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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

RIYĀḌ AL-ṢĀLIḤĪN

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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.”

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

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

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

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

رحمه الله 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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It is only the grace and mercy of Allāh ﷻ that He allows every good action to reach completion. This compilation would not have reached completion without the *duʿās* and inspiration of my parents, teachers and well-wishers. In particular, I am especially grateful to Moulana Moosa Kajee who greatly assisted with the preparation of major sections of volume 2 and 3 of the commentary; Moulana Imtiaz Kathrada for the proofreading; Moulana Imran Kajee for helping to locate and reference some of the narrations; and all those sincere individuals who assisted on condition that their contributions remain anonymous. May Allāh ﷻ reward them all abundantly in this world and the next.

Afzal Ismail
2 Jumādal Ūlā 1436 / 22 February 2015

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CHAPTER 70

باب فضل الاختلاط بالناس وحضور جُمَعِهم وجماعاتهم ، ومشاهد الخير ، ومجالس الذكر معهم ، وعيادة مريضهم ، وحضور جنائزهم ، ومواساة محتاجهم ، وإرشاد جاهلهم ، وغير ذلك من مصالحهم لمن قدر عَلَى الأمر بالمعروف والنهي عن المنكر ، وقمع نفسه عن الإيذاء وصبر عَلَى الأذى

Chapter on the virtue of mixing with people and attending their *Jumuʿah* prayers, other congregational prayers, gatherings of good, gatherings of *dhikr*, visiting those who are ill, attending their funerals, consoling those in need, guiding those who are ignorant, and other such matters which are in their best interests for one who is able to command good and forbid evil, and prevent himself from causing injury, and exercise patience upon difficulty

اعْلم أنَّ الاختلاط بالنَّاسِ عَلَى الوجهِ الَّذِي ذَكَرْتُهُ هُوَ المختارُ الَّذِي كَانَ عَلَيْهِ رسول الله ﷺ وسائر الأنبياء صلواتُ اللهِ وسلامه عَلَيْهِمْ ، وكذلك الخُلفاءُ الرَّاشدون ، ومن بعدَهُم مِنَ الصَّحَابَةِ وَالتَّابِعِينَ ، ومن بَعدَهُم من عُلَماءِ المُسلمين وأَخْيَارِهم ، وَهُوَ مَذْهَبُ أكثَرِ التَّابِعِينَ وَمَنْ بَعدَهُمْ ، وبه قَالَ الشافعيُّ وأحمدُ وأكثَرُ الفقهاءِ رضي اللهُ عنهم أجمعين.

Mixing with people in the way I have mentioned is the preferred way which was practised by the Messenger of Allāh ﷺ, all the Messengers عليهم السلام, the rightly guided *khalīfs*, the *Ṣaḥābah* رضي الله عنهم and *Tābiʿīn*, the *ʿulamā'* of the Muslims and the righteous who followed them. This was the practice of the majority of the *Tābiʿīn* and those who followed them. It is also the opinion of Imām Shāfiʿī رحمه الله Imām Aḥmad رحمه الله, and the majority of the jurists. May Allāh ﷻ be pleased with all of them.

قَالَ اللهُ تَعَالَى: ﴿ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ﴾ (المائدة :٢)

Allāh ﷻ says: "Assist each other in good deeds and piety." (Sūrah al-Mā'idah, 5: 2)

والآيات في معنى ما ذكرته كثيرة معلومة.

Similar Qur'ānic verses are many and well known.

General Remarks

Scholars state that if a person has the ability of inviting towards good and abstaining from evil and no harm comes to his faith by mixing with others, then he should do so. However, if he fears that he will be negatively influenced or led towards the forbidden by mixing with others, then he should isolate himself from them in order to save himself and his faith.

CHAPTER 71

باب التواضع وخفض الجناح للمؤمنين

Chapter on humility and being lenient with the believers

قَالَ الله تَعَالَى : ﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴾ (الشعراء : ٢١٥) ،

Allāh ﷻ says: "Be humble to those believers who follow you." (Sūrah al-Shuʿarā', 215)

وقال تَعَالَى : ﴿ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ﴾ (المائدة : ٥٤) ،

Allāh ﷻ says: "O believers! Whoever among you turns away from his religion, then Allāh will soon bring another nation whom He loves and who love Him; who will be kind to the believers, stern towards the disbelievers..." (Sūrah al-Mā'idah, 54)

وقال تَعَالَى : ﴿ يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ ﴾ (الحجرات : ١٣) ،

Allāh ﷻ says: "O people! We have certainly created you from a single male and female and We made you into various families and tribes so that you may recognise each other. Verily, the most honoured of you in Allāh's sight is the one with the most *taqwā*." (Sūrah al-Ḥujurāt, 13)

وقال 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 : ﴿ وَنَادَى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ بِسِيْمٰهُمْ قَالُوْا مَآ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُوْنَ اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللهُ بِرَحْمَةٍ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ﴾ (الأعراف : ٤٨-٤٩) .

Allāh ﷻ says: "The people of Aʿrāf will call out to those whom they would recognise by their signs saying: 'Your masses and your pride were of no avail to you.' Were these the people regarding whom you used to take oaths that Allāh will not have mercy on them? Enter Paradise! No fear shall come upon you nor shall you grieve." (Sūrah al-Aʿrāf, 48-49)

General Remarks

According to *Fatḥ al-Bārī*, the word التواضع is derived from the word الضعة which literally means to be submissive and insignificant. Hence, in a religious context it means that a believer should display his weakness and inability in relation to the greatness and power of Allāh ﷻ.

Scholars state that one should be humble before Allāh ﷻ, His Messenger ﷺ, righteous scholars, leaders and parents. Similarly, humility before the creation is praiseworthy when it is for Allāh's ﷻ pleasure. Allāh ﷻ will cause such a person to be honoured in the hearts of men and on the tongues of people, and his status will be elevated in the Hereafter. However, to humble oneself before tyrants, oppressors and the materialistic men of this world is not praiseworthy. It is actually disgraceful to do so and such a person will be humiliated in the Hereafter.

Ḥadīth 602

وعن عِيَاضِ بنِ حمارٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِنَّ الله أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ ، وَلاَ يَبْغِي أَحَدٌ عَلَى أَحَدٍ)) رواه مسلم .

ʿIyāḍ ibn Ḥimār[1] ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ revealed to me that you should be humble so that no one will boast about himself over another and no one will commit injustice over another.'" *(Muslim)*

1 ʿIyāḍ ibn Ḥimār ﷺ was a friend of the Messenger of Allāh ﷺ from the days of ignorance. He lived in Baṣrah and 30 *aḥādīth* are narrated from him.

Vocabulary and Definitions

"No one will boast about himself over another," means that people should not regard themselves as superior to others and they should not boast over their lineage, financial status or good qualities.

Commentary

The *ḥadīth* teaches us that our relations with fellow human beings should be based on love, softness and kindness rather than pride and arrogance.

Ḥadīth 603

وعن أَبي هريرة ﷺ: أَنَّ رسول الله ﷺ، قَالَ : ((مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ،وَمَا زادَ اللهُ عَبْداً بعَفْوٍ إِلاَّ عِزّاً، وَمَا تَوَاضَعَ أَحَدٌ للهِ إِلاَّ رَفَعَهُ اللهُ)) رواه مسلم.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "No charity ever decreases any wealth; no person ever pardons (another) without Allāh ﷻ increasing him in honour; and no person ever humbles himself for the sake of Allāh ﷻ without Allāh ﷻ elevating him." *(Muslim)*

Commentary

"No charity ever decreases any wealth," means that when a person gives in charity, Allāh ﷻ places such blessings in his remaining wealth that compensates for the apparent decrease. Further, Allāh ﷻ will immensely increase his rewards in the Hereafter.

Allāh ﷻ increasing the honour of the one who pardons, and His elevating the status of one who is humble may either refer to the respect and honour a person will enjoy in this world or it is a reference to the reward he will receive in the Hereafter. It is also possible that Allāh ﷻ may reward such a person in both the worlds.

Ḥadīth 604

وعن أنس ﷺ : أَنَّهُ مَرَّ عَلَى صبيَانٍ ، فَسَلَّمَ عَلَيْهِمْ ، وقال : كَانَ النبيُّ ﷺ يفعله . متفقٌ عَلَيْهِ .

Anas ﷺ passed by some children and greeted them, saying: "The Messenger of Allāh ﷺ used to do so." (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ greeted children due to his humility and simplicity. Another narration of Anas provides further details of the Messenger of Allāh's ﷺ interaction with children:

كان رسول الله صلى الله عليه وسلم يزور الأنصار فيسلم على صبيانهم ويمسح برؤوسهم ويدعو لهم

"The Messenger of Allāh ﷺ used to visit the Anṣār. He would greet their children, gently stroke their heads and supplicate for them." (*Nasa'ī*)

Scholars have deduced from this *ḥadīth* that one should greet subordinates such as employees and servants. This goes a long way in eliminating one's sense of superiority and pride.

The *ḥadīth* also teaches us that the Messenger of Allāh ﷺ initiated the *salām*. Another *ḥadīth* states that one who initiates *salām* is free from pride.

Additional Points

- ✓ Greeting children is an effective means of teaching them etiquette and respect.
- ✓ The *Ṣaḥābah* meticulously followed the *Sunnah* of the Messenger of Allāh ﷺ.

Ḥadīth 605

وعنه ، قَالَ : إن كَانَتِ الأَمَةُ مِنْ إِمَاءِ المَدينَةِ لَتَأْخُذُ بِيَدِ النَّبِيِّ ﷺ ، فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ . رواه البخاري .

Anas ﷺ narrates that any of the little slave girls of Madīnah would hold the hand of the Messenger of Allāh ﷺ and take him wherever she liked. (*Bukhārī*)

Commentary

This points to the humility of the Messenger ﷺ and indicates that he was free from all forms of pride. It also teaches us that he was always eager to fulfil the needs of the weak and downtrodden.

Ḥadīth 606

وعن الأَسْوَدِ بن يَزيدَ ، قَالَ : سُئِلَتْ عائشةُ ﷺ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ ؟ قالت : كَانَ يَكُون في مِهْنَةِ أَهْلِهِ – يعني : خِدمَة أهلِه – فإذا حَضَرَتِ الصَّلاَةُ ، خَرَجَ إِلَى الصَّلاَةِ . رواه البخاري .

Al-Aswad ibn Yazīd[2] narrates: 'Ā'ishah ﷺ was asked: "What did the Messenger of Allāh ﷺ do in his house?" She replied: "He would serve his family members, but when it was time for *ṣalāh*, he would go out to offer

2 Al-Aswad ibn Yazīd ﷺ was from among the righteous scholars of Kūfa. Many narrations speak of his piety and excellence in worship. He passed away in 75 *Hijrī*.

ṣalāh." (*Bukhārī*)

Commentary

The Messenger of Allāh ﷺ served his family members by milking the goat, patching his clothes, mending his shoes, feeding fodder to their animals and cleaning the home. He would eat with his slave and would carry their goods from the marketplace. These all showed his exceptional humility and kindness towards his family.

Additional Points

- ✓ The Messenger of Allāh ﷺ gave due importance to performing *ṣalāh* and was not distracted by other matters when it was time for *ṣalāh*.

Ḥadīth 607

وعن أَبي رِفَاعَةَ تَميم بن أُسَيْدٍ ﷺ ، قَالَ : انْتَهَيْتُ إِلَى رَسولِ الله ﷺ وَهُوَ يخطب ، فقلت : يَا رسول الله ، رَجُلٌ غَريبٌ جَاءَ يَسْأَلُ عن دِينِهِ لا يَدْرِي مَا دِينُهُ ؟ فَأَقْبَلَ عَليَّ رسولُ اللهِ ﷺ ، وتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ ، فَأُتِيَ بِكُرْسِيٍّ ، فَقَعَدَ عَلَيْهِ ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللهُ ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّ آخِرَهَا . رواه مسلم .

Abū Rifāʿah Tamīm ibn Usayd[3] ﷺ narrates: "I went to the Messenger of Allāh ﷺ while he was delivering a sermon and said: 'O Messenger of Allāh! I am a traveller who has come to ask about his religion because I do not know what my religion is." The Messenger of Allāh ﷺ turned towards me, stopped his sermon, and came up to me. A chair was brought and he sat on it, and began teaching me of that which Allāh ﷻ had taught him. He then continued with his sermon until he completed it." *(Muslim)*

Commentary

The Messenger of Allāh ﷺ stopped addressing the other *Ṣaḥābah* and focussed his attention to this *Ṣaḥābī* in order to teach him the basic essentials of Islām. This again illustrated his compassion towards people. Some scholars say that it was not the sermon of *Jumuʿah*, hence there was no problem in him suspending it. Others say that even if it was the *Jumuʿah* sermon, there was no harm because the delay was minimal or his answer was part of the sermon. In any case, scholars agree that if a person asks an essential question regarding *īmān* or a disbeliever wants to accept Islām, he should be given priority.

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3 Abū Rifāʿah Tamīm ibn Usayd ﷺ accepted Islām before the conquest of Makkah. 18 *aḥādīth* are narrated from him.

Additional Points

- ✓ A scholar should not unnecessarily delay in answering a religious question, especially when it is related to essentials such as *īmān*, *ṣalāh*, etc.
- ✓ Priority should be given to matters of greater importance.
- ✓ The Messenger of Allāh ﷺ sat on a chair so that the *Ṣaḥābah* could all hear him and see his blessed face.

Ḥadīth 608

وعن أنس ﷺ : أن رسول الله ﷺ كَانَ إِذَا أَكَلَ طَعَاماً ، لَعِقَ أَصَابِعَهُ الثَّلاَثَ . قَالَ : وقال : ((إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيُمِط عنها الأَذى ، وليَأْكُلْها وَلاَ يَدَعْها لِلشَّيْطان)) وأمرَ أن تُسلَتَ القَصْعَةُ ، قَالَ : ((فإنَّكُمْ لاَ تَدْرُونَ في أيِّ طَعَامِكُمُ البَرَكَة)) رواه مسلم .

Anas ﷺ narrates that when the Messenger of Allāh ﷺ would eat food, he would lick his three fingers. He (the narrator) said that he ﷺ said: "When a morsel of your food falls down, remove the dirt from it and eat it. Do not leave it for Shaiṭān." He ﷺ ordered that the bowl be licked and said: "You do not know in which part of your food there is blessings." *(Muslim)*

Commentary

This *ḥadīth* teaches us that one should humble oneself before the bounties of Allāh ﷻ. It also teaches us that *barakah* is attained from consuming every portion of the food and not allowing any of it to go to waste. Not eating a fallen morsel regarding it as shameful is a sign of pride.

Islām attaches great importance to utilising wealth and resources cautiously, irrespective how little or insignificant they may be. It is unfortunate that so many people do not practise upon this basic prophetic teaching. Excess food is wasted by being thrown into bins, while people in some parts of the world have nothing to eat.

Imām Nawawī ﷺ stated that this *ḥadīth* highlights a number of *Sunnah* actions:

1. To lick the fingers in order to attain the *barakah* of the food.

2. To eat with three fingers. One should not eat with more than three fingers except due to necessity or a valid excuse.

3. To lick the utensil.

4. To pick up a fallen morsel of food and eat it after removing any dirt from it.

Ḥadīth 609

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((مَا بَعَثَ الله نَبِيّاً إِلاَّ رَعَى الغَنَمَ)) قَالَ

أَصْحَابُهُ : وَأَنْتَ ؟ فَقَالَ : ((نَعَمْ ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لأَهْلِ مَكَّةَ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Every Messenger whom Allāh ﷻ sent herded sheep." His *Ṣaḥābah* ﷺ asked: "And you as well?" He replied: "Yes. I used to herd sheep in exchange for a few *qīrāṭ* for the people of Makkah." (*Bukhārī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 600.

The ḥadith is relevant to this chapter because herding sheep is a sign of simplicity and humility. It also teaches us that to earn a living by doing manual work is greatly honourable in the sight of Allāh ﷻ as the Messengers of Allāh ﷺ also did so.

Ḥadīth 610

وعنه ، عن النبيِّ ﷺ ، قَالَ : ((لَوْ دُعِيتُ إِلَى كُرَاعٍ أَوْ ذِرَاعٍ لأَجَبْتُ ، ولو أُهْدِيَ إِلَيَّ ذراعٌ أَوْ كُرَاعٌ لَقَبِلْتُ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If I were invited for a meal in which a trotter or shoulder (of an animal) was served, I would accept the invitation; and if I were given a trotter or shoulder as a gift, I would accept it." (*Bukhārī*)

Commentary

In this *ḥadīth* the Messenger of Allāh ﷺ displayed his humility by saying that he would accept an invitation even if it was to a simple meal. Accepting an invitation from those who are poor inculcates humility in a person, hence the believers are encouraged to adopt this noble practice.

The *ḥadīth* also teaches us to accept gifts which are small because this creates joy in the heart of those who cannot afford to give more. Accepting such gifts also unites hearts and creates mutual harmony.

Ḥadīth 611

وعن أنس ﷺ ، قَالَ : كَانَتْ ناقةُ رسول الله ﷺ العضْبَاءُ لاَ تُسْبَقُ ، أَوْ لاَ تَكَادُ تُسْبَقُ ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعودٍ لَهُ ، فَسَبَقَهَا ، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفَهُ ، فَقَالَ : ((حَقٌّ عَلَى اللهِ أَنْ لاَ يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ)) رواه البخاري .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ had a camel called al-ʿAḍbā' and it could not be outrun in a race (or could rarely be outrun). A Bedouin came on his camel and outran it in a race. The Muslims found this difficult to bear, and noticing this, the Messenger of Allāh ﷺ said: "It is the right of Allāh ﷻ that nothing becomes elevated in this world without Him lowering it." (*Bukhārī*)

Commentary

The *ḥadīth* outlines the golden principle that nothing and nobody in this world is invincible, hence to be proud over one's accomplishments or qualities is inappropriate. The only being that enjoys the privilege of being perfect is Allāh ﷻ.

It also teaches us that the world and all that it contains is despised in the sight of Allāh ﷻ, hence an intelligent person will not compete for it, or be proud on account of it.

The fact that the Messenger of Allāh ﷺ immediately accepted defeat at the hands of a Bedouin pointed to his humility.

CHAPTER 72

باب تحريم الكبر والإعجاب

Chapter on the prohibition of pride and self-conceit

قَالَ الله تَعَالَى : ﴿ تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴾ (القصص : ٨٣) ،

Allāh ﷻ says: "This is the home of the Hereafter which We shall assign to those who do not desire pomp on earth nor corruption. The outcome will be for those with *taqwā*." (Sūrah al-Qaṣaṣ, 83)

وقال تعالى : ﴿ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ﴾ (الإسراء : ٣٧) ،

Allāh ﷻ says: "Do not walk haughtily on earth." (Sūrah Banī Isrā'īl / al-Isrā', 37)

وقال تَعَالَى : ﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا اِنَّ اللهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴾ (لقمان : ١٨) . ومعنى تُصَعِّرْ خَدَّكَ لِلنَّاسِ أي تميله وتعرض به عن الناس تكبراً عليهم. والمرح: التبختر.

Allāh ﷻ says: "Do not turn your face away from people and do not walk arrogantly on earth. Verily Allāh detests every arrogant boaster." (Sūrah Luqmān, 18)

وقال تَعَالَى : ﴿ اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ وَاٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِى الْقُوَّةِ اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللهَ لَا يُحِبُّ الْفَرِحِيْنَ ﴾ (القصص : ٧٦) ، إِلَى قَوْله تَعَالَى : ﴿ فَخَسَفْنَا بِهٖ وَبِدَارِهِ الْاَرْضَ ﴾ الآيات .

"Qārūn was from Mūsā's people, but he rebelled against them. We granted him treasures, the keys of which were too heavy for a group of strong men. When his people said to him: 'Do not be boastful, for Allāh does not like the boastful ones. Seek the home of the Hereafter using the means that Allāh has given you and do not forget your portion of this world. Be good just as Allāh has been good to you. And do not seek corruption on earth, for Allāh does not like those who cause corruption.' He replied: 'I have been granted all this because of the knowledge I possess.' Did he not know that Allāh had destroyed many generations before him who were more powerful than him and larger in number? The sinners will not be questioned about their sins. So he emerged among his people in his pomp. Those who desired the world gaped: 'If only we also possessed what Qārūn has been given. Undoubtedly, he is extremely fortunate.' Those who were granted knowledge said: 'Woe to you! Allāh's reward is better for the one who has *īmān* and who does good deeds.' Only those who exercise patience shall receive this. So We made him and his house sink into the earth. There were no troops to assist him against Allāh nor could he assist himself." (Sūrah al-Qaṣaṣ, 76-81)

Introduction

Pride means to belittle others or treat people with contempt. It is a sin if perpetrated negligently or due to the overpowering of the carnal self, however to arrogantly mock at any salient feature of Islām is tantamount to *kufr* (disbelief).

Ḥadīth 612

وعن عبد الله بن مسعود ﷺ ، عن النبي ﷺ ، قَالَ : ((لاَ يَدْخُلُ الجَنَّةَ مَنْ كَانَ في قَلْبِهِ مِثْقَالُ ذَرَّة مِنْ كِبْرٍ !)) فَقَالَ رَجُلٌ : إنَّ الرَّجُلَ يُحِبُّ أنْ يكُونَ ثَوْبُهُ حَسَناً ، ونَعْلُهُ حَسَنَةً ؟ قَالَ : ((إنَّ اللهَ جَمِيلٌ يُحِبُّ الجَمَالَ ، الكِبْرُ : بَطَرُ الحَقِّ وَغَمْطُ النَّاسِ)) رواه مسلم .

((بَطَرُ الحَقِّ)) : دَفْعُهُ وَرَدُّهُ عَلَى قَائِلِهِ ، وَ((غَمْطُ النَّاسِ)) : احْتِقَارُهُمْ .

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 ﷺ replied: "Allāh is beautiful and He loves beauty. Pride means to renounce truth and belittle people." *(Muslim)*

Vocabulary and Definitions

"Allāh is beautiful" means that Allāh ﷻ is perfect in His being and attributes, and all forms of beauty are a reflection of Allāh's ﷻ beauty. It could also mean that Allāh ﷻ is the one who bestows beauty to His creation. A third meaning is that Allāh ﷻ loves and rewards those whose deeds are pleasing to Him.

Commentary

In this *ḥadīth* we are taught that Allāh ﷻ dislikes pride, even if it is a little. One who has pride "will not enter Paradise" means that he will initially be punished and cleansed of his sin in the Hereafter before entering Paradise; or one whose pride led him to renounce *īmān* will forever be deprived of Paradise. It could also mean that one who regarded pride as permissible, despite knowing it to be forbidden, is a disbeliever and will not enter Paradise.

To boast over one's dressing, wealth, position or any other bounty of Allāh ﷻ is expressly forbidden. However, such pride should not be confused with expressing and appreciating the bounties of Allāh ﷻ. Allāh ﷻ loves to see a person appreciating His bounties by utilising them in the correct manner. Allāh ﷻ states,

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ (الضحى: ١١)

"Speak about the favours of your Sustainer." (Sūrah Al-Ḍuḥā, 11)

Ḥadīth 613

وعن سلمة بن الأكوع ﷺ : أنّ رَجُلاً أكَلَ عِنْدَ رسول الله ﷺ بشمالِهِ ، فَقَالَ : ((كُلْ

بيَمِينِكَ)) قَالَ : لاَ أَسْتَطِيعُ ! قَالَ : ((لا اسْتَطَعْتَ)) مَا مَنَعَهُ إِلاَّ الكِبْرُ . قَالَ : فما رفَعها إِلَى فِيهِ . رواه مسلم .

Salāmah ibn al-Akwaʿ ﷺ narrates that a man ate food with his left hand in the presence of the Messenger of Allāh ﷺ, so he said to him: "Eat with your right hand." He replied: "I cannot." He ﷺ said: "Then you will not be able to." Only pride had prevented him (from eating with his right hand). He said, "Consequently, he was never again able to raise it (his right hand) to his mouth." *(Muslim)*

Commentary

There was nothing wrong with the man's hand. When advised with the truth, he proudly made an excuse to justify himself and thereby defied a command of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ, despite being extremely merciful and forgiving, cursed him. The result was that his hand was paralysed.

The *ḥadīth* teaches us that one should never justify his wrong as this is a sign of pride. He should rather be humble and admit to his weakness.

Ḥadīth 614

وعن حارثة بن وهْبٍ ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((ألا أُخْبِرُكُمْ بأَهْلِ النَّار : كلُّ عُتُلٍّ جَوّاظٍ مُسْتَكْبِرٍ)) متفقٌ عَلَيْهِ ، وتقدم شرحه في بابِ ضعفةِ المسلمين .

Hārithah ibn Wahb ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Should I not inform you about the inhabitants of the Hell-fire? All those who are miserly, harsh in temperament and arrogant." (*Bukhārī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 252.

Ḥadīth 615

وعن أَبي سعيد الخدري ﷺ ، عن النبي ﷺ ، قَالَ : ((احْتَجّتِ الجَنَّةُ وَالنَّارُ ، فَقَالَت النَّارُ : فيَّ الْجَبَّارُونَ والمُتَكَبِّرُونَ . وقالتِ الجَنَّةُ : فيَّ ضُعفاءُ الناس ومساكينُهُم ، فقضى اللهُ بَينهُما : إنكِ الجنّةُ رَحْمَتِي أَرْحَمُ بِك مَنْ أَشَاءُ ، وَإِنَّكِ النَّارُ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: Paradise

and the Hell-fire had a debate. Hell-fire said: 'Within me are the tyrants and the arrogant.' Paradise said: 'Within me are the poor and weak.' Allāh ﷻ then resolved their dispute by saying: 'You, Paradise, are My mercy; I show mercy to whosoever I wish through you. And you, Hell-fire, are My punishment; I punish whosoever I wish through you. And I will fill both of you.'" *(Muslim)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 254. It advises us to adopt the simplicity and humility of the poor and downtrodden and to abstain from oppression, pride and arrogance. A point worthy of note is that Allāh ﷻ mentioned His mercy before His punishment because His grace, kindness and mercy far supersede His anger, punishment and wrath.

Ḥadīth 616

وعن أَبي هريرة رضي الله عنه : أنَّ رسول الله ﷺ ، قَالَ : ((لاَ يَنْظُرُ اللهُ يَوْمَ القِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَراً)) متفقٌ عَلَيْهِ .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Allāh ﷻ will not look at a person who drags his lower garment out of pride." (*Bukhārī, Muslim*)

Vocabulary and Definitions

"Allāh ﷻ will not look at a person" means that Allāh ﷻ will not look at him with mercy and respect.

Commentary

This *ḥadīth* teaches us that it is *Ḥarām* (forbidden) to wear a garment below the ankles.

Ḥadīth 617

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ القِيَامَة ، وَلاَ يُزَكِّيهِمْ ، وَلاَ يَنْظُرُ إِلَيْهِمْ ، وَلَهُمْ عَذَابٌ أَلِيمٌ : شَيْخٌ زَانٍ ، وَمَلِكٌ كَذَّابٌ ، وَعَائِلٌ مُسْتَكْبِرٌ)) رواه مسلم .

((العَائِلُ)) : الفَقِيرُ .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "There are three types of people whom Allāh ﷻ will not speak to on the day of

Qiyāmah, nor purify them, nor look at them, and for them will be a painful punishment: an old person who commits adultery, a ruler who lies and a poor person who is proud." *(Muslim)*

Vocabulary and Definitions

"Allāh ﷻ will not speak to them," means that Allāh ﷻ will not address them with love and compassion, but with anger.

"Allāh ﷻ will not purify them," means that Allāh ﷻ will not forgive their sins.

"A ruler who lies" refers to a ruler who promises his subjects a life of ease, but makes them experience hardships and disgrace.

"A poor person who is proud" refers to a poor person who arrogantly refuses to accept wealth which is given to him.

Commentary

Qāḍi ʿIyāḍ ؒ stated that each of the three transgressors mentioned in this *ḥadīth* are sinful because they perpetrate a sin which is inappropriate, absolutely unnecessary and unjustifiable. Adultery is wrong, no matter who commits it. However, an old man not only has years of experience and intelligence, but he does not have youthful desires, so his adultery is an indication of his extreme shamelessness. Lying is wrong for every person. However, a ruler who lies has absolutely no reason to do so because he does not need to save himself from any harm nor seek any higher status; in addition his lies have an impact upon many people. With reference to this chapter, pride and arrogance are evil qualities, however they become more despicable when associated with a poor person because he has nothing to boast about.

Ḥadīth 618

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((قَالَ الله ﷻ : العِزُّ إزَاري ، والكبرياءُ رِدائي ، فَمَنْ يُنَازِعُنِي عَذَّبْتُهُ)) رواه مسلم .

Abū Hurayrah ؓ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'Honour is My lower garment and pride is My upper garment, so I shall punish whoever tries to challenge Me regarding any of them." *(Muslim)*

Commentary

Just as a pair of clothing can only be worn by a single person at any one time, the qualities of pride and honour are exclusive to Allāh ﷻ, hence it is not appropriate for any person to attempt to imitate Allāh ﷻ in these qualities. Man should realise that he is by nature weak

and therefore has no right to assume any sense of honour or pride over others.

Ḥadīth 619

وعنه : أنَّ رسول الله ﷺ ، قَالَ : ((بَيْنَمَا رَجُلٌ يَمشِي في حُلَّةٍ تُعْجِبُهُ نَفْسُهُ ، مُرَجِّلٌ رَأسَهُ ، يَخْتَالُ فِي مَشْيَتِهِ ، إِذْ خَسَفَ اللهُ بِهِ ، فَهُوَ يَتَجَلْجَلُ في الأَرضِ إِلَى يَوْمِ القِيَامَةِ)) متفقٌ عَلَيْهِ .

((مُرَجِّلٌ رَأسَهُ)) : أيْ مُمَشِّطُهُ، ((يَتَجَلْجَلُ)) بالجيمين : أيْ يَغُوصُ وَيَنْزِلُ.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A person was once walking in a beautiful set of clothes, proud of himself, his hair well groomed and arrogant in his step when Allāh ﷻ suddenly caused the earth to swallow him. He will continue sinking into the earth until the day of *Qiyāmah*." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* may either refer to the incident of a person of the Banū Isrāīl or it may be a prophecy for the future. It emphasises the prohibition of pride and the horrific outcome of those who are proud.

Ḥadīth 620

وعن سَلَمَةَ بنِ الأكْوَعِ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ في الجبَّارِين ، فَيُصيبَهُ مَا أَصَابَهُمْ)) رواه الترمذي ، وقال: ((حديث حسن)) .

((يَذْهَبُ بِنَفْسِهِ)) أيْ : يَرْتَفِعُ وَيَتَكَبَّرُ .

Salāmah ibn al-Akwaʿ ﷺ narrates that the Messenger of Allāh ﷺ said: "A person who continues displaying his arrogance will be recorded among the tyrants, and he will then receive what they will receive (in punishment)." (*Tirmidhī*)

Commentary

One who is deceived by his carnal self to assume the quality of arrogance and does not restrain himself becomes steeped in a vicious cycle of conceit. He will be raised on the day of *Qiyāmah* among the tyrants and oppressors.

Ḥasan Baṣrī ﷺ appropriately remarked: "How can he be proud who emerged twice from that portion of the human body which emits urine. In other words, the private parts of his father and mother."

CHAPTER 73

باب حسن الخلق

Chapter on good character

قَالَ الله تَعَالَى : ﴿ وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴾ (ن : ٤) ،

Allāh ﷻ says: "Verily, You are upon an exalted character." (Sūrah al-Qalam, 4)

وقال تَعَالَى :﴿ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ﴾ (آل عمران : ١٣٤) الآية .

Allāh ﷻ says: "and who swallow their anger, and who forgive people." (Sūrah Āl ʿImrān, 134)

Ḥadīth 621

وعن أنس ﷺ ، قال : كَانَ رسولُ الله ﷺ أَحْسَنَ النَّاس خُلُقاً . متفقٌ عَلَيْهِ .

Anas ﷺ said: "The Messenger of Allāh ﷺ possessed the best character among people." (*Bukhārī, Muslim*)

Commentary

All the Messengers of Allāh taught their followers good character, however the example of good character taught by the Messenger of Islām, Muḥammad ﷺ, surpassed that taught by the other religions. The Messenger of Allāh ﷺ himself said, "I was sent to perfect good character." (*Baihaqī*)

Why would the Messenger of Allāh ﷺ not have the finest of character when he said regarding himself, "Allāh refined my character, and He did it in the best manner."

Ḥadīth 622

وعنه ، قَالَ : مَا مَسِسْتُ دِيبَاجاً وَلاَ حَرِيراً أَلْيَنَ مِنْ كَفِّ رسولِ اللهِ ﷺ ، وَلاَ شَمَمْتُ رَائِحَةً قَطُّ أَطْيَبَ مِنْ رَائِحَةِ رسولِ اللهِ ﷺ ، وَلَقَدْ خدمتُ رسول اللهِ ﷺ عَشْرَ سنين ، فما قَالَ لي قَطُّ : أُفٍّ، وَلاَ قَالَ لِشَيءٍ فَعَلْتُهُ : لِمَ فَعَلْتَه ؟ وَلاَ لشَيءٍ لَمْ أفعله : ألاَ فَعَلْتَ كَذا ؟ متفقٌ عَلَيْهِ .

Anas ﷺ said: "I did not touch any silk brocade or silk softer than the palm of the Messenger of Allāh ﷺ. I did not smell any fragrance sweeter than the fragrance emitting from the body of the Messenger of Allāh ﷺ. I served

the Messenger of Allāh ﷺ for ten years, but he never said "Uff" to me. If I did anything, he never asked, "Why did you do that?" and if I did not do anything, he never asked, "Why did you not do that?" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* expounds on the physical features and the character of the Messenger of Allāh ﷺ. The skin of his palms was extremely soft and his perspiration was more fragrant than that of musk. Qāḍiʿ Iyāḍ ﷺ stated that when the Messenger of Allāh ﷺ would shake hands with someone, then the latter's hand would emit a sweet fragrance for the entire day.

That the Messenger of Allāh ﷺ never rebuked Anas ﷺ even once in ten years testifies to his exceptional forbearance and good character. He did not brood over what had passed, but accepted it as Allāh's ﷻ decree. He did not taint his speech with complaints; rather, his foresight led him towards being positive and progressive. He encouraged rather than criticised.

Ḥadīth 623

وعن الصعب بن جَثَّامَةَ ﷺ ، قَالَ : أهديتُ رسولَ الله ﷺ حِمَاراً وَحْشِيّاً ، فَرَدَّهُ عَلَيَّ ، فَلَمَّا رأى مَا في وجهي ، قَالَ : ((إنّا لَمْ نَرُدَّهُ عَلَيْكَ إلاَّ أنّا حُرُمٌ)) متفقٌ عَلَيْهِ .

Al-Ṣaʿb ibn Jath-thāmah ﷺ narrates: "I gave the Messenger of Allāh ﷺ a wild donkey as a gift, but he returned it to me. When he saw the discontent on my face, he said: 'We are only returning it to you because we are in *iḥrām*.'" (*Bukhārī, Muslim*)

Commentary

In this *ḥadīth*, the Messenger of Allāh ﷺ taught that one should explain one's reason for refusing a gift so that the giver of the gift does not feel offended.

Additional Points

- ✓ It is permissible to refuse a gift if one has a valid reason for doing so.
- ✓ It is not permissible for a person in *iḥrām* to accept a live animal as a gift.

Ḥadīth 624

وعن النَّوَاس بنِ سمعان ﷺ ، قَالَ : سألتُ رسولَ الله ﷺ عن البِرِّ وَالإثم ، فَقَالَ : ((البِرُّ : حُسنُ الخُلقِ ، والإثمُ : مَا حاك في صدرِك ، وكَرِهْتَ أن يَطَّلِعَ عَلَيْهِ النَّاسُ)) رواه مسلم .

Al-Nawwās ibn Samʿān ﷺ narrates: "I asked the Messenger of Allāh ﷺ

about righteousness and sin. He said: 'Righteousness is good character, and sin is that which creates doubt within you and you dislike that people become aware of it.'" *(Muslim)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 590. It is relevant to this chapter because it teaches us that the best form of righteousness is to be embodied with admirable character.

Ḥadīth 625

عن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : لَمْ يكن رسولُ الله ﷺ فَاحِشاً وَلاَ مُتَفَحِّشاً ، وكان يَقُولُ : ((إنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقاً)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ said: "The Messenger of Allāh ﷺ was neither vulgar nor obscene. He used to say: 'The best of you are those who are best in character.'" (*Bukhārī, Muslim*)

Vocabulary and Definitions

While the word مُتَفَحِّشاً has been translated as "obscene", scholars state that it refers to a person who resolutely engages in shameful actions.

Ḥadīth 626

وعن أَبي الدرداءِ ﷺ : أن النبي ﷺ ، قَالَ : ((مَا مِنْ شَيْءٍ أَثْقَلُ في مِيزَانِ العبدِ المُؤْمِنِ يَوْمَ القِيَامَةِ مِنْ حُسْنِ الخُلُقِ ، وَإنَّ الله يُبْغِضُ الفَاحِشَ البَذِيَّ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

((البَذِيُّ)) : هُوَ الَّذِي يتكلَّمُ بِالفُحْشِ ورديء الكلامِ .

Abū al-Dardā' ﷺ narrates that the Messenger of Allāh ﷺ said: "There will be nothing heavier in the scale of a believer on the day of *Qiyāmah* than good character. Allāh ﷻ dislikes one who is vulgar and foul-mouthed." (*Tirmidhī*)

Commentary

Scholars state that the mention of a believer in this *ḥadīth* indicates that the actions of a disbeliever will have no weight on the day of *Qiyāmah* because he lacks the qualifying attribute of *īmān*. In other words, good character will only benefit a person when it is coupled with

īmān. The Qur'ān confirms this,

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴾(الكهف: ١٠٥)

And no weight will be attached to them on the day of *Qiyāmah*. (Sūrah al-Kahf, 105)

How will actions be weighed when they are abstract and have no physical form? Actions will be weighed just as modern science allows man to measure abstract phenomena such as light, temperature, wind, atmospheric pressure, etc. It is also possible that Allāh ﷻ may give a physical form to man's actions just as He will give death the form of a ram.

Ḥadīth 627

وعن أَبي هريرة ﷺ ، قَالَ : سُئِلَ رسولُ الله ﷺ عَنْ أكثرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ ؟ قَالَ : ((تَقْوَى اللهِ وَحُسنُ الخُلُقِ)) ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ : ((الفَمُ وَالفَرْجُ)) رواه الترمذي، وقال : ((حديث حسن صحيح)).

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ was asked about what was most instrumental in admitting people into Paradise. He said: "The fear of Allāh and good character." He was asked about what was most instrumental in leading people into Hell-fire. He said: "The mouth and the genitals." (*Tirmidhī*)

Commentary

Ibn Qayyim ﷺ stated that the fear of Allāh ﷻ has been mentioned alongside good character because the former rectifies a person's relationship with his Creator, while the latter rectifies his relationship with Allāh's ﷻ creation.

The mouth may lead a person to Hell because of the many sins man commits with it such as backbiting, slander, uttering words of disbelief, lies, consuming *Ḥarām* food, etc. The genitals also lead one to hell because of the sins of adultery and homosexuality.

Ḥadīth 628

وعنه، قال: قَالَ رسول الله ﷺ: ((أَكْمَلُ المُؤمنينَ إيمَاناً أحسَنُهُمْ خُلُقاً، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The believers who are most perfect in faith are those who are best in character.

And the best of you are those who are best to their wives." (*Tirmidhī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 278.

Being best in character to one's wife means to exercise patience over her weaknesses and deficiencies, save her from harm, be kind to her, approach her with a cheerful countenance, and so forth.

Ḥadīth 629

وعن عائشة رضي الله عنها ، قالت : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((إنَّ المُؤْمِنَ لَيُدْرِكُ بحُسْنِ خُلُقِه دَرَجَةَ الصَّائِمِ القَائِمِ)) رواه أَبُو داود .

ʿĀ'ishah رضي الله عنها narrates: I heard the Messenger of Allāh ﷺ saying: "By virtue of his good character, a believer can attain the rank of a person who spends the night in worship and the day fasting." (*Abū Dāwūd*)

Commentary

Fasting in the heat of the day and engaging in worship in the darkness of the night when others are asleep are both acts of great merit. The fact that one whose character is good attains their rank, is indicative of the tremendous virtue Allāh ﷻ has attached to good character.

Just as fasting and nightly worship require dedication and exertion, one who is good to people, despite their varying temperaments, also exerts himself by suppressing his anger and being humble; hence, good character has been equated with fasting and night worship. Being good to people includes showing compassion and mercy towards them, seeking forgiveness for them, not being revengeful, etc.

Ḥadīth 630

وعن أَبي أُمَامَة الباهِليِّ رضي الله عنه ، قَالَ : قَالَ رسول الله ﷺ : ((أنَا زَعِيمٌ ببَيتٍ في ربَض الجَنَّةِ لِمَنْ تَرَكَ المِرَاءَ ، وَإنْ كَانَ مُحِقّاً ، وَببَيْتٍ في وَسَطِ الجَنَّةِ لِمَنْ تَرَكَ الكَذِبَ ، وَإنْ كَانَ مَازِحاً ، وَببَيْتٍ في أعلَى الجَنَّةِ لِمَنْ حَسُنَ خُلُقُهُ)) . حديث صحيح ، رواه أَبُو داود بإسناد صحيح .

((الزَّعِيمُ)) : الضَّامِنُ .

Abū Umāmah al-Bāhilī رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "I guarantee a house on the outskirts of Paradise for a person who abstains

from disputes, even though he may be in the right; and a house in the middle of Paradise for a person who abandons speaking lies even when he is joking; and a house at the highest point of Paradise for a person who has good character." (*Abū Dāwūd*)

Commentary

Good character is rewarded with the highest of stages in Paradise because other good qualities such as avoiding disputes and speaking the truth all stem from good character.

To abandon or avoid a dispute when one is in the right, is a deed of great merit because it entails suppressing one's desire and anger. In addition, after pointing out the truth to an adversary who does not want to accept it, any further engagement is a waste of time. Scholars state that this excludes such situations where silence will harm the religion because it is incorrect to remain silent and complacent when any injunction or teaching of Islām is compromised.

To not speak a lie is also an act of merit, however this excludes situations such as war or to reconcile between people, when the speaking of a lie will be permissible.

Ḥadīth 631

وعن جابر ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((إنَّ مِنْ أحَبِّكُمْ إليَّ ، وَأقْرَبِكُمْ مِنِّي مَجْلِساً يَوْمَ القِيَامَةِ ، أحَاسِنَكُم أخْلاَقاً ، وَإنَّ أبْغَضَكُمْ إلَيَّ وَأبْعَدَكُمْ مِنِّي يَوْمَ القِيَامَةِ ، الثَّرْثَارُونَ وَالمُتَشَدِّقُونَ وَالمُتَفَيْهِقُونَ)) قالوا : يَا رسول الله ، قَدْ عَلِمْنَا ((الثَّرْثَارُونَ وَالمُتَشَدِّقُونَ)) ، فمَا المُتَفَيْهِقُونَ ؟ قَالَ : ((المُتَكَبِّرُونَ)) رواه الترمذي ، وقال : ((حديث حسن)) .

((الثَّرْثَارُ)) : هُوَ كَثِيرُ الكَلاَمِ تَكَلُّفاً . وَ((المُتَشَدِّقُ)) : المُتَطَاوِلُ عَلَى النَّاسِ بِكَلاَمِهِ ، وَيَتَكَلَّمُ بِمَلءِ فِيهِ تَفَاصُحاً وَتَعْظِيماً لِكَلامِهِ ، وَ((المُتَفَيْهِقُ)) : أصلُهُ مِنَ الفَهْقِ وَهُوَ الامْتِلاَءُ ، وَهُوَ الَّذِي يَمْلأُ فَمَهُ بِالكَلاَمِ وَيَتَوَسَّعُ فِيهِ ، وَيُغْرِبُ بِهِ تَكَبُّراً وَارْتِفَاعاً ، وَإظْهَاراً للفَضِيلَةِ عَلَى غَيْرِهِ .

وروى الترمذي عن عبد الله بن المباركِ رحمه الله في تفسير حُسْنِ الخُلُقِ ، قَالَ : ((هُوَ طَلاَقَةُ الوَجه ، وَبَذْلُ المَعروف ، وَكَفُّ الأذَى)) .

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, who adopt an arrogant manner in speech in order to display their superiority." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh! We understand the meaning of those who talk excessively and who brag when talking, but who are those that adopt an arrogant manner in speech in order to display their superiority?" He replied: "They are those who are proud." (*Tirmidhī*)

Commentary

While explaining the great virtue of good character, the *ḥadīth* also teaches us that it is not advisable for a person to speak articulately and eloquently merely to show off his oratory skills or to impress his superiority upon others.

CHAPTER 74

باب الحلم والأناة والرفق

Chapter on forbearance, composure and softness

قَالَ الله تَعَالَى : ﴿ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِيْنَ ﴾ (آل عمران : ١٣٤) ،

Allāh ﷻ says: "...and swallow their anger and who forgive people. And Allāh loves those who do good." (Sūrah Āl ʿImrān, 134)

وقال تَعَالَى : ﴿ خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴾ (الأعراف : ١٩٩) ،

Allāh ﷻ says: "Adopt forgiveness, instruct what is good, and ignore the ignorant ones." (Sūrah al-Aʿrāf, 199)

وقال تَعَالَى : ﴿ وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ اِدْفَعْ بِالَّتِىْ هِىَ اَحْسَنُ فَاِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِىٌّ حَمِيْمٌ وَمَا يُلَقّٰهَآ اِلَّا الَّذِيْنَ صَبَرُوْا وَمَا يُلَقّٰهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ﴾ (فصلت : ٣٤-٣٥) ،

Allāh ﷻ says: "Good and evil are not equal. Resist with that which is best and the one between yourself and whom there was enmity, will instantly

become your bosom friend. Only the patient ones will be inspired with this. Only the most fortunate will be inspired with this." (Sūrah Fuṣṣilat, 34-35)

وقال تَعَالَى : ﴿ وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴾ (الشورى : ٤٣) .

Allāh ﷻ says: "Whoever exercises patience and forgives, this is certainly among the most resolute of matters." (Sūrah al-Shūrā, 43)

Ḥadīth 632

وعن ابن عباس ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ لأَشَجِّ عَبْدِ القَيْسِ : ((إنَّ فيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللهُ : الْحِلْمُ وَالأَنَاةُ)) رواه مسلم .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said to Ashajj ʿAbd al-Qays: "You possess two qualities which Allāh ﷻ loves: forbearance and composure." *(Muslim)*

Commentary

Ashajj ʿAbd al-Qays arrived in Madīnah Munawwarah in a delegation to meet the Messenger of Allāh ﷺ. While the rest of the delegation hastened to meet the Messenger ﷺ, Ashajj remained behind. He tied their conveyances, performed *ghusl*, adorned a clean set of clothing and then presented himself to the Messenger ﷺ. The Messenger ﷺ was greatly impressed by his intelligent manner, and complimented him saying that he possessed forbearance and composure.

Additional Points

- ✓ It is permissible to praise a person in his presence on condition that one is sure that he will not develop pride due to it.
- ✓ Praising a person's good qualities serves as encouragement for others to also inculcate them.

Ḥadīth 633

وعن عائشة ﷺ ، قالت : قَالَ رسول الله ﷺ : ((إنَّ اللهَ رفيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّه)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ is gentle and loves gentleness in all matters." (*Bukhārī* and *Muslim)*

Commentary

This *ḥadīth* means that Allāh ﷻ is forbearing and does not love to punish His servants. He desires ease for them and does not overwhelm them with a burden that they cannot bear.

It can also mean that Allāh ﷻ loves to see the qualities of forbearance and mercy in people. People who deal gently and calmly with one another find that their interactions are positive and harmonious because Allāh ﷻ places *barakah* therein.

Ḥadīth 634

وعنها : أَنَّ النبيَّ ﷺ ، قَالَ : ((إِنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفقَ ، وَيُعْطي عَلَى الرِّفق ، مَا لاَ يُعْطِي عَلَى العُنْفِ ، وَمَا لاَ يُعْطِي عَلَى مَا سِوَاهُ)) رواه مسلم .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ is gentle and loves gentleness. He gives for gentleness what he does not give for harshness or anything else." *(Muslim)*

Commentary

Gentleness in a person is superior in merit to his other good qualities, hence Allāh ﷻ rewards such a person with honour in this world and the Hereafter.

