain from black.'" *(Muslim, Aḥmad, Abū Dāwūd)*

Commentary

The *ḥadīth* teaches us that it is *Mustaḥab* (advisable) to dye one's hair when it becomes white. However to dye it black is prohibited because it deceives people into thinking that one is young. This is particularly distressing for a woman who marries an old man who has dyed his hair black, thinking him to be young. Scholars have, however, granted permission for black dye to be utilised in *jihād*, in order to create awe in the hearts of the enemy by giving the impression that the Muslim fighters are young and fearless.

CHAPTER 295

باب النهي عن القَزَع وَهُوَ حلق بعض الرأس دون بعض ، وإباحة حَلْقِهِ كُلِّهِ للرجل دون المرأة

Chapter on the prohibition of shaving only a portion of the head, and the permissibility for a man to shave his entire head, but not for a woman to do so

Ḥadīth 1638

عن ابن عمر ﷺ ، قَالَ : نهَى رسُولُ اللهِ ﷺ عن القَزَعِ . متفق عَلَيْهِ .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ prohibited shaving a portion of the head." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

The reason for the prohibition of shaving a portion of the head is that it deforms and mutilates one's physical features. Such a practice is also the practice of the sinful and the custom of certain Jewish rabbis. According to Imām Aḥmad ﷺ, the prohibition applies to shaving a portion of the head and maintaining hair on the rest of the head, or cutting the hair unevenly, leaving one part shorter and the other part longer. It will only be permissible in the case of necessity, such as for medical treatment.

Ḥadīth 1639

وعنه ، قَالَ : رأَى رسُولُ اللهِ ﷺ صَبِيّاً قَدْ حُلِقَ بَعْضُ شَعْرِ رَأسِهِ وَتُرِكَ بَعْضُهُ ، فَنَهَاهُمْ عَنْ ذَلِكَ ، وقال : ((احْلِقُوهُ كُلَّهُ ، أَوِ اتْرُكُوهُ كُلَّهُ)) . رواه أَبُو داود بإسناد صحيح عَلَى شرط البخاري ومسلم .

Ibn ʿUmar ﷺ narrates: The Messenger of Allāh ﷺ saw a child with portions of his head shaven and others not. He prohibited them from doing so and said: "Shave it all off or leave it all on." (*Abū Dāwūd*, *Nasa'ī*, *Aḥmad*)

Commentary

The prohibition of shaving portions of the hair is prohibited for children as it is prohibited for adults.

Ḥadīth 1640

وعن عبد الله بن جعفر ﷺ : أَنَّ النَّبيَّ ﷺ ، أَمْهَلَ آلَ جَعْفَر ثَلاَثاً ثُمَّ أَتَاهُمْ فَقَالَ : ((لاَ تَبْكُوا عَلَى أَخِي بَعْدَ اليَوْمِ)) ثُمَّ قَالَ : ((ادْعُوا لِي بَنِي أَخِي)) فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ فَقَالَ : ((ادْعُوا لِي الحَلاَّقَ)) فَأَمَرَهُ ، فَحَلَقَ رُؤُوسَنَا . رواه أَبُو داود بإسناد صحيح عَلَى شرط البخاري ومسلم .

ʿAbdullāh ibn Jaʿfar ﷺ narrates that the Messenger of Allāh ﷺ allowed the family of Jaʿfar ﷺ three days to mourn over his death. He then came to them and said: "Do not cry over my brother (Jaʿfar) after today." He then said: "Call my brother's children to me." We were brought and it was as if we were chicks. He said: "Call a barber for me." He then instructed him to shave our heads. (*Abū Dāwūd*, *Aḥmad*, *Nasa'ī*)

Commentary

Jaʿfar ﷺ was the son of Abū Ṭālib and the brother of ʿAlī ﷺ. He was martyred in the Battle of Muʾtā. His children, Muḥammad, ʿAbdullāh and ʿAuf are described in the *ḥadīth* as little birds because of their sorrow and pain due to their father's separation from them.

The Messenger ﷺ ordered that their heads be shaved because their mother, Asmā' bint ʿUmais ﷺ, was in sorrow over the martyrdom of her husband and she did not have the time to wash and comb their hair. It is also possible that he did so as a good omen to indicate that their sorrow and grief would soon be overcome.

It is generally better to allow the hair to grow although shaving it is completely permissible. Spiritual mentors sometimes encourage their young students and disciples to remove their hair because it distracts them into spending unnecessary time for grooming and beautification.

Additional Points

- ✓ It is permissible to mourn the death of a family member for up to three days. A wife is excluded from this, as her mourning period is four months and ten days.

Ḥadīth 1641

وعن عليٍّ ﷺ قَالَ : نَهَى رسُولُ اللهِ ﷺ أنْ تَحْلِقَ المَرْأةُ رَأسَهَا . رواه النسائي .

ʿAlī ﷺ narrates: "The Messenger of Allāh ﷺ prohibited a woman from shaving her head." (*Nasa'ī*, *Tirmidhī*)

Commentary

The beauty and elegance of a woman lies in her long hair, and to shave it off is akin to mutilating the creation of Allāh. Just as men are prohibited from shaving and trimming the beard, women are prohibited from removing and trimming their hair. "The Messenger of Allāh ﷺ prohibited free women from keeping a jummah (hair that extends until the shoulder) and slave women from plaiting their hair." (*Ṭabrānī in al-Muʿjam al-Ṣaghīr* and *al-Muʿjam al-Kabīr*) The first prohibition is due to it being an imitation of men, and the second due to it being an imitation of freed women.

Scholars state a wife may not shorten her hair even when instructed by her husband, because obedience to the creation is not acceptable by disobeying Allāh ﷻ and His Messenger ﷺ.

CHAPTER 296

باب تحريم وصل الشعر والوشم والوشر وهو تحديد الأسنان

Chapter on the prohibition of joining hair, tattooing and filing the teeth

قال تعالى : ﴿ اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اِنٰثًا وَاِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا لَّعَنَهُ اللّٰهُ وَقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ﴾ (النساء : ١١٧-١١٩) .

Allāh ﷻ says: "They worship only females and call upon the rebellious Shaiṭān. Allāh has cursed him. He (Shaiṭān) said: 'I will definitely take a fixed share from Your servants. I will surely lead them astray and certainly instil hopes within them. I shall definitely command them and they will cut the ears of animals. I will command them and they will certainly change the creation of Allāh.'" (Sūrah al-Nisā', 117-119)

Ḥadīth 1642

وعن أسماءَ ﵂ : أنَّ امْرَأَةً سَأَلَتِ النَّبيَّ ﷺ فَقَالَتْ : يا رسولَ اللهِ إنَّ ابْنَتِي أَصَابَتْهَا الحَصْبَةُ ، فَتَمَرَّقَ شَعْرُهَا ، وإنّي زَوَّجْتُهَا ، أفَأَصِلُ فِيهِ ؟ فقالَ : ((لَعَنَ اللهُ الوَاصِلَةَ وَالمَوْصُولَةَ)) . متفق عليه .

وفي روايةٍ : ((الوَاصِلَةَ ، والمُسْتَوْصِلَةَ)) .

قَوْلُهَا : ((فَتَمَرَّقَ)) هو بالراءِ ومعناهُ : انْتَثَرَ وَسَقَطَ . ((وَالوَاصِلَةُ)) : التي تَصِلُ شَعْرَهَا ، أو شَعْرَ غَيْرِهَا بِشَعْرٍ آخَرَ . ((وَالمَوْصُولَةُ)) : التي يُوصَلُ شَعْرُهَا . ((والمُسْتَوْصِلَةُ)) : التي تَسْأَلُ مَنْ يَفْعَلُ لها ذلك .

وعن عائشة ﵂ نَحوهُ . متفق عليه .

Asmā' ﵂ narrates that a woman asked the Messenger of Allāh ﷺ saying: "O Messenger of Allāh! My daughter was afflicted by a skin disease which has caused her hair to fall off. I am about to get her married, so can I join hair to her head?" He replied: "Allāh cursed the woman who joins hair and the woman whose hair is joined." (*Bukhārī, Muslim)*

Another narration has: "The woman who joins hair and the woman who requests another to join her hair."

A similar narration was narrated from ʿĀ'ishah ﵂.

Commentary

Women sometimes lose their hair for various reasons. Hence, to beautify themselves, they attach the hair of other women to their hair in the form of a wig or as a permanent attachment. This is prohibited, as is making such a request, providing hair for this purpose and attaching such hair to the hair of another person. The action is prohibited because it is regarded as changing the creation of Allāh ﷻ, and also because it is not permissible to utilise any part of the human body for such purposes. It is however permissible to utilise medication to lengthen the hair.

Ḥadīth 1643

وعن حُميدِ بنِ عبد الرحْمانِ : أَنَّهُ سَمِعَ مُعَاوِيَةَ ﵁ ، عامَ حَجَّ على المِنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعْرٍ كَانَتْ في يَدِ حَرَسِيٍّ فَقَالَ : يَا أَهْلَ المَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ ؟! سَمِعتُ النَّبيَّ ﷺ ، يَنْهَى عَنْ مِثْلِ هذِهِ ، ويقُولُ : ((إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حينَ اتَّخَذَ هَذه نِسَاؤُهُمْ)) . متفق عليه .

Ḥumayd ibn ʿAbd al-Raḥmān narrates that he heard Muʿāwiyah ﵁ on the pulpit in the year when he performed *Ḥaj*. He took a handful of hair from a guard and said: "O people of Madīnah! Where are your scholars? I heard the Messenger of Allāh ﷺ prohibiting this, saying: 'The Banū Isrā'īl were destroyed when their women adopted this practice.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* also highlights the prohibition of joining false hair to one's natural hair.

Additional Points

- ✓ Muslim leaders and scholars are duty bound to prohibit wrongs in society. Silence in this regard draws the anger of Allāh ﷻ.

Ḥadīth 1644

وعن ابن عمر ﵄ : أَنَّ رسُولَ الله ﷺ لَعَنَ الوَاصِلَةَ والمُسْتَوْصِلَةَ ، والوَاشِمَةَ والمُسْتَوشِمَةَ . متفق عليه .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ cursed the woman who joins hair, the woman who requests another to join her hair, the woman who tattoos the body and the woman who requests for her body to be tattooed." (*Bukhārī, Muslim, Abū Dāwūd, Nasa'ī*)

Commentary

Tattooing was a common practice during the days of ignorance and is still practised in various parts of the world today. It is prohibited and if it was done due to ignorance, it is compulsory to remove all traces of it, if possible. However, if by removing it, harm is caused to the body, the limb becomes ineffective or a major defect will be caused to the skin, then one should suffice by seeking forgiveness from Allāh ﷻ.

Ḥadīth 1645

وعن ابن مسعود ﷺ قال : لَعَنَ اللهُ الوَاشِمَاتِ والمُسْتَوشِمَاتِ وَالمُتَنَمِّصَاتِ ، والمُتَفَلِّجَاتِ لِلْحُسْنِ ، المُغَيِّرَاتِ خَلْقَ الله ، فَقَالَتْ لَهُ امْرَأَةٌ فِي ذَلِكَ فَقَالَ : وَمَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ الله ﷺ ، وَهُوَ فِي كِتَابِ الله ؟ قالَ اللهُ تعالى : ﴿ وَمَا اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ﴾ (سورة الحشر : ٧) . متفق عليه .

((المُتَفَلِّجَةُ)) : هيَ الَّتي تَبْرُدُ مِنْ أَسْنَانِهَا لِيَتَبَاعَدَ بَعْضُهَا عَنْ بَعْضٍ قَلِيلاً ، وتُحَسِّنُهَا وَهُوَ الوَشْرُ . ((وَالنَّامِصَةُ)) : هيَ الَّتي تَأْخُذُ مِنْ شَعْرِ حَاجِبِ غَيْرِهَا ، وتُرَقِّقُهُ لِيَصِيرَ حَسَناً . ((وَالمُتَنَمِّصَةُ)) : الَّتي تَأْمُرُ مَنْ يَفْعَلُ بِهَا ذَلِكَ .

Ibn Masʿūd ﷺ narrates: "Allāh curses the women who tattoo the body, the women who request for their bodies to be tattooed, the women who pluck from their eyebrows and the women who file between their teeth for beauty, changing the creation of Allāh." A woman objected to it, so he said: "Why should I not curse those whom the Messenger of Allāh ﷺ cursed, when it is stated in the Qur'ān?" Allāh ﷻ says: "Hold fast to what the Messenger gives you, and refrain from what he prevents you." (Sūrah al-Ḥashr, 7) (*Bukhārī, Muslim, Aḥmad*)

Commentary

The *ḥadīth* teaches us that thinning or fashioning the eyebrows is not permissible. However, if hair grows in the area of the beard or moustache of a woman and it resembles that of a man, then it is permissible to remove such hair.

The *ḥadīth* also teaches us that women are not permitted to file their teeth in order to create gaps between them. The older ladies amongst the Arabs used to create such gaps so that people would regard them as young. However, if changes are done to the teeth for medical reasons, then it is permissible.

The phrase "changing the creation of Allāh" provides the reason for these various categories of women being cursed. By changing their physical features, they indicate that they are not pleased with the manner in which Allāh ﷻ created them. Based on this, scholars state that every such physical change to the body for beautification purposes such as plastic surgery, breast enlargements, liposuction, etc. is prohibited.

CHAPTER 297

باب النهي عن نتف الشيب من اللحية والرأس وغيرهما ، وعن نتف الأمرد شعر لحيته عند أول طلوعه

Chapter on the prohibition of plucking out white hair from the beard and head, and of a young boy plucking out the first hairs that appear of his beard

Ḥadīth 1646

عن عمرو بن شعيب ، عن أبيهِ ، عن جَدِّهِ ﷺ ، عن النَّبيِّ ﷺ ، قال : ((لاَ تَنْتِفُوا الشَّيْبَ ؛ فَإِنَّهُ نُورُ الْمُسْلِمِ يَوْمَ القِيَامَةِ)) حديث حسن ، رواه أبو داود، والترمذي، والنسائي بأسانيد حسنة ، قال الترمذي : ((هو حديث حسن)) .

ʿAmr ibn Shuʿayb narrates from his father, from his grandfather ﷺ that the Messenger of Allāh ﷺ said: "Do not pluck out white hair because they will be a light for a Muslim on the day of *Qiyāmah*." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

The *ḥadīth* teaches us that a Muslim is prohibited from plucking out white hairs from his face, head and beard. The wisdoms of this prohibition are many. White hairs are a sign of old age and serve as a reminder of death and the Hereafter. They also indicate a person's steadfastness on righteousness during old age. Another *ḥadīth* has, "One who grows his white hair in Islām, then in place of every hair, Allāh ﷻ will write for him one good deed, remove one sin and increase his stages by one." (*Ibn Hibbān*) Further, on the day of *Qiyāmah*, darkness

will reign, however one of the things that will provide light and enter a Muslim into Paradise will be his white hair.

The first person to get white hair was Ibrāhīm ﷺ. When he saw it, he asked in astonishment, "O Allāh, what is this?" Allāh ﷻ replied, "It is dignity." Ibrāhīm ﷺ then said, "O Allāh! Increase me in dignity."

Ḥadīth 1647

وعن عائشة ﷺ ، قالت : قال رسولُ اللهِ ﷺ : ((مَنْ عَمِلَ عَمَلاً لَيْسَ عليْهِ أمْرُنَا فَهُوَ رَدٌّ)) . رواه مسلم .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who does an action which we have not commanded, it will be rejected." *(Muslim, Aḥmad)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 169. The phrase, "which we have not commanded," refers to an action which is not proven from Islāmic sources of knowledge and which does not fall under the principles of Islāmic *Sharīʿah*. All such *bidʿah* (innovations) are not accepted in the court of Allāh ﷻ and one who engages in them thinking them to be part of Islām will be taken to task for it.

CHAPTER 298

باب كراهة الاستنجاء باليمين ومس الفرج باليمين من غير عذر

Chapter on the undesirability of cleaning the private parts with the right hand and touching the private parts with the right hand for no reason

Ḥadīth 1648

وعن أبي قتادة ﷺ ، عن النبيّ ﷺ ، قال : ((إذا بَالَ أَحَدُكُمْ ، فَلاَ يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ ، وَلاَ يَسْتَنْجِ بِيَمِينِهِ ، وَلاَ يَتَنَفَّسْ فِي الإِنَاءِ)) . متفق عليه .

وفي الباب أحاديث كثيرة صحيحة .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you urinates, he should not touch his private part with his right

hand nor should he clean himself with his right hand. He should also not breathe into a drinking vessel." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

From this *ḥadīth*, scholars derive the principle that every good or noble action should be done with the right hand, while every lowly or unclean action should be done with the left hand. This is on account of the honour which Allāh ﷻ has granted to the right hand over the left. A believer who uses the right hand for unclean actions will feel uncomfortable eating with the very same hand.

Breathing into a drinking vessel is disliked because impurities from the mouth or nose may enter into it causing inconvenience to oneself and others.

CHAPTER 299

باب كراهة المشي في نعل واحدة أو خف واحد لغير عذر وكراهة لبس النعل والخف قائماً لغير عذر

Chapter on the detestability of walking with one sandal or one sock for no reason, and the detestability of wearing sandals and socks while standing, for no reason

Ḥadīth 1649

عن أبي هريرة ﷺ : أنَّ رسُولَ الله ﷺ ، قال : ((لاَيَمشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ ، لِيَنْعَلْهُمَا جَمِيعاً ، أو لِيَخْلَعْهُمَا جَمِيعاً)) .

وفي رواية : ((أو لِيُحْفِهِمَا جَمِيعاً)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should walk while wearing only one sandal. He should either wear both of them or remove both of them." (*Bukhārī, Muslim, Abū Dāwūd, Tirmidhī*)

Ḥadīth 1650

وعنه ، قال : سمعت رسولَ الله ﷺ ، يقول : ((إذا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكمْ ، فَلاَ يَمْشِ في الأُخْرَى حَتَّى يُصْلِحَهَا)) . رواهُ مسلم .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "If

the strap of the sandal of one of you breaks, do not walk wearing the other until it is fixed." (*Muslim, Nasa'ī, Aḥmad*)

Commentary

It is *Makrūh Tanzīhī* (undesirable) to walk wearing only one sandal or shoe due to it being contrary to dignity and decorum, making one the target of ridicule. It is also possible that one who does so may lose his balance and fall, resulting in injury.

Ḥadīth 1651

وعن جابر ﷺ : أَنَّ رسولَ اللهِ ﷺ نَهَى أنْ يَنْتَعِلَ الرَّجُلُ قَائِماً . رواه أبو داود بإسناد حسن .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ prohibited a person from wearing his sandals while standing. (*Abū Dāwūd, Ibn Mājah*)

Commentary

It is *Makrūh* (reprehensible) to wear one's shoes while standing when one needs to utilise his hands to wear them because one will be forced to bend down. This creates an unsightly image especially for those who are behind him. It is also possible that one may fall to the ground while doing so. If there is no need to utilise the hands when wearing them, then it will not be reprehensible to stand and wear them.

CHAPTER 300

باب النهي عن ترك النار في البيت عند النوم ونحوه سواء كانت في سراج أو غيره

Chapter on the prohibition of leaving a fire burning in the house when going to sleep, etc. in the form of a lamp, etc.

Ḥadīth 1652

عن ابن عمر ﷺ ، عن النبيِّ ﷺ ، قال : ((لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ)).
متفق عليه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not leave fire burning in your houses when you sleep." (*Bukhārī, Muslim, Aḥmad, Ibn Mājah*)

Commentary

It is *Makrūh* (reprehensible) to leave any type of fire burning whilst one is asleep since it can cause substantial damage to the house and its contents. This refers to live fires whether they provide light or heat. As for electrical lights which carry no such fear, these may be left on.

Ḥadīth 1653

وعن أبي موسى الأشعري ﷺ ، قال : احْتَرَقَ بَيْتٌ بالمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ ، فَلَمَّا حُدِّثَ رَسُولُ اللهِ ﷺ بِشَأنِهِم ، قالَ : ((إنَّ هذِهِ النَّارَ عَدُوٌّ لَكُمْ ، فَإذا نِمْتُمْ ، فَأَطْفِئُوهَا)) متفق عليه .

Abū Mūsā ﷺ narrates that a house in Madīnah together with its inhabitants burnt down one night. When the Messenger of Allāh ﷺ was informed of this he said: "Fire is your enemy. When you go to sleep, you should extinguish it." (*Bukhārī, Muslim)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 161. It highlights that a person should be vigilant and cautious because fire has the potential of causing great harm.

Ḥadīth 1654

وعن جابر ﷺ ، عن رسولِ اللهِ ﷺ ، قال : ((غَطُّوا الإنَاءَ ، وَأَوْكِئُوا السِّقَاءَ ، وَأَغْلِقُوا الأَبْوَابَ . وَأَطْفِئُوا السِّرَاجَ ، فإنَّ الشَّيْطَانَ لاَ يَحُلُّ سِقَاءً ، وَلاَ يَفْتَحُ بَاباً ، وَلاَ يَكْشِفُ إنَاءً . فإنْ لَمْ يَجِدْ أَحَدُكُمْ إلاَّ أَنْ يَعْرِضَ عَلَى إنَائِهِ عُوداً ، وَيَذْكُرَ اسْمَ اللهِ ، فَلْيَفْعَل ، فإنَّ الفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ البَيْتِ بَيْتَهُمْ)) . رواه مسلم .

((الفُوَيْسِقَةُ)) : الفَأرَةُ ، ((وَتُضْرِمُ)) : تُحْرِقُ .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Cover utensils, tie water-skins, lock doors and extinguish lamps because Shaiṭān does not untie water-skins or open doors and utensils. If any of you can find nothing except a stick to cover his utensil together with taking the name of Allāh, he should do so. A rat can burn a house together with its inhabitants." (*Bukhārī, Muslim, Aḥmad*, *Ibn Mājah*)

Commentary

The guidelines mentioned in this *ḥadīth* are not compulsory but *Mustaḥab* (advisable). Due to the compassion of the Messenger ﷺ and the perfection of Islām, we have been given

advice on mundane matters so that our lives may become more convenient and peaceful.

The *ḥadīth* teaches us that utensils and containers containing food and drink should be covered so that they are not accessible to insects, reptiles, dirt and impurities. By doing so, one will also be saved from sicknesses and calamities which may descend into them. Similarly, doors should be locked so that one may enjoy a comfortable sleep and be safe from thieves, mischief makers and animals.

Imām Nawawī ﷺ stated that the practice of taking the name of Allāh ﷻ at the time of doing anything is an extremely simple action, but it protects one from the many problems and calamities of this world and the Hereafter. One such calamity is that of Shaiṭān who tries to make man negligent in order to harm him. He utilises various means for this purpose and sometimes even uses animals such as rodents and insects.

CHAPTER 301

باب النهي عن التكلف وهو فعل وقول ما لا مصلحة فيه بمشقة

Chapter on the prohibition of formalities, namely to exaggerate words and actions for no reason

قال الله تعالى : ﴿ قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ ﴾ (ص : ٨٦).

Allāh ﷻ says: "Say, 'I do not ask you people for any payment for this, and I am not among those who pretend.'" (Sūrah Ṣād, 86)

Ḥadīth 1655

وعن عمر ﷺ قال : نُهِينَا عَنِ التَّكَلُّفِ . رواه البخاري .

ʿUmar ﷺ narrates: "We were prohibited from formalities." *(Bukhārī)*

Commentary

This refers to formalities or exaggeration in every aspect of life including speech, dressing and conduct. Scholars state that wastage of food and unnecessary expenses for marriages, functions, hosting people, etc. are included in this prohibition. Instead, a believer should be one who is simple, humble and uncomplicated in his thinking and approach.

Ḥadīth 1656

وعن مسروقٍ ، قال : دَخَلْنَا على عبدِ اللهِ بْنِ مَسعُودٍ ﷺ فقال : يا أَيُّهَا النَّاسُ ، مَنْ عَلِمَ شَيْئاً فَلْيَقُلْ بِهِ ، وَمَنْ لَمْ يَعْلَمْ ، فَلْيَقُلْ : اللهُ أَعْلَمُ ، فَإِنَّ مِنَ العِلْمِ أَنْ يَقُولَ لِمَا لاَ تَعْلَمُ : اللهُ أَعْلَمُ . قالَ اللهُ تَعَالَى لِنَبِيِّهِ ﷺ : ﴿ قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ ﴾ . رواه البخاري .

Masrūq narrates: "We visited ʿAbdullāh ibn Masʿūd ﷺ and he said: 'O people! One who knows something should say it. One who does not know, should say: 'Allāh knows best.' It is part of knowledge to say: 'Allāh knows best', about what you do not know. Allāh ﷻ said to His Messenger ﷺ: 'Say, 'I do not ask you people for any payment for this, and I am not among those who pretend.'" *(Bukhārī)*

Commentary

The *ḥadīth* teaches us that a person should not speak on the basis of assumption. If he is not aware or he is unsure of any particular matter, he should not be shy to acknowledge his lack of knowledge. Only a person who is weak in faith, will give an opinion or answer questions on issues regarding which he has inadequate knowledge because he feels afraid to be degraded in the sight of others. In reality, a person's status in the sight of Allāh ﷻ is elevated when he proclaims his lack of knowledge. It indicates his fear of Allāh ﷻ, his purity of heart, his sincerity, and his understanding of Islāmic teachings. It was for this reason that the four *Imāms*, the four *khalīfs*, the *Ṣaḥābah*, the *Tābiʿīn*, even the Messenger ﷺ and Jibra'īl conceded that they did not have knowledge regarding certain matters.

Nowadays, it is shocking to note that people who have no knowledge of basic texts or who have read only one book on a particular subject claim to be experts in the field of Islāmic knowledge. They even dare to tread such paths and tackle intricate issues which renowned scholars of the past feared to do. Abū Ḥusayn ﷺ appropriately stated, "Some of you venture to pass verdicts on an issue which if it was presented to ʿUmar ﷺ, he would have consulted the *Ṣaḥābah* who fought at Badr." Ibn Wahb ﷺ stated, "If we had to write down the number of times we heard Imām Mālik ﷺ saying, 'I do not know,' pages and pages would be filled."

CHAPTER 302

باب تحريم النياحة على الميت ولطم الخد وشق الجيب ونتف الشعر وحلقه والدعاء بالويل والثبور

Chapter on the prohibition of wailing over the dead, slapping the face, tearing the clothes, plucking out and shaving the hair and supplicating for destruction

Ḥadīth 1657

عن عمر بن الخطاب ﷺ قال : قال النَّبِيّ ﷺ : ((المَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ)) .

وَفِي روايةٍ : ((مَا نِيحَ عَلَيْهِ)) . متفق عليه .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates that the Messenger of Allāh ﷺ said: "The deceased is punished in his grave because of people wailing over him." (*Bukhārī, Muslim, Aḥmad*)

Commentary

This *ḥadīth* may seem contrary to the Qur'ānic verse, "And no soul will bear the sin of another." Therefore, the scholars have explained the *ḥadīth* as follows:

1. It refers to a person who encourages his family members to wail over him after his demise. This is the interpretation given by the majority of the scholars.

2. It refers to a person who is aware of such a custom in his family, but does not prohibit them from it before his demise. It does not apply to a person who discourages his family from doing so.

3. Punishment here refers to pain felt by the deceased out of mercy and compassion when he hears their crying and wailing.

4. ʿĀ'ishāh ﷺ was of the opinion that this *ḥadīth* is not general in application, but referred to a particular Jewish lady who died. She was being punished due to her disbelief and not because of wailing.

Shedding tears and feeling sorrowful on the demise of a family member or friend is natural and a sign of the mercy which Allāh ﷻ places in the heart of a believer. However, it is prohibited to wail, scream, slap one's face, tear one's clothing or make blasphemous statements on the demise of any person.

In a broader context, we learn that Islām teaches us to be balanced and composed during occasions of sadness and joy. There should be no extremism. In the case of a calamity, one should exercise patience, be hopeful of divine reward and resign oneself to Allāh's ﷻ decision.

Ḥadīth 1658

وعن ابن مسعود ﷺ قال : قال رسولُ اللهِ ﷺ : ((لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ ، وَشَقَّ الجُيُوبَ ، وَدَعَا بِدَعْوَى الجَاهِلِيَّةِ)) . متفق عليه .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who slaps his cheeks, tears his clothing, and makes ignorant statements is not of us." (*Bukhārī, Muslim, Aḥmad*)

Commentary

It is an objection against Allāh ﷻ and a show of displeasure with the divine decree when one utters statements such as, 'One who has made my children orphans', 'One who has made his wife a widow,' 'O Allāh, how could you have taken him away?' or 'Was he the only one You could choose?' Such statements were common during the days of ignorance when people would hire women to mourn over their deceased. Islām abolished all such practices, and statements of this sort may even lead a person out of the fold of Islām.

"He is not of us" means that he is not on our path or that his Islām is deficient. It is said as a warning and reprimand to show the seriousness of the sin. If he, however, regards these actions to be permissible, then the *ḥadīth* means that he is not a Muslim because of his deliberate denial of regarding prohibited actions as prohibited.

Ḥadīth 1659

وَعَنْ أبي بُرْدَةَ ، قال : وَجعَ أبو مُوسَى ، فَغُشِيَ عَلَيْهِ ، وَرَأسُهُ فِي حِجْرِ امْرَأَةٍ مِنْ أهْلِهِ ، فَأَقْبَلَتْ تَصِيحُ بِرَنَّةٍ فَلَمْ يَسْتَطِعْ أنْ يَرُدَّ عَلَيْهَا شَيْئاً ، فَلَمَّا أفَاقَ قَالَ : أنَا بَرِيءٌ مِمَّنْ بَرِيءَ مِنْهُ رسُولُ اللهِ ﷺ إنَّ رسُولَ اللهِ ﷺ بَرِيءٌ مِنَ الصَّالِقَةِ ، والحَالِقَةِ ، والشَّاقَّةِ . متفق عليه .

((الصَّالِقَةُ)) : الَّتِي تَرْفَعُ صَوْتَهَا بِالنِّيَاحَةِ والنَّدْبِ . ((وَالحَالِقَةُ)) : الَّتِي تَحْلِقُ رَأسَهَا عِنْدَ المُصِيبَةِ . ((وَالشَّاقَّةُ)) : الَّتي تَشُقُّ ثَوْبَهَا .

Abū Burdah ﷺ narrates that Abū Mūsā fell ill and lost consciousness. His head was in the lap of one of the women of his family. She began screaming out in sorrow, but he was unable to say anything to her. When he regained consciousness, he said: "I declare myself free of those from whom the Messenger of Allāh ﷺ declared himself free. The Messenger of Allāh ﷺ declared himself free from the woman who wails, shaves off her head or tears her clothing."

Commentary

The fact that the Messenger of Allāh ﷺ declared himself free of those who wail and mourn in a prohibited manner shows the severity of the prohibition and that their behaviour is contrary to perfect belief and being pleased with divine decree.

Additional Points

- ✓ The *Ṣaḥābah* gave due importance to following the *Sunnah*, even at the time of their demise.

Ḥadīth 1660

وعن المغيرة بن شعبة ﷺ قال : سمعتُ رسُولَ اللهِ ﷺ يقولُ : ((مَنْ نِيحَ عَلَيْهِ ، فَإِنَّهُ يُعَذَّبُ بِمَا نِيحَ عَلَيهِ يَومَ القِيَامَةِ)) . متفق عليه .

Al-Mughīrah ibn Shuʿbah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who is wailed over, will be punished on the day of *Qiyāmah* on account of that wailing." (*Bukhārī, Muslim*)

Ḥadīth 1661

وعن أُمِّ عَطِيَّةَ نُسَيْبَةَ – بِضَمِّ النون وفتحها – ﷺ ، قالت : أَخَذَ عَلَيْنَا رَسُولُ اللهِ ﷺ عِندَ البَيْعَةِ أَنْ لاَ نَنُوحَ . متفق عليه .

Umm ʿAṭīyyah Nusaybah ﷺ narrates: "At the time of pledging allegiance, the Messenger of Allāh ﷺ made us pledge not to wail over the deceased." (*Bukhārī, Muslim*)

Commentary

Wailing was a common practice amongst women in the days of ignorance, hence the Messenger of Allāh ﷺ made them pledge that they would renounce the practice in future.

Ḥadīth 1662

وعن النعمان بن بشير ﷺ ، قال : أُغْمِيَ عَلَى عَبدِ اللهِ بْنِ رَوَاحَةَ ﷺ ، فَجَعَلَتْ أُخْتُهُ تَبْكِي، وَتَقُولُ : وَاجَبَلاهُ ، وَاكَذَا ، وَاكَذَا : تُعَدِّدُ عَلَيْهِ . فقالَ حِينَ أَفَاقَ : مَا قُلْتِ شَيْئاً إلاَّ قِيلَ لِي أَنْتَ كَذَلِكَ ؟! . رواه البخاري .

Al-Nuʿmān ibn Bashīr ﷺ narrates: "ʿAbdullāh ibn Rawāḥah ﷺ fell

unconscious and his sister began weeping and saying: 'O, the mountain among men! O, so-and-so,' enumerating his good qualities. When he regained consciousness, he said: 'You did not say anything except that I was asked whether I was really like that.'" *(Bukhārī)*

Commentary

We are prohibited from praising the deceased with such qualities which he did not possess.

Ḥadīth 1663

وعن ابن عمر ﷺ ، قال : اشْتَكَى سَعْدُ بنُ عُبَادَةَ ﷺ شَكْوَى ، فَأتاهُ رسُولُ الله ﷺ ، يَعُودُهُ مَعَ عَبدِ الرَّحمانِ بْنِ عَوفٍ ، وَسَعْدِ بن أبي وقَّاصٍ ، وعبدِ اللهِ بن مسعودٍ ﷺ . فَلَمَّا دَخَلَ عَلَيْهِ ، وَجَدَهُ في غَشْيَةٍ فَقالَ : ((أقَضَى ؟)) قالوا : لا يا رسول اللهِ ، فَبكَى رسولُ اللهِ ﷺ ، فَلَمَّا رَأى القَوْمُ بُكَاءَ النَّبيِّ ﷺ بَكَوْا ، قال : ((ألاَ تَسْمَعُونَ ؟ إنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ العَيْنِ ، وَلاَ بِحُزْنِ القَلْبِ، وَلكِنْ يُعَذِّبُ بِهذَا)) – وَأشَارَ إلَى لِسَانِهِ – أو يَرْحَمُ)) . متفق عليه.

Ibn ʿUmar ﷺ narrates: "Saʿd ibn ʿUbādah ﷺ fell ill, so the Messenger of Allāh ﷺ went to visit him together with ʿAbd al-Raḥmān ibn ʿAuf ﷺ, Saʿd ibn Abī Waqqāṣ ﷺ and ʿAbdullāh ibn Masʿūd ﷺ. When he arrived, he found him unconscious and asked: 'Has he passed away?' They replied: 'No, O Messenger of Allāh!' The Messenger of Allāh ﷺ began to weep. When the people saw the Messenger of Allāh ﷺ weeping, they also wept. He said: "Are you listening! Allāh does not punish on account of tears of the eyes or the grief of the heart, but He punishes or shows mercy on account of this," and he pointed to his tongue. *(Bukhārī, Muslim)*

Commentary

Weeping and being sorrowful at the time of tribulations is permissible since it is a natural human response. However, one will be rewarded if he is pleased with the decision of Allāh ﷻ, and punished if he exhibits anger and dislike for the divine decree.

Additional Points

- ✓ It is *Mustaḥab* (advisable) to visit the sick and to enquire about their health.
- ✓ The Messenger ﷺ displayed tremendous compassion towards his *Ṣaḥābah*.
- ✓ The Messenger ﷺ taught his *Ṣaḥābah* valuable lessons in the appropriate manner and at opportune moments.

Ḥadīth 1664

وعن أبي مالك الأشعري ﷺ قال : قال رسولُ اللهِ ﷺ : ((النَّائِحَةُ إذا لَمْ تَتُبْ قَبلَ مَوْتِهَا تُقَامُ يَومَ القِيَامَةِ وَعَلَيْهَا سِربَالٌ مِنْ قَطِرَانٍ ، وَدِرْعٌ مِنْ جَرَبٍ)) . رواه مسلم .

Abū Mālik al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "If a woman who wails (over the deceased) does not repent before her death, she will be made to stand on the day of *Qiyāmah* wearing a shirt of tar coal and an armour of scabies." (*Muslim, Aḥmad*)

Vocabulary and Definitions

قَطِرَانٍ refers to an extract of the savin tree which is used to coat camels, paint ships, etc. It is black in colour, extremely repugnant in smell, and highly flammable.

Commentary

The *ḥadīth* warns against wailing over the deceased and encourages those involved in it to repent from it before death. The punishment for it in the Hereafter will resemble the nature of the sin.

Ḥadīth 1665

وعن أَسِيد بن أبي أَسِيدٍ التابِعِيِّ ، عن امْرَأةٍ مِنَ المُبَايِعاتِ ، قالت : كان فِيما أَخَذَ عَلَيْنَا رسُولُ اللهِ ﷺ ، فِي المَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا أَنْ لاَ نَعْصِيَهُ فِيهِ : أَنْ لا نَخْمِشَ وَجْهاً ، وَلاَ نَدْعُوَ وَيْلاً ، وَلاَ نَشُقَّ جَيْباً ، وأَنْ لاَ نَنْشُرَ شَعْراً . رواه أبو داود بإسناد حسن .

Asīd ibn Abī Asīd al-Tābiʿī ﷺ narrates from a woman who had pledged allegiance. She said: "Among the pledges which the Messenger of Allāh ﷺ made us abide to regarding correct behaviour in respect of which he made us promise that we would not disobey him were that we should not scratch our faces, ask for destruction, tear our clothes and pull out our hair." (*Abū Dāwūd, Aḥmad*)

Commentary

The actions mentioned here are remnants of the days of ignorance and should be shunned.

Ḥadīth 1666

وعن أبي موسى ﷺ : أنَّ رسُولَ الله ﷺ ، قال : ((مَا مِنْ مَيِّتٍ يَمُوتُ فَيَقُومُ بَاكِيهِمْ فَيَقُولُ : وَاجَبَلاَهُ ، واسَيِّدَاهُ ، أو نَحْوَ ذلِكَ إلاَّ وُكِّلَ بِهِ مَلَكَانِ يَلْهَزَانِهِ : أهكَذَا كُنْتَ ؟)) . رواه الترمذي ، وقال : ((حديث حسن)) .

((اللَّهْزُ)) : الدَّفْعُ بِجُمْعِ اليَدِ فِي الصَّدْرِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "When a person passes away and people cry over him by saying: 'O, the mountain among men! O the leader of people!' or similar statements, then two angels are appointed to prod him in his chest and ask: 'Were you really like that?'" (*Tirmidhī*)

Commentary

This *ḥadīth* may either refer to one who has passed away or one who is about to pass away. It teaches us that false praises should not be conferred upon the deceased as these are a source of inconvenience for him.

Ḥadīth 1667

وعن أبي هريرة ﷺ ، قال : قال رسولُ اللهِ ﷺ : ((اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ : الطَّعْنُ فِي النَّسَبِ ، وَالنِّيَاحَةُ عَلَى المَيِّتِ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are two things people do which are actions of disbelief (*kufr*) in relation to them: ridiculing lineage and wailing over the dead." (*Muslim, Aḥmad*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1578.

CHAPTER 303

باب النَّهي عن إتيان الكُهّان والمنجِّمين والعُرَّاف وأصحاب الرمل والطوارق بالحصى وبالشعير ونحو ذلك

Chapter on the prohibition of going to fortune tellers, astrologers, diviners,

geomancers, and those who take omens by castings stones, barley, etc.

Ḥadīth 1668

عن عائشة ﷺ ، قالت : سأل رسُولَ اللهِ ﷺ أنَاسٌ عَنِ الكُهَّانِ، فَقَالَ : ((لَيْسُوا بِشَيءٍ)) فَقَالُوا : يا رَسُولَ اللهِ إنَّهُمْ يُحَدِّثُونَا أحْيَاناً بِشَيءٍ، فَيَكُونُ حَقّاً ؟ فقالَ رسُولُ اللهِ ﷺ : ((تِلْكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُهَا الجِنِّيُّ فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ ، فَيَخْلِطُونَ مَعَهَا مِئَةَ كَذْبَةٍ)) .

متفق عليه .

وفي رواية للبخاري عن عائشة ﷺ : أنَّها سمعتْ رسُولَ اللهِ ﷺ يقولُ : ((إنَّ المَلائِكَةَ تَنْزِلُ فِي العَنَانِ – وَهُوَ السَّحَابُ – فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّماءِ ، فَيَسْتَرِقُ الشَّيْطَانُ السَّمْعَ ، فَيَسْمَعُهُ ، فَيُوحِيه إلَى الكُهَّانِ ، فَيَكْذِبُونَ مَعَهَا مِئَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ)) .

قَولُهُ : ((فَيَقُرُّهَا)) هو بفتح الياء وضم القاف والراء ، أي : يُلْقِيها ، (والعَنانِ)) بفتح العين .

ʿĀ'ishah ﷺ narrates: "Some people asked the Messenger of Allāh ﷺ about fortune tellers, so he replied: 'There is no truth to them.' They said: 'O Messenger of Allāh! They sometimes inform us of certain things which turn out to be true.' The Messenger of Allāh ﷺ said: 'That is a word of truth which the *jinn* picked up and then cast into the ear of his friend, and they (the fortune tellers) then pollute it with a hundred lies.'"

In a narration of *Bukhārī,* ʿĀ'ishah ﷺ narrates that she heard the Messenger of Allāh ﷺ saying: "The angels descend to the clouds and discuss a matter which has been decided in the heavens. Shaiṭān eavesdrops and hears it. He conveys it to the fortune tellers who then pollute it with a hundred lies from their side." (*Bukhārī, Muslim, Aḥmad*)

Commentary

Fortune telling entails providing information of future events and claiming to have knowledge of the unseen. This was very common amongst the pagan Arabs before the coming of the Messenger ﷺ. The *jinns* would proceed to the heavens and eavesdrop on the conversations of the angels regarding matters which had been decreed in the heavens. They would then proceed to the fortune tellers and inform them of what they had heard. These fortune tellers would then add lies to it and convey it to people. After the prophethood of the Messenger of Allāh ﷺ, the *jinn* were prevented from going up to the heavens by being pelted with a blazing flame.

Muslims are prohibited from going to fortune tellers, palm readers, astrologers, gypsies, horoscope readers and so forth because of their claim of having knowledge of the unseen, and because the information they provide is generally false.

Ḥadīth 1669

وعن صَفِيَّةَ بِنتِ أبي عُبيدٍ ، عن بعض أزواجِ النَّبيِّ ﷺ ، وﷺ ، عن النَّبيّ ﷺ ، قال : ((مَنْ أَتَى عَرَّافاً فَسَأَلَهُ عنْ شَيْءٍ فَصَدَّقَهُ ، لَمْ تُقْبَلْ لَهُ صَلاَةُ أرْبَعِينَ يَوماً)) . رواه مسلم .

Ṣafīyyah bint Abī ʿUbayd[12] relates from one of the wives of the Messenger of Allāh ﷺ that he said: "One who goes to a diviner and asks him something, and then believes it, his ṣalāh will not be accepted for forty days." *(Muslim)*

Commentary

A diviner is one who interprets certain signs and then comes to know of hidden matters such as the location of stolen goods. Learning or teaching such knowledge is prohibited. Believing in it destroys the rewards of one's righteous actions, since it is a form of *shirk* (polytheism) when a person equates the knowledge of people with Allāh's ﷻ knowledge of the unseen.

Scholars state that while a person is not obligated to repeat his *ṣalāh*, the fact that one will not be rewarded for forty days of *ṣalāh* highlights the severity of the sin.

Ḥadīth 1670

وعَنْ قَبِيصَةَ بنِ المُخَارِقِ ﷺ قال : سمعتُ رسُولَ الله ﷺ يقولُ : ((العِيَافَةُ ، وَالطِّيَرَةُ ، والطَّرْقُ ، مِنَ الجِبْتِ)) . رواه أبو داود بإسناد حسن .

وقال : ((الطَّرْقُ)) هُوَ الزَّجْرُ : أيْ زَجْرُ الطَّيْرِ وَهُوَ أنْ يَتَيَمَّنَ أو يَتَشَاءمَ بِطَيَرَانِهِ ، فإنْ طَارَ إلَى جِهَةِ اليَمِين ، تَيَمَّنَ ، وإنْ طَارَ إلَى جِهَةِ اليَسَارِ ، تَشَاءمَ . قال أبو داود : ((والعِيَافَةُ)) : الخَطُّ . قالَ الجَوْهَرِيُّ في الصِّحَاحِ : الجِبْتُ كَلِمَةٌ تَقَعُ عَلَى الصَّنَمِ وَالكاهِنِ والسَّاحِرِ وَنَحْوِ ذلِكَ .

Qabīṣah ibn al-Mukhāriq ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Predicting the future by drawing lines, taking omens from the flight of birds and casting of stones is Satanic." (*Abū Dāwūd*)

12 Ṣafīyyah bint Abī ʿUbayd ﷺ was the wife of Ibn ʿUmar ﷺ.

Abū Dāwūd narrated it with a sound chain of narrators and said that الطَّرْقُ refers to letting birds free to fly off and when they fly to the right it is a good omen and when they fly to the left it is a bad omen. *Abū Dāwūd* said that العِيَافَةُ is to draw lines. Jawharī stated in *al-Ṣiḥaḥ* that الجِبْتُ may refer to idols, fortune tellers, those who do black magic, etc.

Vocabulary and Definitions

This *ḥadīth* explains the prohibition of various acts:

1. العِيَافَةُ - A fortune teller draws many lines on a soft piece of ground. Then he erases them, two at a time, until only one or two remain. If there are two, it is believed to be a sign of good luck, otherwise it is a sign of bad luck.

2. تَطَيُّر - It refers to taking any evil omen or bad luck.

3. الطَّرْقُ - Taking omens from birds, as explained by Imām Nawawī رحمه الله. It could also refer to casting of stones and taking omens from them.

Commentary

Islām has negated, refuted and strongly condemned all such actions by stating that they have no effect in drawing benefit or removing harm. Believing in them is a form of misguidance because they are based on lies, conjecture and assumptions, together with claiming knowledge of the unseen. The Qur'ān states,

﴿ قُل لَّا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ﴾

Say, "None in the heavens and the earth has knowledge of the unseen but Allāh. (Sūrah al-Naml, 65)

Muslims should instead hold firm onto the book of Allāh ﷻ and the *Sunnah* of the Messenger of Allāh ﷺ because these are the true sources of peace, safety and success.

Ḥadīth 1671

وعن ابن عباس رضي الله عنهما ، قال : قال رسولُ الله ﷺ : ((مَنِ اقْتَبَسَ عِلْماً مِنَ النُّجُوم ، اقْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ ما زَادَ)) . رواه أبو داود بإسناد صحيح .

Ibn ʿAbbās رضي الله عنهما narrates that the Messenger of Allāh ﷺ said: "One who acquires knowledge of astrology actually acquires a branch of magic. As his knowledge of astrology increases, his knowledge of magic increases." (*Abū Dāwūd*, *Aḥmad*)

Commentary

Astrology refers to reading of the stars in order to predict the future. Horoscopes are the result of astrology. The study of astrology has been likened to magic since both lay claim to knowledge of the unseen and hidden powers. Islām forbids it in the strongest terms.

It should be noted that astronomy which is the study of the stars and other celestial bodies, is necessary and at times compulsory because of the need to determine time, *qiblah* direction, etc.

Ḥadīth 1672

وعن مُعاوِيَةَ بنِ الحَكَمِ ﷺ قال : قلتُ : يا رسُولَ اللهِ إنِّي حديثُ عَهْدٍ بالجاهِلِيَّةِ ، وَقَدْ جَاءَ اللهُ تَعَالَى بالإسْلاَمِ ، وإنَّ مِنَّا رِجَالاً يَأْتُونَ الكُهَّانَ ؟ قال : ((فَلاَ تأتِهِمْ)) قُلْتُ : وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ ؟ قَالَ : ((ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ ، فَلاَ يَصُدُّهُمْ)) قُلْتُ : وَمِنَّا رِجَالٌ يَخُطُّونَ ؟ قَالَ : ((كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ ، فَمَنْ وَافَقَ خَطَّهُ ، فَذَاكَ)) . رواه مسلم .

Muʿāwiyah ibn al-Ḥakam ﷺ narrates: "I said: 'O Messenger of Allāh! I just recently left ignorance and Allāh brought Islām, but there are still some among us who go to fortune tellers.' He said: 'Do not go to them.' I said: 'There are some among us who take good and evil omens from the flight of birds.' He said: 'That is something which they experience in their hearts, so it should not prevent them (from their objective).' I said: 'There are those among us who practise geomancy.' He said: 'One of the Messengers used to practise geomancy, so one whose geomancy conforms with his (the Messenger's) geomancy, it is correct.'" *(Muslim)*

Commentary

The *ḥadīth* prohibits fortune telling, evil omens and geomancy.

The phrase, "That is something which they experience in their hearts, so it should not prevent them (from their objective)," means that if such superstitious thoughts occur to a person, he will not be held responsible for it by Allāh ﷻ. He will only be held responsible if he converts such thoughts into action. Further, such thoughts should not prevent or discourage him from what he intends doing. He should place his reliance upon Allāh ﷻ, be positive and not be bogged down by superstition. In today's times, such superstition is still to be found in various forms, such as fear of the number thirteen, black cats crossing one's path, walking beneath a ladder, etc. Such beliefs should be avoided.

The knowledge of geomancy was granted to one of the previous Messengers ﷺ. He knew the rules and principles of this permissible science, and by means of it, he would inform people of certain matters. After his passing away, the knowledge of it was raised, hence one will never know whether his practice of it nowadays conforms with that of the Messenger's. For this reason, we are now prohibited from indulging in it.

Ḥadīth 1673

وعن أَبي مَسعودٍ البدريِّ ﷺ : أنَّ رسُولَ اللهِ ﷺ نَهى عَنْ ثَمَنِ الكَلْبِ ، وَمَهْرِ البَغِيِّ ، وَحُلْوَانِ الكاهِنِ . متفق عَلَيْهِ .

Abū Masʿūd al-Badrī ﷺ narrates: "The Messenger of Allāh ﷺ prohibited the income derived from the sale of dogs, the income from prostitution, and the earnings of a fortune teller." (*Bukhārī, Muslim, Aḥmad*)

Commentary

According to some scholars, buying and selling of every type of dog is prohibited, however Imām Abū Ḥanīfah ﷺ and other scholars say that the prohibition is restricted to untrained dogs. Hence, if a dog is trained for hunting, then one can sell it due to the effort he has put into training it.

The income of a prostitute and that of a fortune teller is *Ḥarām* (forbidden) according to all the scholars because of the sinful nature of their actions. Just as earning money from these sinful occupations is *Ḥarām*, giving money to acquire such services is also *Ḥarām*.

CHAPTER 304

باب النهي عن التَّطَيُّرِ

Chapter on the prohibition of believing in omens

فِيهِ الأحاديث السابقة في الباب قبله

The *aḥādīth* of the previous chapter are also relevant here.

Ḥadīth 1674

وعن أنس ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((لاَ عَدْوَى وَلاَ طِيَرَةَ ، وَيُعْجِبُنِي الفَأْلُ)) قالُوا

: وَمَا الفَأْلُ ؟ قَالَ : ((كَلِمَةٌ طَيِّبَةٌ)) . متفق عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "There is no such thing as a contagious disease and there is no such thing as an evil omen, although a good omen pleases me." The *Ṣaḥābah* ﷺ asked: "What is a good omen?" He replied: "A good word." (*Bukhārī, Muslim, Aḥmad*)

Commentary

Some scholars state that there is no such thing as contagious diseases because all sicknesses are directly from Allāh ﷻ. However, many other scholars state the Messenger's ﷺ statement that "there is no such thing as a contagious disease" was in refutation of the wrong belief of the polytheists. They believed that sicknesses were contagious by their very nature and the decision of Allāh ﷻ played no part in it. They rejected Allāh ﷻ as the Creator of means and believed exclusively in the power of means. The Messenger ﷺ sought to correct this belief and explained that these sicknesses do not spread except by the will of Allāh ﷻ. For this reason, the Messenger of Allāh ﷺ also said, "When you hear of a plague in a particular place, do not enter it," (*Bukhārī*, *Muslim)* "Run away from a leper as you run away from a lion," (*Aḥmad*, *Bukhārī*) and "A sick person should not be brought before a healthy person." (*Bukhārī*, *Muslim).*

In addition, a person is commanded to abstain from such things which can be a means of his destruction or harm, even though the final doer is Allāh ﷻ. This is similar to our belief regarding sustenance. A person must have conviction that sustenance comes only from Allāh ﷻ, but he is allowed to utilise the means of earning it. Similarly, cure is only from Allāh ﷻ, but a person utilises medication as a means of cure. As for those whose *īmān* and reliance on Allāh ﷻ is strong, there is no harm for them in abandoning even the lawful means, especially if there is some general or specific benefit in doing so.

Regarding good omens, if a person hears a word or statement which creates hope in him in attaining his objective, then he should regard it as a good omen and have hope in Allāh's ﷻ mercy. For example, if one who is ill hears the words, 'One who cures' he may take a positive omen from this hoping that he will recover from his illness. Allāh ﷻ states, "I am in accordance with My servant's thoughts." (*Bukhārī*) If our hopes and words regarding Allāh ﷻ are positive, the results will be positive. On the other hand, if our thoughts and words are negative, then this will create despondency and despair which are contrary to the character of a believer.

Ḥadīth 1675

وعن ابن عمر ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لا عَدْوَى وَلاَ طِيَرَةَ . وإنْ كَانَ الشُّؤمُ في شَيْءٍ فَفِي الدَّارِ ، وَالمَرْأَةِ ، والفَرَسِ)) . متفق عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "There is no such thing as a contagious disease and there is no such thing as an evil omen. If there was bad luck in anything, it would have been in houses, women and horses." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* teaches us that there is no such thing as an evil omen because everything occurs by the decree and will of Allāh ﷻ, not the flight of birds or other such superstitious phenomena. The *ḥadīth* does not mean that evil omens are present in the three aforementioned things, rather that if we hypothetically assume that evil omens were a reality, then they would be in these things. The reality is that there are no such things as evil omens.

Ḥadīth 1676

وعن بُرَيْدَةَ ﷺ : أَنَّ النبيَّ ﷺ كَانَ لا يَتَطَيَّرُ . رواه أَبُو داود بإسناد صحيح .

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ did not take evil omens. (*Abū Dāwūd, Aḥmad*)

Ḥadīth 1677

وعن عُروة بن عامر ﷺ قال : ذُكِرَتِ الطِّيَرَةُ عِنْدَ رَسولِ اللهِ ﷺ ، فقالَ : ((أَحْسَنُهَا الفَأْلُ . وَلاَ تَرُدُّ مُسْلِماً فإذا رَأى أَحَدُكُمْ ما يَكْرَهُ ، فَلْيَقُلْ : اللَّهُمَّ لاَ يَأْتِي بِالحَسَناتِ إلاَّ أَنْتَ ، وَلاَ يَدْفَعُ السَّيِّئَاتِ إلاَّ أَنْتَ ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِكَ)) حديث صحيح رواه أبو داود بإسناد صحيح .

ʿUrwah ibn ʿĀmir ﷺ narrates: "The taking of omens was mentioned in the presence of the Messenger of Allāh ﷺ. He said: 'The best omen is a good omen, but it should not deter a Muslim (from his objective). When any of you sees something that he dislikes, he should say: "O Allāh! None but You brings good and none but You repels evil. There is no might and power except from You." (*Abū Dāwūd*)

Commentary

If doubts creep into the heart of a person regarding evil omens or superstitious beliefs, it is *Mustaḥab* (advisable) to recite the *duʿā'* mentioned here as it reaffirms a person's *īmān* in Allāh ﷻ.

The phrase, "it should not deter a Muslim (from his objective)" means that omens should not frighten a Muslim from pursuing permissible actions and endeavours. Hence, he should not be put off from travel, trade or other aspects of life as he should know that nothing besides Allāh ﷻ can cause harm or benefit.

CHAPTER 305

باب تحريم تصوير الحيوان في بساط أو حجر أو ثوب أو درهم أو مخدة أو دينار أو وسادة وغير ذلك وتحريم اتخاذ الصور في حائط وسقف وستر وعمامة وثوب ونحوها والأمر بإتلاف الصورة

Chapter on the prohibition of making images of living things on rugs, stones, clothes, dirhams, cushions, dinars, pillows, etc; the prohibition of forming images on walls, roofs, curtains, turbans, clothes, etc; and the command to obliterate images.

Ḥadīth 1678

عن ابن عمر ﷺ : أَنَّ رَسُولَ اللهِ ﷺ قال : ((إِنَّ الَّذِينَ يَصْنَعُونَ هذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ القِيامَةِ ، يُقَالُ لَهُمْ : أَحْيُوا مَا خَلَقْتُمْ)) . متفق عليه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Those who make images will be punished on the day of *Qiyāmah*. They will be told: 'Bring to life what you created.'" (*Bukhārī, Muslim*)

Commentary

The prohibition here refers to images of animate objects such as human beings, animals, birds, fish, etc. as it is permissible to draw or create images of inanimate objects such as trees, buildings, rivers, etc. The *ḥadīth* provides a severe warning for the makers of animate images whether they are hand-drawn, photographs from a camera or digital photography.

Scholars state that if a person makes images of animate objects with the intention of imitating Allāh ﷻ as the Creator, then he will become a disbeliever. If one does so without this intention,

he will be a flagrant sinner. Because he imitated Allāh's ﷻ attribute of being the Creator, he will be reprimanded by being commanded to place life into it. He will obviously not be able to do so and will thus be punished in the Hereafter.

Ḥadīth 1679

وعن عائشة ﵂ ، قالت : قَدِمَ رسُولُ الله ﷺ مِنْ سَفَرٍ ، وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرامٍ فِيهِ تَمَاثِيلُ ، فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ تَلَوَّنَ وَجْهُهُ، وقالَ: ((يَا عائِشَةُ ، أَشَدُّ النَّاسِ عَذَاباً عِندَ اللهِ يَوْمَ القِيَامَةِ الَّذينَ يُضَاهُونَ بِخَلْقِ اللهِ !)) قَالَتْ : فَقَطَعْنَاهُ فَجَعَلْنَا مِنهُ وِسَادَةً أَوْ وِسَادَتَيْنِ . متفق عليه .

((القِرامُ)) بكسرِ القاف هو : السِّتْرُ . ((وَالسَّهْوَةُ)) بفتح السينِ المهملة وهي : الصُّفَّةُ تَكُونُ بَيْنَ يَدَيِ البَيْتِ ، وقيلَ : هِيَ الطَّاقُ النَّافِذُ في الحائِطِ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ returned from a journey, while I had covered the porch of my house with a curtain which had images on it. When the Messenger of Allāh ﷺ saw it, his face changed colour. He said: 'O ʿĀ'ishah! Those who will receive the severest punishment by Allāh on the day of *Qiyāmah* will be those who make things like the creation of Allāh.' She said: 'So we cut it up and made one or two pillows from it.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 650. It teaches us that images of animate objects should not be kept or used for decorative purposes. The prohibition is even greater when such images are hung up or placed in a frame as a form of honour or respect. Scholars state that the maker of an image will be punished as well the end user because such objects are produced due to the demand for them.

If an image was produced in any way, it should be destroyed in such a manner that no form of the living being remains.

Additional Points

- ✓ A believer should express his anger when the commands of Allāh ﷻ are violated.

Ḥadīth 1680

وعن ابن عباس ﷺ ، قال : سمعتُ رسولَ اللهِ ﷺ يقولُ : ((كُلُّ مُصَوِّرٍ في النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذِّبُهُ في جَهَنَّمَ)) . قال ابن عباس : فإنْ كُنْتَ لاَ بُدَّ فَاعِلاً ، فَاصْنعِ الشَّجَرَ وَمَا لاَ رُوحَ فِيهِ. متفق عليه.

Ibn ʿAbbās ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Every person who makes an image will be in the Hell-fire. Life will be given to every image that he made, and it will then punish him in Hell." Ibn ʿAbbās ﷺ said: "If you have to do so, you may make trees and objects which are inanimate." (*Bukhārī, Muslim, Aḥmad*)

Commentary

This *ḥadīth* teaches us that the more pictures one has made in this world, the more severely one will be punished in the Hereafter. Scholars state that while forming images of inanimate objects is permissible, if it is done unnecessarily, it is *Makrūh Tanzīhī* (disliked) because it is an act of futility.

Ḥadīth 1681

وعنه ، قال : سمعتُ رسولَ اللهِ ﷺ ، يقول : ((مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا ، كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَومَ القِيَامَةِ وَلَيْسَ بِنَافِخٍ)) . متفق عليه .

Ibn ʿAbbās ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who makes an image in this world, will be compelled to breathe life into it on the day of *Qiyāmah*, and he will not be able to breathe life into it." (*Bukhārī, Muslim*)

Ḥadīth 1682

وعن ابن مسعودٍ ﷺ قال : سمعتُ رسولَ اللهِ ﷺ يقولُ : ((إنَّ أَشَدَّ النَّاسِ عَذَاباً يَومَ القِيَامَةِ المُصَوِّرُونَ)) . متفق عليه .

Ibn Masʿūd ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The people who will receive the severest punishment on the day of *Qiyāmah* will be those who made images." (*Bukhārī, Muslim, Aḥmad*)

Commentary

Some scholars are of the opinion that الْمُصَوِّرُونَ here refers to those who make images of idols which could be worshipped. By doing so, one will become a disbeliever, and since his evil action leads others to the worst sin of *shirk*, he will receive the severest punishment. Other scholars state that the word الْمُصَوِّرُونَ is general, hence all animate images, effigies and pictures are included in this prohibition.

Whilst photographs are prohibited, photographs of pious people are prohibited to an even greater extent since they can lead to idol worship.

Imām Nawawī ﷺ stated that scholars are of the view that making an image of a living being is severely prohibited and amongst the major sins regarding which severe warnings have been mentioned in the *aḥādīth*. It is prohibited because one is imitating the attribute of Allāh ﷻ being the Creator. He further stated that keeping images of animate objects in honour and respect is prohibited, however if they are on a carpet which is trampled, or a pillow which is not respected, then it is not prohibited.

Ḥadīth 1683

وعن أبي هريرة ﷺ قال : سمعتُ رسُولَ اللهِ ﷺ يقولُ : ((قال اللهُ تَعَالَى : وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي ؟ فَلْيَخْلُقُوا ذَرَّةً أَوْ لِيَخْلُقُوا حَبَّةً ، أَوْ لِيَخْلُقُوا شَعِيرَةً)) . متفق عليه .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ said: 'Who can be more oppressive than the one who tries to create something like My creation? Let them see if they can by creating an atom, a grain seed or a barley seed'" (*Bukhārī, Muslim, Aḥmad*)

Commentary

Such an action is oppression because the attribute of Allāh ﷻ is being assigned to the creation. Allāh ﷻ tells them to create a minute thing like an atom or a seed as a form of rebuke and to prove their inability. This was also a miraculous prophecy of the Messenger ﷺ because man will never be able to produce any such object despite his sophistication in science and progress in technology.

This *ḥadīth* clearly explains the reason why picture making is forbidden. Creating and forming of living beings is amongst the special qualities of Allāh ﷻ, and none may compete with Him in it. By forming a picture, a person is practically claiming to be a partner with Allāh ﷻ in this respect. Allāh says,

﴿ هُوَ اللهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ﴾

He is Allāh, the Creator, the Perfect Maker, the Fashioner. (Sūrah al-Ḥashr, 24)

We also learn from the *ḥadīth* that the greater the degree of resemblance between the image and the actual creation of Allāh ﷻ, the greater the degree of prohibition because the extent of challenging and attempting to resemble Allāh ﷻ is greater when the image is closer to the original. A photograph resembles the original to a greater degree than a hand-drawn image, hence the former is prohibited to a greater extent.

Ḥadīth 1684

وعن أبي طلحة ﷺ : أَنَّ رسُولَ اللهِ ﷺ ، قال : ((لاَ تَدْخُلُ المَلاَئِكَةُ بَيْتاً فيهِ كَلْبٌ وَلاَ صُورَةٌ)) . متفق عليه .

Abū Ṭalḥah ﷺ narrates that the Messenger of Allāh ﷺ said: "Angels do not enter a house in which there is a dog or an image (of an animate object)." (*Bukhārī, Muslim, Nasa'ī, Aḥmad*)

Ḥadīth 1685

وعن ابن عمر ﷺ ، قال : وَعَدَ رسُولَ اللهِ ﷺ جِبْرِيلُ أَنْ يَأتِيَهُ ، فَرَاثَ عَلَيْهِ حَتَّى اشْتَدَّ عَلَى رَسُولِ اللهِ ﷺ ، فَخَرَجَ فَلَقِيَهُ جبريلُ فَشَكَا إِلَيهِ ، فَقَالَ : إِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ . رواهُ البُخاري .

((راث)) : أَبْطَأَ ، وهو بالثاء المثلثة .

Ibn ʿUmar ﷺ narrates: "Jibra'īl promised the Messenger of Allāh ﷺ that he would come to him, but he was delayed in coming and it made the Messenger of Allāh ﷺ quite anxious. He then came out (of his home) and Jibra'īl met him. The Messenger of Allāh ﷺ complained about his delay to which he replied: 'We (angels) do not enter a house in which there is a dog or an image.'" (*Bukhārī, Aḥmad*)

Ḥadīth 1686

وعن عائشة ﷺ ، قالت : واعدَ رسولَ اللهِ ﷺ ، جبريلُ عليه السلام ، في سَاعَةٍ أَنْ يَأتِيَهُ ، فَجَاءتْ تِلْكَ السَّاعَةُ وَلَمْ يَأتِهِ ! قَالَتْ : وَكَانَ بِيَدِهِ عَصاً، فَطَرَحَهَا مِنْ يَدِهِ وَهُوَ يَقُولُ : ((ما يُخْلِفُ

اللهُ وَعْدَهُ وَلاَ رُسُلُهُ)) ثُمَّ التَفَتَ ، فإذَا جَرْوُ كَلْبٍ تَحْتَ سَرِيرِهِ . فقالَ : ((مَتَى دَخَلَ هَذَا الكَلْبُ ؟)) فَقُلْتُ : واللهِ مَا دَرَيْتُ بِهِ ، فَأَمَرَ بِهِ فَأُخْرِجَ ، فَجَاءهُ جِبْرِيلُ عليه السلام، فقال رسُولُ اللهِ ﷺ : ((وَعَدْتَنِي، فَجَلَسْتُ لَكَ وَلَمْ تَأْتِنِي)) فقالَ : مَنَعَنِي الكَلْبُ الَّذِي كانَ في بَيْتِكَ ، إنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ . رواه مسلم .

ʿĀ'ishah رضي الله عنها narrates: "Jibra'īl promised the Messenger of Allāh ﷺ that he would come to him at a certain time. The time came, but Jibra'īl did not come. He had a staff in his hand and he threw it aside saying, 'Allāh and His Messengers (the angels) do not go back on their word.' He then turned around and saw a puppy dog under his bed. He asked: 'When did this dog come in?' I replied: 'By Allāh, I did not even know it was here.' He ordered that it be taken out and Jibra'īl then came to him. The Messenger of Allāh ﷺ said to him: 'You promised to come at a certain time and I sat waiting for you but you did not come.' He replied: 'The dog that was in your house prevented me from coming. We (angels) do not enter a house in which there is a dog or an image (of an animate object).'" *(Muslim)*

Commentary

The *ḥadīth* informs us that angels of mercy do not enter a house which has a dog or animate images. Other angels such as those that protect a person, those that write the actions of a person, and the angel of death are not meant here because these angels are either always present with a person or are not prevented from entering his home. One who is deprived of the company of the angels of mercy, is deprived of their blessings, their seeking forgiveness on his behalf, and their inspiring him to obey Allāh عزوجل.

Dogs which are permissible to keep such as security dogs, hunting dogs, farming dogs, herding dogs, etc. do not prevent the angels from entering. However some scholars state that even though keeping these dogs is permissible, precaution demands that they should be kept on the outside of the house and not inside.

With regard to images, those images that are very small do not prevent angels from entering a house. However, here too precaution demands that one should not display any images openly.

The angels do not enter a house in which there is a dog because angels are pure whereas dogs are impure and emit a foul smell. Also, when a person disobeys Allāh's عزوجل law of prohibiting a dog to enter a house, he is deprived of the angels' company as a form of punishment. Angels also do not enter a house in which there are animate images because of their hatred for those who oppose the commands of Allāh عزوجل.

Ḥadīth 1687

وعن أبي الهَيَّاجِ حَيَّانَ بنِ حُصَيْنٍ ، قال : قال لي عَلِيُّ بن أبي طالب ﷺ : ألاَ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللهِ ﷺ ؟ أن لاَ تَدَعَ صُورَةً إلاَّ طَمَسْتَهَا ، وَلاَ قَبْراً مُشْرِفاً إلاَّ سَوَّيْتَهُ . رواه مسلم .

Abū al-Hayyāj Ḥayyān ibn Ḥuṣayn narrates: "ʿAlī ibn Abī Ṭālib ﷺ said to me: 'Should I not send you to do what the Messenger of Allāh ﷺ sent me to do? It is that you should not leave an image, without obliterating it, nor an elevated grave, without levelling it.'" (*Muslim, Ḥākim*)

Commentary

The instruction to level a grave means that graves which are excessively high should be brought to the level of one hand span.

The Messenger ﷺ practically demonstrated the teaching of destroying images when he gave instructions for the idols and images in the Kaʿbah to be destroyed. ʿĀ'ishah ﷺ also stated that the Messenger ﷺ would not leave anything in the house that had images without destroying them. (*Abū Dāwūd*)

CHAPTER 306

باب تحريم اتخاذ الكلب إلا لصيد أو ماشية أو زرع

Chapter on the prohibition of keeping a dog except for hunting, herding or farming

Ḥadīth 1688

عن ابن عمر ﷺ، قال : سمعتُ رسُولَ اللهِ ﷺ ، يقولُ : ((مَنِ اقْتَنَى كَلْباً إلاَّ كَلْبَ صَيْدٍ أوْ مَاشِيَةٍ فَإنَّهُ يَنْقُصُ مِنْ أجْرِهِ كُلَّ يَومٍ قِيرَاطَانِ)) . متفق عليه .

وفي رواية : ((قِيرَاطٌ)) .

Ibn ʿUmar ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who keeps a dog for any reason besides hunting or herding has two *qīrāṭs* of his reward decreased every day." (*Bukhārī, Muslim*)

Ḥadīth 1689

وعن أبي هريرة ﷺ قال : قال رسولُ اللهِ ﷺ : ((مَنْ أمْسَكَ كَلْباً، فَإنَّهُ ينْقُصُ كُلَّ يَومٍ مِنْ عَمَلِهِ قِيرَاطٌ إلاَّ كَلْبَ حَرْثٍ أوْ مَاشِيَةٍ)) . متفق عليه .

وفي رواية لمسلم : ((مَنْ اقْتَنَى كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ، وَلاَ مَاشِيَةٍ وَلاَ أرْضٍ، فَإنَّهُ يَنْقُصُ مِنْ أجْرِهِ قِيرَاطَانِ كُلَّ يَوْمٍ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who keeps a dog has one *qīrāṭ* of his actions decreased every day unless it is a dog used for farming or herding."

A narration of Muslim has: "One who keeps a dog for any reason apart from hunting, herding and farming has two *qīrāṭs* of his rewards decreased every day." (*Bukhārī, Muslim, Nasa'ī*)

Vocabulary and Defintions

A *qīrāṭ* is a measurement and refers to a fourteenth portion of something.

Commentary

A dog may be kept for hunting, protecting crops and animals or guarding property. Apart from these reasons, it is *Makrūh Taḥrīmī* to keep a dog. Scholars have given various reasons for this prohibition.

1. It is extremely difficult to save oneself from their impurity and this may in turn decrease the reward of one's *ṣalāh*, etc.
2. Dogs cause inconvenience to guests and others.
3. Dogs prevent angels from entering one's home.
4. Their impurity may contaminate utensils if one is negligent.

The difference of one *qīrāṭ* and two *qīrāṭs* in the two narrations may be attributed to the degree of impurity associated with the dog. According to some scholars, it is relative to urban and rural areas because there is a greater need for dogs in rural areas. Some scholars have stated that the narration of two *qīrāṭs* is for Madīnah Munawwarah and the other is for other areas.

CHAPTER 307

باب كراهية تعليق الجرس في البعير وغيره من الدواب وكراهية استصحاب الكلب والجرس في السفر

Chapter on the detestability of hanging a bell on camels or other animals, and the detestability of taking a dog or a bell on a journey

Ḥadīth 1690

عن أبي هريرة ﷺ قال : قالَ رسولُ الله ﷺ : ((لاَ تَصْحَبُ المَلاَئِكَةُ رُفْقَةً فِيهَا كَلْبٌ أوْ جَرَسٌ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The angels do not accompany a group in which there is a dog or bell." (*Muslim, Abū Dāwūd, Dārimī*)

Commentary

Angels of mercy and forgiveness are important to a Muslim, especially during travel when their company draws benefits and protection from difficulties. However, dogs and bells drive away these blessed angels. The reason for this is that bells resemble musical instruments which Shaiṭān utilises to tempt and lure the believers away from good actions.

A young girl who was wearing anklets once came in the presence of ʿĀ'ishah ﷺ. ʿĀ'ishah said to her, "Remove from me that which chases away the angels." (*Muṣannaf ʿAbdur Razzāq*)

Additional Points

- ✓ A Muslim should engage in such actions which attract the noble angels, and abstain from actions which chase them away.

Ḥadīth 1691

وعنه : أنَّ النَّبيَّ ﷺ ، قال : ((الجَرَسُ مَزَامِيرُ الشَّيْطَانِ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A bell is the flute of Shaiṭān." (*Muslim, Aḥmad, Ḥākim*)

Vocabulary and Definitions

مَزَامِيرُ (flutes) is the plural of مزمار. The plural form of the word has been utilised because the continuous playing of a flute resembles many flutes.

Commentary

The use of a bell is disliked because Shaiṭān accompanies such sounds. Bells also chase away the angels because of their resemblance to church bells.

Imām Shāfiʿī ﷺ mentioned that the flute was invented in order to divert people from Qur'ān and *ṣalāh*.

CHAPTER 308

باب كراهة ركوب الجَلاَّلة وهي البعير أو الناقة التي تأكل العَذِرَة فإنْ أكلت علفاً طاهراً فطاب لحمُهَا ، زالت الكراهة

Chapter on the detestability of riding a camel that eats filth. If it eats pure fodder and its meat is wholesome, the detestability will no longer remain

Ḥadīth 1692

وعن ابن عمر ﷺ ، قال : نهَى رسُولُ اللهِ ﷺ عَنِ الجَلاَّلَةِ في الإبِلِ أنْ يُرْكَبَ عَلَيْهَا . رواه أبو داود بإسناد صحيح .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ prohibited riding a camel that eats filth." (*Abū Dāwūd, Ḥākim*)

Commentary

The word الجَلاَّلَة refers to such an animal which is normally permissible to consume, however it habitually consumes filth such as dung to the extent that an obnoxious odour is perceived in its meat, milk, etc. It is disliked to consume its meat and milk and also to ride it because its filthy perspiration will be transferred to a person's clothing.

According to Imām Abū Ḥanīfah ﷺ and Imām Shāfiʿī ﷺ, such an animal needs to be kept in isolation and fed only pure fodder until the odour vanishes from its meat and milk. It can then be consumed and ridden. According to Imām Mālik ﷺ, it needs to be fed with pure fodder and then washed before it can be used.

CHAPTER 309

باب النهي عن البصاق في المسجد والأمر بإزالته منه إذا وجد فيه والأمر بتنـزيه المسجد عن الأقذار

Chapter on the prohibition of spitting in the *masjid* and the command to remove saliva if it is found there; and the command to keep the *masjid* clean of impurities

Ḥadīth 1693

عن أنس ﷺ : أنَّ رسولَ اللهِ ﷺ قال : ((البُصاقُ في المَسْجِدِ خَطِيئَةٌ ، وَكَفَّارَتُهَا دَفْنُهَا)) . متفق عليه .

والمرادُ بِدَفْنِهَا إِذَا كَانَ المَسْجِدُ تُرَاباً أَوْ رَمْلاً ونَحْوَهُ ، فَيُوَارِيهَا تَحْتَ تُرَابِهِ . قالَ أَبُو المحاسِنِ الرُّويَانِي مِنْ أصحابِنا في كِتَابِهِ " البحر " وقِيلَ : المُرَادُ بِدَفْنِهَا إِخْراجُهَا مِنَ المَسْجِدِ ، أَمَّا إِذَا كَانَ المَسْجِدُ مُبَلَّطاً أَوْ مُجَصَّصاً ، فَدَلْكَهَا عَلَيْهِ بِمَدَاسِهِ أَوْ بِغَيْرِهِ كَمَا يَفْعَلُهُ كَثِيرٌ مِنَ الجُهَّالِ ، فَلَيْسَ ذَلِكَ بِدَفْنٍ ، بَلْ زِيَادَةٌ فِي الخَطِيئَةِ وَتَكْثِيرٌ لِلقَذَرِ في المَسْجِدِ ، وَعَلَى مَنْ فَعَلَ ذَلِكَ أَنْ يَمْسَحَهُ بَعْدَ ذَلِكَ بِثَوْبِهِ أَوْ بِيَدِهِ أَوْ غَيرِهِ أَوْ يَغْسِلَهُ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Spitting in the *masjid* is a sin and its expiation is to bury it." (*Bukhārī, Muslim, Aḥmad)*

The command to bury it beneath the soil will apply if the floor of the *masjid* is of soil, sand, or something similar. According to some, burying means to remove it from the *masjid*. However, if the *masjid* floor is cemented or plastered and a person rubs it with his shoe or something else, as many ignorant people do, then this does not entail burying it. Instead, it increases the sin and spreads the filth in the *masjid*. One who does so should then wipe it with his cloth, hand or something else, or he should wash it off.

Commentary

Many other *aḥādīth* also encourage the removal of such impurities from the *masjid*. In one such *ḥadīth*, the Messenger ﷺ said: "Allāh builds a home in Paradise for one who removes filth from the *masjid*." (*Ibn Mājah*)

Ḥadīth 1694

وعن عائشة ﷺ : أنَّ رسولَ اللهِ ﷺ رَأَى في جِدَارِ القِبْلَةِ مُخَاطاً ، أَوْ بُزَاقاً ، أَوْ نُخَامَةً ، فَحَكَّهُ . متفق عَلَيْهِ .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ saw some mucous, saliva or phlegm on the wall facing the *Qiblah*, so he scraped it off." (*Bukhārī, Muslim*)

Commentary

When a person likes to keep himself and his home clean of filth, it is only appropriate that he should keep the house of Allāh ﷻ clean.

Some narrations mention that the Messenger ﷺ used to personally clean the *masjid* with a branch of a palm tree and he would even sweep the *masjid*. (*Muṣannaf ibn Abī Shaybah and ʿUmdat al-Qārī)* His humility is worthy of emulation.

Ḥadīth 1695

وعن أنس ﷺ : أنَّ رسولَ اللهِ ﷺ ، قَالَ : ((إنَّ هذِهِ المَسَاجِدَ لاَ تَصْلُحُ لِشَيءٍ مِنْ هَذَا البَوْلِ وَلاَ القَذَرِ ، إنَّمَا هي لِذِكْرِ اللهِ تَعَالَى ، وَقِراءةِ القُرْآنِ)) أَوْ كَمَا قَالَ رسُولُ اللهِ ﷺ . رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "These *masjids* are not suitable for urinating and any other filth. They are for the remembrance of Allāh and the recitation of the Qur'ān," or as the Messenger of Allāh ﷺ said. (*Muslim, Aḥmad)*

Commentary

The Messenger of Allāh ﷺ said these words to a Bedouin who urinated in the *masjid*. The *Ṣaḥābah* ﷺ wanted to reprimand the Bedouin, but the Messenger ﷺ prevented them and kindly advised him not to do so in future because it was an inappropriate action.

Scholars state that it is compulsory to remove all forms of impurity such as urine, faeces and blood from the *masjid* as well as substances such as mucous, phlegm, etc.

CHAPTER 310

باب كراهة الخصومة في المسجد ورفع الصوت فِيهِ ونشد الضالة والبيع والشراء والإجارة ونحوها

من المعاملات

Chapter on the detestability of arguing, raising one's voice, announcing a lost item, buying, selling, renting or other similar transactions in the *masjid*

Ḥadīth 1696

وعن أَبي هريرة ﷺ : أَنَّه سمعَ رسُولَ اللهِ ﷺ ، يقولُ : ((مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً في المَسْجِدِ فَلْيَقُلْ : لاَ رَدَّها اللهُ عَلَيْكَ ، فإنَّ المَسَاجِدَ لَمْ تُبْنَ لِهذَا)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "One who hears someone announcing the loss of an item in the *masjid*, should say: 'May Allāh not return it to you, as *masjids* were not built for this purpose.'" (*Muslim, Aḥmad)*

Commentary

Scholars state that it is prohibited to announce in a *masjid* for an item that was lost outside the *masjid* because such an announcement utilises the gathering of people in the *masjid* for an incorrect purpose. However, an item that was lost in the *masjid* may be announced provided it is done with the necessary respect and honour which the house of Allāh ﷻ deserves.

Ḥadīth 1697

وعنه : أَنَّ رسولَ اللهِ ﷺ ، قَالَ : ((إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ في المَسْجِدِ ، فَقُولُوا : لا أَرْبَحَ اللهُ تِجَارَتَكَ ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فَقُولُوا : لا رَدَّهَا الله عَلَيْكَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If you see someone buying or selling in the *masjid*, say: 'May Allāh not make your business profitable.' If you see someone announcing a lost item, say: 'May Allāh not return it to you.'" (*Tirmidhī, Ḥākim*)

Commentary

The purpose of a *masjid* is to perform *ṣalāh*, recite Qur'ān, engage in *dhikr* and *duʿā'*, learn and teach Islāmic knowledge, etc. When business transactions are allowed to take place therein, then people's focus will be diverted from Allāh ﷻ towards worldly matters, and this is reprehensible.

Ḥadīth 1698

وعن بُرَيْدَةَ ﷺ : أنَّ رَجُلاً نَشَدَ في المَسْجِدِ فَقَالَ : مَنْ دَعَا إِلَى الجَمَلِ الأَحْمَرِ ؟ فَقَالَ رسولُ اللهِ ﷺ : ((لا وَجَدْتَ ؛ إِنَّمَا بُنِيَتِ المَسَاجِدُ لِمَا بُنِيَتْ لَهُ)) . رواه مسلم .

Buraydah ﷺ narrates: "A man made an announcement in the *masjid* saying: 'Is there anyone who can tell me where my red camel is?' The Messenger of Allāh ﷺ said: 'May you not find it. *Masjids* are built for a specific purpose.'" (*Muslim, Aḥmad)*

Commentary

Scholars state that another reason why it is prohibited to announce for a lost item in the *masjid* is that it disturbs and disrupts those who are engaged in any form of worship. For this reason, to raise one's voice in a *masjid* is also prohibited. ʿAbdullāh ibn Masʿūd ﷺ narrated that the Messenger ﷺ said: "In the final era, there will be people who will have (worldly) discussions in their *masjids.* Allāh will have no need for them." (*Ibn Hibbān*)

In summary, *masjids* should be kept free of all such activities and discussions which are purely worldly in nature. There is no problem with such discussions which are related to the Hereafter or which will benefit the Muslims on a religious or collective level.

Ḥadīth 1699

وعن عمرو بن شعيب ، عن أبيه ، عن جدِّهِ ﷺ : أنَّ رسولَ اللهِ ﷺ نَهَى عَن الشِّراءِ والبَيْعِ في المَسْجِدِ ، وَأنْ تُنْشَدَ فِيهِ ضَالَّةٌ ؛ أَوْ يُنْشَدَ فِيهِ شِعْرٌ . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

ʿAmr ibn Shuʿayb narrates from his father from his grandfather ﷺ that the Messenger of Allāh ﷺ prohibited buying and selling in the *masjid*, as well as announcing the loss of an item, or reciting of poetry in it. (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Buying and selling of goods or services in a *masjid* is prohibited. Scholars have however mentioned that a person in *iʿitikāf* may engage in a transaction due to necessity provided that no goods are brought into the *masjid.*

Poetry that is based on lies and futility is prohibited in a *masjid*. However, poetry that is

recited in the praise of Allāh ﷻ and His Messenger ﷺ or for the purpose of expounding on the beautiful teachings of Islām, is permissible. This is proven from the poetry of Ḥassān ibn Thābit ﷺ who recited the praises of the Messenger ﷺ from the pulpit of Masjid al-Nabawī.

Ḥadīth 1700

وعن السائبِ بن يزيد الصحابي ﷺ قَالَ : كُنْتُ في المَسْجِدِ فَحَصَبَنِي رَجُلٌ ، فَنَظَرْتُ فَإِذَا عُمَرُ بْنُ الخَطَّابِ ﷺ فَقَالَ : اذْهَبْ فَأْتِنِي بِهذَيْنِ ، فَجِئْتُهُ بِهِمَا ، فَقَالَ : مِنْ أَيْنَ أَنْتُمَا ؟ فَقَالاَ : مِنْ أَهْلِ الطَّائِفِ ، فَقَالَ : لَوْ كُنْتُمَا مِنْ أَهْلِ البَلَدِ ، لأَوْجَعْتُكُمَا ، تَرْفَعَانِ أَصْوَاتَكُمَا في مَسْجِدِ رَسُولِ الله ﷺ ! رواه البخاري .

Al-Sā'ib ibn Yazīd ﷺ narrates: "I was in the *masjid* when a man threw a pebble at me. I looked up and it was ʿUmar ibn al-Khaṭṭāb ﷺ. He said: 'Go and bring those two people to me.' I brought them to him and he asked them: 'Where are you from?' They replied: 'We are from Ṭā'if.' He said: 'If you were residents of this city I would have punished you. You were raising your voices in the *masjid* of the Messenger of Allāh ﷺ!'" (*Bukhārī*)

Commentary

This *ḥadīth* shows the prohibition of raising one's voice in the *masjid* and that such a person may be punished in an Islāmic state. The reason for this is that the house of Allāh ﷻ is a place for *ṣalāh*, *dhikr*, *tilāwah*, *duʿā'*, learning, etc, and disturbances, noise or loud speech distracts a worshipper's attention from Allāh ﷻ. It is also inappropriate to raise one's voice in a place of sanctity and honour such as a *masjid*.

ʿUmar ﷺ threw a pebble at the *Ṣaḥābī* ﷺ to draw his attention and did not call him by raising his voice due to the respect demanded by the *masjid* of the Messenger ﷺ.

Additional Points

- ✓ It is inappropriate to recite the Qur'ān, engage in *dhikr*, etc in a loud tone when others are also engaged in worship in the *masjid*.
- ✓ A Muslim should engage in commanding good and forbidding evil in and out of the *masjid*.
- ✓ One should not raise one's voice in public places such as the *ʿĪdgāh*, the place of performing *Janāzah ṣalāh*, gatherings of knowledge, *walīmahs*, etc as these also fall within the ambit of this prohibition.
- ✓ It is prohibited to raise one's voice in the vicinity of the grave of the Messenger ﷺ because he is alive in his grave. One should instead adopt a humble manner out of respect

for him ﷺ.

CHAPTER 311

باب نهي من أكل ثوماً أَوْ بصلاً أَوْ كراثاً أَوْ غيره مِمَّا لَهُ رائحة كريهة عن دخول المسجد قبل زوال رائحته إِلاَّ لضرورة

Chapter on the prohibition of eating garlic, onions, leeks and other similar foul smelling foods before entering the *masjid* until the smell disappears, except due to necessity

Ḥadīth 1701

عن ابن عمر ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ – يعني : الثُّومَ – فَلاَ يَقْرَبَنَّ مَسْجِدَنَا)) . متفق عَلَيْهِ .

وفي روايةٍ لمسلم : ((مساجدنا)) .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "One who has eaten from this tree, namely garlic, should not come near our *masjid*." (*Bukhārī, Muslim, Abū Dāwūd*)

A narration of Muslim has: "our *masjids*."

Commentary

A person whose body or clothing emits an offensive odour should not enter a *masjid*. He should first cleanse himself before entering.

Ḥadīth 1702

وعن أنس ﷺ ، قَالَ : قَالَ النَّبِيُّ ﷺ : ((مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ فَلاَ يَقْرَبَنَّا ، وَلاَ يُصَلِّيَنَّ مَعَنَا)) . متفق عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "One who has eaten from this tree should not come near us nor perform *ṣalāh* with us." (*Bukhārī, Muslim, Aḥmad*)

Ḥadīth 1703

وعن جابر ﷺ ، قَالَ : قَالَ النبيُّ ﷺ : ((مَنْ أكَلَ ثُوماً أَوْ بَصَلاً فَلْيَعْتَزلنا ، أو فَلْيَعْتَزِلْ مَسْجِدَنَا)) . متفق عَلَيْهِ .

وفي روايةٍ لمسلم : ((مَنْ أكَلَ البَصَلَ ، والثُّومَ ، والكُرَّاثَ ، فَلاَ يَقْرَبَنَّ مَسْجِدَنَا ، فَإِنَّ المَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ)) .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "One who has eaten garlic or onions should keep away from us," or, "he should keep away from our *masjid*."

A narration of Muslim has: "One who has eaten onions, garlic, or leeks should not come near our *masjid* because the angels are inconvenienced by the things which inconveniences human beings." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

Angels are the pure and sinless creation of Allāh ﷻ. They frequent the gatherings of *ṣalāh* and worship in the *masjid* and are inconvenienced by offensive odours. Scholars state that every such odour which inconveniences people falls within this prohibition such as cigarettes.

Ḥadīth 1704

وعن عمر بن الخطاب ﷺ : أَنَّه خَطَبَ يومَ الجمْعَةِ فَقَالَ في خطبته : ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ مَا أَرَاهُمَا إِلاَّ خَبِيثَتَيْن : البَصَلَ ، وَالثُّومَ . لَقَدْ رَأَيْتُ رسولَ الله ﷺ ، إِذَا وَجدَ ريحَهُمَا مِنَ الرَّجُلِ في المَسْجِدِ أَمَرَ بِهِ ، فَأُخْرِجَ إِلَى البَقِيعِ ، فَمَنْ أَكَلَهُمَا ، فَلْيُمِتْهُمَا طَبْخاً . رواه مسلم .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates that he delivered a sermon on *Jumuʿah* in which he said: "O people, you eat from two plants which I consider to be foul-smelling: onions and garlic. I saw that when the Messenger of Allāh ﷺ got the smell of these coming from any person in the *masjid*, he ordered that he be taken out to al-Baqīʿ. One who eats them should kill their smell by cooking." *(Muslim)*

Commentary

A Muslim is one whose body emits a pleasant fragrance especially when he presents himself

at the *masjid*. He should remove any clothing which is soiled or which emits a foul odour.

Scholars have stated that a person with a foul-smelling odour may be removed from the *masjid*. Similarly, any person who disturbs the peace of the *masjid* by speaking loudly, arguing and shouting may also be removed from the *masjid*.

Additional Points

- ✓ Islām encourages unity through mutual respect and consideration for the well-being of others.
- ✓ Those who are in charge of the upkeep of a *masjid* should ensure that it remains clean and in a pleasant state for worship.

CHAPTER 312

باب كراهة الاحتباء يوم الجمعة والإمام يخطب لأنَّه يجلب النوم فيفوت استماع الخطبة ويخاف انتقاض الوضوء

Chapter on the undesirability of sitting with one's knees up against one's chest while the *Imām* is delivering the sermon on the day of *Jumuʿah* because it may make him fall asleep causing him to miss the sermon, and possibly nullify his *wuḍū'*.

Ḥadīth 1705

عن مُعاذِ بن أنس الجُهَنِيِّ ﷺ : أنَّ النبيَّ ﷺ نَهَى عَنِ الحِبْوَةِ يَومَ الجُمعَةِ وَالإمَامُ يَخْطُبُ . رواه أَبُو داود والترمذي ، وقالا : ((حديث حسن)) .

Muʿādh ibn Anas al-Juhanī ﷺ narrates: "The Messenger of Allāh ﷺ prohibited sitting with one's knees against one's chest while the *Imām* is delivering the sermon on the day of *Jumuʿah*." (*Abū Dāwūd, Aḥmad)*

Commentary

Sitting in the posture described in the *ḥadīth* easily brings on sleep which will deprive a person of the benefit of hearing the sermon. One's *wuḍū'* may also be nullified necessitating a fresh *wuḍū'* before the *ṣalāh* commences causing difficulty to oneself and others.

Additional Points

- ✓ A Muslim should remain in the appropriate physical and mental state which enables him

to benefit maximally from the *Jumuʿah* sermon.

CHAPTER 313

باب نهي من دخل عَلَيْهِ عشر ذي الحجة وأراد أنْ يضحي عن أخذ شيء من شعره أَوْ أظفاره حَتَّى يضحّي

Chapter on the prohibition of cutting any hair or nails in the first ten days of *Dhul Ḥijjah* for one who intends sacrificing an animal until he has completed his sacrifice

Ḥadīth 1706

عن أُمِّ سَلَمَةَ ﵂ ، قالت : قَالَ رسولُ اللهِ ﷺ : ((مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ ، فَإِذَا أَهَلَّ هِلاَلُ ذِي الحِجَّةِ ، فَلاَ يَأْخُذَنَّ من شَعْرِهِ وَلاَ مِنْ أَظْفَارِهِ شَيْئاً حَتَّى يُضَحِّيَ)) . رواه مسلم .

Umm Salamah ﵂ narrates that the Messenger of Allāh ﷺ said: "When a person has an animal to sacrifice and the new moon of *Dhul Ḥijjah* is seen, he should not cut his hair or his nails until he has sacrificed his animal." (*Muslim, Abū Dāwūd*)

Commentary

Scholars have suggested that the wisdom of this prohibition is to imitate the *Ḥujjāj* who, during *iḥrām*, do not remove their hair and nails. Others have stated that by allowing the hair and nails to grow enables Allāh's ﷻ forgiveness to encompass all the portions of the body.

Allowing the hair and nails to grow during the first ten days of *Dhul Ḥijjah* is *Mustaḥab*.

CHAPTER 314

باب النهي عن الحلف بمخلوق كالنبي والكعبة والملائكة والسماء والآباء والحياة والروح

والرأس ونعمة السلطان وتربة فلان والأمانة ، وهي من أشدها نهياً

Chapter on the prohibition of taking an oath upon creation such as a Messenger of Allāh, the Kaʿbah, the angels, the heavens, forefathers, life, the soul, the head, the bounty of the king, soil of a particular land and trust. It

is the strongest possible prohibition

Ḥadīth 1707

عن ابن عمر ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((إنَّ الله تَعَالَى يَنْهَاكُمْ أنْ تَحْلِفُوا بِآبائِكُمْ ، فَمَنْ كَانَ حَالِفاً ، فَلْيَحْلِفْ بِاللهِ ، أَوْ لِيَصْمُتْ)) . متفق عَلَيْهِ .

وفي رواية في الصحيح : ((فَمَنْ كَانَ حَالِفاً فَلاَ يَحْلِفْ إِلاَّ بِاللهِ ، أَوْ لِيَسْكُتْ)) .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ prohibits you from taking oaths upon your forefathers. One who wishes to take an oath, should do so in the name of Allāh, or remain silent."

Another narration states: "One who wishes to take an oath, should not do so except in the name of Allāh, or remain silent." (*Bukhārī, Muslim, Aḥmad, Nasa'ī*)

Commentary

The reason for this prohibition is that by taking an oath on an item or entity implies that it enjoys greatness and grandeur, whereas all greatness and grandeur belongs to Allāh ﷻ alone. For this reason, according to some scholars, one who takes an oath on an entity believing it to possess the greatness of Allāh ﷻ, commits an act of *kufr* (disbelief).

While forefathers have been mentioned here, the prohibition applies to everything other than Allāh ﷻ. Forefathers are used as an example because people would commonly take oaths upon them during the era of ignorance.

This prohibition applies only to man. As for Allāh ﷻ, He has taken oaths upon various things in the Qur'ān such as the stars, heavens, winds, time, and so forth because He has the authority to do so.

Ḥadīth 1708

وعن عبد الرحمان بن سَمُرَةَ ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((لاَ تَحْلِفُوا بِالطَّوَاغِي ، وَلاَ بِآبَائِكُمْ)) . رواه مسلم .

((الطَّواغِي)) : جَمْعُ طَاغِيَةٍ ، وهِيَ الأصنَامُ . وَمِنْهُ الحَدِيثُ : ((هذِهِ طَاغِيَةُ دَوْسٍ)) أيْ : صَنَمُهُمْ وَمَعْبُودُهُمْ . وَرُوِيَ في غير مسلم : ((بِالطَّوَاغِيتِ)) جَمعُ طَاغُوت ، وَهُوَ

الشَّيْطَانُ وَالصَّنَمُ .

ʿAbd al-Raḥmān ibn Samurah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not take oaths upon idols or upon your forefathers." (*Muslim,* An-*Nasa'ī*, *Ibn Mājah*)

Commentary

During the days of ignorance people would take oaths upon their idols such as Lāt and ʿUzza. This practice has been categorically forbidden in this *ḥadīth*.

Ḥadīth 1709

وعن بُرَيدَةَ ﷺ : أنَّ رسولَ اللهِ ﷺ ، قَالَ : ((مَنْ حَلَفَ بِالأَمَانَةِ فَلَيْسَ مِنَّا)) حديث صحيح ، رواه أَبُو داود بإسناد صحيح .

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who takes an oath upon *amānah* (trust) is not of us." (*Abū Dāwūd*)

Vocabulary and Definitions

أَمَانَة (trust) refers to the *Farāiḍ* actions such as *ṣalāh*, *Ḥaj*, fasting, etc. which Allāh ﷻ placed as a trust upon His servants.

Commentary

It is not permissible to take an oath on the *Farāiḍ* actions because an oath may only be taken upon Allāh ﷻ or His attributes. According to Imām Abū Ḥanīfah ﷺ, if such an oath is taken it will be binding and *kaffārah* will need to be given in expiation. According to Imām Shāfiʿī ﷺ the oath will not be valid.

Ḥadīth 1710

وعنه ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ حَلَفَ فَقَالَ : إِنِّي بَرِيءٌ مِنَ الإِسْلاَمِ ، فَإِنْ كَانَ كَاذِباً ، فَهُوَ كمَا قَالَ ، وإِنْ كَانَ صَادِقاً ، فَلَنْ يَرْجِعَ إِلَى الإِسْلاَمِ سَالِماً)) . رواه أَبُو داود .

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ said: "If one takes an oath saying, 'I am free from Islām', and if he is lying, then he is as he said, and if he is speaking the truth, he will not return to Islām blameless." (*Abū Dāwūd, Aḥmad)*

Commentary

One who takes an oath that he is free of Islām if he does a particular action, then if he does it intending *kufr* (disbelief), he will indeed lose his *īmān*. If he does not do the action, he will still be guilty of having committed a major wrong by taking such an oath. For this reason, scholars have mentioned that a person should not take an oath upon matters of faith.

Ḥadīth 1711

وعن ابن عمر ﷺ: أَنَّهُ سَمِعَ رَجُلاً يقُولُ: لاَ وَالكَعْبَةِ، فَقَالَ ابنُ عُمَرَ : لاَ تَحْلِفْ بَغَيْرِ اللهِ ، فَإِنِّي سَمِعْتُ رسولَ اللهِ ﷺ ، يقولُ : ((مَنْ حَلَفَ بِغَيرِ اللهِ ، فقد كَفَرَ أَوْ أَشْرَكَ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

وفَسَّرَ بَعْضُ العُلَمَاءِ قولَهُ : ((كفَرَ أَوْ أَشْرَكَ)) عَلَى التَّغْلِيظِ ، كما روي أَنَّ النبيَّ ﷺ قَالَ : ((الرِّياءُ شِرْكٌ)) .

Ibn ʿUmar ﷺ narrates that he heard a man saying: "No, by the Kaʿbah." Ibn ʿUmar said to him: "Do not take an oath upon anything besides Allāh because I heard the Messenger of Allāh ﷺ saying: 'One who takes an oath upon anything besides Allāh, has committed an act of disbelief (*kufr*) or (shirk) polytheism.'" (*Tirmidhī, Aḥmad, Ḥākim*)

Some scholars say that the words "committed an act of disbelief (*kufr*) or (shirk) polytheism" are used to show severity. This is similar to the *ḥadīth* wherein the Messenger of Allāh ﷺ said: "Ostentation is (shirk) polytheism."

Commentary

Taking an oath on an entity besides Allāh ﷻ can take one of two forms:

1. Taking an oath upon something with the belief that it enjoys the greatness similar to the greatness of Allāh ﷻ. This is *shirk* (polytheism) and prohibited according to the consensus of the scholars.

2. Taking an oath upon something due to the love or association people have with it, for example, 'by the oath of your son,' or 'by the oath of your life.' This is also sinful, but not as grave as the first type.

CHAPTER 315

باب تغليظ اليمين الكاذبة عمداً

Chapter on the severity of intentionally taking a false oath

Ḥadīth 1712

عن ابن مسعودٍ ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَنْ حَلَفَ عَلَى مَالِ امْرِئٍ مُسْلِمٍ بِغَيرِ حَقِّهِ ، لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ)) قَالَ : ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللهِ ﷺ ، مِصْدَاقَهُ مِنْ كِتَابِ الله ﷻ : ﴿ اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا ﴾ إِلَى آخِرِ الآيَةِ (آل عمران : ٧٧) . متفق عَلَيْهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who takes an oath in order to take possession of the property of a Muslim unjustly will meet Allāh ﷻ while He will be angry with him." Ibn Masʿūd ﷺ said: "The Messenger of Allāh ﷺ then recited proof of this from the Book of Allāh ﷻ: 'Those who sell the covenant of Allāh and their own oaths for a small price: they have no share in the Hereafter. Allāh shall neither speak to them, nor look at them on the day of *Qiyāmah*, nor shall He purify them. And for them is a painful punishment.'" (Sūrah Āl ʿImrān, 77) (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* explains the grave sin of usurping the property of another Muslim by means of a false oath. That Allāh ﷻ will be angry with him is an expression denoting that Allāh ﷻ will punish him for his wrong.

This particular sin is especially evil because he wrongly utilised the greatness of Allāh's ﷻ name in an oath for the purpose of acquiring a lowly item of this fleeting world.

Ḥadīth 1713

وعن أَبي أُمَامَة إياس بن ثعلبة الحارثي ﷺ : أَنَّ رسولَ الله ﷺ ، قَالَ : ((مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ ، فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ . وَحَرَّمَ عَلَيْهِ الجَنَّةَ)) فَقَالَ لَهُ رَجُلٌ : وَإِنْ كَانَ شَيْئاً يَسِيراً يَا رسولَ اللهِ ؟ قَالَ : ((وإِنْ كَانَ قَضِيباً مِنْ أَرَاكٍ)) رواه مسلم .

Abū Umāmah Iyās ibn Thaʿlabah al-Ḥārithī ﷺ narrates that the Messenger of Allāh ﷺ said: "One who usurps the right of a Muslim by taking an oath, Allāh ﷻ makes the Hell-fire obligatory for him and Paradise prohibited for him." A man asked: "O Messenger of Allāh, even if it was something insignificant?" He replied: "Even if it was only a twig of the arāk tree." (*Muslim, Aḥmad, Nasa'ī*)

Commentary

Like the previous *ḥadīth*, this *ḥadīth* also explains the severity of the sin of usurping the right of another Muslim by means of a false oath. This *ḥadīth* elaborates further on the punishment by explaining that such a sinner will enter the Hell-fire. Scholars state that the mention of him not entering Paradise in addition to him entering Hell-fire is to express the severity of the crime or to show that he will forever remain in Hell if he assumed his sinful action to be permissible.