Ḥadīth 635

وعنها : أَنَّ النبيَّ ﷺ ، قَالَ : ((إِنَّ الرِّفْقَ لاَ يَكُونُ في شَيْءٍ إِلاَّ زَانَهُ ، وَلاَ يُنْزَعُ مِنْ شَيْءٍ إِلاَّ شَانَهُ)) رواه مسلم .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "When gentleness is in anything, it adorns it, and when it is removed from anything, it spoils it." *(Muslim)*

Commentary

One who is gentle is respected amongst men and is loved by Allāh ﷻ, while one who is not gentle is despised in the sight of men and is disliked by Allāh ﷻ.

Ḥadīth 636

وعن أَبي هريرة ﵁ ، قَالَ : بَال أَعْرَابيٌّ في المسجِدِ ، فَقَامَ النَّاسُ إِلَيْهِ لِيَقَعُوا فِيهِ ، فَقَالَ النبيُّ ﷺ : ((دَعُوهُ وَأَرِيقُوا عَلَى بَوْلِهِ سَجْلاً مِنْ مَاءٍ ، أَوْ ذَنُوباً مِنْ مَاءٍ ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَم تُبْعَثُوا مُعَسِّرِينَ)) رواه البخاري .

((السَّجْلُ)) بفتح السين المهملة وإسكان الجيم : وَهِيَ الدَّلو الْمُمْتَلِئَةُ مَاءً ، وَكَذلِكَ الذَّنُوبُ .

Abū Hurayrah ﷺ narrates that a Bedouin urinated in the *masjid* and the people rose towards him in order to beat him up. But, the Messenger of Allāh ﷺ said: "Leave him alone. Pour a bucket or pail of water over his urine. You were sent to make things easy and not difficult." (*Bukhārī*)

Commentary

The Bedouin did not know the etiquette of a *masjid* and a public gathering because of his recent acceptance of Islām. The *Ṣaḥābah* rose to reprimand him, but the Messenger of Allāh ﷺ advised them - and all those who invite towards the truth – to teach the ignorant with compassion. Such an approach wins hearts and allows for the acceptance of one's message, while harshness repels people.

Additional Points

- ✓ An impure piece of land is purified by washing it with water.

Ḥadīth 637

وعن أنس ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((يَسِّرُوا وَلاَ تُعَسِّرُوا ، وَبَشِّرُوا وَلاَ تُنَفِّرُوا)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Make things easy and not difficult. Give glad tidings and do not drive people away." (*Bukhārī, Muslim*)

Commentary

The fact that Islām is a religion that makes things easy rather than difficult is a theme that appears regularly in the Qur'ān. For example,

﴿يُرِيْدُ اللهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ﴾

"Allāh desires ease for you and He does not desire difficulty for you." (Sūrah al-Baqarah, 185)

One should advise people in such a manner that inspires them to practise. Kindly administered advice softens the heart to accept it, and encourages practice and worship. In contrast, when advice is given harshly, people flee from the person who gives it.

Scholars say that the Messenger of Allāh ﷺ did not only suffice on the words, "make things easy", but added, "do not make things difficult," because if he had not done so it could have

been interpreted to mean that making things easy only once or twice is sufficient whilst the rest of the time one should be strict. Rather, he emphasised that one should always make things easy, and one should never make things difficult.

Glad tidings should be given regarding Allāh's ﷻ compassion and mercy, His tremendous rewards and favours, and His forgiveness and all-encompassing sense of pardon. One should avoid frightening people away by mentioning only His punishments and warnings.

Ḥadīth 638

وعن جريرِ بنِ عبدِ اللهِ ﷺ ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقولُ : ((مَنْ يُحْرَمِ الرِفْقَ ، يُحْرَمِ الخَيْرَ كلَّهُ)) رواه مسلم .

Jarīr ibn ʿAbdillāh ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who is deprived of gentleness is deprived of all good." *(Muslim)*

Commentary

This *ḥadīth* mentions the virtue of gentleness. One who is not gentle is deprived of many benefits. This is beautifully encapsulated in an Arabic proverb,

الرفق في الامور كالمسك في العطور

"Gentleness in matters is like musk in perfumes."

Ḥadīth 639

وعن أَبي هريرة ﷺ : أَنَّ رَجُلاً قَالَ للنبيِّ ﷺ : أَوْصِني . قَالَ : ((لاَ تَغْضَبْ)) ، فَرَدَّدَ مِرَاراً ، قَالَ : ((لاَ تَغْضَبْ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that a man said to the Messenger of Allāh ﷺ: "Advise me." He ﷺ said: "Do not get angry." He repeated the request several times and the Messenger of Allāh ﷺ said: "Do not get angry." (*Bukhārī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 48. It cautions against getting angry. The Messenger of Allāh ﷺ provided this advice to this particular *Ṣaḥābī* because he was probably one who was easily angered. He repeated the advice because he knew that there was nothing more beneficial for him than controlling his anger.

Anger is dangerous and harmful because it causes one to become imbalanced and utter

vulgarities, engage in detrimental actions, develop malice and even utter words of disbelief.

Ḥadīth 640

وعن أَبي يعلى شَدَّاد بن أوسٍ ﷺ ، عن رسول الله ﷺ ، قَالَ : ((إنَّ الله كَتَبَ الإحْسَانَ عَلَى كُلِّ شَيْءٍ فَإذَا قَتَلْتُم فَأحْسِنُوا القِتْلَة ، وَإذَا ذَبَحْتُمْ فَأحْسِنُوا الذِّبْحَةَ ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَه ، وَلْيُرِح ذَبِيحَتَهُ)) رواه مسلم .

Abū Yaʿlā Shaddād ibn Aus ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ prescribed goodness in every matter. So when you kill, kill well, and when you slaughter, slaughter well. Each of you should sharpen your knife and be comforting to the animal that he is slaughtering." *(Muslim)*

Commentary

One should act decently and properly in all human interactions. Even in the field of battle or when taking the life of another human being as *qiṣāṣ* (retribution), one should not resort to torture or torment. Regarding animals, one should ensure that one does not harm or hurt the animal when slaughtering it. Hence, the knife should be sharp and the slaughter should be brisk, an animal should not be slaughtered in front of another, it should not be dragged to the place of slaughter because it may be injured, and it should not be skinned until it has become cold and all signs of life have ceased.

Ḥadīth 641

وعن عائشة ﷺ ، قالت : مَا خُيِّرَ رسول الله ﷺ بَيْنَ أمْرَيْنِ قَطُّ إلاَّ أَخَذَ أيْسَرَهُمَا ، مَا لَمْ يَكُنْ إثماً ، فَإنْ كَانَ إثماً ، كَانَ أبْعَدَ النَّاسِ مِنْهُ . وَمَا انْتَقَمَ رسول الله ﷺ لِنَفْسِهِ في شَيْءٍ قَطُّ ، إلاَّ أن تُنْتَهَكَ حُرْمَةُ الله ، فَيَنْتَقِمَ للهِ تَعَالَى . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﷺ narrates: "Whenever the Messenger of Allāh ﷺ was given a choice between two matters, he chose the easier of the two as long as it did not constitute a sin. If it was a sin, he was the furthest of people from it. The Messenger of Allāh ﷺ never took revenge for himself in any matter. But if the sanctity of Allāh ﷻ was violated, he took revenge for the sake of Allāh ﷻ." (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ was compassionate to his *Ummah*, hence he practised upon the easier option. For example, he did not desire the destruction of the people of Ṭā'if when he

was given that option, hoping that they would reform and accept Islām.

The Messenger of Allāh ﷺ forgave people for the harm they caused him. This was a result of his patience and forbearance in the face of hardship. For example, he did not punish the Bedouin who roughly tugged at his garment leaving a mark upon his body, and he did not reprimand those who accused him of unfair distribution of the booty after the battle of Khaibar. However, in cases where the boundaries set by Allāh ﷻ were violated, he would take the necessary steps in order to rectify the wrong that had been perpetrated.

The *ḥadīth* teaches us two practical lessons. Firstly, we should implement that which is easier, and not unnecessarily complicate matters. One should practise upon (*rukhṣah*) concessionary law unless it leads one to commit an error or sin. Secondly, one should pardon and forgive people. However, when the laws of Allāh ﷻ are compromised, then one should stand firm upon the truth.

Ḥadīth 642

وعن ابن مسعود رضي الله عنه ، قَالَ : قَالَ رسول الله ﷺ : ((ألا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّار ؟ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّار ؟ تَحْرُمُ عَلَى كُلِّ قَرِيبٍ ، هَيِّنٍ ، لَيِّنٍ ، سَهْلٍ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn Masʿūd رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "Should I not inform you of the person who is unlawful for the Hell-fire - or the one for whom the Hell-fire is unlawful? It is unlawful for every person who is close to people, soft, lenient and easy-going." (*Tirmidhī*)

Commentary

One should be humble and soft-hearted when dealing with people. The Qur'an mentions,

﴿فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ﴾

"It is because of the mercy of Allāh that you (O Muḥammad ﷺ) are lenient with them. If you had been ill-tempered and hard-hearted, they would have all dispersed from you." (Sūrah Āl ʿImrān, 159)

Additional Points

- ✓ The Messenger of Allāh ﷺ posed a question in order to arouse the attention of the *Ṣaḥābah* رضي الله عنهم so that they would listen attentively to his message.

CHAPTER 75

باب العفو والإعراض عن الجاهلين

Chapter on forgiving and turning away from the ignorant ones

قَالَ الله تَعَالَى : ﴿ خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴾ (الأعراف : ١٩٩) ،

Allāh ﷻ says: "Adopt forgiveness, instruct what is good, and ignore the ignorant ones." (Sūrah al-Aʿrāf, 199)

وقال تَعَالَى : ﴿ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ﴾ (الحجر : ٨٥) ،

"So pardon with a most graceful pardon." (Sūrah al-Ḥijr, 85)

وقال تَعَالَى : ﴿ وَلْيَعْفُوْا وَلْيَصْفَحُوْا اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللهُ لَكُمْ ﴾ (النور : ٢٢) ،

"They should forgive and pardon. Do you not like Allāh to forgive you?" (Sūrah al-Nūr, 22)

وقال تَعَالَى : ﴿ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِيْنَ ﴾ (آل عمران : ١٣٤) ،

"and who forgive people. And Allāh loves those who do good." (Sūrah Āl ʿImrān, 134)

وقال تَعَالَى : ﴿ وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴾ (الشورى : ٤٣) والآيات في الباب كثيرة معلومة .

"Whoever exercises patience and forgives, this is certainly among the most resolute of matters." (Sūrah al-Shūrā, 43)

Ḥadīth 643

وعن عائشة ﵂ : أنها قالت للنبي ﷺ : هَلْ أتى عَلَيْكَ يَوْمٌ كَانَ أشَدَّ مِنْ يَوْمِ أُحُدٍ ؟ قَالَ : ((لَقَدْ لَقِيتُ مِنْ قَوْمِكِ ، وَكَانَ أشَدُّ مَا لَقيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ ، إذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيْلَ بْنِ عَبْدِ كُلاَلٍ ، فَلَمْ يُجِبْنِي إِلَى مَا أرَدْتُ ، فَانْطَلَقْتُ وَأنا مَهْمُومٌ عَلَى وَجْهِي ، فَلَمْ أسْتَفِقْ إلاَّ وأنَا بِقَرْنِ الثَّعَالِبِ ، فَرَفَعْتُ رَأْسِي ، فإذَا أنَا بِسَحَابَةٍ قَدْ أظَلَّتْنِي ، فَنَظَرْتُ فَإذَا فِيهَا

جِبريلُ عليه السلام ، فنَادَاني ، فَقَالَ : إنَّ الله تَعَالَى قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ ، وَمَا رَدُّوا عَلَيْكَ، وَقَد بَعَثَ إلَيْكَ مَلَكَ الجِبَالِ لِتَأْمُرَهُ بمَا شِئْتَ فِيهِمْ . فَنَادَانِي مَلَكُ الجِبَالِ ، فَسَلَّمَ عَلَيَّ ، ثُمَّ قَالَ : يَا مُحَمَّدُ إنَّ اللهَ قَدْ سَمِع قَوْلَ قَوْمِكَ لَكَ ، وَأنا مَلَكُ الجِبال ، وَقَدْ بَعَثَنِي رَبِّي إلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ ، فَمَا شِئْتَ ، إنْ شِئْتَ أطْبَقْتُ عَلَيْهِمُ الأَخْشَبَيْنِ)) . فَقَالَ النبي ﷺ : ((بَلْ أرْجُو أنْ يُخْرِجَ اللهُ مِنْ أصْلاَبِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئاً)) متفقٌ عَلَيْهِ .

((الأَخْشَبَان)) : الجَبَلان المُحيطان بمكَّة . وَالأخشبُ : هُوَ الجبل الغليظ .

ʿĀ'ishah رضي الله عنها narrates that she asked the Messenger of Allāh ﷺ: "Did you experience any day more severe than the day of Uḥud?" He replied: "I experienced many hardships from your people and the severest which I experienced from them was on the day of ʿAqabah (Ṭā'if) when I presented myself to Ibn ʿAbd Yālīl ibn ʿAbd Kulāl and he did not accept my message. I departed in great grief and only recovered when I reached Qarn al-Thaʿālib. Then I raised my head and saw a cloud shading me. I looked and saw Jibra'īl عليه السلام therein. He called to me and said: 'Allāh عز وجل has heard what your people have said to you and how they answered you. He عز وجل has sent the angel of the mountains to you so that you may command him to do whatever you like to these people.' The angel of the mountains then called me, greeted me and said: 'O Muḥammad! Allāh has heard what your people have said to you. I am the angel of the mountains and My Sustainer has sent me to you so that you may command me to do whatever you like. What would you like to do? If you so wish, I can crush them between the two mountains surrounding Makkah.' The Messenger of Allāh ﷺ said: 'No, I hope that Allāh عز وجل will produce from their progeny those who will worship Allāh عز وجل alone, without ascribing any partners to Him.'" (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ was compassionate to all people, even his enemies. He forgave their weaknesses and pardoned their excesses. He did not avenge any harm that was meted out to him, but responded with patience and restraint, thereby setting a superb example for those who invite to the truth.

The battle of Uḥud was a difficult experience for the Messenger of Allāh ﷺ because he suffered a head injury causing him to bleed and lose his front teeth. His uncle, Ḥamzah رضي الله عنه, and seventy other *Ṣaḥābah* رضي الله عنهم were also martyred in the battle.

Ḥadīth 644

وعنها ، قالت : مَا ضَرَبَ رسولُ الله ﷺ شَيْئاً قَطُّ بِيَدِهِ ، وَلاَ امْرَأَةً وَلاَ خَادِماً ، إِلاَّ أَنْ يُجَاهِدَ فِي سَبِيلِ اللهِ ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ ، إِلاَّ أن يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللهِ تَعَالَى ، فَيَنْتَقِمُ للهِ تَعَالَى . رواه مسلم .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ never struck anyone with his hand – not a woman nor a servant – except when he was waging *jihād* in the path of Allāh ﷻ. And never did he take revenge from anyone who harmed him. However, if any sacred law of Allāh ﷻ was violated, he would take revenge for the sake of Allāh ﷻ." *(Muslim)*

Commentary

The Messenger of Allāh ﷺ patiently endured the harm inflicted upon him. For example, when he was requested to make *duʿā'* for the destruction of the enemy who fought against him in the battle of Uḥud, he instead supplicated for their forgiveness.

Those in authority are well-advised not to take revenge upon their subjects based on personal motives, but to always strive to establish truth and justice.

Ḥadīth 645

وعن أنس ﵁ ، قَالَ : كُنْتُ أمشي مَعَ رسول الله ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحَاشِيَةِ ، فأدْرَكَهُ أعْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَديدةً ، فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ ، وَقَدْ أثَّرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ ، ثُمَّ قَالَ : يَا مُحَمَّدُ ، مُر لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ . فَالتَفَتَ إِلَيْهِ ، فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ . متفقٌ عَلَيْهِ .

Anas ﵁ narrates: "I was walking with the Messenger of Allāh ﷺ and he was wearing a Najrānī cloak which had thick edges. A Bedouin approached him and pulled his cloak violently. I looked at the shoulder of the Messenger of Allāh ﷺ, and the edges of the cloak had left a mark due to the force with which he had pulled it. The man then said: 'O Muḥammad! Grant me some of the wealth of Allāh ﷻ which you have.' The Messenger of Allāh ﷺ turned towards him, smiled, and then ordered that he be given something." (*Bukhārī, Muslim*)

Commentary

It was due to the Messenger of Allāh's ﷺ superior character that he smiled and gave a gift to

the Bedouin who crudely confronted him. In fact, the narration of *Baiḥaqī* mentions that the Bedouin even abused him with the words, "Because that which you load for me is not yours nor your father's." The Messenger of Allāh's ﷺ response affirmed the Qur'ānic teaching,

﴿اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ﴾

"Resist with that which is best." (Sūrah Fuṣṣilat, 34)

Ḥadīth 646

وعن ابن مسعود ﷺ ، قَالَ : كأني أنظر إِلَى رسول الله ﷺ يَحْكِي نَبِيّاً مِنَ الأنبياءِ ، صَلَوَاتُ اللهِ وَسَلامُه عَلَيْهِمْ ، ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ ، ويقول : ((اللَّهُمَّ اغْفِرْ لِقَوْمِي ؛ فَإِنَّهُمْ لاَ يَعْلَمُونَ)) متفقٌ عَلَيْهِ .

Ibn Masʿūd ﷺ narrates: "It is as if I can picture the Messenger of Allāh ﷺ relating the story of a Messenger whose people beat him and wounded him. As he wiped the blood from his face, he said: 'O Allāh, forgive my people as they do not know.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* tells of the patience, forbearance, mercy and forgiveness that the Messengers ﷺ had for their nations. Instead of supplicating for Allāh's ﷻ help against them, they supplicated for their guidance and forgiveness.

Some scholars suggest that the Messenger referred to here was Nūḥ ﷺ, however others say that the Messenger of Allāh ﷺ was referring to himself, but did not mention his name due to humility.

Ḥadīth 647

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لَيْسَ الشَّديدُ بِالصُّرَعَةِ ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A strong person is not one who overpowers his opponent while wrestling. Rather, a strong person is one who controls himself when he is angry." (*Bukhārī, Muslim*)

Commentary

True strength is to discipline the soul, to restrain one's anger and to forgive when one has the power to punish.

CHAPTER 76

باب احتمال الأذى

Chapter on enduring difficulty

قَالَ الله تَعَالَى : ﴿ وَالكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِيْنَ ﴾ (آل عمران : ١٣٤) ،

Allāh ﷻ says: "and swallow their anger and who forgive people. And Allāh loves those who do good." (Sūrah Āl ʿImrān, 134)

وقال تَعَالَى : ﴿ وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴾ (الشورى : ٤٣)

"Whoever exercises patience and forgives, this is certainly among the most resolute of matters." (Sūrah al-Shūrā, 43)

وفي الباب : الأحاديث السابقة في الباب قبله .

Ḥadīth 648

وعن أَبي هريرة ﷺ : أَنَّ رَجُلاً ، قَالَ : يَا رسول الله ، إِنّ لي قَرَابةً أَصِلُهم وَيَقْطَعُونِي ، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ ، وَأَحْلُمُ عَنهم وَيَجْهَلُونَ عَلَيَّ ! فَقَالَ : ((لَئِنْ كُنْتَ كَمَا قُلْتَ ، فَكأَنَّمَا تُسِفُّهُمُ الْمَلَّ ، وَلاَ يَزَالُ مَعَكَ مِنَ اللهِ تَعَالَى ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ)) رواه مسلم .

وقد سَبَقَ شَرْحُهُ في بَابِ صلة الأرحام .

Abū Hurayrah ﷺ narrates that a man said: "O Messenger of Allāh ﷺ, I have relatives with whom I maintain relations but they sever relations with me. I am good to them but they are evil to me. I am forbearing to them but they act ignorantly towards me." He ﷺ said: "If you are as you claim, then it is as if you are placing hot ash in their mouths. Allāh ﷻ will

remain your helper against them as long as you remain as you are." *(Muslim)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 318. It is repeated here to point out that good character entails enduring the hardships inflicted upon oneself by others and forgiving those who do so.

CHAPTER 77

باب الغضب إِذَا انتهكت حرمات الشّرع والانتصار لدين الله تعالى

Chapter on anger when the sacred laws of Allāh ﷻ are violated, and helping the religion of Allāh

قَالَ الله تَعَالَى : ﴿ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ﴾ (الحج : ٣٠) ،

Allāh ﷻ says: "Whoever honours the things that Allāh has made sacred, then this will be best for him with his Sustainer." (Sūrah al-*Ḥaj*, 30)

وقال تَعَالَى : ﴿ اِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴾ (محمد : ٧) .

Allāh ﷻ says: "O believers! If you help Allāh, He will help you and keep your feet firm." (Sūrah Muḥammad, 7)

وفي الباب حديث عائشة السابق في باب العفو .

Ḥadīth 649

وعن أَبي مسعود عقبة بن عمرو البدري ﷺ ، قَالَ : جَاءَ رَجُلٌ إِلَى النبيِّ ﷺ ، فَقَالَ : إِنِّي لأَتَأَخَّرُ عَن صَلاةِ الصُّبْحِ مِنْ أَجْلِ فلانٍ مِمَّا يُطِيلُ بِنَا ! فَمَا رَأَيْتُ النَّبيَّ ﷺ غَضِبَ في مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ ؛ فَقَالَ : ((يَا أَيُّهَا النَّاسُ ، إِنَّ مِنْكُمْ مُنَفِّرِينَ ، فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ ؛ فَإِنَّ مِنْ وَرَائِهِ الكَبِيرَ وَالصَّغِيرَ وَذَا الحَاجَةِ)) متفقٌ عَلَيْهِ .

Abū Masʿūd ʿUqbah ibn ʿAmr al-Badrī ﷺ narrates: "A man came to the Messenger of Allāh ﷺ and said: 'I am absent from the *Fajr ṣalāh* because so-and-so person prolongs it for us.' I never saw the Messenger of Allāh

ﷺ more angry when he was giving advice as he was on that day. He said: 'O people! Some of you are driving people away. Any of you who leads the people in *ṣalāh* should shorten it because behind him are those who are old, young, and people who have needs to fulfil.'" (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ rightly became angry because one of his *Ṣaḥābah* had inadvertently inconvenienced people by unduly lengthening the *ṣalāh*.

The Messenger of Allāh ﷺ mentioned three types of people who experience difficulty when the *ṣalāh* is long. The old cannot stand for long due to weakness, the young do not have the patience, and those with needs lose concentration easily because their focus is elsewhere.

Additional Points

- ✓ It is permissible to present a complaint to those in leadership when harm is caused to people.
- ✓ It is acceptable to shorten the congregational *ṣalāh* when those following the Imām cannot bear a prolonged *ṣalāh*. However, one should maintain the *Sunnah* acts pertaining to each posture.
- ✓ One should abandon all such actions which prevent others from fulfilling their religious duties.
- ✓ It is valid to stay away from congregational *ṣalāh* if one has a valid *Sharʿī* reason.

Ḥadīth 650

وعن عائشة ﵂ ، قالت : قَدِمَ رسولُ الله ﷺ مِنْ سَفرٍ ، وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَآهُ رسول الله ﷺ هتكَهُ وَتَلَوَّنَ وَجهُهُ ، وقال : ((يَا عائِشَةُ ، أَشَدُّ النَّاسِ عَذَاباً عِنْدَ اللهِ يَوْمَ القِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللهِ !)) متفقٌ عَلَيْهِ .

((السَّهْوَةُ)) : كَالصُّفَّةِ تَكُونُ بَيْنَ يدي البيت . وَ((القِرام)) بكسر القاف : سِتر رقيق ، وَ((هَتَكَه)) : أفْسَدَ الصُّورَةَ الَّتي فِيهِ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ returned from a journey and I had hung a curtain over my porch which had some pictures on it. When the Messenger of Allāh ﷺ saw it, he tore it down and his face changed colour. He said: 'O ʿĀ'ishah! Those who will be punished most severely on the day of *Qiyāmah* will be those who attempt to create the like of Allāh's

creation." (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ here displayed his anger because he noticed a command of Allāh ﷻ being violated. Such an expression of anger for the sake of Allāh ﷻ is meritorious.

The *ḥadīth* means that one who creates animate images with the intention of imitating Allāh's ﷻ quality of being the Creator commits *kufr* (disbelief) and will therefore be punished most severely in the Hereafter.

Additional Points

- ✓ One should prohibit evil by hand if one has the ability to do so.
- ✓ It is *Ḥarām* (prohibited) to create images of animate objects.

Ḥadīth 651

وعنها : أن قرَيشاً أَهَمَّهُمْ شَأْنُ المَرأَةِ المخزومِيَّةِ الَّتي سَرَقَتْ ، فقالوا : مَنْ يُكَلِّمُ فِيهَا رسول الله ﷺ ؟ فقالوا : مَنْ يَجْتَرِئ عَلَيْهِ إلاَّ أُسَامَةُ بنُ زَيْدٍ حِبُّ رسول الله ﷺ ؟ فَكَلَّمَهُ أُسَامَةُ ، فَقَالَ رسول الله ﷺ : ((أَتَشْفَعُ في حَدٍّ مِنْ حُدُودِ الله تَعَالَى ؟!)) ثُمَّ قامَ فَاخْتَطَبَ ، ثُمَّ قَالَ : ((إنَّمَا أَهْلَك مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أقامُوا عَلَيْهِ الحَدَّ ، وَايْمُ الله ، لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحمّدٍ سَرَقَتْ لَقَطَعتُ يَدَهَا)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "The Quraysh were concerned about the Makhzūmī woman who had committed theft, and they said: 'Who will speak to the Messenger of Allāh ﷺ about her?' Others said: 'Who can be bold enough except for Usāmah ibn Zayd ﵁, the beloved of the Messenger of Allāh?' So Usāmah ﵁ spoke to him and the Messenger of Allāh ﷺ asked: 'Are you interceding with regard to one of the penal laws of Allāh?' He then stood up and addressed the people, saying: 'Those 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 applied the penal law upon him. By Allāh, if Fāṭimah the daughter of Muḥammad were to steal, I would cut off her hand.'" (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ explained in his sermon that some people of the past were not

just in their judgments because they sought to evade the laws of Allāh ﷻ by only subjecting the poor to punishment and not the wealthy.

By his statement that "if Fāṭimah the daughter of Muḥammad were to steal, I would cut off her hand," the Messenger of Allāh ﷺ laid down an integral law of justice and equality: the poor should not be oppressed because of their weakness, neither should the wealthy be pardoned because of their power; all men are to be regarded as equal when implementing the law of Allāh ﷻ.

The scholars are unanimous that it is not permissible to intercede on behalf of an offender whose case necessitates penal punishment and which has already reached a judge. If the case has not yet reached a judge, it will be permissible to intercede on his behalf, provided that the offender is not habitual in his crime, neither is he one who harms people. Regarding cases in which a judge may hand down a discretionary penalty (*taʿzīr*), people are allowed to intercede on behalf of the offender because the offence is of a lesser degree.

Ḥadīth 652

وعن أنس ﷺ : أَنَّ النبيَّ ﷺ رَأى نُخَامَةً في القبلَةِ ، فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُؤِيَ في وَجْهِهِ ؛ فَقَامَ فَحَكَّهُ بِيَدِهِ ، فَقَالَ : ((إن أحدَكُمْ إِذَا قَامَ فِي صَلاَتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبيْنَ القِبلَةِ ، فَلاَ يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ الْقِبْلَةِ ، وَلَكِنْ عَنْ يَسَارِهِ ، أَوْ تَحْتَ قَدَمِهِ)) ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ ، فَقَالَ : ((أَوْ يَفْعَلُ هكذا)) متفقٌ عَلَيْهِ .

وَالأمرُ بالبُصَاقِ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ هُوَ فِيما إِذَا كَانَ في غَيْرِ المسجِدِ ، فَأَمَّا في المسجِدِ فَلاَ يَبصُقُ إِلاَّ في ثَوْبِهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ noticed some phlegm in the direction of the *Qiblah*. It displeased him to such an extent that it was noticeable on his face. He stood up and scraped it off with his hand. He then said: "When any of you stands up in *ṣalāh*, he is conversing with his Sustainer, and his Sustainer is between him and the *Qiblah*. He should therefore not spit in the direction of the *Qiblah*, but rather to his left or beneath his feet." He then took hold of a corner of his cloak, spat into it, and folded it up. He then said: "Or he should do this." (*Bukhārī, Muslim*)

The order to spit to the left or under the feet applies when one is not in the *masjid*. In the *masjid*, one should only spit in his garment.

Commentary

"His Sustainer is between him and the *Qiblah*," means that Allāh ﷻ is that Being towards whom one is focussed and whose pleasure one seeks while in *ṣalāh*. A *muṣalli* converses with Allāh ﷻ while in *ṣalāh*, hence it is as if Allāh ﷻ is in front of him. For this reason, it is reprehensible to spit in the direction of the *Qiblah*.

Additional Points

- ✓ The sanctity of the *masjid* should always be maintained, hence it is unacceptable to defile or soil the *masjid* in any way.
- ✓ One should prohibit evil by hand if one has the ability to do so.
- ✓ One is permitted to spit in ones garment while in *ṣalāh*, if necessity demands. If one is not in *ṣalāh*, one should leave the *masjid* in order to spit.
- ✓ Impurities and filth should be removed from the *masjid*.

CHAPTER 78

باب أمر وُلاة الأمور بالرفق برعاياهم ونصيحتهم والشفقة عليهم والنهي عن غشهم والتشديد عليهم وإهمال مصالحهم والغفلة عنهم وعن حوائجهم

Chapter on commanding those in authority to be kind to their subjects, to give them good advice and to be compassionate towards them, and forbidding those in authority from deceiving them, being harsh to them, neglecting their best interests and being unmindful of them and their needs

قَالَ الله تَعَالَى : ﴿ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴾ (الشعراء : ٢١٥) ،

Allāh ﷻ says: "And be humble to those believers who follow you." (Sūrah al-Shuʿarā', 215)

وقال تَعَالَى : ﴿ اِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴾ (النحل : ٩٠) .

Allāh ﷻ says: "Verily Allāh instructs justice, the doing of good, and giving to relatives. And He forbids immoral behaviour, evil and oppression. He advises you so that you may take heed." (Sūrah al-Naḥl, 90)

Ḥadīth 653

وعن ابن عمر ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ : الإِمَامُ رَاعٍ وَمَسؤُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ في أهلِهِ وَمَسؤُولٌ عَنْ رَعِيَّتِهِ ، وَالمَرْأَةُ رَاعِيَةٌ في بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا ، وَالخَادِمُ رَاعٍ في مال سيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ ، وَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Each one of you is a shepherd and each one of you is answerable for his flock. The leader is a shepherd and is answerable for his flock. The man is a shepherd over his family and is answerable for his flock. The woman is a shepherd over her husband's house and is answerable for her flock. The servant is a shepherd over his master's wealth and is answerable for his flock. All of you are shepherds and each one of you is answerable for his flock." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 300. The word "shepherd" implies that one should protect, be trustworthy and see to the moral guidance of one's subordinates. Hence, those in any position of authority should fulfil their responsibilities because if they do not do so, they will be held accountable by Allāh ﷻ on the day of *Qiyāmah*.

Ḥadīth 654

وعن أَبي يعلى مَعْقِل بن يَسارٍ ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((مَا مِنْ عَبْدٍ يَسترْعِيهِ اللهُ رَعِيَّةً ، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ ، إِلاَّ حَرَّمَ اللهُ عَلَيْهِ الجَنَّة)) متفقٌ عليه .

وفي رواية : ((فَلَمْ يَحُطْهَا بِنُصْحِهِ لَمْ يَجِدْ رَائِحَةَ الجَنَّة)) .

وفي رواية لمسلم : ((مَا مِنْ أميرٍ يلي أمور المُسْلِمينَ ، ثُمَّ لا يَجْهَدُ لَهُمْ وَيَنْصَحُ لَهُمْ ، إِلاَّ لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ)) .

Abū Yaʿlā Maʿqil ibn Yasār[4] ﷺ narrates: I heard the Messenger of Allāh ﷺ

4 Abū Yaʿlā Maʿqil ibn Yasār ﷺ accepted Islām prior to the treaty of Ḥudaibiyah. He was appointed as a judge over the Muzayyanah tribe. ʿUmar ﷺ held him in high esteem and would consult with him in important matters. 34 *aḥādīth* are narrated from him. He passed away at the age of between 60 and

saying: "No slave is made a shepherd over a flock by Allāh and then dies while deceiving his flock, except that Allāh ﷻ makes Paradise prohibited for him." (*Bukhārī, Muslim*)

Another narration has: "If he did not protect them by giving good advice, he will not get the fragrance of Paradise."

Another narration of Muslim has: "Any leader who is appointed over the affairs of the Muslims and then does not strive for their sake and does not advise them well, will not enter Paradise with them."

Commentary

A leader often has millions of followers and subjects whose affairs he has to oversee. If he does not deal with them amicably and justly, he will be regarded by them as an oppressor and will be punished in the Hereafter as well. For this reason, leaders should strive to their utmost in fulfilling the rights of their subjects and giving them the best advice regarding their worldly and religious matters.

"Allāh ﷻ makes Paradise prohibited for him," means that such an oppressive leader will not enter Paradise with the successful ones, or will be completely deprived of Paradise if he assumed such oppression to be permissible.

Ḥadīth 655

وعن عائشة ﵂ ، قالت : سَمِعْتُ رسول الله ﷺ ، يقول في بيتي هَذَا : ((اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئاً فَشَقَّ عَلَيْهِمْ ، فاشْقُقْ عَلَيْهِ ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئاً فَرَفَقَ بِهِمْ ، فَارفُقْ بِهِ)) رواه مسلم .

ʿĀ'ishah ﵂ narrates: I heard the Messenger of Allāh ﷺ saying in this very house of mine: "O Allāh! Whoever is appointed over the affairs of my *Ummah* and he inconveniences them, then You inconvenience him; and whoever is appointed over the affairs of my *Ummah* and he is kind to them, then You be kind to him." *(Muslim)*

Commentary

The fact that the Messenger of Allāh ﷺ, despite being a mercy to mankind, made a *duʿā'* of this nature shows the great importance he placed upon governing the affairs of the *Ummah*

70 during the *khilāfah* of Muʿawiyah ﵁.

with kindness and integrity. Leaders who are unjust will face various forms of torment in this world and the Hereafter. Their punishment will correspond to their actions, according to the general rule,

الجزاء من جنس العمل

Recompense is in accordance with the deed.

Ḥadīth 656

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((كَانَتْ بَنُو إسرَائِيلَ تَسُوسُهُم الأَنبِيَاء ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ ، وَإِنَّهُ لاَ نَبِيَّ بَعْدِي ، وَسَيكُونُ بَعْدِي خُلَفَاءُ فَيَكثرُونَ)) ، قالوا : يَا رسول الله ، فَمَا تَأْمُرُنَا ؟ قَالَ : ((أَوْفُوا بِبَيْعَةِ الأَوَّل فَالأَوَّل ، ثُمَّ أَعْطُوهُمْ حَقَّهُمْ ، وَاسْأَلُوا الله الَّذِي لَكُمْ ، فَإِنَّ اللهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ)) متفقٌ عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The Banī Isrā'īl were ruled by the Messengers. Whenever a Messenger passed away, another would succeed him. There is no Messenger after me. There will be khulafā' after me and they will be many in number." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh! What do you command us to do?" He replied: "Fulfil the pledge of allegiance with the first and then the next. Then fulfil their rights and ask Allāh ﷻ for that which is due to you. Allāh ﷻ will question them about the authority which was given to them." (*Bukhārī, Muslim*)

Commentary

Leaders should rule with justice and integrity because they will be questioned regarding this on the day of *Qiyāmah*.

Additional Points

- ✓ Muḥammad ﷺ was the final Messenger of Allāh ﷻ.
- ✓ Subjects should obey their leaders in permissible matters, even if they are open sinners. However, if they command towards sin, they should not be obeyed.
- ✓ It is not permissible to rebel against a leader, unless he commits open *kufr* (disbelief).
- ✓ The Messenger of Allāh ﷺ miraculously predicted events and they happened as he had said.
- ✓ Subjects should patiently supplicate to Allāh ﷻ to guide their leaders and replace them with better ones, if they are oppressive.

Ḥadīth 657

وعن عائذ بن عمرو ﷺ : أَنَّهُ دَخَلَ عَلَى عُبَيْد اللهِ بن زيادٍ ، فَقَالَ لَهُ : أَيْ بُنَيَّ ، إِنِّي سَمِعْتُ رسول الله ﷺ ، يقول : ((إِنَّ شَرَّ الرِّعَاءِ الحُطَمَةُ)) فإِيَاكَ أن تَكُونَ مِنْهُمْ . متفقٌ عَلَيْهِ .

ʿĀ'idh ibn ʿAmr ﷺ narrates that he went to ʿUbaydullāh ibn Ziyād and said to him: "O my son! I heard the Messenger of Allāh ﷺ saying: 'The worst of rulers are those who are harsh upon their subjects.' So be careful that you are not from amongst them." *(Muslim)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 192.

The *Ṣaḥābī*, ʿĀ'idh ibn ʿAmr ﷺ, wisely counselled the leader of Iraq, ʿUbaydullāh ibn Ziyād, not to oppress his subjects and to be lenient with them. Scholars state that the *Ummah* will remain strong when it continues advising its leaders and when the leaders pay attention to such advice. In addition, advice needs to be given with compassion, concern and in an appropriate manner.

Ḥadīth 658

وعن أَبي مريم الأزدِيِّ ﷺ : أنّه قَالَ لِمعاوية ﷺ : سَمِعْتُ رسول الله ﷺ ، يقول : ((مَنْ وَلاَّهُ اللهُ شَيْئاً مِنْ أُمُورِ المُسْلِمِينَ ، فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ ، احْتَجَبَ اللهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ يَوْمَ الْقِيَامَةِ)) فجعل معاوية رجلاً عَلَى حوائج النَّاسِ . رواه أَبُو داود والترمذي .

Abū Maryam al-Azdī[5] ﷺ narrates that he said to Muʿāwiyah ﷺ: "I heard the Messenger of Allāh ﷺ saying: 'When Allāh ﷻ appoints a person over the affairs of the Muslims and he is blind to their needs, necessities and poverty, Allāh ﷻ will be blind to his needs, necessities and poverty on the day of *Qiyāmah*.' Muʿāwiyah ﷺ therefore appointed a person to see to the needs of the people." (*Abū Dāwūd, Tirmidhī*)

Commentary

Governors and leaders should enable their subjects to receive assistance from the state when they require it. Leaders who are neglectful in this regard will be dealt with in the same way

5 Abū Maryam al-Azdī ﷺ related only this *ḥadīth*.

on the day of *Qiyāmah* when they will require Allāh's ﷻ assistance.

CHAPTER 79

باب الوالي العادل

Chapter on the just ruler

قَالَ الله تَعَالَى : ﴿ إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ﴾ (النحل : ٩٠) الآية ،

Allāh ﷻ says: "Verily Allāh instructs justice, the doing of good..." (Sūrah al-Naḥl, 90)

وقال تَعَالَى : ﴿ وَأَقْسِطُوْا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِيْنَ ﴾ (الحجرات : ٩) .

Allāh ﷻ says: "Be just, for Allāh loves those who exercise justice." (Sūrah al-Ḥujurāt, 9)

Ḥadīth 659

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((سَبْعَةٌ يُظِلُّهُمُ الله في ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ : إِمَامٌ عادِلٌ ، وَشَابٌّ نَشَأَ في عِبادة الله تَعَالَى ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَسَاجِدِ ، وَرَجُلانِ تَحَابَّا في اللهِ اجتَمَعَا عَلَيْهِ ، وَتَفَرَّقَا عَلَيْهِ ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذاتُ مَنْصِبٍ وجَمالٍ ، فَقَالَ : إِنّي أخافُ اللهَ ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ الله خَالِياً فَفَاضَتْ عَيْنَاهُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are seven people to whom Allāh ﷻ will provide shade beneath His shade on a day when there will be no shade except His shade: a just leader, a youth who grew up in the worship of Allāh ﷻ, a person whose heart is attached to the *masājid*, two people who love each other for the sake of Allāh ﷻ, meeting and parting ways only for the love of Allāh ﷻ, a man who says to a woman of nobility and beauty trying to seduce him, 'I fear Allāh', a person who gives in charity and conceals it so that even his left hand does not know what his right hand gives, a person who engages in the remembrance of Allāh ﷻ in solitude, while shedding tears." (*Bukhārī,*

Muslim)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 376.

Ḥadīth 660

وعن عبدِ اللهِ بن عَمرو بن العاص ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إنَّ المُقْسِطِينَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ : الَّذِينَ يَعْدِلُونَ في حُكْمِهِمْ وأَهْلِيْهِم وَمَا ولوْا)) رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "Those who were just will be with Allāh ﷻ on pulpits of light. They are the ones who are just in their judgments, their families, and in what they were given authority over." *(Muslim)*

Commentary

According to the scholars, "pulpits of light," can be interpreted literally, or it can mean that such people will enjoy an honourable status in the Hereafter and they will be envied by the rest of creation.

Ḥadīth 661

وعن عوفِ بن مَالِكٍ ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((خِيَارُ أئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ . وشِرَارُ أئِمَّتِكُم الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ ، وَتَلعَنُونَهُمْ وَيَلْعَنُونَكُمْ !)) ، قَالَ : قُلْنَا : يَا رسول اللهِ ، أفَلاَ نُنَابِذُهُم ؟ قَالَ : ((لاَ ، مَا أقَامُوا فِيْكُمُ الصَّلاَةَ . لاَ ، مَا أقَامُوا فِيكُمُ الصَّلاَةَ)) رواه مسلم .

قَوْله : ((تصلّون عَلَيْهِمْ)) : تدعون لَهُمْ .

ʿAuf ibn Mālik ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The best of your rulers are those whom you love and who love you, whom you pray for and who pray for you. The worst of your rulers are those whom you dislike and who dislike you, whom you curse and who curse you." We asked: "O Messenger of Allāh! Should we not break our allegiance with them?" He replied: "No, as long as they establish *ṣalāh* among you. No, as long as they establish *ṣalāh* among you." *(Muslim)*

Commentary

This *ḥadīth* states the qualities of a good and evil leader respectively. It encourages leaders to deal justly with their subjects, and it commands subjects to obey their leaders in permissible matters. It is not permissible to rebel against a leader as long as he upholds the salient features of Islām and does not perpetrate open *kufr* (disbelief).

Additional Points

✓ The *ḥadīth* confirms that *ṣalāh* is a fundamental pillar of Islām.

Ḥadīth 662

وعن عِياضِ بن حِمارٍ ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((أهلُ الجَنَّةِ ثَلاَثَةٌ : ذُو سُلطانٍ مُقْسِطٌ مُوَفَّقٌ ، وَرَجُلٌ رَحيمٌ رَقِيقُ القَلْبِ لكُلِّ ذي قُرْبَى ومُسْلِمٍ ، وعَفِيفٌ مُتَعَفِّفٌ ذو عِيالٍ)) رواه مسلم .

ʿIyāḍ ibn Ḥimār ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The inhabitants of Paradise are three: a leader who is just and inspired to do good, a compassionate person who is soft-hearted to all his relatives and Muslims, and a chaste man who does not beg despite having dependents." *(Muslim)*

Commentary

This *ḥadīth* discusses three groups of people that will enter Paradise. It advises leaders to be just and dedicated followers of Islām, it teaches that one should deal kindly with people, and it encourages that one should not beg for charity, but work to earn independently.

CHAPTER 80

باب وجوب طاعة ولاة الأمر في غير معصية وتحريم طاعتهم في المعصية

Chapter on the obligation to obey those in authority in lawful matters and the prohibition of obeying them in unlawful matters

قَالَ الله تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ ﴾ (النساء : ٥٩) .

Allāh ﷻ says: "O believers! Obey Allāh, obey the Messenger and those in authority among you." (Sūrah al-Nisā', 59)

Ḥadīth 663

وعن ابن عمر ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((عَلَى المَرْءِ الْمُسْلِمِ السَّمْعُ والطَّاعَةُ فِيمَا أَحَبَّ وكَرِهَ ، إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيةٍ ، فَإِذَا أُمِرَ بِمَعْصِيةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim must listen and obey in respect of what he likes and dislikes, unless he is commanded to commit a sin. If he is commanded to commit a sin, he should neither listen nor obey." *(Muslim)*

Commentary

It is *Wājib* (compulsory) for Muslim subjects to obey their leaders in matters which are agreeable to their temperament or not, except when they are commanded to commit sin. This is in accordance with the basic principle laid down in Islām,

لا طاعة لمخلوق في معصية الخالق

There can be no obedience to the creation when the Creator is disobeyed.

Ḥadīth 664

وعنه ، قَالَ : كُنَّا إِذَا بَايَعْنَا رسولَ الله ﷺ عَلَى السَّمعِ والطَّاعَةِ ، يَقُولُ لَنَا : ((فِيمَا اسْتَطَعْتُمْ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates: "When we used to pledge allegiance to the Messenger of Allāh ﷺ to listen and obey, he would say to us: 'In as far as you are able to." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* may be viewed from two angles. Firstly, Muslim subjects are instructed to obey their leaders as best they can. Secondly, Muslim leaders are instructed not to issue such orders which their subjects will not be able to bear.

The fact that the Messenger ﷺ qualified obedience to leaders with that which is within human ability, was an expression of his compassion upon the *Ummah*.

Ḥadīth 665

وعنه ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((مَنْ خَلَعَ يَداً مِنْ طَاعَةٍ لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ وَلاَ حُجَّةَ لَهُ ، وَمَنْ مَاتَ وَلَيْسَ في عُنُقِهِ بَيْعَةٌ ، مَاتَ مِيتَةً جَاهِلِيَّةً)) رواه مسلم .

وفي رواية لَهُ : ((وَمَنْ مَاتَ وَهُوَ مُفَارِقٌ لِلجَمَاعَةِ ، فَإِنَّهُ يَمُوتُ مِيتَةً جَاهِلِيَّةً)) .

((المِيتَةُ)) بكسر الميم .

Ibn ʿUmar ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who withdraws his hand from obedience will meet Allāh ﷻ on the day of *Qiyāmah* without any proof in his favour; and one who passes away without having pledged allegiance dies a death of *jāhiliyyah* (ignorance)." *(Muslim)*

Another narration has: "One who dies estranged from the Muslim community dies a death of *jāhiliyyah* (ignorance)."

Commentary

Once a person pledges allegiance to the Muslim leader, it is not permissible for him to withdraw from it without a valid Islāmic reason.

During the days of *jāhiliyyah* (ignorance), people lived a life without obedience to any leader because they considered obedience improper. Islām brought about an organised system of governance where allegiance to a leader was necessary. Hence, one who dies without allegiance to a Muslim leader is as if he prefers the errant system of *jāhiliyyah.*

Ḥadīth 666

وعن أنسٍ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((اسْمَعُوا وأطِيعُوا ، وَإِنِ استُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ ، كأنَّ رأْسَهُ زَبِيبةٌ)) رواه البخاري .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Listen and obey even if an Abyssinian slave whose head is like that of a raisin is appointed over you." (*Bukhārī*)

Commentary

Obedience to a Muslim leader is compulsory irrespective of his colour, complexion or physical features.

A slave has been mentioned only hypothetically to emphasise obedience to the leader,

otherwise it is not permissible to appoint a slave as the leader of the Muslim *Ummah*.

Ḥadīth 667

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((عَلَيْكَ السَّمْع وَالطَّاعَة في عُسْرِكَ وَيُسْرِكَ ، وَمَنْشَطِكَ وَمَكْرَهِكَ ، وَأَثَرَةٍ عَلَيْكَ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is compulsory upon you to listen and obey in your times of difficulty and ease, and with regard to what pleases you or displeases you, and even if others are given preferential treatment over you." *(Muslim)*

Vocabulary and Definitions

"Preferential treatment" refers to unjust appointments in positions of leadership. It could also refer to situations when a leader unjustly withholds the rights of his subjects.

Commentary

Obedience to a Muslim leader is compulsory in all the circumstances specified in this *ḥadīth*. It will not be permissible to rebel against him because this will lead to greater harm than good, in the form of widespread bloodshed, disorder and infighting.

Ḥadīth 668

وعن عبدِ اللهِ بن عمرو ﷺ ، قَالَ : كنا مَعَ رسول الله ﷺ في سَفَرٍ ، فَنَزَلْنَا مَنْزِلاً ، فَمِنَّا مَنْ يُصْلِحُ خِبَاءهُ ، وَمِنّا مَنْ يَنْتَضِلُ ، وَمِنَّا مَنْ هُوَ في جَشَرِهِ ، إِذْ نَادَى مُنَادِي رسولِ الله ﷺ : الصَّلاةَ جَامِعَةً . فَاجْتَمَعْنَا إِلَى رسولِ الله ﷺ ، فَقَالَ : ((إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقّاً عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرِ مَا يَعْلَمُهُ لَهُمْ ، وَيُنْذِرَهُم شَرَّ مَا يَعْلَمُهُ لَهُمْ . وَإِنَّ أُمَّتَكُمْ هذِهِ جُعِلَ عَافِيَتُهَا في أَوَّلِهَا ، وَسَيُصِيبُ آخِرَهَا بَلاَءٌ وَأُمُورٌ تُنْكِرُونَهَا ، وَتَجِيءُ فِتَنٌ يُرَقِّقُ بَعْضُهَا بَعْضاً ، وَتَجِيءُ الفتنَةُ فَيَقُولُ الْمُؤْمِنُ : هذه مُهلكتي ، ثُمَّ تنكشفُ ، وتجيء الفتنةُ فيقولُ المؤمنُ : هذِهِ هذِهِ . فَمَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ، ويُدْخَلَ الجَنَّةَ، فَلْتَأْتِهِ منيَّتُهُ وَهُوَ يُؤْمِنَ باللهِ واليَوْمِ الآخِرِ ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ. وَمَنْ بَايَعَ إِمَاماً فَأَعْطَاهُ صَفْقَةَ يَدِهِ ، وَثَمَرَةَ قَلْبِهِ ، فَلْيُطِعْهُ إِن استَطَاعَ ، فإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الآخَرِ)) رواه مسلم .

قَوْله : ((يَنْتَضِلُ)) أَيْ : يُسَابِقُ بالرَّمْي بالنَّبل والنُّشَّاب . وَ((الجَشَرُ)) : بفتح الجيم والشين المعجمة وبالراء ، وهي : الدَّوابُّ الَّتي تَرْعَى وَتَبِيتُ مَكَانَهَا . وَقَوْلُه : ((يُرَقِّقُ

بَعْضُهَا بَعْضاً)) أيْ : يُصَيِّرُ بَعْضُهَا بَعْضَاً رقيقاً : أيْ خَفِيفاً لِعِظَمِ مَا بَعْدَهُ ، فالثَّانِي يُرَقّقُ الأَوَّلَ . وقيل مَعنَاهُ يُشَوِّقُ بَعْضُهَا إِلَى بَعْضٍ بتحسينهَا وَتَسويلِهَا ، وقيل : يُشبِهُ بَعْضُها بَعضاً .

ʿAbdullāh ibn ʿAmr ﷺ narrates: "We were once with the Messenger of Allāh ﷺ on a journey and stopped at a place. Some of us began repairing our tents, some were competing with each other in shooting arrows, and some were seeing to their animals, when the announcer of the Messenger of Allāh ﷺ announced that the *ṣalāh* was ready to commence. So we gathered around the Messenger of Allāh ﷺ and he said: 'It was the responsibility of every Messenger who came before me to direct his *Ummah* towards that which he knew was good for them and to warn them against that which he knew was evil for them. The well-being of this *Ummah* has been associated with the first of its adherents, while the latter part of this *Ummah* will be afflicted by trials and matters which you dislike. Tribulations will follow one another, and each will seem worse than the one before it. A tribulation will come and a believer will say: 'This will destroy me,' and it will then be removed. Another tribulation will follow and the believer will say: 'This is the one, this is the one!' Whoever desires to be saved from the Hell-fire and be admitted into Paradise should have his death come to him while he believes in Allāh ﷻ and the Last Day, and he treats people as he would like them to treat him. And whoever pledges allegiance to a leader by giving him the grasp of his hand and the essence of his heart, should obey him as far as possible. If another person comes to usurp his leadership, then strike his neck.'" *(Muslim)*

Vocabulary and Definitions

"The first adherents" of the *Ummah* refer to the period of *Ṣaḥābah*, *Tābiʿīn* and *Tabʿ Tābiʿīn*. According to Imām Qurṭubī ﷺ, it refers to the period of the first three *khalīfs* until the martyrdom of ʿUthmān ﷺ.

Commentary

In this *ḥadīth* the Messenger of Allāh ﷺ foretold of the time when the *Ummah* would be afflicted with endless tribulations, each worse than the one before it. Steadfastness upon *īmān*, following the truth and upholding good morals are the factors which will safeguard a person during such difficult times.

The *ḥadīth* also teaches us that those who attempt to revolt against a rightly appointed leader should be opposed by the general subjects because unity of the *Ummah* is of paramount

importance.

Additional Points

✓ One should treat people as one would like to be treated.

Ḥadīth 669

وعن أَبي هُنَيْدَةَ وَائِلِ بن حُجرٍ ﷺ ، قَالَ : سَأَلَ سَلَمَةُ بن يَزيدَ الجُعفِيُّ رسولَ الله ﷺ ، فَقَالَ : يَا نَبِيَّ الله ، أرأيتَ إنْ قامَت عَلَيْنَا أُمَرَاءُ يَسألُونَا حَقَّهُم ، وَيمْنَعُونَا حَقَّنَا ، فَمَا تَأْمُرُنَا ؟ فَأَعْرَضَ عنه ، ثُمَّ سَأَلَهُ ، فَقَالَ رسولُ الله ﷺ : ((اسْمَعُوا وَأَطِيعُوا ، فإنَّمَا عَلَيْهِمْ مَا حُمِّلُوا ، وَعَلَيْكُمْ مَا حمِّلْتُمْ)) رواه مسلم .

Abū Hunaydah Wā'il ibn Ḥujr[6] ﷺ narrates: Salāmah ibn Yazīd al-Juʿfī ﷺ asked the Messenger of Allāh ﷺ saying: "O Messenger of Allāh! What should we do if such rulers are given authority over us who demand their rights from us but deny us our rights?' The Messenger of Allāh ﷺ turned away from him. He repeated the question and the Messenger of Allāh ﷺ said: "Listen and obey because they are answerable for their responsibilities and you are answerable for your responsibilities." *(Muslim)*

Commentary

A deficiency on the part of the leader by not fulfilling the rights of his subjects does not justify them responding to him with disobedience and rebellion because a wrong cannot be rectified by perpetrating another wrong.

Every person will be held accountable for his own actions and choices on the day of *Qiyāmah*. Leaders therefore need to be just, and subjects need to be obedient to their leaders.

History bears testimony that when both leaders and subjects fulfilled the responsibilities Islām placed upon them, they complimented each other creating strength and harmony in the *Ummah*. Whenever there was a deficiency from any quarter, problems arose.

Ḥadīth 670

وعن عبد الله بن مسعود ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إنَّهَا سَتَكُونُ بَعْدِي أَثَرَةٌ وَأُمُورٌ

6 Abū Hunaydah Wā'il ibn Ḥujr ﷺ was a leader from the area of Ḥaḍramaut and accepted Islām after the conquest of Makkah. 71 *aḥādīth* are narrated from him. He settled in Kūfa and passed away in the era of Muʿāwiyah ﷺ.

تُنْكِرُونَهَا !)) قالوا : يَا رسول الله ، كَيْفَ تَأْمُرُ مَنْ أدْرَكَ مِنَّا ذَلِكَ ؟ قَالَ : ((تُؤَدُّونَ الحَقَّ الَّذِي عَلَيْكُمْ ، وَتَسْأَلُونَ اللهَ الَّذِي لَكُمْ)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "After I am gone, there will be preferential treatment and matters which you dislike." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh! What do you command us to do if we experience this?" He replied: "Fulfil the rights which you owe to others and ask Allāh ﷻ for your rights." (*Bukhārī, Muslim*)

Commentary

Subjects who live under an oppressive ruler should continue fulfilling their responsibilities such as *zakāh*, going out in *jihād*, etc., and continue supplicating to Allāh ﷻ to improve their conditions.

Ḥadīth 671

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ ، وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي ، وَمَنْ يَعصِ الأميرَ فَقَدْ عَصَانِي)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever obeys me has obeyed Allāh ﷻ, and whoever disobeys me has disobeyed Allāh ﷻ. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me." (*Bukhārī, Muslim*)

Commentary

Obedience to the Muslim leader is synonymous to obeying Allāh ﷻ and His Messenger ﷺ, hence it is obligatory upon Muslims to do so in permissible matters.

Ḥadīth 672

وعن ابن عباسٍ ﷺ : أن رسول الله ﷺ ، قَالَ : ((مَنْ كَره مِنْ أَمِيرِهِ شَيْئاً فَلْيَصْبِرْ ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلطَانِ شِبْراً مَاتَ مِيتَةً جَاهِلِيَّةً)) متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever dislikes anything of his leader should exercise patience, for whoever disobeys the leader by a hand-span, shall die the death of *jāhiliyyah* (ignorance)." (*Bukhārī, Muslim*)

Commentary

While this *ḥadīth* commands only patience in the face of injustice, Muslim subjects should continue advising their leader towards righteousness. Unless he commits open *kufr*, one is not permitted to revolt against the leader because this shatters unity which in turn prevents the progress of Islām.

Ḥadīth 673

وعن أَبي بكرة ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((مَنْ أهانَ السُّلطَانَ أَهَانَهُ الله)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Bakrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Whoever dishonours the ruler, will be dishonoured by Allāh ﷻ." (*Tirmidhī*)

Commentary

Respecting Muslim leaders and scholars is necessary because any form of disrespect towards them will incite people towards disobeying their commands which will harm the general order and organisation of the Muslims.

وفي الباب أحاديث كثيرة في الصحيح . وَقَدْ سبق بعضها في أبواب .

CHAPTER 81

باب النهي عن سؤال الإمارة واختيار ترك الولايات إذا لَمْ يتعين عليه أَوْ تَدْعُ حاجة إِلَيْهِ

Chapter on the prohibition against seeking authority, and opting to reject positions of authority if one is not assigned to them or one is not needed

قَالَ الله تَعَالَى : ﴿ تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴾ (القصص : ٨٣) .

Allāh ﷻ says: "This is the home of the Hereafter, which We shall assign to those who do not desire pomp on earth nor corruption. The outcome shall be for those who fear." (Sūrah al-Qaṣaṣ, 83)

Ḥadīth 674

وعن أَبي سعيدٍ عبدِ الرحمانِ بن سَمُرَة ﷺ ، قَالَ : قَالَ لي رسول الله ﷺ : ((يَا عَبْدَ الرَّحمان بن سَمُرَةَ ، لاَ تَسْأَلِ الإِمَارَةَ ؛ فَإِنّكَ إن أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا ، وَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا ، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ ، فَرَأَيْتَ غَيْرَهَا خَيْراً مِنْهَا ، فَأْتِ الَّذِي هُوَ خَيْرٌ وَكَفِّرْ عَنْ يَمِينِكَ)) متفقٌ عَلَيْهِ .

Abū Saʿīd ʿAbd al-Raḥmān ibn Samurah[7] ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'O ʿAbd al-Raḥmān ibn Samura! Do not ask for leadership. If it is given to you without your asking for it, you will be helped in regard to it, and if it is given to you by your asking for it, you will be made responsible for it. If you take an oath and then realise something better than it, do that which is better and expiate your oath.'" (*Bukhārī, Muslim*)

Commentary

Every form of leadership is challenging and comes with difficulties, hence one who relies upon his own skills and does not rely upon Allāh's ﷻ assistance will not be successful in fulfilling its demands.

One should only accept a position of leadership if he is requested to do so or if there is nobody capable of fulfilling its responsibilities effectively. In this case, he will be divinely assisted, in accordance with the saying,

من تواضع لله رفعه الله

Allāh raises a person who humbles himself before Him.

Desiring leadership is not advisable because one who does so is not concerned about the gravity of the responsibility it entails and will therefore be deficient in fulfilling it.

A sinful oath should be broken and *kaffārah* should be discharged in compensation. *Kaffārah* for a broken oath is to feed ten poor persons for a single day or clothe them; or fast for three days if one cannot afford to feed or clothe them.

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7 Abū Saʿīd ʿAbd al-Raḥmān ibn Samurah ﷺ accepted Islām during the conquest of Makkah and then participated in the battle of Tabūk. He was instrumental in the spread of Islām in many areas and lived a life of great humility. He settled in Sajistān and passed away in 50 *Hijrī*. 14 *aḥādīth* are narrated from him.

Ḥadīth 675

وعن أَبي ذرٍّ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((يَا أَبَا ذَرٍّ ، إِنِّي أَرَاكَ ضَعِيفاً ، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي . لاَ تَأَمَّرَنَّ عَلَى اثْنَيْنِ ، وَلاَ تَوَلَّيَنَّ مَالَ يَتِيمٍ)) رواه مسلم .

Abū Dharr ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'O Abū Dharr! I see that you are weak, and I love for you what I love for myself. Do not become a leader over even two individuals and do not take the responsibility of the wealth of an orphan.'" *(Muslim)*

Commentary

Abū Dharr ﷺ was one of those *Ṣaḥābah* who was ascetically minded. He did not care much for worldly matters, and even went to the extent of declaring it impermissible to gather wealth despite discharging *zakāh* upon it. Because he did not have experience regarding wealth and issues of leadership, the Messenger of Allāh ﷺ commanded him not to place himself into a leadership position.

Additional Points

- ✓ The wealth of orphans needs to be safeguarded and administered by individuals who have sound knowledge of this responsibility.

Ḥadīth 676

وعنه ، قَالَ : قُلْتُ : يَا رسول الله ، ألا تَسْتَعْمِلُني ؟ فَضَرَبَ بِيَدِهِ عَلَى مَنْكِبي ، ثُمَّ قَالَ : ((يَا أَبَا ذَرٍّ ، إِنَّكَ ضَعِيفٌ ، وإِنّها أمانةٌ ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ ، إِلاَّ مَنْ أَخَذَهَا بِحَقِّهَا ، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا)) رواه مسلم .

Abū Dharr ﷺ narrates: "I asked: 'O Messenger of Allāh! Why do you not appoint me as a governor?' He tapped my shoulder with his hand and said: 'O Abū Dharr! You are weak and it is a trust. On the day of *Qiyāmah*, it will be a source of disgrace and remorse except for that person who assumes it dutifully and fulfils its responsibilities as required of him.'" *(Muslim)*

Commentary

Leadership is a trust and an important responsibility, hence one who assumes this position should strive to his utmost to fulfil all its requirements. He should be knowledgeable regarding its duties, and needs to be capable of fulfilling its responsibilities.

Ḥadīth 677

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((إنَّكُمْ سَتَحْرِصُونَ عَلَى الإمَارَةِ ، وَستَكونُ نَدَامَةً يَوْمَ القِيَامَةِ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "You will be desirous of leadership, but it will be a source of remorse on the day of *Qiyāmah*." (*Bukhārī*)

Commentary

One should not be desirous of leadership because of the tremendous responsibility it entails. It is not worth one's while to enjoy a few breaths of unjust power in this world and then face intolerable agony in the Hereafter.

CHAPTER 82

باب حث السلطان والقاضي وغيرهما من ولاة الأمور عَلَى اتخاذ وزير صالح وتحذيرهم من قرناء السوء والقبول منهم

Chapter on encouraging a ruler, judge and others in authority to appoint righteous ministers, and warning them against evil companions and accepting their advice

قَالَ الله تَعَالَى : ﴿ اَلْاَخِلَّآءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ﴾ (الزخرف : ٦٧) .

Allāh ﷻ says: "Friends will be enemies on that day, except those who fear Allāh." (Sūrah al-Zukhruf, 67)

Ḥadīth 678

وعن أَبي سعيدٍ وأبي هريرة ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((مَا بَعَثَ اللهُ مِنْ نَبِيٍّ ، وَلاَ اسْتَخْلَفَ مِنْ خَليفَةٍ إلاَّ كَانَتْ لَهُ بِطَانَتَانِ : بِطَانَةٌ تَأْمُرُهُ بالمَعْرُوفِ وتَحُضُّهُ عَلَيْهِ ، وَبِطَانَةٌ تَأْمُرُهُ بالشَّرِّ وَتَحُضُّهُ عَلَيْهِ ، وَالمَعْصُومُ مَنْ عَصَمَ اللهُ))رواه البخاري .

Abū Sa'īd ﷺ and Abū Hurayrah ﷺ narrate that the Messenger of Allāh ﷺ said: "Allāh ﷻ did not send a Messenger nor appoint a *khalīf* without

him having two advisors: one ordering him to do good and encouraging him towards it, and the other ordering him to do evil and encouraging him towards it. The one who is truly protected is the one whom Allāh ﷻ protects." (*Bukhārī*)

Commentary

A leader should choose such ministers and advisors who will advise him towards righteousness, trustworthiness and justice. He needs to follow the correct Islāmic guidelines in his administration and policies so that he does not come under the influence of those who are corrupt and dishonest.

According to some scholars, "two ministers" could also refer to angels who guide him towards good, and Shaiṭān who leads him towards evil.

Ḥadīth 679

وعن عائشة ﵂ ، قالت : قَالَ رسولُ الله ﷺ : ((إِذَا أَرَادَ اللهُ بِالأَمِيرِ خَيْراً ، جَعَلَ لَهُ وَزِيرَ صدقٍ ، إِنْ نَسِيَ ذَكَّرَهُ ، وَإِنْ ذَكَرَ أَعَانَهُ ، وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ ، إِنْ نَسِيَ لَمْ يُذَكِّرْهُ ، وَإِنْ ذَكَرَ لَمْ يُعِنْهُ)) رواه أَبُو داود بإسنادٍ جيدٍ عَلَى شرط مسلم .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ desires good for a leader, He gives him a truthful minister who reminds him when he forgets, and helps him when he remembers; and when He desires the contrary for him, He gives him an evil minister who neither reminds him when he forgets nor helps him when he remembers." (*Abū Dāwūd*)

Commentary

When a leader is surrounded by righteous advisors, it is a sign that Allāh ﷻ is pleased with him and guides him along. On the contrary, evil advisors drive a leader and his people towards destruction. History is replete with examples of both types of advisors and the consequences of their counsel.

CHAPTER 83

باب النهي عن تولية الإمارة والقضاء وغيرهما من الولايات لمن سألها أَوْ حرص عليها فعرَّض بها

Chapter on the prohibition against appointing leaders, judges and granting

positions of authority to those who ask for it or desire it by offering themselves

Ḥadīth 680

عن أَبي موسى الأشعريِّ ﷺ ، قَالَ : دَخَلْتُ عَلَى النَّبيِّ ﷺ أَنَا وَرَجُلانِ مِنْ بَنِي عَمِّي ، فَقَالَ أَحَدُهُمَا : يَا رسول الله ، أَمِّرْنَا عَلَى بَعْض مَا ولاَّكَ اللهُ ﷻ ، وقال الآخَرُ مِثلَ ذَلِكَ ، فَقَالَ : ((إِنَّا وَاللهِ لاَ نُوَلِّي هَذَا العَمَلَ أَحَداً سَأَلَهُ ، أَوْ أَحَداً حَرَصَ عَلَيْهِ)) متفقٌ عَلَيْهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates: "I visited the Messenger of Allāh ﷺ with two of my cousins. One of them said: 'O Messenger of Allāh! Appoint us as governors over places which Allāh ﷻ has granted you authority.' The other cousin also made a similar request. He ﷺ said: 'By Allāh, we will not appoint any person to such a post if he asks for it or desires it.'" (*Bukhārī, Muslim*)

Commentary

Those who request for positions of leadership should not be appointed because their request points to the fact that they are doing so for personal gain and acquisition of wealth. Such people will not serve the populace selflessly, rather their aim will be to usurp the rights and wealth of people.

كتَاب الأدَب

THE BOOK OF GOOD MANNERS

CHAPTER 84

باب الحياء وفضله والحث على التخلق به

Chapter on modesty and its virtue, and encouraging people to implement it

General Remarks

Modesty is an integral part of Islām. In a *ḥadīth*, the Messenger of Allāh ﷺ is reported to have said, "Every religion has a special trait. The special trait of Islām is modesty." (*Muʾaṭṭā, Ibn Mājah*) In another *ḥadīth*, the Messenger of Allāh ﷺ said, "*Īmān* and modesty are inseparable.

When one is removed, the other is also removed." (*Ḥākim*) Modesty has numerous benefits. One who possesses it is saved from many vices and evil qualities. It beautifies man's speech and actions. One who is modest is loved by the creation and accepted by the Creator. It is because of modesty that a person lives a life of purity and chastity; modesty and chastity are inseparable.

One who is deprived of this quality suffers much. The Messenger of Allāh ﷺ said, "One of the advices that people learnt from the previous Messengers is that when you do not possess modesty, then do as you please." (*Bukhārī*) Hence, a person without modesty is not bound by any moral code. His life is similar to that of an unbridled animal.

Mullā ʿAlī Qārī ؒ in *Mirqāt* defines modesty in the following words:

حقيقة الحياء ان مولاك لا يراك حيث نهاك

> The reality of modesty is that your Master should not see you where He has prohibited you from.

Some of the *ʿārifīn* (recognisers of Allāh ﷻ) have stated that modesty stems from the conviction within the heart that Allāh ﷻ is watching, hence one who possesses this quality protects his external and internal self from going contrary to His commands.

Ḥadīth 681

عن ابن عمر ؓ : أَنَّ رسول الله ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَار وَهُوَ يَعِظُ أَخَاهُ في الحَيَاءِ ، فَقَالَ رسولُ اللهِ ﷺ : ((دَعْهُ ، فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ)) متفقٌ عَلَيْهِ .

> Ibn ʿUmar ؓ narrates that the Messenger of Allāh ﷺ passed by a man from the Anṣār who was advising his brother about modesty. The Messenger of Allāh ﷺ said: "Leave him, for modesty is part of *īmān*." (*Bukhārī, Muslim*)

Commentary

The modesty and shame of a person sometimes prevent him from seeking his rights because he feels too shy to request for them. It was perhaps for this reason that the Anṣārī was cautioning his brother against excessive modesty. He was prohibited from doing so by the Messenger of Allāh ﷺ as his modesty was the stepping-stone to acquire the level desired by Islām.

A question may be posed here: if modesty is an intrinsic quality within people, how can it be regarded as a part of *īmān* and how can one be rewarded for possessing it? Scholars have

answered this, saying that even though modesty is an intrinsic quality and many people are born with it, the level of modesty required by Islām is of a superior nature and can only be acquired by refining the soul and embracing the teachings of Islām. Hence, the effort and struggle to achieve this makes it a part of *īmān*.

Additional Points

- ✓ Advice should be given appropriately and correctly. One who gives incorrect advice, should be prevented from doing so.

Ḥadīth 682

وعن عمران بن حصينٍ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((الْحَيَاءُ لاَ يَأْتِي إِلاَّ بِخَيْرٍ)) متفقٌ عَلَيْهِ .

وفي رواية لمسلمٍ : ((الحياءُ خَيْرٌ كُلُّهُ)) أَوْ قَالَ : ((الْحَيَاءُ كُلُّهُ خَيْرٌ)) .

ʿImrān ibn Ḥuṣayn ﷺ narrates that the Messenger of Allāh ﷺ said: "Modesty brings nothing but good." (*Bukhārī, Muslim*)

A narration of Muslim has: "Modesty is only goodness."

Commentary

Since modesty prevents a person from disobedience, evil character, and a host of immodest actions, it has been referred to as goodness.

One may ask that at times, due to modesty, a person abstains from inviting towards good, prohibiting from evil, and fulfilling the rights of others; how then can modesty be regarded as goodness in its entirety? Scholars say that, as explained in the previous *ḥadīth*, the desired modesty is that which leads a person towards Allāh's ﷻ obedience and the fulfilment of the rights of others. Superficial modesty which contravenes the teachings of Islām is not acceptable; in fact, such modesty is a sign of weakness and cowardice.

Ḥadīth 683

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((الإيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً : فَأَفْضَلُهَا قَوْلُ : لاَ إِلهَ إِلاَّ الله ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ ، وَالحَيَاءُ شُعْبَةٌ مِنَ الإيمَانِ)) متفقٌ عَلَيْهِ .

((البِضْعُ)) بكسر الباءِ ويجوز فتحها : وَهُوَ مِنَ الثَّلاَثَةِ إِلَى الْعَشَرَةِ .

وَ((الشُّعْبَةُ)) : القِطْعَةُ وَالْخَصْلَةُ . وَ((الإمَاطَةُ)) : الإزَالَةُ . وَ((الأَذَى)) : مَا يُؤْذِي كَحَجَرٍ وشوك وَطِينٍ ورماد وَقَذَرٍ وَنَحْو ذَلِكَ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "*Īmān* has more than seventy (or more than sixty) branches. The best of them is to bear witness that there is none worthy of worship besides Allāh and the least of them is to remove a harmful object from the path. And modesty is also a branch of *īmān*." (*Bukhārī, Muslim*)

Terms and vocabulary

"Removing a harmful object from the path," is general and includes removing a stone which could cause someone to slip, a thorn which could prick the body, and mud or garbage which could soil the clothing; in short, it includes whatever may cause harm to others.

Commentary

This first portion of the *ḥadīth* (namely, the testimony of faith) refers to the rights of Allāh ﷻ, while the second portion (namely, removing a harmful object from the path) refers to the rights of human beings. In other words, for the acquisition of perfect *īmān*, the rights of Allāh ﷻ and that of His creation need to be fulfilled.

Even though modesty is included as a branch of *īmān*, it has been specifically singled out here, because it leads a person to implement all the other branches. One who is modest fears being embarrassed in this world and the Hereafter, hence he will fulfil obligations and abstain from prohibitions.

Ḥadīth 684

وعن أَبي سعيدٍ الخدري ﷺ ، قَالَ : كَانَ رسول الله ﷺ أَشَدَّ حَيَاءً مِنَ العَذْرَاءِ في خِدْرِهَا ، فَإِذَا رَأَى شَيْئاً يَكْرَهُهُ عَرَفْنَاهُ في وَجْهِه . متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates: "The Messenger of Allāh ﷺ was more modest than a virgin woman in her private room. When he saw something which he disliked, we realised it from his facial expression." (*Bukhārī, Muslim*)

Commentary

"More modest than a virgin woman in her private room," refers to a virgin woman who is meeting her husband for the first time in solitude. Such a woman is an embodiment of shame and modesty, hence the similarity with the lofty character of the Messenger of Allāh ﷺ.

"When he saw something which he disliked, we realised it from his facial expression," means that when the Messenger of Allāh ﷺ did not naturally like something, he would not mention it due to his modesty, however his facial expression would change. This does not refer to matters of religion since the Messenger of Allāh ﷺ would immediately caution those who acted contrary to divine commandments, in accordance with his divinely-appointed duty.

Additional Points

- ✓ Modesty is particularly inherent in women, hence it is a sign of *Qiyāmah* when it becomes less prevalent among them.

قَالَ العلماءُ : حَقِيقَةُ الحَيَاءِ خُلُقٌ يَبْعَثُ عَلَى تَرْكِ القَبِيحِ ، وَيَمْنَعُ مِنَ التَّقْصِيرِ في حَقِّ ذِي الحَقِّ . وَرَوَيْنَا عَنْ أَبي القاسم الْجُنَيْدِ رَحِمَهُ اللهُ ، قَالَ : الحَيَاءُ : رُؤيَةُ الآلاءِ – أيْ النِّعَمِ – ورُؤْيَةُ التَّقْصِيرِ ، فَيَتَوَلَّدُ بَيْنَهُمَا حَالَةٌ تُسَمَّى حَيَاءً . وَالله أعلم .

The *'ulamā'* say: Modesty in essence is that quality which prompts a person to abstain from the reprehensible, and prevents him from deficiencies in fulfilling the necessary rights of others. Abū al-Qāsim al-Junayd[8] ﷺ said: "Modesty is to realise bounties and deficiencies; and the state that arises between these two is called modesty."

Commentary

According to Junaid Baghdādi ﷺ, modesty is an internal condition which arises when a servant realises the numerous favours of His Master being showered upon him despite Him being independent of the entire creation. Thereafter, he realises his own weakness in fulfilling the commands of Allāh ﷻ, and the acts of disobedience which he perpetrates despite his dependence upon Him. Continuously pondering over these two matters will enable a person to develop the quality of modesty.

CHAPTER 85

بابُ حفظ السِّر

Chapter on protecting a secret

8 Abū al-Qāsim al-Junayd ﷺ is more famously known as Junaid Baghdādi ﷺ. He was born and brought up in Irāq. He was a great jurist and ṣufī. He would pass rulings according to the *Madh'hab* of Abū Thawr. ﷺ. His advices and incidents are famous. He passed away in the year 297 *Hijrī* and is buried in Baghdād.

قَالَ الله تَعَالَى: ﴿ وَاَوْفُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ﴾ (الإسراء: ٣٤).

Allāh ﷻ says: "And fulfil the pledge. Certainly, questioning shall take place with regard to pledges." (Sūrah Banī Isrāīl/al-Isrā', 34)

Introduction

A secret is an indirect pledge with another person. The verse of the Qur'ān, therefore, teaches us that a Muslim should not expose the secrets of others, as he will be questioned about it on the day of *Qiyāmah*.

Ḥadīth 685

وعن أَبي سعيد الخدري ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ القِيَامَةِ الرَّجُلَ يُفْضِي إِلَى الْمَرْأةِ وتُفْضِي إِلَيْهِ ، ثُمَّ يَنْشُرُ سِرَّهَا)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "From among the worst of people in the sight of Allāh ﷻ on the day of *Qiyāmah* will be a person who engages in conjugal relations with his wife and she with him, and he then exposes her secret." *(Muslim)*

Commentary

This *ḥadīth* explains that all personal matters between a husband and wife relating to conjugal relations are a trust between them and should be kept secret. In fact, it is the right of the wife that her personal matters should not be exposed before others. Exposing such matters is a major sin in the sight of Allāh ﷻ and is contrary to the nobility and honour of a respectable individual. People who disclose such issues lose their honour in the sight of others. However, it will be permissible to mention such matters if there is a pressing need, such as when seeking medical treatment or in a marital dispute before a judge.

Salmān al-Fārsī ﷺ narrates that he married a woman from the Kindah tribe and consummated the marriage in her home. Early the next morning, his friends came to him asking, "How was your wife?" He ignored them, but they repeated the question. Again he ignored them but they persisted. When they repeated the question a third time, he ignored them again, but, he was eventually compelled to explain, "Allāh has made screens, curtains and doors to conceal what lies behind them. It is acceptable to ask about things that are apparent, but one should never ask about things that are hidden. I heard the Messenger of Allāh ﷺ say that those who narrate such matters are like donkeys having relations in the street." (*Ḥilyat al-Awliyā'*)

Ḥadīth 686

وعن عبدِ الله بن عمر ﷺ : أنَّ عمرَ ﷺ حِيْنَ تأيَّمَتْ بِنْتُهُ حَفْصَةُ ، قَالَ : لَقِيتُ عُثْمَانَ بْنَ عَفّانَ ﷺ ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ ، فَقُلْتُ : إنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ ؟ قَالَ : سأَنْظُرُ فِي أَمْرِي . فَلَبِثْتُ لَيَالِيَ ثُمَّ لَقِيَنِي ، فَقَالَ : قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هَذَا . فَلَقِيتُ أَبَا بَكْرٍ ﷺ ، فقلتُ : إنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ ، فَصَمتَ أَبُو بَكْرٍ ﷺ ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئاً ! فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا النَّبيُّ ﷺ ، فَأَنْكَحْتُهَا إِيَّاهُ . فَلَقِيَنِي أَبُو بَكْرٍ ، فَقَالَ : لَعَلَّكَ وَجَدْتَ عَلَيَّ حِيْنَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئاً ؟ فقلتُ : نَعَمْ ، قَالَ : فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ عَلَيَّ إِلاَّ أَنِّي كُنْتُ عَلِمْتُ أَنَّ النبيَّ ﷺ ذَكَرَهَا ، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رسول الله ﷺ ، وَلَوْ تَرَكَهَا النَّبيُّ ﷺ لَقَبِلْتُهَا . رواه البخاري .

قوله ((تَأَيَّمَتْ)) أيْ : صَارَتْ بِلاَ زَوْجٍ ، وَكَانَ زَوْجُهَا تُوُفِّيَ ﷺ . ((وَجَدْتَ)) : غَضِبْتَ .

ʿAbdullāh ibn ʿUmar ﷺ narrates that when ʿUmar's ﷺ daughter, Ḥafṣah ﷺ, became a widow, ʿUmar ﷺ said: "I met ʿUthmān ibn ʿAffān ﷺ and offered Ḥafṣah in marriage to him, saying: 'If you wish, I will marry you to Ḥafṣah bint ʿUmar.' He replied: 'I will think about it.' I waited a few days and he then met me and said: 'I have decided not to marry at present.' I then met Abū Bakr al-Ṣiddīq ﷺ and said to him: 'If you wish, I will marry you to Ḥafṣah bint ʿUmar.' Abū Bakr ﷺ remained silent and gave me no reply. I was more upset with him than I was with ʿUthmān. I waited a few days and the Messenger of Allāh ﷺ then proposed to her and I married her to him. Abū Bakr then met me and said: 'You were probably upset with me when you offered Ḥafṣah to me and I did not give you any reply.' I said: 'Yes.' He said: 'The only thing that prevented me from replying to your offer was that I knew that the Messenger of Allāh ﷺ had mentioned her, and I did not want to disclose the secret of the Messenger of Allāh ﷺ. If the Messenger of Allāh ﷺ had not married her, I would have certainly accepted her.'" (*Bukhārī*)

Commentary

Ḥafṣah ﷺ was married to Khunais ibn Ḥudhāfah ﷺ, who passed away in Madīnah Munawwarah due to a wound he sustained during the Battle of Uḥud. The fact that ʿUmar ﷺ offered his daughter, Ḥafṣah ﷺ, in marriage to Abū Bakr ﷺ and ʿUthmān ﷺ teaches

us that guardians may offer their daughters, sisters etc. in marriage to suitable husbands. The Qur'ān also relates the incident of Shuʿaib ﷺ who requested Mūsā ﷺ to marry his daughter. There is nothing shameful or dishonourable in this because, in an Islāmic society, all men and women are encouraged to marry, even widows.

In relation to the chapter, in this incident Abū Bakr ﷺ did not respond to the request of ʿUmar ﷺ because he felt that the intention of the Messenger of Allāh ﷺ to marry Ḥafṣah ﷺ was a private matter and was not to be exposed.

ʿUmar ﷺ was upset with Abū Bakr's ﷺ silence because of the love and understanding that existed between them.

Additional Points

- ✓ It is incorrect to make a proposal for marriage to a person whom another has already proposed for. However, if the first proposal has been rejected, it will be permissible for others to propose.
- ✓ It is permissible to marry those women who the Messenger of Allāh ﷺ showed an inclination to marry, but did not do so, as well as those whom he married, but did not consummate the marriage with them and then divorced them. As for those of his wives who were alive at the time of his demise, it was not permissible for anyone to marry them. They are regarded as the "mothers of the believers".

Ḥadīth 687

وعن عائشة ﷺ ، قالت : كُنَّ أزْوَاجُ النَّبيِّ ﷺ عِنْدَهُ ، فَأقْبَلَتْ فَاطِمَةُ ﷺ تَمْشِي ، مَا تُخْطِئُ مِشيتُها مِنْ مشْيَةِ رسول الله ﷺ شَيْئاً ، فَلَمَّا رَآهَا رَحَّبَ بِهَا ، وقال : ((مَرْحَباً بابْنَتِي)) ، ثُمَّ أجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ، ثُمَّ سَارَّهَا فَبَكتْ بُكَاءً شَديداً ، فَلَمَّا رَأى جَزَعَهَا ، سَارَّهَا الثَّانِيَةَ فَضَحِكَتْ ، فقلتُ لَهَا : خَصَّكِ رسولُ الله ﷺ مِنْ بَيْنِ نِسَائِهِ بالسِّرَارِ ، ثُمَّ أنْتِ تَبْكِينَ ! فَلَمَّا قَامَ رسولُ الله ﷺ سَألْتُهَا : مَا قَالَ لَكِ رسولُ الله ﷺ ؟ قالت : مَا كُنْتُ لأُفْشِي عَلَى رسول الله ﷺ سِرَّهُ ، فَلَمَّا تُوُفِّيَ رسول الله ﷺ قُلْتُ : عَزَمْتُ عَلَيْكِ بِمَا لِي عَلَيْكِ مِنَ الحَقِّ ، لَمَا حَدَّثْتِنِي مَا قَالَ لَكِ رسول الله ﷺ ؟ فقالتْ : أمَّا الآن فَنَعَمْ ، أمَّا حِيْنَ سَارَّنِي في المَرَّةِ الأُولَى فأخْبَرَنِي أنّ جِبْرِيلَ كَانَ يُعَارِضُهُ القُرآنَ في كُلِّ سَنَةٍ مَرَّةً أوْ مَرَّتَيْنِ ، وَأنَّهُ عَارَضَهُ الآنَ مَرَّتَيْنِ ، وَإنِّي لا أرَى الأجَلَ إلاَّ قَدِ اقْتَرَبَ ، فَاتَّقِي اللهَ وَاصْبِرِي ، فَإنَّهُ نِعْمَ السَّلَفُ أنَا لَكِ ، فَبَكَيْتُ بُكَائِي الَّذِي رَأيْتِ ، فَلَمَّا رَأى جَزَعِي سَارَّنِي الثَّانِيَةَ ، فَقَالَ : ((يَا فَاطِمَةُ ، أمَا تَرْضَيْنَ أنْ تَكُونِي سَيِّدَةَ نِسَاءِ المُؤْمِنِينَ ، أوْ سَيِّدَةَ نِساءِ هذِهِ الأُمَّةِ ؟)) فَضَحِكتُ

ضَحِكِي الَّذِي رَأَيْتِ . متفقٌ عَلَيْهِ ، وهذا لفظ مسلم .

ʿĀ'ishah ﵂ narrates: "The wives of the Messenger of Allāh ﷺ were with him when Fāṭimah ﵂ arrived. Her way of walking was identical to that of the Messenger of Allāh ﷺ. When he saw her, he welcomed her saying: 'Welcome, my daughter.' He then had her sit down on his right or left. He then whispered something secretly to her, and she began weeping profusely. When he saw her agony, he whispered something secretly to her a second time, and she began to laugh. I said to her: 'The Messenger of Allāh ﷺ singled you out from among his wives and whispered to you secretly, and you began weeping?' When the Messenger of Allāh ﷺ stood up and left, I asked her: 'What did the Messenger of Allāh ﷺ say to you?' She replied: 'I cannot disclose the secret of the Messenger of Allāh ﷺ.' When the Messenger of Allāh ﷺ passed away, I said to her: 'On the basis of the right which I have over you, I take an oath and ask you to tell me what the Messenger of Allāh ﷺ said to you.' She replied: 'I can now disclose it to you. When he whispered to me secretly the first time, he informed me that Jibrāīl ﵇ used to revise the Qur'ān with him once or twice every year, and that this year he had revised it twice. (He ﷺ said): 'I think that my demise is near, so fear Allāh ﷻ and exercise patience. I am an excellent predecessor for you.' So I wept as you saw. When he saw my agony, he whispered secretly to me a second time, saying: 'O Fāṭimah, are you not pleased to be the leader of the believing women or the leader of the women of this *Ummah*?' So I laughed as you saw.'" *(Muslim)*

Terms and vocabulary

The right which ʿĀ'ishah ﵂ had over Fāṭimah ﵂ was that ʿĀ'ishah ﵂ was the wife of the Messenger of Allāh ﷺ and hence the mother of the believers.

Commentary

The Messenger of Allāh ﷺ used to recite to Jibrāīl ﵇ once a year whatever of the Qur'ān had been revealed to him, and Jibrāīl ﵇ would then recite it to the Messenger of Allāh ﷺ. During the final year, they revised it twice. This was an indication that the revelation of the Qur'ān was almost complete and that his demise was imminent.

The Messenger of Allāh ﷺ advised Fāṭimah ﵂ to fear Allāh ﷻ and exercise patience upon his demise. He meant that she should abstain from wailing and other acts of ignorance which indicate that one is displeased with the decision of Allāh ﷻ.

Some narrations mention that to console her, the Messenger of Allāh ﷺ also told her that she would be the first of his family to pass away, hence her grief over his demise would be short-lived. Scholars state that within a period of three to six months after the demise of the Messenger of Allāh ﷺ, Fāṭimah ؓ passed away.

Additional Points

- ✓ It is permissible to weep on an occasion of sadness on condition that one does not wail or complain about the decision of Allāh ﷻ.
- ✓ The virtue of Fāṭimah ؓ is established from this *ḥadīth*. In other *aḥādīth*, the virtues of Khadījah and ʿĀ'ishah ؓ are also mentioned. There is a difference of opinion between the scholars regarding which of them is the most virtuous. The soundest view is that they are all lofty in status, and each possesses virtues and merits according to their status. Each of them is a perfect role-model for women of every generation.
- ✓ It is permissible to praise someone if there is no fear of pride entering them.
- ✓ One should exercise patience at the time of a calamity.
- ✓ One should not be boastful or proud over any bounty of Allāh ﷻ. Fāṭimah ؓ was given the glad tiding of being the leader of the believing women, but she did not boast about it.

Ḥadīth 688

وعن ثَابِتٍ ، عن أنس ؓ ، قَالَ : أَتَى عَلَيَّ رسول الله ﷺ وَأَنَا أَلْعَبُ مَعَ الغِلْمَانِ ، فَسَلَّمَ عَلَيْنَا ، فَبَعَثَنِي في حاجَةٍ ، فَأَبْطَأْتُ عَلَى أُمِّي . فَلَمَّا جِئْتُ ، قالت : مَا حَبَسَكَ ؟ فقلتُ : بَعَثَنِي رسولُ الله ﷺ لِحَاجَةٍ ، قالت : مَا حَاجَتُهُ ؟ قُلْتُ : إِنَّهَا سرٌّ . قالت : لا تُخْبِرَنَّ بِسرِّ رسول الله ﷺ أَحَداً ، قَالَ أَنَسٌ : وَاللهِ لَوْ حَدَّثْتُ بِهِ أَحَداً لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ . رواه مسلم وروى البخاري بعضه مختصراً .

Thābit[9] narrates from Anas ؓ who said: "The Messenger of Allāh ﷺ came up to me while I was playing with some children and greeted us. He then sent me on an errand, and I was therefore delayed in returning to my mother. When I returned, she asked: 'What delayed you?' I replied: 'The Messenger of Allāh ﷺ sent me on an errand.' She asked: 'What errand was it?' I replied: 'It is a secret.' She said: 'Do not disclose the secret of the Messenger of Allāh ﷺ to anyone.' Anas ؓ said: 'By Allāh, if I were to disclose it to anyone, I would have disclosed it to you, O Thābit.'" (Muslim

9 Thābit ؓ was a *Tābiʿī*. He was renowned for his piety, worship and fear of Allāh ﷻ. He was an esteemed student of Anas ؓ. He passed away in 123 *Hijrī* at the age of eighty. 250 *aḥādīth* are narrated from him.

and a shorter version by *Bukhārī*)

Commentary

This *ḥadīth* illustrates the trustworthiness and merit of Anas ﷺ. Even after the demise of the Messenger of Allāh ﷺ, he concealed the secret with which he was entrusted. In all probability, it was a private matter relating to the wives of the Messenger of Allāh ﷺ, and for this reason he did not expose it.

The *ḥadīth* also draws our attention to the wonderful upbringing that Anas ﷺ received from his mother, Umm Sulaym ﷺ. She wisely realised that a secret should not be exposed and hence advised him never to expose the secret of the Messenger of Allāh ﷺ. Parents are well-advised to inculcate such noble habits within their children.

CHAPTER 86

باب الوفاء بالعهد وَإنجاز الوَعد

Fulfilling pledges and keeping promises

قَالَ الله تَعَالَى: ﴿ وَاَوْفُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ﴾ (الإسراء: ٣٤)،

Allāh ﷻ says: "And fulfil the pledge. Certainly questioning shall take place with regard to pledges." (Sūrah Banī Isrā'īl / al-Isrā', 34)

وقال تَعَالَى : ﴿ وَاَوْفُوْا بِعَهْدِ اللهِ اِذَا عٰهَدْتُّمْ ﴾ (النحل : ٩١) ،

Allāh ﷻ says: "Fulfil Allāh's pledge once you make the pledge." (Sūrah al-Naḥl, 91)

وقال تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْآ اَوْفُوْا بِالْعُقُوْدِ ﴾ (المائدة : ١) ،

Allāh ﷻ says: "O believers, fulfil your pledges." (Sūrah al-Mā'idah, 1)

وقال تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ كَبُرَ مَقْتًا عِنْدَ اللهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴾ (الصف : ٢-٣) .

Allāh ﷻ says: "O believers! Why do you say that which you do not do? It

is indeed a most hateful thing in the sight of Allāh that you say that which you do not do." (Sūrah al-Ṣaff, 2-3)

Introduction

A person should endeavour to fulfil his pledges because failure to do so will render him sinful. However, any such pledge which is against the demands of the *Sharī'ah* should not be fulfilled. Pledges are of three types:

1. A pledge made by a person to Allāh ﷻ. When a person enters Islām and recites the *kalimah*, he in reality declares that he will be obedient to Allāh ﷻ and he will follow the lifestyle of the Messenger of Allāh ﷺ.

2. A pledge made by a person upon himself. e.g. a person takes an oath to perform a certain action for Allāh ﷻ.

3. A pledge made by two people, groups, governments, etc. This also includes business transactions, marriages, etc.

Ḥadīth 689

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((آيَةُ المُنَافِقِ ثَلاَثٌ : إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا اؤْتُمِنَ خَانَ)) متفقٌ عَلَيْهِ .

زَادَ في روايةٍ لمسلم : ((وإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are three signs of a hypocrite: when he speaks, he lies; when he makes a promise, he breaks it; and when he is placed in a position of trust, he betrays his trust." (*Bukhārī, Muslim*)

The narration of Muslim has: "Even if he fasts, offers *ṣalāh* and claims that he is a Muslim."

Commentary

This *ḥadīth* has been discussed in a previous chapter. See *ḥadīth* 199. It mentions three qualities of a hypocrite. The fact that one who lies, breaks promises and abuses trusts has been likened to a hypocrite points to the severity of these sins. The *ḥadīth* is relevant to this chapter because it teaches us that breaking of promises is a quality of hypocrites, not believers.

Ḥadīth 690

وعن عبد الله بن عمرو بن العاص ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا : إِذَا اؤْتُمِنَ خَانَ ، وَإِذَا حَدَّثَ كَذَبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ)) متفقٌ 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 departs from the truth." (*Bukhārī, Muslim*)

Commentary

One may question why the previous *ḥadīth* mentions three qualities of a hypocrite and this one four. Scholars have answered this in various ways. One is that a hypocrite may have many qualities, and as circumstances demanded, the Messenger of Allāh ﷺ mentioned some of them.

Another question that one may ask is that if these qualities are found in a believer, does it make him a hypocrite? According to Imām Nawawī ﷺ, such a believer merely resembles a hypocrite. Some scholars suggest that the hypocrisy referred to here relates to actions and not belief. Others have said that the aim of these *aḥādīth* is to warn Muslims to abstain from such qualities. According to ʿAllāmah Kashmīrī ﷺ, these are the signs of a hypocrite; however, possessing any of them does not necessarily make one a hypocrite. For example, fever is a sign that there is heat in the body; however, whenever there is heat in the body, it does not necessarily mean that one has fever as heat in the body can also arise from sitting in direct sunlight.