The mention of the branch of the *arāk* tree is to highlight that any degree of injustice is sinful, irrespective of the magnitude.

Ḥadīth 1714

وعن عبد اللهِ بن عمرو بن العاصِ ﷺ، عن النبيِّ ﷺ ، قَالَ : ((الكَبَائِرُ : الإشْرَاكُ بِاللهِ ، وَعُقُوقُ الوَالِدَيْنِ ، وَقَتْلُ النَّفْسِ ، واليَمِينُ الغَمُوسُ)) . رواه البخاري .

وفي روايةٍ لَهُ : أنَّ أعْرابِياً جَاءَ إِلَى النبيّ ﷺ ، فَقَالَ : يا رسولَ اللهِ مَا الكَبَائِرُ ؟ قَالَ : ((الإشْرَاكُ بِاللهِ)) قَالَ : ثُمَّ مَاذا ؟ قَالَ : ((اليَمِينُ الغَمُوسُ)) قلتُ : وَمَا اليَمِينُ الغَمُوسُ ؟ قَالَ : ((الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ !)) يعني بِيَمِينٍ هُوَ فِيهَا كَاذِبٌ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "The major sins are associating partners with Allāh ﷻ, disobedience to parents, murder and taking a false oath."

Another narration has: "A Bedouin came to the Messenger of Allāh ﷺ and asked: 'O Messenger of Allāh, what are the major sins?' He replied: 'Associating partners with Allāh.' He asked: 'Then what?' He replied: 'Taking a false oath.' I asked: 'What is a false oath?' He replied: 'That which enables a person to usurp the property of a believer.' In other words, by taking a false oath." (*Bukhārī, Aḥmad, Nasa'ī*)

Commentary

The *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 337. It mentions three major sins. One of these is to intentionally take a false oath. This is a major sin and requires *tawbah* to be forgiven. According to Imām Abū Ḥanīfah ﷺ, there is no expiation for it, but according to Imām Shāfiʿī ﷺ there is.

The severity of the sin of taking a false oath can be gauged from the fact that it has been mentioned in the same breath as murder, disobedience to parents and associating partners with Allāh ﷻ, all of which entail oppression, immorality and impinging on the rights of others.

In the second narration, the Messenger ﷺ mentioned only the sin of associating partners with Allāh ﷻ, despite the Bedouin asking him about major sins - a question that demanded a plurality in response. Scholars explain that it was as if the Messenger ﷺ explained that the sin of associating partners with Allāh ﷻ incorporates many major sins and will draw an everlasting punishment.

CHAPTER 316

باب ندب من حلف عَلَى يَمينٍ فرأى غيرها خيراً مِنْهَا أنْ يفعل ذَلِكَ المحلوف عَلَيْهِ ثُمَّ يُكَفِّر عن يمينه

Chapter on the desirability for one who took an oath and then became aware of a better option, to do what he had taken an oath not to do and to pay an expiation for breaking the oath

Ḥadīth 1715

عن عبد الرحمان بن سَمُرَةَ ﷺ قَالَ : قَالَ لي رَسُولُ اللهِ ﷺ : ((وَإِذَا حَلَفْتَ عَلَى يَمِينٍ ، فَرَأَيْتَ غَيْرَهَا خَيْراً مِنْهَا ، فَأْتِ الَّذِي هُوَ خَيرٌ وَكَفِّرْ عَنْ يَمِينِكَ)) . متفق عَلَيْهِ .

ʿAbd al-Raḥmān ibn Samurah ﷺ narrates: The Messenger of Allāh ﷺ said to me: "When you take an oath and you then become aware of a better option, then do what is better and expiate your oath." (*Bukhārī, Muslim*)

Ḥadīth 1716

وعن أَبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ ، قَالَ : ((مَنْ حَلَفَ عَلَى يَمينٍ ، فَرَأى غَيْرَهَا خَيْراً مِنْهَا ، فَلْيُكَفِّرْ عَنْ يَمِينِهِ ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who takes an oath and then becomes aware of a better option, should expiate his oath and do what is better." *(Muslim)*

Ḥadīth 1717

وعن أَبي موسى ﷺ : أَنَّ رسولَ اللهِ ﷺ قَالَ : ((إِنِّي واللهِ إِنْ شاءَ اللهُ لا أَحْلِفُ عَلَى يَمِينٍ ، ثُمَّ أَرَى خَيراً مِنْهَا إِلاَّ كَفَّرْتُ عَنْ يَمِينِي ، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ)) . متفق عَلَيْهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "By Allāh, I will never take an oath and then become aware of a better option without expiating my oath and doing what is better." (*Bukhārī, Muslim*)

Commentary

If a person takes an oath to discard a *Wājib* obligation or to commit a *Ḥarām* action, it will be *Wājib* upon him to annul his oath. If a person takes an oath to discard a *Mustaḥab* (commendable) or permissible action, or to do a *Makrūh* (detestable) action it will be *Mustaḥab* for him to annul his oath. For example, if a person takes an oath not to speak to his father for a period of one month, then he should immediately begin speaking to his father because this option is better for him.

Expiation of an oath is done by freeing a slave, feeding ten poor people morning and evening, or clothing ten poor people. If one does not have the ability to do any of this, then he should fast for three days.

Ḥadīth 1718

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((لأَنْ يَلَجَّ أَحَدُكُمْ في يَمِينِهِ في أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ تَعَالَى مِنْ أَنْ يُعْطِي كَفَّارَتَهُ الَّتي فَرَضَ اللهُ عَلَيْهِ)) . متفق عَلَيْهِ .

قَوْلُهُ : ((يَلَجّ)) بفتح اللام وتشديد الجيم أَيْ : يَتَمَادَى فِيهَا ، وَلاَ يُكَفِّرُ ، وَقَولُهُ : ((آثَمُ)) هُوَ بالثاء المثلثة ، أَيْ : أَكْثَرُ إِثْماً .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "For one of you to persist in his oath in respect of his family is more sinful in the sight of Allāh ﷻ than him fulfilling the expiation which Allāh has prescribed upon him." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* teaches us that a person should not persist upon an oath when a better option exists. He should annul his oath by adopting the better option and give expiation.

According to Imām Abū Ḥanīfah ﷺ, one should first annul the oath and then give expiation for it. If expiation is given before the oath is annulled, it will not be valid. According to the other three *Imāms*, the expiation may be given before the oath is annulled.

CHAPTER 317

باب العفو عن لغو اليمين وأنَّه لا كفارة فِيهِ ، وَهُوَ مَا يجري عَلَى اللسان بغير قصد اليمين كقوله عَلَى العادة : لا والله ، وبلى والله ، ونحو ذَلِكَ

Chapter explaining that a futile oath is forgiven and that there is no expiation for it. It refers to an oath that is taken unintentionally in the form of habitual speech such as 'No, by Allāh', 'Yes, by Allāh', etc.

قَالَ الله تَعَالَى : ﴿ لَا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ وَاحْفَظُوْٓا اَيْمَانَكُمْ ﴾ (المائدة : ٨٩) .

Allāh ﷻ says: "Allāh does not take you to task for your foolish oaths but takes you to task for that oath which you resolved upon. So its expiation is the feeding of ten needy persons with the average food which you give to your family members, or the clothing of ten needy persons, or the freeing of a slave. Thereafter whoever is unable to do so, should fast for three days. This is the expiation for your oaths whenever you take oaths. And safeguard your oaths." (Sūrah al-Mā'idah, 89)

Ḥadīth 1719

وعن عائشة ﷺ ، قالت : أُنْزِلَتْ هذِهِ الآية : ﴿ لَا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِيٓ اَيْمَانِكُمْ ﴾ في قَوْلِ الرَّجُلِ : لا واللهِ ، وَبَلَى واللهِ . رواه البخاري .

ʿĀ'ishah ﷺ narrates: "This verse, 'Allāh will not take you to task for your futile oaths,' was revealed with regard to a person saying: 'No, by Allāh,' and 'Yes, by Allāh.'" (*Bukhārī*)

Commentary

These apparent oaths are not generally intended as oaths, but are used as common forms of speech and expression. It is therefore hoped that Allāh ﷻ will forgive the use of such words.

According to Imām Shāfiʿī ﷺ, a *yamīn laghw* (futile oath) refers to an unintentional oath regarding a past or future occurrence. According to Imām Abū Ḥanīfah ﷺ, it refers to an oath which a person takes regarding an occurrence thinking it to be true, but it is in fact false. It is hoped that Allāh ﷻ will not take one to task for such an oath.

CHAPTER 318

باب كراهة الحلف في البيع وإنْ كان صادقاً

Chapter on the detestability of taking an oath when selling even if it is true

Ḥadīth 1720

عن أبي هريرةَ ﷺ قال : سَمِعتُ رسُولَ اللهِ ﷺ يقولُ : ((الحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ ، مَمْحَقَةٌ لِلْكَسْبِ)) . متفق عليه .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "An oath may produce a sale of goods but it removes the blessing in the earnings." (*Bukhārī, Muslim, Abū Dāwūd, Nasa'ī*)

Ḥadīth 1721

وعن أبي قتادة ﷺ : أنَّه سمعَ رسولَ اللهِ ﷺ ، يقولُ : ((إِيَّاكُمْ وَكَثْرَةَ الحَلِفِ فِي البَيْعِ ، فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ)) . رواه مسلم .

Abū Qatādah ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "Beware of taking excessive oaths when selling. It produces a sale but removes the blessings." (*Muslim, Aḥmad)*

Commentary

When a trader takes oaths to sell his goods, people are urged to believe his words and this generates sales. However, because the blessed name of Allāh ﷻ was used for the shameful aim of acquiring worldly possessions, the income that is generated will not benefit a person in this world or the Hereafter. If the oath is false, the sin is greater because such a trader has made a mockery of Allāh's ﷻ greatness and grandeur.

While oaths in business may generate immediate results in terms of sales, the long term result in worldly terms is detrimental. One who develops the habit of readily taking oaths begins to speak lies in order to generate sales. In the long run, people come to know of his false objectives and abandon purchasing from him. Imām Suyūṭī ﷺ also stated that the *barakah* is removed because Allāh ﷻ destroys his income by theft, fire, looting or he may be forced to spend it in avenues such as purchasing medication, etc.

CHAPTER 319

باب كراهة أنْ يسأل الإنسان بوجه الله ﷻ غير الجنة ، وكراهة منع من سأل بالله تعالى وتشفع به

Chapter on the detestability of a person asking for anything in the name of Allāh ﷻ apart from Paradise; and the detestability of refusing one who asks in the name of Allāh ﷻ

Ḥadīth 1722

عن جابر ﷺ قالَ : قالَ رسولُ اللهِ ﷺ : ((لاَ يُسْأَلُ بِوَجْهِ اللهِ الا الجَنَّةُ)) . رواه أبو داود .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Nothing but Paradise should be asked in the name of Allāh." (*Abū Dāwūd*)

Commentary

Everything is insignificant when compared to the greatness and loftiness of Allāh ﷻ. When a person seeks to acquire something trivial by utilising the means of something honourable, then it trivialises that which is honourable. For this reason, one should not take the name of Allāh ﷻ when requesting for the trivial possessions of this world. One may only take the

name of Allāh ﷻ when requesting Allāh ﷻ for Paradise or the rewards of the Hereafter.

Ḥadīth 1723

وعن ابن عمر ﷺ ، قال : قال رسُولُ اللهِ ﷺ : ((مَنِ اسْتَعَاذَ بِاللهِ ، فَأَعِيذُوهُ ، وَمَنْ سَأَلَ بِاللهِ ، فَأَعْطُوهُ ، وَمَنْ دَعَاكُمْ ، فَأَجِيبُوهُ ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفاً فَكَافِئُوهُ ، فَإِنْ لَمْ تَجِدُوا ما تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَد كَافَأْتُمُوهُ)) . حديث صحيح رواه أبو داود والنسائي بأسانيد الصحيحين .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Give refuge to the one who seeks refuge in the name of Allāh. Give to the one who begs in the name of Allāh. Respond to the call of the one who calls you. Reciprocate the kindness of the one who shows kindness to you. If you do not have anything by which to reciprocate, then continue supplicating for him until you feel that you have repaid him." (*Abū Dāwūd, Aḥmad, Ḥākim*)

Commentary

One who requests for help and assistance by taking the name of Allāh ﷻ should be granted help and assistance as a sign of honour for the Being of Allāh ﷻ. However, beggars should not utilise Allāh's ﷻ name to acquire worldly benefits, as mentioned in the previous *ḥadīth*.

One who does a favour should be repaid in a similar manner and if this is not possible than one should supplicate for him.

CHAPTER 320

باب تحريم قول شاهنشاه للسلطان وغيره لأن معناه ملك الملوك ، ولا يوصف بذلك غير الله بحانه وتعالى

Chapter on the prohibition of addressing a ruler as Shāhanshāh because it means "the king of kings" and none besides Allāh ﷻ can be described as such

Ḥadīth 1724

وعن أبي هريرة ﷺ ، عن النبيِّ ﷺ قال : ((إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللهِ ﷻ رَجُلٌ تَسَمَّى مَلِكَ

الأَمْلاَكِ)) . متفق عليه .

قال سُفيانُ بن عُيَيْنَةَ : ((مَلِكُ الأَمْلاَكِ)) مِثْلُ : شَاهِنْ شَاهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The most disgraceful name in the sight of Allāh ﷻ is that of a person who calls himself, 'the king of kings'." (*Bukhārī, Muslim, Ḥākim*)

Commentary

Allāh ﷻ loves humility and simplicity and dislikes boastfulness and arrogance. One who calls himself 'the king of kings' displays arrogance, hence it is forbidden for any man to utilise this title.

CHAPTER 321

باب النهي عن مخاطبة الفاسق والمبتدع ونحوهما بِسَيِّد ونحوه

Chapter on the prohibition of addressing a flagrant sinner, innovator, etc. as 'master', etc

Ḥadīth 1725

عن بُرَيْدَةَ ﷺ قالَ : قالَ رسُولُ الله ﷺ : ((لاَ تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ، فَإِنَّهُ إِنْ يَكُ سَيِّداً فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ ﷻ)) . رواه أبو داود بإسنادٍ صحيح.

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not address a hypocrite as 'master'. Even if he is a master, you would have angered your Sustainer." (*Abū Dāwūd, Aḥmad)*

Commentary

The word 'master' is a title of honour and should not be used to address a hypocrite because he is never worthy of honour and respect. A hypocrite is an enemy of Allāh ﷻ and should therefore not be praised. Just as light and darkness cannot combine, the heart of a believer cannot combine the love for Allāh ﷻ and the love for the enemy of Allāh ﷻ. The Qur'ān states,

﴿لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللهَ وَرَسُوْلَهٗ﴾

You will not find people who believe in Allāh and the Last Day befriending those who oppose Allāh and His Messenger. (Sūrah al-Mujādalah, 22)

Scholars state that a disbeliever, misguided individual, flagrant sinner and innovator should similarly not be addressed in respectful terms. It is unfortunate that nowadays, disbelieving sports players, musicians and actors are passionately praised and respected.

CHAPTER 322

باب كراهة سب الحمّى

Chapter on the detestability of cursing a fever

Ḥadīth 1726

عن جابر ﷺ : أنَّ رسُولَ اللهِ ﷺ دخلَ على أُمِّ السَّائِبِ ، أو أُمِّ المُسَيَّبِ فَقَالَ : ((مَا لَكِ يَا أُمَّ السَّائِبِ – أو يَا أُمَّ المُسَيَّبِ – تُزَفْزِفِينَ ؟)) قَالَتْ : الحُمَّى لاَ بَارَكَ اللهُ فِيهَا ! فَقَالَ : ((لاَ تَسُبِّي الحُمَّى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الكِيْرُ خَبَثَ الحَدِيدِ)) . رواه مسلم .

((تُزَفْزِفِينَ)) أيْ تَتَحَرَّكِينَ حَرَكَةً سَرِيعَةً ، وَمَعْنَاهُ : تَرْتَعِدُ . وَهُوَ بِضَمِّ التاء وبالزاي المكررة والفاء المكررة ، وَرُوِيَ أيضاً بالراء المكررة والقافين .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ went to Umm al-Sā'ib – or Umm al-Musayyab – and said: 'O Umm al-Sā'ib – or Umm al-Musayyab – what is wrong, why are you trembling?' She replied: 'It is because of my fever. May Allāh not bless it.' He said: 'Do not curse the fever because it removes the sins of man just as the bellows remove the filth of iron.'" (*Muslim, Bayhaqī*)

Commentary

Sickness is a blessing for a believer because it obliterates his sins. By cursing or speaking evil of it, one does not appreciate this bounty and further expresses displeasure for Allāh's ﷻ decision. One should rather accept it as Allāh's ﷻ decree and part of fate. It does not mean that one should not seek a cure for it because seeking a cure is *Sunnah* and encouraged in Islām.

CHAPTER 323

باب النهي عن سب الريح ، وبيان ما يقال عند هبوبها

Chapter on the prohibition of cursing the wind, and what should be said when it blows

Ḥadīth 1727

عن أبي المنذرِ أُبي بن كعب ﷺ قال : قالَ رسولُ اللهِ ﷺ : ((لاَ تَسُبُّوا الرِّيحَ ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ ، فَقُولُوا : اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وخَيْرِ مَا أُمِرَتْ بِهِ . وَنَعُوذُ بِكَ مِنْ شَرِّ هذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū al-Mundhir Ubayy ibn Kaʿb ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not curse the wind. If you dislike anything of it, say: "O Allāh, we ask You for the good of this wind, the good that it contains, and the good which it has been commanded to do. We seek refuge in You from the evil of this wind, the evil that it contains, and the evil which it has been commanded to do." (*Tirmidhī, Aḥmad)*

Ḥadīth 1728

وعن أبي هريرة ﷺ قال : سمعتُ رسُولَ اللهِ ﷺ يقولُ : ((الرِّيحُ مِنْ رَوحِ اللهِ ، تَأتِي بِالرَّحْمَةِ ، وَتَأتِي بِالعَذَابِ ، فَإِذَا رَأَيْتُمُوهَا فَلاَ تَسُبُّوهَا ، وَسَلُوا اللهَ خَيْرَهَا ، وَاسْتَعِيذُوا باللهِ مِنْ شَرِّهَا)) . رواه أبو داود بإسناد حسن .

قوله ﷺ : ((مِنْ رَوْحِ اللهِ)) هو بفتح الراء : أي رَحْمَتِهِ بِعِبَادِهِ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The wind is from the mercy of Allāh. It brings mercy and punishment. When you see it, do not curse it. Ask Allāh for the good of it and seek refuge in Him from the evil of it." (*Abū Dāwūd, Aḥmad, Ḥākim*)

Ḥadīth 1729

وعن عائشة ﷺ ، قالت : كان النَّبِيُّ ﷺ إذا عَصَفَتِ الرِّيحُ قال : ((اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا

وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ ، وأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ))
. رواه مسلم .

ʿĀ'ishah ﵂ narrates: "When the wind would blow strongly, the Messenger of Allāh ﷺ used to say: "O Allāh, I ask You for the good of it, the good that it contains, and the good which it has been sent with. I seek refuge in You from the evil of it, the evil that it contains, and the evil which it has been sent with." *(Muslim)*

Commentary

The blowing of the wind is a mercy and bounty of Allāh ﷻ because it brings clouds of rain and it enables ships to sail on the oceans. For these reasons, a believer should not curse it or speak evil of it. He should rather supplicate to Allāh ﷻ to bring goodness with it.

At times, Allāh ﷻ utilises the wind to punish those who are transgressors and sinners, such as the nation of ʿĀd, however the scholars have mentioned that this is also a bounty because it purifies the earth of sinners without harming those who are obedient to Allāh ﷻ.

Additional Points

- ✓ One should never curse the creations of Allāh ﷻ because they are all subservient to His will.
- ✓ A believer should focus towards Allāh ﷻ in supplication when witnessing any difficulty or calamity.
- ✓ Allāh ﷻ uses His natural elements and creation for the harm or benefit of humanity.

CHAPTER 324

باب كراهة سب الديك

Chapter on the detestability of cursing the rooster

Ḥadīth 1730

عن زيد بن خالد الجُهَنِيِّ ﵁ قال : قال رسُولُ اللهِ ﷺ : ((لاَ تَسُبُّوا الدِّيكَ فَإِنَّهُ يُوقِظُ لِلصَّلاَةِ)) . رواه أبو داود بإسناد صحيح .

Zayd ibn Khālid al-Juhanī ﵁ narrates that the Messenger of Allāh ﷺ said: "Do not curse the rooster because it awakens the people for *ṣalāh*."

(*Abū Dāwūd, Aḥmad)*

Commentary

That the crowing of a rooster disrupts the pleasure of sleep should not cause one to speak evil of it because the *ṣalāh* towards which it calls is far superior.

Some scholars are of the opinion that the *ṣalāh* referred to here is *Tahajjud* as a narration states that the Messenger ﷺ used to awake for *Tahajjud* when the rooster crowed. Other scholars state that it refers to *Fajr ṣalāh*.

The fact that we have been commanded not to speak evil of an animal which benefits mankind, teaches us that a believer should be respected all the more because he is of greater benefit to mankind.

Additional Points

✓ A Muslim should respond favourably to everything which encourages towards *ṣalāh* and Allāh's ﷻ obedience.

CHAPTER 325

باب النهي عن قول الإنسان : مُطِرنا بنَوء كذا

Chapter on the prohibition of attributing rain on account of a particular star

Ḥadīth 1731

عن زيد بن خالد ﷺ قال : صلَّى بنا رسولُ اللهِ ﷺ صَلاَةَ الصُّبْحِ بِالحُدَيْبِيَّةِ في إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ ، فقالَ : ((هَلْ تَدْرُونَ مَاذَا قالَ رَبُّكُمْ ؟)) قالُوا : اللهُ وَرَسُولُهُ أَعْلَمُ . قال : ((قالَ : أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي ، وَكَافِرٌ ، فَأَمَّا مَنْ قَالَ : مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ ، فَذلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالكَوْكَبِ ، وأما مَنْ قَالَ مُطِرْنَا بِنَوءِ كَذَا وَكَذَا ، فَذلكَ كَافِرٌ بِي مُؤْمِنٌ بِالكَوْكَبِ)) . متفق عليه .

وَالسَّماءُ هُنَا : المَطَرُ .

Zayd ibn Khālid ﷺ narrates: "The Messenger of Allāh ﷺ led us in the *Fajr ṣalāh* at Ḥudaybiyah, after some rain had fallen during the night. When he completed the *ṣalāh*, he turned towards the people and said: 'Do you know what your Sustainer has said?' The *Ṣaḥābah* ﷺ replied: 'Allāh and

His Messenger know best.' He said: 'Allāh ﷻ said: 'This morning some of My servants are believers and others are disbelieves. Those who said, 'We had rain by the grace and mercy of Allāh', believe in Me and disbelieve in the stars. Those who said, 'We had rain on account of so-and-so star', disbelieve in Me, but believe in the stars.'" (*Bukhārī, Muslim, Aḥmad)*

Commentary

To attribute the falling of rain to any being or creation other than Allāh ﷻ is *shirk* (polytheism) and a denial of Allāh ﷻ as the supreme controller. Allāh ﷻ is in complete control of the rains as the Qur'ān states,

﴿ وَهُوَ الَّذِیْ یُنَزِّلُ الْغَیْثَ مِنْ بَعْدِ مَا قَنَطُوْا ﴾

It is He who sends the rain after people have lost hope. (Sūrah al-Shūrā, 28)

Hence, we believe and accept that no entity or being besides Allāh ﷻ sends rain, causes vegetation to grow or provides sustenance.

CHAPTER 326

باب تحريم قوله لمسلم : يا كافر

Chapter on the prohibition of calling a Muslim a disbeliever

Ḥadīth 1732

عن ابن عمر ﷺ ، قال : قالَ رسولُ اللهِ ﷺ : ((إذَا قَالَ الرَّجُلُ لأَخِيهِ : يَا كَافِرُ ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا ، فَإِنْ كانَ كَمَا قَالَ وَإِلاَّ رَجَعَتْ عَلَيْهِ)) متفق عليه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "When a person says to his brother: 'O disbeliever,' one of the two returns with that designation. He is either eligible for it or it returns to him." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* means that incorrectly labelling a believer as a disbeliever will cause the person who made the designation to become a disbeliever if he considered his designation as permissible, because he regarded *īmān* as disbelief. It could also mean that his words do not

harm the believer, but will result in him committing an act of disbelief.

Ḥadīth 1733

وعن أبي ذرٍّ ﷺ : أنَّه سَمِعَ رسُولَ اللهِ ﷺ ، يقولُ : ((مَنْ دَعَا رَجُلاً بالكُفْرِ ، أو قالَ : عَدُوَّ اللهِ ، وَلَيْسَ كَذلكَ إلاَّ حَارَ عَلَيْهِ)) . متفق عليه .

((حَارَ)) : رَجَعَ .

Abū Dharr ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "One who addresses another as a disbeliever or says to him: 'O enemy of Allāh,' when that is not the case, it reverts to him." (*Bukhārī, Muslim, Aḥmad)*

Commentary

A Muslim can only be called a disbeliever if he unambiguously and explicitly utters a statement of disbelief such as denying a fundamental of Islām as established in the Qur'ān.

Based on this *ḥadīth*, one should be especially cautious of referring to another Muslim as a disbeliever or enemy of Allāh ﷻ because there is a possibility that if his designation is false, it will be to his own detriment.

CHAPTER 327

باب النهي عن الفحش وبذاء اللسان

Chapter on the prohibition of obscene and immoral speech

Ḥadīth 1734

عن ابن مسعودٍ ﷺ ، قال : قالَ رسولُ اللهِ ﷺ : ((لَيْسَ المُؤْمِنُ بالطَّعَّانِ ، وَلاَ اللَّعَّانِ ، وَلاَ الفَاحِشِ ، وَلاَ البَذِيِّ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "A believer is not one who insults, curses, and utters obscene and immoral speech." (*Tirmidhī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 1555. It stresses upon the

importance of guarding the tongue from immoral speech. It also teaches us that a believer is one whose character is noble and not obscene and offensive.

Ḥadīth 1735

وعن أنسٍ ﷺ قال : قالَ رسولُ اللهِ ﷺ : ((مَا كَانَ الفُحْشُ فِي شَيْءٍ إلاَّ شَانَهُ ، وَمَا كَانَ الحَيَاءُ فِي شَيْءٍ إلاَّ زَانَهُ)) . رواه الترمذي ، وقال : ((حديث حسن)) .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Immodesty is not found in anything without spoiling it and modesty is not found in anything without beautifying it." (*Tirmidhī, Ibn Mājah, Aḥmad)*

Commentary

Vulgarity and unnecessary harshness are the ingredients of an evil personality while gentleness and kindness generate honour and respect.

CHAPTER 328

باب كراهة التقعير في الكلام والتشدُّق فيه وتكلف الفصاحة واستعمال وحشي اللُّغة ودقائق الإعراب في مخاطبة العوام ونحوهم

Chapter on the detestability of exaggerating in speech, overstressing in eloquence, and utilising unfamiliar and fine morphological points when addressing common people

Ḥadīth 1736

عن ابن مسعود ﷺ : أنَّ النبيَّ ﷺ ، قال : ((هَلَكَ المُتَنَطِّعُونَ)) قَالَهَا ثَلاَثاً . رواه مسلم .

((المُتَنَطِّعُونَ)) : المُبَالِغُونَ فِي الأُمُورِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Those who exaggerate are destroyed." He said this three times. *(Muslim)*

Ḥadīth 1737

وعن عبد الله بن عمرو بن العاص ﷺ : أنَّ رسُولَ اللهِ ﷺ قال : ((إنَّ اللهَ يُبْغِضُ البَلِيغَ مِنَ الرِّجَالِ الَّذي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ البَقَرَةُ)) . رواه أبو داود والترمذي ، وقال : ((

حديث حسن)) .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh detests a person who exaggerates in speaking eloquently by rolling out his tongue like a cow." (*Abū Dāwūd, Aḥmad, Tirmidhī*)

Commentary

Allāh ﷻ dislikes a person who goes to great lengths in attempting to speak eloquently. Scholars state that simple and sincere words have an impact upon the hearts of the audience, while eloquent words may stir people's emotions but in reality fail to impact upon the heart.

These *aḥādīth* also imply that one should not speak to an audience beyond their level of comprehension because it will cause unnecessary confusion in their minds.

Ḥadīth 1738

وعن جابر بن عبد الله ﷺ : أنَّ رسُولَ الله ﷺ ، قال : ((إنَّ مِنْ أَحَبِّكُمْ إِلَيَّ ، وأقْرَبِكُمْ مِنِّي مَجْلِساً يَومَ القِيَامَةِ ، أَحَاسِنكُمْ أَخْلاَقاً ، وإنَّ أَبْغَضَكُمْ إِلَيَّ ، وأبْعَدَكُمْ مِنِّي يَومَ القِيَامَةِ ، الثَّرْثَارُونَ وَالمُتَشَدِّقُونَ وَالمُتَفَيْهِقُونَ)) . رواه الترمذي ، وقال : ((حديث حسن)) . وقد سبق شرحه في بَابِ حُسْنِ الخُلُقِ .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "The most beloved of you to me and those of you who will be seated closest to me on the day of *Qiyāmah* will be those of you who have the best character. The most detested of you to me and those of you who will be furthest away from me on the day of *Qiyāmah* will be those who talk excessively, who brag when talking, and who adopt an arrogant manner in speech in order to display their superiority." (*Tirmidhī, Aḥmad)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 631. It stresses that noble character constitutes speaking in a humble and simple manner. One should not attempt to display one's eloquence or stamp one's authority over others when speaking because this is a reflection of pride.

CHAPTER 329

باب كراهة قوله : خَبُثَتْ نَفْسِي

Chapter on the detestability of using a word with an undesirable meaning

Ḥadīth 1739

عن عائشة ﷺ ، عن النبيّ ﷺ ، قال : ((لاَ يَقُولَنَّ أَحَدُكُمْ : خَبُثَتْ نَفْسي ، وَلكِنْ لِيَقُلْ : لَقِسَتْ نَفْسي)) متفق عليه .

قالَ العُلَمَاءُ : مَعْنَى ((خَبُثَتْ)) : غَثَتْ ، وَهُوَ مَعْنَى : ((لَقِسَتْ)) وَلَكِنْ كَرِهَ لَفْظَ الخُبْثِ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should say: 'I am feeling disgusted.' He should rather say: 'I am feeling annoyed.'" (*Bukhārī, Muslim, Aḥmad, Abū Dāwūd*)

Scholars say that the word خَبُثَتْ means disgusted or upset which is also the meaning of لَقِسَتْ, however the word خبث is disliked.

Commentary

Both these words have a similar meaning, however we have been instructed to utilise the one which does not denote an undesirable meaning. Some scholars state that the reason for this discouragement is that Allāh ﷻ has created man in honour and he should therefore not degrade himself.

ʿAllāmah Khaṭṭābī ﷺ stated that Islām has gone to the extent of teaching us the manner of giving expression to our words. We should utilise positive words and expressions instead of negative ones.

CHAPTER 330

باب كراهة تسمية العنب كرماً

The detestability of referring to grapes as *al-karm*

Ḥadīth 1740

عن أبي هريرة ﷺ ، قال : قال رسولُ اللهِ ﷺ : ((لاَ تُسَمُّوا العِنَبَ الكَرْمَ ، فَإِنَّ الكَرْمَ المُسْلِمُ)) متفق عليه ، وهذا لفظ مسلم .

وفي رواية : ((فَإِنَّمَا الكَرْمُ قَلْبُ المُؤمِنِ)) . وفي رواية للبخاري ومسلم : ((يَقُولُونَ الكَرْمُ

، إِنَّمَا الكَرْمُ قَلْبُ المُؤْمِنِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not refer to grapes as '*al-karm*' because a Muslim is '*al-karm*'."

Another narration has: "*Al-karm* is the heart of a believer."

A narration of *Bukhārī* and Muslim has: "People say *al-karm* whereas *al-karm* is the heart of a believer." (*Bukhārī, Muslim, Aḥmad)*

Ḥadīth 1741

وعن وائلِ بنِ حُجرٍ ﷺ ، عن النَّبيِّ ﷺ ، قال : ((لاَ تَقُولُوا : الكَرْمُ ، وَلكِنْ قُولُوا : العِنَبُ ، والحَبَلَةُ)) . رواه مسلم .

((الحَبَلَةُ)) بفتح الحاء والباء ، ويقال أيضاً بإسكان الباء .

Wā'il ibn Ḥujr ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not say '*al-karm*', but say: '*al-ʿinab*' or '*al-ḥabalah*'." (*Muslim, Dārimī*)

Vocabulary and Definitions

Al-ḥabalah refers to a grape tree or, according to others, the root or branch of a grape tree.

Commentary

During the days of ignorance, the pagan Arabs used to squeeze wine from grapes and they believed that when a person drank it he would develop qualities of generosity, kindness and bravery. When Islām forbade alcohol, it discouraged naming grapes and wine as *al-karm* because believing that wine develops these qualities in a person is incorrect. In addition, a beverage which Islām has designated as forbidden should not be referred to with a good name so that its evil is established in the hearts of people and they do not incline towards it.

In contrast, the heart of a believer can be called *al-karm* because it is derived from the word *al-karam* (compassionate), and such a heart is blessed with virtuous qualities such as guidance, *īmān* and piety.

CHAPTER 331

باب النهي عن وصف محاسن المرأة لرجل إلاَّ أن يحتاج إلى ذلك لغرض شرعي كنكاحها ونحوه

Chapter on the prohibition of describing a woman's beauty to a man except when there is a valid Islāmic need for it such as to marry her

Ḥadīth 1742

عن ابن مسعودٍ ﷺ ، قال : قال رسول الله ﷺ : ((لاَ تُبَاشِرِ المَرْأَةُ المَرْأَةَ ، فَتَصِفَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا)) . متفق عليه .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "A woman should not embrace another woman and then describe her to her husband so that he can visualise her." (*Bukhārī, Tirmidhī, Aḥmad, Abū Dāwūd*)

Commentary

The word تُبَاشِرِ means to touch or view. Hence the *ḥadīth* forbids a woman from touching the body of another woman with her own body or viewing it, and then describing its qualities to her husband. This is a shameful and dishonourable practice because when a man learns of another woman's beauty, he will be inclined to her. This may result in the ruining of marriages or at the least, it will draw impermissible thoughts in the minds of men.

While this *ḥadīth* refers to a woman's beauty, the law will apply equally to a man. Hence the strength and beauty of a man's body should not be described to a strange woman.

Additional Points

- ✓ Every means which leads to sin is also sinful.
- ✓ Muslims should not unnecessarily expose their bodies to others.

CHAPTER 332

باب كراهة قول الإنسان : اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ بل يجزم بالطلب

Chapter on the detestability of saying: "O Allāh, forgive me if You will." Instead, one should request with conviction

Ḥadīth 1743

وعن أبي هريرة ﷺ : أَنَّ رسول اللهِ ﷺ ، قال : ((لاَ يَقُولَنَّ أَحَدُكُمْ : اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ : اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ ، لِيَعْزِمِ المَسْأَلَةَ ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ)) . متفق عليه .

وفي رواية لمسلم : ((وَلكِنْ لِيَعْزِمْ وَلْيُعظِمِ الرَّغْبَةَ فَإِنَّ اللهَ تَعَالَى لاَ يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should say: 'O Allāh, forgive me if You will. O Allāh, be merciful to me if You will.' Rather, he should ask with conviction because none can compel Him."

A narration of Muslim has: "Rather, he should ask with conviction and intense yearning because nothing is too great for Allāh to give." (*Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah*)

Ḥadīth 1744

وعن أنس ﷺ قال : قال رسولُ اللهِ ﷺ : ((إذا دَعَا أَحَدُكُمْ فَلْيَعْزِمِ المَسْأَلَةَ ، وَلاَ يَقُولَنَّ : اللَّهُمَّ إنْ شِئْتَ ، فَأَعْطِنِي ، فَإِنَّهُ لاَ مُسْتَكْرِهَ لَهُ)) . متفق عليه .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you supplicates, he should ask with firm conviction. He should not say, 'O Allāh, give me if You will,' because none can compel Him." (*Bukhārī, Muslim, Aḥmad)*

Commentary

These *aḥādīth* mean that a person should supplicate with conviction and certitude. He should not exhibit weakness in his request nor leave the request to Allāh's ﷻ will because this gives an impression that one is independent of Allāh ﷻ. The reality is that every person is fully dependent on Allāh ﷻ and nothing is difficult for Allāh ﷻ.

According to other scholars, these *aḥādīth* mean that one should be hopeful of acceptance when supplicating.

CHAPTER 333

باب كراهة قول : ما شاء اللهُ وشاء فلان

Chapter on the detestability of saying: "What Allāh wills and so-and-so wills"

Ḥadīth 1745

عن حُذَيْفَةَ بنِ اليمانِ ﷺ ، عن النبيّ ﷺ ، قال : ((لاَ تَقُولُوا : مَا شَاءَ اللهُ وَشَاءَ فُلاَنٌ ؛ وَلكِنْ قُولُوا : مَا شَاءَ اللهُ ، ثُمَّ شَاءَ فُلاَنٌ)) . رواه أبو داود بإسناد صحيح .

Ḥudhayfah ibn al-Yamān ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not say, 'What Allāh wills and so-and-so wills.' Rather, say: 'What Allāh wills, and then what so-and-so wills.'" (*Abū Dāwūd, Aḥmad)*

Commentary

This *ḥadīth* teaches us that it is not permissible to unify the creation of Allāh ﷻ with Allāh ﷻ in any action because they cannot be equal; Allāh ﷻ is far superior.

CHAPTER 334

باب كراهة الحديث بعد العشاء الآخرة

Chapter on the detestability of engaging in conversation after the *'Ishā' ṣalāh*

والمُرادُ بِهِ الحَديثُ الذي يَكُونُ مُبَاحاً في غَيرِ هذا الوَقْتِ، وَفِعْلُهُ وَتَرْكُهُ سواءٌ . فَأَمَّا الحَديثُ المُحَرَّمُ أو المَكرُوهُ في غير هذا الوقتِ ، فَهُوَ في هذا الوقت أَشَدُّ تَحريماً وَكَرَاهَةً . وأَمَّا الحَديثُ في الخَيرِ كَمُذَاكَرَةِ العِلْمِ وَحِكايَاتِ الصَّالِحِينَ ، وَمَكَارِمِ الأَخْلاَقِ ، والحَديث مع الضَّيفِ ، ومع طالبِ حَاجَةٍ ، ونحو ذلك ، فلا كَرَاهَة فيه ، بل هُوَ مُسْتَحَبٌّ ، وكَذَا الحَديثُ لِعُذْرٍ وعَارِضٍ لا كَراهَةَ فِيه . وقد تظاهَرَتِ الأَحَاديثُ الصَّحيحةُ على كُلِّ ما ذَكَرْتُهُ .

This refers to conversation that is permitted at other times, and engaging and not engaging in it is the same. As for conversation that is ḥārām (unlawful) or *Makrūh* (undesirable) at other times, it is even more unlawful and undesirable at this time. A good conversation such as acquisition or imparting of knowledge, stories of the pious and good character, speaking with a guest or with a person in need, etc., is not undesirable, but *Mustaḥab* (desirable). Similarly, a conversation due to some valid reason or situation is not undesirable. Authentic *aḥādīth* support all that I have said in this regard.

Ḥadīth 1746

عن أبي بَرْزَةَ ﷺ : أنَّ رسولَ الله ﷺ كان يكرهُ النَّومَ قَبْلَ العِشَاءِ والحَديثَ بَعْدَهَا . متفقٌ عليه .

Abū Barzah[13] ﷺ narrates: "The Messenger of Allāh ﷺ disliked sleeping before *ʿIshā'* and engaging in conversations after *ʿIshā'*." (*Bukhārī, Muslim, Aḥmad, Tirmidhī*)

Commentary

During the days of ignorance, people would engage in lengthy futile discussions late into the night. Such behaviour not only wastes time but may also cause one to miss the *Fajr ṣalāh* due to tiredness. The Messenger ﷺ therefore advised that one should end one's day with the *ʿIshā' ṣalāh*. This will enable one to awaken for *Fajr* and *Tahajjud* more easily. ʿUmar ﷺ used to caution and even reprimand those who engaged in futile discussions after *ʿIshā'*.

Ḥadīth 1747

عن ابن عمر ﷺ : أنَّ رسولَ اللهِ ﷺ صَلَّى العِشَاء في آخِرِ حَيَاتِهِ ، فَلَمَّا سَلَّمَ قال : ((أرأيْتَكُمْ لَيْلَتَكُمْ هذِه ؟ فَإنَّ عَلَى رَأسِ مِئَةِ سَنَةٍ لاَ يَبْقَى مِمَّنْ هُوَ علَى ظَهْرِ الأرْضِ اليَومَ أحَدٌ)) . متفق عليه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ, towards the end of his life, once offered the *ʿIshā' ṣalāh*. When he completed it with *salām* he said: "Do you see this night? No one on the surface of the earth today will be alive a 100 years from now." (*Bukhārī, Muslim, Ḥākim*)

Commentary

This was a prophecy of the Messenger ﷺ and it transpired as he had foretold. The Messenger ﷺ explained that all the *Ṣaḥābah* who lived at that time would pass away before 100 years had passed. The last *Ṣaḥābī* to leave this world was Abū Ṭufail Āmir ibn Wā'il ﷺ who passed away in 110 *Hijrī*. This was exactly 100 years from the time the Messenger ﷺ made the prophecy.

Scholars state that the *ḥadīth* also urges the believers towards good deeds because life is short and death is always imminent.

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13 Abū Barzah ﷺ accepted Islām in the initial stages and fought in all the battles against the enemies. He spent most of his life in Madīnah Munawwarah and during the era of ʿUmar ﷺ, he moved to Baṣrah. He loved the poor and would feed them every day from a huge vessel he kept for this purpose. 46 *aḥādīth* are narrated from him. He passed away in 65 *Hijrī*.

Ḥadīth 1748

وعن أنس ﷺ : أَنَّهم انتظروا النَّبِيَّ ﷺ ، فَجَاءهُمْ قَرِيباً مِنْ شَطْرِ اللَّيْلِ فَصَلَّى بِهِمْ – يَعْنِي : العِشَاءَ – ثمَّ خَطَبنا فقالَ : ((ألاَ إنَّ النَّاسَ قَدْ صَلُّوا ، ثُمَّ رَقَدُوا ، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ)) . رواه البخاري .

Anas ﷺ narrates: "They waited for the Messenger of Allāh ﷺ, but he only emerged close to midnight and then led them in *ṣalāh* – the *ʿIshā' ṣalāh*. He then addressed us saying: 'Listen, people have performed their *ṣalāh* and gone to sleep, but you were considered to be in *ṣalāh* for as long as you waited for *ṣalāh*.'" (*Bukhārī*)

Commentary

This *ḥadīth* highlights that Islāmic knowledge may be imparted to people after the *ʿIshā' ṣalāh*.

CHAPTER 335

باب تحريم امتناع المرأة من فراش زوجها إِذَا دعاها ولم يكن لَهَا عذر شرعي

Chapter on the prohibition for a woman to refuse to come to her husband's bed when he calls her if she has no valid Islāmic reason

Ḥadīth 1749

عن أَبي هريرة ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ ، فَبَاتَ غَضْبَانَ عَلَيْهَا ، لَعَنَتْهَا المَلاَئِكَةُ حَتَّى تُصْبحَ)) متفق عَلَيْهِ .

وفي رواية : ((حَتَّى تَرْجعَ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When a man calls his wife to his bed and she refuses, and he then spends the night angry with her, the angels curse her until the morning." (*Bukhārī, Muslim, Abū Dāwūd*)

Another narration has: "until she returns (to her husband)."

Commentary

The *ḥadīth* informs us that it is a severe sin for a woman to ignore the call of her husband for conjugal relations without any valid reason such as sickness, obligatory fasting, menstruation, etc. Such a response from her side provokes the curses of the angels and worse still, the anger of Allāh ﷻ. It also sparks enmity in the marriage and may cause the husband to satisfy his desires elsewhere.

Scholars state that if a woman knows that her husband will not be angered by her refusal to satisfy his desires, the stipulated warning in this *ḥadīth* will not apply. However, it will still be better for her to accede to his request so that love and harmony may prevail between them.

Additional Points

- ✓ The fact that conjugal relations have been referred to with words of allusion, namely "a man calls his wife to his bed," teaches us the importance of modesty and noble etiquette in speech.

CHAPTER 336

باب تحريم صوم المرأة تطوعاً وزوجها حاضر إلاَّ بإذنه

Chapter on the prohibition for a woman to fast when her husband is present except with his permission

Ḥadīth 1750

وعن أَبي هريرة ﷺ : أَنَّ رسُولَ الله ﷺ ، قَالَ : ((لاَ يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ ، وَلاَ تَأْذَنَ فِي بَيْتِهِ إِلاَّ بِإِذْنِهِ)) متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not permissible for a woman to fast while her husband is present except with his permission, and she may not permit anyone to enter his house without his permission." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that a woman may not engage in any *Nafl* worship without her husband's consent. In broader terms it also indicates that a husband's rights take preference to optional acts of worship because the former are *Wājib* and the latter are *Nafl*, and fulfilling marital relations preserves modesty and dignity.

The second portion of the *ḥadīth* informs us that a woman may not permit into her home any man whom her husband does not approve of, whether he is a family member or not. The reason for this is that there may be some enmity between the two men and this will create enmity between the couple.

Additional Points

- ✓ A husband may not prevent his wife from obligatory acts of worship such as *Farḍ ṣalāhs* or *Ramaḍān* fasts because these take preference over his marital rights.

CHAPTER 337

باب تحريم رفع المأموم رأسه من الركوع أَو السجود قبل الإمام

Chapter on the prohibition for one following the *Imām* to raise his head from *rukūʿ* or *sajdah* before the *Imām*

Ḥadīth 1751

عن أَبي هريرة ﷺ : أَنَّ النَّبيَّ ﷺ ، قَالَ : ((أَمَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يَجْعَلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ ! أَوْ يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمَارٍ)) متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Does any of you not fear that Allāh may turn his head into that of a donkey or make his form into that of a donkey if he were to raise his head before the *Imām*?" (*Bukhārī, Muslim*)

Commentary

Ṣalāh is a form of worship which demands obedience and conformity, hence one should not perform it in haste or precede the *Imām* in any posture.

Some scholars say that this warning is not literal but figurative. In other words, one who precedes the *Imām* will become weak in understanding and intelligence like a donkey. Other scholars such as Khaṭṭābī ﷺ and Ibn Ḥajar ﷺ state that a physical transformation of the body is also possible.

Ibn Ḥajar ﷺ mentioned the incident of a certain *ḥadīth* scholar who always taught from behind a veil. When one of his students insisted to see his face, it turned out to be that of a donkey. The scholar explained that he once tested the truth of this *ḥadīth* by preceding the *Imām* from *sajdah*, and Allāh ﷻ transformed his face into that of a donkey.

CHAPTER 338

باب كراهة وضع اليد عَلَى الخاصرة في الصلاة

Chapter on the detestability of placing the hand on the hip in *ṣalāh*

Ḥadīth 1752

عن أَبي هريرة ﷺ: أَنَّ رسولَ اللهِ ﷺ نَهَى عن الخَصْرِ في الصَّلاَةِ . متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates: "Placing the hand on the hip in *ṣalāh* is prohibited." (*Bukhārī, Muslim*)

Commentary

Scholars have mentioned various reasons for this prohibition:

1. On the plains of *Qiyāmah*, those destined for Hell-fire will place their hands on their hips while waiting for the reckoning to commence.
2. When Shaiṭān was disgraced and expelled from Paradise, he adopted this stance.
3. It is the stance of the proud and arrogant.

CHAPTER 339

باب كراهة الصلاة بحضرة الطعام ونفسه تتوق إِلَيْهِ أَوْ مَعَ مدافعة الأخبثين : وهما البول والغائط

Chapter on the detestability of performing *ṣalāh* when food is present and the heart desires it, or while having the urge to relieve oneself

Ḥadīth 1753

عن عائشة ﷺ ، قالت : سَمِعْتُ رسولَ الله ﷺ يقولُ : ((لا صَلاَةَ بِحَضْرَةِ طَعَامٍ ، وَلاَ وَهُوَ يُدَافِعُهُ الأَخْبَثَانِ)) . رواه مسلم .

ʿĀ'ishah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "*Ṣalāh* should not be performed when food is present, or when a person has the urge to relieve himself." *(Muslim)*

Commentary

Performing *ṣalāh* when one is hard-pressed to eat or relieve oneself is disliked because one's focus will be diverted from Allāh ﷻ. Similarly, every such action which disturbs a person's concentration during *ṣalāh* should be completed before commencing *ṣalāh*. However, if the time for *ṣalāh* is limited and there is a fear that the *ṣalāh* may be missed completely, then one should perform the *ṣalāh* and then perform that action.

CHAPTER 340

باب النهي عن رفع البصر إِلَى السماء في الصلاة

Chapter on the prohibition of raising the gaze to the sky in *ṣalāh*

Ḥadīth 1754

عن أنس بن مالك ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((مَا بَالُ أقْوامٍ يَرْفَعُونَ أبْصَارَهُمْ إِلَى السَّمَاءِ في صَلاَتِهِمْ !)) فَاشْتَدَّ قَولُهُ في ذَلِكَ حَتَّى قَالَ : ((لَيَنْتَهُنَّ عَنْ ذَلِكَ ، أَوْ لَتُخطفَنَّ أَبْصَارُهُمْ !)) . رواه البخاري .

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "What is wrong with some people that they raise their gaze to the sky in their *ṣalāh*?" He issued a stern warning against this to the extent that he said: "They should abstain from this or their eyesight will be snatched away." (*Bukhārī, Abū Dāwūd, Ibn Mājah, Aḥmad)*

Commentary

The *ḥadīth* teaches us that a person should be focussed when performing *ṣalāh* and should not look around at others or at the sky above. *Ṣalāh* is a dialogue between the worshipper and his Creator, hence one should not engage in any such actions or thoughts which contradict this. If one looks around to the extent that one's chest turns away from the *Qiblah*, his *ṣalāh* will be nullified.

CHAPTER 341

باب كراهة الالتفات في الصلاة لغير عذر

Chapter on the detestability of looking around in *ṣalāh* without any excuse

Ḥadīth 1755

عن عائشة ﷺ ، قالت : سألت رسُولَ الله ﷺ عَنِ الالتفَاتِ في الصَّلاَةِ ، فَقَالَ : ((هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلاَةِ العَبْدِ)) . رواه البخاري .

ʿĀ'ishah ﷺ narrates: "I asked the Messenger of Allāh ﷺ about looking around in *ṣalāh*. He said: 'It is a means of Shaiṭān snatching away from a person's *ṣalāh*.'" (*Bukhārī*, *Tirmidhī*, *Ḥākim*)

Commentary

Looking around while in *ṣalāh* is contrary to the devotion and concentration that *ṣalāh* demands. One who does so unfortunately loses the benefits of *ṣalāh* because he has allowed Shaiṭān to snatch away the essence of his *ṣalāh*.

Ḥadīth 1756

وعن أنس ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((إيَّاكَ والالتِفَاتَ فِي الصَّلاَةِ ، فَإنَّ الالتفَاتَ في الصَّلاَةِ هَلَكَةٌ ، فَإنْ كَانَ لاَ بُدَّ ، فَفِي التَّطَوُّعِ لاَ في الفَريضَةِ)) . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Beware of turning around in *ṣalāh* because it is a cause of destruction. If you have to do so, then let it be in *Nafl ṣalāh* but not in *Farḍ ṣalāh*.'" (*Tirmidhī*)

Commentary

One who looks around in *ṣalāh* loses his focus and thereby ruins his rewards in the Hereafter.