Ḥadīth 691

وعن جابر ﷺ ، قَالَ : قَالَ لي النبيُّ ﷺ : ((لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هكَذَا وَهكَذَا وَهكَذَا)) فَلَمْ يَجِئْ مَالُ الْبَحْرَينِ حَتَّى قُبِضَ النَّبيُّ ﷺ ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ ﷺ فَنَادَى : مَنْ كَانَ لَهُ عِنْدَ رسول الله ﷺ عِدَةٌ أَوْ دَيْنٌ فَلْيَأْتِنَا ، فَأَتَيْتُهُ وَقُلْتُ لَهُ : إِنَّ النَّبيَّ ﷺ قَالَ لي كَذَا وَكَذَا ، فَحَثَى لي حَثْيَةً فَعَدَدْتُهَا ، فَإِذَا هِيَ خَمْسُمِئَةٍ ، فَقَالَ لِي : خُذْ مِثْلَيْهَا . متفقٌ عَلَيْهِ .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'When the wealth of Bahrain comes, I will give you so much, so much and so much.' The wealth from Baḥrain did not come until after the demise of the Messenger of Allāh ﷺ. When the wealth of Baḥrain came, Abū Bakr ﷺ commanded that it be announced: 'Whoever has a promise from the Messenger of Allāh ﷺ or a debt, should come to us.' I came to him and said: 'The Messenger of Allāh ﷺ had promised me such-and-such.' So Abū Bakr ﷺ filled both his hands with wealth and gave it to me. When I counted it, it came to five hundred dirhams. He then said to me: 'Take twice as much again.'" (*Bukhārī, Muslim*)

Vocabulary and Definitions

The wealth of Baḥrain referred to the *jizyah* which was brought by ʿAlā ibn Ḥaḍramī ﷺ from Baḥrain.

Commentary

According to the narration of *Bukhārī*, Jābir ﷺ said, "The Messenger of Allāh ﷺ promised me that he will give me so much, so much and so much. The Messenger of Allāh ﷺ spread out his hands thrice."

Abū Bakr ﷺ gave Jābir ﷺ one-thousand-five-hundred dirhams in total. He was fully entitled to do so because he was the rightly appointed successor of the Messenger of Allāh ﷺ. According to some scholars, Abū Bakr ﷺ gave to Jābir ﷺ without requesting for proof because he either had prior knowledge of the incident or he knew Jābir ﷺ to be a man of honesty and piety. Some scholars state that he did request for witnesses before handing the wealth over.

In any case, Imām Nawawī ﷺ narrates the *ḥadīth* here in order to show the virtue of Abū Bakr ﷺ who duly fulfilled the promise of the Messenger of Allāh ﷺ after the latter's demise.

CHAPTER 87

باب المحافظة عَلَى مَا اعتاده من الخير

Chapter on being steadfast on good habits

قَالَ الله تَعَالَى : ﴿ اِنَّ اللهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ﴾ (الرعد : ١١) ،

Allāh ﷻ says: “Allāh does not change the condition of a nation until they change the condition within themselves.” (Sūrah al-Raʿd, 11)

وقال تَعَالَى : ﴿ وَلَا تَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ اَنْكَاثًا ﴾ (النحل : ٩٢) . وَ((الأَنْكَاثُ)) : جَمْعُ نِكْثٍ ، وَهُوَ الْغَزْلُ الْمَنْقُوضُ .

Allāh ﷻ says: “Do not be like the woman who shredded her spun yards to threads after strengthening it.” (Sūrah al-Naḥl, 92)

وقال تَعَالَى : ﴿ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ﴾ (الحديد : ١٦) ،

Allāh ﷻ says: “Do not become like those who were given the Book before after which a long period of time elapsed and their hearts hardened.” (Sūrah al-Ḥadīd, 16)

وقال تَعَالَى : ﴿ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ﴾ (الحديد : ٢٧) .

Allāh ﷻ says: “But they did not observe it as they ought to have observed it.” (Sūrah al-Ḥadīd, 57: 27)

Ḥadīth 692

وعن عبد الله بن عمرو بن العاص رضي الله عنهما ، قَالَ : قَالَ لي رسول الله ﷺ : ((يَا عَبْدَ الله ، لاَ تَكُنْ مِثْلَ فُلانٍ ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رضي الله عنهما narrates: “The Messenger of Allāh ﷺ said to me: ‘O ʿAbdullāh! Do not be like so-and-so who used to engage in worship at night and then stopped doing so.” (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* stresses the importance of *Tahajjud ṣalāh*. Even though it is not compulsory, performing it is greatly meritorious.

Based on this *ḥadīth*, scholars state that one who commences any good deed or act of worship should continue it with consistency and steadfastness. Abandoning a good action points to indifference towards it, and indicates that the heart is disinclined to Allāh’s ﷻ remembrance.

CHAPTER 88

باب استحباب طيب الكلام وطلاقة الوَجه عند اللقاء

Chapter on the desirability of speaking good words and having a smiling face when meeting people

قَالَ الله تَعَالَى : ﴿ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ﴾ (الحجر : ٨٨) ،

Allāh ﷻ says: "And lower your wings for the believers." (Sūrah al-Ḥijr, 88)

وقال تَعَالَى : ﴿ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ﴾ (آل عمران : ١٥٩) .

Allāh ﷻ says: "If you had been ill-tempered and hard-hearted, they would have dispersed from you." (Sūrah Āl ʿImrān, 159)

Introduction

In these verses, the Messenger of Allāh ﷺ is being told that if he does not possess the qualities of softness and noble character, the duty of reforming people would become difficult; instead of coming closer to him, people would abandon him ﷺ. From this, scholars have deduced that those who invite to Islām should possess noble qualities.

Ḥadīth 693

وعن عدي بن حاتم رضي الله عنه ، قَالَ : قَالَ رسول الله ﷺ : ((اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ)) متفقٌ عَلَيْهِ .

ʿAdī ibn Ḥātim رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "Safeguard yourselves from the Hell-fire even if it is by giving half a date (in charity). And whoever cannot manage even this, then by saying a good word." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that charity is effective in saving one from the Hell-fire. Therefore a believer should habitually give in charity. To stress the importance of this, the Messenger of Allāh ﷺ encouraged us to give even half a date in charity, if one possesses nothing else; it should never be regarded as meagre or trivial. Further, if one does not even possess half a date, then he should express words of kindness, as this is also a means of saving one from

the Hell-fire.

Ḥadīth 694

وعن أَبي هريرة ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ)) متفقٌ عَلَيْهِ ، وَهُوَ بعض حديث تقدم بطولِه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A good word is charity." (*Bukhārī, Muslim*) This is a portion of a *ḥadīth* which was quoted previously.

Commentary

Charity is not restricted to spending wealth in the path of Allāh ﷻ. As a concept, charity is so vast that encouraging good, forbidding evil, smiling with people and speaking in a kind manner enables one to receive the reward of charity. This further indicates to the importance Islām places upon noble character and etiquette.

Ḥadīth 695

وعن أَبي ذَرٍّ ﷺ ، قَالَ : قَالَ لي رسول الله ﷺ : ((لاَ تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئاً ، وَلَوْ أَنْ تَلْقَى أَخَاكَ بوَجْهٍ طَلْقٍ)) رواه مسلم .

Abū Dharr ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Do not regard any good deed to be insignificant even if it is meeting your brother with a cheerful face.'" *(Muslim)*

Commentary

The Messenger of Allāh ﷺ encouraged his followers to deal with each other with an open heart and a smiling face. In this way, Islām encourages the cultivation of mutual love and unity.

A cheerful countenance is a seemingly minor action, however it is greatly valued by Allāh ﷻ because it is a sign of the love a person has in his heart for his Muslim brother.

CHAPTER 89

باب استحباب بيان الكلام وإيضاحه للمخاطب وتكريره ليفهم إذا لَمْ يفهم إلا بذلك

Chapter on the desirability of speaking clearly and plainly and using repetition so that those who do not understand may understand

Ḥadīth 696

عن أنسٍ ﷺ : أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةً أَعَادَهَا ثَلاَثاً حَتَّى تُفْهَمَ عَنْهُ ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلاثاً . رواه البخاري .

Anas ﷺ narrates that when the Messenger of Allāh ﷺ spoke, he would repeat his words three times so that they would be thoroughly understood, and when he went to people, he would greet them three times. (*Bukhārī*)

Commentary

The Messenger of Allāh ﷺ "repeating his words three times" refers to important matters or issues which he wished to stress, or if there was a large group of people; it does not mean that he repeated every sentence. Based on this *ḥadīth*, scholars state that it is preferable to repeat a statement thrice, if there is a need.

The Messenger of Allāh ﷺ "greeted three times" when there was a huge gathering of people. He would greet those in front of him, those on the right and then those on the left, so that all could hear him and reply. Alternatively, it could mean that the Messenger of Allāh ﷺ would greet when seeking permission to enter, upon entry, and at the time of departure.

Ḥadīth 697

وعن عائشة ﷺ ، قالت : كَانَ كَلاَمُ رسول الله ﷺ كَلاماً فَصْلاً يَفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ . رواه أَبُو داود .

ʿĀ'ishah ﷺ narrates: "The speech of the Messenger of Allāh ﷺ was so clear that it was understood by all who heard it." (*Abū Dāwūd*)

Commentary

The *ḥadīth* means that the Messenger of Allāh ﷺ did not utilise difficult and obscure words, as some do to make a show of their knowledge; rather, it was clear and easy for the common person to understand his words. Some scholars have said that it means that every word which the Messenger of Allāh ﷺ uttered was distinct and separate from the next. The words were not joined together and spoken in haste. If the listener desired to count his words, it would have been easy to do so.

Additional Points

- ✓ A reciter of the Qur'ān and one narrating *aḥādīth* should not read with such haste that the listener is placed into doubts regarding the meaning. The recital should be clear and understandable allowing the listener to memorise sections if he chooses.

CHAPTER 90

باب إصغاء الجليس لحديث جليسه الذي ليس بحرام

واستنصات العالم والواعظ حاضري مجلسه

Chapter on listening attentively to the words of one's companion as long as what he is saying is not unlawful, and a scholar or speaker asking his audience to remain silent

Ḥadīth 698

عن جرير بن عبدِ اللهِ ﷺ ، قَالَ : قَالَ لي رسول الله ﷺ في حَجَّةِ الْوَدَاعِ : ((اسْتَنْصِتِ النَّاسَ)) ثُمَّ قَالَ : ((لاَ تَرْجِعُوا بَعْدِي كُفّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)) متفقٌ عَلَيْهِ .

Jarīr ibn ʿAbdullāh ﷺ narrates: "The Messenger of Allāh ﷺ said to me on the occasion of the Farewell Pilgrimage: 'Ask the people to be silent.' He then said: 'Do not become *kuffār* (disbelievers) after me by striking the necks of one another.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that when the Qur'ān is being recited or *aḥādīth* are being narrated, then people should remain silent. In fact, an announcement to this effect may be made in order to quieten the people. Scholars have further deduced from this *ḥadīth* that it is necessary upon students and the general masses to be quiet when they are addressed by *ʿulamā'*, as the *ʿulamā'* are the inheritors of the Messengers ﷺ.

Sufyān Thawrī ﷺ said, "Knowledge has five stages:

1. Listening attentively
2. Keeping quiet
3. Memorizing

4. Practising

5. Propagating

Since a major sin does not expel one from the fold of Islām, scholars have provided various explanations for the statement "do not become disbelievers after me by striking the necks of one another."

1. One who regards killing his Muslim brother as permissible will become a disbeliever.

2. Killing a Muslim can ultimately lead a person to disbelief and an evil death.

3. It is not expected of a Muslim to kill another Muslim. Hence, the *ḥadīth* means that a Muslim should not become like disbelievers who kill one another.

4. The literal meaning of the word *kuffār* is meant, which is 'those who are ungrateful'. In other words, after Allāh ﷻ has bestowed a person with the greatest wealth of *īmān*, he should not be ungrateful by harming other Muslims.

CHAPTER 91

بابُ الوَعظ والاقتصاد فِيهِ

Chapter on advising people and being brief when doing so

قَالَ الله تَعَالَى : ﴿ اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ (النحل: ١٢٥)

Allāh ﷻ says: "Call to the path of your Sustainer with wisdom and beautiful counsel." (Sūrah al-Naḥl, 125)

Introduction

Inviting to the path of Allāh ﷻ was the primary responsibility of the Messengers of Allāh ﷻ. The believers are commanded to also invite to the path of Allāh by explaining the virtues of noble actions and the harms of evil actions. One should advise in such a manner that others do not feel embarrassed or disgraced. The approach should be one of love and kindness.

Ḥadīth 699

وعن أَبي وائلٍ شقيقِ بن سَلَمَةَ ، قَالَ : كَانَ ابنُ مَسْعُودٍ ﷺ يُذَكِّرُنَا في كُلِّ خَمِيسٍ ، فَقَالَ لَهُ رَجُلٌ : يَا أَبَا عَبْدِ الرَّحْمانِ ، لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ ، فَقَالَ : أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ ، وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ ، كَمَا كَانَ رسول الله ﷺ يَتَخَوَّلُنَا بِهَا مَخَافَةَ

السَّآمَةِ عَلَيْنَا . متفقٌ عَلَيْهِ .

((يَتَخَوَّلُنَا)) : يَتَعَهَّدُنَا

Abū Wā'il Shaqīq ibn Salāmah ﷺ narrates: "Ibn Masʿūd ﷺ used to address us every Thursday. A man said to him: 'O Abū ʿAbd al-Raḥmān! I wish that you would address us every day.' He replied: 'Listen! I do not want to do so because I fear that I may bore you. I am concerned about addressing you just as the Messenger of Allāh ﷺ was concerned about us, fearing that we would become bored.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* highlights the need for moderation in every action. By nature, man becomes tired and bored, even with regard to things which are beloved to him. If a person is continuously advised, he will not fully focus upon the advice. At times, his heart will be disinclined to what is being said. Hence, one who is advising and teaching people should do so in accordance with their temperament and desire to learn.

Additional Points

- ✓ The *Ṣaḥābah* had tremendous love for the Messenger of Allāh ﷺ and desired to imitate him in both their speech and actions.

Ḥadīth 700

وعن أَبي اليقظان عمار بن ياسر ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إِنَّ طُولَ صَلاَةِ الرَّجُلِ ، وَقِصَرَ خُطْبَتِهِ ، مَئِنَّةٌ مِنْ فِقهِهِ ، فأَطِيلُوا الصَّلاَةَ وَأَقْصِرُوا الْخُطْبَةَ)) رواه مسلم .

((مَئِنَّةٌ)) بميم مفتوحة ثُمَّ همزة مكسورة ثُمَّ نون مشددة ، أَيْ : عَلاَمَةٌ دَالَّةٌ عَلَى فِقْهِهِ .

Abū al-Yaqzān ʿAmmār ibn Yāsir[10] ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Performing lengthy *ṣalāh* and delivering a short sermon is a sign of a person's intelligence. So lengthen the *ṣalāh* and shorten the sermon." *(Muslim)*

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10 ʿAmmār ibn Yāsir ﷺ accepted Islām in the early stages. His mother, Sumayya ﷺ, was the first woman to be martyred in Islām. He migrated to Madīnah Munawwarah and was joined in brotherhood with Ḥuzaifah ibn al-Yamān ﷺ. He participated in all the battles with the Messenger of Allāh ﷺ. In 20 *Hijrī*, he was appointed by ʿUmar ﷺ as the governor of Kūfa. He was martyred in the battle of Ṣiffīn at the age of 91. 62 *aḥādīth* are narrated from him.

Commentary

The command to "perform lengthy *ṣalāh*" is in relation to the sermon. It does not mean that the *ṣalāh* should always be lengthened because in other *aḥādīth*, the Messenger of Allāh ﷺ instructed those leading the *ṣalāh* not to lengthen it to such an extent that it inconveniences the ill and the elderly.

One who lengthens the *ṣalāh* and shortens the sermon has been described as intelligent because one who does so knows that *ṣalāh* is the object, and the sermon is only a means of encouraging towards it. Hence, more attention should be given to that which is of greater importance. Another reason is that in *ṣalāh*, one shows his servitude to Allāh ﷻ, hence it should be lengthened, as opposed to the sermon.

Ḥadīth 701

وعن مُعاوِيَة بن الحكم السُّلَمي ﷺ ، قَالَ : بَيْنَا أَنَا أُصَلّي مَعَ رسول الله ﷺ ، إِذْ عَطَسَ رَجُلٌ مِنَ القَوْمِ ، فَقُلْتُ : يَرْحَمُكَ اللهُ ، فَرَمَانِي القَوْمُ بِأَبْصَارِهِمْ ! فَقُلْتُ : وَاثُكْلَ أُمِّيَاهُ ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ ؟! فَجَعَلُوا يَضْرِبُونَ بأيديهم عَلَى أَفْخَاذِهِمْ ! فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لكِنّي سَكَتُّ ، فَلَمَّا صَلّى رسول الله ﷺ ، فَبِأَبِي هُوَ وَأُمِّي ، مَا رَأَيْتُ مُعَلِّماً قَبْلَهُ وَلاَ بَعْدَهُ أَحْسَنَ تَعْلِيماً مِنْهُ ، فَوَاللهِ مَا كَهَرَنِي ، وَلاَ ضَرَبَنِي ، وَلاَ شَتَمَنِي . قَالَ : ((إِنَّ هذِهِ الصَّلاَةَ لاَ يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلامِ النَّاسِ ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ ، وَقِراءةُ القُرْآنِ)) ، أَوْ كَمَا قَالَ رسول الله ﷺ . قلتُ : يَا رسول الله ، إِنّي حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ ، وَقَدْ جَاءَ اللهُ بِالإِسْلاَمِ ، وَإِنَّ مِنّا رِجَالاً يَأْتُونَ الْكُهّانَ ؟ قَالَ : ((فَلاَ تَأْتِهِمْ)) قُلْتُ : وَمِنّا رِجَالٌ يَتَطَيَّرُونَ ؟ قَالَ : ((ذَاكَ شَيْء يَجِدُونَهُ في صُدُورِهِمْ فَلاَ يَصُدَّنَّهُمْ)) رواه مسلم .

((الثُّكْلُ)) بضم الثاءِ المُثلثة : المُصيبَةُ وَالفَجِيعَةُ . ((مَا كَهَرَنِي)) أَيْ : مَا نَهَرَنِي .

Muʿāwiyah ibn al-Ḥakam al-Sulamī[11] ﷺ narrates: "While I was performing *ṣalāh* with the Messenger of Allāh ﷺ, a person in the congregation sneezed, so I said: 'May Allāh have mercy on you.' The people began staring at me and I said: 'May your mothers be bereaved. Why are you looking at me?' They then began striking their hands on their thighs. When I realised that they wanted me to remain silent, I remained silent. The Messenger of Allāh

11 Muʿāwiyah ibn al-Ḥakam al-Sulamī ﷺ was a *Ṣaḥābī* who resided in Madīnah Munawwarah. He was linked to the Arab tribe of Banū Sulaym. He accepted Islām after *Hijrah*. 13 *aḥādīth* have been narrated from him.

ﷺ then completed the *ṣalāh*. May my parents be his ransom. I have never seen a better teacher before or after him. By Allāh, he did not rebuke me, strike me, or verbally abuse me. He said: 'Any form of human dialogue is not correct in *ṣalāh*. It is only for the glorification of Allāh, expressing His greatness, and the recitation of the Qur'ān.' Or he said some similar words. I said: 'O Messenger of Allāh! I was until very recently in the era of *jāhilīyyah*, and Allāh ﷻ has now brought Islām to us, but there are some people among us who go to astrologers.' He said: 'Do not go to them.' I said: 'There are also people among us who believe in evil omens.' He said: 'That is something which they have in their hearts. They should never let it stop them from doing whatever has to be done.'" *(Muslim)*

Vocabulary and Definitions

يَتَطَيَّرُونَ (believing in evil omens) is derived from the word طَيْر (bird) because the Arabs used to look at a bird before making a decision. If it flew to the right, they would proceed with the action, and if it flew to the left they would abandon their intention.

Commentary

The approach and method of the Messenger of Allāh ﷺ when dealing with people was exceptional. Here a village-dweller who did not know the rulings of Islām mistakenly spoke in *ṣalāh*. He was made aware of his mistake without his integrity being tarnished in any way. The Messenger of Allāh's ﷺ affection and kindness had such an impact upon him that he was prepared to sacrifice his parents for the Messenger of Allāh ﷺ.

Shaikh Saʿīd Aḥmad Madanī ﷺ said, "If four qualities complement one's propagation, it will be a means of guidance:

1. The objective must be to please Allāh ﷻ; it should not be done for name, fame or to acquire wealth.

2. It should be done with wisdom as Allāh ﷻ states, "Call to the way of your Sustainer with wisdom."

3. Good character should be displayed. The Jewish rabbi, Zayd ibn Ṣaʿnā', accepted Islām due to the noble character of the Messenger of Allāh ﷺ.

4. It should be well-planned. The inviter should carefully ponder over his words and then speak with wisdom so that the heart of the person being invited is positively affected.

Additional Points

✓ All forms of speech are prohibited during *ṣalāh*. In the beginning of Islām, speech was

permitted, but this was later abrogated. Thus, even replying to someone's sneeze will invalidate the *ṣalāh*.

- ✓ To visit astrologers with the aim of asking about matters of the unseen and the future is forbidden. Astrologers normally combine a hundred lies with one word of truth and thereby confuse people.
- ✓ Believing in evil omens was an erroneous custom of the days of ignorance, hence the Messenger of Allāh ﷺ prohibited it. To take good omens is however permissible because, by doing so, one entertains good hopes in Allāh ﷻ.
- ✓ One should not abandon necessary matters based on superstitious beliefs.

Ḥadīth 702

وعن العِرْباض بن ساريَةَ ﷺ ، قَالَ : وَعَظَنَا رسول الله ﷺ مَوْعِظَةً وَجِلَتْ مِنْهَا القُلُوبُ ، وَذَرَفَتْ مِنْهَا العُيُونُ ... وَذَكَرَ الحَدِيثَ وَقَدْ سَبَقَ بِكَمَالِهِ في باب الأمْر بِالمُحَافَظَةِ عَلَى السُّنَّة ، وَذَكَرْنَا أنَّ التِّرْمِذِيَّ ، قَالَ : ((إنّه حديث حسن صحيح)) .

Al-ʿIrbāḍ ibn Sāriyah ﷺ narrates: "The Messenger of Allāh ﷺ delivered a very profound and eloquent lecture to us which made our hearts tremble and our eyes shed tears." He related the *ḥadīth* and it has been previously mentioned in full under the chapter on upholding the *Sunnah*.

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 157. It has been narrated in this chapter to show that a lecture should not be so lengthy that its effect is lost. Rather, it should be concise, easy to comprehend and beneficial in content.

The fact that the hearts of the *Ṣaḥābah* trembled and their eyes shed tears was a sign that they were greatly affected by the words of the Qur'ān and *aḥādīth*. This was a sign that *īmān* was firmly entrenched within their hearts.

CHAPTER 92

باب الوقار والسكينة

Chapter on dignity and composure

قَالَ الله تَعَالَى : ﴿ وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ

قَالُوْا سَلٰمًا ﴾ (الفرقان : ٦٣) .

Allāh ﷻ says: "The servants of the Merciful are those who walk on earth in humility and when the ignorant talk to them, they say: '*Salām*!'" (Sūrah al-Furqān, 63)

Ḥadīth 703

وعن عائشة ﵂ ، قالت : مَا رَأَيْتُ رسول الله ﷺ مُسْتَجْمِعاً قَطُّ ضَاحِكاً حَتَّى تُرَى مِنهُ لَهَوَاتُهُ ، إنَّمَا كَانَ يَتَبَسَّمُ . متفقٌ عَلَيْهِ .

((اللَّهْوَاتُ)) جَمْعُ لَهَاةٍ : وَهِيَ اللَّحْمَةُ الَّتي في أقْصى سَقْفِ الْفَمِ .

ʿĀ'ishah ﵂ narrates: "I never saw the Messenger of Allāh ﷺ laughing to such an extent that the back of his mouth became visible. He used to merely smile." (*Bukhārī, Muslim*)

The اللَّهْوَاتُ is the small fleshy tissue at the back of the mouth that hangs from the top of the throat.

Commentary

This *ḥadīth* describes the laughter of the Messenger of Allāh ﷺ. After studying the various *aḥādīth* relating to this subject, scholars conclude that in most cases, the Messenger of Allāh ﷺ would merely smile. Occasionally he would laugh to the extent that his teeth would be visible. In such cases he would place his hand over his mouth.

This teaches us that we should not engage in excessive laughter as this diminishes our honour and dignity. Further, too much of laughter indicates towards negligence. The Messenger of Allāh ﷺ said, "Do not laugh excessively, because excessive laughter causes the heart to die." (*Ibn Mājah*)

CHAPTER 93

باب الندب إِلَى إتيان الصلاة والعلم ونحوهما من العبادات بالسكينة والوقار

Chapter on the desirability of going to *ṣalāh*, knowledge and other forms of worship with composure and dignity

قَالَ الله تَعَالَى : ﴿ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ﴾ (الحج : ٣٢) .

Allāh ﷻ says: "Whoever honours the symbols of Allāh, then this is because of the piety of the hearts." (Sūrah al-*Ḥaj*, 32)

Introduction

According to Imām Nawawī ﷺ, *sakīnah* (tranquility) refers to composure in movement and abstinence from futile actions, while *waqār* (dignity) refers to lowering the gaze, lowering the voice and not looking around in various directions.

Ḥadīth 704

وعن أَبي هريرة ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إِذَا أُقِيمَتِ الصَّلاَةُ ، فَلاَ تَأْتُوهَا وَأَنْتُمْ تَسْعَونَ ، وَأْتُوهَا وَأَنْتُمْ تَمْشُونَ ، وَعَلَيْكُمُ السَّكِينَةُ ، فَمَا أَدْرَكْتُم فَصَلُّوا ، وَمَا فَاتَكُمْ فَأَتِمُّوا)) متفقٌ عَلَيْهِ .

زاد مسلِمٌ في روايةٍ لَهُ : ((فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلاَةِ فَهُوَ في صَلاَةٍ)) .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When the *ṣalāh* has commenced, do not go towards it running. Rather, go towards it walking, and you should be composed. Then perform whatever you get, and complete whatever you miss." (*Bukhārī, Muslim*)

Muslim adds in a narration: "When one of you goes towards *ṣalāh*, he is already in *ṣalāh*."

Commentary

This *ḥadīth* teaches us that one should proceed early and walk with honour and dignity towards *ṣalāh*. Running to the *masjid* is contrary to the dignity and etiquette that *ṣalāh* demands. If there is a fear of missing *ṣalāh*, then one may walk briskly, however one should not run. Running causes difficulty in breathing, which in turn inconveniences others performing *ṣalāh*. Similarly, a person who runs to the *masjid* cannot concentrate in *ṣalāh* as he is trying to catch his breath. Another wisdom mentioned for this prohibition is that a person going towards *ṣalāh* is considered to be in *ṣalāh*, hence he should adhere to all its etiquettes.

Additional Points

- ✓ If one misses *ṣalāh*, whilst going to the *masjid*, one will receive the virtue of *ṣalāh* in congregation. This is on condition that one does not intend going late and does not make it a habit.

- ✓ The *ḥadīth* proves that a person who joins the *Imām* at any point of *ṣalāh* will receive the reward of congregational *ṣalāh*. It also proves that one should join the *Imām* in whichever posture he finds the latter in.
- ✓ When a person leaves his home for the *masjid* after performing *wuḍū'*, the reward of *ṣalāh* already commences for him.

Ḥadīth 705

وعن ابن عباس ﷺ : أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النبيُّ ﷺ وَرَاءهُ زَجْراً شَديداً وَضَرْباً وَصَوْتاً للإِبِلِ ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ ، وقال : ((يَا أَيُّهَا النَّاسُ ، عَلَيْكُمْ بالسَّكِينَةِ ، فَإِنَّ الْبِرَّ لَيْسَ بالإِيضَاعِ)) رواه البخاري ، وروى مسلم بعضه .

((الْبِرُّ)) : الطَّاعَةُ . وَ((الإِيضَاعُ)) بِضادٍ معجمةٍ قبلها ياءٌ وهمزةٌ مكسورةٌ ، وَهُوَ : الإِسْرَاعُ .

Ibn ʿAbbās ﷺ narrates that he was returning with the Messenger of Allāh ﷺ on the day of ʿArafah when the Messenger of Allāh ﷺ heard a loud rebuke, a blow and the sound of a camel behind him. He pointed his whip towards them and said: "O people! Remain calm as it is not an act of devotion to proceed in haste." (*Bukhārī* and a portion of it by *Muslim)*

Commentary

To be present in ʿArafah is one of the main pillars of *Ḥaj*. After completing their stay in ʿArafah, the *Ḥujjāj* normally hasten towards Muzdalifah after the setting of the sun on 9th Zul-Ḥijjah. In this *ḥadīth*, the Messenger of Allāh ﷺ noticed some people beating their camels in order to urge them to move faster. He explained to them that hastening towards goodness is a noble action, however to do so in such a way that causes harm to others is not an act of piety. Such haste destroys the honour and dignity of a person.

Worship and proceeding towards places of worship should be done with calmness and composure because this enhances concentration and devotion. Hastening often leads to stampedes, causing the deaths of many people. Pushing and shoving at places such as ʿArafah, Muzdalifah, the Jamarāt, in *ṭawāf* and *saʿī*, etc., causing harm to women, children, the elderly and others is against the teachings and spirit of Islām. Such behaviour is sinful and destroys a person's rewards.

CHAPTER 94

باب إكرام الضيف

Chapter on honouring the guest

قَالَ الله تَعَالَى : ﴿ هَلْ اَتٰكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا قَالَ سَلٰمٌ قَوْمٌ مُّنْكَرُوْنَ فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ فَقَرَّبَهٗٓ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴾ (الذاريات : ٢٤-٢٧) ،

Allāh ﷻ says: "Has the story of Ibrāhīm's ﷺ honourable guests reached you? When they came to him and greeted with *salām*, he said, 'Peace be upon you too. You must be strangers.' He then went to his family and returned with a fat calf. He served it to them and said: 'Are you not going to eat?'" (Sūrah al-Dhāriyāt, 24-27)

وقال تَعَالَى : ﴿ وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ وَمِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّاٰتِ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِىْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللهَ وَلَا تُخْزُوْنِ فِىْ ضَيْفِىْ اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ﴾ (هود : ٧٨) .

Allāh ﷻ says: "His people came running to him. Before this they had always engaged in evil deeds. He said: 'O my people! These daughters of mine are purer for you, so fear Allāh and do not disgrace me in front of my guests. Is there not a righteous man among you?'" (Sūrah Hūd, 78)

Introduction

In the verses quoted above, angels were sent to Ibrāhīm ﷺ to give him glad tidings of a child. Since the angels came in human form, Ibrāhīm ﷺ did not recognise them, however he hastened home and brought the best food he possessed and served it to them. This teaches us the importance of honouring even strangers who come as guests. In the second verse, Lūṭ ﷺ sought to protect the honour of his guests by preventing the filthy advances of his people who were inclined towards homosexuality.

Ḥadīth 706

وعن أَبي هريرة رضي الله عنه : أنَّ النبيَّ ﷺ ، قَالَ : ((مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَومِ الآخِرِ ، فَلْيَصِلْ رَحِمَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَومِ الآخِرِ ، فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ)) متفقٌ عَلَيْهِ .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "One who

believes in Allāh ﷻ and the Last Day should be hospitable to his guest. One who believes in Allāh ﷻ and the Last Day should maintain his ties of kinship. One who believes in Allāh ﷻ and the Last Day should speak good or remain silent." (*Bukhārī, Muslim*)

Commentary

In this *ḥadīth*, three signs of a true believer have been enumerated: being hospitable to guests, maintaining ties of kinship and speaking good.

A person who believes in Allāh ﷻ will not be miserly to his guests as he realises that Allāh ﷻ is the sole Provider. Similarly, a believer in the Hereafter understands that he will be rewarded in Paradise for every morsel that he feeds to others. Honouring of guests was a common *Sunnah* amongst all the Messengers of Allāh ﷺ. If a guest is so hungry that there is a fear of him losing his life, then it is compulsory to feed him, otherwise, in general circumstances, it is *Mustaḥab* (commendable).

Honouring of the guest means welcoming him with a smiling face, serving him with food, and seeing to his needs. Once Allāh ﷻ sent revelation to Ibrāhīm ﷺ, "Honour your guests." So he prepared a roasted calf for every guest. Again revelation was sent to him, "Honour them." So he prepared a bull. When revelation came down a third time, he prepared a camel for each one. But revelation was sent down yet again: "Honour your guests." Ibrāhīm ﷺ was perplexed. He then realised that honouring them did not refer to excessive food, but serving them himself, which he did. Then revelation was sent to him, "Now you have honoured them." (*Dalīl al-Fāliḥīn*)

The second sign of a believer that is mentioned in this *ḥadīth* is maintaining ties of kinship. When other family members attempt to break off ties, he attempts to maintain them. A person who believes in Allāh ﷻ realises that Allāh ﷻ is watching his every action; if he does good to them and they do not appreciate it, he understands that Allāh ﷻ is most appreciative. A believer in the Hereafter also knows that soon he will leave this world, and if he had fulfilled the rights of his family members, he will be rewarded.

The third sign of a believer is that he tries to benefit others by means of all his limbs. The tongue has been singled out because, in comparison to the other limbs, it causes the most harm and benefit. A person who believes in Allāh ﷻ realises that his every word is heard by Him who is All-Hearing. A believer in the Hereafter knows that he is accountable for every word he utters and will be rewarded or punished for it in the Hereafter.

Ḥadīth 707

وعن أَبي شُرَيْح خُوَيْلِد بن عَمرو الخُزَاعِيِّ ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول: ((مَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ)) قالوا : وَمَا جَائِزَتُهُ ؟ يَا رسول الله ، قَالَ : ((يَوْمُهُ وَلَيْلَتُهُ ، وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ)) متفقٌ عَلَيْهِ .

وفي رواية لِمسلم : ((لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْثِمَهُ)) قالوا : يَا رسول الله ، وَكَيْفَ يُؤْثِمُهُ ؟ قَالَ : ((يُقِيمُ عِنْدَهُ وَلاَ شَيْءَ لَهُ يقْرِيه بِهِ)) .

Abū Shurayḥ Khuwaylid ibn ʿAmr al-Khuzāʿī ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who believes in Allāh ﷻ and the Last Day should honour the right of his guest." The *Ṣaḥābah* ﷺ asked: "What is his right, O Messenger of Allāh?" He replied: "One day and one night. Hospitality is for three days, and anything in addition to that is charity for him." (*Bukhārī, Muslim*)

A narration of Muslim has: "It is not lawful for a Muslim to stay with his brother for so long that he leads him to sin." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh! How can he lead him to sin?" He replied: "He continues staying with him while he has nothing to offer him in hospitality."

Commentary

This means that on the first day, the host should take extra care in serving his guest, and for the next two days, he should feed his guest according to his normal routine. After three days, the guest has no right to stay longer; however, if the host allows him to stay, it will be an act of kindness for which he will be greatly rewarded.

The guest should, however, be considerate towards the host. He should not prolong his stay to the extent that the host is inconvenienced. The host may then begin harbouring evil thoughts of the guest, backbite regarding him, or he may be forced to take unnecessary loans which he may not be able to repay.

If the guest stays more than three days on the insistence of his host or the guest knows that his host does not mind him staying longer than three days, then it will be acceptable for him to do so.

CHAPTER 95

باب استحباب التبشير والتهنئة بالخير

Chapter on the desirability of giving glad tidings and congratulating on the performance of good deeds

قَالَ الله تَعَالَى : ﴿ فَبَشِّرْ عِبَادِ الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ﴾ (الزمر : ١٧–١٨) ،

Allāh ﷻ says: “So convey glad tidings to My servants who listen attentively to the speech and follow the best of it.” (Sūrah al-Zumar, 17-18)

وقال تَعَالَى : ﴿ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ﴾ (التوبة : ٢١) ،

Allāh ﷻ says: “Their Sustainer gives them the glad tidings of His mercy, pleasure and such gardens where they shall have everlasting bounties.” (Sūrah al-Taubah, 21)

وقال تَعَالَى : ﴿ وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِىْ كُنْتُمْ تُوْعَدُوْنَ ﴾ (فصلت : ٣٠) ،

Allāh ﷻ says: “And rejoice about the Paradise which you have been promised.” (Sūrah Fuṣṣilat, 30)

وقال تَعَالَى : ﴿ فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴾ (الصافات : ١٠١) ،

Allāh ﷻ says: “So we conveyed to him the glad tidings of a forbearing son.” (Sūrah al-Ṣāffāt, 101)

وقال تَعَالَى : ﴿ وَلَقَدْ جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى ﴾ (هود : ٦٩) ،

Allāh ﷻ says: “Indeed Our Messengers came to Ibrāhīm with glad tidings.” (Sūrah Hūd, 69)

وقال تَعَالَى : ﴿ وَامْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ﴾ (هود : ٧١) ،

Allāh ﷻ says: "His wife, standing by, laughed as We conveyed to her the glad tidings of Isḥāq, and Yaʿqūb after Isḥāq." (Sūrah Hūd, 71)

وقال تَعَالَى : ﴿ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّىْ فِى الْمِحْرَابِ اَنَّ اللهَ يُبَشِّرُكَ بِيَحْيٰى ﴾ (آل عمران : ٣٩) ،

Allāh ﷻ says: "So the angels called out to him while he stood praying in the chamber, "Allāh gives you the glad tidings of Yaḥyā." (Sūrah Āl ʿImrān, 39)

وقال تَعَالَى : ﴿ اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيْحُ ﴾ (آل عمران : ٤٥) الآية ، والآيات في الباب كثيرة معلومة . وأما الأحاديث فكثيرةٌ جِدّاً وهي مشهورة في الصحيح ، مِنْهَا :

Allāh ﷻ says: "When the angels said, 'O Maryam! Indeed Allāh conveys to you the glad tidings of a word from Him. His name shall be Masīḥ.'" (Sūrah Āl ʿImrān, 45)

Verses in this regard are many and well known. As for *aḥādīth*, they are numerous and well known. Among them, are the following:

Ḥadīth 708

عن أَبي إبراهيم ، ويقال : أَبُو محمد ، ويقال : أَبُو معاوية عبد اللهِ بن أَبي أوفى ﷺ : أنّ رسول الله ﷺ بَشَّرَ خَدِيجَةَ ﷺ ببَيْتٍ في الجَنَّةِ مِنْ قَصَبٍ ، لاَ صَخَبَ فِيهِ ، وَلاَ نَصَبَ . متفقٌ عَلَيْهِ .

((القَصَبُ)) : هُنَا اللُّؤْلُؤُ الْمُجَوَّفُ . وَ((الصَّخَبُ)) : الصِّياحُ وَاللَّغَطُ . وَ((النَّصَبُ)) : التَّعَبُ .

Abū Ibrāhīm, who is also known as Abū Muḥammad and Abū Muʿāwiyah ʿAbdullāh ibn Abī Awfā ﷺ, narrates that the Messenger of Allāh ﷺ gave to Khadījah ﷺ the glad tidings of a mansion of pearls in Paradise in which there will be no noise and no fatigue. (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* points to the tremendous virtue of Khadījah ﷺ. She was the first wife of the Messenger of Allāh ﷺ and bore all his children except Ibrāhīm ﷺ. She was the first to accept his message, she spent all her wealth for the cause of Islām, and she consoled the

Messenger of Allāh ﷺ when he had little support. As long as she lived, the Messenger of Allāh ﷺ did not remarry. She passed away in the 10th year after prophethood.

Ḥadīth 709

وعن أَبي موسى الأشعري ﷺ : أَنَّهُ تَوَضَّأ في بَيْتِهِ ، ثُمَّ خَرَجَ ، فَقَالَ : لأَلْزَمَنَّ رسول الله ﷺ ، وَلأَكُونَنَّ مَعَهُ يَوْمِي هَذَا ، فَجَاءَ الْمَسْجِدَ ، فَسَأَلَ عَنِ النَّبيِّ ﷺ، فَقَالُوا وجَّهَ هاهُنَا، قَالَ : فَخَرَجْتُ عَلَى أَثَرِهِ أَسْأَلُ عَنْهُ ، حَتَّى دَخَلَ بِئْرَ أريسٍ، فَجَلَسْتُ عِندَ البَابِ حتَّى قضى رسول الله ﷺ حاجتهُ وتوضأ ، فقمتُ إليهِ ، فإذا هو قد جلسَ على بئرِ أريسٍ وتوَسَّطَ قُفَّهَا ، وكشَفَ عنْ ساقيهِ ودلاّهُما في البئرِ ، فسلمتُ عَليهِ ثمَّ انصَرَفتُ ، فجلستُ عِندَ البابِ ، فَقُلْتُ : لأَكُونَنَّ بَوَّابَ رسولِ اللهِ ﷺ الْيَوْمَ ، فَجَاءَ أَبُو بَكْرٍ ﷺ فَدَفَعَ الْبَابَ ، فقلتُ : مَنْ هَذَا ؟ فَقَالَ : أَبُو بَكْرٍ ، فقُلتُ : عَلَى رِسْلِكَ ، ثُمَّ ذَهبْتُ ، فقلتُ : يَا رسول الله ، هَذَا أَبُو بَكْرٍ يَستَأْذِنُ ، فَقَالَ : ((ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ)) فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبي بَكْرٍ : ادْخُلْ وَرسول الله ﷺ يُبَشِّرُكَ بِالجَنَّةِ ، فَدَخَلَ أَبُو بكرٍ حَتَّى جَلَسَ عَنْ يَمينِ النَّبيِّ ﷺ مَعَهُ في القُفِّ ، وَدَلَّى رِجْلَيْهِ في البِئْرِ كَمَا صَنَعَ رسول الله ﷺ ، وَكَشَفَ عَنْ سَاقَيْهِ ، ثُمَّ رَجَعْتُ وَجَلَسْتُ ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأ وَيَلْحَقُنِي ، فقلتُ : إِنْ يُرِدِ الله بِفُلانٍ – يُرِيدُ أَخَاهُ – خَيْراً يَأْتِ بِهِ . فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَاب ، فقلتُ : مَنْ هَذَا ؟ فَقَالَ : عُمَرُ بن الخَطّابِ ، فقلتُ : عَلَى رِسْلِكَ ، ثُمَّ جِئْتُ إِلَى رسول الله ﷺ ، فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ : هَذَا عُمَرُ يَسْتَأْذِنُ ؟ فَقَالَ : ((ائْذَنْ لَهُ وَبَشِّرْهُ بالجَنَّةِ)) فَجِئْتُ عُمَرَ ، فقلتُ : أَذِنَ وَيُبَشِّرُكَ رسول الله ﷺ بِالجَنَّةِ ، فَدَخَلَ فَجَلَسَ مَعَ رسول الله ﷺ في القُفِّ عَنْ يَسَارِهِ وَدَلَّى رِجْلَيْهِ في البِئرِ ، ثُمَّ رَجَعْتُ فَجَلَسْتُ ، فَقُلتُ : إِنْ يُرِدِ اللهُ بِفُلانٍ خَيْراً – يَعْنِي أَخَاهُ – يَأْتِ بِهِ ، فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ . فَقُلتُ : مَنْ هَذَا ؟ فَقَالَ : عُثْمَانُ بن عَفَّانَ . فقلتُ : عَلَى رِسْلِكَ ، وجِئْتُ النَّبيَّ ﷺ فأخْبَرْتُهُ ، فقالَ : ((ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ مَعَ بَلْوَى تُصِيبُهُ)) فَجِئْتُ ، فقلتُ : ادْخُلْ وَيُبَشِّرُكَ رسولُ الله ﷺ بِالجَنَّةِ مَعَ بَلْوَى تُصيبُكَ ، فَدَخَلَ فَوجَدَ الْقُفَّ قَدْ مُلِئَ ، فجلس وِجَاهَهُمْ مِنَ الشِّقِّ الآخرِ . قَالَ سَعيدُ بْنُ الْمُسَيَّبِ : فَأَوَّلْتُهَا قُبُورَهُمْ . متفقٌ عَلَيْهِ .

وزاد في رواية : وأمرني رسولُ الله ﷺ بحفظِ الباب . وَفيها : أَنَّ عُثْمانَ حِيْنَ بَشَّرَهُ حَمِدَ اللهَ تَعَالَى ، ثُمَّ قَالَ : اللهُ الْمُسْتَعانُ .

وَقَوْلُه : ((وَجَّهَ)) بفتحِ الواوِ وتشديد الجيمِ . أيْ : تَوَجَّهَ . وَقَوْلُه : ((بِئْرِ أَرِيْسٍ)) هُوَ بفتح

الهمزة وكسرِ الراءِ وبعدها ياءٌ مثناة من تحت ساكِنة ثُمَّ سِين مهملة وَهُوَ مصروف ومنهم من منع صرفه ، وَ((القُفُّ)) بضم القاف وتشديد الفاءِ : وَهُوَ المبنيُّ حول البئر . وَقَوْلُه : ((عَلَى رِسْلِك)) بكسر الراء عَلَى المشهور ، وقيل : بفتحِهَا ، أيْ : ارفق .

Abū Mūsā al-Ashʿarī ﷺ narrates that he performed *wuḍū'* at his house and then went out. He said to himself: "I will stay close to the Messenger of Allāh ﷺ and remain with him today." He went to the *masjid* and asked where the Messenger of Allāh ﷺ was. The *Ṣaḥābah* ﷺ said: "He went in that direction." He said: "So I followed him asking about him until he entered the well of Arīs. I sat down at the entrance waiting until the Messenger of Allāh ﷺ had relieved himself and performed *wuḍū'*. I then went up to him. He was sitting on the edge of the well, his legs were exposed and were dangling into the well. I greeted him, and then went and sat at the entrance. I thought to myself: 'Today, I will be the guard of the Messenger of Allāh ﷺ.' Abū Bakr ﷺ came and knocked at the door. I asked: 'Who is it?' He replied: 'Abū Bakr' I said: 'Please wait.' I went and said: 'O Messenger of Allāh ﷺ, Abū Bakr is requesting permission to enter.' He said: 'Allow him in and give him the glad tidings of Paradise.' I went back and said to Abū Bakr: 'You may enter, and the Messenger of Allāh ﷺ gives you glad tidings of Paradise.' Abū Bakr entered and sat down on the right of the Messenger of Allāh ﷺ on the edge of the well with his legs dangling over the edge as the Messenger of Allāh ﷺ had done, exposing his shanks. I then went back and sat down. I had left my brother performing ablution and intending to join me, and I thought to myself: 'If Allāh ﷻ wills good for someone - referring to his brother - He will bring him.' At that moment, someone knocked at the door. I asked: 'Who is it?' He said: ''Umar ibn al-Khaṭṭāb.' I said: 'Please wait.' I went to the Messenger of Allāh ﷺ, greeted him and said: ''Umar is requesting permission to enter.' He said: 'Allow him in and give him glad tidings of Paradise.' I went back and said to ʿUmar: 'You may enter, and the Messenger of Allāh ﷺ gives you glad tidings of Paradise.' ʿUmar entered, sat down on the left of the Messenger of Allāh ﷺ on the edge of the well with his legs dangling over the edge. I then went back and sat down. I thought to myself: 'If Allāh ﷻ wills good for someone – referring to his brother - He will bring him.' At that moment someone knocked at the door. I asked: 'Who is it?' He said: ''Uthmān ibn ʿAffān.' I said: 'Please wait.' I went to the Messenger of Allāh ﷺ and informed him. He said: 'Allow him in and give him glad tidings of

Paradise together with a calamity that will afflict him.' I went back and said to him: 'You may enter, and the Messenger of Allāh ﷺ gives you the glad tidings of Paradise together with a calamity that will afflict you.' He entered and found no space to sit at the edge. So he went and sat on the other side facing them.'"

Saʿīd ibn al-Musayyib ﷺ said: "I interpreted it as their graves." (*Bukhārī, Muslim*)

Another narration adds: "The Messenger of Allāh ﷺ commanded me to guard the door." It also states: "When the Messenger of Allāh ﷺ gave ʿUthmān ﷺ glad tidings, he praised Allāh ﷻ and said: 'Help is sought from Allāh ﷻ alone.'"

Commentary

This *ḥadīth* points to the virtue of Abū Bakr ﷺ, ʿUmar ﷺ and ʿUthmān ﷺ, and shows that they are from the inhabitants of Paradise.

Additional Points

- ✓ The *Ṣaḥābah* ﷺ were eager to be in the company of the Messenger of Allāh ﷺ and serve him.
- ✓ One should clearly state one's name when requesting for permission to enter any place.
- ✓ The Messenger of Allāh ﷺ miraculously predicted the calamity that ʿUthmān ﷺ would face. Scholars mention that this calamity referred to the incident when people besieged his house and eventually martyred him after being influenced by the baseless propaganda of the Jew, ʿAbdullāh ibn Sabā.
- ✓ It is preferable to sit on the right hand side of a person if space permits.
- ✓ Saʿīd ibn al-Musayyib ﷺ regarded their sitting arrangement as an indication that the Messenger of Allāh ﷺ, Abū Bakr ﷺ and ʿUmar ﷺ would be buried together while ʿUthmān ﷺ would be buried separately. His interpretation was correct because Abū Bakr ﷺ was buried on the right of the Messenger of Allāh ﷺ, ʿUmar ﷺ on his left while ʿUthmān ﷺ was buried in Baqīʿ.

Ḥadīth 710

وعن أَبي هريرة ﷺ ، قَالَ : كُنَّا قُعُوداً حَوْلَ رسولِ الله ﷺ ، وَمَعَنَا أَبُو بكرٍ وَعُمَرُ ﷺ في نَفَرٍ ، فَقَامَ رسولُ الله ﷺ مِنْ بَيْنِ أَظْهُرِنَا فَأَبْطَأَ عَلَيْنَا ، وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا وَفَزِعْنَا فَقُمْنَا ، فَكُنْتُ أَوَّلَ مَنْ فَزِعَ ، فَخَرَجْتُ أَبْتَغِي رسولَ الله ﷺ ، حَتَّى أَتَيْتُ حَائِطاً للأنصَارِ لِبَني

النَّجَارِ ، فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ بَاباً ؟ فَلَمْ أَجِدْ ! فَإِذَا رَبِيعٌ يَدْخُلُ في جَوْفِ حَائِطٍ مِنْ بِئْرٍ خَارِجَهُ – وَالرَّبِيعُ : الجَدْوَلُ الصَّغِيرُ – فَاحْتَفَرْتُ ، فَدَخَلْتُ عَلَى رسول الله ﷺ، فَقَالَ: ((أَبُو هُرَيْرَةَ ؟)) فقلتُ : نَعَمْ ، يَا رسول اللهِ ، قَالَ : ((مَا شأْنُكَ ؟)) قُلْتُ : كُنْتَ بَيْنَ أَظْهُرِنَا فَقُمْتَ فَأَبْطَأْتَ عَلَيْنَا ، فَخَشِينَا أَنْ تُقْتَطَعَ دُونَنَا ، ففزعنا ، فَكُنْتُ أَوّلَ مَنْ فَزِعَ ، فَأَتَيْتُ هَذَا الحَائِطَ ، فَاحْتَفَرْتُ كَمَا يَحْتَفِرُ الثَّعْلَبُ ، وهؤلاء النَّاسُ وَرَائِي . فَقَالَ : ((يَا أَبَا هُرَيرَةَ)) وَأَعْطَانِي نَعْلَيْهِ ، فَقَالَ : ((اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ ، فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الحَائِطِ يَشْهَدُ أَنْ لا إله إِلاَّ الله مُسْتَيْقِناً بِهَا قَلْبُهُ ، فَبَشِّرْهُ بِالجَنَّةِ ...)) وَذَكَرَ الحديثَ بطوله ، رواه مسلم .

((الرَّبِيعُ)) : النَّهْرُ الصَّغِيرُ ، وَهُوَ الجَدْوَلُ – بفتح الجيم – كَمَا فَسَّرَهُ في الحديث . وَقَوْلُه : ((احْتَفَرْتُ)) روِي بالراء وبالزاي ، ومعناه بالزاي : تَضَامَمْتُ وتَصَاغَرْتُ حَتَّى أَمْكَنَنِي الدُّخُولُ .

Abū Hurayrah ﷺ narrates: "We were sitting in a group with the Messenger of Allāh ﷺ together with Abū Bakr ﷺ and ʿUmar ﷺ. The Messenger of Allāh ﷺ then stood up and left us. After quite some time had passed and he still did not return, we began to fear that some harm had come to him. We stood up in alarm. I was the first to be alarmed and I went out in search of the Messenger of Allāh ﷺ until I reached an orchard of the Anṣār belonging to the Banū al-Najjār." I walked around the orchard to see if I could find an entrance, but I did not find any. But, there was a brook flowing into the orchard from a well on the outside. A brook is a small stream. I squeezed through and went inside to meet the Messenger of Allāh ﷺ. He asked: 'Is that Abū Hurayrah?' I replied: 'Yes, O Messenger of Allāh.' He asked: 'What is the matter?' I replied: 'You were with us and then you got up and took a long time returning. We feared that something had happened to you in our absence and we became alarmed. I was the first to be alarmed and I came to this orchard, squeezing in like a fox. The people are waiting behind me.' He said: 'O Abū Hurayrah!' and he gave me his shoes. He said, 'Take these shoes of mine and give glad tidings of Paradise to whoever you meet behind this orchard who testifies with full conviction of heart that there is none worthy of worship except Allāh ﷻ.'" He then related the *ḥadīth* in full. *(Muslim)*

Commentary

After Abū Hurayrah ﷺ received this good news, he conveyed it to the first person he met,

which was ʿUmar ﷺ. ʿUmar ﷺ struck him on his chest and told him not to convey this to the people. When the Messenger of Allāh ﷺ heard of this, he asked ʿUmar ﷺ why he had prevented Abū Hurayrah ﷺ from conveying the message. ʿUmar ﷺ explained that people would rely on this good news and neglect the performance of good deeds, with the result that they would be deprived of the higher stages of Paradise. The Messenger of Allāh ﷺ agreed with ʿUmar's ﷺ opinion.

This *ḥadīth* gives glad tidings for a true believer who lives with *īmān* and passes away with *īmān* that he will enter Paradise, either directly or after being punished in Hell for his sins.

The qualification of having "full conviction of heart" when testifying to the oneness of Allāh confirms the belief of the *Ahlus Sunnah Wal Jamāʿah* who consider both a verbal declaration and internal belief as essential components of true faith. Further, the testimony of the oneness of Allāh ﷻ must be accompanied with the belief in Muḥammad ﷺ as the Messenger of Allāh.

One who proclaims the testimony of faith must also fulfil all its prerequisites such as *ṣalāh*, *zakāh*, fasting *Ḥaj*, etc. in order for him to successfully enter Paradise without punishment.

Ḥadīth 711

وعن ابن شمَاسَة ، قَالَ : حَضَرْنَا عَمْرَو بنَ العَاصِ ﷺ وَهُوَ في سِيَاقَةِ الْمَوْتِ ، فَبَكَى طَوِيلاً ، وَحَوَّلَ وَجْهَهُ إِلَى الجِدَارِ ، فَجَعَلَ ابْنُهُ ، يَقُولُ : يَا أَبَتَاهُ ، أَمَا بَشَّرَكَ رسولُ الله ﷺ بكَذَا ؟ أَمَا بَشَّرَكَ رسولُ الله ﷺ بِكَذَا ؟ فَأَقْبَلَ بِوَجْهِهِ ، فَقَالَ : إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لا إِلهَ إِلاَّ الله ، وَأَنَّ مُحَمَّداً رسول الله ، إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلاَثٍ : لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغضاً لرسولِ الله ﷺ مِنِّي ، وَلاَ أَحَبَّ إِليَّ مِنْ أَنْ أَكُونَ قدِ اسْتَمكنتُ مِنْهُ فَقَتَلْتُه ، فَلَوْ مُتُّ عَلَى تلكَ الحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ ، فَلَمَّا جَعَلَ اللهُ الإِسلامَ في قَلْبِي أَتَيْتُ النبيَّ ﷺ ، فقُلْتُ : ابسُطْ يَمِينَكَ فَلأُبَايِعْك ، فَبَسَطَ يَمِينَهُ فَقَبَضْتُ يَدِي ، فَقَالَ : ((مَا لَكَ يَا عَمْرُو ؟)) قلتُ: أردتُ أَنْ أَشْتَرِطَ ، قَالَ : ((تَشْتَرِط مَاذا ؟)) قُلْتُ : أَنْ يُغْفَرَ لِي ، قَالَ : ((أَمَا عَلِمْتَ أن الإسلامَ يَهْدِمُ مَا كَانَ قَبْلَهُ ، وَأن الهِجْرَةَ تَهْدِمُ مَا كَانَ قبلَهَا ، وَأَنَّ الحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ ؟)) وَمَا كَانَ أحدٌ أَحَبَّ إِليَّ مِنْ رَسُولِ الله ﷺ ، وَلاَ أَجَلَّ في عَيني مِنْهُ وَمَا كُنْتُ أُطيقُ أن أملأ عَيني مِنْهُ ؛ إجلالاً لَهُ ، ولو سئلت أن أصفه مَا أطقت ، لأني لَمْ أكن أملأ عيني مِنْهُ ، ولو مُتُّ عَلَى تِلْكَ الحالِ لَرَجَوْتُ أن أَكُونَ مِنْ أَهْلِ الجَنَّةِ ، ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا ؟ فَإِذَا أَنَا مُتُّ فَلاَ تَصحَبَنِّي نَائِحَةٌ وَلاَ نَارٌ ، فَإِذا دَفَنْتُمُونِي ، فَشُنُّوا عَلَيَّ التُّرابَ شَنّاً ، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزورٌ ، وَيُقْسَمُ لَحْمُهَا ، حَتَّى أَسْتَأنِسَ بِكُمْ ، وَأَنْظُرَ مَا

أُرَاجِعُ بِهِ رسُلَ رَبّي . رواه مسلم .

قَوْله : ((شُنُّوا)) رُوِي بالشّين المعجمة والمهملةِ ، أيْ : صُبُّوه قَليلاً قَليلاً ، والله سبحانه أعلم .

Ibn Shimāsah ﷺ narrates: We were with ʿAmr ibn al-ʿĀṣ ﷺ while he was on his deathbed. He cried for a long time with his face turned towards the wall. His son said to him: O my father! Did the Messenger of Allāh ﷺ not give you such and such glad tiding? Did the Messenger of Allāh ﷺ not give you such and such glad tiding?" He turned his face and said: "The best we prepared is the testimony that there is none worthy of worship except Allāh ﷻ and that Muḥammad is the Messenger of Allāh. I have passed through three stages in my life. I remember a time when there was no one with greater enmity for the Messenger of Allāh ﷺ than I, and I desired nothing more than to have power over him so that I could kill him. If I had died in that condition, I would have certainly been from the inhabitants of the Hell-fire. When Allāh ﷻ placed Islām in my heart, I went to the Messenger of Allāh ﷺ and said: 'Extend your right hand so that I may pledge allegiance to you.' He stretched out his right hand, but I then withdrew my hand. He ﷺ asked: 'What is wrong, O ʿAmr?' I replied: 'I would like to make a condition.' He ﷺ asked: 'What condition would you like to make?' I replied: 'That I be forgiven.' He ﷺ said: 'O ʿAmr! Do you not know that Islām wipes out all the sins committed before it, and that emigration wipes out all the sins committed before it, and that *Ḥaj* wipes out all the sins committed before it?' There was no one who I loved more than the Messenger of Allāh ﷺ and no one was more honourable in my sight than him. I could not even look at him in the eye, due to the respect I had for him. If I were asked to describe him, I would not be able to do so because I never looked at him in the eye. If I had passed away in that condition, I would have hoped to be among the inhabitants of Paradise. Then we were assigned the responsibility of certain matters and I do not know what my condition is regarding them. When I pass away, no wailing woman or fire should accompany me. When you bury me, ensure that you throw sand onto me gently. Then stand around my grave for as long as it takes to slaughter a camel and distribute its meat so that I may be comforted by your presence and I may know what answers to give to the angels of my Sustainer." *(Muslim)*

Commentary

This *ḥadīth* teaches us that it is desirable to encourage a person in the throes of death to be hopeful of Allāh's ﷻ mercy. Verses and *aḥādīth* of Allāh's ﷻ mercy and forgiveness may be mentioned to him, and he may be reminded of his good deeds.

ʿAmr ibn al-ʿĀṣ ﷺ mentioned three stages of his life:

1. Before he accepted Islām.

2. After he accepted Islām.

3. His era of governorship.

At the time of his demise, he was concerned about this third phase of his life, perhaps because he felt that he had been deficient in fulfilling his responsibilities. Historians have stated that he was the governor of Egypt for ten years and three months: four years during the rule of ʿUmar ﷺ, four years during the rule of ʿUthmān ﷺ and two years and three months during the rule of Muʿāwiyah ﷺ.

The *ḥadīth* mentions the great virtue of Islām, emigration and *Ḥaj*. Scholars have stated that these noble actions obliterate sins pertaining to the rights of Allāh ﷻ. As for sins pertaining to the rights of fellow human beings, such as trusts and loans, these will not be forgiven until they have been restored or forgiveness has been sought from the wronged individual.

Additional Points

- ✓ It is permissible to cry at the time of one's death hoping for Allāh's ﷻ forgiveness.
- ✓ The *Ṣaḥābah* respected the Messenger of Allāh ﷺ to such an extent that they would not even gaze at him directly.
- ✓ It is necessary to make a bequest during one's lifetime for the prohibition of incorrect customs at the time of one's burial or else one will receive a share of the resultant sin.
- ✓ It is *Mustaḥab* (advisable) to remain at the grave for a while after burial.
- ✓ The deceased is aware of those at the graveyard and even hears their footsteps.
- ✓ Questioning in the grave by the angels, Munkar and Nakīr, is a reality.

CHAPTER 96

باب وداع الصاحب ووصيته عند فراقه للسفر وغيره والدعاء لَهُ وطلب الدعاء مِنْهُ

Chapter on someone saying farewell and his advice when he departs on a journey, etc., and supplicating for him and asking him to supplicate

قَالَ الله تَعَالَى : ﴿ وَوَصّٰى بِهَآ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْ بَعْدِيْ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًا وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴾ (البقرة : ١٣٢-١٣٣) .

Allāh ﷻ says: "Ibrāhīm and Yaʿqūb advised their sons about it saying, 'O my sons! Verily Allāh has chosen this religion for you, so die only as Muslims. Or were you present when death presented itself before Yaʿqūb? When he asked his sons: 'What will you worship after my death?' They replied: 'We will worship your Sustainer and the Sustainer of your forefathers, Ibrāhīm, Ismāʿīl and Isḥāq, Him Who is only One Allāh. We surrender to Him only." (Sūrah al-Baqarah, 132-133)

Ḥadīth 712

وأما الأحاديث فمنها :حديث زيد بن أرقم ﷺ – الَّذِي سبق في بَابِ إكرام أَهْلِ بَيْتِ رسول الله ﷺ – قَالَ : قَامَ رسول الله ﷺ فِينَا خَطِيباً ، فَحَمِدَ الله ، وَأَثْنَى عَلَيْهِ ، وَوَعَظَ وَذَكَّرَ ، ثُمَّ قَالَ : ((أَمَّا بَعْدُ ، أَلاَ أَيُّهَا النَّاسُ ، إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ ، أَوَّلُهُمَا : كِتَابُ اللهِ ، فِيهِ الْهُدَى وَالنُّورُ ، فَخُذُوا بِكِتَابِ اللهِ وَاسْتَمْسِكُوا بِهِ)) ، فَحَثَّ عَلَى كِتَابِ اللهِ ، وَرَغَّبَ فِيهِ ، ثُمَّ قَالَ : ((وَأَهْلُ بَيْتِي ، أُذَكِّرُكُمُ اللهَ في أَهْلِ بَيْتِي)) رواه مسلم ، وَقَدْ سَبَقَ بِطُولِهِ .

A *ḥadīth* passed in the chapter on honouring the family of the Messenger of Allāh ﷺ in which Zayd ibn Arqam ﷺ narrates: "The Messenger of Allāh ﷺ stood up among us to deliver a sermon. He praised and glorified Allāh ﷻ, admonished and reminded us and said: 'Listen, O people! I am merely a mortal. A messenger of my Sustainer (i.e. the angel of death) will soon come to me and I will respond to his call. I am leaving two important things among you. The first is the Book of Allāh which contains guidance and illumination. So accept the Book of Allāh and hold on firmly to it.' He emphasised practising on the Book of Allāh and encouraged holding firmly onto it. He then said: And (the second is) my family. I order you to fear Allāh regarding my family.'" *(Muslim)* This *ḥadīth* was quoted previously in full.

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 346. It has been mentioned in this chapter in order to show that the Messenger of Allāh ﷺ advised his *Ṣaḥābah* when he felt that his death was imminent. It is, similarly, *Mustaḥab* (advisable) for a Muslim to advise family and friends to practise upon Islām, at the time of death and before departing on a journey.

Ḥadīth 713

وعن أَبي سليمان مالك بن الحُوَيْرِثِ ﷺ، قَالَ : أَتَيْنَا رسولَ الله ﷺ ، وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رسولُ الله ﷺ رَحِيماً رَفِيقاً ، فَظَنَّ أَنّا قد اشْتَقْنَا أَهْلَنَا ، فَسَأَلَنَا عَمَّنْ تَرَكْنَا مِنْ أَهْلِنَا ، فَأَخْبَرْنَاهُ ، فَقَالَ : ((ارْجِعُوا إِلَى أَهْلِيكُمْ ، فَأَقِيمُوا فِيهِمْ ، وَعَلِّمُوهُم وَمُرُوهُمْ ، وَصَلُّوا صَلاَةَ كَذَا فِي حِيْنِ كَذَا ، وَصَلُّوا كَذَا في حِيْنِ كَذَا ، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ)) متفقٌ عَلَيْهِ .

زاد البخاري في رواية لَهُ : ((وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي)) .

وَقَوْلُه : ((رحِيماً رَفِيقاً)) رُوِيَ بِفاءٍ وقافٍ ، وَرُوِيَ بقافينِ .

Abū Sulaymān Mālik ibn al-Ḥuwayrith[12] ﷺ narrates: "We went to the Messenger of Allāh ﷺ and we were a group of young men of similar age. We stayed in his company for 20 days. The Messenger of Allāh ﷺ was very merciful and soft-hearted. It therefore occurred to him that we were probably missing our families, and he asked us about those of our family we had left behind. When we informed him, he said: 'Return to your families, remain among them, teach them, and instruct them towards good. Perform such-and-such *ṣalāh* at such-and-such time, and such-and-such *ṣalāh* at such-and-such time. When it is time for *ṣalāh*, one of you should call out the *adhān* and the eldest of you should lead the *ṣalāh* as *Imām*.'" (*Bukhārī, Muslim*)

Bukhārī adds in a narration of his: "Perform *ṣalāh* as you saw me performing *ṣalāh*."

Commentary

The young men went to spend some time in the company of the Messenger of Allāh ﷺ in order to learn the laws of Islām from him. This proves the compulsion of travelling for knowledge if there is no knowledgeable person in one's area. After acquiring knowledge, it is also necessary to impart it to those who are unlearned.

The Messenger of Allāh ﷺ was extremely merciful and soft-hearted to those who sacrificed

12 Abū Sulaymān Mālik ibn al-Ḥuwayrith ﷺ was from the Laith tribe. He stayed for 20 days in the company of the Messenger of Allāh ﷺ and then resided in Baṣrah, where he passed away in 94 *Hijrī*. 15 *aḥādīth* have been narrated from him.

their time to acquire knowledge. He understood their mind-set, and when he felt that they were missing home, he sent them back. From this, we learn that it is *Mustaḥab* (advisable) for a teacher or superior to enquire regarding the well-being of his students or subordinates.

Additional Points

- ✓ *Adhān* should be called out before *ṣalāh*, even if one is on a journey.
- ✓ The *ḥadīth* stresses the importance of performing *ṣalāh* in congregation at its appropriate time, whether one is resident or on a journey. Many people are lax during travel, hence the Messenger of Allāh ﷺ commanded them to always be punctual with *ṣalāh*.
- ✓ If all the people present are equal in knowledge, as was the case here, then the eldest should lead the *ṣalāh*. This is on condition that there is no appointed *Imām*.

Ḥadīth 714

وعن عمرَ بن الخطاب ﷺ ، قَالَ : اسْتأذَنْتُ النَّبيَّ ﷺ في العُمْرَةِ ، فَأذِنَ ، وقال : ((لاَ تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ)) فقالَ كَلِمَةً ما يَسُرُّنِي أنَّ لِي بِهَا الدُّنْيَا .

وفي رواية قَالَ : ((أشْرِكْنَا يَا أُخَيَّ في دُعَائِكَ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates: "I sought permission from the Messenger of Allāh ﷺ to perform *ʿUmrah*, so he granted me permission and said: 'O my brother! Do not forget us in your supplications.' ʿUmar ﷺ said: 'This phrase of the Messenger of Allāh ﷺ pleased me to such an extent that I would not exchange it for the entire world.'"

Another narration has: "O my brother! Include us in your supplications." (Abū Dāwūd, *Tirmidhī*)

Commentary

This *ḥadīth* was discussed previously. See *ḥadīth* 373. It has been mentioned in this chapter to show that one should request for *duʿā'* from others, even if one is superior in knowledge and status. It also proves that it is beneficial to request the pious for *duʿās*.

Additional Points

- ✓ The *ḥadīth* illustrates the tremendous humility of the Messenger of Allāh ﷺ. Despite his elevated status, he sought the *duʿā'* of his *Ṣaḥābah*.
- ✓ The fact that ʿUmar ﷺ sought permission before proceeding for an act of worship teaches us that juniors should always seek advice and permission from their seniors even

when engaging in optional good actions.

- ✓ The *ḥadīth* points to the virtue and status of ʿUmar ﷺ and that he was from amongst those whose *duʿās* were readily accepted by Allāh ﷻ.
- ✓ One should not only supplicate for oneself, but also for family, friends and others.

Ḥadīth 715

وعن سالم بنِ عبدِ الله بنِ عمر : أنَّ عبدَ اللهِ بن عُمَرَ ﷺ، كَانَ يَقُولُ للرَّجُلِ إِذَا أَرَادَ سَفَراً: ادْنُ مِنِّي حَتَّى أُوَدِّعَكَ كَمَا كَانَ رسولُ الله ﷺ يُوَدِّعُنَا ، فَيَقُولُ : ((أَسْتَوْدِعُ اللهَ دِينَكَ ، وَأَمَانَتَكَ ، وَخَواتِيمَ عَمَلِكَ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Sālim ibn ʿAbdillāh ibn ʿUmar ﷺ narrates that ʿAbdullāh ibn ʿUmar ﷺ used to say to a person who intended going on a journey, "Come close to me so that I may say farewell to you just as the Messenger of Allāh ﷺ used to say farewell to us." He would then say: "I entrust to Allāh ﷻ your religion, your trust, and your final actions." (*Tirmidhī*)

Vocabulary and Definitions

دِينَكَ (your religion) - May Allāh ﷻ protect your religion and faith.

أَمَانَتَكَ (your trust) – May Allāh ﷻ protect your obligations of *Sharīʿah*, your family at home, and the rights of fellow human beings on your journey.

خَواتِيمَ عَمَلِكَ (your final actions) – May Allāh ﷻ allow you to perform righteous actions which will benefit you in the Hereafter.

Commentary

The *duʿā'* mentioned in this *ḥadīth* is concise yet comprehensive. It combines the best needs of this world and the Hereafter.

Religion is mentioned first because people generally become lax in *ṣalāh* and other religious injunctions during travel. One interacts with various types of people, therefore lies and deception may easily occur. Hence, the *duʿā'* is a reminder that one should always remain Allāh- conscious.

ʿAllāmah Munāwī ﷺ stated that it is *Sunnah* for a person who intends to go on a journey to repent from his sins, seek the forgiveness of those he has oppressed, join ties of kinship with estranged family members, prepare his will and testament, and return all trusts in his possession.

Ḥadīth 716

وعن عبدِ الله بن يزيدَ الخطْمِيِّ الصحابيِّ ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ إِذَا أَرَادَ أَنْ يُوَدِّعَ الجَيشَ ، قَالَ : ((أَسْتَوْدِعُ اللهَ دِينَكُمْ ، وَأَمَانَتَكُمْ ، وَخَواتِيمَ أَعْمَالِكُمْ)) حديث صحيح ، رواه أَبُو داود وغيره بإسناد صحيح .

ʿAbdullāh ibn Yazīd al-Khaṭmī[13] ﷺ narrates that when the Messenger of Allāh ﷺ wanted to say farewell to an army, he would say: "I entrust to Allāh ﷻ your religion, your trust, and your final actions." (*Abū Dāwūd*)

Commentary

It is advisable for a leader to send off his army with the *duʿā'* quoted in this *ḥadīth*, impressing upon them the importance of the religion for which they are going out to engage in battle.

Ḥadīth 717

وعن أنسٍ ﷺ ، قَالَ : جَاءَ رَجُلٌ إِلَى النبي ﷺ ، فَقَالَ : يَا رسولَ الله ، إِنِّي أُرِيدُ سَفَراً ، فَزَوِّدْنِي ، فَقَالَ : ((زَوَّدَكَ الله التَّقْوَى)) قَالَ : زِدْنِي قَالَ : ((وَغَفَرَ ذَنْبَكَ)) قَالَ : زِدْنِي ، قَالَ : ((وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Anas ﷺ narrates: "A man came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I intend going on a journey so give me provisions.' He said: 'May Allāh provide you with righteousness.' The man said: 'Give me more.' He said: 'May He forgive your sins.' The man said: 'Give me more.' He said: 'May He make goodness easy for you wherever you are.'" (*Tirmidhī*)

Vocabulary and Definitions

The word زَوَّدَ is derived from the root word زَادَ which means provisions. The Qu'rān utilises the same word while discussing *Ḥaj*.

﴿وَتَزَوَّدُوْا فَإِنَّ خَيْرَ الزَّادِ التَّقْوٰى﴾

13 Abdullāh ibn Yazīd al-Khaṭmī ﷺ accepted Islām with his father Yazīd. He was present at the pledge of Riḍwān, while he was only 17 years of age. In the year 65 *Hijrī* he was appointed as the governor of Makkah Mukarramah for a few days during the *khilāfah* of ʿAbdullāh Ibn Zubair ﷺ. He was also appointed as governor of Kufā, where he eventually passed away. 27 *aḥādīth* have been narrated from him, some directly, and some through *Ṣaḥābah* such as Abū Ayyub al-Anṣārī ﷺ, Ibn Masʿūd ﷺ, ʿUmar ﷺ and Ḥudhaifah ibn al-Yamān ﷺ.

Take your provisions along with you, but the best provision is *taqwā*. (Sūrah al-Baqarah, 197)

Commentary

It is *Mustaḥab* (advisable) for one proceeding on a journey to request *duʿās* from his brothers, and for them to supplicate on his behalf for goodness. Based on this *ḥadīth*, it is also acceptable to ask a person for additional *duʿās*, and for the latter to comply in order to bring joy to the heart of the one requesting *duʿās*.

From his approach, the Messenger of Allāh ﷺ realised that the questioner wanted spiritual provisions, hence the Messenger of Allāh ﷺ supplicated for him. ʿAllāmah Ṭībī ﷺ mentioned that it is possible that he requested physical provisions for the journey such as food, however the Messenger of Allāh ﷺ wisely directed his focus to that which was of greater importance, namely righteousness and Allāh-consciousness.

The greatest provision that a believer can have is *taqwā*, which is to abstain from the disobedience of Allāh ﷻ and follow His commands. In the Qur'ān, Allāh ﷻ has promised forgiveness and His assistance for those who adopt *taqwā*.

"May He make goodness easy for you wherever you are," is a comprehensive supplication of goodness for all worldly and religious needs.

CHAPTER 97

باب الاستِخارة والمشاورة

Chapter on seeking guidance from Allāh ﷻ and on mutual consultation

قَالَ الله تَعَالَى : ﴿ وَشَاوِرْهُمْ فِى الْاَمْرِ ﴾ (آل عمران : ١٥٩) ،

Allāh ﷻ says: "And consult with them in matters." (Sūrah Āl ʿImrān, 159)

وقال الله تَعَالَى : ﴿ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ﴾ (الشورى : ٣٨) أَيْ : يَتَشَاوَرُونَ بَيْنَهُمْ فِيهِ .

Allāh ﷻ says: "and whose matters are by mutual consultation." (Sūrah al-Shūrā, 38) In other words, they consult each other.

Introduction

Allāh ﷻ advised the Messenger of Allāh ﷺ in the Qu'rān to consult the *Ṣaḥābah* ﷺ before commencing any important action. Hence, the Messenger of Allāh ﷺ often consulted them in order to determine the best course of action. For example, when the confederates were marching towards Madīnah Munawwarah to attack the Muslims, the Messenger of Allāh ﷺ gathered the *Ṣaḥābah* ﷺ and acted on the view of Salmān al-Fārisī ﷺ, who advised that a trench be dug around a specific portion of Madīnah Munawwarah. In emulation of the Messenger ﷺ, the *Ṣaḥābah* ﷺ also used to consult with one another in their affairs.

ʿAlī ﷺ narrates that he asked the Messenger of Allāh ﷺ, "If any matter arises (after your demise) regarding which there is no clear command or prohibition regarding it, then what should we do?" The Messenger of Allāh ﷺ said, "Consult the jurists and worshippers regarding it (and then pass a decision). Do not pass a decision on an individual opinion." (*Ṭabarānī* in *Awsaṭ*)

A narration of *Adab al-Mufrad* states that when people consult before proceeding with an action, they will be guided to the right path.

It should be remembered that consultation only applies to matters regarding which there are no clear guidelines in the *Sharīʿah*. However, wherever there are commands from Allāh ﷻ or the Messenger of Allāh ﷺ then it is not permissible to consult. Also, consultation should be with those who are knowledgeable and experienced. Consulting with those who are sinful and ignorant causes more harm than good.

Ḥadīth 718

وعن جابر ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ في الأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ القُرْآنِ ، يَقُولُ : ((إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ ، فَلْيَركعْ رَكْعَتَيْنِ مِنْ غَيْرِ الفَرِيضَةِ ، ثُمَّ ليقل : اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيْمِ ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ ، وَتَعْلَمُ وَلاَ أَعْلَمُ ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ . اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ خَيْرٌ لِي في دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي)) أَوْ قَالَ : ((عَاجِلِ أَمْرِي وَآجِلِهِ ، فَاقْدُرْهُ لي وَيَسِّرْهُ لِي ، ثُمَّ بَارِكْ لِي فِيهِ . وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي في دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي)) أَوْ قَالَ : ((عَاجِلِ أَمْرِي وَآجِلِهِ ؛ فَاصْرِفْهُ عَنِّي ، وَاصْرِفْنِي عَنْهُ ، وَاقْدُرْ لِيَ الخَيْرَ حَيْثُ كَانَ ، ثُمَّ أَرْضِنِي بِهِ)) قَالَ : ((وَيُسَمِّي حَاجَتَهُ)) رواه البخاري .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ used to teach us to make

istikhārah just as he would teach us a sūrah of the Qur'ān. He would say: 'When any of you intends doing something, he should perform two *rakʿāts* of optional *ṣalāh* and then say: O Allāh! I ask You for guidance through Your knowledge and I ask you for strength through Your power. I ask You of Your vast bounty. Surely, You have the power while I do not. You have knowledge while I do not. You have ultimate knowledge of the unseen. O Allāh, if You know that this matter is beneficial to my Islām, my livelihood and the final outcome of my matters (or he said: my matter now or later) then ordain it for me, make it easy for me, and then bless me in it. And if You know that this matter is harmful to my Islām, my livelihood and the final outcome of my matters (or he said: my matter now or later) then divert it from me and divert me from it, ordain good for me wherever it may be and make me pleased with it.' He said: 'He should then state whatever his need is.'" (*Bukhārī*)

Vocabulary and Definitions

Istikhārah literally means to ask for goodness and protection from harm. Technically, it means to ask Allāh ﷻ for goodness. *Istikhārah* may only be sought in permissible matters and matters in which man does not know whether there is benefit or harm such as *nikāḥ* (marriage), travel, business transactions, etc. *Istikhārah* cannot be performed for compulsory religious duties and prohibitions.

Commentary

This *ḥadīth* teaches us the importance of seeking the guidance of Allāh ﷻ. We also learn that a believer should hand over all his matters to Allāh ﷻ, since He possesses all power and might. By *istikhārah*, one humbles himself before Allāh ﷻ, acknowledging his limited and imperfect understanding.

Additional Points

- ✓ The fact that the Messenger of Allāh ﷺ would teach the *Ṣaḥābah istikhārah* just like a sūrah of the Qur'ān shows the importance he accorded to it.
- ✓ The compassion of the Messenger of Allāh ﷺ led him to teach his followers what was beneficial for their spiritual and worldly lives.
- ✓ After performing two *rakʿāts* of *ṣalāh* and reciting the *duʿā'* stated in this *ḥadīth*, a person should act according to that which seems beneficial to him. It is not a requirement that one should find divine guidance in a dream.
- ✓ *Istikhārah* is not confined to the time before sleeping. It can be done whenever one needs

to make an important decision.

CHAPTER 98

باب استحباب الذهاب إِلَى العيد وعيادة المريض والحج والغزو والجنازة ونحوها من طريق والرجوع من طريق آخر لتكثير مواضع العبادة

Chapter on the desirability of going to the *ʿĪd ṣalāh*, visiting the ill, going for *Ḥaj*, *jihād*, *janāzah*, etc. by one route and returning by another in order to increase the places of worship

Ḥadīth 719

عن جابر ﷺ ، قَالَ: كَانَ النبي ﷺ إِذَا كَانَ يومُ عيدٍ خَالَفَ الطَّريقَ . رواه البخاري .

قَوْله : ((خَالَفَ الطَّريقَ)) يعني : ذَهَبَ في طريقٍ ، وَرَجَعَ في طريقٍ آخَرَ .

Jābir ﷺ narrates that when it was the day of *ʿĪd*, the Messenger of Allāh ﷺ would return using a different route. (*Bukhārī*)

In other words, he would go by one route and return by another.

Commentary

Scholars have mentioned various reasons why the route should be changed:

1. The worship of Allāh ﷻ will be performed in more places.

2. Two roads, instead of one, will testify in one's favour on the day of *Qiyāmah*.

3. The dhikr of Allāh ﷻ will be more wide-spread.

4. The poor can be assisted on both routes.

5. There will be a greater show of the power and unity of the Muslims.

6. It is a means of taking a good omen. By changing ones route, it is hoped there will also be a change in one's life for the better.

7. It is a means of creating awe within the hypocrites and enemies of Islām.

8. It will be possible to visit the graveyards on both routes.

9. One may attain the blessings of both routes.

In *Faiḍ al-Qadīr*, it is mentioned that the Messenger of Allāh ﷺ would take the longer route to the *ʿĪd ṣalāh* and return on the shorter route because going towards worship is more

virtuous than returning.

Ḥadīth 720

وعن ابن عُمَرَ ﷺ : أَنَّ رسول الله ﷺ كَانَ يَخْرُجُ مِنْ طَرِيق الشَّجَرَةِ ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ ، دَخَلَ مِن الثَّنِيَّةِ الْعُلْيَا ، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى . متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ used to depart by al-Shajarah road and enter by the al-Muʿarras road. When he entered Makkah, he would enter by al-Thaniyya al-ʿUlya and depart by al-Thaniyya al-Sufla. (*Bukhārī, Muslim*)

Vocabulary and Definitions

The al-Shajarah road is a well-known place 6 miles out of Madīnah Munawwarah on the way to Makkah Mukarramah. The Messenger of Allāh ﷺ would depart for Makkah Mukarramah on this road and proceed to Dhul Ḥulaifah where he would spend the night.

When returning to Madīnah Munawwarah, the Messenger of Allāh ﷺ would again spend the night at Dhul Ḥulaifah and then enter from al-Muʿarras. This place is also approximately 6 miles from Madīnah Munawwarah. Al-Muʿarras is however slightly closer to Madīnah than the al-Shajarah road.

al-Thaniyya al-ʿUlyā – the high mountain pass or trail.

al-Thaniyya al-Suflā - the low mountain pass or trail.

Commentary

Imām Nawawī ﷺ stated that it is *Mustaḥab* (advisable) to enter Makkah Mukarramah from the al-Thaniyya al-ʿUlyā and leave from the al-Thaniyya al-Suflā due to this *ḥadīth*. The wisdom for entering from al-Thaniyya al-ʿUlyā is that when intending to visit a place of high status, such as Makkah Mukarramah, one should enter from a high place.

CHAPTER 99

باب استحباب تقديم اليمين في كل مَا هو من باب التكريم كالوضوءِ وَالغُسْلِ وَالتَّيَمُّم ، وَلُبْسِ الثَّوْبِ وَالنَّعْلِ وَالخُفِّ وَالسَّرَاوِيلِ وَدُخولِ الْمَسْجِدِ ، وَالسِّوَاكِ ، وَالاكْتِحَالِ ، وَتقليم الأظْفار ، وَقَصِّ الشَّارِبِ ، وَنَتْفِ الإِبْطِ ، وَحلقِ الرَّأسِ ، وَالسّلامِ مِنَ الصَّلاةِ ، وَالأكْلِ ، والشُّربِ ، وَالمُصافحَةِ ، وَاسْتِلامِ الحَجَرِ الأسْوَدِ ، والخروجِ منَ الخلاءِ ، والأخذ والعطاء وغيرِ ذَلِكَ مِمَّا هُوَ في

معناه . ويُسْتَحَبُّ تَقديمُ اليسارِ في ضدِ ذَلِكَ ، كالامْتِخَاطِ وَالبُصَاقِ عن اليسار ، ودخولِ الخَلاءِ ، والخروج من المَسْجِدِ ، وخَلْعِ الخُفِّ والنَّعْلِ والسراويلِ والثوبِ ، والاسْتِنْجَاءِ وفِعلِ المُسْتَقْذَرَاتِ وأشْبَاه ذَلِك .

Chapter on the desirability of giving preference to the right in all matters of honour such as *wuḍū'*, *ghusl*, *tayammum*, wearing clothing, shoes, leather socks and trousers, entering the *masjid*, using *miswāk*, applying antimony, cutting nails, trimming the moustache, removing of underarm hair, shaving the hair, *salām* after *ṣalāh*, eating, drinking, shaking hands, *istilām* of the Ḥajr al-Aswad, emerging from the toilet, receiving, giving, etc.; and the desirability of giving preference to the left for undesirable actions such as cleaning the nose, spitting, entering the toilet, emerging from the *masjid*, removing leather socks, shoes, trousers and clothing, purification after relieving oneself, cleaning of dirty objects, etc.

قَالَ الله تَعَالَى : ﴿ فَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِيَمِيْنِهٖ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ﴾ (الحاقة : ١٩) الآيات ،

Allāh ﷻ says: "As for the one who receives his record in his right hand, he will call out: 'Come and read my record.'" (Sūrah al-Ḥāqqah, 19)

وقَالَ تَعَالَى : ﴿ فَاَصْحٰبُ الْمَيْمَنَةِ مَآ اَصْحٰبُ الْمَيْمَنَةِ وَاَصْحٰبُ الْمَشْئَمَةِ مَآ اَصْحٰبُ الْمَشْئَمَةِ ﴾ (الواقعة : ٨-٩) .

Allāh ﷻ says: "So the people of the right; how excellent are the people of the right! And the people of the left; how wretched are the people of the left!" (Sūrah al-Wāqiʿah, 8-9)

Ḥadīth 721

وعن عائشة ﵂ ، قالت : كَانَ رسولُ الله ﷺ يُعْجِبُهُ التَّيَمُّنُ في شَأنِهِ كُلِّهِ : في طُهُورِهِ ، وَتَرَجُّلِهِ ، وَتَنَعُّلِهِ . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ liked doing things from the right – purifying himself, combing his hair, and wearing his shoes." (*Bukhārī, Muslim*)

Commentary

It is *Sunnah* in *wuḍū'* to wash the right arm before the left, and the right foot before the left. Other limbs, like the ears, hands, cheeks, etc. should be washed simultaneously. The same ruling applies for *ghusl*. In *tayammum*, sand should be passed over the right hand before the left.

One should commence wearing shoes from the right. When one emerges from the *masjid* with his left foot, then he should place his left foot on his shoes. He should then emerge with the right foot, wear his right shoe and then wear his left shoe. This applies when the shoes are at the exit of the *masjid*.

Ḥadīth 722

وعنها ، قالت : كَانَتْ يَدُ رسول الله ﷺ الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ ، وَكَانَتِ الْيُسْرَى لِخَلائِهِ وَمَا كَانَ مِنْ أَذًى . حديث صحيح ، رواه أَبُو داود وغيره بإسنادٍ صحيحٍ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used his right hand for purification and eating food, and his left hand when relieving himself and in things unclean." (*Abū Dāwūd*)

Vocabulary and Definitions

"When relieving himself," refers to washing the private parts, holding the stones and removing the impurities.

Commentary

This *ḥadīth* indicates that the Messenger of Allāh ﷺ would utilise his right hand for all actions of honour, while he would utilise the left for actions which are regarded as unpleasant.

Ḥadīth 723

وعن أم عطية ﵂ : أَنَّ النَّبِيَّ ﷺ قَالَ لهن في غَسْلِ ابْنَتِهِ زَيْنَبَ ﵂ : ((ابْدَأْنَ بِمَيَامِنِهَا ، وَمَوَاضِعِ الوُضُوءِ مِنْهَا)) متفقٌ عَلَيْهِ .

Umm ʿAṭīyyah[14] ﵂ narrates that the Messenger of Allāh ﷺ said to the women when they were bathing his daughter, Zaynab: "Begin with her right

14 Umm ʿAṭīyyah ﵂ accepted Islām before the *Hijrah*. When the Messenger of Allāh ﷺ migrated to Madīnah Munawaarah, she was amongst the Anṣār women who pledged allegiance to him. She participated in some battles, where she would cook food, treat the wounded, and look after the goods of the Muslims. 40 *aḥādīth* are narrated from her.

side and the parts which are washed in *wuḍū'*." (*Bukhārī, Muslim*)

Commentary

The eldest daughter of the Messenger of Allāh ﷺ, Zaynab ﷺ, passed away in the 8th year of *Hijrī* at the age of 31. Umm ʿAṭīyyah ﷺ was one of the women who used to bath the deceased women in the time of the Messenger of Allāh ﷺ. When she was about to bath Zaynab ﷺ, the Messenger of Allāh ﷺ gave her the guidelines mentioned in this *ḥadīth.*

Since a person normally commences with his right side in *ghusl* whilst he is alive, those who are giving *ghusl* to him after his death should do the same.

Additional Points

- ✓ The limbs of the body that are washed in *wuḍū'* possess nobility over the remaining limbs, hence they should be washed first when performing *ghusl* for the deceased.
- ✓ It is desirable to perform *wuḍū'* for the deceased before a bath is performed.
- ✓ Women have a greater right to perform *ghusl* for a deceased woman than her husband. If there are no women to perform her *ghusl*, then the husband will not perform *ghusl*, but *tayammum*.

Ḥadīth 724

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى ، وَإِذَا نَزَعَ فَلْيَبْدأْ بِالشِّمَالِ . لِتَكُنْ اليُمْنَى أَوَّلَهُمَا تُنْعَلُ ، وَآخِرهُمَا تُنْزَعُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you wears shoes, he should begin with the right foot and when he removes them, he should begin with the left foot so that the right is the first to be worn and the last to be removed." (*Bukhārī, Muslim*)

Commentary

Wearing shoes is a means of honouring the feet. As the right foot has a superior status to the left, the right shoe should be worn first and removed last, so that it is covered for a longer period of time.

Additional Points

- ✓ Any such action which is done to cleanse, purify or beautify should be commenced from the right.

Ḥadīth 725

وعن حفصة ﵂ : أَنَّ رسول الله ﷺ كَانَ يجعل يَمِينَهُ لطَعَامِهِ وَشَرَابِهِ وَثِيَابِهِ ، وَيَجْعَلُ يَسَارَهُ لِمَا سِوَى ذَلِكَ . رواه أَبُو داود والترمذي وغيره .

Ḥafṣah[15] ﵂ narrates: "The Messenger of Allāh ﷺ would use his right hand for eating, drinking and wearing his clothes, and he would use his left hand for other tasks." (*Abū Dāwūd*)

Ḥadīth 726

وعن أَبي هُريرة ﵁ : أَنَّ رسول الله ﷺ ، قَالَ : ((إِذَا لَبِسْتُمْ ، وَإِذَا تَوَضَّأْتُمْ ، فَابْدَأوا بأَيَامِنِكُمْ)) حديث صحيح ، رواه أَبُو داود والترمذي بإسناد صحيح .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "When you wear your clothes and perform *wuḍū'*, begin with your right." (*Abū Dāwūd, Tirmidhī*)

Ḥadīth 727

وعن أنس ﵁ : أَنَّ رسول الله ﷺ أتى مِنىً ، فَأَتَى الْجَمْرَةَ فَرَمَاهَا ، ثُمَّ أَتَى مَنْزِلَهُ بِمِنَىً ونحر ، ثُمَّ قَالَ لِلحَلاَّقِ : ((خُذْ)) وأَشَارَ إِلَى جَانِبِهِ الأَيْمَنِ ، ثُمَّ الأَيْسَرِ ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ . متفقٌ عَلَيْهِ .

وفي رواية : لما رمَى الجَمْرَةَ ، وَنَحَرَ نُسُكَهُ وَحَلَقَ ، نَاوَلَ الحَلاَّقَ شِقَّهُ الأَيْمَنَ فَحَلَقَهُ ، ثُمَّ دَعَا أَبَا طَلْحَةَ الأَنْصَارِيَّ ﵁ ، فَأَعْطَاهُ إِيَّاهُ ، ثُمَّ نَاوَلَهُ الشِّقَّ الأَيْسَرَ ، فَقَالَ : ((احْلِقْ)) ، فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ ، فَقَالَ : ((اقْسِمْهُ بَيْنَ النَّاسِ)) .

Anas ﵁ narrates that the Messenger of Allāh ﷺ arrived in Minā where he proceeded to the Jamarah (al-ʿAqabah) and stoned it. He then went to

15 Ḥafṣah ﵂ was the daughter of ʿUmar Ibn Khaṭṭāb ﵁. She was born five years before the prophethood of the Messenger of Allāh ﷺ, when the Kaʿbah was being reconstructed. She was first married to Khunais Ibn Ḥudhāfah ﵁. Her husband passed away in Badr, and the Messenger of Allāh ﷺ then married her. 60 *aḥādīth* have been narrated from her. She would fast abundantly and would perform a lot of optional *ṣalāh*. She passed away whilst fasting in Madīnah Munawwarah in 45 *Hijrī* during the rule of Muʿāwiyah ﵁.

his accommodation in Minā and sacrificed an animal. He then said to the barber: "Start shaving," pointing to his right side and then his left. He then distributed it (the hair) among the people. (*Bukhārī, Muslim*)

Another narration has: "When he had stoned the Jamarah, sacrificed his animal and intended shaving his head, he presented the right side of his head to the barber and had it shaved. He then called for Abū Ṭalḥah al-Anṣārī ﷺ and gave it (the hair) to him. He then presented the left side of his head to the barber and said: "Shave." He had it shaved and then gave it (the hair) to Abū Ṭalḥah and said to him: "Distribute it among the people."

Commentary

This *ḥadīth* refers to the 10th of Dhul-Ḥijjah when the Messenger of Allāh ﷺ returned to Mīnā after spending the night at Muzdalifah. On the 10th Dhul-Ḥijjah, a pilgrim has to perform four actions:

1. Pelting of Jamarah al-ʿAqabah
2. Sacrificing an animal
3. *Ḥalq* (shaving of the head)
4. *Ṭawāf Ziyārah.*

According to Imām Shāfiʿī ﷺ, this sequence is *Sunnah*, while according to Imām Abū Ḥanīfah ﷺ and Imām Mālik ﷺ, it is compulsory. According to the latter two scholars, if the sequence of the first three actions is abandoned, *damm* (penalty) will be compulsory.

Imām Nawawī ﷺ included this *ḥadīth* in this chapter to show the importance of beginning from the right in honourable actions, because the Messenger of Allāh ﷺ had the right side of his head shaved before the left.

Scholars state that the hair of the Messenger of Allāh ﷺ which is today found in many parts of the world is the same hair which was distributed on this occasion of Ḥajjatul-Widāʿ. This hair was given so that his *barakah* could remain amongst the people and so that they would remember him whenever they saw it.