The *ḥadīth* does not permit looking around in *Nafl ṣalāh*, rather it implies that doing so in *Nafl ṣalāh* is less sinful than in *Farḍ ṣalāh*.

CHAPTER 342

باب النهي عن الصلاة إِلَى القبور

Chapter on the prohibition of performing *ṣalāh* towards graves

Ḥadīth 1757

عن أَبي مَرْثَدٍ كَنَّازِ بْنِ الحُصَيْنِ ﷺ قَالَ : سَمِعْتُ رسُولَ اللهِ ﷺ يقولُ : ((لا تُصَلُّوا إِلَى القُبُورِ ، وَلاَ تَجْلِسُوا عَلَيْهَا)) . رواه مسلم .

Abū Marthad Kannāz ibn al-Ḥuṣayn[14] ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Do not perform *ṣalāh* towards graves nor sit on them." (*Muslim, Aḥmad, Nasa'ī*)

Commentary

Performing *ṣalāh* facing a grave in order to honour the occupant of that grave is *kufr* (disbelief). Doing so without that intention is *Makrūh Taḥrīmī*. It is not permissible to do so even in the latter case because onlookers may consider that one is worshipping the grave.

We are prohibited from sitting on graves because this is disrespectful and contradicts the honour and dignity which Islām demands for every person.

CHAPTER 343

باب تحريم المرور بَيْنَ يدي المصلِّي

Chapter on the prohibition of passing in front of a person performing *ṣalāh*

Ḥadīth 1758

عن أَبي الجُهَيْمِ عبد اللهِ بن الحارِثِ بن الصِّمَّةِ الأَنْصَارِيِّ ﷺ قَالَ : قَالَ رسُولُ الله ﷺ : ((لَوْ يَعْلَمُ المَارُّ بَيْنَ يَدَيِ المُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْراً لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ)) قَالَ الراوي : لا أَدْرِي قَالَ : أَرْبَعِينَ يوماً ، أَوْ أَرْبَعِينَ شَهْراً ، أَوْ أَرْبَعِينَ سَنَةً . متفق عَلَيْهِ .

Abū al-Juhaym ʿAbdullāh ibn al-Ḥārith ibn al-Ṣimmah al-Anṣārī[15] ﷺ narrates that the Messenger of Allāh ﷺ said: "If the person who walks across one offering *ṣalāh* only knew the sin that he is committing, it would have been better for him to remain waiting for forty than to walk across him." The

14 Abū Marthad Kannāz ibn al-Ḥuṣayn ﷺ accepted Islām in Makkah Mukarramah and then migrated to Madīnah Munawwarah. He participated in the battle of Badr.

15 Only 2 *aḥādīth* are narrated from Abū al-Juhaym ʿAbdullāh ibn al-Ḥārith ibn al-Ṣimmah al-Anṣārī ﷺ and both of these are found in *Bukhārī* and *Muslim*.

narrator said: "I do not know whether he said forty days, forty months or forty years." (*Bukhārī, Muslim, Abū Dāwūd, Aḥmad)*

Commentary

A person performing *ṣalāh* is focused towards the *Qiblah* and in dialogue with Allāh ﷻ. A person who walks across him distracts him from his purpose and has therefore been warned against doing so.

Scholars state that forty in this *ḥadīth* refers to forty years.

CHAPTER 344

باب كراهة شروع المأموم في نافلة بعد شروع المؤذن في إقامة الصلاة سواء كَانَتْ النافلة سنة تلك الصلاة أَوْ غيرها

Chapter on the detestability of commencing *Nafl ṣalāh* after the *mu'adh-dhin* commences with the *iqāmah* whether that *Nafl ṣalāh* is the *Sunnah* of that *ṣalāh* or another *ṣalāh*

Ḥadīth 1759

عن أَبي هريرة ﷺ ، عن النبيِّ ﷺ قَالَ : ((إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ المَكْتُوبَةَ)) .

رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When the *iqāmah* for the *ṣalāh* is given, no *ṣalāh* besides the obligatory *ṣalāh* may be performed." (*Muslim, Aḥmad, Tirmidhī*)

Commentary

The wisdom of this ruling is that a person should attempt to complete his *Sunnah* and *Nafl ṣalāhs* before the *Imām* commences, so that he may join the *Farḍ ṣalāh* with full devotion and acquire the great rewards of the first *takbīr*. In addition, an obligatory action takes preference over an optional one.

According to Imām Abū Ḥanīfah ﷺ and Imām Mālik ﷺ, this *ḥadīth* excludes *Fajr ṣalāh*, hence according to them it is permissible to perform the *Sunnah ṣalāh* of *Fajr* after the *Imām* has commenced the *Farḍ ṣalāh*. The reason for this is that the Messenger ﷺ specially emphasised

the *Sunnah ṣalāh* of *Fajr* in various *aḥādīth*.

According to Imām Shāfiʿī ﷺ and Imām Aḥmad ﷺ, it is *Makrūh* to perform any *Sunnah* or *Nafl ṣalāhs* once the *Imām* has commenced the *Farḍ ṣalāh*.

Additional Points

- ✓ If the *Imām* commences the *Farḍ ṣalāh* while a person is performing *Sunnah* and *Nafl ṣalāh*, then he should hasten to complete it and not abandon it unless he fears that he may miss the *Farḍ ṣalāh* altogether.

CHAPTER 345

باب كراهة تخصيص يوم الجمعة بصيام أَوْ ليلته بصلاة من بين الليالي

Chapter on the detestability of selecting only the day of *Jumuʿah* for fasting or its night for performing *ṣalāh*

Ḥadīth 1760

عن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((لا تَخُصُّوا لَيْلَةَ الجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي ، وَلاَ تَخُصُّوا يَومَ الجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ ، إِلاَّ أَنْ يَكُونَ فِي صَومٍ يَصُومُهُ أَحَدُكُمْ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not select only the night of *Jumuʿah* over other nights for performing *ṣalāh*, and do not select only the day of *Jumuʿah* over other days for fasting, unless it is part of the fast which you normally keep." (*Muslim, Ḥākim*)

Ḥadīth 1761

وعنه ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقولُ : ((لاَ يَصُومَنَّ أَحَدُكُمْ يَوْمَ الجُمُعَةِ إِلاَّ يَوماً قَبْلَهُ أَوْ بَعْدَهُ)) . متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "None of you should fast on the day of *Jumuʿah* unless he also fasts a day before or after." (*Bukhārī, Muslim, Abū Dāwūd, Tirmidhī*)

Ḥadīth 1762

وعن محمد بن عَبَّادٍ ، قَالَ : سَأَلْتُ جَابِراً ﷺ : أَنَهَى النَّبِيُّ ﷺ عَنْ صَومِ الجُمُعَةِ ؟ قَالَ : نَعَمْ . متفق عَلَيْهِ .

Muḥammad ibn ʿAbbād narrates: "I asked Jābir ﷺ: 'Did the Messenger of Allāh ﷺ forbid fasting on the day of *Jumuʿah*?' He replied: 'Yes.'" (*Bukhārī, Muslim*)

Ḥadīth 1763

وعن أُمِّ المُؤمِنِينَ جويرية بنت الحارث ﷺ : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الجُمُعَةِ وهِيَ صَائِمَةٌ ، فَقَالَ : ((أَصُمْتِ أمْسِ ؟)) قالت : لا ، قَال: ((تُرِيدِينَ أَنْ تَصُومِي غَداً ؟)) قالتْ : لاَ . قَالَ : ((فَأَفْطِرِي)) . رواه البخاري .

Umm al-Mu'minīn Juwayriyah bint al-Ḥārith ﷺ narrates that the Messenger of Allāh ﷺ visited her on the day *Jumuʿah* and she was fasting. He asked: "Did you fast yesterday?" She replied: "No." He asked: "Do you intend fasting tomorrow?" She replied: "No." He said: "Then break your fast." (*Bukhārī, Aḥmad, Abū Dāwūd*)

Commentary

Various reasons have been given by the scholars for not fasting exclusively on the day of *Jumuʿah*:

1. One should focus on the other forms of worship on this day such as a special *ghusl*, proceeding early to the *masjid*, listening attentively to the sermon, and engaging in *duʿā'*, *durūd*, *dhikr* and *Nafl ṣalāh*. By not fasting, one will have additional strength to exert oneself in these forms of worship.

2. *Jumuʿah* has been called the day of *ʿĪd* and one cannot fast on the day of *ʿĪd*.

3. The Muslims should not exaggerate the greatness of *Jumuʿah* as the Jews and Christians exaggerated their days of merit.

CHAPTER 346

باب تحريم الوصال في الصوم وَهُوَ أَنْ يصوم يَومَينِ أَوْ أكثر وَلاَ يأكل وَلاَ يشرب بينهما

Chapter on the prohibition of continuous fasting which is to fast for two or more days without eating or drinking anything between them

Ḥadīth 1764

عن أَبي هريرة وعائشة ﷺ : أَنَّ النبيَّ ﷺ نهى عن الوِصَالِ .متفق عَلَيْهِ.

Abū Hurayrah ﷺ and ʿĀ'ishah ﷺ narrate that the Messenger of Allāh ﷺ prohibited continuous fasting. (*Bukhārī, Muslim, Aḥmad)*

Commentary

Fasting for two or more days without eating or drinking between them is prohibited because it induces weakness in the body and this is harmful for other acts of worship. Such fasting causes difficulty to a Muslim, whereas Allāh ﷻ desires ease.

Ḥadīth 1765

وعن ابن عمر ﷺ ، قَالَ : نَهَى رسُولُ اللهِ ﷺ عَنِ الوِصَالِ . قالوا : إِنَّكَ تُواصِلُ ؟ قَالَ : ((إِنِّي لَسْتُ مِثْلَكُمْ ، إِنِّي أُطْعَمُ وَأُسْقَى)) . متفق عَلَيْهِ . وهذا لفظ البخاري .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ prohibited continuous fasting. The *Ṣaḥābah* ﷺ said to him: "But you fast continuously." The Messenger of Allāh ﷺ replied: "I am not like you. I am provided with food and drink." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

The Messenger ﷺ was permitted to fast for days at a time without eating or drinking because of the following reasons:

1. The Messenger ﷺ was granted food and drink by Allāh ﷻ from Paradise.
2. The Messenger ﷺ was given patience, willpower and physical strength by Allāh ﷻ.
3. According to Ibn Qayyim, the Messenger ﷺ was showered with such divine radiance from Allāh ﷻ while fasting that made him independent of food and drink.

CHAPTER 347

باب تحريم الجلوس عَلَى قبر

Chapter on the prohibition of sitting on a grave

Ḥadīth 1766

عن أَبي هريرة ﷺ قَالَ : قَالَ رسولُ الله ﷺ : ((لأنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ ، فَتُحْرِقَ ثِيَابَهُ فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أنْ يَجْلِسَ عَلَى قَبْرٍ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "For one of you to sit on a burning coal which burns his clothes and reaches his skin is better than sitting on a grave." (*Muslim, Aḥmad, Abū Dāwūd*)

Commentary

It is not permissible to sit on a grave as this is contrary to the respect Islām demands for fellow human beings.

CHAPTER 348

باب النهي عن تجصيص القبر والبناء عليه

Chapter on the prohibition of plastering or building over a grave

Ḥadīth 1767

عن جابر ﷺ قَالَ : نَهَى رسولُ الله ﷺ أن يُجَصَّصَ القَبْرُ ، وأنْ يُقْعَدَ عَلَيْهِ ، وَأنْ يُبْنَى عَلَيْهِ . رواه مسلم .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ prohibited plastering over a grave, sitting on it, and building on it." *(Muslim)*

Commentary

It is not permissible to plaster a grave from the inside or outside, or to build a dome or structure above it because it entails unnecessary wastage of wealth. In fact, if something has been built on a grave, it is compulsory to remove it as ʿAlī ﷺ once did upon the command of the Messenger ﷺ.

CHAPTER 349

باب تغليظ تحريم إباق العبد من سيده

Chapter on the severe prohibition of a slave escaping from his master

Ḥadīth 1768

عن جرير بن عبد الله ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((أَيُّمَا عَبْدٍ أَبَقَ ، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ)) . رواه مسلم .

Jarīr ibn ʿAbdillāh ﷺ narrates that the Messenger of Allāh ﷺ said: "When a slave escapes from his master, he loses his Islāmic protection." (*Muslim, Aḥmad)*

Commentary

A slave who escapes from *Dār al-Islām* to *Dār al-Ḥarb* and becomes a renegade, loses all the rights and protection he enjoyed under Islām and should be killed.

Ḥadīth 1769

وعنه ، عن النبيِّ ﷺ : ((إِذَا أَبَقَ العَبْدُ ، لَمْ تُقْبَلْ لَهُ صَلاَةٌ)) . رواه مسلم .

وفي روايةٍ : ((فَقَدْ كَفَرَ)) .

Jarīr ibn ʿAbdillāh ﷺ narrates that the Messenger of Allāh ﷺ said: "When a slave escapes from his master, no *ṣalāh* of his is accepted."

Another narration has: "He has committed *kufr* (disbelief)." (*Muslim, Aḥmad)*

Commentary

"No *ṣalāh* of his is accepted," means that he will not be rewarded by Allāh ﷻ for performing *ṣalāh.*

"He has committed *kufr* (disbelief)" means that he has been unappreciative of the bounties of his master, or has committed an action that is tantamount to disbelief.

Additional Points

- ✓ One who is entrusted with a particular job or responsibility, should fulfil its requirements to the best of his ability.

CHAPTER 350

باب تحريم الشفاعة في الحدود

Chapter on the prohibition of interceding in the *ḥudūd* (Islāmic penal laws)

قَالَ الله تَعَالَى : ﴿ اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَّلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِيْ دِيْنِ اللهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ ﴾ (النور : ٢) .

Allāh ﷻ says: "The female and male who commit fornication should both be given a hundred lashes. Do not let pity for them take hold of you with regard to Allāh's religion, if you believe in Allāh and the Last Day." (Sūrah al-Nūr, 2)

Ḥadīth 1770

وعن عائشة ﵂ : أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ المَرْأَةِ المَخْزُومِيَّةِ الَّتي سَرَقَتْ ، فقَالُوا : مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ ؟ فقالوا : وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ ، حِبُّ رَسُولِ اللهِ ﷺ . فَكَلَّمَهُ أُسَامَةُ ، فَقَالَ رسُولُ اللهِ ﷺ : ((أَتَشْفَعُ في حَدٍّ مِنْ حُدُودِ اللهِ تَعَالَى ؟!)) ثُمَّ قَامَ فاخْتَطَبَ، ثُمَّ قَالَ : ((إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ ، أَقَامُوا عَلَيْهِ الحَدَّ ، وَايْمُ اللهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا)) . متفق عَلَيْهِ .

وفي روايةٍ : فتلوَّنَ وَجْهُ رَسُولِ الله ﷺ ، فَقَالَ : ((أَتَشْفَعُ في حَدٍّ مِنْ حُدُودِ اللهِ !؟)) فَقَالَ أُسَامَةُ : اسْتَغْفِرْ لِي يَا رَسُولَ اللهِ . قَالَ : ثُمَّ أَمَرَ بِتِلْكَ المَرْأَةِ فَقُطِعَتْ يَدُهَا .

ʿĀ'ishah ﵂ narrates: "The Quraysh were very concerned about the Makzūmī woman who had committed theft and said: 'Who will speak to the Messenger of Allāh ﷺ about her?' They said: 'Who will have the courage to do so except Usāmah ibn Zayd, the beloved of the Messenger of Allāh ﷺ?' So Usāmah spoke to him and the Messenger of Allāh ﷺ said: 'Are you interceding in one of the penal laws of Allāh?' He then stood up and addressed the people saying: 'The nations before you were destroyed because when a noble person among them committed theft, they left him alone, but when a weak person committed theft, they meted out the punishment to him.

By Allāh, if Fāṭimah the daughter of Muḥammad were to commit theft, I will cut off her hand.'"

Another narration has: "The face of the Messenger of Allāh ﷺ changed colour and he said: 'Are you interceding in one of the penal laws of Allāh?' Usāmah ﷺ said: 'Seek forgiveness for me, O Messenger of Allāh.' The Messenger of Allāh ﷺ gave the order regarding the woman and her hand was cut off." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

The woman referred to here was the daughter of the brother of Abū Salamah ﷺ. The *ḥadīth* teaches us that Islām is a religion of justice and equality. It does not differentiate between the rich and poor regarding the implementation of laws.

One may intercede in a case which demands the implementation of penal law before it reaches an Islāmic court. After it reaches the court, intercession will not be valid.

The *ḥadīth* also highlights the virtue of Usāmah ibn Zayd ﷺ and his status in the sight of the Messenger ﷺ.

CHAPTER 351

باب النهي عن التغوط في طريق الناس وظلِّهم وموارد الماء ونحوها

Chapter on the prohibition of relieving oneself where people walk or seek shade, at water sources, etc.

قَالَ الله تَعَالَى : ﴿ وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا ، فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴾ (الأحزاب : ٥٨) .

Allāh ﷻ says: "Those who harm the believing men and women for no sin on their part will bear the burden of slander and a manifest sin." (Sūrah al-Aḥzāb, 58)

Ḥadīth 1771

وعن أَبي هريرة ﷺ : أَنَّ رَسُولَ اللهِ ﷺ قَالَ : ((اتَّقُوا اللَّاعِنَيْنِ)) قالوا : وَمَا اللَّاعِنَانِ ؟

قَالَ : ((الَّذِي يَتَخَلَّى في طَرِيقِ النَّاسِ أَوْ في ظِلِّهِمْ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Beware of two actions which provoke curses." The *Ṣaḥābah* ﷺ asked: "What are the two actions which provoke curses?" He replied: "One who relieves himself where people walk or seek shade." (*Muslim, Aḥmad, Ḥākim*)

Commentary

This *ḥadīth* teaches us that a Muslim should not harm or inconvenience others by relieving himself in communal places.

CHAPTER 352

باب النهي عن البول ونحوه في الماء الراكد

Chapter on the prohibition of urinating in stagnant water

Ḥadīth 1772

عن جابر ﷺ : أَنَّ رسولَ اللهِ ﷺ نَهَى أَنْ يُبَالَ في المَاءِ الرَّاكِدِ . رواه مسلم .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ prohibited urinating in stagnant water." (*Muslim, Aḥmad*)

Commentary

Stagnant water here refers to a small quantity of water such as a pond. It is prohibited to urinate or defecate in such water because it will render the water impure. One should also not urinate close to such water because the impurity may reach the water and contaminate it. Scholars state that one should not even urinate in flowing water because if many people do so it will also become impure after a time.

CHAPTER 353

باب كراهة تفضيل الوالد بعض أولاده على بعض في الهبة

Chapter on the detestability of a parent giving preference to some of his children over others in gifts

Ḥadīth 1773

عن النعمان بن بشير ﷺ : أنَّ أباه أتَى بِهِ رسُولَ اللهِ ﷺ فقال : إنِّي نَحَلْتُ ابْنِي هَذَا غُلاماً كَانَ لِي ، فقال رسولُ الله ﷺ : ((أكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هَذَا ؟)) فقال : لا ، فقالَ رسولُ اللهِ ﷺ : ((فَأرْجِعهُ)) .

وفي روايةٍ: فقال رسولُ اللهِ ﷺ : ((أفَعَلْتَ هذا بِوَلَدِكَ كُلِّهِمْ ؟)) قال : لا ، قال : ((اتَّقُوا الله واعْدِلُوا فِي أوْلادِكُمْ)) فَرَجَعَ أبي ، فَرَدَّ تِلْكَ الصَّدَقَةَ .

وفي روايةٍ : فقال رسولُ اللهِ ﷺ : ((يَا بَشيرُ أَلَكَ وَلَدٌ سِوَى هَذَا ؟)) فقالَ : نَعَمْ ، قال : ((أكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هذا ؟)) قال : لا ، قال : ((فَلاَ تُشْهِدْنِي إذاً فَإنِّي لاَ أشْهَدُ عَلَى جَوْرٍ)) .

وفي روايةٍ : ((لاَ تُشْهِدْنِي عَلَى جَوْرٍ)) .

وفي رواية : ((أشْهِدْ عَلَى هذَا غَيْرِي !)) ثُمَّ قال : ((أيَسُرُّكَ أنْ يكُونُوا إلَيْكَ في البِرِّ سَواءً ؟)) قال : بَلَى ، قال : ((فَلا إذاً)) . متفق عليه .

Al-Nuʿmān ibn Bashīr ﷺ narrates that his father brought him to the Messenger of Allāh ﷺ and said: "I gave this son of mine a slave that I owned." The Messenger of Allāh ﷺ asked: "Did you give all your children a similar gift?" He replied: "No." The Messenger of Allāh ﷺ said: "Then take the slave back."

Another narration has: "The Messenger of Allāh ﷺ asked: 'Did you do this to all your children?' He replied: 'No.' He said: 'Fear Allāh and treat your children equally.' My father returned and took back the charity."

Another narration has: "The Messenger of Allāh ﷺ asked: 'O Bashīr, do you have other children?' He replied: 'Yes.' He asked: 'Did you give a similar gift to all of them?' He replied: 'No.' He said: 'Then do not make me a witness to this because I cannot be a witness to an injustice.'"

Another narration has: "Do not make me a witness to an injustice."

Another narration has: "Make someone else a witness to this." He then said: "Would you not like all of them to be equal in their obedience to you?" He replied: "Yes, indeed." He said: "Then do not do that." (*Bukhārī,*

Muslim, Aḥmad, Tirmidhī)

Commentary

Favouring some children over others causes enmity and disunity between them, hence it should be avoided at all costs. According to Imām Aḥmad ﷺ, such a gift in which some are favoured over others is *Ḥarām* and not valid. According to the other *Imāms*, the gift will be valid but it will be *Makrūh*. However, if a parent assists a particular child due to some need, such as poverty, then there is no harm.

CHAPTER 354

باب تحريم إحداد المرأة على ميت فوق ثلاثة أيام إلا على زوجها أربعة أشهر وعشرة أيام

Chapter on the prohibition for a woman to mourn for more than three days over a deceased besides her husband, in whose case she should do so for four months and ten days

Ḥadīth 1774

عن زينب بنتِ أبي سلمة ﷺ ، قالت : دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ ﷺ ، زَوجِ النَّبِيِّ ﷺ ، حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بن حرب ﷺ ، فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةُ خَلُوقٍ أَوْ غَيرِهِ ، فَدَهَنَتْ مِنهُ جَارِيَةً ، ثُمَّ مَسَّتْ بِعَارِضَيْهَا ، ثُمَّ قَالَتْ : واللهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ ، غَيْرَ أَنِّي سَمِعْتُ رسولَ اللهِ ﷺ يقُولُ عَلَى المِنْبَرِ : ((لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ أَنْ تُحِدَّ على مَيِّتٍ فَوقَ ثَلاَثِ لَيَالٍ ، إلاَّ على زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً)) . قالَتْ زَيْنَبُ : ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بنْتِ جَحْشٍ ﷺ حينَ تُوُفِّيَ أَخُوهَا ، فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ : أَمَا وَاللهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ ، غَيرَ أَنِّي سَمِعْتُ رسُولَ اللهِ ﷺ يقُولُ عَلَى المِنْبَرِ : ((لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ أَنْ تُحِدَّ على مَيِّتٍ فَوقَ ثَلاَثٍ، إلاَّ على زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْراً)). متفق عليه .

Zaynab bint Abī Salamah[16] ﷺ narrates: "I went to visit Umm Ḥabībah ﷺ,

16 Zaynab bint Abī Salamah ﷺ was the daughter of Umm Salamah ﷺ from her marriage with Abū Salamah ﷺ. After the demise of Abū Salamah ﷺ in 4 *Hijrī*, Umm Salamah ﷺ married the Messenger ﷺ. The Messenger ﷺ would sprinkle water on the face of Zaynab as a loving gesture. The blessing of this was that her face remained radiant until old age. She was married to ʿAbdullāh ibn Zamʿah ﷺ

the wife of the Messenger of Allāh ﷺ, when her father, Abū Sufyān ibn Ḥarb ﷺ passed away. She asked for some yellow-coloured perfume or something like that and applied some of it to a slave-girl. She then rubbed some of it on her own cheeks and said: 'By Allāh, I have no need for perfume, however, I heard the Messenger of Allāh ﷺ saying while on the pulpit: 'It is not lawful for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days besides her husband, for whom she may do so for four months and ten days.' Zaynab said: 'I then went to visit Zaynab bint Jaḥsh ﷺ when her brother passed away. She asked for some perfume and applied some of it. She then said: 'Listen, by Allāh, I have no need for perfume, however, I heard the Messenger of Allāh ﷺ saying while on the pulpit: 'It is not lawful for a woman who believes in Allāh and the Last Day to mourn over a deceased for more than three days besides her husband, for whom she may do so for four months and ten days.'" (*Bukhārī, Muslim, Aḥmad, Abū Dāwūd*)

Commentary

In these incidents the blessed wives of the Messenger ﷺ applied perfume in order to display the impermissibility for a woman to mourn for more than three days for anyone besides her husband. A woman should mourn for this extended period for her husband because of his noble right over her as a husband, the bond of love that existed between them and to establish that she is not pregnant with his child.

CHAPTER 355

باب تحريم بيع الحاضر للبادي وتلقي الركبان والبيع على بيع أخيه والخِطبة على خطبته إلا أنْ يأذن أو يردّ

Chapter on the prohibition of an urban-dweller selling on behalf of a rural-dweller, meeting trade caravans in advance, requesting to purchase in the midst of another brother's purchase, sending a marriage proposal when another brother has proposed without permission or retraction

and bore him two children. She passed away in 73 *Hijrī*.

Ḥadīth 1775

عن أنس ﷺ ، قالَ : نهَى رسُولُ اللهِ ﷺ أنْ يَبيعَ حَاضِرٌ لِبَادٍ وإنْ كانَ أخَاهُ لأَبِيهِ وَأُمِّهِ . متفق عليه .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ prohibited an urban-dweller to sell on behalf of a rural-dweller even if he is a blood brother." (*Bukhārī, Muslim, Aḥmad)*

Commentary

The *ḥadīth* commands that an urban-dweller should not sell an item on behalf of a rural-dweller by agreement between them by raising the price when its market-value rises because this creates a monopoly and causes harm to the general public. However, if the item is not one of necessity in the area or not in great demand, then it will be permissible for the urban-dweller to sell it.

Ḥadīth 1776

وعن ابن عمر ﷺ ، قال : قالَ رسولُ اللهِ ﷺ : ((لاَ تَتلَقَّوُا السِّلَعَ حَتَّى يُهْبَطَ بِهَا إلَى الأَسْوَاقِ)) . متفق عليه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not go out to meet goods before they reach the markets." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* commands that trade caravans should not be intercepted before reaching the market for purchase at a lower price because this prevents the sellers from ascertaining the true market value of the goods. Such conduct also does harm to the genuine buyers and sellers and allows people to generate excessive profits.

Ḥadīth 1777

وعن ابن عباس ﷺ ، قال : قالَ رسُولُ الله ﷺ : ((لاَ تَتَلَقَّوُا الرُّكْبَانَ ، وَلاَ يَبِعْ حَاضِرٌ لِبَادٍ)) فقالَ لَهُ طَاووسٌ : مَا لاَ يَبِع حَاضِرٌ لِبَادٍ ؟ قال : لاَ يَكُونُ لَهُ سِمْسَاراً . متفق عليه .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not go ahead to meet caravans, and an urban-dweller should not sell on behalf of a rural-dweller." Ṭā'ūs asked: "What does it mean that 'an urban-dweller

should not sell on behalf of a rural-dweller'?" He replied: "He should not be his agent." (*Bukhārī, Muslim*)

Ḥadīth 1778

وعن أبي هريرة ﷺ قال : نَهَى رسولُ الله ﷺ أنْ يَبِيعَ حَاضِرٌ لِبَادٍ ، وَلاَ تَنَاجَشُوا وَلاَ يَبِيعِ الرَّجُلُ عَلَى بَيْعِ أخِيهِ ، وَلاَ يَخْطُبُ عَلَى خِطْبَةِ أخِيهِ ، وَلاَ تَسْأَلُ المَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْفَأَ مَا فِي إنائِهَا .

وفي رواية قال : نَهَى رَسُولُ الله ﷺ عَنِ التَّلَقِّي، وَأَنْ يَبْتَاعَ المُهَاجِرُ لِلأعْرَابِيِّ ، وَأَنْ تَشْتَرِطَ المَرْأةُ طَلاَقَ أُخْتِهَا ، وأنْ يَسْتَامَ الرَّجُلُ على سَوْمِ أخِيهِ ، وَنَهَى عَنِ النَّجْشِ والتَّصْرِيَةِ . متفق عليه .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ prohibited an urban-dweller to sell on behalf of a rural-dweller, offering to purchase in order to raise the price, purchase in the midst of another brother's purchase, sending a marriage proposal when another brother has proposed, and for a woman to ask for her sister to be divorced so that she may take her place."

Another narration has: "The Messenger of Allāh ﷺ prohibited from going ahead to meet the trade caravans, an urban-dweller selling on behalf of a rural-dweller, a woman demanding that her sister be divorced, raising the price after the transaction has already been concluded, and he prohibited offering to purchase in order to raise the price, and leaving milk in the udders of an animal." (*Bukhārī, Muslim, Nasa'ī*)

Vocabulary and Definitions

تَنَاجَشُوا means to raise the price of an item while having no intention to purchase it. This happens when a seller hires a person disguised as a buyer who pretends to purchase the item at a higher price, while having no intention to purchase it. It is forbidden because it deceives potential buyers into believing that the item is in demand at a higher price.

It is not permissible for a seller to offer an item to a buyer at a lower price when the latter has already agreed to purchase it from another buyer at a higher price.

It is forbidden to send a marriage proposal to a woman when another man has proposed for her and not yet received an answer because this generates enmity between people.

A woman should not plan or request the divorce of another woman so that the former may then marry the latter's husband.

One should not leave milk in the udders of an animal with the intention that a potential buyer will be deceived into believing that it gives a large quantity of milk.

Additional Points

- ✓ Transactions which create difficulty for the general public or which generate enmity between traders and merchants should be avoided.

Ḥadīth 1779

وعن ابن عمر ﷺ : أَنَّ رسُولَ الله ﷺ قال : ((لاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَلاَ يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ إلاَّ أَنْ يَأذَنَ لَهُ)) . متفق عليه ، وهذا لفظ مسلم .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "You should not purchase in the midst of another purchase, and you should not send a marriage proposal when another brother has proposed unless he gives permission." (*Bukhārī, Muslim, Abū Dāwūd*)

Ḥadīth 1780

وعن عقبة بن عامر ﷺ : أَنَّ رسُولَ الله ﷺ قال : ((المُؤْمِنُ أَخُو المُؤْمِنِ ، فَلاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ وَلاَ يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يذَرَ)) . رواه مسلم .

ʿUqbah ibn ʿĀmir ﷺ narrates that the Messenger of Allāh ﷺ said: "A believer is a brother of another believer and it is therefore not lawful for a believer to purchase in the midst of another brother's purchase, and he should not send a marriage proposal when another brother has proposed unless he withdraws." *(Muslim)*

CHAPTER 356

باب النهي عن إضاعة المال في غير وجوهه التي أذن الشرع فيها

Chapter on the prohibition of squandering wealth in ways that Islām does not permit

Ḥadīth 1781

عن أبي هريرة ﷺ قال : قال رسولُ اللهِ ﷺ : ((إنَّ اللهَ تعالى يَرْضَى لَكُمْ ثَلاَثاً ، ويكْرَهُ لَكُمْ ثَلاَثاً : فَيَرْضَى لَكُمْ أنْ تَعْبُدُوهُ ، وَلاَ تُشْرِكُوا بِهِ شَيئاً ، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعاً وَلاَ تَفَرَّقُوا ، وَيَكْرَهُ لَكُمْ : قِيلَ وَقَالَ ، وَكَثْرَةَ السُّؤَالِ ، وإضَاعَةَ المَالِ)) . رواه مسلم ، وتقدم شرحه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ likes three things for you and dislikes three things for you. He likes that you worship Him, that you do not ascribe any partners with Him, and that you hold to the rope of Allāh together without disuniting between yourselves. He dislikes idle chatter, excessive questions, and squandering of wealth." (*Muslim, Aḥmad, Mālik*)

Commentary

Excessive questions for the purposes of disputing and sparking enmity are not permissible. The Qur'ān also forbade this type of behaviour by highlighting the excessive questions posed by the Banī Isrā'il.

Allāh ﷻ has created wealth for the functioning and operation of this worldly life. It should be utilised in the correct way by giving *zakāt*, *lillāh* and purchasing items of necessity such as food, clothing, etc.

Squandering of wealth by using it in impermissible avenues, purchasing items which are useless or futile, spending exorbitant amounts on personal beautification and so forth is prohibited. The Qur'ān states,

﴿وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ﴾

Give the relative his right, as well as the poor and the traveller. And do not be extravagant. Without doubt, the extravagant ones are the brothers of the Shayāṭīn. (Sūrah al-Isrā', 26-27)

Ḥadīth 1782

وعن ورَّادٍ كاتب المغيرة بْنُ شُعْبَةَ ، قال : أَمْلَى عَلَيَّ المُغِيرَةُ في كِتابٍ إلَى مُعَاوِيَةَ ﷺ : أنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ : ((لاَ إلَهَ إلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لهُ ، لَهُ

الْمُلْكُ وَلَهُ الحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ ، وَلاَ يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ)) وَكَتَبَ إِلَيْهِ أَنَّهُ كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ ، وَإِضَاعَةِ المَالِ ، وَكَثْرَةِ السُّؤَالِ ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الأُمَّهَاتِ ، وَوَأْدِ البَنَاتِ ، وَمَنْعٍ وَهَاتِ . متفق عليه ، وسبق شرحه .

Warrād, the scribe of al-Mughīrah ibn Shuʿbah ﷺ, narrates: "Al-Mughīrah dictated to me in a letter which he wrote to Muʿāwiyah ﷺ that the Messenger of Allāh ﷺ used to say after every obligatory *ṣalāh*: "There is none worthy of worship besides Allāh. He is one and has no partner. His is the sovereignty and to Him belongs all praise. He has power over everything. O Allāh, none can withhold what You give and none can give what You withhold. The influence of any person who has it is of no avail against You."

He also wrote to him saying: 'He prohibited idle chatter, squandering of wealth and excessive questions. He prohibited disobedience to mothers, burying of daughters alive, refusing to give what is due upon you and demanding what is not rightfully yours.'" (*Bukhārī, Muslim*)

Commentary

This *duʿā'* was mentioned and explained previously. See *ḥadīth* 1416.

Additional Points

✓ *Aḥādīth* were written and recorded from the era of the *Ṣaḥābah* ﷺ.

CHAPTER 357

باب النهي عن الإشارة إلى مسلم بسلاح ونحوه سواء كان جاداً أو مازحاً ، والنهي عن تعاطي السيف مسلولاً

Chapter on the prohibition of pointing a weapon at a *Muslim*, seriously or jokingly, and the prohibition of handing over an unsheathed sword

Ḥadīth 1783

عن أبي هريرة ﷺ ، عن رسولِ اللهِ ﷺ قال : ((لاَ يُشِرْ أَحَدُكُمْ إِلَى أَخِيهِ بِالسِّلاحِ ، فَإِنَّهُ لاَ يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ ، فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ)) . متفق عليه .

وفي رواية لمسلم قال : قال أبو القاسم ﷺ : ((مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ ، فَإِنَّ المَلاَئِكَةَ تَلْعَنُهُ حَتَّى يَنْزِعَ ، وَإِنْ كَانَ أَخَاهُ لأَبِيهِ وَأُمِّهِ)) .

قوله ﷺ : ((يَنْزِع)) ضُبِطَ بالعين المهملة مع كسر الزاي ، وبالغين المعجمة مع فتحها، ومعناهما مُتَقَارِبٌ، وَمَعنَاهُ بالمهملةِ يَرْمِي ، وبالمعجمةِ أيضاً يَرْمِي وَيُفْسِدُ . وَأَصْلُ النَّزْعِ : الطَّعْنُ وَالفَسَادُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should point a weapon at his brother because it is possible that Shaiṭān may snatch it from his hand and thereby cause him to fall into a pit of the Hell-fire."

A narration of Muslim has: Abū al-Qāsim ﷺ said: "If someone points a piece of iron at his brother, the angels curse him until he puts it down even if it is his blood brother." (*Bukhārī, Muslim, Ḥākim*)

Commentary

The *ḥadīth* warns against pointing a weapon towards another believer because Shaiṭān may cause it to slip from his hand resulting in injury or death. This is not impossible since Shaiṭān is forever waiting to cause harm and difficulty to a Muslim.

Ḥadīth 1784

وعن جابر ﷺ قال : نهى رسولُ اللهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولاً . رواه أبو داود والترمذي ، وقال : ((حديث حسن)) .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ prohibited the handing over of an unsheathed sword." (*Abū Dāwūd, Tirmidhī, Aḥmad, Ḥākim*)

Commentary

The *ḥadīth* warns us against handing over an unsheathed sword because it may easily slip causing injury. In addition, it is *Ḥarām* to create fear in the heart of a believer.

Scholars explain that a sword, knife or any sharp object should be handed over by placing the handle towards the person it is being given to so that no harm may result.

CHAPTER 358

باب كراهة الخروج من المسجد بعد الأذان إلا لعذر حتى يصلي المكتوبة

Chapter on the detestability of leaving the *masjid* after the *adhān* before performing the *Farḍ ṣalāh* without a valid reason

Ḥadīth 1785

عن أبي الشَّعْثَاءِ ، قالَ : كُنَّا قُعُوداً مَع أبي هريرة ﷺ في المَسْجِدِ ، فَأَذَّن المُؤَذِّنُ ، فَقَامَ رَجُلٌ مِنَ المَسْجِدِ يَمْشِي ، فَأَتْبَعَهُ أبُو هُريرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ المَسْجِدِ ، فقال أبو هريرة : أمَّا هذَا فَقَدْ عَصَى أبا القَاسِمِ ﷺ . رواه مسلم .

Abū al-Shaʿthā' narrates: "We were sitting with Abū Hurayrah ﷺ in the *masjid* and the *mu'adhdhin* called out the *adhān*. A man stood up and walked out of the *masjid*. Abū Hurayrah ﷺ watched him until he left the *masjid*. Abū Hurayrah ﷺ then said: 'This person has disobeyed Abū al-Qāsim ﷺ.'" *(Muslim)*

Commentary

One should not unnecessarily leave the *masjid* after the *adhān* has been called because it is possible that one may be deprived of performing the *ṣalāh* altogether, and it may also create evil thoughts in the minds of others. However, if one has a valid excuse, then it will be permissible.

CHAPTER 359

باب كراهة رد الريحان لغير عذر

Chapter on the detestability of refusing *ʿiṭr* without any valid reason

Ḥadīth 1786

عن أبي هريرة ﷺ قال : قال رسولُ اللهِ ﷺ : ((مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ ، فَلاَ يَرُدَّهُ ، فَإِنَّهُ خَفيفُ المَحْمِلِ ، طَيِّبُ الرِّيحِ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who

is offered perfume should not refuse it because it it light to carry and fragrant in scent." *(Muslim)*

Commentary

One should not refuse the gift of *ʿiṭr* because it is a pleasant gift. Ibn ʿUmar ﷺ narrated that a person should not refuse three things: a pillow, *ʿiṭr* and milk.

Giving *ʿiṭr* as a gift and applying it especially before attending a gathering is *Mustaḥab*.

Ḥadīth 1787

وعن أنس بن مالكٍ ﷺ : أَنَّ النَّبيَّ ﷺ كَانَ لاَ يَرُدُّ الطِّيبَ . رواه البخاري .

Anas ibn Mālik ﷺ narrates: "The Messenger of Allāh ﷺ would not refuse perfume." (*Bukhārī, Aḥmad, Tirmidhī*)

Commentary

ʿAllāmah ʿAinī ﷺ stated that the Messenger ﷺ loved perfume because he would interact with the angels who dislike offensive odours.

Scholars state that the *ḥadīth* teaches the basic principle that one should not reject the gift of *ʿiṭr* or any other such beneficial item which is easy to give and receive.

CHAPTER 360

باب كراهة المدح في الوجه لمن خيف عليه مفسدة من إعجاب ونحوه ، وجوازه لمن أمِنَ ذلك في حقه

Chapter on the detestability of praising a person to his face if it may cause him to become proud, and its permissibility if he is safe from pride

Ḥadīth 1788

وعن أبي موسى الأشعري ﷺ قال : سَمِعَ النَّبِيُّ ﷺ رَجُلاً يُثْنِي عَلَى رَجُلٍ وَيُطْرِيهِ في المِدْحَة ، فقالَ : ((أَهْلَكْتُمْ – أَوْ قَطَعْتُمْ – ظَهْرَ الرَّجُلِ)) . متفق عليه .

((وَالإِطْرَاءُ)) : المُبَالَغَةُ فِي المَدْحِ .

Abū Mūsā al-Ashʿarī ﷺ narrates: "The Messenger of Allāh ﷺ heard a person praising someone excessively. He ﷺ said: 'You have destroyed him

- or you have broken the man's back.'"

Ḥadīth 1789

وعن أبي بكرة ﷺ : أنَّ رجلاً ذُكِرَ عند النبيِّ ﷺ ، فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْراً ، فقال النبيّ ﷺ : ((وَيْحَكَ ! قَطَعْتَ عُنُقَ صَاحِبِكَ)) يَقُولُهُ مِرَاراً : ((إنْ كَانَ أَحَدُكُمْ مَادِحاً لاَ مَحَالَةَ فَلْيَقُلْ : أَحْسِبُ كَذَا وَكَذَا إنْ كَانَ يَرَى أَنَّهُ كَذَلِكَ وَحَسِيبُهُ اللهُ ، وَلاَ يُزَكّى عَلَى اللهِ أَحَدٌ)) . متفق عليه .

Abū Bakrah ﷺ narrates: "A person was mentioned in the presence of the Messenger of Allāh ﷺ and another praised him. The Messenger of Allāh ﷺ said: 'Destruction to you! You have severed your friend's neck,' and repeated it several times. 'If you really need to praise someone, say: 'I think he is like this or like that', if you think him to be like that. Only Allāh can call him to account and none can claim purity before Allāh." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* means that praising a person to his face may result in him developing pride, a quality which will destroy his spirituality and rewards in the Hereafter. Praise is of three types:

1. Praising an individual to his face is impermissible.

2. Praising an individual in his absence hoping that such praise will reach him is also impermissible.

3. Praising an individual without any intention of such praise reaching him is permissible.

The *ḥadīth* advises us that if it is necessary to praise an individual, then one should say that he thinks him to be praiseworthy. That is, he should not praise him with certainty and conviction because Allāh ﷻ is the only one who knows the internal status and goodness of a person.

Ḥadīth 1790

وعن همام بن الحارث ، عن المِقْدَادِ ﷺ : أنَّ رَجُلاً جَعَلَ يَمْدَحُ عُثْمانَ ﷺ ، فَعَمدَ المِقْدَادُ ، فَجَثَا عَلَى رُكْبَتَيْهِ ، فَجَعَلَ يَحثو في وَجْهِهِ الحَصْبَاءَ . فقالَ لَهُ عُثْمَانُ : مَا شَأْنُكَ ؟ فقال : إنَّ رسولَ اللهِ ﷺ قال : ((إذَا رَأَيْتُمُ المَدَّاحِينَ ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ)) . رواه مسلم .

فهذهِ الأحاديث في النَهي ، وجاء في الإباحة أحاديث كثيرة صحيحة . قال العلماءُ : وطريق الجَمْعِ بين الأحاديث أنْ يُقَالَ : إنْ كان المَمْدُوحُ عِنْدَهُ كَمَالُ إيمانٍ وَيَقينٍ ، وَرِيَاضَةُ نَفْسٍ ،

وَمَعْرِفَةٌ تَامَّةٌ بِحَيْثُ لاَ يَفْتَتِنُ ، وَلاَ يَغْتَرُّ بِذَلِكَ ، وَلاَ تَلْعَبُ بِهِ نَفْسُهُ ، فَلَيْسَ بِحَرَامٍ وَلاَ مَكْرُوهٍ ، وإِنْ خِيفَ عَلَيْهِ شَيءٌ مِنْ هذِهِ الأمورِ ، كُرِهَ مَدْحُهُ في وَجْهِهِ كَرَاهَةً شَدِيدَةً ، وَعَلَى هَذا التَفصِيلِ تُنَزَّلُ الأحاديثُ المُخْتَلِفَةُ فِي ذَلِكَ .

وَمِمَّا جَاءَ فِي الإِبَاحَةِ قَولُهُ ﷺ لأبي بَكْرٍ رضي الله عنه : ((أَرْجُو أَنْ تَكُونَ مِنْهُمْ)) أَيْ مِنَ الَّذِينَ يُدْعَونَ مِنْ جَمِيعِ أَبْوابِ الجَنَّةِ لِدُخُولِهَا .

وَفِي الحَدِيثِ الآخر : ((لَسْتَ مِنْهُمْ)) : أَيْ لَسْتَ مِنَ الَّذِينَ يُسْبِلُونَ أُزُرَهُمْ خُيَلاَءَ .

وَقالَ ﷺ لعُمَرَ رضي الله عنه : ((مَا رَآكَ الشَّيْطَانُ سَالِكاً فَجّاً إِلاَّ سَلَكَ فَجّاً غَيْرَ فَجِّكَ)) .

والأحاديثُ في الإباحة كثيرةٌ ، وقد ذكرتُ جملةً مِنْ أَطْرَافِهَا في كتاب " الأذكار" .

Hammām ibn al-Ḥārith narrates from al-Miqdād رضي الله عنه that a man began praising ʿUthmān رضي الله عنه, so al-Miqdād رضي الله عنه went forward, sat up on his knees and began to throw pebbles on his face. ʿUthmān رضي الله عنه asked him: "What are you doing?" He replied: "The Messenger of Allāh ﷺ said: 'When you see people praising others, then throw dust in their faces.'" (*Muslim, Aḥmad)*

These *aḥādīth* prohibit it, but there are many other authentic *aḥādīth* which permit it. Scholars state that the method of reconciling between these various *aḥādīth* is to say that if the person who is praised has perfect *īmān* and conviction, self discipline and complete knowledge by virtue of which he is neither tempted nor deceived by such praise, and his soul does not play around with him, then it is neither unlawful nor undesirable. But if it is feared that he will be overcome by any of these matters, it is strongly undesirable to praise him to his face. The contradictory *aḥādīth* in this regard can be explained in this way.

Among those *aḥādīth* which allow praise is when the Messenger ﷺ said to Abū Bakr رضي الله عنه, "I hope that you will be one of them," that is one of those who will be invited to enter through all the doors of Paradise. In another *ḥadīth*, (he ﷺ said) "You are not one of them," namely those who drag their loin cloths due to pride. The Messenger ﷺ said to ʿUmar رضي الله عنه, "When Shaiṭān sees you walking down one pass, he walks down a different pass."

There are many *aḥādīth* which permit praise, some of which I have mentioned in *Kitāb al-Adhkār*.

Commentary

Unduly praising others may create pride in them or cause one to exaggerate or speak a lie. Some scholars have interpreted the phrase, "throw dust in their faces" literally. In other words, one should physically throw dust in the faces of those who praise, so that they are discouraged from doing so.

CHAPTER 361

باب كراهة الخروج من بلد وقع فيها الوباء فراراً منه وكراهة القدوم عليه

Chapter on the detestability of fleeing from an area where there is a plague and the detestability of going to an area where there is a plague

قال الله تعالى : ﴿ اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ﴾ (النساء : ٧٨) .

Allāh ﷻ says: "Wherever you may be, death will find you even though you are in high towers." (Sūrah al-Nisā', 78)

وقال تعالى : ﴿ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ﴾ (البقرة : ١٩٥) .

Allāh ﷻ says: "...and do not throw your own hands into destruction." (Sūrah al-Baqarah, 195)

Ḥadīth 1791

وعن ابن عباس ﷺ : أنَّ عمرَ بن الخطاب ﷺ خرج إلى الشَّام حَتَّى إذا كَانَ بسَرْغ لَقِيَهُ أُمَرَاءُ الأَجْنَادِ – أَبُو عُبَيْدَةَ بنُ الجَرَّاحِ وأصْحَابُهُ – فَأخْبَرُوهُ أنَّ الوَبَاءَ قَدْ وَقَعَ بِالشَّامِ . قَال ابن عباس : فقال لي عمر : ادْعُ لِي المُهَاجِرِينَ الأَوَّلِينَ ، فَدَعَوْتُهُمْ فَاسْتَشَارَهُمْ وَأخْبَرَهُمْ أنَّ الوَبَاءَ قَدْ وَقَعَ بالشَّام ، فَاخْتَلَفُوا ، فَقَالَ بَعْضُهُمْ : خَرَجْتَ لأَمْرٍ ، وَلاَ نَرَى أنْ تَرْجِعَ عَنْهُ . وَقَالَ بَعضهم : مَعَكَ بَقِيَّةُ النَّاسِ وأصْحَابُ رسُولِ اللهِ ﷺ ، وَلاَ نَرَى أنْ تُقْدِمَهُمْ عَلَى هَذَا الوَبَاء . فقال : ارْتَفِعُوا عَنِّي . ثُمَّ قَالَ : ادْعُ لِي الأَنْصَارَ ، فَدَعَوْتُهُمْ ، فَاسْتَشَارَهُمْ ، فَسَلَكُوا سَبيلَ المُهَاجِرِينَ ، وَاخْتَلَفُوا كاخْتِلاَفِهِمْ ، فقال : ارْتَفِعُوا عَنِّي . ثُمَّ قَالَ : ادْعُ لِي مَنْ كَانَ

هاهُنَا مِنْ مَشْيَخَةِ قُريشٍ مِنْ مُهَاجِرَةِ الفَتْحِ ، فَدَعَوْتُهُمْ ، فَلَمْ يَخْتَلِفْ عَلَيْهِ مِنْهُمْ رَجُلاَنِ ، فَقَالُوا : نَرَى أَنْ تَرْجِعَ بِالنَّاسِ ، وَلاَ تُقْدِمَهُمْ عَلَى هَذَا الوَبَاءِ ، فَنَادَى عُمَرُ ﷺ في النَّاسِ : إِنِّي مُصَبِّحٌ عَلَى ظَهْرٍ ، فَأَصْبِحُوا عليْهِ ، فقال أبو عبيدة بن الجراح ﷺ : أَفِراراً مِنْ قَدَرِ الله ؟ فقالَ عُمرُ ﷺ : لو غَيْرُكَ قَالَهَا يا أبا عبيدَةَ ! – وَكَانَ عُمَرُ يكْرَهُ خِلاَفَهُ – نَعَمْ ، نَفِرُّ مِنْ قَدَرِ اللهِ إلى قَدَرِ اللهِ ، أَرَأَيْتَ لَو كَانَ لَكَ إبِلٌ ، فَهَبَطَتْ وَادِياً لَهُ عُدْوَتَانِ ، إِحْدَاهُمَا خَصْبَةٌ ، وَالأُخْرَى جَدْبَةٌ ، أَلَيسَ إِنْ رَعَيْتَ الخصْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ ، وَإِنْ رَعَيْتَ الجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ ؟ قَالَ : فَجَاءَ عَبدُ الرَّحمانِ بنُ عَوفٍ ﷺ ، وَكَانَ مُتَغَيِّباً في بَعْضِ حاجَتِهِ ، فقالَ : إِنَّ عِنْدِي من هَذَا علماً ، سَمِعْتُ رسولَ اللهِ ﷺ يقولُ : ((إِذَا سَمِعْتُمْ بِهِ بأَرْضٍ فَلاَ تَقْدِمُوا عَلَيْهِ ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِراراً مِنْهُ)) فحمِدَ اللهَ تَعَالَى عمرُ ﷺ وانصَرَفَ . متفق عَلَيْهِ .

و((العُدْوَة)) : جانِب الوادِي .