Additional Points

- ✓ It is preferable to slaughter one's animal in Mīnā, although it is also permissible to do so in the other areas of the Ḥaram. Similarly, it is preferable to slaughter a camel.
- ✓ Shaving of the head is an act of worship during *Ḥaj*. It is superior to shortening or trimming of the hair, which are also permissible.

✓ It is permissible to draw blessings from the hair of the Messenger of Allāh ﷺ, to distribute it and to keep it in one's possession.

كتاب أدب الطعام

THE BOOK OF THE ETIQUETTE OF EATING

CHAPTER 100

باب التسمية في أوله والحمد في آخره

Chapter on taking the name of Allāh ﷻ before meals and praising Him after

Ḥadīth 728

وعن عُمَرَ بنِ أبي سَلمة ﷺ ، قَالَ : قَالَ لي رسول الله ﷺ : ((سَمِّ اللهَ ، وَكُلْ بِيَمِينكَ ، وكُلْ مِمَّا يَليكَ)) متفقٌ عَلَيْهِ .

ʿUmar ibn Abī Salamah ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Take the name of Allāh, eat with your right hand, and eat that which is closest to you.'" (*Bukhārī, Muslim*)

Commentary

ʿUmar ibn Abī Salamah ﷺ was the son of Umm Salamah ﷺ, the wife of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ noticed his hands moving around the plate while eating, hence he taught him three basic and important principles of eating:

1. One should recite '*bismillāh*' before eating. To do so is *Wājib*, according to some scholars. The wisdom of doing so is that it attracts *barakah* and contentment, and prevents greed.

The Messenger of Allāh ﷺ said, "Every important task which does not commence with *Bismillāhir Raḥmānir Raḥīm* is incomplete." (*al-Dur al-Manthūr from ʿAbdul Qādir Raḥāwī in al-Arbaʿīn*)

Allāh ﷻ is al-Razzāq, 'the Provider of sustenance', hence it is only appropriate that He be remembered before one commences eating from His bounties. Reciting '*bismillāh*', is actually a proclamation of the fact that nothing in this universe is able to function without Allāh's ﷻ wish. When man continuously acknowledges his dependence upon Allāh ﷻ, he confesses his

weakness and helplessness. He acknowledges that he is not a creator or ruler in this world, but a creation and servant. This will give rise to humility, submissiveness, sympathy and compassion, and it will save him from pride, arrogance and haughtiness.

2. One should eat with the right hand. Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said, "You should eat, drink, take and give with your right hand because Shaiṭān eats, drinks, takes and gives with his left hand." (*Ibn Mājah*)

3. One should eat the food that is closest to him. This applies when the food is of a single type e.g. gravy, rice, etc. However, if there are several varieties of food in one plate, such as fruits, then there is no harm in eating from all sides.

Additional Points

- ✓ Islām emphasises social etiquettes and good character. Just as the Messenger of Allāh ﷺ taught his stepson, it is the responsibility of parents and guardians to teach Islām's noble teachings to those who are in their care.
- ✓ Scholars have stated that it is *Mustaḥab* (advisable) to recite '*bismillāh*' aloud so that others may hear it and are reminded to do the same.

Ḥadīth 729

وعن عائشة ﷺ ، قالت : قَالَ رسول الله ﷺ : ((إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللهِ تَعَالَى، فإنْ نَسِيَ أنْ يَذْكُرَ اسْمَ اللهِ تَعَالَى في أوَّلِهِ، فَلْيَقُلْ: بسم اللهِ أوَّلَهُ وَآخِرَهُ)) رواه أَبُو داود والترمذي، وقال: ((حديث حسن صحيح)).

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you eats, he should take the name of Allāh ﷻ. If he forgets to take the name of Allāh ﷻ at the beginning, he should say:

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

"In the name of Allāh at the beginning and the end." (*Abū Dāwūd*)

Commentary

This *ḥadīth* proves that it is *Mustaḥab* (advisable) to recite *bismillāh* at the beginning of a meal. If, at the beginning, one leaves it out purposely, forgetfully, mistakenly, or for any other reason, then he should recite the above-mentioned *duʿā'* whilst eating.

Ḥadīth 730

وعن جابرٍ ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقولُ : ((إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ ، فَذَكَرَ اللهَ تَعَالَى عِنْدَ دُخُولِهِ ، وَعِنْدَ طَعَامِهِ ، قَالَ الشَّيْطَانُ لأَصْحَابِهِ : لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ ، وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللهَ تَعَالَى عِنْدَ دُخُولِهِ ، قَالَ الشَّيْطَانُ : أَدْرَكْتُمُ المَبِيتَ ؛ وَإِذَا لَمْ يَذْكُرِ اللهَ تَعَالَى عِنْدَ طَعَامِهِ ، قَالَ : أَدْرَكْتُم المَبِيتَ وَالعَشَاءَ)) رواه مسلم .

Jābir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When a person enters his house and takes the name of Allāh ﷻ both when he enters and when he eats, then Shaiṭān says to his cohorts: 'You have no place to spend the night, nor is there any food for you.' And when he enters and does not take the name of Allāh ﷻ when he enters, Shaiṭān says: 'You have a place to spend the night.' If he does not take the name of Allāh ﷻ when he eats, Shaiṭān says: 'You have a place to spend the night and you have food.'" *(Muslim)*

Commentary

Shaiṭān, the accursed, seeks to overpower man when man is unmindful. This *ḥadīth* reminds us of the importance of remembering Allāh ﷻ so that Shaiṭān and his cohorts do not have the opportunity of spreading mischief amongst us.

Additional Points

- ✓ When the Messenger of Allāh ﷺ would enter his house, he would use the *miswāk* and then make *salām* to his family members, hence it is advisable for believers to adopt this practice.

Ḥadīth 731

وعن حُذَيْفَةَ ﷺ ، قَالَ : كُنَّا إِذَا حَضَرْنَا مَعَ رَسُولِ اللهِ ﷺ طَعَاماً ، لَمْ نَضَعْ أيدِينَا حَتَّى يَبْدَأَ رَسُولُ الله ﷺ فَيَضَعَ يَدَهُ ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً طَعَاماً ، فَجَاءتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ ، فَذَهَبَتْ لِتَضَعَ يَدَهَا في الطَّعَامِ ، فَأَخَذَ رسولُ الله ﷺ بِيَدِهَا ، ثُمَّ جَاءَ أَعْرَابِيٌّ كأَنَّمَا يُدْفَعُ ، فَأَخَذَ بِيَدِهِ ، فَقَالَ رَسُولُ اللهِ ﷺ : ((إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لا يُذْكَرَ اسمُ اللهِ تَعَالَى عَلَيْهِ ، وَإِنَّهُ جَاءَ بهذِهِ الجارية لِيَسْتَحِلَّ بِهَا ، فَأَخَذْتُ بِيَدِهَا ، فَجَاءَ بهذا الأعرابيّ لِيَسْتَحِلَّ بِهِ ، فَأخذْتُ بِيَدِهِ ، والَّذِي نَفْسِي بِيَدِهِ ، إِنَّ يَدَهُ في يَدِي مَعَ يَدَيْهِمَا)) ثُمَّ ذَكَرَ اسْمَ اللهِ تَعَالَى وَأَكَلَ. رواه مسلم .

Ḥudhayfah ﷺ narrates: "When we ate with the Messenger of Allāh ﷺ,

we would not place our hands (to eat) until he had first placed his hands. Once we ate with him, and a girl who seemed to be driven forward, joined us. She began to place her hand in the food, but the Messenger of Allāh ﷺ grasped her hand. Then a Bedouin, who also seemed to be driven forward, joined us. The Messenger of Allāh ﷺ grasped his hand as well. He then said: 'Shaiṭān tries to make the food lawful for himself by not having the name of Allāh taken over it. He brought this girl to make it lawful for himself, so I grasped her hand. He then brought this Bedouin to make it lawful for himself, so I grasped his hand as well. By that Being in whose control is my life, his hand together with their two hands is in my hand.' He then took the name of Allāh ﷻ and began eating." *(Muslim)*

Commentary

Scholars have interpreted this *ḥadīth* literally; hence it is our belief that Shaiṭān physically joins a meal in which the name of Allāh ﷻ is not taken.

Additional Points

- ✓ The *Ṣaḥābah* did not eat until the Messenger of Allāh ﷺ began to eat because of their respect for him. This should also be the attitude of juniors in the presence of their seniors.
- ✓ It is necessary for elders, parents and teachers to teach their subordinates the Islāmic etiquettes of eating and drinking.

Ḥadīth 732

وعن أُمَيَّةَ بن مَخْشِيٍّ الصحابيِّ ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ جَالِسَاً، وَرَجُلٌ يَأْكُلُ، فَلَمْ يُسَمِّ اللهَ حَتَّى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلاَّ لُقْمَةٌ ، فَلَمَّا رَفَعَهَا إِلَى فِيهِ ، قَالَ : بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ ، فَضَحِكَ النَّبِيّ ﷺ ، ثُمَّ قَالَ : ((مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ ، فَلَمَّا ذَكَرَ اسمَ اللهِ اسْتَقَاءَ مَا فِي بَطْنِهِ)) رواه أَبُو داود والنسائي .

Umayyah ibn Makhshī[16] ﷺ narrates: "The Messenger of Allāh ﷺ was sitting with a man who was eating. He did not take the name of Allāh ﷻ until one morsel of his food remained. When he raised it to his mouth he said: 'In the name of Allāh ﷻ at the beginning and at the end.' The Messenger of Allāh ﷺ laughed and said: 'Shaiṭān continued eating with him, but when he took the name of Allāh ﷻ, he vomited all that was in his stomach.'" (*Abū Dāwūd*)

16 Umayyah ibn Makhshī ﷺ was a resident of Baṣrah. This single *ḥadīth* is narrated from him.

Commentary

This *ḥadīth* illustrates the importance and necessity of taking the name of Allāh ﷻ when eating. Some scholars literally explain this *ḥadīth* to mean that Shaiṭān physically eats with a person who does not take the name of Allāh ﷻ when eating. Others explain it figuratively in that the missed *barakah* is regained when the name of Allāh ﷻ is taken.

Omitting the name of Allāh, is an invitation for Shaiṭān to join in the meal resulting in the loss of *barakah*. Another harm of this is that one develops affinity for Shaiṭān when one eats with him. The result is that one begins to obey and imitate him because a person naturally becomes obedient to the one he loves. It is for this reason that the Messenger of Allāh ﷺ said, "None should eat your food except the pious."

Ḥadīth 733

وعن عائشة ﵂ ، قالت : كَانَ رسولُ الله ﷺ يَأكُلُ طَعَاماً في سِتَّةٍ مِنْ أصْحَابِهِ ، فَجَاءَ أعْرَابِيٌّ ، فَأكَلَهُ بلُقْمَتَيْنِ . فَقَالَ رسولُ الله ﷺ : ((أما إنَّهُ لَوْ سَمَّى لَكَفَاكُمْ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ was eating food with six of his *Ṣaḥābah*, when a Bedouin came along and ate it all up in two morsels. The Messenger of Allāh ﷺ said: 'If he had taken the name of Allāh ﷻ, it would have been enough for all of you.'" (*Tirmidhī*)

Commentary

The blessings of Allāh ﷻ are found in that food upon which His name is taken. On the other hand, blessings are removed when the name of Allāh ﷻ is not taken.

Ḥadīth 734

وعن أَبي أُمَامَة ﵁: أنَّ النبيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ، قَالَ: ((الْحَمْدُ للهِ حَمداً كَثِيراً طَيِّباً مُبَاركاً فِيهِ، غَيْرَ مَكْفِيٍّ ، وَلاَ مُوَدَّعٍ ، وَلاَ مُسْتَغْنًى عَنْهُ رَبَّنَا)) رواه البخاري .

Abū Umāmah ﵁ narrates that when the Messenger of Allāh ﷺ would raise the table-cloth, he would say: "All praise be to Allāh, abundant praise which is pure, blessed and not considered to be sufficient. O our Sustainer! We neither regard it (this food) as final, nor do we consider ourselves independent of it." (*Bukhārī*)

Commentary

This *ḥadīth* teaches us that it is *Mustaḥab* (desirable) to praise Allāh ﷻ after eating. In essence, the *duʿā'* means that Allāh ﷻ is independent, while all of creation is dependent upon Him. We are perpetually in need of His countless favours, and all the praises we offer to Him are grossly insufficient in adequately discharging His rights. The food that we eat is a bounty from Allāh ﷻ and we cannot survive without it, hence, we are taught here to also express our helplessness.

Additional Points

- ✓ The Messenger of Allāh ﷺ ate on the floor and not on a table.
- ✓ All food should be removed from the table-cloth before standing up to leave.

Ḥadīth 735

وعن معاذِ بن أنسٍ رضي الله عنه ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((مَنْ أَكَلَ طَعَامًا، فَقال : الحَمْدُ للهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Muʿādh ibn Anas رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "One who eats food and says, 'All praise be to Allāh ﷻ who gave me this food and provided me with it without any power or might on my part,' will have his past sins forgiven." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

This *ḥadīth* points to the virtue of praising Allāh ﷻ after eating. One who does so acknowledges the bounties of Allāh ﷻ and is appreciative of His grace.

The forgiveness of past sins here refers to minor sins because major sins require repentance.

CHAPTER 101

باب لا يَعيبُ الطّعام واستحباب مَدحه

Chapter on abstaining from criticising food, and the desirability of praising it

Ḥadīth 736

وعن أَبي هُريرة ﷺ ، قَالَ : مَا عَابَ رسولُ الله ﷺ طَعَامًا قَطُّ ، إن اشْتَهَاهُ أكَلَهُ ، وَإنْ كَرِهَهُ تَرَكَهُ . متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ never criticised food. If he liked it, he ate it, and if he disliked it, he left it aside." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* draws our attention to the noble character of the Messenger of Allāh ﷺ. If he did not like any type of food, he would abstain from consuming it. He ﷺ would not criticise it. Ibn Ḥajar ﷺ stated that this applied to *Ḥalāl* food. If the food was *Ḥarām*, he would disapprove of it.

As the nature of every person is different, it is completely normal to like or dislike certain foods. However, one should never criticise any type of *Ḥalāl* food, as it is a bounty of Allāh ﷻ. Criticising food is a form of ingratitude and a sign of pride, extravagance and insensitivity.

Ḥadīth 737

وعن جابر ﷺ : أَنَّ النَّبيَّ ﷺ سَأَلَ أَهْلَهُ الأُدْمَ ، فقالوا : مَا عِنْدَنَا إِلاَّ خَلٌّ ، فَدَعَا بِهِ ، فَجَعَلَ يَأْكُلُ ، ويقول : ((نِعْمَ الأُدْمُ الخَلُّ ، نِعْمَ الأُدْمُ الخَلُّ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ asked his family for gravy. They replied: "We have nothing except vinegar." He asked for it and began eating it, saying: "Vinegar is an excellent gravy. Vinegar is an excellent gravy." *(Muslim)*

Commentary

The Messenger of Allāh ﷺ repeated the statement, "Vinegar is an excellent gravy," to stress the virtue of consuming a simple dish such as vinegar.

In another narration, the Messenger of Allāh ﷺ is reported to have stated, "Vinegar is the gravy of the Messengers ﷺ." The Messenger of Allāh ﷺ also supplicated for blessings in it. (*Ibn Mājah*)

From a purely medical perspective, doctors say that vinegar is beneficial. It removes bile and phlegm, assists in digestion, kills germs in the stomach, etc.

Qāḍi ʿIyāḍ ﷺ stated that the above *ḥadīth* urges moderation in food, curbing the desires from being enslaved to delicious food, and sufficing upon little. Craving for the fulfilment of sensual pleasures is destructive to faith and injurious to the body.

Additional Points

- ✓ The *ḥadīth* illustrates the humility of the Messenger of Allāh ﷺ. He would consume whatever food was available and then praise Allāh ﷻ for it.

CHAPTER 102

باب مَا يقوله من حضر الطعام وهو صائم إِذَا لَمْ يفطر

Chapter on what a person should say if food is brought before him while he is fasting and he does not break his fast

Ḥadīth 738

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِماً فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِراً فَلْيَطْعَمْ)) رواه مسلم.

قَالَ العلماءُ : معنى ((فَلْيُصَلِّ)) : فَلْيَدْعُ ، ومعنى ((فَلْيَطْعَمْ)) : فَلْيَأْكُلْ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If any of you is invited to a meal, he should accept the invitation. If he is fasting, he should supplicate (for the host), and if he is not fasting, he should eat." *(Muslim)*

Commentary

When a person is invited for a meal, he should accept the invitation because this will please the host and cultivate love between them. It was the Messenger of Allāh's ﷺ noble practice to accept invitations. In fact, he even sounded a warning of being disobedient to Allāh ﷻ and His Messenger ﷺ for those who reject an invitation. It is *Mustaḥab* (advisable) according to most scholars to accept an invitation. It is *Wājib* to attend a *walīmah*, according to some scholars.

This applies to such invitations which are based on sincerity and love, and which comply to the *Sunnah*. Invitations which are contrary to the *Sunnah* or which entail any sinful practices

should not be accepted.

If one is fasting, then he should supplicate for forgiveness and blessings for the host. Some scholars interpret it to mean that that he should perform *ṣalāh*, so that the hosting family may derive blessings thereby.

CHAPTER 103

باب مَا يقوله من دُعي إِلَى طعام فتبعه غيره

Chapter on what a person should say when he is invited to a meal and another person joins him

Ḥadīth 739

عن أَبي مسعود البَدْريِّ ﷺ ، قَالَ : دعا رَجُلٌ النَّبِيَّ ﷺ لِطَعَامٍ صَنعَهُ لَهُ خَامِسَ خَمْسَةٍ ، فَتبِعَهُمْ رَجُلٌ ، فَلَمَّا بَلَغَ البَابَ ، قَالَ النَّبيّ ﷺ : ((إِنَّ هَذَا تَبِعَنَا ، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ ، وَإِنْ شِئْتَ رَجَعَ)) قَالَ : بل آذَنُ لَهُ يَا رَسُولَ الله . متفقٌ عَلَيْهِ .

Abū Masʿūd al-Badrī ﷺ narrates: "A man invited the Messenger of Allāh ﷺ for a meal which he prepared for him and four other people. Another person followed them. When he reached the door, the Messenger of Allāh ﷺ said: 'This person has followed us. If you wish, you may allow him to enter, and if not, he will go back.' The host said: 'No, I allow him to enter, O Messenger of Allāh.'" (*Bukhārī, Muslim*)

Commentary

A narration of *Muslim* explains the above incident in greater detail. An Anṣārī *Ṣaḥābī* by the name of Abū Shuʿaib ﷺ noticed hunger on the face of the Messenger of Allāh ﷺ, so he said to his slave, who was a butcher, "Prepare food for five people as I would like to invite the Messenger of Allāh ﷺ with four others." When the food was prepared, he invited the Messenger of Allāh ﷺ and four others, however another person followed them. Since the Messenger of Allāh ﷺ did not know whether his host would be pleased with the extra person joining them, he sought permission and made it clear that he had not brought him along.

This *ḥadīth* teaches us a number of lessons:

1. Whoever prepares food for a guest can either send it to him or invite him to his home.

2. When inviting someone, it is desirable to also invite some of his friends and companions.

3. It is not befitting for a believer to arrive at any place uninvited, as this entails disgrace for himself and also inconveniences others.

4. The host has the right to prevent an uninvited person from entering his home.

5. The guest does not have the right to invite or take others along with him to an invitation unless the host has explicitly given his permission.

6. The host should try to accommodate uninvited guests unless he fears some harm or loss being caused to himself or to the other guests.

7. It is acceptable for one who is invited to an invitation to take along others with him if he is sure that the host would not mind.

CHAPTER 104

باب الأكل مِمَّا يليه ووعظه وتأديبه من يسيء أكله

Chapter on eating food that is closest to one and instructing one who does not know the etiquette of eating

Ḥadīth 740

عن عمر بن أَبي سَلمَة ﷺ ، قَالَ : كُنْتُ غُلاماً في حِجْرِ رسولِ الله ﷺ، وَكَانَتْ يَدِي تَطِيشُ في الصَّحْفَةِ ، فَقَالَ لي رسولُ الله ﷺ : ((يَا غُلامُ ، سَمِّ اللهَ تَعَالَى ، وَكُلْ بِيَمِينِكَ ، وَكُلْ مِمَّا يَلِيكَ)) متفقٌ عَلَيْهِ .

قَوْله : ((تَطِيشُ)) بكسرِ الطاء وبعدها ياءٌ مثناة من تَحْت ، معناه : تتحرك وتمتد إِلَى نَوَاحِي الصَّحْفَةِ .

ʿUmar ibn Abī Salāmah ﷺ narrates: "I was a young boy in the care of the Messenger of Allāh ﷺ and my hand used to go around in the whole plate (when eating). The Messenger of Allāh ﷺ said to me: 'Young boy, take the name of Allāh, eat with your right hand, and eat that which is closest to you.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was discussed earlier. See *ḥadīth* 728. It mentions three *Sunnah* actions of eating.

It shows the importance the Messenger of Allāh ﷺ attached to imparting the teachings of Islām to others. He did not regard it as below his dignity to teach Islām to a young boy.

Whatever is taught to children generally remains with them throughout their lives. An Arabic proverb states, "Knowledge learnt in childhood is like engraving upon stone."

Ḥadīth 741

وعن سلمةَ بن الأَكْوَع ﷺ : أَنَّ رَجُلاً أَكَلَ عِنْدَ رَسُولِ الله ﷺ بِشِمَالِهِ ، فَقَالَ : ((كُلْ بِيَمِينِكَ)) قَالَ : لا أَسْتَطِيعُ . قَالَ : ((لاَ اسْتَطَعْتَ)) ! مَا مَنَعَهُ إِلاَّ الكِبْرُ ! فَمَا رَفَعَهَا إِلَى فِيهِ . رواه مسلم .

Salāmah ibn al-Akwaʿ ﷺ narrates that a man ate with the Messenger of Allāh ﷺ using his left hand. So he said to him: "Eat with your right hand." He replied: "I cannot." He said: "Then you will not be able to do so." Only pride had prevented him! Consequently, he was never able to raise it (his right hand) to his mouth. *(Muslim)*

Commentary

There was nothing wrong with the man's hand. When advised with the truth, he proudly made an excuse to justify himself and thereby defied a command of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ, despite being extremely merciful and forgiving, cursed him. The result was that his hand was paralysed.

The *ḥadīth* teaches us the following lessons:

1. A person should encourage good and forbid evil at all times, even whilst eating.
2. It was a miracle of the Messenger of Allāh ﷺ that his *duʿā'* was accepted.
3. It is *Sunnah* to drink with the right hand. It is incorrect to hold the drinking utensil with the left hand, or to merely place a few fingers of the right hand on the cup. If the fingers of the right hand are soiled with food, then they should be licked before grasping the utensil.
4. One should never justify his wrong as this is a sign of pride. He should rather be humble and admit to his weakness.

CHAPTER 105

باب النّهي عن القِرَانِ بين تمرتين ونحوهما إِذَا أكل جماعة إِلاَّ بإذن رفقته

Chapter on the prohibition of eating two dates, etc. together without the permission of others when eating in a group

Ḥadīth 742

عن جَبَلَة بن سُحَيْم ، قَالَ : أَصَابَنَا عَامُ سَنَةٍ مَعَ ابن الزُّبَيْرِ ؛ فَرُزِقْنَا تَمْراً، وَكَانَ عبدُ الله بن عمر ﷺ يَمُرُّ بنا ونحن نَأْكُلُ، فَيقُولُ : لاَ تُقَارِنُوا ، فإنَّ النَّبِيَّ ﷺ نَهى عنِ القِرَانِ ، ثُمَّ يَقُولُ : إِلاَّ أنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ . متفقٌ عَلَيْهِ .

Jabalah ibn Suḥaym[17] narrates: "We were afflicted by a year of drought during the *khilāfah* of (ʿAbdullāh) ibn Zubayr ﷺ and we were given some dates. ʿAbdullāh ibn ʿUmar ﷺ passed by us while we were eating and said: 'Do not eat two at the same time because the Messenger of Allāh ﷺ forbade eating two at the same time.' He then said: 'Unless a person asks his companion for permission.'" (*Bukhārī, Muslim*)

Commentary

When in a group, eating two dates at the same time is a sign of greed and disregard for the rights of others. However, if all the others give permission, then there is no harm in doing so. According to ʿAllāmah Suyūṭī ﷺ, this prohibition only applies when there is poverty and hardship. If there is an abundance of provisions, then there is no prohibition. The ruling does not only apply to dates, but to other types of food and drinks as well.

CHAPTER 106

باب مَا يقوله ويفعله من يأكل وَلاَ يشبع

Chapter on what a person should say and do when he eats but is not satiated

Ḥadīth 743

عن وَحْشِيٍّ بن حرب ﷺ : أَنَّ أصحابَ رسولِ الله ﷺ ، قالوا : يَا رسولَ اللهِ ، إِنَّا نَأْكُلُ وَلاَ نَشْبَعُ ؟ قَالَ : ((فَلَعَلَّكُمْ تَفْتَرِقُونَ)) قالوا : نَعَمْ . قَالَ: ((فَاجْتَمِعُوا عَلَى طَعَامِكُمْ،

17 Jabalah ibn Suḥaym ﷺ was a *tābiʿī* from Kufa. He passed away in 125 *Hijrī*. 6 *aḥādīth* are narrated from him.

وَاذْكُرُوا اسْمَ اللهِ ، يُبَارَكْ لَكُمْ فِيهِ)) رواه أَبُو داود.

Waḥshī ibn Ḥarb[18] ﷺ narrates that the *Ṣaḥābah* of the Messenger of Allāh ﷺ said: "O Messenger of Allāh! We eat but we are not satiated." He said: "Perhaps you are eating separately." They replied: "Yes." He said: "Gather together for your food, take the name of Allāh, and blessings will be placed in your food." (*Abū Dāwūd*)

Commentary

In another *ḥadīth* narrated by ʿUmar ﷺ, the Messenger of Allāh ﷺ said, "Eat together and do not eat separately, because there is blessings in a group." (*Ibn Mājah*) Jābir ﷺ narrated that the Messenger of Allāh ﷺ said, "The most beloved food in the sight of Allāh is that in which there are many hands (eating together)." (*Abū Yaʿlā, Ṭabrānī*)

Eating in a group and taking the name of Allāh ﷻ before and after eating are two factors which attract divine blessings. In addition, Allāh's ﷻ unique assistance is with a group, and eating collectively also creates mutual love and unity.

ʿAllāmah ʿAinī ﷺ stated that it is *Mustaḥab* (advisable) to eat in a group and that *barakah* descends in proportion to the number of people in the group. Also, one who eats individually often does so due to greed, and this is rectified if he eats with others.

As for the verse, "There is no sin if you eat together or alone," it refers to those people who reside alone. There is no compulsion upon them to find someone to eat with, as this may cause them inconvenience. The *aḥādīth* encouraging collective eating is directed at those who live together but eat separately.

CHAPTER 107

باب الأمر بالأكل من جانب القصعة والنهي عن الأكل من وسطها

18 Waḥshī ibn Ḥarb ﷺ was the slave of Jubayr ibn Muṭʿim. In the battle of Badr, Ḥamzah ﷺ killed Jubayr's uncle, Tuaymah ibn ʿAdī prompting Jubayr to take revenge. He promised Waḥshī that he would free him if he killed Ḥamzah ﷺ. So Waḥshī complied by piercing his spear through the navel of Hamzah ﷺ, martyring him. After the conquest of Makkah, he went to Madīnah Munawwarah and accepted Islām. The sin of killing Ḥamzah ﷺ weighed heavily on the heart of Waḥshī ﷺ and he sought to make amends. When the battle against the false prophet, Musailamah, took place, Waḥshī used the same spear to kill Musailamah. He passed away in Ḥimṣ. 4 *ḥadīth* are narrated from him and, according to other scholars, 8.

Chapter on the command to eat from the side of a bowl and the prohibition from eating from the centre

فِيهِ : قَوْله ﷺ : ((وَكُلْ مِمَّا يَلِيكَ)) متفق عَلَيْهِ كما سبق .

The words of the Messenger of Allāh ﷺ were quoted previously: "Eat that which is in front of you." (*Bukhārī, Muslim*) See *ḥadīth* 740.

Ḥadīth 744

وعن ابن عباس ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((البَرَكَةُ تَنْزِلُ وَسَطَ الطعَامِ ؛ فَكُلُوا مِنْ حَافَتَيْهِ ، وَلاَ تَأْكُلُوا مِنْ وَسَطِهِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "Blessings descend in the centre of the food, so eat from the sides and not from the centre." (*Abū Dāwūd, Tirmidhī*)

Commentary

The *ḥadīth* teaches us that we should eat from the sides of a plate or bowl so that the blessings which descend in the centre remain until the end of the meal. This applies to solid foods such as rice or liquid foods such as gravy. Fruit is excluded from this ruling. Imām Ghazālī ﷺ stated that one should also not eat from the centre of bread, but from its sides. If the bread is less, then one should divide it up between people before eating.

Ḥadīth 745

وعن عبد الله بن بُسْرٍ ﷺ ، قَالَ : كَانَ للنَّبِيِّ ﷺ قَصْعَةٌ يُقَالُ لَهَا : الغَرَّاءُ يَحْمِلُهَا أَرْبَعَةُ رجالٍ ؛ فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحَى أُتِيَ بِتِلْكَ الْقَصْعَةِ ؛ يعني وَقَدْ ثُرِدَ فِيهَا ، فَالتَفُّوا عَلَيْهَا ، فَلَمَّا كَثُرُوا جَثَا رسولُ الله ﷺ . فَقَالَ أعرابيٌّ : مَا هذِهِ الجِلْسَةُ ؟ قَالَ رسولُ الله ﷺ : ((إِنَّ اللهَ جَعَلَنِي عَبْداً كَرِيماً ، وَلَمْ يَجْعَلْنِي جَبَّاراً عَنِيداً)) ، ثُمَّ قَالَ رسولُ الله ﷺ : ((كُلُوا مِنْ حَوَالَيْهَا ، وَدَعُوا ذِرْوَتَها يُبَارَكْ فِيهَا)) رواه أَبُو داود بإسنادٍ جيد .

((ذِرْوَتها)) : أَعْلاَهَا بكسر الذال وضمها .

ʿAbdullāh ibn Busr ﷺ narrates: "The Messenger of Allāh ﷺ had a bowl which was called *al-Gharrā'* and it was carried by four people. When it was mid-morning and the *Ṣaḥābah* ﷺ had offered the *ṣalāt al-Ḍuḥā*, the bowl would be brought, filled with *tharīd* and they would sit around it. When

there were many people, the Messenger of Allāh ﷺ sat on his knees. A Bedouin asked: 'What type of sitting posture is this?' The Messenger of Allāh ﷺ replied: 'Allāh ﷻ made me an honourable slave and did not make me a rebellious tyrant.' The Messenger of Allāh ﷺ then said: 'Eat from the sides and leave the centre portion. Blessings will descend therein.'" (*Abū Dāwūd*)

Vocabulary and Definitions

الغَرَّاءُ is a bowl from which ten people may eat. *Gharrā'* literally refers to something desired or luminous. It was called as such because people desired to eat from it or because of its radiant colour when food was placed in it.

Tharīd refers to pieces of bread mixed with meat gravy.

Commentary

As mentioned in the previous *ḥadīth*, blessings descend in the middle of a plate, hence one should endeavour to retain those blessings for as long as possible by eating from the sides. Another *ḥadīth* states, "Whoever is blessed in anything, should hold firmly onto it." (*Abū Dāwūd*)

Additional Points

- ✓ The fact that the Messenger of Allāh ﷺ sat on his knees especially when there were many people illustrates his humility and consideration for others.
- ✓ It is advisable to eat collectively.
- ✓ One should not regard oneself as superior to others.

CHAPTER 108

باب كراهية الأكل متكئاً

Chapter on the undesirability of eating reclining

Ḥadīth 746

عن أَبي جُحَيْفَةَ وَهْبِ بن عبد الله ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((لاَ آكُلُ مُتَّكِئاً))
رواه البخاري .

قَالَ الخَطَّابِيُّ : المُتَّكِئُ هُنَا : هُوَ الجالِسُ مُعْتَمِداً عَلَى وِطَاءٍ تحته ، قَالَ : وأرادَ أَنَّهُ لا يَقْعُدُ عَلَى

الوِطَاءِ وَالوَسَائِدِ كَفِعْلِ مَنْ يُرِيدُ الإِكْثَارَ مِنَ الطَّعَام ، بل يَقْعُدُ مُسْتَوفِزاً لاَ مُسْتَوطِئاً ، وَيَأْكُلُ بُلْغَةً . هَذَا كلامُ الخَطَّابيِّ ، وأشارَ غَيْرُهُ إِلَى أَنَّ الْمُتَّكِئَ هُوَ المائِلُ عَلَى جَنْبِه ، والله أعلم .

Abū Juḥayfah Wahb ibn ʿAbdillāh ﷺ narrates that the Messenger of Allāh ﷺ said: "I do not eat reclining." (*Bukhārī*)

Al-Khaṭṭābī ﷺ said: "One who is 'reclining' in this context refers to one who is leaning against a mattress that is beneath him." He continues: "The Messenger of Allāh ﷺ meant that he did not sit on mattresses and pillows like a person who intends eating a lot of food; rather, he used to sit upright without leaning against anything. He used to eat only that amount of food that would suffice him."

Other scholars are of the opinion that one who is "reclining" refers to a person who leans on his side when eating. Allāh ﷻ knows best.

Commentary

Scholars have mentioned various forms of reclining. Two have been mentioned here by Imām Nawawī ﷺ. Other forms include:

- Sitting cross-legged.
- Sitting by placing ones back against a wall or pillow.
- Placing one hand on the ground and leaning on it.

All of these forms are prohibited since eating is a form of worship and requires humility. Obviously, if one is excused due to some medical reason, then there is no harm in sitting in any position which will be comfortable.

According to Ibn Qayyim ﷺ, the harm of reclining and eating is that the food does not reach the stomach easily. Ibrāhīm Nakhaʿī ﷺ stated that a person's stomach easily bloats up by reclining and eating.

To recline and eat is the practice of those who are immersed in luxuries and comfort. Their objective is not to eat as a necessity, but to fill up their bellies with a variety of food. In essence, the *ḥadīth* teaches us that one should not spend excessive amounts of time eating, but eat according to necessity.

Ḥadīth 747

وعن أنس ﷺ ، قَالَ : رَأَيْتُ رسول الله ﷺ جَالِساً مُقْعِياً يَأْكُلُ تَمْراً . رواه مسلم .

((المُقْعِي)) : هُوَ الَّذِي يُلْصِقُ أَلْيَتَيْهِ بالأرض ، وَيَنْصِبُ سَاقَيْهِ .

Anas ﷺ narrates: "I saw the Messenger of Allāh ﷺ sitting squatting and eating dates." *(Muslim)*

This posture is further explained as a person sitting with his buttocks on the ground while his shins are upright.

Commentary

Various sitting postures of the Messenger of Allāh ﷺ whilst eating have been narrated. Some of these are as follows:

- The above-mentioned position which is referred to as *iḥtibā'*.
- Sitting on both legs.
- Placing the left leg flat down and keeping the right leg upright.

Iḥtibā' was the posture generally adopted by the Messengers of Allāh ﷺ. It indicates that one will be eating that amount which is sufficient and that one will not be spending excessive time doing so. It also resembles the sitting posture of slaves and was an indication of the humility and simplicity of the Messenger ﷺ.

CHAPTER 109

باب استحباب الأكل بثلاث أصابع واستحباب لعق الأصابع ، وكراهة مسحها قبل لعقها واستحباب لعق القصعة وأخذ اللقمة التي تسقط منه وأكلها ومسحها بعد اللعق بالساعد والقدم وغيرها

Chapter on the recommendation of eating with three fingers and licking the fingers; the dislike for wiping them before licking them; the recommendation of licking the plate, picking up a fallen morsel of food and eating it; and wiping the hand on the arm, foot, etc. after licking it

Introduction

The etiquettes of eating outlined here serve to instil the quality of humility within a believer. A believer appreciates the bounty of food from Allāh ﷻ and consumes every morsel of it, without wasting it.

Ḥadīth 748

عن ابن عباس ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً ، فَلاَ يَمْسَحْ أَصَابِعَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَها)) متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you has completed eating food, he should not wipe his fingers until he has licked them or had them licked." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us the desirability of licking one's fingers after eating. One may lick them himself or they may be licked by one who does not mind licking them such as a spouse, slave-girl, child, etc.

Ibn Ḥajar ﷺ has stated that to wash one's hands without licking them is prohibited. The reason for this is that the small particles of food on the fingers will be washed away whereas they may contain Allāh's ﷻ special blessings.

When the food is of a sticky nature or the smell of food remains on one's hands, then one should wash them as the Messenger of Allāh ﷺ said, "The blessing of food is in washing the hands before and after meals." (*Abū Dāwūd*, *Tirmidhī*) In another narration, he ﷺ said, "One who desires that Allāh ﷻ increases the goodness in his home should wash when his food arrives and when he finishes eating." (*Ibn Mājah*, *Bayhaqī*)

The middle finger should be licked first, then the index finger and lastly the thumb.

Ḥadīth 749

وعن كعب بن مالك ﷺ ، قَالَ : رأيتُ رسولَ الله ﷺ يَأْكُلُ بِثَلاَثِ أصابعَ ، فإذا فَرَغَ لَعِقَهَا . رواه مسلم .

Kaʿb ibn Mālik ﷺ narrates: "I saw the Messenger of Allāh ﷺ eating with three fingers, and when he finished, he licked them." *(Muslim)*

Commentary

It is commendable to eat with three fingers. The fourth and fifth finger should not be utilised unless one is eating foods which are difficult to eat with three fingers such as gravy, etc. The benefit of eating with three fingers is that one's morsel will be smaller and this will aid in digestion.

After eating, one should lick one's fingers. ʿAllāmah ʿAinī ﷺ stated that the action of licking

the fingers is a sign of being appreciative of the bounties of Allāh ﷻ and that licking them repels pride.

To regard licking of the fingers after meals as despicable is extremely dangerous because to despise any action of the Messenger of Allāh ﷺ is tantamount to *kufr* (disbelief).

Ḥadīth 750

وعن جابر ﷺ : أنَّ رسول الله ﷺ أمر بلعق الأصابع والصحفة ، وقال : ((إِنَّكُمْ لاَ تَدْرُونَ فِي أيِّ طَعَامِكُمُ البَرَكَةُ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ ordered that the fingers and the plate be licked, and he said: "You do not know in which portion of your food the blessings lie." *(Muslim)*

Commentary

The reason for licking of the fingers and plate is in order to derive the full blessings of the food. Since one does not know where the blessings of the food are, he should not waste any portion of it. Another reason why the fingers and plate should be cleaned properly is that each food particle is a bounty from Allāh ﷻ and discarding it is an act of ingratitude towards Allāh, the Provider.

If particles such as rice are stuck to the pot, they should be removed and eaten. If this is difficult they should be placed outside so that animals, birds and insects may consume them.

Ḥadīth 751

وعنه : أنَّ رسول الله ﷺ ، قَالَ : ((إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ ، فَلْيأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أذىً ، وَلْيَأْكُلْهَا ، وَلاَ يَدَعْهَا لِلشَّيْطَانِ ، وَلاَ يَمْسَحْ يَدَهُ بالمِنْدِيلِ حَتَّى يَلْعَقَ أَصَابِعَهُ ، فَإِنَّهُ لاَ يَدْرِي فِي أيِّ طَعَامِهِ البَرَكَةُ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "If a morsel of food of one of you falls, he should pick it up, remove any dirt that may be on it, and eat it. He should not leave it for Shaiṭān. He should not wipe his hand with a cloth until he has licked his fingers because he does not know in which portion of his food the blessings lie." *(Muslim)*

Commentary

If a morsel of food falls to the ground while eating, one should pick it up and consume it.

One should not regard this as reprehensible or blameworthy because the fallen morsel is from the same food that one is consuming. It is also possible that the blessings of the food lie in the fallen morsel. If one picks up a fallen morsel regarding it to be a *Sunnah*, he will be greatly rewarded. Scholars state that doing so is a sign of humility and appreciation for the bounties of Allāh ﷻ.

If there is some dirt on the fallen morsel, then one should clean it and then eat it if it is possible to do so. If not, then one should place it in such a place where animals, insects or birds may consume it.

Maʿqal ibn Yasār ﷺ was once having meals when a morsel of food fell to the ground. He lifted it up, removed whatever dirt was on it and ate it up. Some of the leaders of the area he was in began staring at him. Someone said to him, "May Allāh make our leader prosper! These noble people are staring at you for picking up that morsel whereas there is so much of food in front of you." He retorted, "I will not leave out an action which I heard from the Messenger ﷺ for these foreigners. We command one another that whenever a morsel falls to the ground, he should pick it up, remove whatever dirt is on it and eat it. He should not leave it for Shaiṭān." (*Ibn Mājah, Dārimī*)

Ḥadīth 752

وعنه : أنَّ رسول الله ﷺ ، قَالَ : ((إنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأنِهِ ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ ، فإذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أذىً ، ثُمَّ لِيَأْكُلْهَا وَلاَ يَدَعْهَا للشَّيْطَانِ ، فإذا فَرَغَ فَلْيَلْعَقْ أصابِعَهُ ، فإنَّهُ لا يَدْري في أيِّ طعامِهِ البَرَكَةُ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Shaiṭān is with each one of you in whatever he does, even when he is eating. If a morsel of food of any of you falls, he should pick it up, remove any dirt on it, and then eat it. He should not leave it for Shaiṭān. When he finishes, he should lick his fingers because he does not know in which portion of his food the blessings lie." *(Muslim)*

Commentary

The *ḥadīth* reminds us that Shaiṭān persistently tries to lead man towards the disobedience of Allāh ﷻ. If a person recites '*bismillāh*' at the time of eating, then he is saved from the snares of Shaiṭān.

According to some scholars, Shaiṭān literally eats the fallen morsel of food. According to others, this has a metaphorical meaning: not eating the fallen morsel and regarding it as shameful is a sign of pride, which is due to satanic influence.

Ḥadīth 753

وعن أنسٍ ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ إِذَا أَكَلَ طَعَاماً ، لَعِقَ أَصَابِعَهُ الثَّلاَثَ ، وقال : ((إِذَا سقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا ، ولْيُمِطْ عنها الأذى ، وَلْيَأْكُلْهَا ، وَلاَ يَدَعْها لِلْشَّيْطَان)) وأمَرَنا أن نَسْلُتَ القَصْعَةَ ، وقال : ((إِنَّكُمْ لا تَدْرُونَ في أيِّ طَعَامِكُمُ البَرَكَةُ)) رواه مسلم .

Anas ﷺ narrates that when the Messenger of Allāh ﷺ used to eat food, he would lick his three fingers. He said: "If a morsel of food of any of you falls, he should pick it up, remove any dirt on it, and eat it. He should not leave it for Shaiṭān." He commanded us to lick the bowl and said: "You do not know in which portion of your food the blessings lie." *(Muslim)*

Commentary

This *ḥadīth* reinforces the key concept that one should humble oneself before the bounties of Allāh ﷻ. It also teaches us that *barakah* is attained from consuming every portion of the food and not allowing any of it to go to waste.

Ḥadīth 754

وعن سعيد بنِ الحارث : أنّه سأل جابراً ﷺ عنِ الوُضُوءِ مِمَّا مَسَّتِ النَّارُ ، فَقَالَ : لا ، قَدْ كُنَّا زَمَنَ النبيِّ ﷺ لا نَجِدُ مِثْلَ ذَلِكَ الطَّعامِ إِلاَّ قليلاً ، فإذا نَحْنُ وجَدْنَاهُ ، لَمْ يَكُنْ لنا مَنَادِيلُ إِلاَّ أَكُفَّنا ، وسَواعِدَنَا ، وأقْدامَنَا ، ثُمَّ نُصَلِّي وَلاَ نتَوَضَّأُ . رواه البخاري .

Sa'īd ibn al-Ḥārith narrates that he asked Jābir ﷺ about performing *wuḍū'* due to eating something which had been cooked by fire. He said: "No. We would rarely have such food in the time of the Messenger of Allāh ﷺ. When we did have such food, we did not have towels (to wipe our hands). We used our palms, forearms and feet and we would then offer *ṣalāh* without performing *wuḍū'*." (*Bukhārī*)

Commentary

Some *aḥādīth* indicate that one should perform *wuḍū'* after eating food which is cooked by fire, however all the four *Imāms* of *Fiqh* agree that this law no longer applies. Those narrations which indicate that one should make *wuḍū'* have been regarded as abrogated or the literal

meaning of *wuḍū'* is taken, namely one should wash his hands and mouth. Alternatively, it is regarded as *Mustaḥab* (desirable) to make *wuḍū'* after eating such food.

The fact that the *Ṣaḥābah* ﷺ rarely ate food cooked by fire shows that they lived very simple lives.

CHAPTER 110

باب تكثير الأيدي عَلَى الطعام

Chapter on many hands sharing food

Ḥadīth 755

عن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((طَعَامُ الاثنينِ كافِي الثلاثةِ ، وطَعَامُ الثَّلاَثَةِ كافي الأربعة)) متفق عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Food for two suffices for three, and food for three suffices for four." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* encourages eating in a group as this draws divine blessings. Eating together creates generosity, unites hearts and encourages a person to give preference to others over himself.

Some scholars have explained this *ḥadīth* to mean that a person should not eat to his fill, however he should eat to the extent of necessity and invite others to join him in the meal. It could also mean that when eating together, the quantity of food will be adequate due to the blessings of the gathering.

Ḥadīth 756

وعن جابر ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((طَعَامُ الوَاحِدِ يَكْفِي الاثْنَيْنِ ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ)) رواه مسلم .

Jābir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Food for one suffices for two, and food for two suffices for four, and food for four suffices for eight." *(Muslim)*

Commentary

This *ḥadīth* does not contradict the preceding *ḥadīth* because such differences may occur due to the varying nature of people and conditions.

CHAPTER 111

باب أدب الشرب واستحباب التنفس ثلاثاً خارج الإناء وكراهة التَّنَفُّس في الإناء واستحباب إدارة الإناء عَلَى الأيمن فالأيمن بعد المبتدئ

Chapter on the etiquette of drinking and the recommendation of taking three breaths outside the container and the detestability of breathing into the container; and the recommendation of passing the container around to those on the right

Ḥadīth 757

عن أنس ﷺ : أنَّ رسول الله ﷺ كَانَ يَتَنَفَّسُ في الشَّرابِ ثَلاثاً . متفق عَلَيْهِ .

يعني : يتنفس خارجَ الإناءِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ used to take three breaths while drinking. (*Bukhārī, Muslim*)

In other words, he used to take three breaths on the outside of the utensil.

Commentary

This means that the Messenger of Allāh ﷺ would not drink in one gulp. He would drink a little, move the utensil away from his mouth, breathe, then drink a second time, again move the utensil away from his mouth, breathe again, and then drink the remaining water. From a health perspective, this is more effective in quenching the thirst and allowing the stomach to digest the liquid.

Ḥadīth 758

وعن ابن عباس ﷺ ، قَالَ : قال رسول الله ﷺ : ((لاَ تَشْرَبُوا وَاحِداً كَشُرْبِ البَعِيرِ ، وَلَكِنِ اشْرَبُوا مَثْنَى وَثُلاَثَ ، وَسَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not drink in one gulp like a camel. Rather drink taking two or three breaths. Take the name of Allāh ﷻ when you begin to drink and praise Allāh ﷻ when you finish drinking." (*Tirmidhī*)

Commentary

The *ḥadīth* teaches us that we should drink liquids in two or three sips and not all at once. It also teaches us that a person should recite '*bismillāh*' when he commences drinking and '*alḥamdulillāh*' after drinking. Another *duʿā'* which the Messenger of Allāh ﷺ recited after drinking water was,

الحمد لله الذي سقانا عذبا فراتا برحمته ولم يجعله ملحا أجاجا بذنوبنا

"All praises are due to Allāh who has granted us sweet, palatable water by His mercy to drink, and He has not made it salty and bitter due to our sins." (*Ḥilyat al-Awliyā'*)

Ḥadīth 759

وعن أَبي قَتَادَة ﷺ : أَنَّ النبيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ في الإِناءِ . متفق عَلَيْهِ .

يعني : يتنفس في نفس الإِناءِ

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ forbade breathing into the utensil. (*Bukhārī, Muslim*)

This means that it is prohibited to breathe into the utensil itself.

Commentary

Man inhales oxygen and exhales carbon dioxide. The latter contains poisonous chemicals, hence by breathing into a drinking vessel in order to cool it, allows harmful gases to enter the stomach. It is amazing that the Messenger of Allāh ﷺ taught us such valuable prescriptions for the preservation of good health, which doctors only came to know of many centuries later.

In addition, breathing or exhaling into food or drink may cause saliva to enter it causing inconvenience to oneself or others who may be sharing the utensil.

Ḥadīth 760

وعن أنس ﷺ : أَنَّ رسول الله ﷺ أُتِيَ بِلَبَنٍ قَدْ شِيبَ بماءٍ ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ ، وَعَنْ يَسَارِهِ

أَبُو بَكْر ﷺ ، فَشَرِبَ ، ثُمَّ أَعْطَى الأَعْرابيَّ ، وقال : ((الأَيْمَنَ فالأَيْمَنَ)) متفق عَلَيْهِ .

قَوْله : ((شِيب)) أَيْ : خُلِطَ

Anas ﷺ narrates that milk which had been mixed with water was brought to the Messenger of Allāh ﷺ. A Bedouin was sitting to his right and Abū Bakr ﷺ to his left. He ﷺ drank some and then gave it to the Bedouin, saying: "The one to the right, and then the one to his right." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* teaches us that when distributing anything, those on the right should be given preference to those on the left, even if the latter are higher in status than the former. For this reason, in this *ḥadīth*, the Messenger of Allāh ﷺ gave preference to the Bedouin over the greatest person after the Messengers, Abū Bakr ﷺ. This also testifies to the fairness and justice of the Messenger of Allāh ﷺ.

Water is commonly added to milk in areas of hot climate as this is known to be beneficial for the health. It is also *Sunnah* to drink milk in which water is added, such as yoghurt. Those *aḥādīth* which prohibit mixing water to milk relate to the sale of milk because this is a form of deception.

Ḥadīth 761

وعن سهلِ بن سعدٍ ﷺ : أَنَّ رسول الله ﷺ أُتِيَ بِشرابٍ ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلامٌ ، وَعَنْ يَسَارِهِ أَشْيَاخٌ ، فَقَالَ للغُلامِ : ((أَتَأْذَنُ لِي أَنْ أُعْطِيَ هؤُلاَءِ ؟)) فَقَالَ الغُلامُ : لا واللهِ ، لا أُوثِرُ بنَصيبي مِنْكَ أَحَداً . فَتَلَّهُ رسول الله ﷺ في يَدِهِ . متفقٌ عَلَيْهِ .

قَوْله : ((تَلَّهُ)) أَيْ وَضَعَهُ . وهذا الغلامُ هُوَ ابْنُ عباس ﷺ .

Sahl ibn Saʿd ﷺ narrates that a drink was brought to the Messenger of Allāh ﷺ and he drank from it. There was a young boy to his right and some elderly men to his left. He asked the young boy: "Do you grant me permission to give it to them?" The young boy replied: "By Allāh, no! I will not give preference to anyone regarding my share from you." So the Messenger of Allāh ﷺ placed it in his hand. (*Bukhārī, Muslim*)

The young boy was ʿAbdullāh ibn ʿAbbās ﷺ.

Commentary

As mentioned in the previous *ḥadīth*, those on the right should be given preference. However, if there is some benefit in commencing with those on the left, then one should seek permission from those on the right.

Why did the Messenger of Allāh ﷺ not seek permission from the Bedouin in the previous *ḥadīth*, whereas in this *ḥadīth* he sought permission from the young boy? If the Messenger of Allāh ﷺ took permission from the uneducated Bedouin, he might have regarded it as an infringement of his rights. In contrast, Ibn ʿAbbās ﷺ was a close family member and he would not feel offended by such a request. In addition, leaders of the Quraish, such as Khālid ibn Walīd ﷺ, had recently accepted Islām and the Messenger of Allāh ﷺ wanted to win their hearts to the faith. Abū Bakr ﷺ on the other hand, was firm in faith and there was no need to win him over.

Additional Points

✓ One should be eager to acquire the blessings of the pious.

CHAPTER 112

باب كراهة الشرب من فم القربة ونحوها وبيان أنه كراهة تنـزيه لا تحريم

Chapter on the undesirability of drinking from the mouth of a utensil and clarification that this is only undesirable, not prohibited

Ḥadīth 762

عن أَبي سعيدٍ الْخُدْرِيِّ ﷺ ، قَالَ : نَهَى رسول الله ﷺ عن اخْتِنَاثِ الأَسْقِيَةِ . يعني : أن تُكْسَرَ أفْواهُها ، وَيُشْرَبَ مِنْهَا . متفق عَلَيْهِ .

Abū Saʿīd al-Khudri ﷺ narrates, "The Messenger of Allāh ﷺ forbade folding the mouths of waterskins inside out - namely folding back their mouths and drinking directly from them." (*Bukhārī, Muslim*)

Ḥadīth 763

وعن أَبي هريرة ﷺ ، قَالَ : نَهَى رسول الله ﷺ أن يُشْرَبَ مِنْ فِي السِّقَاءِ أَوْ القِرْبَةِ . متفق عَلَيْهِ .

Abū Hurayra ﷺ narrates, "The Messenger of Allāh ﷺ forbade drinking

from the mouth of a waterskin." (*Bukhārī* and *Muslim)*

Commentary

The Messenger of Allāh ﷺ prohibited drinking directly from such utensils which are closed, preventing one from seeing what is on the inside. One should instead pour out the liquid into another utensil, and then drink it. The reason for this is that there may be a harmful insect or substance therein. Another possible reason is that if a person drinks directly from a huge utensil, the liquid could gush out causing him to choke.

Ḥadīth 764

وعن أم ثابتٍ كَبْشَةَ بنتِ ثابتٍ أُختِ حَسَّانَ بن ثابتٍ ﷺ ، قالت : دخل عَلَيَّ رسولُ الله ﷺ فَشَرِبَ مِنْ في قِرْبَةٍ مُعَلَّقَةٍ قَائِماً ، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

وإنّما قَطَعَتْهَا : لِتَحْفَظَ مَوْضِعَ فَمِ رسول الله ﷺ ، وَتَتَبَرَّكَ بِهِ ، وتَصُونَهُ عَن الابْتِذَال . وهذا الحديث محمولٌ عَلَى بيان الجواز ، والحديثان السابقان لبيان الأفضل والأكمل ، والله أعلم .

Umm Thābit Kabsha bint Thābit, the sister of Ḥassān ibn Thābit narrates ﷺ, "The Messenger of Allāh ﷺ came to us and drank from the mouth of a hanging water-skin. So I went to its mouth and cut it off." (*Tirmidhī*)

She cut it off in order to preserve the place which the mouth of the Messenger of Allāh ﷺ had touched, to derive blessings from it and to protect it from being soiled. This *ḥadīth* clarifies the permissibility of the action, whereas the first two *aḥādīth* clarify that which is best and most perfect. And Allāh knows best.

Commentary

This *ḥadīth* shows the permissibility of drinking directly from a closed utensil whereas the previous two indicate the impermissibility of doing so. Scholars have provided various explanations for this apparent contradiction:

1. If there are no other utensils available, then it will be permissible to drink from a closed utensil, as one is compelled to do so.

2. In the initial stages it was permissible to do so. However, the Messenger of Allāh ﷺ later abrogated the permission.

3. As Imām Nawawī ﷺ stated, to drink from it is *Makrūh Tanzīhī* (undesirable), but permissible.

Additional Points

- ✓ The *Ṣaḥābah* eagerly gathered the blessings associated with everything that the Messenger of Allāh ﷺ touched. Such behaviour will not be regarded as strange when one considers the tremendous love they had for him.

CHAPTER 113

باب كراهة النفخ في الشراب

Chapter on the undesirability of blowing into a drink

Ḥadīth 765

عن أَبي سعيد الخدري ﷺ : أَنَّ النَّبيَّ ﷺ نَهى عَن النَّفْخ في الشَّرَاب ، فَقَالَ رَجُلٌ : القَذَاةُ أراها في الإناءِ ؟ فَقَالَ : ((أهرقها)) . قَالَ : إِنِّي لا أَرْوَى مِنْ نَفَسٍ وَاحدٍ ؟ قَالَ : ((فَأَبِنِ القَدَحَ إِذَاً عَنْ فِيكَ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ forbade blowing into a drink. So a man asked: "What if I see blades of grass in the utensil?" He ﷺ said: "Pour it out." The man said: "My thirst is not quenched in one breath." He ﷺ said: "Then move the utensil away from your mouth." (*Tirmidhī*)

Commentary

If a blade of grass or dirt falls into a drink, then one should not blow into it to get rid of it; rather, one should pour a portion of it out, or use a spoon to remove it. If a harmful or poisonous substance has fallen into it, then all of it should be poured out.

When drinking any liquid, a person should drink slowly and in three breaths as this will cause satiation.

Ḥadīth 766

وعن ابن عباس ﷺ : أَنَّ النبيَّ ﷺ نهى أن يُتَنَفَّسَ في الإناءِ أَوْ يُنْفَخَ فِيهِ . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ forbade breathing into a utensil or blowing into it. (*Tirmidhī*)

Commentary

Islām emphasises the preservation of one's health by protecting oneself from all those factors which may cause harm to the body. Exhaling into a utensil causes injurious gasses from the body to enter the food causing harm to the body, hence it is prohibited.

When breathing into a utensil there is also the possibility that one's saliva may enter it resulting in inconvenience for oneself or others.

Scholars have stated that one should not attempt to cool hot food items or drinks by blowing into them; one should instead wait until the food or drink cools by itself.

CHAPTER 114

باب بيان جواز الشرب قائماً وبيان أنَّ الأكمل والأفضل الشرب قاعداً

Chapter on the permissibility of standing and drinking, and clarification that it is superior to sit and drink

فِيهِ حديث كبشة السابق.

The *ḥadīth* of Kabshah ﵂ was quoted previously. See *ḥadīth* 764

Ḥadīth 767

وعن ابن عباس ﵄ ، قَالَ : سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ ، فَشَرِبَ وَهُوَ قَائِمٌ . متفق عَلَيْهِ .

Ibn ʿAbbās ﵄ narrates: "I gave the Messenger of Allāh ﷺ water from Zamzam and he drank it while standing." (*Bukhārī, Muslim*)

Commentary

Scholars state that the Messenger of Allāh ﷺ stood and drank Zamzam for the following reasons:

1. To clarify its permissibility.

2. One who stands and drinks is able to drink more, hence, we are encouraged to drink Zamzam in abundance.

3. There was a huge crowd making it impossible to sit.

4. There was a lot of mud making it difficult to sit.

Ḥadīth 768

وعن النَّزَّالِ بن سَبْرَةَ ﷺ ، قَالَ : أَتَى عَلِيٌّ ﷺ بَابَ الرَّحْبَةِ ، فَشَرِبَ قائِماً ، وقال : إِنِّي رَأَيْتُ رسولَ الله ﷺ فَعَلَ كما رَأَيْتُمُوني فَعَلْتُ . رواه البخاري .

Al-Nazzāl ibn Sabrah ﷺ narrates: "'Alī ﷺ came to Bāb al-Raḥbah and drank while standing. He said: 'I saw the Messenger of Allāh ﷺ doing as you saw me doing.'" (*Bukhārī*)

Commentary

To sit and drink is *Sunnah*, however one may stand and drink if sitting is a problem, for example, if there is a huge crowd of people, or if there is no place to sit, and so forth.

Even though it is advisable to sit and drink, the Messenger of Allāh ﷺ sometimes stood and drank in order to teach people that if the necessity arises, one may stand and drink. It was compulsory for the Messenger of Allāh ﷺ to teach his followers certain actions to show their permissibility, even though these were not the most advisable to perform. For example, he once performed *wuḍū'* washing all the limbs only once and he once performed *ṭawāf* on a camel, whereas all the scholars are unanimous that to wash the limbs thrice in *wuḍū'* and to perform *ṭawāf* while walking is more superior. From various narrations we learn that his general practice was to wash the limbs thrice, to perform *ṭawāf* while walking and to drink while sitting, hence these should be regarded as best practices.

Ḥadīth 769

وعن ابن عمر ﷺ ، قَالَ : كُنَّا عَلَى عهدِ رسول الله ﷺ نَأْكُلُ وَنَحْنُ نمشِي ، وَنَشْرَبُ ونَحْنُ قِيامٌ . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿUmar ﷺ narrates: "In the era of the Messenger of Allāh ﷺ we used to eat while walking, and drink while standing." (*Tirmidhī*)

Ḥadīth 770

وعن عمرو بن شعيب ، عن أبيه ، عن جَدِّهِ ﷺ ، قَالَ : رأيتُ رسول الله ﷺ يَشْرَبُ قَائِماً وقَاعِداً . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ʿAmr ibn Shuʿayb narrates from his father from his grandfather who said: "I saw the Messenger of Allāh ﷺ drinking while standing and sitting." (*Tirmidhī*)

Ḥadīth 771

وعن أنس ﷺ ، عن النبيِّ ﷺ : أنه نَهى أن يَشْرَبَ الرَّجُلُ قَائِماً . قَالَ قتادة : فَقُلْنَا لأَنَسٍ : فالأَكْلُ ؟ قَالَ : ذَلِكَ أَشَرُّ – أَوْ أَخْبَثُ – رواه مسلم . وفي رواية لَهُ : أَنَّ النبيَّ ﷺ زَجَرَ عَن الشُّرْب قائِماً .

Anas ﷺ narrates that the Messenger of Allāh ﷺ prohibited people from drinking while standing. Qatādah says: "We asked Anas: 'What about eating?' He replied: 'That is worse - or more reprehensible.'" *(Muslim)*

Another narration has that the Messenger of Allāh ﷺ warned against drinking while standing.

Ḥadīth 772

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِماً ، فَمَنْ نَسِيَ فَلْيَسْتَقِيء)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should drink while standing. Whoever forgets should vomit it out." *(Muslim)*

Commentary

Scholars state that the command to vomit is not obligatory (*Wājib*), but advisable (*Mustaḥab*).

CHAPTER 115

باب استحباب كون ساقي القوم آخرهم شرباً

Chapter on the advisability of the one providing a drink to be the last to drink

Ḥadīth 773

عن أَبي قتادة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((ساقي القوم آخِرُهُمْ شُرْباً)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who provides people with a drink should be the last to drink." (*Tirmidhī*)

Commentary

The etiquette of serving people is that the one serving should first offer the food or drink to others before himself. Ibn Raslān ﷺ said, "This *ḥadīth* indicates that one who has been given authority over people should endeavour to do such actions which will benefit them, avoid that which will harm them and give preference to their necessities over his own."

CHAPTER 116

باب جواز الشرب من جميع الأواني الطاهرة غير الذهب والفضة وجواز الكرع – وَهُوَ الشرب بالفم من النهر وغيره بغير إناء ولا يد – وتحريم استعمال إناء الذهب والفضة في الشرب والأكل والطهارة وسائر وجوه الاستعمال

Chapter on the permissibility of drinking from all pure utensils except those of gold and silver; the permissibility of drinking from a river, etc. with the mouth without using a utensil or hand; and the prohibition of using gold and silver utensils for drinking, eating, purification and other uses

Ḥadīth 774

وعن أنس ﷺ ، قَالَ : حَضَرَتِ الصَّلاَةُ فقامَ مَن كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِهِ ، وبَقِيَ قَوْمٌ ، فأُتِيَ رسول الله ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ ، فَصَغُرَ المِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ ، فَتَوَضَّأَ القَوْمُ كُلُّهُمْ . قالوا : كَمْ كُنْتُمْ ؟ قَالَ : ثَمَانِينَ وزيادة . متفق عَلَيْهِ ، هذه رواية البخاري .

وفي رواية لَهُ ولمسلم : أَنَّ النَّبِيَّ ﷺ دَعَا بإناءٍ مِنْ ماءٍ ، فَأُتِيَ بقَدَحٍ رَحْرَاحٍ فِيهِ شَيْءٌ مِنْ ماءٍ ، فَوَضَعَ أصابعَهُ فِيهِ . قَالَ أنسٌ : فَجَعلْتُ أَنْظُرُ إِلَى الماءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ ، فَحَزَرْتُ مَنْ تَوضَّأَ مَا بَيْنَ السَّبْعِينَ إِلَى الثَّمَانِينَ .

Anas ﷺ narrates: "It was time for *ṣalāh* and those who lived nearby went to their houses, while the others remained behind. A bowl which was made of rock was brought to the Messenger of Allāh ﷺ. It was so small that he could not even extend his palm in it, however, all present performed *wuḍū'* in it." People asked (Anas ﷺ): "How many were you?" He replied:

"More than 80." (*Bukhārī, Muslim*)

A narration of Muslim has: "The Messenger of Allāh ﷺ asked for a utensil of water. A wide but shallow bowl containing some water was brought to him and he placed his fingers in it." Anas ﷺ said: "I saw water gushing forth from between his fingers. I estimated around 70 to 80 people who then performed *wuḍū'*."

Commentary

From this *ḥadīth*, we learn that it is permissible to utilise utensils made of rock.

The gushing of water from between the fingers of the Messenger of Allāh ﷺ and that so many *Ṣaḥābah* ﷺ performed *wuḍū'* from a small quantity of water were miracles displayed by the Messenger of Allāh ﷺ.

Ḥadīth 775

وعن عبد الله بن زيد ﷺ ، قَالَ : أَتَانَا النبيُّ ﷺ فَأَخْرَجْنَا لَهُ مَاءً في تَوْرٍ مِنْ صُفْر فتَوَضَّأَ .

رواه البخاري .

((الصُّفْر)) : بضم الصاد ، ويجوز كسرها ، وَهُوَ النُّحاس ، و((التَّوْر)) : كالقدح ، وَهُوَ بالتاء المثناة من فوق .

ʿAbdullāh ibn Zayd[19] ﷺ narrates: "The Messenger of Allāh ﷺ came to us and we brought him some water in a bowl made of copper. He then performed *wuḍū'*." (*Bukhārī*)

Commentary

This *ḥadīth* proves that it is permissible to use copper utensils.

Ḥadīth 776

وعن جابر ﷺ : أَنَّ رسول الله ﷺ دَخَلَ عَلَى رَجُلٍ مِن الأَنْصَارِ ، وَمَعَهُ صَاحِبٌ لَهُ ، فَقَالَ رسول الله ﷺ : ((إنْ كَانَ عِنْدَكَ مَاءٌ باتَ هذِهِ اللَّيْلَةَ في شَنَّةٍ وَإلاَّ كَرَعْنَا)) رواه البخاري .

19 ʿAbdullāh Ibn Zayd ﷺ accepted Islām after the *Hijrah*. Besides Badr, he took part in all the other battles. After Waḥshī ﷺ threw a spear at Musailamah, the liar, it was ʿAbdullāh Ibn Zayd ﷺ who killed him with his sword. He was martyred in 63 *Hijrī* at the age of 75. He is also known as Khallād and Alī. He has a few narrations attributed to him.

((الشنّ)) : القِربة .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ went with one of his *Ṣaḥābah* to visit a man from the Anṣār. The Messenger of Allāh ﷺ said to him: "If you have some water from last night in a water-skin, bring it to us, otherwise we will go and drink directly from a water source." (*Bukhārī*)

Commentary

While this *ḥadīth* suggests that one may drink water from a river or pond by placing one's mouth directly into the water, a *ḥadīth* in *Ibn Mājah* states that one should not drink in this manner. Scholars have explained that to do so is disliked, however when there is no alternative, there is no harm.

The *ḥadīth* indicates that drinking from a water-skin is permissible. Water kept overnight in a water-skin stays cool in the hot summer months, hence the Messenger of Allāh ﷺ requested for such water to drink.

Ḥadīth 777

وعن حذيفة ﷺ ، قَالَ : إنَّ النبيَّ ﷺ نَهَانَا عَن الحَرِير ، وَالدِّيباجِ ، والشُّربِ في آنِيَة الذَّهَب والفِضَّةِ ، وقال : ((هي لَهُمْ في الدُّنْيَا ، وهِيَ لَكُمْ في الآخِرَةِ)) متفقٌ عَلَيْهِ .

Hudhayfah ﷺ narrates: "The Messenger of Allāh ﷺ prohibited us from wearing silk and silk brocade, and drinking from gold and silver utensils." He said: "This is for them in this world and for you in the Hereafter." (*Bukhārī, Muslim*)

Commentary

It is prohibited for men to wear silk clothing, except during times of war and as a treatment for certain illnesses. In contrast, women are permitted to wear silk. As for eating and drinking from gold and silver utensils, it is the unanimous view of all the scholars that both men and women are included in the prohibition. Similarly, it is also not permissible to use gold and silver objects for applying *ʿiṭr* and antimony.

The *ḥadīth* explains that it is not appropriate for a believer to pursue and utilise those bounties which Allāh ﷻ has kept for him as a reward in the Hereafter. It also teaches us that a believer will be rewarded in the Hereafter for abstaining from sin in this world, whereas one who disobeys Allāh ﷻ will be deprived of bounties in the Hereafter unless he repents.

Ḥadīth 778

وعن أُمِّ سلمة ﵂ : أنَّ رسول الله ﷺ قَالَ : ((الَّذِي يَشْرَبُ في آنِيَةِ الفِضَّةِ ، إنَّمَا يُجَرْجِرُ في بَطْنِهِ نَارَ جَهَنَّمَ)) متفقٌ عَلَيْهِ .

وفي رواية لمسلم : ((إنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ في آنِيَةِ الفِضَّةِ وَالذَّهَبِ)) .

وفي رواية لَهُ : ((مَنْ شَرِبَ في إناءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ ، فَإنَّمَا يُجَرْجِرُ في بَطْنِهِ نَارًا مِنْ جَهَنَّم)) .

Umm Salāmah ﵂ narrates that the Messenger of Allāh ﷺ said: "One who drinks from a silver utensil is filling his stomach with the fire of Hell." (*Bukhārī, Muslim*)

A narration of Muslim has: "One who eats or drinks from a silver or gold utensil..."

Another narration of Muslim has: "One who drinks from a gold or silver utensil is filling his stomach with the fire of Hell."

Commentary

The severe warning in this *ḥadīth* points to the absolute prohibition (*ḥurmah*) of utilising gold and silver utensils. Jurists have stipulated this action to be amongst the major sins because it constitutes wastage and extravagance. Further, utilising such utensils is amongst the traits of the polytheists and the arrogant ones.

كتَاب اللّبَاس

THE BOOK OF CLOTHING

CHAPTER 117

باب استحباب الثوب الأبيض ، وجواز الأحمر والأخضر والأصفر والأسود ، وجوازه من قطن وكتان وشعر وصوف وغيرها إلاَّ الحرير

Chapter on the desirability of wearing white clothing, and the permissibility of wearing red, green, yellow and black, and the permissibility of wearing cotton, hair, wool and other fabrics except silk

قَالَ الله تَعَالَى : ﴿ يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ﴾ (الأعراف : ٢٦) ،

Allāh ﷻ says: "O children of Ādam! We have indeed sent clothing down to you so that you may conceal the private parts of your bodies, and as a means of beautification. The clothing of piety is best." (Sūrah al-Aʿrāf, 26)

وقال تَعَالَى : ﴿ وَّجَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ﴾ (النحل : ٨١) .

Allāh ﷻ says: "and He made coats for you that protect you from the heat, and coats that protect you in battle." (Sūrah al-Naḥl, 81)

Ḥadīth 779

وعن ابن عباس ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((الْبَسُوا مِنْ ثِيَابِكُمْ البَيَاضَ ؛ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "Wear white clothes because they are amongst the best clothing you have, and shroud your deceased in them." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Ibn ʿAbbās ﷺ has also narrated that the Messenger of Allāh ﷺ said, "Allāh ﷻ made Paradise white, and Allāh ﷻ loves white." (*Musnad Bazzār*, *Majmaʿ al-Zawāid*) Mullā ʿAlī Qārī ﷺ stated that white clothing points to humility and modesty, and it is a natural colour. According to scientists, white clothing is best for all seasons: in summer, white does not absorb heat, and in winter, white does not absorb cold. White clothing is also advised for those suffering from high blood pressure and allergies.

Ḥadīth 780

وعن سَمُرَة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((الْبَسُوا البَيَاضَ ؛ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ)) رواه النسائي والحاكم ، وقال : ((حديث صحيح)) .

Samurah ﷺ narrates that the Messenger of Allāh ﷺ said: "Wear white garments because they are purest and excellent. And enshroud your deceased in them as well." (*Nasa'ī*)

Commentary

White clothing is most pure because even a small amount of dirt or impurity can be noticed on it compared to darker colours which conceal dirt. In addition, white clothing is simple and therefore saves one from arrogance which easily develops when one wears coloured clothing.

When a person passes away, he proceeds to the gathering of the angels; hence, it is better for him to be dressed in white, as should be the case when one visits the pious and the *masājid*. Imām Nawawī ﷺ stated that the unanimous view of the scholars is that it is *Mustaḥab* (advisable) to shroud the deceased in white.

Ḥadīth 781

وعن البراءِ ﷺ ، قَالَ : كَانَ رسول الله ﷺ مَرْبُوعاً ، وَلَقَدْ رَأَيْتُهُ في حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ شَيْئاً قَطُّ أَحْسَنَ مِنْهُ . متفقٌ عَلَيْهِ .

Al-Barā' ﷺ narrates: "The Messenger of Allāh ﷺ was of average height. I saw him in a red robe and I never saw anything more beautiful than him." (*Bukhārī, Muslim*)

Vocabulary and Defintions

حلة (robe) refers to an outfit with the upper and lower garments both made of a single type of fabric.

Commentary

While this *ḥadīth* states that the Messenger ﷺ wore a red robe, other *aḥādīth* state that it is prohibited for men to wear red clothing. For example, ʿImrān ibn Ḥusain ﷺ narrates that the Messenger of Allāh ﷺ said, "Listen carefully! Do not utilise red, since this is the beloved colour of Shaiṭān." (*Majmaʿ al-Zawāid*) In another narration it is similarly stated that the Messenger of Allāh ﷺ once saw a *Ṣaḥābī* wearing red clothing. He ﷺ remarked, "This is the clothing of the disbelievers. Do not wear it." *(Muslim)*

We can reconcile between these various *aḥādīth* by saying that clothing dyed with saffron is prohibited while other types of red clothing are disliked.

Ibn Qayyim ﷺ has explained this apparent contradiction by stating that those narrations which mention that the Messenger of Allāh ﷺ wore red or green clothing mean that they had red or green stripes. Ibn Ḥajar ﷺ similarly stated that the Yemeni cloaks of the time had coloured stripes.

Ḥadīth 782

وعن أَبي جُحَيفَةَ وَهْب بن عبد الله ﷺ ، قَالَ : رَأيتُ النبيَّ ﷺ بِمكّةَ وَهُوَ بالأَبْطَحِ في قُبَّةٍ لَهُ حَمْرَاءَ مِنْ أَدم ، فَخَرَجَ بِلاَلٌ بِوَضُوئِهِ ، فَمِنْ نَاضِحٍ وَنَائِلٍ ، فَخَرَجَ النبيُّ ﷺ وعليه حُلَّةٌ حَمْرَاءُ ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ سَاقَيْهِ ، فَتَوَضّأَ وَأَذَّنَ بِلاَلٌ ، فَجَعَلْتُ أَتتَبَّعُ فَاهُ هاهُنَا وَهَاهُنَا ، يقولُ يَمِيناً وَشِمَالاً : حَيَّ عَلَى الصَّلاَةِ ، حَيَّ عَلَى الفَلاَحِ ، ثُمَّ رُكِزَتْ لَهُ عَنَزَةٌ ، فَتَقَدَّمَ فَصَلَّى يَمُرُّ بَيْنَ يَدَيْهِ الْكَلْبُ وَالْحِمَارُ لاَ يُمْنَعُ . متفقٌ عَلَيْهِ .

((العنَزة)) بفتح النون : نحو العُكازَة .

Abū Juḥayfah Wahb ibn ʿAbdillāh ﷺ narrates: "I saw the Messenger of Allāh ﷺ in Makkah while he was at al-Abṭaḥ in a red leather tent. Bilāl ﷺ came out with his *wuḍū'* water. Some were able to obtain only a few drops of it while others obtained more. The Messenger of Allāh ﷺ then came out wearing a red suit, and it is as if I can still see the whiteness of his calves. He performed ablution and Bilāl ﷺ called out the *adhān*. I observed his mouth moving to and fro, as he was saying to the right and left: 'Come to *ṣalāh*, come to success.' Then a spear was placed upright in the ground for him. He stepped forward and performed the *ṣalāh*. A dog and a donkey walked passed in front of him without being prevented from doing so." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* points out that the Messenger of Allāh ﷺ wore a red robe.

Additional Points

- ✓ It is permissible to draw blessings from the personal effects of the pious, to utilise their left-over *wuḍū'* water and their left-over food and drink.
- ✓ The calves of a male are not part of the *ʿawrah* (private parts), and hence do not need to be concealed.
- ✓ It is best to call out the *adhān* while on a journey, although not essential.
- ✓ When the *mu'adhdhin* turns his face towards the right and left when saying 'Come to *ṣalāh*, come to success,' he should not turn his chest and feet away from the *Qiblah*.
- ✓ When performing *ṣalāh* in an open area, a *sutrah* (barrier) should be placed before the *Imām*. It will then be permitted for a person or animal to pass in front of the *Imām* and the congregation because the barrier for the *Imām* will also serve as a barrier for those following him.

Ḥadīth 783

وعن أَبي رِمْثَة رفَاعَةَ التَّيْمِيِّ ﷺ ، قَالَ : رأيتُ رسولَ الله ﷺ وعليه ثوبانِ أَخْضَرَان . رواه أَبُو داود والترمذي بإسناد صحيح .

Abū Rimthah Rifāʿah al-Taymī[20] ﷺ narrates: "I saw the Messenger of Allāh ﷺ wearing two green garments." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

As mentioned previously, this was a green striped garment, and not completely green in colour. A similar narration of Yaʿlā ibn Umayyah ﷺ states that he saw the Messenger of Allāh ﷺ performing *ṭawāf* of the Kaʿbah whilst wearing a green-striped upper garment, with the right side over the right shoulder. (*Abū Dāwūd*)

Ḥadīth 784

وعن جابر ﷺ : أَنَّ رسول الله ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاء . رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ entered Makkah on the day of the Conquest (of Makkah) wearing a black turban. *(Muslim)*

Commentary

The Messenger of Allāh ﷺ mostly wore a white turban, however he wore a black turban when in *jihād* because black conceals signs of dust, etc. Also it served as an indication that Islām would not change just as black does not change, in contrast to other colours.

Islām has not restricted the wearing of a turban to that of any single colour, however if a certain colour becomes the distinguishing factor of a particular misguided group or religion in an area, then one should abstain from wearing that colour so that one does not resemble them.

Ḥadīth 785

وعن أَبي سعيد عمرو بن حُرَيْثٍ ﷺ ، قَالَ : كأَنّي أَنْظُرُ إِلَى رسول الله ﷺ وعليه عِمَامَةٌ

20 Abū Rimthah Rifāʿah al-Taymī ﷺ hailed from the Taym tribe. He most likely accepted Islām after the conquest of Makkah Mukarramah. He possessed great desire for *jihād* and used to supplicate, "O Allāh, grant me such a death which is envied by other Muslims." In the 44th year *Hijrī*, when the Muslim army was in Kabul, he was in worship the entire night in Sajistān. In the morning, he fell asleep whilst the rest of the army proceeded. The enemy found him alone and martyred him. A few *aḥādīth* have been narrated from him, but scholars differ on the exact number.

سَوْدَاءُ ، قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ . رواه مسلم .

وفي روايةٍ لَهُ : أَنَّ رسول الله ﷺ خَطَبَ النَّاسَ ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ .

Abū Saʿīd ʿAmr ibn Ḥurayth[21] ﷺ narrates: "It is as if I can see the Messenger of Allāh ﷺ wearing a black turban with its two ends hanging between his shoulders." *(Muslim)*

Another narration has: "The Messenger of Allāh ﷺ delivered a sermon while wearing a black turban."

Commentary

According to a narration of *Muslim,* this sermon was delivered on the pulpit on the day of *Jumuʿah*. This proves that the Messenger of Allāh ﷺ wore a black turban on occasions besides the conquest of Makkah.

Many *aḥādīth* encourage the wearing of a turban. For example, "The turban is a matter of honour for a believer." (*Daylamī*) "Wear the turban. It is a salient feature of Islām. It is the differentiating factor between the Muslims and disbelievers." (*Daylamī*)

Ḥadīth 786

وعن عائشة ﷺ ، قالت : كُفِّنَ رسول الله ﷺ في ثلاثةِ أَثْوَاب بيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ ، لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ .متفقٌ عَلَيْهِ .

((السَّحُولِيَّة)) بفتح السين وضمها وضم الحاء المهملتين : ثيابٌ تُنْسَبُ إِلَى سَحُول : قَرْيَة باليَمنِ ((وَالكُرْسُف)) : القُطْنُ .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ was enshrouded in three white garments of Sahūlī cotton. None of these garments was a shirt or a turban." (*Bukhārī, Muslim*)

Commentary

Sahūlī cotton is attributed to the place of its origin, which is a place in Yemen. ʿAllāmah ʿAinī ﷺ stated that during the era of the Messenger of Allāh ﷺ, garments from Yemen were popular among the Arabs. They were made from cotton and had red or green stripes.

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21 Abū Saʿīd ʿAmr ibn Ḥurayth ﷺ was only twelve years of age at the demise of the Messenger of Allāh ﷺ, and 18 *aḥādīth* are narrated from him.

It is preferable for men to be enshrouded in three garments, and it is best that they are white, as the Messenger of Allāh ﷺ commanded. See *ḥadīth* 779, 780.

Ḥadīth 787

وعنها ، قالت : خرج رسول الله ﷺ ذات غَدَاةٍ ، وَعَلَيْهِ مِرْطٌ مرَحَّلٌ مِنْ شَعرٍ أسْوَد . رواه مسلم .

((المِرْط)) بكسر الميم : وَهُوَ كساءٌ وَ((المُرَحَّلُ)) بالحاء المهملة : هُوَ الَّذِي فِيهِ صورةُ رحال الإبل ، وهِيَ الأَكْوَارُ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ went out one morning wearing a shawl woven from black fibres and which had images of saddle-bags." *(Muslim)*

Commentary

This *ḥadīth* shows the permissibility of wearing black woollen clothing. It is also permissible to wear clothing with images of inanimate objects.

Ḥadīth 788

وعن المغيرة بن شُعْبَةَ ﵁ ، قَالَ : كُنْتُ مَعَ رسول الله ﷺ ذاتَ لَيْلَةٍ في مسير ، فَقَالَ لي : ((أمَعَكَ مَاءٌ ؟)) قلتُ : نَعَمْ ، فَنَزَلَ عَنْ رَاحِلَتِهِ فَمَشَى حَتَّى تَوَارَى في سَوَادِ اللَّيْلِ ، ثُمَّ جَاءَ فَأفْرَغْتُ عَلَيْهِ مِنَ الإدَاوَةِ ، فَغَسَلَ وَجْهَهُ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ ، فَلَمْ يَسْتَطِعْ أنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أخْرَجَهُمَا مِنْ أسْفَلِ الْجُبَّةِ ، فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأسِهِ ، ثُمَّ أهْوَيْتُ لأَنْزِعَ خُفَّيْهِ ، فَقَالَ : ((دَعْهُمَا فَإنِّي أدْخَلْتُهُمَا طَاهِرَتَيْنِ)) وَمَسحَ عَلَيْهِمَا . متفقٌ عَلَيْهِ .

وفي رواية : وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الكُمَّيْنِ .

وفي رواية : أنَّ هذِهِ القَضِيَّةَ كَانَتْ في غَزْوَةِ تَبُوكَ .

Al-Mughīrah ibn Shuʿbah ﵁ narrates: "I was with the Messenger of Allāh ﷺ one night on a journey and he asked me: 'Do you have any water?' I replied: 'Yes.' He dismounted from his camel and walked until he disappeared into the darkness of the night. When he returned, I poured out some water for him from a utensil and he washed his face. He was wearing a woollen cloak and he could not get his forearms out of it, except by getting them out from beneath the cloak. He then washed his forearms and passed his

wet hands over his head. I then bent down to remove his leather socks, but he said: 'Leave them because I wore them while in a state of *wuḍū'*.' He then passed his wet hands over them." (*Bukhārī, Muslim*)

Another narration has: "He was wearing a Syrian cloak which had narrow sleeves."

Another narration has that this was on the expedition of Tabūk.

Vocabulary and Definitions

The expedition of Tabūk, in the 9th year *Hijrī*, was the final expedition in which the Messenger of Allāh ﷺ physically took part.

Commentary

In the era of the Messenger of Allāh ﷺ, woollen clothing was regarded as a very simple form of clothing because wool was very cheap and such clothing was thick and rough in texture. That the Messenger of Allāh ﷺ wore such clothing, proved his humility and simplicity.

Additional Points

- ✓ When relieving oneself in an open area, one should go as far as possible out of the sight of others.
- ✓ It is permissible to accept help from someone while making *wuḍū'*, but it is better not to do so.
- ✓ It is permissible to make *masaḥ* on leather socks instead of washing the feet, while adhering to the conditions mentioned in the books of jurisprudence.

CHAPTER 118

باب استحباب القميص

Chapter on the desirability of wearing a *qamīṣ*

A *qamīṣ* refers to a long, loose fitting shirt with sleeves, and which reaches below the knees and above the ankles.

Ḥadīth 789

عن أُمِّ سَلَمَة ﵂ ، قالت : كَانَ أَحَبُّ الثِّيَابِ إِلَى رسول الله ﷺ الْقَمِيص . رواه أَبُو داود

والترمذي ، وقال : ((حديث حسن)) .

Umm Salāmah ﵂ narrates: "The garment which the Messenger of Allāh ﷺ loved the most was the *qamīṣ*." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Although not very commonly worn during the era of the Messenger of Allāh ﷺ, the *qamīṣ* was still the most beloved garment to the Messenger of Allāh ﷺ. It was also worn by other Messengers of Allāh ﷺ, as the Qur'ān mentions about the *qamīṣ* of Yūsuf ﷺ.

ʿAllāmah ʿIrāqī ﵀ stated that it is more preferable to wear a *qamīṣ* and that the Messenger ﷺ was fond of it because it was more concealing for the body than other types of clothing. Mullā ʿAlī Qārī ﵀ stated that the *qamīṣ* is more concealing, lighter on the body and projects humility.

CHAPTER 119

باب صفة طول القميص والكُم والإزار وطرف العمامة وتحريم إسبال شيء من ذلك على سبيل الخيلاء وكراهته من غير خيلاء

Chapter on the length of the *qamīṣ*, sleeves, pants and the end of the turban, and the prohibition of wearing any of these below the ankles out of pride, and the detestability of it when done without pride

Ḥadīth 790

عن أسماءَ بنتِ يزيد الأنصاريَّةِ ﵂ ، قالت : كَانَ كُمُّ قَمِيص رسول الله ﷺ إِلَى الرُّسْغِ .

رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Asmā' bint Yazīd al-Anṣārīyyah ﵂ narrates: "The sleeve of the Messenger of Allāh's ﷺ *qamīṣ* reached the wrist." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Mullā ʿAlī Qārī ﵀, quoting ʿAllāmah Jazrī ﵀, said that it is *Sunnah* to have the sleeves up to the wrist. However in the case of a robe or cloak, the sleeves may reach the fingertips, but this is the maximum *Sunnah* length.

Ḥadīth 791

وعن ابن عمر ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ القِيَامَةِ)) فَقَالَ أَبُو بكر : يَا رسول الله ، إِنَّ إِزاري يَسْتَرْخِي إِلاَّ أَنْ أَتَعَاهَدَهُ ، فَقَالَ لَهُ رسول الله ﷺ : ((إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلاءَ)) رواه البخاري وروى مسلم بعضه .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Allāh will not look at a person who used to drag his garment out of pride." Abū Bakr ﷺ said: "O Messenger of Allāh! My loin cloth drags along unless I am extremely cautious in this regard." The Messenger of Allāh ﷺ said to him: "You are not among those who do it out of pride." (*Bukhārī*, and a part thereof by *Muslim)*

Commentary

Allowing one's garments to hang below one's ankles is prohibited and severe warnings have been sounded for doing so. Allowing the garment to hang below the ankles is normally done because of pride as narrated in *ḥadīth* 796. Ibn Ḥajar ﷺ has also quoted a narration of Ibn ʿUmar ﷺ who said, "Abstain from dragging your loin cloth, because dragging the loin cloth is due to pride." Ibn Ḥajar ﷺ also quoted the statement of Ibn ʿArabī ﷺ who said, "It is not permissible for a man to allow his clothing to hang over his ankles and for him to claim, "I do not do it out of pride." This claim will not be accepted. Such dragging of his garment is a clear sign of his pride." (*Fatḥ al-Bārī*)

Abū Bakr's ﷺ loin cloth would sometimes unintentionally hang below his ankles. The Messenger's ﷺ warning worried him, but the Messenger ﷺ consoled him saying that he was not doing it intentionally out of pride; it was a mistake for which he would not be deprived of Allāh's ﷻ mercy on the day of *Qiyāmah*. The Messenger ﷺ had the right to exclude whom he liked from any of the commands or warnings he issued. This does not allow any other person to claim that he is free of pride.

Ḥadīth 792

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لا يَنْظُرُ اللهُ يَوْمَ القِيَامَةِ إِلَى مَنْ جَرَّ إِزاره بَطَراً)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Allāh ﷻ will not look at a person who used to drag his loin cloth out of pride." (*Bukhārī, Muslim*)

Vocabulary and Definitions

The phrase "out of pride" is referred to as an actual clause (*qaid wāqiʿī*) and not a qualifying clause (*qaid iḥtirāzī*). This means that pride is the reason why a person normally wears his garments below the ankles. For example, when Allāh ﷻ has forbidden us from killing our children due to fear of poverty, it does not mean that if one does not fear poverty, it will be permissible to kill one's children. The meaning of the verse is that killing of one's children is done due to fear of poverty. Similarly, dragging one's loin-cloth is because of pride. One who claims that he is free from pride, his claim itself is an indication that he possesses pride.

Four reasons have been stated for this prohibition:

1. Wastage and extravagance.
2. There is similarity to the dressing of women. The Messenger ﷺ cursed those men who wear clothing similar to that of women.
3. A garment which hangs below the ankles can easily become impure.
4. People will regard the person as being proud. (*Fatḥ al-Bārī*)

Ḥadīth 793

وعنه ، عن النبيِّ ﷺ ، قَالَ : ((مَا أَسْفَل مِنَ الكَعْبَيْنِ مِنَ الإِزْارِ فَفِي النار)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Whatever of the loin cloth is below the ankles shall be in the Hell-fire." (*Bukhārī*)

Commentary

Amongst the Arabs, wearing garments below the ankles was regarded as a sign of greatness. The greater the status of a person, the lower his garments would be. This *ḥadīth* warns against this practice.

The clothing being in the fire means that the person wearing it will also be flung into the fire.

Ḥadīth 794

وعن أَبي ذر ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((ثلاثةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ القِيَامَةِ ، وَلاَ يَنْظُرُ إِلَيْهِمْ ، وَلاَ يُزَكِّيهِمْ ، وَلَهُمْ عَذَابٌ أَلِيمٌ)) قَالَ : فقرأها رسول الله ﷺ ثلاثَ مِرار ، قَالَ أَبُو ذرٍّ : خَابُوا وَخَسِرُوا ! مَنْ هُمْ يَا رسول الله ؟ قَالَ : ((المُسْبِلُ ، وَالمَنَّانُ ، وَالمُنْفِقُ سِلْعَتَهُ بِالحَلِفِ الكاذِبِ)) رواه مسلم .

وفي رواية لَهُ : ((المُسْبِلُ إِزَارَهُ)) .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "There are three people that Allāh ﷻ 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."

Vocabulary and Definitions

"Allāh ﷻ will not speak to them" on the day of *Qiyāmah* means that Allāh ﷻ will completely turn away from them, or that He will speak to them with anger and fury.

He will not look at them means that He will not look at them with the gaze of mercy.

He will not purify them means that they will have to go through Hell-fire to cleanse themselves of their sin before they can enter Paradise.

Commentary

The Messenger of Allāh ﷺ repeated the warning three times in order to draw the attention of the listeners to the severity of these actions and so that they would remember his words.

Four severe punishments are mentioned in this *ḥadīth* for three groups of people. This indicates that these three sins are major and completely prohibited.

Ibn Ḥajar ﷺ in *Fatḥ al-Bārī* has mentioned three incidents, which prove that allowing garments to hang below the ankles is unconditionally prohibited. One of these is quoted here. A *Ṣaḥābī* said, "O Messenger of Allāh, my shins are withered." The Messenger of Allāh ﷺ replied, "Allāh ﷻ has created everything most beautifully. O ʿAmr, Allāh ﷻ does not like a person who allows his clothing to hang below his ankles." Ibn Ḥajar ﷺ thereafter writes, "It is obvious that ʿAmr did not do so because of pride. However the Messenger of Allāh ﷺ still prohibited him as he would have done an action which resembles the proud, and people would regard him as such." Abstaining from such actions which will cause people to suspect a person of sin is necessary.

Ḥadīth 795

وعن ابن عمر ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((الإسْبَالُ في الإزار ، وَالقَمِيص ، وَالعِمَامةِ ، مَنْ جَرَّ شَيْئاً خُيَلاءَ لَمْ ينْظُرِ الله إِلَيْهِ يَوْمَ القِيَامَةِ)) رواه أَبُو داود والنسائي بإسناد صحيح .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Allowing a garment to hang below the ankles applies to a loin cloth, *qamīṣ*, and turban. On the day of *Qiyāmah*, Allāh ﷻ will not look at a person who drags any garment out of pride." (*Abū Dāwūd*, *Nasa'ī*)

Commentary

Wearing a garment which covers the ankles is prohibited with regard to all such clothing which is worn from the top and hangs down. Thus, if the clothing is worn on the feet and covers the ankles such as socks or leather socks then there is no harm. Also, the prohibition applies when a person is walking and standing. If he is sitting or lying down and his ankles are covered, there is no harm. (*Badh al-Majhūd*)

Ḥadīth 796

وعن أَبي جُرَيٍّ جابر بن سُلَيْم ﷺ ، قَالَ : رَأَيْتُ رَجُلاً يَصْدُرُ النَّاسُ عَنْ رَأْيِهِ ، لا يَقُولُ شَيْئاً إِلاَّ صَدَرُوا عَنْهُ ، قُلْتُ : مَنْ هَذَا ؟ قالوا : رسولُ الله ﷺ . قُلْتُ : عَلَيْكَ السَّلامُ يَا رسول الله – مرّتين – قَالَ : ((لاَ تَقُلْ : عَلَيْكَ السَّلامُ ، عَلَيْكَ السَّلامُ تَحِيَّةُ المَوْتَى ، قُلْ : السَّلامُ عَلَيْكَ)) قَالَ : قُلْتُ : أَنْتَ رسول اللهِ ؟ قَالَ : ((أَنَا رسول الله الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتَهُ كَشَفَه عَنْكَ ، وَإِذَا أَصَابَكَ عَامُ سَنَةٍ فَدَعَوْتَهُ أَنْبَتَهَا لَكَ ، وَإِذَا كُنْتَ بِأَرْضٍ قَفْرٍ أَوْ فَلاَةٍ فَضَلَّتْ رَاحِلَتُكَ ، فَدَعَوْتَهُ رَدَّهَا عَلَيْكَ)) قَالَ : قُلْتُ : اعْهَدْ إِلَيَّ . قَالَ : ((لاَ تَسُبَّنَ أَحَداً)) قَالَ : فَمَا سَبَبْتُ بَعْدَهُ حُرّاً ، وَلاَ عَبْداً ، وَلاَ بَعِيراً ، وَلاَ شَاةً ، ((ولاَ تَحْقِرَنَّ مِنَ المَعْرُوفِ شَيْئاً ، وأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ ، إِنَّ ذَلِكَ مِنَ المَعْرُوفِ ، وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ ، فَإِنْ أَبَيْتَ فَإِلَى الكَعْبَيْنِ ، وَإِيَّاكَ وَإِسْبَالَ الإِزَارِ فَإِنَّهَا مِنَ المخِيلَةِ . وَإِنَّ اللهَ لاَ يُحِبُّ المَخِيلَةَ ؛ وَإِن امْرُؤٌ شَتَمَكَ وعَيَّرَكَ بِمَا يَعْلَمُ فِيكَ فَلاَ تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ ، فَإِنَّمَا وَبَالُ ذَلِكَ عَلَيْهِ)) رواه أَبُو داود والترمذي بإسناد صحيح ، وقال الترمذي : ((حديث حسن صحيح)) .