Ibn ʿAbbās ﷺ narrates that ʿUmar ibn al-Khaṭṭāb ﷺ set out for Syria. When he reached Sargh, the army commanders, Abū ʿUbaydah ibn al-Jarrāḥ ﷺ and his companions met him and informed him that a plague had broken out in Syria. Ibn ʿAbbās ﷺ said: "ʿUmar ﷺ said to me: 'Call the first of the Muhājirīn.' I called them and ʿUmar ﷺ consulted them. He informed them of the plague that had broken out in Syria. They differed in opinion. Some of them said: "You set out for a particular purpose and we do not think that you should divert from it." Others said: "With you are people and the *Ṣaḥābah* of the Messenger of Allāh ﷺ. We do not think that you should expose them to this plague." He said: "You may go."

He then said: "Call the Anṣār." I called them and he consulted with them. They differed among themselves as the Muhājirīn had done. He said: "You may go."

He then said: "Call the elders of the Quraysh who migrated before the conquest of Makkah." I called them and they all unanimously said: "We think that you should return with the people and not expose them to this plague." ʿUmar ﷺ then announced to the people: "I will be returning tomorrow morning, so you people should also prepare to return in the morning." Abū ʿUbaydah ibn al-Jarrāḥ ﷺ said to him: "Are you fleeing from the decree of Allāh?" ʿUmar ﷺ said: "If only someone besides you

had made such a statement." ʿUmar ﷺ disliked opposing him. ʿUmar ﷺ said: "Yes. We are fleeing from the decree of Allāh and going towards the decree of Allāh. If you had camels and they descended into a valley which had two sections, one of which was fertile while the other was barren; if you were to graze them in the fertile area, will you not be grazing them by the decree of Allāh, and if you were to graze them in the barren area, will you not be grazing them by the decree of Allāh?" ʿAbd al-Raḥmān ibn ʿAuf ﷺ who had been busy elsewhere then arrived and said: "I have some knowledge regarding this. I heard the Messenger of Allāh ﷺ saying: 'When you hear of a plague in an area, do not go to it, and if you are in an area where a plague erupts, do not flee from it.' ʿUmar ﷺ then praised Allāh ﷻ and returned (to Madīnah)." (*Bukhārī, Muslim*)

Additional Points

- ✓ A leader should consult his subjects but is not obligated to accept their opinions.
- ✓ One should avoid harmful places and situations.
- ✓ A leader should lead and guide his subjects to that which is in their best interests and he should protect them from that which may harm them.

Ḥadīth 1792

وعن أسامة بن زيد ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ ، فَلاَ تَدْخُلُوهَا ، وَإِذَا وَقَعَ بِأَرْضٍ ، وأَنْتُمْ فِيهَا ، فَلاَ تَخْرُجُوا مِنْهَا)) . متفق عَلَيْهِ .

Usāmah ibn Zayd ﷺ narrates that the Messenger of Allāh ﷺ said: "When you hear of a plague in a particular area, do not enter it, and if it erupts in an area where you are, do not leave it." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

A believer should take every means of protection from illness and disease. For this reason, he should not enter an area of a plague because he may be afflicted with it. Similarly, he should not leave an area of a plague because it may spread from him to others.

CHAPTER 362

باب التغليظ في تحريم السحر

Chapter on the strong prohibition of magic

قَالَ الله تَعَالَى : ﴿ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ﴾ (البقرة : ١٠٢) .

Allāh ﷻ says: "Sulaymān never committed *kufr*, but the Shayāṭīn were *kuffār* by teaching black magic to the people." (Sūrah al-Baqarah, 102)

Ḥadīth 1793

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ)) . قالوا : يَا رسولَ اللهِ ، وَمَا هُنَّ ؟ قَالَ : ((الشِّرْكُ باللهِ ، وَالسِّحْرُ ، وَقَتْلُ النَّفْسِ الَّتي حَرَّمَ اللهُ إِلاَّ بِالحَقِّ ، وأَكْلُ الرِّبَا ، وأَكْلُ مَالِ اليَتِيمِ ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ ؛ وَقَذْفُ المُحْصَنَاتِ المُؤْمِنَاتِ الغَافِلاَتِ)) . متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Refrain from the seven destructive sins." The *Ṣaḥābah* ﷺ asked: "What are they, O Messenger of Allāh?" He replied: "Ascribing partners with Allāh, black magic, killing a person whom Allāh has forbidden unless for justice, consuming usury (interest), consuming the wealth of an orphan, fleeing from the battlefield, and slandering chaste, innocent believing women." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1614. It is repeated here to highlight the prohibition and severity of black magic. That it is mentioned immediately after ascribing partners with Allāh ﷻ and before killing another unjustly, proves the severity of its sin.

CHAPTER 363

باب النهي عن المسافرة بالمصحف إِلَى بلاد الكفار إِذَا خيف وقوعه بأيدي العدوّ

Chapter on the prohibition of travelling with the Qur'ān to the lands of disbelievers if it is feared that it will fall into enemy hands

Ḥadīth 1794

عن ابن عمر ﷺ ، قَالَ : نَهَى رسولُ اللهِ ﷺ أنْ يُسَافَرَ بالقُرْآنِ إِلَى أَرْضِ العَدُوِّ . متفق عَلَيْهِ .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ prohibited travelling with the Qur'ān to enemy lands." (*Bukhārī, Muslim, Aḥmad, Ibn Mājah*)

Commentary

It is prohibited to travel with a Qur'ān to enemy lands when one fears that the enemy may disrespect it or mock at it. If there is no such fear, this prohibition does not apply.

CHAPTER 364

باب تحريم استعمال إناء الذهب وإناء الفضة في الأكل والشرب والطهارة وسائر وجوه الاستعمال

Chapter on the prohibition of using gold and silver utensils for eating, drinking, purification and all other uses

Ḥadīth 1795

عن أُمِّ سلمة ﷺ : أنَّ رسُولَ اللهِ ﷺ قَالَ : ((الَّذِي يَشْرَبُ في آنِيَةِ الفِضَّةِ ، إِنَّمَا يُجَرْجِرُ في بَطْنِهِ نَارَ جَهَنَّمَ)) متفق عَلَيْهِ .

وفي رواية لمسلم : ((إِنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ في آنِيَةِ الفِضَّةِ والذَّهَبِ)) .

Umm Salamah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who drinks from a silver utensil is gulping down the Hell-fire into his stomach."

Another narration of Muslim has: "One who eats or drinks from a gold and silver utensil." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 778. It teaches us that it is not permissible to utilise gold and silver utensils for eating, drinking, performing *wuḍū'* or applying *ʿiṭr*.

Additional Points

✓ It is forbidden for men to wear gold watches and rings or to write with golden pens.

Ḥadīth 1796

وعن حُذَيفَةَ ﷺ ، قَالَ : إنَّ النبيَّ ﷺ نهانا عن الحَرِيرِ ، وَالدِّيبَاجِ ، وَالشُّرْبِ في آنِيَةِ الذَّهَبِ وَالفِضَّةِ ، وقالَ : ((هُنَّ لَهُمْ في الدُّنْيَا ، وَهِيَ لَكُمْ فِي الآخِرَةِ)) . متفق عَلَيْهِ .

وفي رواية في الصحيحين عن حُذَيْفَةَ ﷺ : سَمِعْتُ رسولَ الله ﷺ يقولُ : ((لاَ تَلْبسُوا الحَرِيرَ وَلاَ الدِّيبَاجَ ، وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالفِضَّةِ وَلاَ تَأْكُلُوا في صِحَافِهَا)) .

Ḥudhayfah ﷺ narrates: "The Messenger of Allāh ﷺ prohibited us from silk, silk brocade, and drinking from gold and silver utensils." He said: "They are for them in this world and for you in the Hereafter."

Another narration has: Ḥudhayfah ﷺ said: I heard the Messenger of Allāh ﷺ saying: "Do not wear silk or silk brocade. Do not drink from gold and silver utensils. And do not eat from such plates." (*Bukhārī, Muslim*)

Commentary

Another narration states that one who wears silk in this world will be deprived of wearing it in the Hereafter. (*Bukhārī*) Silk garments are only forbidden for men and not women.

Ḥadīth 1797

وعن أنس بن سِيرين ، قَالَ : كنتُ مَعَ أنس بن مالك ﷺ ، عِنْدَ نَفَرٍ مِنَ المَجُوسِ ؛ فَجِيءَ بفَالُوذَجٍ عَلَى إنَاءٍ مِنْ فِضَّةٍ ، فَلَمْ يَأْكُلْهُ ، فَقِيلَ لَهُ : حَوِّلْهُ ، فَحَوَّلَهُ عَلَى إناءٍ مِنْ خَلَنْجٍ وَجِيءَ بِهِ فَأَكَلَهُ . رواه البيهقي بإسناد حسن .

((الخَلَنْج)) : الجفْنَةُ .

Anas ibn Sīrīn narrates: "I was with Anas ibn Mālik ﷺ and a group of Magians when some *fālūdhaj* was brought in a silver utensil, but Anas ﷺ did not eat from it. The person was told to change the utensil so he placed it in a wooden utensil and brought it. Anas ﷺ then ate from it." (*Bayhaqī*)

Commentary

If food has been placed in a gold or silver utensil, it should only be eaten after being transferred to another utensil.

The *aḥādīth* of this chapter reveal that Islām encourages simplicity in food, drinks, household appliances, etc. Extravagance, wastage and imitation of the ways of the disbelievers is prohibited.

CHAPTER 365

باب تحريم لبس الرجل ثوباً مزعفراً

Chapter on the prohibition for a man to wear clothing dyed with saffron

Ḥadīth 1798

عن أنس ﷺ قَالَ : نَهَى النبيُّ ﷺ أنْ يَتَزَعْفَرَ الرجُل . متفق عَلَيْهِ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ prohibited men from using saffron." (*Bukhārī, Muslim, Nasa'ī*)

Ḥadīth 1799

وعن عبد اللهِ بن عمرو بن العاص ﷺ ، قَالَ : رأى النَّبيُّ ﷺ عَلَيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ ، فَقَالَ : ((أُمُّكَ أمَرَتْكَ بِهَذا ؟)) قلتُ: أَغْسِلُهُمَا ؟ قَالَ: ((بَلْ أَحْرِقْهُمَا)) .

وفي رواية ، فَقَالَ : ((إنَّ هَذَا مِنْ ثِيَابِ الكُفَّارِ فَلاَ تَلْبَسْهَا)) . رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates: "The Messenger of Allāh ﷺ saw me wearing two yellow-coloured garments. He said: 'Did your mother order you to wear this?' I replied: 'Should I wash them?' He said: 'No, rather burn them.'"

Another narration has: "These are the garments of the disbelievers, so do not wear them." (*Muslim, Aḥmad)*

Commentary

The Messenger's ﷺ instruction to burn them was to inform the *Ṣaḥābī* of the severity of the

sin and to prohibit others from doing so. The reason for prohibiting such clothing for men is that this colour is commonly used by women to beautify themselves, hence men should not imitate them.

While these *aḥādīth* prohibit the wearing of saffron-coloured garments for men, other *aḥādīth* permit it. Scholars have explained this contradiction as follows:

1. It was initially permissible to wear such garments, but this law was later abrogated for men.

2. Those narrations that permit it refer to clothing that was coloured with saffron for fragrance purposes and after washing, very little of the colour remains.

CHAPTER 366

باب النهي عن صمت يوم إلَى الليل

Chapter on the prohibition of remaining silent from morning to night

Ḥadīth 1800

عن عليٍّ ﷺ قَالَ : حَفِظْتُ عَنْ رَسُولِ اللهِ ﷺ : ((لاَ يُتْمَ بَعْدَ احْتِلاَمٍ ، وَلاَ صُمَاتَ يَومٍ إِلَى اللَّيْلِ)) . رواه أَبُو داود بإسناد حسن .

قَالَ الخَطَّابِيُّ في تَفسيرِ هَذَا الحديث : كَانَ مِنْ نُسُكِ الجَاهِلِيَّةِ الصُّمَاتُ . فَنُهُوا في الإِسْلاَمِ عَن ذَلِكَ وأُمِرُوا بالذِّكْرِ وَالحَدِيثِ بالخَيْرِ .

ʿAlī ﷺ narrates: "I memorised from the Messenger of Allāh ﷺ: 'None can be an orphan after puberty, and none should remain silent from morning to night." (*Abū Dāwūd*)

In explaining this *ḥadīth*, al-Khaṭṭābī ﷺ said: "Remaining silent was one of the customs of *jāhilīyyah*, hence they were prohibited from this in Islām and ordered to engage in the remembrance of Allāh and beneficial discussions."

Commentary

These *aḥādīth* teach us that silence is not a form of worship in Islām. Yes, abstaining from futile talk, backbiting, slander, gossip, lies, etc is necessary and will draw divine rewards, however silence in itself is not to be assumed as a form of worship.

The *ḥadīth* also explains that the laws pertaining to orphans will only apply to a child who

has not reached the age of puberty.

Ḥadīth 1801

وعن قيس بن أَبي حازم ، قَالَ : دَخَلَ أَبُو بكر الصِّدِّيق ﷺ عَلَى امْرأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا : زَيْنَبُ ، فَرَآهَا لاَ تَتَكَلَّمُ . فَقَالَ : مَا لَهَا لا تتكلمُ ؟ فقالوا : حَجَّتْ مصمِتةً ، فقالَ لها : تَكَلَّمِي ، فَإِنَّ هَذَا لاَ يَحِلُّ ، هَذَا مِنْ عَمَلِ الجَاهِلِيَّةِ ، فتَكَلَّمَتْ . رواه البخاري .

Qays ibn Abī Ḥāzim narrates: "Abū Bakr al-Ṣiddīq ﷺ once went to a woman from the Aḥmas tribe called Zaynab and noticed that she was not speaking. He asked: 'Why is she not speaking?' They replied: 'She made the intention not to speak.' He said to her: 'Speak, because this (silence) is not lawful. This is from the customs of *jāhilīyyah*.' So she began speaking." (*Bukhārī*)

CHAPTER 367

باب تحريم انتساب الإنسان إِلَى غير أَبيه وَتَولِّيه إِلَى غير مَواليه

Chapter on the prohibition of a person ascribing his lineage to someone other than his father, and a slave to other than his master

Ḥadīth 1802

عن سعد بن أَبي وقاص ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ ، فالجَنَّةُ عَلَيْهِ حَرَامٌ)). متفق عَلَيْهِ .

Saʿd ibn Abī Waqqāṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "One who ascribes lineage to someone other than his own father while knowing that that person is not his father, then Paradise is unlawful for him." (*Bukhārī, Muslim, Aḥmad, Ibn Mājah*)

Ḥadīth 1803

وعن أَبي هريرة ﷺ ، عن النبيّ ﷺ ، قَالَ : ((لاَ تَرْغَبُوا عَنْ آبَائِكُمْ ، فَمَنْ رَغِبَ عَنْ أَبِيهِ ، فَهُوَ كُفْرٌ)) . متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not disown your fathers. One who disowns his father commits disbelief." (*Bukhārī, Muslim, Aḥmad)*

Commentary

One who attributes his lineage to someone other than his father and assumes this as permissible commits an act of *kufr* (disbelief). Sometimes a high ranking person is ashamed to link himself to his father because the latter may be a poor and humble individual, but this is an unjust denial of the person through whom one came into existence.

Islām regards the knowledge of lineages and relatives as important because it enables one to fulfil the necessary rights due upon people. It also helps to protect the laws of marriage because if one cannot identify close relatives, one may easily marry a person whom Islām has forbidden to marry.

Ḥadīth 1804

وعن يزيد بن شريك بن طارِقٍ ، قَالَ : رَأيتُ عَلِيّاً ﷺ عَلَى المِنْبَرِ يَخْطُبُ ، فَسَمِعْتُهُ يقُولُ : لاَ واللهِ مَا عِنْدَنَا مِنْ كِتَابٍ نَقْرؤُهُ إلاَّ كِتَابَ اللهِ ، وَمَا في هذِهِ الصَّحِيفَةِ ، فَنَشَرَهَا فَإذَا فِيهَا أَسْنَانُ الإبِلِ ، وَأَشْيَاءُ مِنَ الجرَاحَاتِ ، وَفِيهَا : قَالَ رسُولُ اللهِ ﷺ : ((المَدينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إلَى ثَوْرٍ ، فَمَنْ أحْدَثَ فِيهَا حَدَثاً ، أَوْ آوَى مُحْدِثاً ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أجْمَعِينَ ، لاَ يَقْبَلُ اللهُ مِنْهُ يومَ القِيَامَةِ صَرْفاً وَلاَ عَدْلاً . ذِمَّةُ المُسْلِمينَ وَاحِدَةٌ ، يَسْعَى بِهَا أَدْنَاهُمْ ، فَمَنْ أَخْفَرَ مُسْلِماً ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ ، لاَ يَقْبَلُ اللهُ مِنْهُ يومَ القِيَامَةِ صَرْفاً وَلاَ عَدْلاً . وَمَن ادَّعَى إلَى غَيرِ أَبِيهِ ، أَوْ انْتَمَى إلَى غَيرِ مَوَاليهِ ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ ؛ لاَ يَقْبَلُ اللهُ مِنْهُ يومَ القِيَامَةِ صَرْفاً وَلاَ عَدْلاً)) . متفق عَلَيْهِ .

((ذِمَّةُ المُسْلِمِينَ)) أيْ : عَهْدُهُمْ وأَمَانَتُهُمْ . ((وأخْفَرَهُ)) : نَقَضَ عَهْدَهُ .

((وَالصَّرْفُ)) : التَّوْبَةُ ، وَقِيلَ الحِيلَةُ . ((وَالعَدْلُ)) : الفِدَاءُ .

Yazīd ibn Sharīk ibn Ṭāriq narrates: "I saw ʿAlī ﷺ delivering a sermon from the pulpit and I heard him saying: 'By Allāh, we have no book to read besides the Book of Allāh and what is in this scroll. He unfolded it and it contained information on the ages of camels (for *zakāt*) and the compensation for those who suffer injuries. In it the Messenger of Allāh ﷺ said: 'Madīnah is a sanctuary from ʿAyr to Thaur. Therefore, one who

initiates an innovation (*bidʿah*) in it or gives refuge to an innovator will earn the curse of Allāh, the angels and people. On the day of *Qiyāmah*, Allāh will not accept repentance or ransom from him. The pledge of protection given by a *Muslim,* even the lowest of them, is valid. One who breaks the pledge of a Muslim earns the curse of Allāh, the angels and all people. On the day of *Qiyāmah*, Allāh will not accept repentance or ransom from him. One who claims lineage from other than his father, or a slave who claims another as his master, earns the curse of Allāh, the angels and all people. On the day of *Qiyāmah*, Allāh will not accept repentance or ransom from him.'" (*Bukhārī, Muslim, Aḥmad)*

Commentary

The region between the two mountains mentioned in this *ḥadīth* is sacred, hence according to the Imām Shāfiʿī ﷺ, Imām Aḥmad ﷺ and Imām Mālik ﷺ no animal can be hunted here and no tree may be cut down. According to Imām Abū Ḥanīfah ﷺ, no such action should be done which contradicts the sanctity of the area, however one may hunt or cut down a tree.

The statement of ʿAlī ﷺ that he possessed nothing besides the Qur'ān and the scroll is a clear proof against the Shīʿa who claim that the Messenger ﷺ had imparted to him some secret knowledge of Islām.

Ḥadīth 1805

وعن أَبي ذَرٍّ ﷺ : أَنَّه سَمِعَ رَسُولَ الله ﷺ ، يقول : ((لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلاَّ كَفَرَ ، وَمَنِ ادَّعَى مَا لَيْسَ لَهُ ، فَلَيْسَ مِنَّا ، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ، وَمَنْ دَعَا رَجُلاً بالكُفْرِ ، أَوْ قَالَ : عَدُو اللهِ ، وَلَيْسَ كَذَلِكَ إِلاَّ حَارَ عَلَيْهِ)) . متفق عَلَيْهِ ، وهذا لفظ رواية مسلم .

Abū Dharr ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "One who knowingly claims lineage to other than his father, commits an act of disbelief. One who lays claim to what is not his is not of us. He should prepare his abode in the Hell-fire. One who accuses another of disbelief or says: 'O enemy of Allāh!', when it is not the case, it will revert to him." (*Bukhārī, Muslim, Aḥmad)*

Commentary

"He should prepare his abode in the Hell-fire," can either be interpreted as a curse or a notification of punishment in the Hereafter.

CHAPTER 368

باب التحذير من ارتكاب ما نهى الله ﷻ أَو رسوله ﷺ عنه

Chapter on warning against doing what Allāh ﷻ and His Messenger ﷺ prohibited

قال الله تعالى : ﴿ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴾ (النور : ٦٣) ،

Allāh ﷻ says: “Those who oppose the Messenger’s commands should be aware that some calamity or a grievous punishment will afflict them.” (Sūrah al-Nūr, 63)

وقال تعالى : ﴿ وَيُحَذِّرُكُمُ اللهُ نَفْسَهٗ ﴾ (آل عمران : ٣٠) ،

Allāh ﷻ says: “Allāh warns you of Himself.” (Sūrah Āl ʿImrān, 30)

وقال تعالى : ﴿ اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ﴾ (البروج : ١٢) ،

Allāh ﷻ says: “Undoubtedly, the grasp of your Lord is severe indeed.” (Sūrah al-Burūj, 12)

وقال تعالى : ﴿ وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِيَ ظَالِمَةٌ اِنَّ اَخْذَهٗٓ اَلِيْمٌ شَدِيْدٌ ﴾ (هود : ١٠٢) .

Allāh ﷻ says: “Such is the grasp of your Lord when He seized a town that is oppressive. Indeed His grasp is painful and severe.” (Sūrah Hūd, 102)

Ḥadīth 1806

وعن أبي هريرة ﷺ : أَنَّ النبيَّ ﷺ قالَ : ((إِنَّ اللهَ تَعَالَى يَغَارُ ، وَغَيْرَة اللهِ ، أَنْ يَأْتِيَ المَرْءُ مَا حَرَّمَ اللهُ عَلَيْهِ)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: “Allāh ﷻ has a sense of discontent and His discontent manifests when a person

commits an act which Allāh has made unlawful for him." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 64.

CHAPTER 369

باب ما يقوله ويفعله من ارتكب منهياً عنه

Chapter on what a person should say or do after committing a forbidden action

قال الله تعالى : ﴿ وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللهِ ﴾ (فصلت : ٣٦) ،

Allāh ﷻ says: "If any whisper from Shaiṭān has to reach you, then seek Allāh's protection." (Sūrah Fuṣṣilat, 36)

وقال تعالى : ﴿ اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ ﴾ (الأعراف : ٢٠١) ،

Allāh ﷻ says: "Indeed when the temptation from Shaiṭān reaches them, they remember and their eyes instantly open." (Sūrah al-Aʿrāf, 201)

وقال تعالى : ﴿ وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴾ (آل عمران : ١٣٥ – ١٣٦) ،

Allāh ﷻ says: "Those who, if they carry out an immoral act or oppress themselves, they think of Allāh and repent for their sins. Who can pardon sins besides Allāh? And they do not intentionally continue what they do. The reward for these people shall be forgiveness from their Lord and gardens beneath which rivers flow , where they shall live forever. Excellent indeed is the reward for those who work." (Sūrah Āl ʿImrān, 135-136)

وقال تعالى : ﴿ وَتُوْبُوْٓا اِلَى اللهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴾ (النور : ٣١)

Allāh ﷻ says: "Collectively repent to Allāh , O you believers, so that you may succeed." (Sūrah al-Nūr, 31)

Ḥadīth 1807

وعن أبي هريرة ﷺ ، عن النبيِّ ﷺ قال: ((مَنْ حَلَفَ فَقَالَ في حَلِفِهِ : بِاللاَّتِ وَالعُزَّى ، فَلْيَقُلْ : لاَ إِلَهَ إِلاَّ اللهُ ، وَمَنْ قَالَ لِصَاحِبِهِ : تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ)) .متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who takes an oath by saying: 'By al-Lāt and al-ʿUzzā', should say, 'There is none worthy of worship besides Allāh.' One who says to his friend: 'Come, let us gamble', should give *ṣadaqah*." (*Bukhārī, Muslim, Aḥmad)*

Commentary

One who mistakenly takes an oath on false deities should recite the *kalimah* in expiation, and if one did so knowingly believing it to be true, then he should recite the *kalimah* to renew his *īmān* because he has committed an act of disbelief.

One who invites another to commit such a sin as gambling should make amends by giving some of his wealth in *ṣadaqah*. The Qur'ān states,

﴿ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ﴾

Verily, good deeds wipe out evil deeds. (Sūrah Hūd, 114)

كتَاب المنثُورَات وَالمُلَحِ

THE BOOK OF THE MISCELLANEOUS AND APPEALING

CHAPTER 370

باب أحاديث الدّجال وأشراط الساعة وغيرها

Chapter on *aḥādīth* regading Dajjāl, signs of the Final Hour, etc

Ḥadīth 1808

عن النواس بن سمعان ﷺ قال : ذَكَرَ رَسُولُ اللهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ ، فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ في طَائِفَةِ النَّخْلِ . فَلَمَّا رُحْنَا إِلَيْهِ ، عَرَفَ ذلِكَ فِينَا ، فَقالَ : ((مَا شَأْنُكُمْ ؟)) قُلْنَا : يا رَسُولَ اللهِ ، ذَكَرْتَ الدَّجَّالَ الغَدَاةَ ، فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ ، حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ ، فقالَ : ((غَيْرُ الدَّجَّالِ أَخْوَفنِي عَلَيْكُمْ ، إِنْ يَخْرُجْ وَأَنَا فِيكُمْ ، فَأَنَا حَجِيجُهُ دُونَكُمْ ؛ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ ، واللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ . إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِيَةٌ ، كَأَنِّي أُشَبِّهُهُ بعَبْدِ العُزَّى بنِ قَطَنٍ ، فَمَنْ أَدْرَكَهُ مِنْكُمْ ، فَلْيَقْرَأْ عَلَيْهِ فواتِحَ سُورَةِ الكَهْفِ؛ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالعِرَاقِ ، فَعَاثَ يَمِيناً وَعَاثَ شِمالاً ، يَا عِبَادَ اللهِ فَاثْبُتُوا)) قُلْنَا : يَا رسُولَ اللهِ ، وَمَا لُبْثُهُ في الأَرْضِ ؟ قال : ((أَرْبَعُونَ يوماً : يَوْمٌ كَسَنَةٍ ، وَيَوْمٌ كَشَهْرٍ ، وَيَوْمٌ كَجُمْعَةٍ ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ)) قُلْنَا : يَا رَسُولَ اللهِ ، فَذلكَ اليَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ ؟ قَال : ((لا ، اقْدُرُوا لَهُ قَدْرَهُ)) .قُلْنَا : يا رسولَ اللهِ ، وَمَا إِسْراعُهُ في الأَرْضِ ؟ قال : ((كَالغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ ، فَيَأتِي عَلَى القَوْمِ ، فَيَدْعُوهُم فَيُؤمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ ، فَيَأمُرُ السَّمَاءَ فَتُمْطِرُ ، وَالأَرْضَ فَتُنْبِتُ ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرىً وَأَسْبَغَهُ ضُرُوعاً ، وأَمَدَّهُ خَوَاصِرَ ، ثُمَّ يَأتِي القَوْمَ فَيَدْعُوهُمْ ، فَيَرُدُّونَ عَلَيْهِ قَولَهُ ، فَيَنْصَرِفُ عَنْهُمْ ، فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ ، وَيَمُرُّ بِالخَرِبَةِ فَيَقُولُ لَهَا : أَخْرِجِي كُنُوزَكِ ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئاً شَبَاباً فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الغَرَضِ، ثُمَّ يَدْعُوهُ ، فَيُقْبِلُ ، وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ ، فَبَيْنَمَا هُوَ كَذلِكَ إِذْ بَعَثَ اللهُ تَعَالَى المَسِيحَ ابْنَ مَرْيَمَ ﷺ ، فَيَنْزِلُ عِنْدَ المَنَارَةِ البَيْضَاءِ شَرْقِيَّ دِمَشقَ بَيْنَ مَهْرُودَتَيْنِ ، وَاضِعاً كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ ، إذا طَأْطَأَ رَأْسَهُ قَطَرَ ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنهُ جُمَانٌ كَاللُّؤْلُؤِ ، فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ ، وَنَفَسُهُ يَنْتَهِي إِلى حَيثُ يَنْتَهِي طَرْفُهُ ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ ، ثُمَّ يَأتِي عِيسَى ﷺ ، قَوماً قَدْ عَصَمَهُمُ اللهُ مِنهُ ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الجَنَّةِ ، فَبَيْنَمَا هُوَ كَذلِكَ إِذْ أَوْحَى اللهُ تَعَالَى إِلى عِيسَى ﷺ : أَنِّي قَدْ أَخْرَجْتُ عِبَاداً لي لا يَدَانِ لأَحَدٍ بِقِتَالِهِمْ ، فَحَرِّزْ عِبَادِي إِلى الطُّورِ . وَيَبْعَثُ اللهُ يَأجُوجَ وَمَأجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ، فَيَمُرُّ أَوائِلُهُمْ عَلَى بُحيرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا ، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ : لَقَدْ كَانَ بِهذِهِ مَرَّةً ماءٌ ، وَيُحْصَرُ نَبِيُّ اللهِ عِيسَى ﷺ وأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْراً مِنْ مِئَةِ دِينَارٍ لأَحَدِكُمُ اليَوْمَ ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى ﷺ وأَصْحَابُهُ ﷺ إلى اللهِ تَعَالَى ، فَيُرْسِلُ اللهُ تَعَالَى عَلَيْهِمُ النَّغَفَ في

رِقَابِهِمْ، فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ، ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَى ﷺ ، وأَصْحَابُهُ ﷺ إلى الأَرْضِ ، فَلاَ يَجِدُونَ في الأَرْضِ مَوْضِعَ شِبْرٍ إلاَّ مَلأَهُ زَهَمُهُمْ وَنَتَنُهُمْ ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى ﷺ وَأَصْحَابُهُ ﷺ إلى اللهِ تَعَالَى ، فَيُرْسِلُ اللهُ تَعَالَى طَيْراً كَأَعْنَاقِ البُخْتِ ، فَتَحْمِلُهُمْ ، فَتَطْرَحُهُمْ حَيثُ شَاءَ اللهُ ، ثُمَّ يُرْسِلُ اللهُ ﷻ مَطَراً لاَ يُكِنُّ مِنهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ ، فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَقَةِ ، ثُمَّ يُقَالُ للأَرْضِ : أَنْبِتِي ثَمَرتكِ ، وَرُدِّي بَرَكَتَكِ ، فَيَوْمَئِذٍ تَأْكُلُ العِصَابَةُ مِنَ الرُّمَّانَةِ ، وَيَسْتَظِلُّونَ بِقَحْفِهَا ، وَيُبَارَكُ فِي الرِّسْلِ حَتَّى أَنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الفِئَامَ مِنَ النَّاسِ ؛ وَاللِّقْحَةَ مِنَ البَقَرِ لَتَكْفِي القَبِيلَةَ مِنَ النَّاسِ ، وَاللِّقْحَةَ مِنَ الغَنَمِ لَتَكْفِي الفَخِذَ مِنَ النَّاسِ ؛ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللهُ تَعَالَى ريحاً طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ ؛ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيها تَهَارُجَ الحُمُرِ ، فَعَلَيْهِمْ تَقُومُ السَّاعَةُ)) . رواه مسلم .

قولهُ : ((خَلَّةً بَينَ الشَّامِ والعِرَاقِ)) : أي طَرِيقاً بَيْنَهُمَا . وقولُهُ : ((عَاثَ)) بالعين المهملة والثاء المثلثة ، وَالعَيْثُ : أَشَدُّ الفَسَاد . ((وَالذُّرَى)) : بضم الذال المعجمة وهو أعالي الأَسْنِمَةِ وهوَ جَمعُ ذِروةٍ بضمِ الذالِ وكَسْرها ((وَاليَعَاسِيبُ)) : ذُكُورُ النَّحْلِ . ((وَجِزْلَتَيْنِ)) : أيْ قِطْعَتَيْنِ ، ((وَالغَرَضُ)) : الهَدَفُ الَّذي يُرْمَى إِلَيْهِ بالنّشَّابِ ، أيْ : يَرْمِيهِ رَمْيَةً كَرَمْيَةِ النّشَّابِ إلى الهَدَفِ. ((وَالمَهْرُودَةُ)) بالدال المهملة والمعجمة ، وهي : الثَّوْبُ المَصْبُوغُ. قَولُهُ : ((لاَ يَدَانِ)) : أيْ لاَ طَاقَةَ. ((وَالنَّغَفُ)) : دُودٌ . ((وَفَرْسَى)) : جَمْعُ فَرِيسٍ، وَهُوَ القَتِيلُ . وَ((الزَّلَقَةُ)) : بفتح الزاي واللام وبالقاف، وَرُوي: الزُّلْفَةُ بضم الزاي وإسكان اللام وبالفاء وهي المِرْآةُ. ((وَالعِصَابَةُ)): الجَمَاعَةُ . ((وَالرِّسْلُ)) بكسرِ الراء : اللَّبَنُ . ((وَاللِّقْحَةُ)) : اللَّبُونُ . ((وَالفِئَامُ)) بكسر الفاء وبعدها همزة ممدودة : الجماعةُ . ((وَالفَخِذُ)) مِنَ النَّاسِ : دُونَ القَبِيلَة .

Al-Nawwās ibn Samʿān ﷺ narrates: One morning, the Messenger of Allāh ﷺ spoke about Dajjāl lowering and raising his voice until we thought that he was in a nearby date-palm grove. When we went to see him later on, he realised our anxiety and asked: 'What has happened with you?' We replied: 'O Messenger of Allāh, you spoke about Dajjāl in the morning lowering and raising your voice until we thought that he was in a nearby date-palm grove.' He said: 'Other things cause me to fear more for you than Dajjāl. If he appears while I am present among you, I will defeat him for your benefit. If he appears while I am not present among you, each

person will have to defend himself and Allāh will be my deputy for every Muslim. He is a youth with curly hair and his one eye will be protruding. I can compare him to ʿAbd al-ʿUzzā ibn Qaṭan. Anyone of you who meets him should recite the beginning verses of Sūrah al-Kahf. He will appear on the road between Syria and Iraq and spread corruption to the right and left. O servants of Allāh, remain steadfast!'"

"We asked: 'O Messenger of Allāh, how long will he remain on earth?' He replied: 'Forty days. One day will be equal to a year; one day will be equal to a month; one day will be like a *Jumuʿah*, and the rest of his days will be the same as yours.'" "We asked: 'O Messenger of Allāh, the day which will be equal to a year, will it suffice us to perform *ṣalāh* for one day?' He replied: 'No, you will have to calculate.'"

"We asked: 'O Messenger of Allāh, how fast will he travel on earth?' He replied: 'Like rain propelled by wind. He will go to a people and invite them. They will believe him and respond to his call. He will order the heavens and it will rain, and order the earth and it will produce vegetation. Their grazing animals will return to them in the evening with the highest humps, fullest udders and broadest flanks. He will then go to a people and invite them but they will reject his message. He will depart from them and they will be struck by a drought and will be left with no wealth whatsoever. He will pass by a completely deserted land and order it saying: 'Reveal your treasures,' and its treasures will follow him like a swarm of bees. He will then call a youth in his prime, strike him swiftly with a sword and cut him into two pieces. He will then call the youth who will walk towards him with his face beaming and laughing.'"

"The Messenger of Allāh ﷺ continued: 'While these events are unfolding, Allāh will send al-Masīḥ ibn Maryam ﷺ. He will descend on the white minaret to the east of Damascus, wearing two coloured garments and with his hands on the wings of two angels. When he lowers his head, drops of water will fall, and when he raises his head, drops like pearls will flow from it. Every disbeliever who gets a whiff of his breath will die, and his breath will reach as far as his eyes can see. He will then search for Dajjāl until he finds him at the door of Ludd, and kill him. ʿĪsā ﷺ will then go to a people whom Allāh had protected from Dajjāl. He will pass his hand on

their faces and inform them of their ranks in Paradise. While doing this, Allāh will reveal to ʿĪsā ﷺ, 'I have sent some servants of Mine against whom none can fight, so take My servants to Mount Ṭūr for protection.' Allāh will send Yaʿjūj and Maʿjūj who will rush headlong from every elevated place. The first of them will pass by the Lake of Ṭabarīyyah and drink all its water. When the last of them reach the lake, they will say: 'This lake once contained water.'"

'The Messenger of Allāh, ʿĪsā ﷺ, and his followers will remain confined to the extent that if any of them has the head of an ox, it will be more valuable to them than a hundred dīnārs are to you. The Messenger of Allāh, ʿĪsā ﷺ, and his followers will beseech Allāh and Allāh will send down insects in the necks of Yaʿjūj and Maʿjūj which will cause them to die all at once. The Messenger of Allāh, ʿĪsā ﷺ, and his companions will descend and they will not find even a hand-span of land without their corpses and their stench. The Messenger of Allāh, ʿĪsā ﷺ, and his companions will beseech Allāh ﷻ and He will send birds like the necks of camels which will carry and dump these corpses wherever Allāh wills. Allāh will then send a rain that will spare no house of mud or hair and He will wash the earth until it is as clean as a mirror. The earth will then be addressed: 'Produce your fruit and restore your blessings.' On that day, a large group of people will be able to eat from a single pomegranate and they will obtain shade from its peel. Milk will have such blessing that a single milk-producing camel will provide sufficient milk for a large group of people; a cow will provide sufficient milk for a tribe, and a goat will provide sufficient milk for a family. While these events are unfolding, Allāh will send a pleasant breeze that will reach them beneath their arms, and it will take the life of every believer and Muslim. Only the wicked people will remain and they will commit adultery in public like donkeys. Upon them the day of *Qiyāmah* will dawn.'" (*Muslim, Aḥmad, Ibn Mājah*)

Commentary

This *ḥadīth* explains the evil of Dajjāl and the various tribulations that people will face when he emerges. ʿAllāmah Ṭībī ﷺ stated that those who recite Sūrah Kahf will be protected from the evil of Dajjāl just as the youth mentioned in this Sūrah were protected from the tyrant king of their time.

The *ḥadīth* mentions that ʿIsā ﷺ will descend towards the east of Syria. Some scholars

interpret this as the area of Bait al-Maqdis. During his reign, justice will prevail and there will be abundant blessings. After him, conditions will deteriorate drastically, until such a time when no believer will remain on the face of the earth. This will herald the coming of *Qiyāmah*.

Ḥadīth 1809

وعن رِبعِيِّ بنِ حِرَاشٍ ، قال : انطلقت مع أبي مسعود الأنصاري إلى حُذَيفَةَ بن اليمان ﷺ ، فقال له أبو مسعود : حَدِّثْنِي ما سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ ، في الدَّجَّالِ ، قال : ((إنَّ الدَّجَّالَ يَخْرُجُ ، وإنَّ مَعَهُ مَاءً وَنَاراً ، فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ، وأمَّا الَّذِي يَرَاهُ النَّاسُ نَاراً ، فَمَاءٌ بَارِدٌ عَذْبٌ . فَمَنْ أدْرَكَهُ مِنْكُمْ ، فَلْيَقَعْ فِي الَّذي يَراهُ نَاراً، فَإنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ)) فقال أبو مسعود: وَأنَا قَدْ سَمِعْتُهُ . متفق عليه .

Ribʿī ibn Ḥirāsh narrates: "I accompanied Abū Masʿūd al-Anṣārī to visit Hudhayfah ibn al-Yamān ﷺ and Abū Masʿūd said to him: 'Relate to me what you heard from the Messenger of Allāh ﷺ about Dajjāl.' He replied: 'Dajjāl will appear with water and fire. What the people will assume to be water will actually be fire that burns, and what they assume to be fire will actually be cool, sweet water. Any of you who meet him should jump into what appears as fire because it is actually pure, sweet water.' Abū Masʿūd said: 'I also heard this.'" (*Bukhārī, Muslim*)

Ḥadīth 1810

وعن عبد الله بن عمرو بن العاص ﷺ ، قال : قال رسولُ الله ﷺ : ((يَخْرُجُ الدَّجَّالُ في أُمَّتِي فَيَمْكُثُ أرْبَعِينَ ، لاَ أدْرِي أرْبَعِينَ يَوماً أو أرْبَعِينَ شَهْراً ، أو أرْبَعِينَ عَاماً ، فَيَبْعَثُ اللهُ تَعالَى عِيسَى ابْنَ مَرْيَمَ ﷺ ، فَيَطْلُبُهُ فَيُهْلِكُهُ ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيسَ بَينَ اثْنَينِ عَدَاوةٌ ، ثُمَّ يُرْسِلُ اللهُ ﷻ ، ريحاً بَارِدَةً مِنْ قِبَلِ الشَّامِ ، فَلاَ يَبْقَى عَلَى وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيرٍ أو إيمَانٍ إلاَّ قَبَضَتْهُ ، حَتَّى لو أنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ ، لَدَخَلَتْهُ عَلَيهِ حَتَّى تَقْبِضَهُ ، فَيَبْقَى شِرَارُ النَّاسِ في خِفَّةِ الطَّيْرِ ، وأحْلامِ السِّبَاعِ ، لاَ يَعْرِفُونَ مَعْرُوفاً ، ولا يُنْكِرُونَ مُنْكَراً ، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ ، فيَقُولُ : ألاَ تَسْتَجِيبُونَ ؟ فَيَقُولُونَ : فَمَا تأمُرُنَا ؟ فَيَأمُرُهُمْ بِعِبَادَةِ الأَوْثَانِ ، وَهُمْ في ذلِكَ دَارٌّ رِزْقُهُمْ ، حَسَنٌ عَيشُهُمْ ، ثُمَّ يُنْفَخُ في الصُّورِ ، فَلاَ يَسْمَعُهُ أَحَدٌ إلاَّ أصْغَى لِيتاً وَرَفَعَ لِيتاً ، وَأوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إبِلِهِ فَيُصْعَقُ ويُصْعَقُ النَّاسُ ، ثُمَّ يُرْسِلُ اللهُ –أو قالَ: يُنْزِلُ اللهُ – مَطَراً كَأَنَّهُ الطَّلُّ أو الظِّلُّ ، فَتَنْبُتُ مِنهُ

أَجْسَادُ النَّاسِ ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ، ثُمَّ يُقَالُ : يا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ ، وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ، ثُمَّ يُقَالُ : أَخْرِجُوا بَعْثَ النَّارِ فَيُقَالُ : مِنْ كَمْ ؟ فَيُقَالُ : مِنْ كُلِّ أَلْفٍ تِسْعَمِئَةٍ وَتِسْعَةً وتِسْعِينَ ؛ فَذَلِكَ يومٌ يَجْعَلُ الوِلْدَانَ شِيباً ، وَذَلِكَ يَومَ يُكْشَفُ عَنْ سَاقٍ)) . رواه مسلم .

((اللِّيتُ)) : صَفْحَةُ العُنُقِ . وَمَعْنَاهُ يَضَعُ صَفْحَةَ عُنُقِهِ وَيَرْفَعُ صَفْحَتَهُ الأُخْرَى .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "Dajjāl will emerge among my *Ummah* and remain for forty – I do not know whether it will be forty days, forty months or forty years. Allāh will then send ʿĪsā ibn Maryam ﷺ who will search for him and destroy him. The people will then remain for seven years without any enmity between them. Allāh will then send a cool breeze from the direction of Syria and it will seize every person who has even an iota of good or *īmān* in his heart. If any of you were to hide in the depths of a mountain, it will reach you and seize you. The evil people will remain and they will be like swift birds and animals of prey in shedding blood. They will neither recognise good nor dislike evil. Shaiṭān will come to them in human form and say: 'Are you not going to listen?' They will ask: 'What do you command?' He will order them to worship idols. Despite this, they will receive abundant sustenance and will live a comfortable life. The Trumpet will then be blown and every person who hears it will lower one side of his neck and raise the other (to listen). The first to hear it will be a person repairing his camels' water trough. He will fall unconscious and so will everyone around him. Allāh will then send – or he said: 'Allāh will make fall' – rain that will be like dew or a shadow, and the bodies of people will grow (like plants) due to it. The trumpet will be blown again and the people will all be standing and looking around them. It will be said: 'O people, come to your Sustainer. Make them stand, as they are to be questioned.' It will be said: 'Remove those who are destined for Hell-fire.' The angels will ask: 'How many?' It will be said: 'Nine hundred and ninety nine from every thousand.' That will be a day which will turn children grey. That will be a day when the shins will be exposed." (*Muslim, Aḥmad, Ḥākim*)

Commentary

This *ḥadīth* explains some of the events prior to *Qiyāmah*. It is supported by another *ḥadīth* which mentions that *Qiyāmah* will not occur until people who take the name of Allāh ﷻ

remain on the earth.

"That will be a day when the shins will be exposed," is one of those verses whose meaning is not known to us exactly. According to some scholars, it refers to the severity of the day of *Qiyāmah*.

Ḥadīth 1811

وعن أنس ﷺ قال : قال رسول الله ﷺ : ((لَيسَ مِنْ بَلَدٍ إلاَّ سَيَطَؤُهُ الدَّجَّالُ إلاَّ مَكَّةَ وَالمَدِينَةَ ؛ وَلَيْسَ نَقْبٌ مِنْ أنْقَابِهِمَا إلاَّ عَلَيْهِ المَلاَئِكَةُ صَافِّينَ تَحْرُسُهُمَا ، فَيَنْزِلُ بالسَّبَخَةِ ، فَتَرْجُفُ المَدِينَةُ ثَلاَثَ رَجَفَاتٍ ، يُخْرِجُ اللهُ مِنْهَا كُلَّ كافِرٍ وَمُنَافِقٍ)) . رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Dajjāl will set foot upon every single land except for Makkah and Madīnah. Every entrance leading to Makkah and Madīnah is guarded by angels standing in rows. Dajjāl will halt at a swamp near Madīnah and the city will be shaken three times. Allāh will expel every disbeliever and hypocrite from it." (*Bukhārī, Muslim*)

Commentary

The effect of these earthquakes will be that those within Madīnah Munawwarah who follow Dajjāl will emerge and join him.

Ḥadīth 1812

وعنه ﷺ : أنَّ رسُولَ الله ﷺ قال : ((يَتْبَعُ الدَّجَّالَ مِنْ يَهُودِ أَصْبَهَانَ سَبْعُونَ أَلْفاً عَلَيْهِم الطَّيَالِسَةُ)) . رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Seventy thousand Jews of Iṣfahān (in Iran) who will be wearing green robes will follow Dajjāl." *(Muslim)*

Ḥadīth 1813

وعن أم شريكٍ ﷺ : أنها سَمِعَتِ النَّبيّ ﷺ ، يقولُ : ((لينْفِرَنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الجِبَالِ)) . رواه مسلم .

Umm Sharīk ﷺ narrates that she heard the Messenger of Allāh ﷺ saying: "People will flee from Dajjāl into the mountains." (*Muslim, Aḥmad)*

Ḥadīth 1814

وعن عمران بن حُصينٍ ﷺ، قال : سمعتُ رسولَ اللهِ ﷺ يقولُ : ((مَا بَيْنَ خَلْقِ آدَمَ إلى قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ)) . رواه مسلم .

ʿImrān ibn Ḥuṣayn ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "There is no greater tribulation from the time of the creation of Ādam ﷺ to the Final Hour than Dajjāl." (*Muslim, Aḥmad, Ḥākim*)

Commentary

This is because of his immense evil, deception and the tribulations he will create. Only a few will be safe from his plots.

Ḥadīth 1815

وعن أبي سعيدٍ الخدري ﷺ ، عن النبيّ ﷺ قال : ((يَخْرُجُ الدَّجَّالُ فَيَتَوجَّهُ قِبَلَهُ رَجُلٌ مِنَ المُؤمِنِينَ فَيَتَلَقَّاهُ المَسَالِحُ : مَسَالِحُ الدَّجَّال . فَيَقُولُونَ لَهُ : إلى أيْنَ تَعْمِدُ فَيَقُولُ : أعْمِدُ إلى هذَا الَّذِي خَرَجَ . فَيَقُولُونَ لَهُ : أوَمَا تُؤْمِنُ بِرَبِّنَا ؟ فَيَقُولُ : مَا بِرَبِّنَا خَفَاءٌ ! فَيَقُولُونَ : اقْتُلُوهُ . فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ : أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أنْ تَقْتُلُوا أحَداً دُونَهُ ، فَيَنْطَلِقُونَ بِهِ إلى الدَّجَّالِ ، فَإذَا رَآهُ المُؤْمِنُ قالَ : يا أيُّهَا النَّاسُ ، إنَّ هذَا الدَّجَّال الَّذي ذَكَرَ رَسُولُ الله ﷺ ؛ فَيَأمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ ؛ فَيَقُولُ : خُذُوهُ وَشُجُّوهُ . فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْباً ، فَيَقُولُ : أوَمَا تُؤْمِنُ بِي ؟ فَيَقُولُ : أَنْتَ المَسِيحُ الكَذَّابُ ! فَيُؤْمَرُ بِهِ ، فَيُؤْشَرُ بِالمنْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ . ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ القِطْعَتَيْنِ ثُمَّ يَقُولُ لَهُ : قُمْ ، فَيَسْتَوِي قَائِماً . ثُمَّ يَقُولُ لَهُ : أَتُؤْمِنُ بِي ؟ فَيَقُولُ : ما ازْدَدْتُ فِيكَ إلاَّ بَصِيرَةً . ثُمَّ يَقُولُ : يَا أَيُّهَا النَّاسُ إنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ ؛ فَيَأخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ ، فَيَجْعَلُ اللهُ مِا بَيْنَ رَقَبَتِهِ إلَى تَرْقُوَتِهِ نُحَاساً، فَلاَ يَسْتَطِيعُ إلَيهِ سَبيلاً، فَيَأخُذُهُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ ، فَيَحْسَبُ النَّاسُ أَنَّما قَذَفَهُ إلَى النَّارِ ، وَإنَّمَا أُلْقِيَ فِي الجَنَّةِ)) . فَقَالَ رَسُول الله ﷺ : ((هذا أعْظَمُ النَّاس شَهَادَةً عِندَ رَبِّ العَالَمِينَ)) . رواه مسلم . وروى البخاري بعضه بمعناه .

((المسالح)) : هُمُ الخُفَرَاءُ والطَّلائِعُ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When Dajjāl appears, a believer will go towards him. The armed guards of Dajjāl will ask: 'Where are you going?' He will reply: 'I am going towards this one

who has emerged.' They will ask: 'Do you not believe in our lord (Dajjāl)?' He will reply: 'Our Lord (Allāh) is not concealed.' They will say: 'Kill him.' They will then say to one another: 'Did your lord not prohibit you from killing someone without his permission?' They will then take him to Dajjāl. When the believer sees him, he will say: 'O people, this is the Dajjāl whom the Messenger of Allāh ﷺ spoke about.' Dajjāl will order that he be laid on his stomach. He will then say: 'Seize him and strike him on his head and face.' The beating will expand his back and stomach. He will ask: 'Do you not believe in me?' He will reply: 'You are the false Messiah.' Dajjāl will then order him to be sawn with a saw from the centre of his head until between his legs. Dajjāl will then walk between the two halves of his body and say to him: 'Stand up,' and he will stand up straight. He will then ask him: 'Do you believe in me?' He will reply: 'Now I am even more convinced (that you are the Dajjāl).' He (the believer) will say: 'O people, he will not be able to do this to anyone else after me.' Dajjāl will seize him in order to slaughter him, but Allāh will place copper between his neck and collarbone and he will be unable to do so. He will grab him by his hands and legs and throw him. People will assume that he has thrown him into the fire, but he will have thrown him into Paradise." The Messenger of Allāh ﷺ then said: "This person will be the greatest martyr in the sight of Allāh." *(Muslim)*

Commentary

This believer will be the greatest martyr because of his immense sacrifice and his proclamation of the truth to the liar, disbeliever and oppressor, Dajjāl.

Scholars explain that when he is thrown into the fire, it will become cool for him just as it became cool for Ibrāhīm ﷺ.

Ḥadīth 1816

وعن المغيرة بن شعبة ﷺ قال : ما سأَلَ أَحَدٌ رسولَ الله ﷺ عَن الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُهُ ؛ وإنَّهُ قَالَ لِي : ((مَا يَضُرُّكَ)) قُلْتُ : إنَّهُمْ يَقُولُونَ : إنَّ مَعَهُ جَبَلَ خُبْزٍ وَنَهَرَ مَاءٍ . قالَ : ((هُوَ أَهْوَنُ عَلَى اللهِ مِنْ ذَلِكَ)) . متفق عليه .

Al-Mughīrah ibn Shuʿbah ﷺ narrates: "No one asked the Messenger of Allāh ﷺ about Dajjāl more than I did. He said to me: 'He will not harm you.' I said: 'People claim that he will have a mountain of bread and a river of water.' He said: 'He is not worthy of that in the sight of Allāh.'"

(*Bukhārī, Muslim, Aḥmad)*

Commentary

"He is not worthy of that in the sight of Allāh," means that Dajjāl will not have the strength and ability to mislead the believers through these signs given to him by Allāh. In fact, these very signs will be a testimony of his falsehood. The more he will try to mislead the believers by his deception, the stronger their *īmān* will become.

Ḥadīth 1817

وعن أنس ﷺ قال : قال رسول الله ﷺ : ((مَا مِنْ نَبِيٍّ إلاَّ وَقَدْ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الكَذَّابَ ، ألاَ إنَّهُ أعْوَرُ ، وإنَّ رَبَّكُمْ ﷻ لَيْسَ بِأَعْوَرَ ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر)) . متفق عليه .

Anas reported that the Messenger of Allāh ﷺ said, "Every Messenger warned his community about the one-eyed liar. He is one-eyed and your Sustainer is not one-eyed. Written between his eyes are the letters kāf, fā, rā." (*Bukhārī, Muslim, Aḥmad)*

Commentary

Every Messenger of Allāh ﷺ warned his people about Dajjāl because of the overwhelming danger he will pose. The Messenger ﷺ described him to us in clear terms and stated that every true believer will recognise him by the letters on his forehead. Further, he will be exposed to be a liar and imposter because he will claim to be Lord despite having physical defects. True believers will not fall for his claims because they know that their Sustainer, Allāh ﷻ is free of any defects and deficiencies.

Ḥadīth 1818

وَعَن أبي هريرةَ ﷺ قال : قالَ رسولُ اللهِ ﷺ : ((ألا أُحدِّثُكمْ حديثاً عن الدجالِ ما حدَّثَ بهِ نبيٌّ قَومَهُ ! إنَّهُ أعورُ ، وَإنَّهُ يجيءُ مَعَهُ بِمِثالِ الجنَّةِ والنَّارِ ، فالتي يقولُ إنَّها الجَنَّةُ هي النَّار)) . متفقٌ عليهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Should I not tell you something about Dajjāl which no Messenger told his people? He is one-eyed. He will bring with him the likeness of Paradise and the Hell-fire. What he refers to as Paradise is actually the Hell-fire." (*Bukhārī, Muslim*)

Commentary

Dajjāl will throw those who disbelieve in him into a fire but it will be cool and comfortable for them. In contrast, he will throw his followers into his garden but it will be a means of punishment and suffering for them.

Ḥadīth 1819

وعن ابن عمر ﷺ : أَنَّ رسولَ الله ﷺ ذَكَرَ الدَّجَّالَ بَيْنَ ظَهْرَانَي النَّاسِ ، فَقَالَ : ((إِنَّ اللهَ لَيْسَ بِأَعْوَرَ ، أَلاَ إِنَّ المَسِيحَ الدَّجَّالَ أَعْوَرُ العَيْنِ اليُمْنَى ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ)) . متفق عليه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ spoke about Dajjāl to the people and said: "Allāh is not one-eyed, but al-Masīḥ al-Dajjāl is blind in the right eye which is like a protruding grape." (*Bukhārī, Muslim, Aḥmad)*

Commentary

Various narrations describe the eyes of Dajjāl. In summary, scholars explain that both his eyes will have a defect which will make his deception clear and apparent because the true Sustainer of the worlds, Allāh ﷻ, is free of defects.

Ḥadīth 1820

وعن أبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قال : ((لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ المُسْلِمُونَ اليَهُودَ ، حَتَّى يَخْتَبِئَ اليَهُودِيُّ مِنْ وَرَاءِ الحَجَرِ وَالشَّجَرِ . فَيَقُولُ الحَجَرُ وَالشَّجَرُ : يَا مُسْلِمُ هذَا يَهُودِيٌّ خَلْفِي تَعَالَ فَاقْتُلْهُ ؛ إِلاَّ الغَرْقَدَ فإِنَّهُ مِنْ شَجَرِ اليَهُودِ)). متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The Final Hour will not come until the Muslims fight the Jews and the Jews will hide behind rocks and trees. The rocks and trees will say: 'O Muslim! Here is a Jew behind me. Come and kill him!' This excludes the *Gharqad* tree because it is the tree of the Jews." (*Bukhārī, Muslim, Aḥmad)*

Commentary

This *ḥadīth* describes a prophecy close to *Qiyāmah* when the Muslims will fight the Jews. All the trees and rocks will assist the Muslims except the *Gharqad* tree which is a thorny tree found in abundance in Palestine.

Scholars state that the current settling of Jews in Palestine is part of the culmination of this prophecy because it would have been impossible for the Muslims to fight the Jews when

they were dispersed throughout the world. In this final and decisive battle, the Muslims will defeat the Jews by the assistance of Allāh ﷻ.

Ḥadīth 1821

وعنه ﷺ قال : قالَ رسولُ اللهِ ﷺ : ((والَّذِي نَفْسِي بِيَدِهِ لاَ تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرجُلُ بالقَبْرِ ، فَيَتَمَرَّغَ عَلَيْهِ وَيَقُولُ : يَالَيْتَنِي مَكَانَ صَاحِبِ هذَا القَبْرِ ، وَلَيْسَ بِهِ الدِّينُ ، ما بِهِ إلاَّ البَلاَءُ)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "By that Being in whose control is my life, this world will not come to an end until a man passes by a grave and rolls on it, saying: 'If only I was in the place of this person buried here.' It will not be due to religion but because of the tribulations of the world." (*Bukhārī, Muslim*)

Commentary

Close to *Qiyāmah*, evil, tribulations and calamities will increase to such an extent that people will prefer death to life.

Ḥadīth 1822

وعنهُ ﷺ قال : قال رسولُ اللهِ ﷺ : ((لاَ تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يُقْتَتَلُ عَلَيْهِ ، فَيُقْتَلُ مِنْ كُلِّ مِئَةٍ تِسْعَةٌ وَتِسْعُونَ ، فَيَقُولُ كُلُّ رجُلٍ مِنْهُمْ : لَعَلِّي أنْ أكُونَ أنَا أنْجُو)) .

وَفي رواية : ((يُوشِكُ أنْ يَحْسِرَ الفُرَاتُ عَنْ كَنْزٍ مِنْ ذَهَبٍ ، فَمَنْ حَضَرَهُ فَلاَ يَأخُذْ مِنْهُ شَيْئاً)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: The Final Hour will not come until the Euphrates river dries up and exposes a mountain of gold that lies within it. People will fight over it and ninety nine out of every hundred will be killed. Each one of them will say, 'I hope that I will be the one who is saved.'

Another narration has: "A time will soon come when the Euphrates river will dry up and expose its treasures of gold. Whoever is present at that time should not take any of it." (*Bukhārī, Muslim*)

Commentary

Muslims are advised not to yearn for any of that gold because it will only be a source of killing, suffering and regret.

Ḥadīth 1823

وعنهُ ، قال : سمعتُ رسولَ اللهِ ﷺ يقولُ : ((يَتْرُكُونَ المَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ ، لاَ يَغْشَاهَا إلاَّ العَوَافِي يُرِيد - عَوَافِي السِّبَاعِ والطَّيرِ - وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ المَدِينَةَ يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وُحُوشاً ، حَتَّى إذَا بَلَغَا ثَنِيَّةَ الوَدَاعِ خَرَّا عَلَى وُجُوهِهِمَا)) . متفق عليه .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "People will leave Madīnah despite the good it contains and only wild beasts and birds will live in it. The last people to be brought for the Final Hour will be two shepherds from the Muzaynah tribe who will be heading towards Madīnah. They will herd their sheep towards it and find it deserted. When they reach Thanīyyat al-Wadā', they will fall on their faces." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* has been interpreted in two ways. Scholars such as Qāḍī ʿIyāḍ ﷺ and Imām Qurṭubī ﷺ stated that the prophecy in it was fulfilled when the *khilāfah* was transferred from Madīnah Munawwarah to Iraq and Syria because Madīnah was prosperous and spiritually brimming with scholars at that time. Other scholars say that the prophecy is yet to be fulfilled close to *Qiyāmah*.

Ḥadīth 1824

وعن أبي سعيد الخدري ﷺ : أنَّ النبيَّ ﷺ قال : ((يكُونُ خَلِيفَةٌ مِنْ خُلَفَائِكُمْ فِي آخِرِ الزَّمَانِ يَحْثُو المَالَ وَلاَ يَعُدُّهُ)) . رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "At the end of time, one of your *khalīfs* will distribute wealth without counting it." *(Muslim)*

Commentary

According to some scholars, this *khalīf* is Imām Mahdī ﷺ who will appear close to *Qiyāmah*. Other scholars state that it referred to the third *khalīf*, ʿUthmān ﷺ.

The *ḥadīth* indicates that during that era there will be great prosperity and the Muslims will dominate in the world. The *khalīf* will not hoard wealth but spend it freely on his people. It will be a time when justice and good morals will prevail.

Ḥadīth 1825

وعن أبي موسى الأشعريِّ ﷺ : أَنَّ النبيَّ ﷺ قال : ((لَيَأتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بالصَّدَقَةِ مِنَ الذَّهَبِ فَلاَ يَجِدُ أَحَداً يَأخُذُهَا مِنهُ ، وَيُرَى الرَّجُلُ الوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ)) . رواه مسلم .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "A time will come when a man will go around with gold to give as *ṣadaqah* but he will find no one to take it from him. One man will be seen followed by forty women who will desire him because of the scarcity of men and an excess of women." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* mentions two prophecies. Firstly, due to the abundance of wealth, nobody will be prepared to accept *ṣadaqah*. Secondly, there will be many more women than men on account of wars or increased female births.

Ḥadīth 1826

وعن أبي هريرة ﷺ ، عن النبيِّ ﷺ ، قال : ((اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَاراً ، فَوَجَدَ الَّذِي اشْتَرَى العَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ ، فَقَالَ لَهُ الَّذِي اشْتَرَى العَقَارَ : خُذْ ذَهَبَكَ ، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ وَلَمْ أَشْتَرِ الذَّهَبَ ، وَقَالَ الَّذِي لَهُ الأَرْضُ : إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا ، فَتَحَاكَمَا إِلَى رَجُلٍ ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ : أَلَكُمَا وَلَدٌ ؟ قال أَحَدُهُما : لِي غُلاَمٌ ، وقالَ الآخَرُ : لِي جَارِيَةٌ قال : أَنْكِحَا الغُلاَمَ الجَارِيَةَ ، وأَنْفِقَا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A man purchased a piece of land from another man. The one who purchased it found a jar containing gold on the land. He said to the seller of the land: 'Take your gold. I only purchased the land from you and not the gold.'

The one who had owned the land said: 'I sold you the land and whatever it contained.' So they approached a person to resolve their dispute and he said to them: 'Do both of you have children?' One of them said, 'I have a son,' and the other said, 'I have a daughter.' He said: 'Marry the boy to the girl, give the gold to them, and give some in charity.'" (*Bukhārī, Muslim*)

Commentary

The incident highlights that there was a time when such honesty and integrity prevailed amongst men that buyers and sellers were more concerned with practicing upon religious teachings than lining their pockets.

Scholars state that this incident transpired during the reign of Dāwūd ﷺ who reconciled between the two parties in an amazingly wise manner.

Ḥadīth 1827

وعنهُ ﷺ : أَنَّه سمعَ رسُول الله ﷺ يقولُ : ((كانت امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا ، جَاءَ الذِّئْبُ فَذَهَبَ بابْنِ إحْدَاهُمَا . فَقَالَتْ لِصَاحِبَتِهَا : إنَّمَا ذَهَبَ بِابْنِكِ ، وقالتِ الأخرَى : إنَّمَا ذَهَبَ بِابْنِكِ ، فَتَحَاكَمَا إلى دَاوُدَ ﷺ فَقَضَى بِهِ لِلْكُبْرَى ، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُد ﷺ فَأَخْبَرَتَاهُ . فَقَالَ : ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا . فَقَالَتِ الصُّغْرَى : لاَ تَفْعَلْ ! رَحِمَكَ اللهُ ، هُوَ ابْنُهَا . فَقَضَى بِهِ للصُّغْرَى)) . متفق عليه .

Abū Hurayrah ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "There were once two women and each of them had her child with her. A wolf came and took away the child of one of them. She said to her companion: 'The wolf took away your child.' The other said: 'No, it took away your child.' They took their dispute to Dā'ūd ﷺ and he ruled in favour of the elder woman. They then went to Sulaymān ibn Dā'ūd ﷺ and informed him. He said: 'Bring me a knife so that I may divide the child between the two of you.' The younger woman said: 'Do not do that, may Allāh be merciful to you. It is her child.' So he ruled in favour of the younger woman." (*Bukhārī, Muslim*)

Commentary

Sulaymān ﷺ here used a *ḥīlā* (legal stratagem) to ascertain the mother of the child because he knew that a true mother would never permit her child to be killed. This proves the permissibility of using a *ḥīlā* to establish the truth or to benefit Islām. *Ḥīlā's* for purposes

that harm Islām are a grave sin and not at all permissible.

Additional Points

✓ Allāh ﷻ grants wisdom to whomsoever He chooses.

Ḥadīth 1828

وعن مِرداس الأسلمي ﷺ قال : قال النبيُّ ﷺ : ((يَذْهَبُ الصَّالِحُونَ الأَوَّلُ فَالأَوَّلُ ، وَتَبْقَى حُثَالَةٌ كَحُثَالَةِ الشَّعِيرِ أوِ التَّمْرِ لاَ يُبَالِيهُمُ اللهُ بَالَةً)) . رواه البخاري .

Mirdās al-Aslamī ﷺ narrates that the Messenger of Allāh ﷺ said: "The righteous people will pass away one after another until only the scum will remain like the residue of barley or dates. They will have no value in the sight of Allāh." (*Bukhārī*)

Commentary

The *ḥadīth* explains that morality and spirituality will decrease to such an extent at the end of time that no righteous people will remain. At that time, open sinners and people of evil repute will dominate and assume leadership positions. Just as residue has no value, these sinners will have no value in Allāh's ﷻ sight.

Additional Points

✓ One should cling to the people of knowledge and virtue because they are beloved to Allāh ﷻ. One should not oppose them for fear of being deprived of Allāh's ﷻ mercy.

✓ The death of the righteous heralds the approach of *Qiyāmah*.

Ḥadīth 1829

وعن رفاعة بن رافع الزُّرَقِيِّ ﷺ قال : جاء جبريل إلى النبيّ ﷺ قال : مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ ؟ قال : ((مِنْ أَفْضَلِ المُسْلِمِينَ)) أَوْ كَلِمَةً نَحْوَهَا . قال : وَكَذلِكَ مَنْ شَهِدَ بَدْراً مِنَ المَلائِكَةِ . رواه البخاري .

Rifāʿah ibn Rāfiʿ al-Zuraqī ﷺ narrates: Jibra'īl came to the Messenger of Allāh ﷺ and asked: "What honour do those who participated in the battle of Badr have among you?" He replied: "They are among the best of Muslims," or words to that effect. Jibra'īl said: "It is the same with the angels who participated in the battle of Badr." (*Bukhārī*, *Ibn Mājah*)

Commentary

Muslims fought the battle of Badr against the enemy on the basis of faith and hope in Allāh ﷻ. They were very few in number and possessed very little weapons. Hence, they were honoured and enjoy great status in Islām.

Ḥadīth 1830

وعن ابن عمر ﷺ ، قال : قال رسولُ اللهِ ﷺ : ((إذَا أنْزَلَ اللهُ تَعَالَى بِقَومٍ عَذَاباً ، أصَابَ العَذَابُ مَنْ كَانَ فِيهِمْ ، ثُمَّ بُعِثُوا عَلَى أعْمَالِهِمْ)) . متفق عليه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ sends punishment on a nation, the punishment afflicts all of them. Thereafter, they are raised according to their actions." (*Bukhārī, Muslim*)

Commentary

Divine punishments in the form of earthquakes, floods, tornadoes, fires and so forth afflict all people: believers, disbelievers, righteous and sinners. However, on the day of *Qiyāmah* they will be raised and judged according to their actions. The righteous will be in Paradise and the disobedient will be in Hell-fire.

Additional Points

- ✓ The *ḥadīth* indicates that one should not befriend and associate excessively with the sinners.
- ✓ One should not remain silent in the face of sin, oppression and injustice.

Ḥadīth 1831

وعن جابر ﷺ قال : كَانَ جِذْعٌ يَقُومُ إلَيْهِ النَّبيُّ ﷺ - يَعْنِي فِي الخُطْبَةِ - فَلَمَّا وُضِعَ المِنْبَرُ سَمِعْنَا لِلجِذْعِ مِثْلَ صَوْتِ العِشَارِ ، حَتَّى نَزَلَ النَّبِيُّ ﷺ ، فَوضَعَ يَدَهُ عَلَيهِ فَسَكَنَ .

وَفِي روايةٍ : فَلَمَّا كَانَ يَومُ الجُمُعَةِ قَعَدَ النَّبيُّ ﷺ عَلَى المِنْبَرِ ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أنْ تَنْشَقَّ .

وفي رواية : فصَاحَتْ صِيَاحَ الصَّبيِّ، فَنَزَلَ النَّبيُّ ﷺ ، حَتَّى أخَذَهَا فَضَمَّهَا إلَيهِ ، فَجَعَلَتْ تَئِنُّ أنِينَ الصَّبي الَّذِي يُسَكَّتُ حَتَّى اسْتَقَرَّتْ ، قال : ((بَكَتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ)) . رواه البخاري .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ used to lean on a tree trunk while delivering his sermon. When the pulpit was put in place, we heard the tree trunk crying like a pregnant camel until the Messenger of Allāh ﷺ got down and placed his hand on it. It then became quiet."

Another narration has: "When it was the day of *Jumuʿah*, the Messenger of Allāh ﷺ sat on the pulpit. The tree trunk from which he used to deliver the sermon cried out until it almost burst open."

Another narration has: "It cried like a child. The Messenger of Allāh ﷺ got down and embraced it. It began to sob like a child that is made to keep quiet and it finally became silent. The Messenger of Allāh ﷺ said: 'It cried because of the remembrance of Allāh which it used to hear.'" (*Bukhārī*)

Commentary

This *ḥadīth* narrates a miracle of the Messenger ﷺ, namely the crying of a tree trunk due to his separation. When Ḥasan Baṣrī ﷺ used to narrate this *ḥadīth* he would instinctively burst into tears and remark, 'When a dry piece of wood cried on account of his love, you should cry to a greater extent in his love and in expectation of meeting him.' (*Fatḥ al-Bārī*)

Ḥadīth 1832

وعن أبي ثعلبة الخُشَنِيِّ جُرثوم بنِ ناشر ﷺ ، عن رسول الله ﷺ قال : ((إنَّ اللهَ تَعَالَى فَرَضَ فَرَائِضَ فَلاَ تُضَيِّعُوهَا ، وَحَدَّ حُدُوداً فَلاَ تَعْتَدُوهَا ، وَحَرَّمَ أَشْيَاءَ فَلاَ تَنْتَهِكُوهَا ، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلاَ تَبْحَثُوا عَنْهَا)) حديث حسن . رواه الدارقطني وغيره .

Abū Thaʿlabah al-Khushanī Jurthūm ibn Nāshir ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ made certain things obligatory, so do not neglect them. He laid down certain limits, so do not exceed them. He prohibited certain things, so do not indulge in them. He was silent about certain things as a mercy to you and not because of forgetfulness, so do not delve into them." (*Dāraquṭnī*, *Ḥākim*, *Bayhaqī*)

Commentary

Imām Samʿānī ﷺ stated that this *ḥadīth* occupies a pivotal role in Islām and that one who abides by its instructions will attain ultimate success.

"Obligatory" things refer to matters which Islām regards as compulsory such as *ṣalāh*, fasting,

zakāh, *Ḥaj*, etc.

"Limits" refer to those matters which Islām has laid down penal punishments for such as adultery, theft, slander, etc.

Ḥadīth 1833

وعن عبد الله بن أبي أَوْفَى ﷺ ، قالَ : غَزَوْنَا مَعَ رَسولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الجَرَادَ .

وَفِي رِوَايةٍ : نَأْكُلُ مَعَهُ الجَرَادَ . متفق عليه .

ʿAbdullāh ibn Abī Aufā ﷺ narrates: "We went with the Messenger of Allāh ﷺ on seven expeditions during which we ate locusts."

Another narration has: "We ate locusts with him." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

Consuming locusts is permissible according to all the four *Imāms*. It is not established that the Messenger ﷺ ever ate locusts, however he did not prevent the *Ṣaḥābah* ﷺ from doing so.

Ḥadīth 1834

وعن أبي هريرة ﷺ : أَنَّ النبيَّ ﷺ قال : ((لاَ يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A believer is not bitten from the same hole twice." (*Bukhārī, Muslim*)

Commentary

During the era of the Messenger ﷺ, there was a poet by the name of Abū Ghazzah. He would recite poetry inciting the enemies against Islām. He was captured during the battle of Badr and brought before the Messenger ﷺ. He apologised for his wrongs and the Messenger ﷺ took an oath from him that he would not return to his old ways. However, he broke his oath and again began composing evil poetry. When he was captured during the battle of Uḥud, he again promised never to compose such poetry, but the Messenger ﷺ had him killed. When people questioned the Messenger ﷺ about this, he mentioned that a believer is not bitten from the same hole twice.

The *ḥadīth* may also mean that a believer should be alert and vigilant regarding the plots of others; he should not allow himself to be continuously deceived.

Ḥadīth 1835

وعنه، قال : قال رسول الله ﷺ : ((ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَومَ القِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ ، وَلاَ يُزَكِّيهِمْ ، وَلَهُمْ عَذَابٌ أَلِيمٌ : رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالفَلاَةِ يَمْنَعُهُ مِن ابْنِ السَّبِيلِ ، وَرَجُلٌ بَايَعَ رَجُلاً سِلْعَةً بَعْدَ العَصْرِ فَحَلَفَ بِاللهِ لأَخَذَهَا بِكذَا وَكَذَا فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذلِكَ ، وَرَجُلٌ بَايَعَ إِمَاماً لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا فَإِنْ أَعْطَاهُ مِنْهَا وَفَى وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh will not speak to three people on the day of *Qiyāmah*, nor will he look at them or purify them. For them will be a painful punishment. A person who has extra water in a desert land but refuses it to a traveller; a person who sells an item to another person after *ʿAṣr* and takes an oath in Allāh that he purchased it for such-and-such a price and the buyer believes him when it is not true; and a person who pledges allegiance to a leader solely for worldly gain. If the leader gives him, he remains loyal to him and if he does not give him, he opposes him." (*Bukhārī, Muslim, Nasa'ī, Aḥmad)*

Commentary

"Allāh will not speak to them," means:

1. Allāh ﷻ will ignore them.
2. Allāh ﷻ will not address them as He will address the righteous.
3. Allāh ﷻ will not speak to them in a manner that will benefit them.

The time of *ʿAṣr* has been mentioned because it is a blessed time when the angels gather. Taking a false oath is ordinarily sinful, however to do so at this time and merely to make a sale is a grave sin.

Pledging a deceptive oath to the *khalīf* of the Muslims is a grave sin because it leads to corruption and rebellion.

Ḥadīth 1836

وعنه ، عن النبيّ ﷺ قال : ((بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ)) قالوا : يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْماً ؟ قالَ : أَبَيْتُ ، قَالُوا : أَرْبَعُونَ سَنَةً ؟ قال : أَبَيْتُ . قالُوا : أَرْبَعُونَ شَهْراً ؟ قالَ : أَبَيْتُ . ((وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلاَّ عَجْبَ الذَّنَبِ ، فِيهِ يُرَكَّبُ الخَلْقُ ، ثُمَّ يُنَزِّلُ اللهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ البَقْلُ)) . متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There will be an interval of forty between the two soundings of the trumpet." They asked: "O Abū Hurayrah, will it be forty days?" He replied: "I am not sure." They asked: "Will it be forty years?" He replied: "I am not sure." They asked: "Will it be forty months?" He replied: "I am not sure." The Messenger of Allāh ﷺ said: "Every part of the human body except for the coccyx will disintegrate. From this bone, the creation will be reconstructed. Allāh will then send water from the sky and they will grow like plants." (*Bukhārī, Muslim*)

Commentary

Shortly before *Qiyāmah*, Isrāfīl will blow the trumpet causing every person to become unconscious. He will then blow it a second time causing all of humanity to rise from their graves. This *ḥadīth* refers to the time interval between these two soundings of the trumpet. From other *aḥādīth*, we learn that the interval will be forty years.

While every human body decomposes in its grave, the bodies of the Messengers of Allāh ﷺ, the martyrs and the selected friends of Allāh ﷻ remain intact.

Ḥadīth 1837

وعنه ، قال : بَيْنَمَا النَّبِيُّ ﷺ في مَجْلِسٍ يُحَدِّثُ القَومَ ، جَاءَ أَعْرَابِيٌّ فَقَالَ : مَتَى السَّاعَةُ ؟ فَمَضَى رسولُ اللهِ ﷺ يُحَدِّثُ ، فَقَالَ بَعْضُ القَومِ : سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ ، وَقَالَ بَعْضُهُمْ : بَلْ لَمْ يَسْمَعْ ، حَتَّى إِذَا قَضَى حَدِيثَهُ قالَ : أَيْنَ السَّائِلُ عَنِ السَّاعَةِ ؟)) قال : هَا أنا يَا رسُولَ اللهِ . قال : ((إِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ)) قال : كَيفَ إِضَاعَتُهَا ؟ قال : ((إِذَا وُسِّدَ الأَمْرُ إلى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ)) . رواه البخاري .

Abū Hurayrah ﷺ narrates: "While the Messenger of Allāh ﷺ was in a gathering speaking to the people, a Bedouin came and asked: 'When is the Final Hour?' The Messenger of Allāh ﷺ continued talking. Some in the gathering said, 'He heard what the man said but disliked it,' while others said, 'No, he did not hear it.' When the Messenger of Allāh ﷺ had finished speaking, he asked: 'Where is the person who asked about the Final Hour?' The man said: 'Here I am, O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'When trust is betrayed, await the Final Hour.' He asked: 'How will it be betrayed?' He replied: 'When positions of authority are assigned to those who are undeserving of it, await the Final Hour.'" (*Bukhārī, Aḥmad)*

Commentary

The *ḥadīth* means that when leadership is handed over to individuals who are undeserving of it such as women, brazen sinners, fraudsters, or unknowledgeable people, then *Qiyāmah* is close. Unsound leadership is detrimental because it allows the rights of people to be usurped. The *ḥadīth* may also mean that people who are ignorant will pass Islāmic verdicts, lead others in *ṣalāh*, etc.

Ḥadīth 1838

وعنه : أَنَّ رسُولَ اللهِ ﷺ قال : ((يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ ، وإِنْ أَخْطَئُوا فَلَكُمْ وَعَلَيْهِمْ)) . رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "They (your leaders) will lead you in *ṣalāh*. If they lead you correctly, you will be rewarded. If they make a mistake, you will be rewarded and they will be responsible." (*Bukhārī*, *Bayhaqī*)

Commentary

The *ḥadīth* teaches us that people should not rebel against those who lead them in *ṣalāh* if the latter commit mistakes such as not fulfilling the *Sunnah* requirements, etc. People should continue following them in *ṣalāh* because *ṣalāh* is valid behind even a brazen sinner. However, if their mistakes entail actions which nullify *ṣalāh* such as omission of a *Farḍ*, then one is not obligated to follow them.

Similarly, if they commit or enforce any such action which opposes the teachings of Islām, then they should not be obeyed, in accordance to the prophetic principle: "Creation cannot be obeyed by disobeying the Creator."

Ḥadīth 1839

وعنه ﷺ : ﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾ (آل عمران: ١١٠) قالَ : خَيْرُ النَّاسِ لِلنَّاسِ يَأْتُونَ بِهِمْ فِي السَّلاسِلِ فِي أَعْنَاقِهِمْ حَتَّى يَدْخُلُوا فِي الإِسْلاَمِ .

Abū Hurayrah ﷺ said regarding the verse, "You are the best of nations appointed for people," "The people who are the most beneficial to others are those who bring others with chains around their necks until they embrace Islām." (*Bukhārī*)

Commentary

The verse means that the *Ummah* of Muḥammad ﷺ is superior to other *Ummahs*. The interpretation given here means that their superiority is on account of them bringing captives from their battles and then introducing them to Islām. This is a great virtue because, on the one hand, these brave individuals forsake their homes to spread the message of Allāh ﷻ to the world, and on the other hand, become a means of saving many from the punishment of the Hell-fire and entering them into Paradise.

Ḥadīth 1840

وعنه ، عن النبيّ ﷺ قال : ((عَجِبَ اللهُ ﷻ مِنْ قَومٍ يَدْخُلُونَ الجَنَّةَ فِي السَّلاسِلِ)) رواهما البخاري .

معناه : يُؤْسَرُونَ وَيُقَيَّدُونَ ثُمَّ يُسْلِمُونَ فَيَدْخُلُونَ الجَنَّةَ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ is most pleased with a people who enter Paradise in chains." (*Bukhārī*)

This means that they are brought as prisoners, they then embrace Islām and gain entry into Paradise.

Ḥadīth 1841

وعنه ، عن النبيّ ﷺ قال : ((أَحَبُّ البِلادِ إِلَى اللهِ مَسَاجِدُهَا ، وَأَبْغَضُ البِلاَدِ إِلَى اللهِ أَسْوَاقُهَا)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The most beloved of places in the sight of Allāh are the *masjids* and the most hated of places in the sight of Allāh are the market places." (*Muslim, Bayhaqī*)

Commentary

The *masjids* are most beloved to Allāh ﷻ because they are places of worship, obedience, *tilāwah* and *dhikr*. They are the fountainheads of knowledge and guidance. A *ḥadīth* states that the *masjids* stand out for the occupants of the heavens just as the stars stand out for the occupants of the earth. For these reasons and others, those who frequent the *masjids* are blessed with Allāh's ﷻ special mercy.

The market places are most hated because they are places of deception, lies, fraud, cheating, greed, interest and broken promises. They lead people away from Allāh's ﷻ remembrance

and attract them towards the futilities of this world. For these reasons, one should only go there and remain there to the extent of necessity.

Ḥadīth 1842

وعن سلمان الفارسي ﷺ من قولهِ قال : لاَ تَكُونَنَّ إن اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ ، وَلاَ آخِرَ مَنْ يَخْرُجُ مِنْهَا ، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ ، وَبِهَا يَنْصبُ رَايَتَهُ . رواه مسلم هكذا .

ورواه البرقاني في صحيحهِ عن سلمان ، قال : قال رسولُ اللهِ ﷺ : ((لاَ تَكُنْ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ ، وَلاَ آخِرَ مَنْ يَخْرُجُ مِنْهَا . فِيهَا بَاضَ الشَّيْطَانُ وَفَرَّخَ)) .

Salmān al-Fārisī ﷺ narrates that the Messenger ﷺ said: "If it is at all possible for you, do not be the first to enter the market place nor the last to leave it because it is the battle ground of Shaiṭān and the place where he hoists his flag." *(Muslim)*

Al-Barqānī ﷺ narrates it in his *Ṣaḥīḥ* from Salmān who narrated that the Messenger of Allāh ﷺ said: "Do not be the first to enter the market place nor the last to leave it because that is where Shaiṭān lays his eggs and where they hatch." *(Muslim)*

Commentary

The *ḥadīth* means that Shaiṭān thrives in market places because of the many evils prevalent there. One should therefore minimise one's time there.

Ḥadīth 1843

وعن عاصمٍ الأحوَلِ ، عن عبدِ اللهِ بن سَرْجِسَ ﷺ قال : قلتُ لِرسولِ اللهِ ﷺ : يا رسولَ اللهِ ، غَفَرَ اللهُ لَكَ ، قال : ((وَلَكَ)) . قال عاصمٌ : فَقُلْتُ لَهُ : أَسْتَغْفرَ لَكَ رسُولُ اللهِ ﷺ ؟ قال : نَعَمْ وَلَكَ ، ثُمَّ تَلاَ هذِهِ الآية : ﴿ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ﴾ (محمد : ١٩) . رواه مسلم .

ʿĀṣim al-Aḥwal narrates from ʿAbdullāh ibn Sarjis ﷺ who said: "I said to the Messenger of Allāh ﷺ: 'O Messenger of Allāh, may Allāh forgive you.' He replied: 'And you as well.' ʿĀṣim said: I asked him: 'Did the Messenger of Allāh ﷺ seek forgiveness for you?' He replied: 'Yes, and for you as well.' He then recited this verse: 'Seek forgiveness for your sins and the sins of

the believing men and women.'" *(Muslim)*

Commentary

Forgiveness in relation to the Messenger ﷺ refers to Allāh ﷻ kindness upon him and his honourable status in Allāh's ﷻ sight because it is our belief that he was free from all sin.

That the Messenger ﷺ reciprocated a kind gesture with similar kindness was an indication of his noble character.

Ḥadīth 1844

وعن أبي مسعودٍ الأنصاري ﷺ قال : قال النبيّ ﷺ : ((إنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلاَمِ النُّبُوَّةِ الأولَى : إذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ)) . رواه البخاري .

Abū Masʿūd al-Anṣārī ﷺ narrates that the Messenger of Allāh ﷺ said: "Part of what people learnt from the words of the earlier Messengers is: 'If you have no shame, you may do whatever you like.'" (*Bukhārī, Aḥmad)*

Commentary

This *ḥadīth* does not give permission to commit evil, rather it is a warning and reprimand from Allāh ﷻ that the loss of shame is a stepping stone to immorality. The reason for this is that shame serves as a deterrent from sin because one who is aware that Allāh ﷻ or other people are watching, will be reluctant to perpetrate sin openly.

The *ḥadīth* also informs us that modesty was a teaching of all the Messengers of Allāh ﷺ, hence it should be among the inherent good qualities of every human being.

Ḥadīth 1845

وعن ابن مسعودٍ ﷺ قال : قالَ رسُولُ الله ﷺ : ((أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ القِيَامَةِ فِي الدِّمَاء)) . متفق عليه .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "The first matter that will be decided between people on the day of *Qiyāmah* will be the shedding blood." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

Among the rights of human beings, murder will be dealt with first on the day of *Qiyāmah* because it is a grave sin. Allāh ﷻ created life in man, and one who destroys such life destroys Allāh's ﷻ creation, hence He will severely punish those who commit murder. The Qur'ān

mentions the seriousness of this crime in these words,

﴿ وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴾

Whoever purposely murders a believer, his punishment shall be Hell-fire where he shall live forever. Allāh shall be angry with him, curse him and prepare for him a dreadful punishment. (Sūrah al-Nisā', 93)

Ḥadīth 1846

وعن عائشة ﵂ ، قالت : قال رسولُ اللهِ ﷺ : ((خُلِقَتِ المَلاَئِكَةُ مِنْ نُورٍ ، وَخُلِقَ الجَانُّ مِنْ مَارِجٍ من نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ)) . رواه مسلم .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "The angels were created from light, *jinn* were created from a flame of fire, and Ādam was created from what was described to you." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

The *ḥadīth* indicates the power of Allāh ﷻ because He can create life in various forms through light, fire and sand.

Man is created from a drop of sperm which is in turn formed by consuming food produced from the soil, hence it can be said that man is created from sand.

Ḥadīth 1847

وعنها ﵂ ، قالت : كان خُلُقُ نَبِيِّ اللهِ ﷺ القُرْآن . رواهُ مسلم في جملة حديث طويل .

ʿĀ'ishah ﵂ narrates: "The character of the Messenger of Allāh ﷺ was the Qur'ān." (*Muslim, Aḥmad*)

Commentary

The *ḥadīth* means that the Messenger ﷺ lived by the Qur'ān. He was pleased with what it declared *Ḥalāl*, he abstained from what it declared *Ḥarām*, he practised upon its etiquettes, and he did not exceed its restrictions.

Scholars state that just as the meanings of the Qur'ān are unlimited, the qualities of the Messenger ﷺ portraying the excellence of his character were also unlimited. In every

situation, his outstanding behaviour, sublime personality and supreme knowledge were matchless and indescribable. For these reasons, he served as a model and Messenger for not only human beings and *jinn* but the entire universe.

Ḥadīth 1848

وعنها ، قالت : قال رسُولُ اللهِ ﷺ : ((مَنْ أحَبَّ لِقَاءَ اللهِ أحَبَّ اللهُ لِقَاءهُ ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءهُ)) فقلتُ : يا رسولَ اللهِ ، أكَراهِيَةُ المَوتِ ، فَكُلُّنَا نَكْرَهُ المَوتَ ؟ قال : ((لَيْسَ كَذَلِكَ ، ولكِنَّ المُؤْمِنَ إذَا بُشِّرَ بِرَحْمَةِ اللهِ وَرِضْوَانِهِ وَجَنَّتِهِ أحَبَّ لِقَاءَ اللهِ فَأَحَبَّ اللهُ لِقَاءهُ ، وإنَّ الكَافِرَ إذَا بُشِّرَ بِعَذابِ اللهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللهِ وكَرِهَ اللهُ لِقَاءهُ)) . رواه مسلم .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "Allāh desires to meet one who desires to meet Him, and Allāh dislikes to meet one who dislikes to meet Him." I asked: "O Messenger of Allāh, is it a dislike for death? All of us dislike death." He replied: "That is not what it means. Rather, when a believer is given the glad tidings of Allāh's mercy, His pleasure and His Paradise, he desires to meet Allāh, and Allāh also desires to meet him. When a disbeliever is given the tidings of the punishment and wrath of Allāh, he dislikes to meet Allāh, and Allāh also dislikes to meet him." (*Muslim, Bukhārī, Aḥmad, Ibn Mājah*)

Ḥadīth 1849

وَعَنْ أُمِّ المُؤْمِنِينَ صَفِيَّةَ بنتِ حُيَيٍّ ﵂ ، قالتْ : كان النبيُّ ﷺ مُعْتَكِفاً ، فَأَتَيْتُهُ أزُورُهُ لَيْلاً ، فَحَدَّثْتُهُ ثُمَّ قُمْتُ لأَنْقَلِبَ فَقَامَ مَعِي لِيَقْلِبَنِي ، فَمَرَّ رَجُلاَنِ مِنَ الأنْصَارِ ﵄ ، فَلَمَّا رَأَيَا النَّبيَّ ﷺ أسْرَعَا . فقال ﷺ : ((عَلَى رِسْلِكُمَا ، إنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ)) فَقَالاَ : سُبْحانَ اللهِ يَا رسولَ اللهِ ، فقالَ : ((إنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ ، وَإنِّي خَشِيْتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرّاً – أَوْ قَالَ : شَيْئاً –)) . متفق عليه .

Umm al-Mu'minīn Ṣafīyyah bint Ḥuyayy ﵂ narrates: "I went to visit the Messenger of Allāh ﷺ one night while he was in *Iʿtikāf*. I spoke to him and then stood up to leave. He stood up with me to accompany me. Two men from the Anṣār passed by. When they saw the Messenger of Allāh ﷺ, they hastened. He said to them: 'Take it easy. This is Ṣafīyyah bint Ḥuyayy.' They said: 'Glory be to Allāh, O Messenger of Allāh!' He said: 'Shaiṭān flows in the body of man like blood and I feared that he might implant evil thoughts – or things - into your hearts.'" (*Bukhārī, Muslim, Aḥmad, Abū Dāwūd*)

Commentary

Ibn Ḥajar ﷺ stated that the Messenger ﷺ clarified to the two *Ṣaḥābah* ﷺ that the woman was his wife because even the slightest form of suspicion regarding his blessed being would have been detrimental to their *īmān*.

"Shaiṭān flows in the body of man like blood," means that he moves in the body of man like blood flows in the blood vessels of the body. ʿAllāmah Ṭībi ﷺ stated that it means that just as blood flows easily throughout the body, Shaiṭān spares no effort in attempting to lead man astray.

Based on this *ḥadīth*, scholars state that the righteous should go the extra mile to avoid places of suspicion and doubt.

Ḥadīth 1850

وعن أبي الفضل العباس بن عبد المطلب ﷺ قال : شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ يَومَ حُنَيْن ، فَلَزِمْتُ أنا وأبو سُفْيَانَ بن الحارثِ بن عبد المطلب رَسُول الله ﷺ ، فَلَمْ نُفَارِقْهُ ، وَرسُولُ اللهِ ﷺ ، عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ ، فَلَمَّا التَقَى المُسْلِمُونَ وَالمُشْرِكُونَ ، وَلَّى المُسْلِمُونَ مُدْبِرِينَ ، فَطَفِقَ رَسُولُ اللهِ ﷺ ، يَرْكُضُ بَغْلَتَهُ قِبلَ الكُفَّارِ ، وأنا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللهِ ﷺ ، أكُفُّهَا إرَادَةَ أنْ لاَ تُسْرِعَ ، وأبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللهِ ﷺ ، فقالَ رَسُولُ الله ﷺ : ((أيْ عَبَّاسُ ، نَادِ أصْحَابَ السَّمُرَةِ)) . قالَ العَبَّاسُ – وَكَانَ رَجُلاً صَيِّتاً – فَقُلْتُ بِأَعْلَى صَوْتِي : أيْنَ أصْحَابُ السَّمُرَةِ ، فَوَاللهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ البَقَرِ عَلَى أوْلاَدِهَا ، فقالوا : يَا لَبَّيْكَ يَا لَبَّيْكَ ، فَاقْتَتَلُوا هُمْ وَالكُفَّارُ ، وَالدَّعْوَةُ في الأنْصَارِ يَقُولُونَ : يَا مَعْشَرَ الأَنْصَارِ ، يَا مَعْشَرَ الأنْصَارِ ، ثُمَّ قَصُرَتِ الدَّعْوَةُ عَلَى بَنِي الحَارِثِ بْنِ الخَزْرَجِ ، فَنَظَرَ رَسُولُ اللهِ ﷺ ، وَهُوَ عَلَى بَغْلَتِهِ كَالمُتَطَاوِلِ عَلَيْهَا إلَى قِتَالِهِمْ ، فَقَالَ : ((هَذَا حِينَ حَمِيَ الوَطِيسُ)) ، ثُمَّ أخَذَ رَسُولُ اللهِ ﷺ ، حَصَيَاتٍ فَرَمَى بِهِنَّ وُجُوهَ الكُفَّارِ ، ثُمَّ قَالَ : ((انْهَزَمُوا وَرَبِّ مُحَمَّدٍ)) ، فَذَهَبْتُ أنْظُرُ فَإذَا القِتَالُ عَلَى هَيْئَتِهِ فِيما أرَى ، فَوَاللهِ مَا هُوَ إلاَّ أنْ رَمَاهُمْ بِحَصَيَاتِهِ ، فَمَا زِلْتُ أرَى حَدَّهُمْ كَلِيلاً وَأَمْرَهُمْ مُدْبِراً . رواه مسلم .

((الوَطِيسُ)) التَّنُّورُ ، ومعناهُ : اشْتَدَّتِ الحَرْبُ . وقوله : ((حَدَّهُمْ)) هو بالحاء المهملة : أيْ بَأْسَهُمْ .

Abū al-Faḍl al-ʿAbbās ibn ʿAbd al-Muṭṭalib ﷺ narrates: "I was present with the Messenger of Allāh ﷺ during the expedition of Ḥunayn. Abū Sufyān ibn

al-Ḥārith ibn ʿAbd al-Muṭṭalib ﷺ and I remained close to the Messenger of Allāh ﷺ and did not leave him. The Messenger of Allāh ﷺ was on a white mule. When the Muslims and polytheists faced each other in battle, the Muslims turned around and fled. The Messenger of Allāh ﷺ began prompting his donkey towards the polytheists while I was holding its reins, stopping it from hastening forward. Abū Sufyān ﷺ was holding the saddle of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: 'O ʿAbbās, call those who pledged allegiance under the tree (at Bayʿat al-Riḍwān)'". Al-ʿAbbās ﷺ, who had a loud voice, said: "I shouted in my loudest voice: 'Where are those who pledged allegiance under the tree?' By Allāh, they turned to my call just as a cow turns to the call of its calf. They said: 'Here we are, here we are.' And they fought against the disbelievers. The call to the Anṣār was made, saying: 'O people of Anṣār! O people of Anṣār!' The call was then confined to the Banū al-Ḥārith ibn al-Khazraj. The Messenger of Allāh ﷺ remained on his mule and looked at them fighting as if he was stretching out his neck. He said: 'Now the oven is hot.' He then took some pebbles and threw them towards the disbelievers and said: 'They are defeated, by the oath of the Lord of Muḥammad.' I went to have a look and the battle was raging as it had been previously, but as soon as he threw those pebbles, I saw their strength waning and they fled." (*Muslim, Ḥākim*)

Commentary

Ḥunayn was a valley between Makkah and Ṭāif where the tribe of Hawazin resided. They rose against the Muslims and fought them in battle in 8 *Hijrī*.

Scholars state that the stones thrown by the Messenger ﷺ in that battle miraculously penetrated the eye of every disbeliever bringing victory to the Muslims. It was the assistance of Allāh ﷻ that came to the fore as the Qur'ān states,

﴿ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ﴾

You did not throw when you threw, but it was Allāh Who threw. (Sūrah Anfāl, 17)

Additional Points

- ✓ Some of the Muslims felt that they could not be defeated in that battle because of their large number, however Allāh ﷻ taught them through the initial defeat that the true strength of Islām lies in *īmān* and supplicating to Allāh ﷻ.

✓ A Muslim leader must be a model of bravery and courage.

Ḥadīth 1851

وعن أبي هريرة ﷺ قال : قال رسولُ اللهِ ﷺ : ((أَيُّهَا النَّاسُ ، إِنَّ اللهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّباً ، وإِنَّ اللهَ أَمَرَ المُؤمِنِينَ بِمَا أَمَرَ بِهِ المُرْسَلِينَ . فقالَ تعالى : ﴿ يَاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا ﴾ (المؤمنون : ٥١) ، وقال تعالى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ﴾ (البقرة : ١٧٢) . ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ : يَا رَبِّ يَا رَبِّ ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، ومَلبسُهُ حرامٌ ، وَغُذِّيَ بالْحَرَامِ ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ ؟ رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "O people, Allāh is pure and accepts only that which is pure. Allāh issued the same command to the believers as He issued to the Messengers. He said: 'O Messengers, eat of the pure and do good,' and He said: 'O believers, eat of the pure which We provided you with.' He then mentioned a person who undertakes a long journey, with dishevelled hair and dusty clothing. He stretches out his hands towards the heavens saying: 'O my Sustainer! O my Sustainer!' But his food is unlawful, his drink is unlawful, his clothing is unlawful, and his sustenance is unlawful. How can his supplication be accepted?'" (*Muslim, Aḥmad)*

Commentary

This *ḥadīth* highlights the fundamental Islāmic principle that a person should choose that which is *Ḥalāl* over that which is *Ḥarām* because the former draws him closer to Allāh ﷻ while the latter distances him from Allāh ﷻ. The description provided in the *ḥadīth* convincingly highlights the importance of earning, consuming and utilising that which is *Ḥalāl.*

Ḥadīth 1852

وعنه ﷺ ، قال : قال رسولُ اللهِ ﷺ : ((ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ القِيَامَةِ ، وَلاَ يُزَكِّيهِمْ ، وَلاَ يَنْظُرُ إِلَيْهِمْ ، وَلَهُمْ عَذَابٌ أَلِيمٌ : شَيْخٌ زَانٍ ، وَمَلِكٌ كَذَّابٌ ، وَعَائِلٌ مُسْتَكْبِرٌ)) . رواه مسلم .

((العَائِلُ)) : الفَقِيرُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh will

not speak to three people on the day of *Qiyāmah*, neither will He purify them nor look at them. For them will be a painful punishment: an old adulterer, a lying king, and a poor person who is proud." (*Muslim, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 617. Qāḍi ʿIyāḍ ﷺ stated that these three individuals have been specifically mentioned because their sin was unnecessary and could have been avoided quite easily: adultery is to be expected from a young man bursting with desires, not an old man; a king has power and authority and has no need to speak lies to prove his case; and pride is expected from the wealthy, not the poor.

Ḥadīth 1853

وعنهُ ﷺ قال : قال رسولُ اللهِ ﷺ : ((سَيْحَانُ وَجَيْحَانُ وَالفُرَاتُ وَالنِّيلُ كُلٌّ مِنْ أَنْهَارِ الجَنَّةِ)). رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The Oxus, Jaxartes, Euphrates and the Nile are all rivers from Paradise." (*Muslim, Aḥmad)*

The Oxus and Jaxartes are two major rivers of Central Asia. The Euphrates runs through Iraq, and the Nile through Egypt.

Commentary

This *ḥadīth* has been interpreted in various ways. Some scholars have stated that the source of these rivers may truly be in Paradise. Others state that their waters are sweeter than that of other rivers, hence they have been referred to as rivers of Paradise. Yet other scholars state that the cities through which they flow are blessed with *īmān*, hence their association with Paradise.

Ḥadīth 1854

وعنه ، قال : أَخَذَ رسُولُ اللهِ ﷺ بِيَدِي فَقَالَ : ((خَلَقَ اللهُ التُّرْبَةَ يَومَ السَّبْتِ ، وَخَلَقَ فيها الجِبَالَ يَومَ الأحَدِ ، وَخَلَقَ الشَّجَرَ يَومَ الإثْنَينِ ، وَخَلَقَ المَكْرُوهَ يَومَ الثُّلاثَاءِ ، وَخَلَقَ النُّورَ يَوْمَ الأربِعَاءِ ، وَبَثَّ فِيهَا الدَّوابَّ يَومَ الخَمِيسِ ، وَخَلَقَ آدَمَ ﷺ ، بَعْدَ العَصْرِ مِنْ يَومِ الجُمُعَةِ في آخِرِ الخَلْقِ فِي آخِرِ سَاعَةٍ مِنَ النَّهَارِ فِيمَا بَيْنَ العَصْرِ إِلَى اللَّيْلِ)). رواه مسلم .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ held my hand and said: 'Allāh created the earth on Saturday; He created the mountains

on Sunday; He created the trees on Monday; He created detestable things on Tuesday; He created light on Wednesday; He spread out the animals on earth on Thursday; and He created Ādam ﷺ after *ʿAṣr* on *Jumuʿah* as His last creation in the last hour of the day, between *ʿAṣr* and the night.'" (*Muslim, Aḥmad, Ḥākim*)

Commentary

The *ḥadīth* informs us that Allāh's ﷻ final creation was Ādam ﷺ who was created on *Jumuʿah*. From other *aḥādīth* we learn that the world will also terminate on the day of *Jumuʿah*.

Ḥadīth 1855

وعن أَبي سليمان خالد بن الوليد ﷺ قَالَ : لَقَدِ انْقَطَعتْ في يَدِي يَوْمَ مُؤْتَةَ تِسْعَةُ أَسْيَافٍ ، فَمَا بَقِيَ فِي يَدِي إِلاَّ صَفِيحَةٌ يَمَانِيَّةٌ . رواه البخاري .

Abū Sulaymān Khālid ibn al-Walīd ﷺ narrates: "Nine swords broke in my hand in the battle of Mu'tah and only one small Yemeni sword remained with me." (*Bukhārī*)

Commentary

The Battle of Mu'tah took place in 8 *Hijrī*. The Messenger ﷺ had sent Ḥarith ibn Amīr ﷺ with a letter inviting the Persian king to Islām, however enroute the *Ṣaḥābī* was killed by Sharaḥbīl. The Messenger ﷺ sent an army of 3000 *Ṣaḥābah* to avenge his murder. During the ensuing battle, Zaid ibn Ḥarithah ﷺ, Jaʿfar ibn Abi Ṭālib ﷺ and ʿAbdullāh ibn Rawāḥah ﷺ each led the army, but were martyred in turn. Finally, Khālid ibn Walīd ﷺ assumed leadership and the Muslims attained victory. This *ḥadīth* highlights his bravery and it was for this reason that the Messenger ﷺ gave him the title, 'the sword of Allāh.'

Ḥadīth 1856

وعن عمرو بن العاص ﷺ : أَنَّه سَمِعَ رسولَ اللهِ ﷺ ، يقولُ : ((إِذَا حَكَمَ الحَاكِمُ فَاجْتَهَدَ ، ثُمَّ أَصَابَ ، فَلَهُ أَجْرَانِ ، وَإِذَا حَكَمَ وَاجْتَهَدَ ، فَأَخْطَأَ ، فَلَهُ أَجْرٌ)) متفق عَلَيْهِ .

ʿAmr ibn al-ʿĀṣ ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "When a judge passes judgment making every effort to be correct and then reaches the correct decision, he receives two rewards. When he passes judgment making every effort to be correct and reaches an incorrect decision, he receives one reward." (*Bukhārī, Muslim, Aḥmad, Abū Dāwūd*)

Commentary

The *ḥadīth* teaches us that a competent and knowledgeable scholar or judge may engage in *ijtihād*. *Ijtihād* means to exercise judgment in order to determine the truth in legal matters regarding which no clear ruling exists in the Qur'ān and *Sunnah*. It further teaches us that such *ijtihād* will draw a reward whether the ultimate decision is correct or not.

Ḥadīth 1857

وعن عائشة ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالمَاءِ)) متفق عَلَيْهِ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "Fever is from the intense heat of Hell, so cool it down with water." (*Bukhārī, Muslim, Aḥmad, Ḥākim*)

Commentary

Scholars state that fever here does not include all types of fevers because in certain cases applying water to a fever will worsen it.

Ḥadīth 1858

وعنها ﷺ، عن النبيِّ ﷺ ، قَالَ : ((مَنْ مَاتَ وَعَلَيْهِ صَومٌ، صَامَ عَنْهُ وَلِيُّهُ)) متفق عَلَيْهِ .

وَالمُخْتَارُ جَوَازُ الصَّومِ عَمَّنْ مَاتَ وَعَلَيْهِ صَوْمٌ لِهَذَا الحَدِيثِ ، وَالمُرادُ بالوَلِيِّ : القَرِيبُ وَارِثاً كَانَ أَوْ غَيْرَ وَارِثٍ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "If one who passes away has outstanding fasts, his next of kin should fast on his behalf." (*Bukhārī, Muslim, Bayhaqī, Aḥmad)*

The preferred opinion based on this *ḥadīth* is that it is permissible to fast on behalf of a deceased person who has outstanding fasts. The 'next of kin' refers to a relative, whether he is an heir or not.

Commentary

According to the majority of scholars, namely Imām Abū Ḥanīfah ﷺ, Imām Shāfiʿī ﷺ and Imām Mālik ﷺ, others may only give *fidyā* (compensation in kind) on behalf of the deceased who omitted fasts. According to Imām Aḥmad ﷺ, others may fast on behalf of the deceased to compensate for his missed fasts. Imām Aḥmad ﷺ utilises this *ḥadīth* as his proof. The other scholars prove their case by stating that this *ḥadīth* is abrogated or that *fidyā* is the

same as fasting.

Ḥadīth 1859

وعن عوف بن مالك بن الطُّفَيْلِ : أنَّ عائشة ﷺ ، حُدِّثَتْ أنَّ عبدَ اللهِ بن الزبير ﷺ ، قَالَ في بَيْعٍ أَوْ عَطَاءٍ أعْطَتْهُ عَائِشَةُ ﷺ: واللهِ لَتَنْتَهِيَنَّ عَائِشَةُ أَوْ لأَحْجُرَنَّ عَلَيْهَا، قالَتْ : أَهُوَ قَالَ هَذَا ! قالوا : نَعَمْ . قَالَتْ : هُوَ للهِ عَلَيَّ نَذْرٌ أنْ لا أُكَلِّمَ ابْنَ الزُّبَيْرِ أَبَداً ، فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا حِيْنَ طَالَتِ الهِجْرَةُ . فَقَالَتْ : لاَ ، واللهِ لاَ أشفعُ فِيهِ أبداً ، وَلاَ أَتَحَنَّثُ إِلَى نَذْرِي . فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ الزُّبَيرِ كَلَّمَ المِسْوَرَ بْنَ مَخْرَمَةَ ، وَعبدَ الرحْمَانِ ابْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ وقَالَ لَهُمَا : أَنْشُدُكُمَا اللهَ لَمَا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ ﷺ ، فَإِنَّهَا لاَ يَحِلُّ لَهَا أنْ تَنْذِرَ قَطِيعَتِي ، فَأَقْبَلَ بِهِ المِسْوَرُ ، وَعَبدُ الرحْمَانِ حَتَّى اسْتَأْذَنَا عَلَى عَائِشَةَ فَقَالاَ : السَّلاَمُ عَلَيْكِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ، أَنَدْخُلُ ؟ قالت عَائِشَةُ : ادْخُلُوا . قالوا : كُلُّنَا ؟ قالتْ : نَعَمْ ادْخُلُوا كُلُّكُمْ ، وَلاَ تَعْلَمُ أَنَّ معَهُمَا ابْنَ الزُّبَيرِ ، فَلَمَّا دَخَلُوا دَخَلَ ابْنُ الزُّبَيرِ الحِجَابَ فَاعْتَنَقَ عَائِشَةَ ﷺ ، وَطَفِقَ يُنَاشِدُهَا وَيَبْكِي ، وَطَفِقَ المِسْوَرُ ، وَعَبدُ الرَّحْمَانِ يُنَاشِدَانِهَا إِلاَّ كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ ، وَيَقُولاَنِ : إنَّ النَّبِيَّ ﷺ نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الهِجْرَةِ ؛ وَلاَ يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أَخَاهُ فَوقَ ثَلاَثِ لَيَالٍ ، فَلَمَّا أَكْثَرُوا عَلَى عَائِشَة مِنَ التَّذْكِرَةِ وَالتَّحْرِيجِ ، طَفِقَتْ تُذَكِّرُهُمَا وَتَبْكِي ، وَتَقُولُ : إنِّي نَذَرْتُ وَالنَّذْرُ شَدِيدٌ ، فَلَمْ يَزَالاَ بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيرِ ، وأَعْتَقَتْ فِي نَذْرِهَا ذَلِكَ أَرْبَعِينَ رَقَبَةً ، وَكَانَتْ تَذْكُرُ نَذْرَهَا بَعدَ ذَلِكَ فَتبكِي حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا . رواه البخاري

ʿAuf ibn Mālik ibn al-Ṭufayl narrates that ʿĀ'ishah ﷺ was informed that ʿAbdullāh ibn al-Zubayr ﷺ said with regard to a certain transaction or gift which ʿĀ'ishah ﷺ had made: "By Allāh, if ʿĀ'ishah does not abstain from this, I will impose restrictions on her." She said: "Did he really say that?" They replied: "Yes." She said: "I take an oath in the name of Allāh that I will never speak to Ibn al-Zubayr again." When the separation continued for some time, Ibn al-Zubayr ﷺ asked someone to intercede on his behalf, but she said: "By Allāh, I will never accept intercession in this regard and I will never break my oath." When it had gone on too long for Ibn al-Zubayr ﷺ, he spoke to al-Miswar ibn Makhramah and ʿAbd al-Raḥmān ibn al-Aswad ibn ʿAbd Yagūth, and said: "I beg you in the name of Allāh to take me to ʿĀ'ishah ﷺ because it is not lawful for her to take an oath to sever ties with me." So Al-Miswar and ʿAbd al-Raḥmān went along with him and they

two sought permission to enter the home of ʿĀ'ishah ﵂. They said: "Peace be upon you together with Allāh's mercy and blessings. May we enter?" She said: "You may enter." They asked: "All of us?" She said: "Yes, you may all enter," not knowing that Ibn al-Zubayr ﵁ was with them. When they entered, Ibn al-Zubayr ﵁ went behind the curtain and embraced ʿĀ'ishah ﵂ weeping and beseeching her. Al-Miswar and ʿAbd al-Raḥmān also began to beseech her to speak to him and accept his apology. They said: "You know very well that the Messenger of Allāh ﷺ forbade the breaking of relations and said that it is not lawful for a Muslim to sever relations with his brother for more than three days." When they continued reminding and advising her, she began reminding them of her oath and began crying. She said: "I took an oath and an oath is a very serious matter." But they persisted until she spoke to Ibn al-Zubayr ﵁. In expiation of her oath, she freed forty slaves. Whenever she subsequently remembered her oath, she would weep until her veil would become wet with her tears. (*Bukhārī*)

Commentary

ʿĀ'ishah ﵂ was the maternal aunt of ʿAbdullāh ibn Zubayr ﵁. He did not agree with a certain transaction she had made and tried to make her forsake it, however she felt offended because she had done it in good spirit.

One may ask why ʿĀ'ishah ﵂ did not speak to her nephew for more than three days when the *ḥadīth* forbids it. The answer to this is that one may abandon ties with another based on a valid Islāmic reason.

The freeing of a single slave would have sufficed, however ʿĀ'ishah ﵂ freed forty slaves due to her piety.

Ḥadīth 1860

وعن عُقْبَةَ بن عامِرٍ ﵁ : أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى قَتْلَى أُحُدٍ ، فَصَلَّى عَلَيْهِمْ بَعْدَ ثَمَانِ سِنِينَ كَالمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ ، ثُمَّ طَلَعَ إِلَى المِنْبَرِ، فَقَالَ : ((إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنَا شَهِيدٌ عَلَيْكُمْ وإِنَّ مَوْعِدَكُمُ الحَوْضُ ، وإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا ، أَلاَ وإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا ، وَلَكِنْ أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا)) قَالَ : فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ ﷺ . متفق عَلَيْهِ .

وفي رواية : ((وَلَكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا ، وَتَقْتَتِلُوا فَتَهْلِكُوا كما هَلَكَ مَنْ

كَانَ قَبْلَكُمْ)) . قَالَ عُقْبَةُ : فكانَ آخِرَ مَا رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى المِنْبَرِ .

وفي روايةٍ قَالَ : ((إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وإِنِّي واللهِ لأَنْظُرُ إِلَى حَوْضِي الآنَ، وإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ، أَوْ مَفَاتِيحَ الأَرْضِ، وإِنِّي واللهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا)) .

وَالمُرَادُ بِالصَّلاَةِ عَلَى قَتْلَى أُحُدٍ : الدُّعَاءُ لَهُمْ ، لاَ الصَّلاَةُ المَعْرُوفَةُ .

ʿUqbah ibn ʿĀmir ﷺ narrates: "The Messenger of Allāh ﷺ went out to those who were martyred at Uḥud and supplicated for them (for forgiveness) eight years after the battle as if he was bidding farewell to the living and the dead. He then climbed onto the pulpit and said: 'I am your forerunner and I will be a witness for you. You will meet me at *al-Ḥauḍ* (the Fountain). I can see it from where I am now. Listen, I do not fear that you will ascribe partners with Allāh, but I do fear this world for you and that you will compete with each other for it.' This was the last time I saw the Messenger of Allāh ﷺ."

Another narration has: "But I fear this world for you and that you will compete with each other for it, and that you will fight one another and destroy yourselves as those before you were destroyed." ʿUqbah ﷺ said: "That was the last time I saw the Messenger of Allāh ﷺ on the pulpit."

Another narration has: "I am your forerunner and I will be a witness for you. By Allāh, I am presently looking at my *Ḥauḍ*. I have been given the keys to the treasures of the earth – or the keys to the earth. By Allāh, I do not fear that you will ascribe partners with Allāh after me, but I do fear that you will compete with each other for it." (*Bukhārī, Muslim, Bayhaqī*, *Nasa'ī*)

Commentary

The *ḥadīth* teaches us to be wary of competing for this world and its riches. The Messenger ﷺ was given the keys to the treasures of this world but he refused it due to his preference for the Hereafter.

Additional Points

- ✓ One should visit the graveyard and also continuously supplicate for the forgiveness of the deceased.
- ✓ The *Ḥauḍ* is a reality and exists just as Paradise and Hell exists.

Ḥadīth 1861

وعن أَبي زيد عمرو بن أَخْطَبَ الأنصاريِّ ﷺ قَالَ : صلَّى بِنَا رَسُولُ اللهِ ﷺ الفَجْرَ ، وَصَعِدَ المِنْبَرَ ، فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهْرُ ، فَنَزَلَ فَصَلَّى ، ثُمَّ صَعِدَ المِنْبَرَ حَتَّى حَضَرَتِ العَصْرُ ، ثُمَّ نَزَلَ فَصَلَّى ، ثُمَّ صَعِدَ المِنْبَرَ حَتَّى غَرَبَتِ الشَّمْسُ ، فَأَخْبَرَنَا مَا كَانَ وَمَا هُوَ كَائِنٌ ، فَأَعْلَمُنَا أَحْفَظُنَا . رواه مسلم .

Abū Zayd ʿAmr ibn Akhṭab al-Anṣārī ﷺ narrates: "The Messenger of Allāh ﷺ led us in the *Fajr ṣalāh* and then climbed the pulpit and addressed us until the *Ẓuhr ṣalāh*. He descended, performed *ṣalāh*, and climbed the pulpit again until the *ʿAṣr ṣalāh*. He descended the pulpit, performed *ṣalāh*, and climbed the pulpit again until sunset. He informed us of what had occurred and what is yet to occur. The most knowledgeable of us is the one who remembers the most." *(Muslim)*

Commentary

The Messenger ﷺ informed the *Ṣaḥābah* ﷺ about the events that will unfold close to *Qiyāmah*. This knowledge was granted to him by Allāh ﷻ as a miracle. It was not on account of his own knowledge.

It was the mercy of the Messenger ﷺ that he taught the *Ummah* whatever was necessary for their eternal success and well-being in this world.

Ḥadīth 1862

وعن عائشة ﷺ ، قالت : قَالَ النَّبيُّ ﷺ : ((مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلاَ يَعْصِهِ)) . رواه البخاري .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who takes a vow to obey Allāh should obey Him. One who takes an oath to disobey Allāh should not disobey him." (*Bukhārī, Aḥmad, Abū Dāwūd, Ibn Mājah*)

Commentary

Oaths that conform to Islāmic teachings should be fulfilled, while those that oppose them should be broken.

Ḥadīth 1863

وعن أمِّ شَرِيكٍ ﷺ : أنَّ رسولَ اللهِ ﷺ أمرها بِقَتْلِ الأَوْزَاغِ وقال : ((كَانَ يَنْفُخُ عَلَى إبْرَاهِيمَ)) متفق عَلَيْهِ .

Umm Sharīk ﷺ narrates that the Messenger of Allāh ﷺ ordered her to kill chameleons, saying: "It blew on Ibrāhīm ﷺ (in the fire)." (*Bukhārī, Muslim)*

Commentary

That a chameleon blew into the fire in which Ibrāhīm ﷺ was thrown, in order to intensify it, was evidence of its enmity to a Messenger of Allāh ﷺ. The *ḥadīth* teaches us that Allāh ﷻ dislikes even the slightest dissent or disobedience to His commands.

Ḥadīth 1864

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً ، وَمَنْ قَتَلَهَا في الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً دُونَ الأولَى ، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً)) .

وفي رواية : ((مَنْ قَتَلَ وَزَغًا في أَوَّلِ ضَرْبَةٍ كُتِبَ لَهُ مِئَةُ حَسَنَةٍ ، وفي الثَّانِيَةِ دُونَ ذَلِكَ ، وفي الثَّالِثَةِ دُونَ ذَلِكَ)) . رواه مسلم .

قَالَ أهلُ اللُّغة : ((الوَزَغُ)) العِظَامُ مِنْ سَامَّ أَبْرَصَ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who kills a chameleon with the first strike, will receive such-and-such good deeds. One who kills it with the second strike, will receive such-and-such good deeds, less than the first. If he kills it with the third strike, he will receive such-and-such good deeds."

Another narration has: "One who kills a chameleon with the first strike, a hundred good deeds are recorded in his favour. The second strike has less than that, and the third strike has even less than that." *(Muslim)*

Ḥadīth 1865

وعن أَبي هريرة ﷺ أنَّ رَسُول اللهِ ﷺ قَالَ : ((قَالَ رَجُلٌ لأَتَصَدَّقَنَّ بِصَدَقَةٍ ، فَخَرَجَ بِصَدَقَتِهِ

فَوَضَعَهَا فِي يَدِ سَارِقٍ ، فَأَصْبَحُوا يَتَحَدَّثُونَ : تُصُدِّقَ عَلَى سَارِقٍ ! فَقَالَ : اللَّهُمَّ لَكَ الحَمْدُ عَلَى سَارِقٍ ! لأَتَصَدَّقَنَّ بِصَدَقَةٍ ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا في يَدِ زَانِيَةٍ ؛ فَأَصْبَحُوا يَتَحَدَّثُونَ : تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ ! فَقَالَ : اللَّهُمَّ لَكَ الحَمْدُ عَلَى زَانِيَةٍ ! لأَتَصَدَّقَنَّ بِصَدَقَةٍ ، فَخَرَجَ بِصَدَقَتِهِ فوَضَعَهَا في يَدِ غَنِيٍّ ، فَأَصْبَحُوا يَتَحَدَّثُونَ : تُصُدِّقَ عَلَى غَنِيٍّ ؟ فَقَالَ : اللَّهُمَّ لَكَ الحَمْدُ عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وعلى غَنِيٍّ ! فَأُتِيَ فقيل لَهُ : أَمَّا صَدَقَتُكَ عَلَى سارقٍ فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ ، وأَمَّا الزَّانِيَةُ فَلَعَلَّهَا تَسْتَعِفُّ عَنْ زِنَاهَا ، وأَمَّا الغَنِيُّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ فَيُنْفِقَ مِمَّا آتَاهُ اللهُ)) . رواه البخاري بلفظه ومسلم بمعناه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A man said: 'I will definitely give some charity.' He went out with his charity and placed it in the hand of a thief. The next morning, people began talking: 'Charity was given to a thief.' The man said: 'O Allāh, all praise is due to You for the thief. I will definitely give some charity.' He went out with his charity and placed it in the hand of a prostitute. The next morning, people began talking: 'Charity was given to a prostitute last night.' The man said: 'O Allāh, all praise is due to You for the prostitute. I will definitely give some charity.' He went out with his charity and placed it in the hand of a rich person. The next morning, people began talking: 'Charity was given to a rich person.' The man said: 'O Allāh, all praise is due to You for a thief, a prostitute and a rich person.' That night he saw a dream in which he was told: 'Perhaps your charity to the thief will cause him to abstain from stealing. Perhaps your charity to the prostitute will cause her to abstain from prostitution. Perhaps your charity to the rich person, will cause him to take a lesson and spend from that which Allāh gave him.'" (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* teaches us that Allāh ﷻ rewards a person based on his intention and not merely on the outcome of his action. Hence, if charity is given with sincerity and reaches one who is not really deserving of it, the donor should regard it as Allāh's ﷻ wisdom and remain hopeful of divine reward. It also teaches us that we should continue giving charity for the pleasure of Allāh ﷻ.

Ḥadīth 1866

وعنه ، قَالَ : كُنَّا مَعَ رَسُولِ اللهِ ﷺ في دَعْوَةٍ ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ ، وَكَانَتْ تُعْجِبُهُ ، فَنَهَسَ

مِنْهَا نَهْسَةً وقال : ((أنا سَيِّدُ النَّاسِ يَوْمَ القِيَامَةِ ، هَلْ تَدْرُونَ مِمَّ ذَاكَ ؟ يَجْمَعُ اللهُ الأَوَّلِينَ وَالآخِرِينَ في صَعِيدٍ وَاحِدٍ، فَيُبْصِرُهُمُ النَّاظِرُ، وَيُسْمِعُهُمُ الدَّاعِي ، وَتَدْنُو مِنْهُمُ الشَّمْسُ ، فَيَبْلُغُ النَّاس مِنَ الغَمِّ وَالكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ ، فَيَقُولُ النَّاسُ : أَلاَ تَرَوْنَ مَا أَنْتُمْ فِيهِ إِلَى مَا بَلَغَكُمْ ، أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ : أَبُوكُمْ آدَمُ ، فَيَأْتُونَهُ فَيَقُولُونَ : يَا آدَمُ أَنْتَ أَبُو البَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وأَمَرَ المَلاَئِكَةَ فَسَجَدُوا لَكَ ، وأَسْكَنَكَ الجَنَّةَ ، أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ ؟ أَلاَ تَرَى مَا نَحْنُ فِيهِ وَمَا بَلَغَنَا ؟ فَقَالَ : إِنَّ رَبِّي غَضِبَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ ، وَلا يَغْضَبُ بَعْدَهُ مِثْلَهُ ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ ، نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى نُوحٍ ، فَيَأْتُونَ نوحاً فَيَقُولُونَ : يَا نُوحُ ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أهلِ الأَرْضِ ، وَقَدْ سَمَّاكَ اللهُ عَبْداً شَكُوراً ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ ، أَلاَ تَرَى إِلَى مَا بَلَغَنَا ، أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ ؟ فَيَقُولُ : إِنَّ رَبِّي غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى إِبْرَاهِيمَ ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ : يَا إِبْرَاهِيمُ ، أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ فَيَقُولُ لَهُمْ : إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، وَإِنِّي كُنْتُ كَذَبْتُ ثَلاثَ كَذَبَاتٍ ؛ نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى مُوسَى ، فَيَأْتُونَ مُوسَى فَيَقُولُونَ : يَا مُوسَى أَنْتَ رَسُولُ اللهِ ، فَضَّلَكَ اللهُ بِرِسَالاَتِهِ وَبِكَلاَمِهِ عَلَى النَّاسِ ، اشْفَعْ لَنَا إِلَى رَبِّكَ ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ فيقُولُ : إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ ، وَإِنِّي قَدْ قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِهَا ، نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إِلَى غَيْرِي ؛ اذْهَبُوا إِلَى عِيسَى . فَيَأْتُونَ عِيسَى فَيَقُولُونَ : يَا عِيسَى ، أَنْتَ رَسُولُ الله وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ، وَكَلَّمْتَ النَّاسَ في المَهْدِ ، اشْفَعْ لَنَا إِلَى رَبِّكَ ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ فيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ اليَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْباً، نَفْسِي نَفْسِي نَفْسِي ، اذْهَبُوا إِلَى غَيْرِي ، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ)) .

وفي روايةٍ : ((فَيَأْتُونِي فَيَقُولُونَ : يَا مُحَمَّدُ أنتَ رَسُولُ اللهِ وخَاتَمُ الأَنْبِياءِ ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ، اشْفَعْ لَنَا إِلَى رَبِّكَ ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ العَرْشِ فَأَقَعُ سَاجِداً لِرَبِّي ، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ ، وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئاً لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ، ثُمَّ يُقَالُ : يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ ، سَلْ تُعْطَهُ ، وَاشْفَعْ تُشَفَّعْ ، فَأَرْفَعُ

رَأْسِي ، فَأَقُولُ : أُمَّتِي يَا رَبِّ ، أُمَّتِي يَا رَبِّ ، أُمَّتِي يَا رَبِّ ، فَيُقَالُ : يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِمْ مِنَ البَابِ الأَيْمَنِ مِنْ أَبْوَابِ الجَنَّةِ ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ)) . ثُمَّ قَالَ : ((وَالَّذِي نَفْسِي بِيَدِهِ ، إِنَّ مَا بَيْنَ المِصْرَاعَيْنِ مِنْ مَصَارِيعِ الجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى))

Abū Hurayrah ﷺ narrates: "We were with the Messenger of Allāh ﷺ at an invitation for meals. The shoulder portion was offered to him, and he was fond of that, so he took a bite and said: 'I will be the leader of the people on the day of *Qiyāmah*. Do you know why? Allāh will gather the first and the last of people on one plain so that an observer will be able to see all of them and a caller will be able to make them hear. The sun will draw so close to them and people will suffer such grief and pain which they will not be able to bear and endure. The people will say: 'Do you not see your condition and the extent of your suffering? Why do you not find someone who will intercede before your Lord on your behalf?' They will say: 'Your father is Ādam.' They will go to him and say: 'O Ādam! You are the father of mankind. Allāh created you with His hands, blew His spirit into you, ordered the angels to prostrate before you, and made you dwell in Paradise. Will you not intercede before your Lord on our behalf? Do you not see our condition and the extent of our suffering?' He will reply: 'My Lord is extremely angry. He was never as angry before nor will He ever be as angry again. He prohibited me from (eating of) a particular tree but I did not obey. I am worried about myself. I am worried about myself. I am worried about myself. Go to someone else. Go to Nūḥ.'"

"They will go to Nūḥ and say: 'O Nūḥ, you were the first Messenger sent to earth and Allāh referred to you as a grateful servant. Do you not see our condition and the extent of our suffering? Will you not intercede before your Lord on our behalf?' He will reply: 'My Lord is extremely angry today. He was never as angry before nor will He ever be as angry again. I had the choice of a supplication and I supplicated against my people. I am worried about myself. I am worried about myself. I am worried about myself. Go to someone else. Go to Ibrāhīm.'"

"They will go to Ibrāhīm and say: 'O Ibrāhīm, you are the Messenger of Allāh and His bosom friend among the inhabitants of the earth. Intercede

before your Lord on our behalf. Do you not see our condition?' He will say to them: 'My Lord is extremely angry today. He was never as angry before nor will He ever be as angry again. I made three false statements. I am worried about myself. I am worried about myself. I am worried about myself. Go to someone else. Go to Mūsā.'"

"They will go to Mūsā and say: 'O Mūsā, You are the Messenger of Allāh. He favoured you with His message and His conversation with you. Intercede before your Lord on our behalf. Do you not see our condition?' He will say to them: 'My Lord is extremely angry today. He was never as angry before nor will He ever be as angry again. I killed a person whom I was not ordered to kill. I am worried about myself. I am worried about myself. I am worried about myself. Go to someone else. Go to ʿĪsā.'"

"They will go to ʿĪsā and say: 'O ʿĪsā, you are the Messenger of Allāh and His Word which He cast into Maryam, and you are a spirit from Him. You spoke to the people while in the cradle. Intercede before your Lord on our behalf. Do you not see our condition?' He will say to them: 'My Lord is extremely angry today. He was never as angry before nor will He ever be as angry again.' He will not mention any error which he made. He will say: 'I am worried about myself. I am worried about myself. I am worried about myself. Go to someone else. Go to Muḥammad.'"

Another narration has: "They will come to me and say: 'O Muḥammad! You are the Messenger of Allāh and the seal of the Messengers. Allāh forgave you your past and future shortcomings. Intercede before your Lord on our behalf. Do you not see our condition?' I will proceed and go beneath the Throne. I will then fall into prostration before my Lord. Allāh will then inspire me to utter such words of praise and glorification which He never inspired anyone before me to utter. He will then say: 'O Muḥammad! Raise your head. Ask and you will be given. Intercede and your intercession will be accepted.' I will raise my head and say: 'O my Lord! I am worried about my *Ummah*. O my Lord! I am worried about my *Ummah*.' He will say: 'O Muḥammad! Take from your *Ummah* those who will not be held to account and enter through the right-hand door of Paradise.' They may also join the others in entering from the other doors." He then said: "By the oath of that Being in whose control is my life, the distance between the two sides of

the doors of Paradise is like that between Makkah and Ḥajar (in Baḥrain) or between Makkah and Busrā (in Syria)." (*Bukhārī, Muslim, Aḥmad, Tirmidhī*)

Commentary

This *ḥadīth* describes the agonising scenario on the day of *Qiyāmah* when all of humanity will anxiously await the commencement of the reckoning. They will approach various Messengers ﷺ but each of them will excuse himself. They will finally approach the only person worthy of this honour, the Messenger ﷺ. Allāh ﷻ has kept this sequence in order to reveal the Messenger's ﷺ superiority over all the Messengers ﷺ. He will then praise Allāh ﷻ in words beyond description and Allāh ﷻ will allow him to intercede for his *Ummah*. This is his lofty and prestigious position referred to in the Qur'ān,

﴿ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴾

Soon Your Lord will accord to you the *Maqām Maḥmūd*. (Sūrah al-Isrā', 79)

We believe that all the Messengers of Allāh ﷺ were sinless, hence their proclamation of sins is not interpreted literally, but subject to a correct interpretation. Due to their elevated rank and closeness to Allāh ﷻ, they regarded their oversight in some matters as sins. In this light, Mūsā's ﷺ killing a person referred to the incident when he mistakenly killed a Copt. Ibrāhīm's ﷺ proclamation that he "made three false statements," refers to three occasions when he considered three of his statements as lies, but they were in fact not so. These were as follows:

1. By his statement, "I am ill," he meant "soon I will be unwell" or that he was not totally healthy due to every person having some aches and pains.

2. His statement, "No, the biggest of them did it," meant that if they could speak. It was meant to show their foolishness in worshipping idols.

3. His reference to Sārah as his sister meant that she was his sister in faith.

Additional Points

- ✓ The Messenger ﷺ was the greatest of Allāh's ﷻ Messengers.
- ✓ The intercession of the Messenger ﷺ on the day of *Qiyāmah* is an established fact.

Ḥadīth 1867

وعن ابن عباس ﷺ، قَالَ: جَاءَ إبراهيم ﷺ بِأُمِّ إِسْمَاعِيلَ وَبِابْنِهَا إِسْمَاعِيل وَهِيَ تُرْضِعُهُ

، حَتَّى وَضَعَهَا عِنْدَ البَيْتِ ، عِنْدَ دَوْحَةٍ فَوقَ زَمْزَمَ فِي أعْلَى المَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ ، وَلَيْسَ بِهَا مَاءٌ ، فَوَضَعَهُمَا هُنَاكَ ، وَوَضَعَ عِنْدَهُمَا جِرَاباً فِيهِ تَمْرٌ ، وَسِقَاءً فِيهِ مَاءٌ ، ثُمَّ قَفَّى إبْرَاهِيمُ مُنْطَلِقاً ، فَتَبِعَتْهُ أُمُّ إسْمَاعِيلَ فَقَالَتْ : يَا إبْرَاهِيمُ ، أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهذَا الوَادِي الَّذِي لَيْسَ فِيهِ أنِيسٌ وَلاَ شَيْءٌ ؟ فَقَالَتْ لَهُ ذَلِكَ مِرَاراً ، وَجَعَلَ لاَ يَلْتَفِتُ إلَيْهَا ، قَالَتْ لَهُ : آللهُ أَمَرَكَ بِهَذَا ؟ قَالَ : نَعَمْ ، قَالَتْ : إذاً لاَ يُضَيِّعُنَا ؛ ثُمَّ رَجَعَتْ ، فَانْطَلَقَ إبْرَاهِيمُ ﷺ ، حَتَّى إذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لاَ يَرُونَهُ ، اسْتَقْبَلَ بِوَجْهِهِ البَيْتَ ، ثُمَّ دَعَا بِهؤُلاءِ الدَّعَوَاتِ ، فَرَفَعَ يَدَيْهِ فَقَالَ : ﴿ رَبَّنَآ اِنِّيٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ ﴾ حَتَّى بَلَغَ ﴿ يَشْكُرُوْنَ ﴾ (إبراهيم : ٣٧) . وَجَعَلَتْ أُمُّ إسْمَاعِيلَ تُرْضِعُ إسْمَاعِيلَ وَتَشْرَبُ مِنْ ذَلِكَ المَاءِ ، حَتَّى إذَا نَفِدَ مَا فِي السِّقَاءِ عَطِشَتْ ، وَعَطِشَ ابْنُهَا ، وَجَعَلَتْ تَنْظُرُ إلَيْهِ يَتَلَوَّى – أَوْ قَالَ يَتَلَبَّطُ – فَانْطَلَقَتْ كَرَاهِيَةَ أنْ تَنْظُرَ إلَيْهِ ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الأرْضِ يَلِيهَا ، فَقَامَتْ عَلَيْهِ ، ثُمَّ اسْتَقْبَلَتِ الوَادِي تَنْظُرُ هَلْ تَرَى أحَداً ؟ فَلَمْ تَرَ أَحَداً . فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إذَا بَلَغَتِ الوَادِي ، رَفَعَت طَرفَ دِرْعِهَا ، ثُمَّ سَعَتْ سَعْيَ الإنْسَانِ المَجْهُودِ حَتَّى جَاوَزَتِ الوَادِي ، ثُمَّ أَتَتِ المَرْوَةَ فَقَامَتْ عَلَيْهَا ، فَنَظَرَتْ هَلْ تَرَى أحَداً ؟ فَلَمْ تَرَ أَحَداً ، فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ . قَالَ ابن عباس ﷺ : قَالَ النبيُّ ﷺ : ((فَلذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا)) ، فَلَمَّا أَشْرَفَتْ عَلَى المَرْوَةِ سَمِعَتْ صَوْتاً ، فَقَالَتْ : صَهْ – تُرِيدُ نَفْسَهَا – ثُمَّ تَسَمَّعَتْ ، فَسَمِعَتْ أيضاً ، فَقَالَتْ : قَدْ أسْمَعْتَ إنْ كَانَ عِنْدَكَ غِوَاثٌ ، فَإذَا هِيَ بِالمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ ، فَبَحَثَ بِعَقِبِهِ – أَوْ قَالَ بِجَنَاحِهِ – حَتَّى ظَهَرَ المَاءُ ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا ، وَجَعَلَتْ تَغْرِفُ المَاءَ فِي سِقَائِهَا وَهُوَ يَفُورُ بَعْدَ مَا تَغْرِفُ . وفي رواية : بِقَدَرِ مَا تَغْرِفُ . قَالَ ابن عباس ﷺ : قَالَ النبيُّ ﷺ : ((رَحِمَ اللهُ أُمَّ إسْمَاعِيلَ لَوْ تَرَكَتْ زَمْزَمَ – أَوْ قَالَ لَوْ لَمْ تَغْرِفْ مِنَ المَاءِ – لَكَانَتْ زَمْزَمُ عَيْناً مَعِيناً)) قَالَ : فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا ، فَقَالَ لَهَا المَلَكُ : لاَ تَخَافُوا الضَّيْعَةَ فَإنَّ هاهُنَا بَيْتاً للهِ يَبْنِيهِ هَذَا الغُلاَمُ وَأَبُوهُ ، وإنَّ اللهَ لاَ يُضَيِّعُ أَهْلَهُ ، وكان البَيْتُ مُرْتَفِعاً مِنَ الأرْضِ كَالرَّابِيَةِ ، تَأتِيهِ السُّيُولُ ، فَتَأخُذُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُم ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُم مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءَ ، فَنَزلُوا في أَسْفَلِ مَكَّةَ ؛ فَرَأَوْا طَائِراً عَائِفاً ، فَقَالُوا : إنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهذا الوَادِي وَمَا فِيهِ مَاء. فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّيْنِ ، فَإذَا هُمْ بِالمَاءِ . فَرَجَعُوا فَأَخْبَرُوهُمْ ؛ فَأَقْبَلُوا وَأُمُّ إسْمَاعِيلَ عِنْدَ المَاءِ ، فقالوا : أَتَأْذَنِينَ لَنَا أنْ نَنْزِلَ عِنْدَكِ ؟ قَالَتْ : نَعَمْ، وَلَكِنْ لاَ حَقَّ لَكُمْ فِي المَاءِ،

قَالُوا : نَعَمْ . قَالَ ابن عباس : قَالَ النبيُّ ﷺ : ((فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ ، وهي تُحِبُّ الأُنْسَ)) فَنَزَلُوا ، فَأَرْسَلُوا إِلَى أَهْلِهِمْ فَنَزَلُوا مَعَهُمْ ، حَتَّى إِذَا كَانُوا بِهَا أَهْلَ أَبْيَاتٍ وَشَبَّ الغُلاَمُ وَتَعَلَّمَ العَرَبِيَّةَ مِنْهُمْ ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ ، فَلَمَّا أَدْرَكَ زَوَّجُوهُ امْرَأَةً مِنْهُمْ : وَمَاتَتْ أُمُّ إِسْمَاعِيلَ ، فَجَاءَ إِبْرَاهِيمُ بَعْدَما تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ ، فَلَمْ يَجِدْ إِسْمَاعِيلَ ؛ فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ : خَرَجَ يَبْتَغِي لَنَا - وفي روايةٍ : يَصِيدُ لَنَا - ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ ، فَقَالَتْ : نَحْنُ بِشَرٍّ ، نَحْنُ فِي ضِيقٍ وَشِدَّةٍ ؛ وَشَكَتْ إِلَيْهِ ، قَالَ : فَإِذَا جَاءَ زَوْجُكِ اقْرَئِي عَلَيْهِ السَّلاَمَ ، وَقُولِي لَهُ يُغَيِّرْ عَتَبَةَ بَابِهِ . فَلَمَّا جَاءَ إِسْمَاعِيلُ كَأَنَّهُ آنَسَ شَيْئاً ، فَقَالَ : هَلْ جَاءَكُمْ مِنْ أَحَدٍ ؟ قَالَتْ : نَعَمْ ، جَاءنا شَيْخٌ كَذَا وَكَذَا ، فَسَأَلَنَا عَنْكَ فَأَخْبَرْتُهُ ، فَسَأَلَنِي : كَيْفَ عَيْشُنَا ، فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ . قَالَ : فَهَلْ أَوْصَاكِ بِشَيءٍ ؟ قَالَتْ : نَعَمْ ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلاَمَ ، وَيَقُولُ : غَيِّرْ عَتَبَةَ بَابِكَ ، قَالَ : ذَاكَ أَبِي وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ ! الْحَقِي بِأَهْلِكِ . فَطَلَّقَهَا وَتَزَوَّجَ مِنْهُمْ أُخْرَى ، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللهُ ، ثُمَّ أَتَاهُمْ بَعْدُ فَلَمْ يَجِدْهُ ، فَدَخَلَ عَلَى امْرَأَتِهِ فَسَأَلَ عَنْهُ . قَالَتْ : خَرَجَ يَبْتَغِي لَنَا قَالَ : كَيفَ أَنْتُمْ ؟ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ ، فَقَالَتْ : نَحْنُ بِخَيرٍ وَسَعَةٍ ، وَأَثْنَتْ عَلَى اللهِ تعالى . فَقَالَ : مَا طَعَامُكُمْ ؟ قَالَتْ : اللَّحْمُ ، قَالَ : فَمَا شَرَابُكُمْ ؟ قَالَت : الماءُ ، قَالَ : اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالمَاءِ. قَالَ النَّبِيُّ ﷺ : وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ، قَالَ : فَهُمَا لاَ يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلاَّ لَمْ يُوَافِقَاهُ .

وَفِي رواية : فجاء فَقَالَ : أَيْنَ إِسْمَاعِيلُ ؟ فَقَالَتْ امْرأَتُهُ : ذَهَبَ يَصِيدُ ؛ فَقَالَتْ امْرَأَتُهُ : أَلاَ تَنْزِلُ ، فَتَطْعَمَ وَتَشْرَبَ ؟ قَالَ : وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ ؟ قَالَتْ : طَعَامُنَا اللَّحْمُ وَشَرَابُنَا المَاءُ، قَالَ : اللَّهُمَّ بَارِكْ لَهُمْ فِي طَعَامِهِمْ وَشَرابِهِمْ . قَالَ : فَقَالَ أَبُو القاسم ﷺ : بَرَكَةُ دَعوَةِ إِبْرَاهِيمَ ﷺ. قَالَ : فإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلاَمَ وَمُرِيهِ يُثَبِّتُ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ: هَلْ أَتاكُمْ مِنْ أَحَدٍ ؟ قَالَتْ : نَعَمْ ، أَتانَا شَيْخٌ حَسَنُ الهَيْئَةِ ، وَأَثْنَتْ عَلَيْهِ ، فَسَأَلَنِي عَنْكَ فَأَخْبَرتُهُ ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ . قَالَ : فَأَوْصَاكِ بِشَيءٍ ؟ قَالَتْ : نَعَمْ ، يَقْرَأُ عَلَيْكَ السَّلاَمَ وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ . قَالَ : ذَاكَ أَبِي ، وأَنْتِ العَتَبَةُ ، أَمَرَنِي أَنْ أُمْسِكَكِ . ثُمَّ لَبِثَ عَنْهُمَ مَا شَاءَ اللهُ ، ثُمَّ جَاءَ بَعدَ ذَلِكَ وإِسْمَاعِيلُ يَبْرِي نَبْلاً لَهُ تَحْتَ دَوْحَةٍ قَرِيباً مِنْ زَمْزَمَ ، فَلَمَّا رَآهُ قَامَ إِلَيْهِ ، فَصَنَعَا كَمَا يَصْنَعُ الوَالِدُ بِالوَلَدِ وَالوَلَدُ بِالوَالِدِ . قَالَ : يَا إِسْمَاعِيلُ ، إِنَّ اللهَ أَمَرَنِي بِأَمْرٍ ، قَالَ : فَاصْنَعْ مَا

أمَرَكَ رَبُّكَ ؟ قالَ : وَتُعِينُنِي ، قَالَ : وَأُعِينُكَ ، قَالَ : فَإِنَّ اللهَ أمَرَنِي أَنْ أَبْنِي بَيْتاً هاهُنَا ، وأشَارَ إِلَى أكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا ، فَعِنْدَ ذَلِكَ رَفَعَ القَوَاعِدَ مِنَ البَيْتِ ، فَجَعَلَ إِسْمَاعِيلُ يَأتِي بِالحِجَارَةِ وَإِبْرَاهِيمُ يَبْنِي حَتَّى إِذَا ارْتَفَعَ البِنَاءُ ، جَاءَ بِهذَا الحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ ، وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الحجارة وَهُمَا يَقُولاَنِ : ﴿ رَبَّنَا تَقَبَّلْ مِنَّا انَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴾ (البقرة : ١٢٧) .

وفي روايةٍ : إنَّ إبْرَاهِيمَ خَرَجَ بِإسْمَاعِيلَ وَأُمِّ إسْمَاعِيلَ، مَعَهُمْ شَنَّةٌ فِيهَا مَاءٌ ، فَجَعَلَتْ أُمُّ إسْمَاعِيلَ تَشْرَبُ مِنَ الشَّنَّةِ فَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا ، حَتَّى قَدِمَ مَكَّةَ ، فَوَضَعَهَا تَحْتَ دَوْحَةٍ ، ثُمَّ رَجَعَ إبْرَاهِيمُ إِلَى أهْلِهِ ، فَاتَّبَعَتْهُ أُمُّ إسْماعيلَ حَتَّى لَمَّا بَلَغُوا كَدَاءَ نَادَتْهُ مِنْ وَرَائِهِ : يَا إبْرَاهِيمُ إِلَى مَنْ تَتْرُكُنَا ؟ قَالَ : إِلَى اللهِ ، قَالَتْ : رَضِيْتُ باللهِ ، فَرَجَعَتْ وَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ وَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا ، حَتَّى لَمَّا فَنِيَ المَاءُ قَالَتْ : لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَداً . قَالَ : فَذَهَبَتْ فَصَعِدَتِ الصَّفَا ، فَنَظَرَتْ وَنَظَرَتْ هَلْ تُحِسُّ أحداً ، فَلَمْ تُحِسَّ أَحَداً ، فَلَمَّا بَلَغَتِ الوَادِي سَعَتْ ، وأتَتِ المَرْوَةَ ، وَفَعَلَتْ ذَلِكَ أشْوَاطاً ، ثُمَّ قَالَتْ : لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ الصَّبِيُّ، فَذَهَبَتْ وَنَظَرَتْ فَإِذَا هُوَ عَلَى حَالِهِ ، كَأَنَّهُ يَنْشَغُ لِلْمَوْتِ ، فَلَمْ تُقِرَّهَا نَفْسُهَا فَقَالَتْ : لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَداً ، فَذَهَبَتْ فَصَعِدَتِ الصَّفَا ، فَنَظَرَتْ ونظَرتْ فَلَمْ تُحِسَّ أَحَداً ، حَتَّى أتَمَّتْ سَبْعاً ، ثُمَّ قَالَتْ : لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ ، فَإِذَا هِيَ بِصَوْتٍ ، فَقَالَتْ : أَغِثْ إِنْ كَانَ عِنْدَكَ خَيْرٌ ، فَإِذَا جِبْرِيلُ فَقَالَ بِعقِبِهِ هَكَذَا ، وَغَمَزَ بِعَقِبِهِ عَلَى الأَرْضِ ، فَانْبَثَقَ المَاءُ فَدَهِشَتْ أُمُّ إسْمَاعِيلَ ، فَجَعَلَتْ تَحْفِنُ ... وَذَكَرَ الحَديثَ بِطُولِهِ ، رواه البخاري بهذه الروايات كلها .

((الدَّوْحَةُ)) الشَّجَرَةُ الكَبِيرَةُ . قولُهُ : ((قَفَّى)) : أيْ : وَلَّى . ((وَالْجَرِيُّ)) : الرَّسُولُ . ((وَأَلْفَى)) : معناه وَجَدَ . قَولُهُ : ((يَنْشَغُ)) : أيْ : يَشْهَقُ .

Ibn ʿAbbās ﷺ narrates: "Ibrāhīm ﷺ brought the mother of Ismāʿīl and her son, Ismāʿīl, whom she was suckling, and left her by the House near a large tree above Zamzam at the highest point of the *masjid*. At the time, no one resided in Makkah and there was no water. He left them there with a bag of dates and a water-skin. Ibrāhīm ﷺ then turned and began to leave on the path he had come. The mother of Ismāʿīl ﷺ followed him and asked: 'O Ibrāhīm! Where are you going, leaving us in a valley where there is no companionship or anything else?' She repeated the question several times

but he paid no attention to her. She asked: 'Has Allāh ordered you to do this?' He replied: 'Yes.' She said: 'In that case, He will not allow harm to come to us,' and went back. Ibrāhīm ﷺ continued until he reached al-Thanīyyah, where they could not see him. He turned towards the House and supplicated, raising his hands: 'O my Sustainer! I have settled some of my offspring in a valley that is barren, near Your Sacred House. O our Sustainer! So that they may establish *ṣalāh*. Therefore, make the hearts of some people to incline towards them and provide them with fruits, perhaps they may be grateful.' (Sūrah Ibrāhīm, 37)

The mother of Ismāʿīl ﷺ continued suckling Ismāʿīl and drinking from the water until it was depleted. She was thirsty and her son was thirsty. She looked at him twisting about – or rolling around - and then walked away as she could not endure looking at him. She noticed that Mt. Ṣafā was the closest mountain to her, so she went towards it and climbed it, facing the valley to see if she could see anyone. But she could see no one. She descended from Mt. Ṣafā and when she reached the valley, she raised the edge of her garment and ran like a person in distress until she crossed the valley. She then came to Mt. Marwah, climbed to the top of it to see if she could see anyone. But she saw no one. She did this seven times.'" Ibn ʿAbbās ﷺ said: "The Messenger of Allāh ﷺ said: 'This is why people run between these two mountains.' While looking out from Mt. Marwah, she heard a sound and said, 'Shh,' to herself to listen more attentively. Again she heard the sound and she said: 'You made me hear your sound, but can also offer any help?' Suddenly, an angel appeared at the spot of Zamzam. He dug the ground with his heels – or his wings – until water appeared. She gathered the water with her hands into a pond and began scooping it into the water-skin. It continued gushing forth each time she scooped.'"

Another narration has, "equal to the amount she scooped."

Ibn ʿAbbās ﷺ said: "The Messenger of Allāh ﷺ said: 'May Allāh be merciful to the mother of Ismāʿīl. If she had left Zamzam – or had she not scooped out the water – it would have been a flowing stream.'"

He continued, "She drank and suckled her child and the angel said to her: 'Do not fear any harm, as a House will be built here for Allāh by this child

and his father. Allāh will not allow any harm to come to his family. The house was elevated from the ground like a hill, and flood waters would flow away to the right and left of it. She remained there until some travellers from the Jurhum tribe or a family from the Jurhum tribe arrived by way of the path of Kadā'. They halted at the lower part of Makkah and saw a bird circling above. They said: 'This bird is circling over water although we know from past experience that this valley has no water.' They sent one or two scouts and when they found the water, they returned and informed the others. They approached and found the mother of Ismāʿīl at the water. They asked her: 'Do you allow us to reside here with you?' She replied: 'Yes, but you have no right to the water.' They replied: 'Fine.'"

Ibn ʿAbbās ﷺ said: "The Messenger of Allāh ﷺ said: 'The mother of Ismāʿīl was pleased with this because she liked company.' They settled down and sent for their families who also came and settled down with them until several families resided there. The boy (Ismāʿīl) grew up and learnt Arabic from them. As a youth, he was greatly admired and loved by them. When he reached the age of maturity, they married him to one of their women. The mother of Ismāʿīl passed away and Ibrāhīm returned after Ismāʿīl had been married. Ibrāhīm came in search of his family but did not find Ismāʿīl. He asked his wife where he was and she replied: 'He has gone out to find some food for us.'

Another narration has: 'He went out to hunt for us.' He (Ibrāhīm ﷺ) then asked her about their life and conditions. She replied: 'We are living in misery, difficulty and hardship,' and continued complaining to him. He said: 'When your husband returns, convey my greetings of peace to him and tell him to change his door frame.' When Ismāʿīl returned, he sensed that something had transpired and asked: 'Did anyone come?' She replied: 'Yes. A certain old man came and inquired about you, so I told him. He also asked me about our life and I informed him that we were living in difficulty and hardship.' He asked: 'Did he give you any advice?' She replied: 'Yes. He asked me to convey the greetings of peace to you and said that you should change your door frame.' Ismāʿīl said: 'That was my father and he ordered me to separate from you. Return to your family.' So he divorced her and married another woman from the tribe."

Ibrāhīm remained away from them for as long as Allāh willed and then returned to visit them. He did not find Ismāʿīl so he went to his wife and inquired about him. She replied: 'He has gone out to find some food for us.' He asked: 'How are you?' and inquired about their life and conditions. She replied: 'We are well and at ease,' and she praised Allāh. He asked: 'What food do you eat?' She replied: 'Meat.' He asked: 'What do you drink?' She replied: 'Water.' He said: 'O Allāh, bless them in their meat and water.' The Messenger of Allāh ﷺ said: 'They did not have grain at that time. If they had, he would have supplicated for blessing in it as well.' Ibn ʿAbbās ﷺ said: "No one besides the people of Makkah can suffice on just these two, without his health being adversely affected."

Another narration has: "He came and asked: 'Where is Ismāʿīl?' His wife replied: 'He went out hunting.' She then said: 'Would you not like to come in and have something to eat and drink?' He asked: 'What is your food and drink?' She replied: 'Our food is meat and our drink is water.' He said: 'O Allāh! Bless them in their food and drink.' Ibn ʿAbbās ﷺ said: 'The Messenger of Allāh ﷺ said: 'This is the blessing of the supplication of Ibrāhīm.' Ibrāhīm ﷺ said: 'When your husband returns, convey the greetings of peace to him and instruct him to retain his door frame.' When Ismāʿīl returned, he asked: 'Did anyone come to you?' She replied: 'Yes, an old man of handsome appearance visited us,' and she spoke highly of him. She said: 'He asked me about you and I informed him. He then asked me about our life and I informed him that we are well.' He asked: 'Did he give you any advice?' She replied: 'Yes. He conveyed the greetings of peace to you and instructed that you retain your door frame.' He said: 'That was my father and you are the door frame. He instructed me to keep you with me.'"

"He (Ibrāhīm ﷺ) remained away from them for as long as Allāh willed. He then returned one day while Ismāʿīl was sharpening his arrows beneath a large tree near Zamzam. When he saw him, he went towards him. They each conducted themselves as a father does to his son, and a son to his father. Ibrāhīm ﷺ said: 'O Ismāʿīl, Allāh has given me a command.' He said: 'Do what your Sustainer has commanded you to do.' He asked: 'Will you help me?' He replied: 'I will help you.' He said: 'Allāh commanded me to build a house here,' and he pointed to an elevated spot. It was there that he raised the foundations of the House. Ismāʿīl brought the rocks and Ibrāhīm ﷺ

did the building. When the building was quite high, he brought this rock (the Maqām Ibrāhīm), and placed it before him (Ibrāhīm ﷺ). He stood on it and continued building while Ismāʿīl continued passing the rocks to him. Both of them were supplicating: 'O our Sustainer! Accept this from us, surely You are All-Hearing, All-Knowing.'"

Another narration has: "Ibrāhīm ﷺ went out with Ismāʿīl and his mother. They had a water-skin filled with water. Ismāʿīl's mother began drinking from it and was therefore able to suckle her child until they reached Makkah. Ibrāhīm ﷺ left her beneath a large tree and then left to return to his family. The mother of Ismāʿīl followed him and when they had reached Kadā', she called out to him from behind: 'O Ibrāhīm, with whom are you leaving us?' He replied: 'With Allāh.' She replied: 'I am pleased with Allāh.' She returned and continued drinking from that water-skin and was able to suckle her child until the water was depleted. She thought to herself: 'I should go and look around. I might find someone.' She went and climbed Mt. Ṣafā. She looked all around to see if she could see someone, but she saw no one. When she descended down into the valley, she ran and went to Mt. Marwah. She ran several times between them. She then thought to herself: 'I should go and see what has happened to my child.' She went and looked and saw that he was as he had been, on the verge of dying. She was worried and said to herself: 'I should go and look around. I might find someone.' She went and climbed Mt. Ṣafā. She looked all around to see if she could see someone, but she saw no one. She did this seven times. She then thought to herself: 'I should go and see what has happened to him.' Suddenly, she heard a sound. She said: 'Help me if you have any goodness.' Jibra'īl appeared. He struck the ground with his heel and water gushed forth. Ismāʿīl's mother was astonished and she began gathering the water with her hands." He then narrated the *ḥadīth* in full. (*Bukhārī, Aḥmad)*

Commentary

Hājirā was a Coptic woman who was given to Sārah, the wife of Ibrāhīm ﷺ, as a gift by the king of Egypt. Ibrāhīm ﷺ then married Hājirā. Hājirā's contentment with Allāh's ﷻ order to her husband was astonishing. The firmness of her *īmān* led her to easily accept that by accepting Allāh's ﷻ command, He would never allow harm to come to her or her son. Her sacrifice and effort was so beloved to Allāh ﷻ that He enshrined her search for water as an incumbent ritual of *Ḥaj* and *ʿUmrah*.

Additional Points

- ✓ The Messengers of Allāh ﷺ hasten to obey His commands even if it means sacrificing their wives and offspring.
- ✓ The virtue and nobility of Makkah and its precincts is established.
- ✓ It is disliked to complain about one's difficulties, and advisable to praise Allāh ﷻ in all conditions.
- ✓ A son should accept the advice of his father unless the latter instructs him to disobey the laws of Islām.
- ✓ One should adopt the noble ways and habits of the righteous.
- ✓ One should give preference to Allāh's ﷻ obedience over the things of this world.
- ✓ The piety of a mother manifests itself in her children.

Ḥadīth 1868

وعن سعيد بن زيد ﷺ قَالَ : سَمِعْتُ رَسُولَ اللهِ ﷺ يقولُ : ((الكَمْأَةُ مِنَ المَنِّ ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ)) متفق عَلَيْهِ .

Saʿīd ibn Zayd ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The mushroom is a type of *manna* and its water is a cure for the eyes." (*Bukhārī, Muslim, Aḥmad)*

Commentary

Manna was a type of food which Allāh ﷻ provided as sustenance to the Banū Isrā'īl. According to the scholars, mushrooms have been compared to *manna* because both these foods are acquired without effort or cultivation.

كتَاب الاستغفار

THE BOOK OF SEEKING FORGIVENESS

CHAPTER 371

باب الأمر بالاستغفار وفضله

Chapter on the command to seek forgiveness and its virtue

قال الله تعالى: ﴿ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ﴾ (محمد: ١٩)،

Allāh ﷻ says: "Seek forgiveness for your shortcomings and for the believing men and believing women." (Sūrah Muḥammad, 19)

وقال تعالى : ﴿ وَّاسْتَغْفِرِ اللهَ اِنَّ اللهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴾ (النساء : ١٠٦) ،

Allāh ﷻ says: "Seek forgiveness from Allāh. Surely Allāh is Most Forgiving, Most Merciful." (Sūrah al-Nisā', 106)

وقَالَ تَعَالَى : ﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا ﴾ (النصر : ٣) ،

Allāh ﷻ says: "Glorify the praises of your Sustainer and seek forgiveness from Him. Surely He is the Greatest Acceptor of repentance." (Sūrah al-Naṣr, 3)

وقال تعالى : ﴿ لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِىْ ﴾ إلَى قَولِهِ ﷻ : ﴿ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴾ (آل عمران : ١٥– ١٧) ،

Allāh ﷻ says: "For those who have *taqwā* are gardens by their Sustainer, beneath which rivers flow. There they shall live forever purified spouses and Allāh's pleasure. Allāh sees His servants. Those who say: 'O our Sustainer! We certainly believe, so forgive our sins and save us from the punishment of the Fire.' Those who exercise patience, the truthful, the obedient, the charitable, and those who seek forgiveness in the early hours of the morning." (Sūrah Āl ʿImrān, 15-17)

وقال تعالى : ﴿ وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللهَ يَجِدِ اللهَ غَفُوْرًا رَّحِيْمًا ﴾ (النساء :١١٠) ،

Allāh ﷻ says: "Whoever commits an evil or wrongs his self, then seeks forgiveness from Allāh, he will find Allāh to be forgiving, merciful." (Sūran an-Nisā', 110)

وقال تعالى : ﴿ وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ﴾

(الأنفال : ٣٣) ،

Allāh ﷻ says: "Allāh will not punish them while you are among them and Allāh will not punish them while they seek forgiveness." (Sūrah al-Anfāl, 33)

وقال تعالى : ﴿ وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْآ اَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللهُ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ﴾ (آل عمران : ١٣٥) والآيات في الباب كثيرة معلومة

Allāh ﷻ says: "Those who, if they carry out an open immoral act or oppress themselves, they remember Allāh and seek forgiveness for their sins. Who can forgive sins besides Allāh? And they do not intentionally persist in what they do." (Sūrah Āl ʿImrān, 135)

There are many other well-known verses in this regard.

Ḥadīth 1869

وعن الأَغَرِّ المزني ﷺ : أنَّ رسُول اللهِ ﷺ قال : ((إنَّهُ لَيُغَانُ عَلَى قَلْبِي ، وإنِّي لأَسْتَغفِرُ اللهَ في اليَوْمِ مِئَةَ مَرَّةٍ)) . رواه مسلم .

Al-Agharr al-Muzanī ﷺ narrates that the Messenger of Allāh ﷺ said: "Cloudiness comes over my heart and I seek forgiveness from Allāh a hundred times a day." (*Muslim, Aḥmad)*

Commentary

The "cloudiness" referred to here is not a solid barrier. It is merely a partial covering similar to a light cloud in the sky which does not block out the rays of the sun.

Scholars have provided various explanations for this *ḥadīth*:

1. The Messenger ﷺ would occasionally be occupied in something which prevented him from his routine state of remembering Allāh ﷻ such as eating, engagement with family, etc. This was by no means a shortcoming, however he considered it to be a shortcoming because of his piety.

2. The Messenger ﷺ would sometimes choose *rukhṣah* (concessionary law) instead of *ʿazīmah* (absolute law) or he would choose the less preferable of two permissible options. When he would later come to realise that he could have chosen better, he would be greatly distressed.

3. Due to the elevated spiritual status of the Messenger ﷺ, he regarded his worship and good actions as deficient and inadequate.

4. Divine radiance continuously descended on the blessed being of the Messenger ﷺ, hence his continuous progression made him feel that his previous state was unsatisfactory.

5. Some scholars state that the precise meaning of this is beyond our understanding, hence it is not appropriate for us to delve into analysing its meaning.

Ḥadīth 1870

وعن أبي هريرة ﷺ ، قال : سَمعتُ رَسُول اللهِ ﷺ ، يقولُ : ((وَاللهِ إنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إلَيْهِ فِي اليَومِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً)) رواه البخاري .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "By Allāh, I seek forgiveness from Allāh and turn to Him in repentance more than seventy times a day." (*Bukhārī*)

Ḥadīth 1871

وعنه ﷺ ، قال : قال رسولُ اللهِ ﷺ : ((وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا ، لَذَهَبَ اللهُ تَعَالَى بِكُمْ ، وَلَجَاءَ بِقَومٍ يُذْنِبُونَ ، فَيَسْتَغْفِرُونَ اللهَ تَعَالَى ، فَيَغْفِرُ لَهُمْ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "By the oath of that Being in whose control is my life, if you do not commit sins, Allāh will remove you and replace you with a people who will commit sins and seek forgiveness from Allāh, and He will forgive them." *(Muslim)*

Commentary

The *ḥadīth* does not mean that sin is encouraged, rather it highlights Allāh's ﷻ mercy and forgiveness and that, at times, sin is a means towards safety from pride. In other words, it encourages us to engage in abundant repentance for the sins we are bound to commit as Allāh ﷻ never fails to accept those who turn to Him. Allāh ﷻ loves a repentant sinner more than one who is content with his good actions because the former turns to Allāh ﷻ and expresses his weakness while the latter exhibits pride.

Ḥadīth 1872

وعن ابن عمر ﷺ ، قال : كُنَّا نَعُدُّ لرسولِ اللهِ ﷺ في المَجْلِسِ الواحِدِ مِئَةَ مَرَّةٍ : ((رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ)) . رواه أبو داود والترمذي ، وقال : ((حديث

حسن صحيح)) .

Ibn ʿUmar ﷺ narrates: "We used to sit in the gathering of the Messenger of Allāh ﷺ and count him saying a hundred times: "O my Sustainer! Forgive me and turn to me. You are Forgiving, Merciful." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Aḥādīth which mention the abundant repentance of the Messenger ﷺ do not imply that he committed sin, but serve as encouragement for his *Ummah* to do likewise. It is also possible that because of his continuous advancement in spirituality, he regarded his past state as one worthy of repentance.

Ḥadīth 1873

وعن ابن عباس ﷺ ، قال : قال رسولُ اللهِ ﷺ : ((مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجاً ، وَمِنْ كُلِّ هَمٍّ فَرَجاً ، وَرَزَقَهُ مِنْ حَيثُ لاَ يَحْتَسِبُ)) . رواه أبو داود .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "When a person regularly seeks forgiveness, Allāh provides for him a way out of every difficulty, relieves him from every anxiety, and provides him with sustenance from avenues he never expected." (*Abū Dāwūd*)

Ḥadīth 1874

وعن ابن مسعود ﷺ قال : قال رسول الله ﷺ : ((مَنْ قَالَ : أَسْتَغْفِرُ اللهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الحَيُّ القَيُّومُ وَأَتُوبُ إِلَيهِ ، غُفِرَتْ ذُنُوبُهُ ، وإِنْ كانَ قَدْ فَرَّ مِنَ الزَّحْفِ)) . رواه أبو داود والترمذي والحاكم ، وقال : ((حديث صحيح على شرط البخاري ومسلم)) .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who says, 'I seek forgiveness from Allāh apart from whom there is none worthy of worship, the Living, the All-Sustaining, and I turn to Him in repentance,' will have his sins forgiven even if he fled from the battlefield." (*Abū Dāwūd*, *Ḥākim*)

Commentary

According to Abū Nuʿaym al-Iṣbahānī ﷺ, this *ḥadīth* proves that some major sins are forgiven by virtue of repentance. These major sins exclude sins related to the rights of human beings.

Ḥadīth 1875

وعن شَدَّادِ بْنِ أَوسٍ ﷺ ، عن النبيّ ﷺ ، قال : ((سَيِّدُ الاسْتِغْفَارِ أَنْ يَقُولَ العَبْدُ : اللَّهُمَّ أَنْتَ رَبِّي لاَ إلهَ إلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وأَبُوءُ بِذَنْبِي ، فَاغْفِرْ لِي ، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إلاَّ أَنْتَ . مَنْ قَالَهَا مِنَ النَّهَارِ مُوقِناً بِهَا ، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِي ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ ، وَهُوَ مُوقِنٌ بِهَا ، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ)) . رواه البخاري .

((أبوءُ)) بباءٍ مَضمومةٍ ثم واوٍ وهمزة ممدودة ومعناه : أقِرُّ وَأعْتَرِفُ .

Shaddād ibn Aus ﷺ narrates that the Messenger of Allāh ﷺ said: "The best way of seeking forgiveness is for a servant to say: 'O Allāh! You are my Sustainer. There is none worthy of worship besides You. You created me and I am Your servant. I will abide to Your covenant and Your promise to the best of my ability. I seek refuge in You from the evil which I have committed. I acknowledge Your bounties on me, and I acknowledge my sins, so forgive me. None forgives sins except You.' One who says these words during the day with total conviction in them and passes away before the evening, will be from the people of Paradise. One who says them with total conviction at night and passes away before the next morning, will be from the people of Paradise." (*Bukhārī, Aḥmad)*

Commentary

This *duʿā'* is said to be the best way of seeking forgiveness because, according to Ibn Abī Jamrah ﷺ, it incorporates various profound meanings and beautiful words of expression. In it a person acknowledges Allāh's ﷻ Oneness and that He is the Creator, and he admits to the covenant made to Allāh and expresses hope of Allāh's ﷻ promises. One acknowledges his evil and the bounties of His Sustainer, and attributes sin to himself. He displays his desire for attaining forgiveness and confesses that none but Allāh ﷻ can forgive him.

Ḥadīth 1876

وعن ثوبان ﷺ قال : كانَ رَسُولُ اللهِ ﷺ إذَا انْصَرَفَ مِنْ صَلاَتِهِ، اسْتَغْفَرَ اللهَ ثَلاَثاً وَقَالَ : ((اللَّهُمَّ أَنْتَ السَّلاَمُ ، وَمِنْكَ السَّلاَمُ ، تَبَارَكْتَ يَاذَا الجَلاَلِ وَالإكْرَامِ)) قيلَ لِلأوْزَاعِيِّ – وَهُوَ أَحَدُ رُوَاتِهِ – : كَيفَ الاسْتِغْفَارُ ؟ قال : يقُولُ : أَسْتَغْفِرُ اللهَ ، أَسْتَغْفِرُ اللهَ . رواه مسلم .

Thaubān ﷺ narrates: "When the Messenger of Allāh ﷺ used to complete his *ṣalāh*, he would seek forgiveness three times and say: 'O Allāh, You are peace and all peace is from You. You are most blessed, O possessor of might and honour!'" Al-Auzā'ī, one of the narrators of this *ḥadīth*, was asked: "How should one seek forgiveness?" He replied: "Say, 'I seek forgiveness from Allāh. I seek forgiveness from Allāh.'" (*Muslim, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 1415.

Ḥadīth 1877

وعن عائشة ﷺ ، قالت : كان رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ قَبْلَ مَوْتِهِ : ((سُبْحَانَ اللهِ وَبِحَمْدِهِ ، أَسْتَغفِرُ اللهَ ، وأتوبُ إِلَيْهِ)) متفق عليه .

'Ā'ishah ﷺ narrates: "Before the Messenger of Allāh ﷺ passed away he used to excessively say: "Glory be to Allāh and praise be to Him. I seek forgiveness from Allāh and I turn to Him in repentance." (*Bukhārī, Muslim, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 114. It teaches that one should increase in good deeds towards the end of one's life in emulation of the practice of the Messenger ﷺ. It also teaches us that *īmān* in Allāh ﷻ is a prerequisite for forgiveness because it is the foundation for the acceptance of good deeds. Without *īmān*, one cannot be forgiven, nor will one receive any reward in the Hereafter for any of his good deeds.

Ḥadīth 1878

وعن أنس ﷺ قال : سمعتُ رسولَ اللهِ ﷺ يقولُ : ((قَالَ اللهُ تَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لكَ عَلَى مَا كَانَ مِنْكَ وَلاَ أُبَالِي ، يَا ابْنَ آدَمَ ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ، ثُمَّ اسْتَغْفَرْتَنِي ، غَفَرْتُ لَكَ وَلاَ أُبَالِي ، يا ابْنَ آدَمَ ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا ، ثُمَّ لَقِيتَنِي لا تُشْرِكُ بِي شَيْئاً ، لأَتَيْتُكَ بِقُرابِهَا مَغْفِرَةً)) . رواه الترمذي ، وقال : ((حديث حسن)) .

((عَنَانَ السَّمَاءِ)) بفتح العين : قِيلَ هُوَ السَّحَابُ ، وَقِيلَ : هُوَ مَا عَنَّ لَكَ مِنْهَا ، أَيْ ظَهَرَ .
((وَقُرَابُ الأَرْضِ)) بضم القاف، ورُوي بكسرِها، والضم أشهر . وَهُوَ ما يُقَارِبُ مِلأَها .

Anas ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ says: 'O son of Ādam! I will forgive you as long as you continue supplicating to Me and having hope in Me and I will not mind. O son of Ādam! I will forgive you even if your sins reach the height of the skies and you then seek forgiveness from Me and I will not mind. O son of Ādam! If you come to Me with sins equivalent to the size of the earth and you then meet Me without having ascribed any partners with Me, I will come to you with the equivalent amount of forgiveness.'" (*Tirmidhī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 442. It is repeated here to emphasise the overwhelming mercy of Allāh ﷻ and that one should never regard one's sins as too great for Allāh ﷻ to forgive.

Ḥadīth 1879

وعن ابن عمر ﷺ : أنَّ النبيَّ ﷺ ، قال : ((يا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ ، وأَكْثِرْنَ مِنَ الاسْتِغْفَارِ ؛ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ)) قالت امرأةٌ مِنْهُنَّ : مَا لَنَا أَكْثَرَ أَهْلِ النَّارِ ؟ قَالَ : ((تُكْثِرْنَ اللَّعْنَ ، وَتَكْفُرْنَ العَشِيرَ ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ)) قالت : ما نُقْصَانُ العَقْلِ وَالدِّينِ ؟ قال : ((شَهَادَةُ امْرَأَتَيْنِ بِشَهَادَةِ رَجُلٍ، وَتَمْكُثُ الأَيَّامَ لاَ تُصَلِّي)). رواه مسلم .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "O assembly of women! Give *ṣadaqah* and seek forgiveness in abundance because I have seen that you are the majority of the inmates of the Hell-fire." One of the women asked: "Why are we the majority of the inmates of the Hell-fire?" He replied: "You curse a lot and you are ungrateful to your husbands. Despite the fact that I see you deficient in intellect and religion, you can overpower a man of intelligence." She asked: "What is the deficiency in our intellect and religion?" He said: "The testimony of two women is equal to that of one man, and there are some days when you do not perform *ṣalāh* (due to menstruation)." (*Muslim, Aḥmad, Ibn Mājah*)

Commentary

"You are ungrateful to your husbands," means that women generally deny the favours and goodness of their husbands. A narration of *Bukhārī* explains this further: "If you are good to her for a long period of time and she happens to notice an error from you, she will say that

she never saw any goodness in you."

"You can overpower a man of intelligence," means that men are frequently overwhelmed by women due to the latter's temptations and plots. The Qur'ān declares,

﴿اِنَّ كَيْدَكُنَّ عَظِيْمٌ﴾

"Your trickery is indeed very dangerous." (Sūrah Yūsuf, 28)

Additional Points

- ✓ Women, like men, should engage abundantly in good deeds and give in *ṣadaqah*.
- ✓ Good deeds obliterate sins.
- ✓ It is a major sin for women to disobey their husbands.
- ✓ Cursing people is a major sin.
- ✓ Due to the emotional nature of women and their ability to be easily influenced by others, some of the laws of Islām, such as giving testimony, apply differently to them.
- ✓ That the Messenger ﷺ advised the women towards good deeds highlights the importance Islām places upon their spiritual development.

CHAPTER 372

باب بيان مَا أعدَّ اللهُ تَعَالَى للمؤمنين في الجنة

Chapter on what Allāh ﷻ has prepared for the believers in Paradise

قَالَ الله تَعَالَى : ﴿ اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴾ (الحجر : ٤٥ – ٤٨) .

Allāh ﷻ says: "Those who adopt *taqwā* will definitely be in gardens and springs. Enter it with peace and safety. We shall remove any ill-feelingys that may be in their breasts. As brothers they will be seated on couches, facing each other. No difficulty shall afflict them there, neither will they be removed from there." (Sūrah al-Ḥijr, 45-48)

وقال تَعَالَى : ﴿ يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَآ اَنْتُمْ تَحْزَنُوْنَ اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَكَانُوْا مُسْلِمِيْنَ اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّاَكْوَابٍ وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ وَتِلْكَ الْجَنَّةُ الَّتِيْٓ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ﴾ (الزخرف : ٦٨ – ٧٣) .

Allāh ﷻ says: “O My servants! You shall have no fear today, neither will you grieve. Those who believed in Our verses and were obedient. You and your spouses should enter into Paradise happily. Bowls and cups of gold will be passed around between them and in Paradise there shall be whatever the heart desires and whatever pleases the eye. You will live there forever. That is the Paradise which you have been made to inherit because of the good deeds you carried out. In it you will have an abundance of fruit to eat.” (Sūrah al-Zukhruf, 68-73)

وقال تعالى : ﴿ اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ فِيْ جَنّٰتٍ وَّعُيُوْنٍ يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ كَذٰلِكَ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى وَوَقٰهُمْ عَذَابَ الْجَحِيْمِ فَضْلاً مِّنْ رَّبِّكَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴾ (الدخان : ٥١ – ٥٧) .

Allāh ﷻ says: “Verily those with *taqwā* shall be in a place of peace. In gardens and springs. They will wear clothing of fine silk and thick silk, and will be seated facing each other. This is how it will be. We will also marry them to fair large-eyed damsels. In comfort, they will call for all types of fruit there. They will not taste death there except for the first death. Allāh will save them from the punishment of the Blazing Fire as a favour from your Sustainer. This is the greatest success.” (Sūrah al-Dukhān, 51-57)

وقال تعالى : ﴿ اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ خِتٰمُهٗ مِسْكٌ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ﴾ (المطففين : ٢٢ – ٢٨) والآيات في الباب كثيرة معلومة .

Allāh ﷻ says: “Verily the righteous will be enjoying bounties while looking on from couches. You will recognise the radiance of bounties on their faces. They will be given pure sealed wine to drink. The seal of which is musk. It

is for this that competitors should compete. Its mixture shall be of Tasnīm. A spring from which those close to Allāh drink." (Sūrah al-Muṭaffifīn, 22-28)

There are numerous other verses in this regard.

Ḥadīth 1880

وعن جابر ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((يَأكُلُ أَهْلُ الجَنَّةِ فِيهَا ، وَيَشْرَبُونَ ، وَلاَ يَتَغَوَّطُونَ ، وَلاَ يَمْتَخِطُونَ ، وَلاَ يَبُولُونَ ، وَلكِنْ طَعَامُهُمْ ذَلِكَ جُشَاءٌ كَرَشْحِ المِسْكِ ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ ، كَمَا يُلْهَمُونَ النَّفَسَ)) . رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "The inhabitants of Paradise will eat and drink. They will have no need to defecate, blow their noses or urinate, rather, their food will produce a burp with the fragrance of musk. Glorifying Allāh (*tasbīḥ*) and expressing His greatness (*taḥmīd*) will be as natural to them as breathing." *(Muslim)*

Commentary

Paradise is a place of pristine purity. It is free of all forms of impurity, filth or dirt. A Muslim scholar was once asked how it was possible for Muslims to believe that they would not defecate or urinate in Paradise despite eating food. He replied that the concept was not farfetched because a foetus in the mother's womb is nourished with food but does not defecate or urinate.

Imām Qurṭubī ﷺ stated that the *dhikr* of the people of Paradise has been compared to breathing because both are performed without any effort. They will instinctively praise and glorify Allāh ﷻ because their hearts will be radiant and overflowing with Allāh's ﷻ recognition and love.

Ḥadīth 1881

وعن أَبي هريرة ﷺ قَالَ : قَالَ رسولُ اللهِ ﷺ : ((قَالَ اللهُ تَعَالَى : أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ ، وَلاَ أُذُنٌ سَمِعَتْ ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ ، وَاقْرَؤُوا إِنْ شِئْتُمْ : ﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ ﴾ (السجدة : ١٧))) . متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh

ﷻ said: 'I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no heart has imagined.' Read if you wish: 'No soul knows what pleasures are hidden for him as a reward for the deeds he carries out.'" (Sūrah al-Sajdah, 17) (*Bukhārī, Muslim*)

Ḥadīth 1882

وعنه ، قَالَ : قَالَ رسولُ الله ﷺ : ((أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الجَنَّةَ عَلَى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءةً ، لاَ يَبُولُونَ ، وَلاَ يَتَغَوَّطُونَ ، وَلاَ يَتْفُلُونَ ، وَلاَ يَمْتَخِطُونَ . أَمْشَاطُهُمُ الذَّهَبُ ، وَرَشْحُهُمُ المِسْكُ ، وَمَجَامِرُهُمُ الأُلُوَّةُ – عُودُ الطِّيبِ – أَزْوَاجُهُمُ الحُورُ العِيْنُ ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعاً فِي السَّمَاءِ)) متفق عَلَيْهِ .

وفي رواية البخاري ومسلم : ((آنِيَتُهُمْ فِيهَا الذَّهَبُ ، وَرَشْحُهُمُ المِسْكُ . وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُخُّ سَاقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الحُسْنِ ، لاَ اخْتِلاَفَ بَيْنَهُمْ، وَلاَ تَبَاغُضَ، قُلُوبُهُمْ قَلْبُ وَاحِدٍ ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِياً)) .

قوله : ((عَلَى خَلْقِ رَجُلٍ واحدٍ)) . رواه بعضهم بفتح الخاء وإسكان اللام وبعضهم بضمهما وكلاهما صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The first group to enter Paradise will be like the full moon. The next group will be like the brightest star in the sky. They will have no need to urinate, defecate, spit or blow their noses. Their combs will be of gold and their perspiration of musk. Their burners will burn fragrant aloes-wood. Their wives will be the wide-eyed damsels. All the men will be in appearance like their father, Ādam, sixty cubits in length."

Another narration has: "Their utensils will be of gold and their perspiration of musk. Each of them will have two wives whose shin bones will be seen through the flesh because of their beauty. There will be no differences between them nor any hatred. Their hearts will be united, glorifying Allāh morning and evening." (*Bukhārī, Muslim, Aḥmad)*

Commentary

Some may ask why they will have fragrant burners when their bodily fragrance will be

one of musk. The answer is that the fragrances of Paradise will be merely for pleasure and enjoyment and not due to necessity.

Men in Paradise will all be handsome in form and features. None will be excessively tall, short, fat or thin. They will be around 30 meters in length because Paradise will similarly be huge in size.

Each man will have a minimum of two wives excluding the damsels. The reference to their shin bones being seen through the flesh is to indicate their exceptional purity and beauty.

Their hearts will be united and free from hatred because they will be purified of every distasteful quality before entering Paradise.

Ḥadīth 1883

وعن المغيرةِ بن شعبة ﷺ ، عن رسُولِ الله ﷺ ، قال : ((سألَ مُوسَى ﷺ رَبَّهُ : ما أدْنَى أهْلِ الجَنَّةِ مَنْزِلَةً ؟ قال : هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أهْلُ الجَنَّةِ الجَنَّةَ ، فَيُقَالُ لَهُ : ادْخُلِ الجَنَّةَ . فَيَقُولُ : أيْ رَبِّ ، كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ ، وأخَذُوا أخَذَاتِهِمْ ؟ فَيُقَالُ لَهُ : أتَرْضَى أنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا ؟ فَيَقُولُ : رَضِيْتُ رَبِّ ، فَيَقُولُ : لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَيَقُولُ في الخامِسَةِ . رَضِيْتُ رَبِّ، فَيَقُولُ : هذَا لَكَ وَعَشَرَةُ أمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ ، وَلَذَّتْ عَيْنُكَ . فَيَقُولُ : رَضِيتُ رَبِّ . قَالَ : رَبِّ فَأعْلاَهُمْ مَنْزِلَةً ؟ قالَ : أُولَئِكَ الَّذِينَ أرَدْتُ ؛ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي ، وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ، وَلَمْ تَسْمَعْ أُذُنٌ، وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ)) . رواه مسلم .

Al-Mughīrah ibn Shuʿbah ﷺ narrates that the Messenger of Allāh ﷺ said: "Mūsā ﷺ asked his Sustainer: 'Who will have the lowest rank in Paradise?' He replied: 'It will be a person who will come after all the inhabitants of Paradise have entered Paradise and he will be told: 'Enter Paradise.' He will ask: 'O my Sustainer! How can I when the people have already settled down in their places and taken what has been prepared for them?' He will be told: 'Would you be pleased if you have a kingdom like that of one of the kings of the world?' He will reply: 'I will be pleased, O my Sustainer!' Allāh will say to him: 'You have that, and the like thereof, and the like thereof, and the like thereof and the like thereof.' When it is said to him the fifth time, he will say: 'I am pleased.' Allāh will say: 'You will have that and ten times the like thereof. You will have whatever your heart desires and whatever pleases your eye.' He will say: 'I am pleased, O my Sustainer!' He

(Mūsā ﷺ) asked: 'O my Sustainer! Who will be the highest in rank?' Allāh replied: 'For those whom I choose, I have prepared their honour with My hands and I have sealed it. It is what no eye has seen, no ear has heard, and no heart has imagined.'" *(Muslim)*

Commentary

That the one lowest in rank will enjoy such a Paradise, speaks volumes of Allāh's ﷻ kindness and grace upon His servants.

Ḥadīth 1884

وعن ابن مسعود ﷺ قال : قال رسولُ اللهِ ﷺ : ((إنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجاً مِنْهَا ، وَآخِرَ أَهْلِ الجَنَّةِ دُخُولاً الجَنَّةَ . رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْواً ، فَيقُولُ اللهُ ﷻ له : اذْهَبْ فادْخُلِ الجَنَّةَ ، فَيَأتِيهَا ، فَيُخَيَّلُ إلَيْهِ أَنَّهَا مَلأَى ، فَيَرْجِعُ، فَيقُولُ : يَا رَبِّ وَجَدْتُهَا مَلأَى ! فَيَقُولُ اللهُ ﷻ له: اذْهَبْ فَادْخُلِ الجَنَّةَ ، فيأتِيهَا ، فَيُخَيَّلُ إليهِ أَنَّها مَلأى ، فيَرْجِعُ . فَيَقولُ : يا رَبِّ وَجَدْتُهَا مَلأى ، فيقُولُ اللهُ ﷻ لَهُ : اذهبْ فَادخُلِ الجنَّةَ . فَإنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشرَةَ أَمْثَالِهَا ؛ أوْ إنَّ لَكَ مِثْلَ عَشرَةِ أَمْثَالِ الدُّنْيَا ، فَيقُولُ : أَتَسْخَرُ بِي ، أَوْ تَضْحَكُ بِي وَأَنْتَ المَلِكُ)) قال : فَلَقَدْ رَأَيْتُ رسولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ فَكَانَ يقولُ : ((ذلِكَ أَدْنَى أَهْلِ الجَنَّةِ مَنْزِلَةً)) متفق عليه .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "I know who will be the last to leave the Hell-fire and the last to enter Paradise. He will come out from the Hell-fire dragging himself on the ground. Allāh ﷻ will say to him: 'Go and enter Paradise.' He will go to Paradise and it will appear full to him. He will therefore turn back and say: 'O my Sustainer! I found it full.' Allāh ﷻ will say: 'Go and enter Paradise.' He will go to Paradise and it will appear full to him. He will therefore turn back and say: 'O my Sustainer! I found it full.' Allāh ﷻ will say: 'Go and enter Paradise.' He will go to Paradise and it will appear full to him. He will therefore turn back and say: 'O my Sustainer! I found it full.' Allāh ﷻ will say: 'Go and enter Paradise. You will have a place the size of this world and ten times more – or you will have a place ten times this world.' He will say: 'Are You making fun of me – or are You joking with me – when You are the King?' Ibn Masʿūd ﷺ said: "I saw the Messenger of Allāh ﷺ laughing until his molars were visible. He was saying: 'That will be the lowest of people in

rank in Paradise.'" (*Bukhārī, Muslim, Ibn Mājah*)

Commentary

The Messenger ﷺ laughed because of the manner in which the servant of Allāh ﷻ will question his Sustainer.

Ḥadīth 1885

وعن أبي موسى ﷺ : أنَّ النبيَّ ﷺ قال : ((إنَّ لِلمُؤْمِنِ فِي الجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُها في السَّمَاءِ سِتُّونَ مِيلاً . لِلمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمُ المُؤْمِنُ فَلاَ يَرَى بَعْضُهُمْ بَعْضاً)) متفق عليه .

((المِيلُ)) : سِتة آلافِ ذِراعٍ .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "In Paradise, the believer will have a tent made of a single hollow pearl. It will be sixty miles high. The believer shall have family there and he will go around visiting them, but they will not see each other." (*Bukhārī, Muslim*)

Commentary

The huge size of the homes of Paradise are an indication of its vastness. That a believer will have family (wives) and each will not see the other, further indicates to the vastness of the homes in Paradise.

Ḥadīth 1886

وعن أبي سعيد الخدري ﷺ ، عن النبيِّ ﷺ ، قال : ((إنَّ في الجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ الجَوَادَ المُضَمَّرَ السَّرِيعَ مِئَةَ سَنَةٍ مَا يَقْطَعُها)) متفق عليه .

ورواياه في الصحيحين أيضاً من رواية أبي هريرة ﷺ قال : ((يَسيرُ الرَّاكِبُ في ظِلِّها مئةَ سَنَةٍ مَا يَقْطَعُها)) .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "In Paradise there is a tree beneath which a strong, healthy, swift rider will not be able to ride across in a hundred years."

Another narration from Abū Hurayrah ﷺ has: "A rider will not be able to cross its shade in a hundred years." (*Bukhārī, Muslim*)

Commentary

The extended shade of the trees of Paradise should serve to encourage people to live such lives in this world which will make them eligible to be from its inhabitants.

Ḥadīth 1887

وعنه ، عن النبيِّ ﷺ قال : ((إنَّ أَهْلَ الجَنَّةِ لَيَتَرَاءوْنَ أَهْلَ الغُرَفِ مِن فَوْقِهِمْ كَمَا تَرَاءوْنَ الكَوْكَبَ الدُّرِّيَّ الغَابِرَ فِي الأُفُقِ مِنَ المَشْرِقِ أو المَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ)) قالُوا : يا رسول الله ؛ تِلْكَ مَنَازِلُ الأنبياء لاَ يَبْلُغُها غَيْرُهُمْ قال : ((بَلَى والَّذِي نَفْسِي بِيَدِهِ ، رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا المُرْسَلِينَ)) . متفق عليه .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "The people of Paradise will look up at the people in apartments above them just as you look at a glittering star moving on the horizon from the east or the west because of the difference in rank between them." The *Ṣaḥābah* said: "O Messenger of Allāh! Will those be the ranks of the Messengers which only they will attain?" He said: "No, by the oath of that Being in whose control is my life, they are people who believed in Allāh and accepted the Messengers." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* explains that the distance between any particular group in Paradise and those above them will be like the distance between the earth and the sky.

Ḥadīth 1888

وعن أبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قال : ((لَقَابُ قَوْسٍ في الجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ أو تَغْرُبُ)) متفق عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The length of a bow in Paradise is better than everything upon which the sun rises or sets." (*Bukhārī*)

Commentary

The smallest space or object in Paradise is far superior to the entire world because the former is eternal and everlasting while the latter is transient.

Ḥadīth 1889

وعن أنس ﷺ : أنَّ رسول الله ﷺ قال : ((إنَّ في الجَنَّةِ سُوقاً يَأتُونَهَا كُلَّ جُمُعَةٍ . فَتَهُبُّ رِيحُ الشَّمَالِ ، فَتَحْثُو في وُجُوهِهِم وَثِيَابِهِمْ ، فَيَزدَادُونَ حُسناً وَجَمَالاً فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ ، وَقَد ازْدَادُوا حُسْناً وَجَمَالاً ، فَيَقُولُ لَهُمْ أَهْلُوهُمْ : وَاللهِ لقدِ ازْدَدْتُمْ حُسْناً وَجَمَالاً ! فَيَقُولُونَ : وَأَنْتُمْ وَاللهِ لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْناً وَجَمالاً !)) . رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "There is a market-place in Paradise to which the people will go every *Jumuʿah*. The northerly wind will blow, brushing over their faces and clothes causing their beauty and handsomeness to increase. They will return to their families with increased beauty and handsomeness. Their families will say to them: 'By Allāh, you have become more beautiful and handsome.' They will reply: 'By Allāh, you have also become more beautiful and handsome since we left.'" *(Muslim)*

Commentary

This *ḥadīth* describes the fragrant breeze that will aromatise the inhabitants of Paradise. It also indicates to the mutual love and joy that will exist between families in Paradise.

The northerly wind has been mentioned because it generally brings rain to the Arab lands.

Scholars state that just as the women of Paradise will not go to the market places of Paradise, they should also not go to the shopping malls, bazaars and markets in this world, except due to necessity.

Ḥadīth 1890

وعن سهل بن سعد ﷺ : أنَّ رسول الله ﷺ قال : ((إنَّ أَهْلَ الجَنَّةِ لَيَتَراءونَ الغُرَفَ فِي الجَنَّةِ كَمَا تَتَرَاءونَ الكَوكَبَ فِي السَّمَاءِ)) متفق عليه .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "The people of Paradise will look at the upper apartments of Paradise just as you look at the stars in the sky." (*Bukhārī, Muslim, Tirmidhī*)

Ḥadīth 1891

وعنه ﷺ ، قال : شَهِدْتُ مِنَ النبيِّ ﷺ مَجْلِساً وَصَفَ فِيهِ الجَنَّةَ حَتَّى انْتَهَى ، ثُمَّ قَالَ فِي

آخرِ حَدِيثِهِ : ((فيهَا مَا لاَ عَينٌ رَأَتْ ، وَلاَ أُذُنٌ سَمِعَتْ ، وَلاَ خَطَرَ عَلى قَلْبِ بَشَرٍ)) ثُمَّ قَرَأَ : ﴿ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ ﴾ إلى قوله تعالى : ﴿ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ﴾ (السجدة: ١٦ – ١٧) . رواه البخاري .

Sahl ibn Saʿd ﷺ narrates: "I was present in a gathering of the Messenger of Allāh ﷺ in which he described Paradise. Towards the end of his discussion, he said: 'In it is what no eye has seen, no ear has heard, and no heart of man has imagined.' He then recited: 'Their sides remain away from their sleeping places, calling on their Sustainer with fear and longing. And they spend out of what We provided for them. No soul knows what pleasures are hidden for him as a reward for the deed he carried out.'" (Sūrah al-Sajdah, 16-17) (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* explains that one of the many rewards of performing *Tahajjud Ṣalāh* is that one will be greatly rewarded in Paradise.

Scholars state that this *ḥadīth* proves that *aḥādīth* are a commentary of the Qur'ān. In other words, the Qur'ān can only be correctly understood by a sound understanding of the *aḥādīth*.

Ḥadīth 1892

وعن أبي سعيد وأبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قال : ((إِذَا دَخَلَ أَهْلُ الجَنَّةِ الجَنَّةَ يُنَادِي مُنَادٍ : إِنَّ لَكُمْ أَنْ تَحْيَوْا ، فَلاَ تَمُوتُوا أَبَداً ، وإِنَّ لَكُمْ أَنْ تَصِحُّوا ، فلا تَسْقَمُوا أبداً ، وإِنَّ لَكُمْ أَنْ تَشِبُّوا فلا تَهْرَمُوا أبداً ، وإِنَّ لَكُمْ أَنْ تَنْعَمُوا ، فَلاَ تَبْأَسُوا أَبَداً)) . رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ and Abū Hurayrah ﷺ narrate that the Messenger of Allāh ﷺ said: "When the people of Paradise enter Paradise, an announcer will proclaim: 'You will live and never die. You will be healthy and never fall ill. You will be young and never grow old. You will have bounties and never experience misery.'" *(Muslim)*

Commentary

Unlike this worldly life, the bounties and pleasures of Paradise will be perpetual and everlasting. There will be no suffering or hardship of any sort, in accordance with the Qur'ānic verse,

﴿ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴾

No difficulty shall afflict them there, neither will they be removed from there. (Sūrah al-Ḥijr, 48)

Ḥadīth 1893

وعن أبي هريرة ﷺ : أَنَّ رسولَ اللهِ ﷺ قال : ((إِنَّ أَدْنَى مَقْعَدِ أَحَدِكُمْ مِن الجَنَّةِ أَنْ يَقُولَ لَهُ : تَمَنَّ ، فَيَتَمَنَّى وَيَتَمَنَّى فَيَقُولُ لَهُ : هَلْ تَمَنَّيتَ ؟ فيقولُ : نَعَمْ ، فيقُولُ لَهُ : فَإِنَّ لَكَ ما تَمَنَّيتَ وَمِثْلَهُ مَعَهُ)) . رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ will say to the one with the lowest rank in Paradise: 'Make a wish.' He will wish and wish.' He will then ask him: 'Have you wished?' He will reply: 'Yes.' He will say to him: 'You have whatever you wished for and the like thereof.'" *(Muslim)*

Ḥadīth 1894

وعن أبي سعيد الخدري ﷺ : أَنَّ رسول الله ﷺ قال : ((إِنَّ الله ﷻ يَقُولُ لأَهْلِ الجَنَّةِ : يَا أَهْلَ الجَنَّةِ ، فَيقولُونَ : لَبَّيكَ رَبَّنَا وَسَعْدَيْكَ ، وَالخَيْرُ في يَدَيْكَ ، فَيَقُولُ : هَلْ رَضِيتُم ؟ فَيَقُولُونَ : وَمَا لَنَا لاَ نَرْضَى يَا رَبَّنَا وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أحداً مِنْ خَلْقِكَ ، فَيَقُولُ : أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذلِكَ ؟ فَيَقُولُونَ : وَأَيُّ شَيءٍ أَفْضَلُ مِنْ ذلِكَ ؟ فَيَقُولُ : أُحِلُّ عَلَيكُمْ رِضْوَانِي فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَداً)) . متفق عليه .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ will say to the inhabitants of Paradise: 'O inhabitants of Paradise!' They will reply: 'We are at your service, O our Sustainer, and we are pleased to be here. All good is in Your control.' Allāh will ask: 'Are you pleased?' They will reply: 'O our Sustainer! Why should we not be pleased when You have given us what You have not given any of Your creation?!' Allāh will ask: 'Should I not give you something better than that?' They will ask: 'What could be better than that?' Allāh will say: 'I bestow My pleasure upon you after which I will never be angry with you.'" (*Bukhārī, Muslim, Tirmidhī*)

Ḥadīth 1895

وعن جرير بن عبد الله ﷺ ، قال: كُنَّا عِندَ رَسُولِ اللهِ ﷺ فَنَظَرَ إِلَى القَمَرِ لَيْلَةَ البَدْرِ، وَقَالَ : ((إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَيَاناً كما تَرَوْنَ هَذَا القَمَرَ ، لاَ تُضَامُونَ فِي رُؤْيَتِهِ)) متفق عليه .

Jarīr ibn ʿAbdillāh ﷺ narrates: "We were once with the Messenger of Allāh ﷺ as he looked at the full moon. He said: 'You will see your Sustainer in person just as you are seeing this moon. Your view of Him will not be impeded.'" (*Bukhārī, Muslim, Aḥmad, Tirmidhī*)

Commentary

The sight of Allāh ﷻ has been compared to the full moon because of the absolute certainty of the sighting as well as the ease with which it will happen.

Ḥadīth 1896

وعن صُهيب ﷺ : أَنَّ رسول الله ﷺ قال : ((إذا دَخَلَ أَهْلُ الجَنَّةِ الجَنَّةَ يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى : تُرِيدُونَ شَيئاً أَزِيدُكُمْ ؟ فَيقُولُونَ : أَلَمْ تُبَيِّضْ وُجُوهَنَا ؟ أَلَمْ تُدْخِلْنَا الجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ ؟ فَيَكْشِفُ الحِجَابَ ، فَمَا أُعْطُوا شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ)).رواه مسلم .

Ṣuhayb ﷺ narrates that the Messenger of Allāh ﷺ said: "When the people of Paradise enter Paradise, Allāh will ask them: 'Do you desire that I give you anything more?' They will reply: 'Have You not illuminated our faces? Have You not admitted us into Paradise and saved us from the Hell-fire?' The veil will then be lifted and they will not have been given anything that was more beloved to them than seeing their Sustainer.'" (*Muslim, Ḥākim*)

Commentary

This *ḥadīth* is supported by the Qur'ānic verse,

﴿ وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ اِلٰى رَبِّهَا نَاظِرَةٌ ﴾

Many faces on that day will be resplendent looking at their Sustainer. (Sūrah Qiyāmah, 22-23)

O Allāh, grant us the good fortune of viewing Your blessed countenance, O Most Merciful of those who show mercy!

قال الله تعالى : ﴿ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ تَجْرِىْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِىْ جَنّٰتِ النَّعِيْمِ دَعْوٰهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ وَاٰخِرُ دَعْوٰهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴾ (يونس : ٩ – ١٠) .

الحَمْدُ للهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِي لَوْلاَ أَنْ هَدَانَا اللهُ . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الأُمِّيِّ ، وَعَلَى آلِ مُحَمَّدٍ وَأَزوَاجِهِ وَذُرِّيَّتِهِ ، كما صَلَّيْتَ عَلَى إِبْرَاهِيمَ وعلى آلِ إِبْراهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ ، وَعَلَى آلِ مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ ، كما بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آل إبراهيم في العالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

قال مؤلِّفُهُ: فَرَغْتُ مِنْهُ يَوْمَ الإِثْنَيْنِ رَابِعَ شَهْرِ رَمَضَانَ سَنَةَ سَبْعِينَ وَسِتِّمِئَةٍ بِدِمشق

"Surely those who have *īmān* and do good deeds, their Sustainer shall guide them because of their *īmān*. They shall have rivers flowing beneath them in gardens of bliss. Their supplication there shall be, 'O Allāh, You are Pure!' Their greeting will be *salām* and the end of their supplication shall be, 'All praise belongs to Allāh, the Sustainer of the universe.'" (Sūrah Yūnus, 9-10)

All praise is due to Allāh who guided us to this and we would not have been guided if Allāh had not guided us. O Allāh! Send salutations upon Muḥammad, Your servant and Messenger, the unlettered, and the family, wives and offspring of Muḥammad as You sent salutations upon Ibrāhīm and the family of Ibrāhīm. Bless Muḥammad, the unlettered, and the family, wives and offspring of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm in the worlds. Surely You are worthy of all praise, all majestic.

The compiler of this book, Imām Yaḥyā an-Nawawī ﷺ said: "I completed this book on Monday, 14th *Ramaḍān* 670 *Hijrī* in Damascus."

Glossary

ʿālim (pl. ʿulamā') - Muslim religious scholar
Amīrul Mu'minīn - title for the leader of the Muslims
aḍhān - the call to prayer.
anṣār - inhabitants of Madīnah who assisted the Messenger ﷺ on his arrival there after he was constrained to leave Makkah
barakah - divine blessings
dīn - religion
duʿā' - supplication
fiqh - Islāmic jurisprudence
faqīh - Muslim jurist
farḍ - an obligatory act
fatwā - a verdict or authoritative statement issued by a competent scholar.
farḍ al-kifāyah - a collective obligation, which is fulfilled if even one person performs it
fatwā (pl. fatāwā) - religious verdict issued by an Islāmic scholar
ghusl - ritual bath
ḥadīth al-qudsī - The meaning of a ḥadīth al-qudsī is communicated by Allāh ﷻ to the Messenger of Allāh ﷺ through inspiration, dreams or other forms of revelation and the Messenger of Allāh ﷺ then gives expression to it through his own words.
ḥalāl - lawful or permissible
ḥarām - unlawful or prohibited
ḥāfiẓ - one who has memorised the Qur'ān.
hijrah - migration. Commonly refers to the journey of the Messenger of Allāh ﷺ from Makkah to Madīnah
ifṭār - meal at the time of breaking fast after sunset
iḥrām - a condition of restriction for one performing ḥaj
ikhlāṣ - sincerity
imām - Muslim religious leader or leader of congregational ṣalāh
inshā-Allāh - if Allāh wills
iqāmah - call given to announce the commencement of the obligatory congregational prayer
janāzah - funeral prayer
jihād - striving in the path of Allāh
jizyā - a protection tax paid by non-Muslims to a Muslim ruler
jumuʿah - congregational Friday prayer
kalimah - the shahādah or testimony of faith that there is none worthy of worship besides

Allāh and that Muḥammed ﷺ is His Messenger
khalīf - leader of the Muslims
kufr - disbelief
maḥram - a person with whom marriage is forbidden
mujāhid (pl. mujāhidīn) - one who strives in the path of Allāh ﷻ
muftī - Muslim scholar qualified to issue verdicts
muhājirūn - Muslims who were constrained to leave Makkah for Madīnah due to the persecution of the Quraish
muṣallī - a person performing Ṣalāh
mustaḥab - advisable
niqāb - veil covering the face
prophethood - a translation of the word nubuwwah, for which there exists no single equivalent word in English. It can be translated as 'the state of being a prophet.'
qaḍā - fulfilling those duties that one may have missed due to some reason
qiblah - the direction of the Kaʿbah in Makkah
qiyāmah - the day of resurrection
rakʿāt - a unit of ṣalāh
ṣabr - patience
ṣadaqah - optional charity
ṣaḥābah - companions of the Messenger of Allāh ﷺ
sajdah - prostration
ṣalāh - obligatory or optional prayer containing specific postures and Arabic phrases
ṣawm - fasting / abstaining from food, drink and conjugal relations
subḥānallāh - literally means "Allāh is pure". Used to express the greatness of Allāh ﷻ or as an expression of surprise.
sharīʿah - Islāmic law or Islāmic legal system
shirk - associating something or someone as a partner with Allāh ﷻ
ṣuffah - elevated platform in Masjid al-Nabawī where poorer Ṣaḥābah lived
sunnah (pl. sunan) - an act which the Messenger of Allāh ﷺ said, did or approved
sūrah - a chapter of the Qur'ān
tābiʿī (a follower) - the second generation of Muslims who did not meet the Messenger of Allāh ﷺ, and learnt Islām from the Ṣaḥābah رضي الله عنهم
tafsīr - commentary of the Qur'ān
taqdīr (predestination) - belief in the fact that all good and evil is in the control of Allāh ﷻ
taqwā - fear or awareness of Allāh ﷻ
tawbā - repentance or asking Allāh's ﷻ forgiveness

tasbīḥ - expressing the purity of Allāh ﷻ
tahajjud - voluntary ṣalāh performed between the times of Īshāʾ and Fajr
tawakkul - trust in Allāh ﷻ
tayammum - wiping the face and arms with clean earth as a substitution for wuḍūʿ in the absence of water
ummah - community or people, commonly used in reference to the community of Muslims
ʿumrah - the lesser pilgrimage performed when entering Makkah
wājib - obligatory, but of a lesser status than Farḍ
wuḍūʿ - ablution
zakāh - obligatory charity

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Note: Besides the above-mentioned books, various other books on a variety of topics were used as a source of reference.

NOTES

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