Abū Jurayy Jābir ibn Sulaym ﷺ narrates: "I saw a person who people consulted, and they accepted his advice when he gave it. I asked: 'Who is this?' They replied: "He is the Messenger of Allāh ﷺ.' I said: 'On you be peace, O Messenger of Allāh,' twice. He said: 'Do not say, 'On you be peace.' 'On you be peace' is the greeting of the dead. Instead, say: 'Peace be upon you.' I asked: 'Are you the Messenger of Allāh?' He replied: 'I am the Messenger of that Allāh who, if any harm afflicts you and you supplicate to Him, He will remove it from you; if a year of famine afflicts you and you supplicate to Him, He will cause the ground to sprout with plants; and if

you are in a desert or barren land and you lose your conveyance, and you supplicate to Him, He will return it to you.' I said: 'Advise me.' He said: 'Never verbally abuse anyone.' – He said, 'Consequently, I never verbally abused a free person, slave, a camel or a sheep.' – (He ﷺ said): 'Do not despise any act of goodness. And speaking to your brother with a smiling face is an act of goodness. Raise your loin cloth until the middle of your calves. If you cannot do that, then at least until above your ankles, but beware of lowering it below your ankles for that is because of pride and Allāh ﷻ does not like pride. If a person is abusive towards you or criticises you for something which he knows about you, do not criticise him for that which you know about him. By doing so, the evil consequences thereof will be suffered by him.'" (*Abū Dāwūd*, At-*Tirmidhī*)

Commentary

This *ḥadīth* clearly states that lowering the garment below the ankles is because of pride. The best is to wear the loin-cloth until the middle of the calves because the objective is to conceal the private parts and this is achieved by doing so.

During the days of ignorance, people would greet their deceased by mentioning their names before greeting, reciting poetry, etc. In Islām, both the living and the deceased are greeted with السَّلامُ عَلَيْكَ, as the Messenger of Allāh ﷺ would say while entering a cemetery.

السلام عليكم دار قوم مؤمنين

Additional Points

- ✓ One should avoid vulgar and abusive language.
- ✓ One should not criticise others merely to ridicule them. The Messenger of Allāh ﷺ said, "Whoever criticises his brother because of a sin will not pass away until he commits it himself." (*Aḥmad*)

Ḥadīth 797

وعن أَبي هريرة ﷺ ، قَالَ : بينما رَجُلٌ يُصَلِّي مسبلٌ إِزَارَهُ ، قَالَ لَهُ رسول الله ﷺ : ((اذْهَبْ فَتَوَضَّأ)) فَذَهَبَ فَتَوَضّأَ ، ثُمَّ جَاءَ ، فَقَالَ : ((اذْهَبْ فَتَوَضّأ)) فَقَالَ لَهُ رجُلٌ : يَا رسولَ اللهِ ، مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضّأَ ثُمَّ سَكَتَّ عَنْهُ ؟ قَالَ : ((إِنّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ ، وَإِنَّ اللهَ لاَ يَقْبَلُ صَلاَةَ رَجُلٍ مُسْبِلٍ)) رواه أَبُو داود بإسناد صحيح عَلَى شرط مسلم .

Abū Hurayrah ﷺ narrates: "Once while a person was offering *ṣalāh* with his loin cloth below his ankles, the Messenger of Allāh ﷺ said to him: 'Go

and perform *wuḍū'*.' He went, performed *wuḍū'* and returned. He ﷺ (again) said: 'Go and perform *wuḍū'*.' A person asked: 'O Messenger of Allāh, why do you order him to perform *wuḍū'* and then remain silent?' He replied: 'He was offering his *ṣalāh* with his loin cloth below his ankles, and Allāh ﷻ does not accept the *ṣalāh* of a person whose loin cloth is below his ankles.'" (*Abū Dāwūd*)

Commentary

The Messenger of Allāh ﷺ commanded him to repeat his *wuḍū'* in order to expiate the sin of him wearing his garment below his ankles. He was not commanded to repeat the *ṣalāh* because the *ṣalāh* was not nullified; however, he would have been deprived of the benefits of *ṣalāh* such as forgiveness of sins, purification of the heart, divine reward in the Hereafter, etc. It was also possible that his *wuḍū'* had been performed incorrectly on the first occasion, hence he was told to repeat it.

Ḥadīth 798

وعن قيس بن بشر التَّغْلِبِيِّ ، قَالَ : أَخْبَرَني أَبي – وكان جَلِيساً لأَبِي الدرداء – قَالَ : كَانَ بِدمَشْق رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يقال لَهُ سهل بن الْحَنْظَلِيَّة ، وَكَانَ رَجُلاً مُتَوَحِّداً قَلَّمَا يُجَالِسُ النَّاسَ ، إِنَّمَا هُوَ صَلاَةٌ ، فإذا فَرَغَ فَإِنَّمَا هُوَ تَسْبِيحٌ وَتَكْبِيرٌ حَتَّى يَأتي أَهْلَهُ ، فَمَرَّ بنا وَنَحْنُ عِنْدَ أَبي الدَّرداء ، فَقَالَ لَهُ أَبُو الدرداءِ : كَلِمَةً تَنْفَعُنَا وَلاَ تَضُرُّكَ . قَالَ : بَعَثَ رسول الله ﷺ سَرِيَّةً فَقَدِمَتْ ، فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ في المَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رسُولُ الله ﷺ ، فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ : لَوْ رَأَيْتَنَا حِيْنَ التَقَيْنَا نَحْنُ وَالعَدُوُّ ، فَحَمَلَ فُلاَنٌ وَطَعَنَ ، فَقَالَ : خُذْهَا مِنِّي ، وَأَنَا الغُلاَمُ الغِفَارِيُّ ، كَيْفَ تَرَى في قَوْلِهِ ؟ قَالَ : مَا أَرَاهُ إِلاَّ قَدْ بَطَلَ أَجْرُهُ . فَسَمِعَ بِذلِكَ آخَرُ ، فَقَالَ : مَا أَرَى بِذلِكَ بَأْساً ، فَتَنَازَعَا حَتَّى سَمِعَ رسول الله ﷺ ، فَقَالَ: ((سُبْحَانَ الله ؟ لاَ بَأْسَ أَنْ يُؤجَرَ وَيُحْمَدَ)) فَرَأَيْتُ أَبَا الدَّرْدَاء سُرَّ بِذلِكَ ، وَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ ، وَيَقُولُ : أأَنْتَ سَمِعْتَ ذَلِكَ مِنْ رَسُول الله ﷺ ؟ فيقول : نَعَمْ ، فما زال يُعِيدُ عَلَيْهِ حَتَّى إِنّي لأَقُولُ لَيَبْرُكَنَّ عَلَى رُكْبَتَيْهِ ، قَالَ : فَمَرَّ بِنَا يَوْماً آخَرَ ، فَقَالَ لَهُ أَبُو الدَّرْداء : كَلِمَةً تَنْفَعُنَا وَلاَ تَضُرُّكَ ، قَالَ : قَالَ لنا رسول الله ﷺ : ((المُنْفِقُ عَلَى الخَيْلِ ، كَالبَاسِطِ يَدَهُ بالصَّدَقَةِ لاَ يَقْبِضُهَا)) ، ثُمَّ مَرَّ بِنَا يوماً آخَرَ ، فَقَالَ لَهُ أَبُو الدَّرْداء : كَلِمَةً تَنْفَعنَا وَلاَ تَضُرُّكَ ، قَالَ : قَالَ رسول الله ﷺ : ((نِعْمَ الرَّجُلُ خُرَيمٌ الأَسَدِيُّ ! لولا طُولُ جُمَّتِهِ وَإِسْبَالُ إِزَارِهِ!)) فَبَلَغَ ذَلِكَ خُرَيْماً فَعَجَّلَ، فَأَخَذَ شَفْرَةً فَقَطَعَ بِهَا جُمَّتَهُ إِلَى أُذُنَيْهِ ، وَرَفَعَ إِزارَهُ إِلَى أَنْصَافِ

سَاقَيْهِ . ثُمَّ مَرَّ بِنَا يَوْماً آخَرَ فَقَالَ لَهُ أَبُو الدَّرْداء : كَلِمَةً تَنْفَعُنَا وَلاَ تَضُرُّكَ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إِنَّكُمْ قَادِمُونَ عَلَى إِخْوانِكُمْ ، فَأَصْلِحُوا رِحَالكُمْ ، وَأَصْلِحُوا لِبَاسَكُمْ حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ في النَّاسِ ؛ فإِنَّ الله لاَ يُحِبُّ الفُحْشَ وَلاَ التَّفَحُّش)) رواه أَبُو داود بإِسنادٍ حسنٍ ، إِلاَّ قيس بن بشر فاختلفوا في توثِيقِهِ وَتَضْعِيفِهِ ، وَقَدْ روى لَهُ مسلم .

Qays ibn Bishr al-Taghlibī relates: "My father who was a companion of Abū al-Dardā' ﷺ informed me that there was a man in Damascus who was from among the *Ṣaḥābah* of the Messenger of Allāh ﷺ and his name was Sahl ibn al-Ḥanẓalīyyah[22]. He led a solitary life and rarely mixed with people. He would perform *ṣalāh* in abundance and after completing his *ṣalāh*, he would recite *tasbīḥ* and *takbīr* until he returned home. One day, we were sitting with Abū al-Dardā' ﷺ when he passed by us. Abū al-Dardā' ﷺ said to him: 'Tell us something that will benefit us and will not cause any harm to you.' He said: 'The Messenger of Allāh ﷺ sent out a group on an expedition and after some time it returned. A man from this group came and sat in the gathering in which the Messenger of Allāh ﷺ was seated. He then said to the person sitting next to him: 'If only you had seen us when we met the enemy face to face. A person picked up a spear, stabbed someone with it and said: 'Take this from me, I am a Ghifārī youth.' What do you have to say about his words? He replied: 'I think that he destroyed his reward.' Another person heard this and said: 'I do not see any harm in that.' They began arguing until the Messenger of Allāh ﷺ heard them and said: 'Glory be to Allāh! There is nothing wrong with being both rewarded and praised at the same time.' I noticed that Abū al-Dardā' ﷺ was delighted with this. He raised his head towards the man and asked: 'Did you really hear this from the Messenger of Allāh ﷺ?' He replied: 'Yes.' He (Abū al-Dardā' ﷺ) continued repeating this to him until I thought that he would end up on his knees.'

'He (my father, Bishr) said: 'He passed by us on another day and Abū al-Dardā' ﷺ said to him: 'Tell us something that will benefit us and will not cause any harm to you.' He said: 'The Messenger of Allāh ﷺ said to us: 'A

22 Sahl ibn al-Ḥanẓalīyyah ﷺ was the son of Rabīʿ. His mother or great-grandmother's name was Ḥanẓalīyyah. He was from the Aws tribe and was amongst those *Ṣaḥābah* who took the pledge of Riḍwān. He was an ascetic and devoted to worship. He resided in Damascus, and passed away during the era of Muāwiyā ﷺ, leaving behind no children.

person who spends on horses is like one who extends his hand to give in charity and never withdraws it.'

'He passed by us on another day, and Abū al-Dardā' ﷺ said to him: 'Tell us something that will benefit us and will not cause any harm to you.' He said: 'The Messenger of Allāh ﷺ said: 'What an excellent person is Khuraym al-Asadīy! If only his hair was not so long and his loin cloth was not below his ankles.' This statement reached Khuraym and without any delay he took a scissor and cut his hair till his ear lobes, and raised his loin cloth until the middle of his calves.'

'He passed by us on another day, and Abū al-Dardā' ﷺ said to him: 'Tell us something that will benefit us and will not cause any harm to you.' He said: 'I heard the Messenger of Allāh ﷺ saying (while returning from an expedition): 'You are returning to your brothers, so groom your mounts and neaten your garments until you appear like a beauty spot among people. Surely Allāh ﷻ does not like (inadvertent) untidiness and being intentionally untidy.'" (*Abū Dāwūd*)

Commentary

Khuraym al-Asadīy ﷺ was a *Ṣaḥābī* who had taken part in the Battle of Badr with his brother, Saburah. The Messenger ﷺ employed a unique method of correcting him by first praising him and then pointing out his weakness. The *Ṣaḥābī* was affected by the approach and immediately rectified his wrongs.

Additional Points

- ✓ During times of war, a person can proclaim, "I am so-and-so," if his intention is to instil fear in the hearts of the enemy, and not to boast. In one particular battle, the Messenger ﷺ himself said, "I am the son of ʿAbdul Muṭṭalib." (*Bukhārī*)
- ✓ Three types of hair are mentioned in the *aḥādīth*: *jummah* (hair which reaches the shoulder); *limmah* (hair which reaches between the ears and shoulder); and *wafrah* (hair which reaches the ear lobes). This *Ṣaḥābī*'s hair reached below his shoulders and this was not liked by the Messenger of Allāh ﷺ.
- ✓ It is permissible to mention the weakness of a person to his close friends who will convey the message to him. This is not included in backbiting.
- ✓ A person should cleanse and beautify his body and clothing before meeting other Muslims. His external appearance should be a source of comfort for them and not one of annoyance

and irritation. This is not a form of boasting but is an expression of appreciation for the bounties of Allāh ﷻ.

- ✓ The *Ṣaḥābah* showed tremendous enthusiasm for acquiring knowledge. Abū al-Dardā' ﷺ was amongst the eminent *Ṣaḥābah* and most knowledgeable, however he continued acquiring knowledge from other *Ṣaḥābah* who were lower than him in status and knowledge.
- ✓ Spending on horses which belong to the *mujāhidīn* is a great virtue.

Ḥadīth 799

وعن أَبي سعيد الخدريِّ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ ، وَلاَ حَرَجَ – أَوْ لاَ جُنَاحَ – فِيمَا بَيْنَهُ وَبَيْنَ الكَعْبَيْنِ ، فمَا كَانَ أَسْفَلَ مِنَ الكَعْبَيْنِ فَهُوَ في النَّارِ ، وَمَنْ جَرَّ إِزَارَهُ بَطَراً لَمْ يَنْظُرِ اللهُ إِلَيْهِ)) رواه أَبُو داود بإسنادٍ صحيحٍ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "The loin cloth of a Muslim should be until the middle of his calves. There is no harm - or nothing wrong - if it is between the calves and the ankles. Anything below the ankles will be in the Hell-fire. Allāh ﷻ will not look at a person who drags his loin cloth (below his ankles)." (*Abū Dāwūd*)

Commentary

This *ḥadīth* explains that it is best for a believer to allow his garment to hang midway between his knees and ankles. He may wear it lower than this, however it should always be above the ankles.

Ḥadīth 800

وعن ابن عمر ﷺ ، قَالَ : مررتُ عَلَى رسولِ الله ﷺ وفي إِزَارِي استرخاءٌ ، فَقَالَ : ((يَا عَبدَ اللهِ ، ارْفَعْ إِزَارَكَ)) فَرَفَعْتُهُ ثُمَّ قَالَ : ((زِدْ)) فَزِدْتُ ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ . فَقَالَ بَعْضُ القَوْمِ : إِلَى أَينَ ؟ فَقَالَ : إِلَى أَنْصَافِ السَّاقَيْنِ . رواه مسلم .

Ibn ʿUmar ﷺ narrates: "I passed by the Messenger of Allāh ﷺ while my loin cloth was hanging down. He said: 'O ʿAbdullāh! Raise your loin cloth.' So I raised it. He said: 'Raise it some more.' So I raised it some more, and I have been mindful of this ever since. Some people asked: 'How high should the loin cloth be?' He said: 'Until the middle of the calves.'" *(Muslim)*

Commentary

On another occasion, the Messenger of Allāh ﷺ said to Ibn ʿUmar ﷺ, "Wear the loin-cloth as the angels do." When asked how the angels wear it, the Messenger of Allāh ﷺ said, "Until the middle of the calves." (*Majmaʿ al-Zawāid*)

Salamah ibn Akwaʿ ﷺ stated that ʿUthmān ﷺ used to wear his loin cloth until the middle of his calves, and he would say, "This was how my Master ﷺ used to wear his loin cloth." (*Shamāil*)

Ḥadīth 801

وعنه ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ جَرَّ ثَوْبَهُ خُيَلاءَ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ القِيَامَةِ)) فَقَالَتْ أُمُّ سَلَمَةَ : فَكَيْفَ تَصْنَعُ النِّسَاءُ بذُيُولِهِنَّ ؟ قَالَ : ((يُرْخِينَ شِبْراً)) قالت : إِذَاً تَنْكَشِفُ أَقْدَامُهُنَّ . قَالَ : ((فَيرخِينَهُ ذِرَاعاً لاَ يَزِدْنَ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Allāh will not look at anyone who drags his garment out of pride." Umm Salāmah ﷺ asked: "What should the women do with the hem of their garments?" He replied: "They should let it hang down one hand span." She said: "Then their feet will be exposed." He said: "Then they should let it hang by one forearm's length and not more." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

The command to raise garments above the ankles is directed at men. Women are commanded to conceal their ankles, according to the consensus of the scholars. It is not permissible for women to allow their garments to be above their ankles, neither should they be more than one arm's length below the ankles.

CHAPTER 120

باب استحباب ترك الترفع في اللباس تواضعاً

Chapter on the desirability of abstaining from elegant clothing out of humility

قَدْ سَبَقَ في بَابِ فَضْل الجُوعِ وَخشُونَةِ العَيْشِ جُمَلٌ تَتَعَلَّقُ بهذا الباب .

Aspects relevant to this chapter were mentioned in the chapter on the virtue of hunger and living a simple life.

Ḥadīth 802

وعن معاذ بن أنسٍ رضي الله عنه : أنَّ رسول الله ﷺ ، قَالَ : ((مَنْ تَرَكَ اللِّبَاس تَوَاضُعاً للهِ ، وَهُوَ يَقْدِرُ عَلَيْهِ ، دَعَاهُ اللهُ يومَ القِيَامَةِ عَلَى رُؤوسِ الخَلائِقِ حَتَّى يُخَيِّرَهُ مِنْ أيِّ حُلَلِ الإيمَانِ شَاءَ يَلْبَسُهَا)) رواه الترمذي ، وقال : ((حديث حسن)) .

Muʿādh ibn Anas رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "One who abstains from elegant clothing out of humility before Allāh ﷻ despite having the ability to do so, Allāh ﷻ will summon him on the day of *Qiyāmah* before all the creation to give him the choice of wearing whichever garments of *īmān* he desires." (*Tirmidhī*)

Vocabulary and Definitions

"Garments of *īmān*," refer to the clothing of Paradise which will be granted to the believers.

Commentary

This *ḥadīth* means that whoever abandons wearing exquisite and elegant clothing because of the fear of Allāh ﷻ, deeming the attractions of this world as valueless, or in order to attain high ranks in the Hereafter, Allāh ﷻ will reward him greatly. However, his abandoning of fine clothing is subject to two conditions: it should be done in humility and not to be called righteous; and one should be wealthy enough to afford such fine clothing. In other words, it does not apply to a poor person.

In addition to his reward in Paradise, Allāh ﷻ will summon him before the entire creation in order to honour him and acknowledge his distinction.

CHAPTER 121

باب استحباب التوسط في اللباس وَلاَ يقتصر عَلَى مَا يزري بِهِ لغير حاجة وَلاَ مقصود شرعي

Chapter on wearing average quality clothing and abstaining from wearing such clothing which would be the subject of ridicule, without need or purpose

Ḥadīth 803

عن عمرو بن شعيب ، عن أبيهِ ، عن جَدِّهِ ﷺ، قَالَ: قَالَ رسول الله ﷺ : ((إنَّ اللهَ يُحِبُّ أنْ يرَى أثر نِعْمَتِهِ عَلَى عَبْدِهِ)) رواه الترمذي ، وقال : ((حديث حسن)) .

ʿAmr ibn Shuʿayb narrates from his father from his grandfather that the Messenger of Allāh ﷺ said: "Allāh ﷻ loves to see the effects of His bounties on His servant." (*Tirmidhī*)

Commentary

When Allāh ﷻ bestows a worldly bounty on a person, he should utilise it, but ensure that he does not indulge in wastage and extravagance. In addition, one should not utilise it with pride and show, but with the intention of being grateful for the bounty granted by Allāh ﷻ. One should never project any sense of ingratitude.

One may wear beautiful garments based on the *ḥadīth* that Allāh ﷻ is beautiful and loves beauty. One should never wear such clothing to boast or show-off. The Messenger of Allāh ﷺ said, "Whoever wears a garment to gain popularity and to attract attention, Allāh ﷻ will dress him in garments of disgrace in the Hereafter, and then cast him into the fire of Hell." (*Ibn Mājah*)

A boastful garment refers to any such garment which a person wears so that he may be the centre of attention and the subject of people's discussions.

The best is for a person to wear average clothing. This is substantiated by the narration of Ibn ʿUmar ﷺ that the Messenger of Allāh ﷺ forbade people from wearing two types of clothing: the first is that which draws attention due to its excellence, and the second is that which draws attention due to its reprehensible nature. (*Ṭabrānī*) In other words, clothing of an excellent nature will become the subject of discussion, allowing pride to develop in the heart of the one who wears it and reprehensible clothing will be a source of disgrace.

In extrapolation of this principle, scholars have stated that those who possess spiritual bounties such as knowledge should make these apparent so that people may benefit from them.

CHAPTER 122

باب تحريم لباس الحرير عَلَى الرجال ، وتحريم جلوسهم عَلَيْهِ واستنادهم إِلَيْهِ وجواز لبسه للنساء

Chapter on the prohibition of wearing silk clothes for men and the prohibition of them sitting or leaning upon silk, and the permissibility for women to wear it

Ḥadīth 804

عن عمر بن الخَطَّابِ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ تَلْبَسُوا الحَرِيرَ ؛ فَإِنَّ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ)) متفقٌ عَلَيْهِ .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not wear silk, as one who wears it in this world shall not wear it in the Hereafter." (*Bukhārī, Muslim*)

Commentary

Silk clothing will be worn by the inhabitants of Paradise. The Qur'ān says,

﴿وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ﴾

Their clothes in Paradise shall be of silk. (Sūrah Ḥaj, 23)

A person who utilises something before its appointed time will be deprived of it when the time arrives. For example, if a person kills another from whom he was supposed to inherit, he will be deprived altogether from any portion of inheritance because he tried to obtain his portion before time.

Scholars have stated that the wisdom for the prohibition of men wearing gold and silk is that these are items of decoration and beauty, hence they are appropriate for women and not men. Gold and silk are permitted for women because their beauty lies in physical attributes as well as good character. The beauty of men lies in their character, bravery and masculinity. Others mention that these items are prohibited for men because they easily lead to pride and boasting.

Ḥadīth 805

وعنه ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((إِنَّمَا يَلْبَسُ الحَرِيرَ مَنْ لاَ خَلاَقَ لَهُ)) متفقٌ عَلَيْهِ .

وفي رواية للبخاري : ((مَنْ لاَ خَلاَقَ لَهُ في الآخِرَةِ)) .

قَوْله : ((مَنْ لاَ خَلاقَ لَهُ)) أيْ : لاَ نَصِيبَ لَهُ .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Silk is worn by a person who has no share." (*Bukhārī, Muslim*)

A narration of *Bukhārī* has: "who has no share in the Hereafter."

Commentary

A person who wore silk in this world and did not repent from it will be deprived of this bounty in Paradise.

Ḥadīth 806

وعن أنس ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ لَبِسَ الحَرِيرَ في الدُّنْيَا لَمْ يَلْبَسْهُ في الآخِرَةِ)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "One who wears silk in this world will not wear it in the Hereafter." (*Bukhārī, Muslim*)

Commentary

An elaboration of this *ḥadīth*, is the *ḥadīth* of Abū Hurayrah ﷺ in which he narrates that the Messenger of Allāh ﷺ said, "One who wears silk in this world will not wear it in the Hereafter. One who drinks wine in this world will not drink it in the Hereafter. One who drinks from gold and silver utensils in this world will not drink from them in the Hereafter. This is the clothing, drink and utensils of the inhabitants of Paradise." (*Ḥākim*)

Ḥadīth 807

وعن علي ﷺ ، قَالَ : رأيتُ رسولَ الله ﷺ أخَذَ حَريراً ، فَجَعَلَهُ في يَمِينِهِ ، وَذَهَباً فَجَعَلَهُ في شِمَالِهِ ، ثُمَّ قَالَ : ((إنَّ هذَيْنِ حَرَامٌ عَلَى ذُكُور أُمّتي)) رواه أَبُو داود بإسنادٍ صحيحٍ .

ʿAlī[23] ﷺ narrates: "I saw the Messenger of Allāh ﷺ take some silk and place

23 ʿAlī's ﷺ father was Abū Tālib, the paternal uncle of the Messenger of Allāh ﷺ, and his mother was Fāṭimah. He was therefore the cousin of the Messenger of Allāh ﷺ. After Khadījah ﷺ, he was the next to embrace Islām according to some scholars. Others are of the view that Abū Bakr ﷺ was the second and he was the third. He participated in all the major battles with the Messenger of Allāh ﷺ. Three days after the martyrdom of ʿUthmān ﷺ, he was appointed as the fourth *khalīf*. On 20th *Ramaḍān* 40 *Hijrī*, he was leading the people in *Fajr ṣalāh* when he was stabbed by Ibn Muljim in the head and passed away. Despite remaining for over 30 years in the company of the Messenger of Allāh ﷺ, ʿAlī ﷺ was very cautious in narrating *aḥādīth*. Therefore, only 537 of his narrations are found in

it in his right hand and take some gold and place it in his left hand, and say: "These two are prohibited for the males of my *Ummah*." (*Abū Dāwūd*)

Ḥadīth 808

وعن أَبي موسى الأشْعَري ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((حُرِّمَ لِبَاسُ الحَرِير وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي ، وَأُحِلَّ لإِنَاثِهِمْ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "Silk clothing and gold are prohibited for the males of my *Ummah*, but lawful for the females." (*Tirmidhī*)

Commentary

Children are also forbidden from wearing silk clothing and gold. Since immature children are not responsible (*mukallaf*), the sin for wearing such items will be upon their parents and guardians.

Gold in this *ḥadīth* refers to only gold jewellery because gold utensils are prohibited for males as well as females.

Ḥadīth 809

وعن حُذَيْفَةَ ﷺ ، قَالَ : نَهَانَا النَّبيُّ ﷺ أنْ نَشْرَبَ في آنِيَةِ الذَّهَبِ وَالفِضَّةِ ، وأنْ نَأْكُلَ فِيهَا ، وعَنْ لُبْس الحَرِيرِ وَالدِّيبَاج ، وأنْ نَجْلِسَ عَلَيْهِ . رواه البخاري .

Ḥudhayfah ﷺ narrates: "The Messenger of Allāh ﷺ forbade us to drink or drink from gold and silver utensils, and to wear silk and silk brocade, or sit on them." (*Bukhārī*)

Commentary

Islām does not encourage a life of extravagance, and because utilising utensils of gold and silver and sitting on silken fabrics and cushions indicates to a life of extravagance, these activities have been prohibited.

Just as Islām emphasises a believer reforming his internal self, namely his heart and soul, it encourages the rectification of the external self which has an impact upon his character and behaviour. It is for this reason that external adornments such as silk and silver and gold

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the books of *aḥādīth*.

utensils are forbidden.

CHAPTER 123

باب جواز لبس الحرير لمن بِهِ حكة

Chapter on the permissibility of wearing silk for those who have itchy skin

Ḥadīth 810

عن أنسٍ ﷺ ، قَالَ : رَخَّصَ رسولُ الله ﷺ لِلزُّبَيْرِ وعَبْدِ الرَّحْمان بن عَوْفٍ ﷺ في لُبْس الحَرِيرِ لِحَكَّةٍ بِهِما . متفقٌ عَلَيْهِ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ permitted al-Zubayr ﷺ and ʿAbd al-Raḥmān ibn ʿAuf ﷺ to wear silk because of an itch they were suffering from." (*Bukhārī, Muslim*)

Commentary

From this *ḥadīth* we learn that at times of necessity, it is permitted to wear silk clothing to the extent of necessity. For example, if the wearing of silk helps to reduce the symptoms of a certain illness, then it will be permissible to wear it. Similarly, silk is permitted as armour in times of war when there is no other alternative because of its durability from heat and cold.

CHAPTER 124

باب النهي عن افتراش جلود النمور والركوب عَلَيْهَا

Chapter on the prohibition of sitting and riding on leopard skins

Ḥadīth 811

عن معاوية ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ تَرْكَبُوا الخَزَّ وَلاَ النِّمَارَ)) حديث حسن ، رواه أَبُو داود وغيره بإسناد حسن .

Muʿāwiyah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not ride on saddle cloths made of silk and leopard skins." (*Abū Dāwūd*)

Vocabulary and Definitions

الخز may refer to clothing sewn from wool and silk. It may also refer to pure silk.

Commentary

Clothing made of silk and wool is permissible to wear as the *Ṣaḥābah* and *Tābi'īn* also wore it. In this case, the prohibition will apply to saddle cloths since this resembles the ways of the affluent and disbelievers. If pure silk is meant, then clothing as well as saddle cloths made of it are completely prohibited.

Utilising leopard skins is not permissible because of the element of pride and the resemblance to disbelievers.

Ḥadīth 812

وعن أَبي المليح ، عن أبيه ﷺ : أَنَّ رسول الله ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ . رواه أَبُو داود والترمذيُّ والنسائيُّ بأسانِيد صِحَاحٍ . وفي رواية للترمذي : نَهَى عَنْ جُلُودِ السِّبَاعِ أَنْ تُفْتَرَشَ .

Abū al-Malīh narrates from his father ﷺ that the Messenger of Allāh ﷺ prohibited using the skins of animals of prey. (*Abū Dāwūd*, *Tirmidhī*)

A narration of Imām *Tirmidhī* states: "He prohibited sitting on skins of animals of prey."

Commentary

This prohibition refers to animal skins which have not been tanned; since they are impure, it is not permissible to sit on them. According to some Shāfi' scholars, even the tanning process does not render such animal skins pure because impure hair remains attached to the skin, hence the prohibition. However, according to the Ḥanafi scholars, such skins are purified through the tanning process.

Some scholars state that the prohibition is because the proud and affluent utilise the skins of animals of prey, hence we are advised to avoid resemblance with them. Another possible reason is that the animalistic qualities of these beasts rub off onto a person who sits on their skins. It is not incorrect to assume that being in proximity with animals has an effect upon a person as it was for this reason that the Messengers of Allāh ﷺ used to herd sheep. Sheep are by nature tender and therefore create humility and tolerance within one who looks after them.

CHAPTER 125

باب مَا يقول إِذَا لبس ثوباً جديداً أَوْ نعلاً أَوْ نحوه

Chapter on the supplication to make when wearing new clothes, shoes, etc.

Ḥadīth 813

عن أَبي سعيد الخدْريِّ ﷺ ، قَالَ : كَانَ رسول الله ﷺ إِذَا اسْتَجَدَّ ثَوباً سَمَّاهُ باسْمِهِ – عِمَامَةً ، أَوْ قَميصاً ، أَوْ رِدَاءً – يقولُ : ((اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ ، وَأَعوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Abū Saʿīd al-Khudrī ﷺ narrates that when the Messenger of Allāh ﷺ wore a new garment, he would name it – for example, turban, long-shirt, cloak – and say: "O Allāh, all praise be to You. You have clothed me. I ask You for the good of it and the good for which it was made. I seek refuge in You from the evil of it and the evil for which it was made." (*Abū Dāwūd*, *Tirmidhī*)

Vocabulary

"The good of it" means that the clothing should remain usable for a long time, it should remain clean and it should be worn for necessity.

"The good for which it was made" refers to covering the private parts, protection from heat and cold, and aiding in worship and obedience.

"The evil of it" refers to it being forbidden, impure and not remaining usable for a long period.

"The evil for which it was made" refers to it being a means of sin, evil, pride and vanity.

Commentary

To recite this *duʿā'* when wearing new clothing is *Sunnah*. By doing so, a person shows his gratitude and appreciation to Allāh ﷻ for His favours.

"He would name it," could mean that the Messenger of Allāh ﷺ would say, "All praise is due to Allāh ﷻ who has granted me this turban, long shirt, etc.," or that he would name his clothing. For example, the Messenger of Allāh ﷺ had a turban named '*Ṣaḥāb*'.

CHAPTER 126

باب استحباب الابتداء باليمين في اللباس

Chapter on the desirability of commencing with the right when dressing

هَذَا الباب قَدْ تقدم مقصوده وذكرنا الأحاديث الصحيحة فِيهِ .

Aḥādīth in this regard were quoted previously. See chapter 99.

كتاب اداب النوم

THE BOOK OF THE ETIQUETTE OF SLEEPING

كتَاب آداب النَوم والاضْطِجَاع وَالقعُود والمَجلِس وَالجليس وَالرّؤيَا

The chapter on the etiquette of sleeping, lying down, sitting, a gathering, companionship, and dreams

CHAPTER 127

باب مَا يقوله عِنْدَ النوم

Supplications at the time of sleeping

Ḥadīth 814

عن البَراءِ بن عازِبٍ ﷺ ، قَالَ : كَانَ رسول الله ﷺ إِذَا أوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأَيْمَن ، ثُمَّ قَالَ : ((اللَّهُمَّ أسْلَمْتُ نفسي إِلَيْكَ ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ ، وَفَوَّضْتُ أمْرِي إِلَيْكَ ، وَألْجَأتُ ظَهْرِي إِلَيْك ، رَغْبَةً وَرَهْبَةً إِلَيْكَ ، لاَ مَلْجَأ وَلاَ مَنْجا مِنْكَ إِلاَّ إِلَيكَ ، آمَنْتُ بِكِتَابِكَ الَّذِي أنْزَلْتَ ، وَنَبِيِّكَ الَّذِي أرْسَلْتَ)) رواه البخاري بهذا اللفظ في كتاب الأدب من صحيحه .

Al-Barā’ ibn ʿĀzib ﷺ narrates: When the Messenger of Allāh ﷺ would retire to his bed, he would lie down on his right and then say: ‘O Allāh! I submit myself to You; I have turned my face 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 Your Messenger whom You sent.'" (*Bukhārī, Aḥmad)*

Commentary

This *duʿā'* and its explanation were mentioned in a previous chapter. See *ḥadīth* 80. Reciting it before sleeping is actually a renewal of one's belief and pact with Allāh ﷻ.

Sleeping on the right hand side of the body is beneficial from various perspectives. Ibn Ḥajar ﷺ said that it aids a person in awakening without much difficulty. Mullā ʿAlī Qārī ﷺ stated that sleeping on the right reminds one of the grave because one will be buried in this position.

Ḥadīth 815

وعنه ، قَالَ : قَالَ لي رسول الله ﷺ : ((إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءكَ لِلْصَّلاَةِ ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَن ، وَقُلْ ...)) وذَكَرَ نَحْوَهُ ، وفيه : ((وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ)) متفقٌ عَلَيْهِ .

Al-Barā' ibn ʿĀzib ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Before going to bed, perform the *wuḍū'* as you would for *ṣalāh*. Then lie down on your right side and say: '... (he said the same words) and then said: 'Let these be the last words which you say (before falling asleep).'" (*Bukhārī*)

Commentary

ʿĀ'ishāh ﷺ narrates that whenever the Messenger of Allāh ﷺ retired to bed, he would first perform *wuḍū'*. (*Tirmidhī*) Ibn Ḥajar ﷺ stated that it is *Sunnah* to sleep with *wuḍū'*. However, there is no need to perform a new *wuḍū'*, if the *wuḍū'* performed for the *ʿIshā' ṣalāh* is still valid.

There are various benefits and virtues of sleeping with *wuḍū'*. Some of these are as follows:

1. Ones *duʿās* are readily accepted if one awakes in the dead of night and supplicates.

2. Angels supplicate for him when he tosses or turns sides, saying, "O Allāh, forgive this servant of Yours."

3. A person receives the reward of one who fasts during the day, and worships Allāh ﷻ during the night.

4. Souls that are in a state of *wuḍū'* prostrate before the *ʿarsh* (the Mighty Throne) of Allāh ﷻ.

5. One is safe from Shaiṭān.

6. One experiences true dreams.

7. If one passes away while sleeping and the soul is in a state of *wuḍū'*, one will be raised on the day of *Qiyāmah* in the same manner.

After the *duʿā'* is recited, one should not speak to any person. In other words, a *duʿā'* should be his last words before falling asleep.

Ḥadīth 816

وعن عائشة ﵂ ، قالت : كَانَ النبيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشرَةَ رَكْعَةً ، فَإِذا طَلَعَ الفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَن حَتَّى يَجيءَ الْمُؤَذِّنُ فَيُؤْذِنَهُ . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to perform 11 *rakʿāts* at night. When it was dawn, he would perform 2 short *rakʿāts* and then lie on his right side until the *mu'adhdhin* came and informed him." (*Bukhārī, Muslim*)

Commentary

It was the usual practice of the Messenger of Allāh ﷺ to perform 11 *rakʿāts* of *ṣalāh* every night which consisted of 8 *rakʿāts* of *Tahajjud* and 3 rakʿāts of *Witr*.

The 2 short *rakʿāts* of *ṣalāh* refer to the two *Sunnah rakʿāts* of *Fajr*. Compared to other *ṣalāhs*, they were very short because the Messenger ﷺ used to recite Sūrah Kāfirūn in the first *rakʿāt* and Sūrah Ikhlāṣ in the second.

After performing the 2 *rakʿāts*, the Messenger ﷺ would rest for a while and then lead the *Fajr ṣalāh*. Scholars state that it is desirable for those who spend the night in the worship of Allāh ﷻ to lie down for a short while after the *Sunnah rakʿāts* of *Fajr* with the intention of resting and gaining strength for further acts of worship. In addition, this short rest reminds a person of his final abode and posture in the grave, which will lead him to perform noble deeds for the remainder of the day.

Ḥadīth 817

وعن حُذَيْفَةَ ﵁ ، قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ، ثُمَّ يَقُولُ : ((اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا)) وَإِذَا اسْتَيْقَظَ قَالَ : ((الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)) رواه البخاري .

Hudhayfah ﵁ narrates: When the Messenger of Allāh ﷺ retired to bed at night, he would place his hand beneath his cheek and say: "O Allāh, in Your name I die and live." And when he would awaken, he would say: "All

praise is due to Allāh who brought us to life after making us die and to Him is the rising." (*Bukhārī*)

Commentary

One of the *Sunnahs* of sleeping is to initially place one's right hand under one's right cheek when lying down. Thereafter, if one needs to change his posture, it will be acceptable to do so as one will have fulfilled the *Sunnah*.

In these *duʿās*, sleep has been likened to death because a sleeping person is like a dead person. He is not aware of his surroundings and is oblivious of even a thief entering his home.

ʿAllāmah Ṭībī ﷺ stated that the wisdom of comparing sleep to death is that the actual purpose of life is to endeavour to attain the pleasure of Allāh ﷻ, obey Him, and to abstain from earning His anger and punishment. When a person is asleep, these benefits are temporarily removed, hence one is like a dead person. When he then awakens, he should thank Allāh ﷻ for granting him this bounty and for removing the impediment of sleep. If a person reads these *duʿās* while contemplating about their meaning, he will regard each day as a respite and gift and will strive to engage in good actions.

Ḥadīth 818

وعن يَعيشَ بن طِخْفَةَ الغِفَارِيِّ ﷺ ، قَالَ : قَالَ أَبي : بينما أَنَا مُضْطَجِعٌ في الْمَسْجِدِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي برجلِهِ ، فَقَالَ : ((إِنَّ هذِهِ ضجْعَةٌ يُبْغِضُهَا اللهُ)) ، قَالَ : فَنظَرْتُ ، فَإِذَا رسولُ الله ﷺ . رواه أَبُو داود بإسنادٍ صحيح .

Yaʿīsh ibn Ṭikhfah al-Ghifārī[24] ﷺ narrates: My father said: "Once while I was lying down on my stomach in the *masjid*, a man suddenly shook me with his foot and said: 'This manner of lying down is despised by Allāh.' He said, "I looked up and it was the Messenger of Allāh ﷺ." (*Abū Dāwūd*)

Commentary

Lying on one's stomach is disliked by Allāh ﷻ because it is against the etiquette taught in Islām. The reason for the prohibition of sleeping in this way is explained in the *ḥadīth* of Abū Dharr ﷺ who narrates that the Messenger of Allāh ﷺ walked by him whilst he was lying on his stomach. The Messenger ﷺ tapped him with his blessed foot and said, "O Junaydib, this is the posture of the people of Hell." (*Ibn Mājah*)

24 Yaʿīsh ibn Ṭikhfah al-Ghifārī ﷺ was from the Ghifār tribe and resided in Syria. Only this narration has been reported from him.

Scholars mention four postures of sleeping:

1. On one's back - This is the posture of the Messengers ﷺ who contemplate over the creation of Allāh ﷻ whilst relaxing in this state.

2. On one's right side – This is the *Sunnah* method of the Messenger ﷺ, the scholars and righteous.

3. On one's left side – This is generally the posture of the kings and wealthy.

4. On one's stomach – This is the posture of Shaiṭān and the inmates of Hell.

Ḥadīth 819

وعن أَبي هريرة ﷺ ، عن رسول الله ﷺ ، قَالَ : ((مَنْ قَعَدَ مَقْعَدَاً لَمْ يَذْكُرِ الله تَعَالَى فِيهِ ، كَانَتْ عَلَيْهِ مِنَ اللهِ تَعَالَى تِرَةٌ ، وَمَنِ اضْطَجَعَ مَضجَعاً لاَ يَذْكُرُ اللهَ تَعَالَى فِيهِ ، كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ)) رواه أَبُو داود بإسنادٍ حسن .

((التِّرَةُ)) : بكسر التاء المثناة من فوق ، وَهِيَ : النقص ، وقِيلَ : التَّبعَةُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who sits in a place without remembering Allāh ﷻ therein, is subjected to a shortcoming from Allāh ﷻ, and one who lies down in a place without remembering Allāh ﷻ therein, is subjected to a shortcoming from Allāh ﷻ." (*Abū Dāwūd*)

Commentary

This *ḥadīth* teaches us that when one sits in any place, one should remember Allāh ﷻ for a short while. One should at least recite the *duʿā'* which is mentioned in *ḥadīth* 832, 833 and 834.

A person should endeavour to remember Allāh ﷻ in all conditions. Allāh ﷻ says,

﴿الَّذِيْنَ يَذْكُرُوْنَ اللهَ قِيمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ﴾(آل عمران: ١٩١)

They who remember Allāh while standing, sitting and lying down, and they think about the creation of the heavens and earth. "Our Sustainer, You have not created all this without a purpose. We glorify Your purity so save us from the punishment of the Fire." (Sūrah Āl ʿImrān, 191)

The virtue of remembering Allāh ﷻ at the time of sleeping can be gauged from a narration of Abū Muray'ah al-ʿAjalī ﷺ in *Fatḥ al-Bārī*, which states that the bed of a person who retires to

it in a state of *wuḍū'* and falls off to sleep while engaged in Allāh's ﷻ remembrance, becomes a *masjid* and he is regarded as one engaged in *ṣalāh* therein until he awakens."

CHAPTER 128

باب جواز الاستلقاء عَلَى القفا ووضع إحدى الرِّجلين عَلَى الأخرى إِذَا لم يخف انكشاف العورة وجواز القعود متربعاً ومحتبياً

Chapter on the permissibility of lying on one's back and placing one leg over the other provided one's private parts are not exposed, and the permissibility of sitting cross-legged and sitting with one's legs drawn up

Ḥadīth 820

عن عبدِ اللهِ بن زيد ﷺ : أَنَّه رأى رسولَ الله ﷺ مُسْتَلْقِياً في الْمَسْجِدِ ، وَاضِعاً إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى . متفقٌ عَلَيْهِ .

ʿAbdullāh ibn Zayd ﷺ narrates that he saw the Messenger of Allāh ﷺ lying on his back in the *masjid* with one leg over the other. (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* shows the permissibility of lying in the manner described, however, in another narration, the Messenger of Allāh ﷺ prohibited it. Scholars state that the prohibition applies when one is wearing a loin-cloth and there is a fear of the private parts being exposed. Where no such fear exists, there is no harm.

Additional Points

- ✓ It is permissible to lie down in the *masjid* on condition that the *masjid* is not made into a hotel or permanent sleeping area. If one does lie down in the *masjid*, one should make an intention for *Iʿtikāf* and perform some form of worship.

Ḥadīth 821

وعن جابر بن سَمُرَة ﷺ ، قَالَ : كَانَ النبيُّ ﷺ إِذَا صَلَّى الفَجْرَ تَرَبَّعَ في مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسْنَاء . حديث صحيح ، رواه أَبُو داود وغيره بأسانيد صحيحة .

Jābir ibn Samurah ﷺ narrates: "The Messenger of Allāh ﷺ would perform

the *Fajr ṣalāh*, and then sit cross-legged at his place until the sun shone brightly." (*Abū Dāwūd*)

Commentary

The time after the *Fajr ṣalāh* until *Ishrāq* (sunrise) is a very blessed time as a person's mind is fresh and attentive, hence scholars state that it is *Mustaḥab* (desirable) to remain in the *masjid* to engage in *dhikr*, *tilāwah*, *duʿā'*, etc. at this time. This was the general practice of the Messenger ﷺ and the *Ṣaḥābah* رضي الله عنهم.

Ḥadīth 822

وعن ابن عمر رضي الله عنهما ، قَالَ : رأيتُ رسول الله ﷺ بفناءِ الكَعْبَةِ مُحْتَبِياً بِيَدَيْهِ هكَذا ، وَوَصَفَ بِيَدَيْهِ الاحْتِبَاءَ ، وَهُوَ القُرْفُصَاءُ . رواه البخاري .

Ibn ʿUmar رضي الله عنهما narrates: "I saw the Messenger of Allāh ﷺ sitting in the courtyard of the Kaʿbah by drawing his legs against his belly with his hands like this," and he demonstrated it with his hands. (*Bukhārī*)

Commentary

This manner of sitting is known as *Iḥtibā'* or *Qurfuṣā'*. It involves a person sitting on his buttocks with his knees raised, his thighs against his belly, and his hands around his shin bones.

Ḥadīth 823

وعن قَيْلَةَ بِنْتِ مَخْرَمَةَ رضي الله عنها ، قالت : رأيتُ النَّبيَّ ﷺ وَهُوَ قَاعِدٌ القُرْفُصَاءَ ، فَلَمَّا رَأَيْتُ رسولَ الله المُتَخَشِّعَ في الجِلْسَةِ أُرْعِدْتُ مِنَ الفَرَقِ . رواه أَبُو داود والترمذي .

Qaylah bint Makhramah رضي الله عنها narrates: "I saw the Messenger of Allāh ﷺ sitting by drawing his legs against his belly with his hands. When I saw the Messenger of Allāh ﷺ sitting in such a humble position, I trembled out of fear." (*Abū Dāwūd*)

Commentary

The posture described here is generally adopted by the poor and destitute, as well as those who are immersed in worries and fear. Hence, sitting in this manner indicates to one's humbleness and modesty. That the Messenger ﷺ, despite being the ruler of both the worlds, sat in this humble position, was an amazing sight and created fear in the heart of the *Ṣaḥābī* who saw him.

Ḥadīth 824

وعن الشَّريدِ بن سُوَيْدٍ ﷺ ، قَالَ : مَرَّ بي رسولُ الله ﷺ وَأَنَا جَالِسٌ هكَذَا ، وَقَدْ وَضَعْتُ يَدِيَ اليُسْرَى خَلْفَ ظَهْرِي ، وَاتَّكَأْتُ عَلَى أَلِيَةِ يَدي ، فَقَالَ : ((أَتَقْعُدُ قِعْدَةَ المَغْضُوبِ عَلَيْهِمْ ؟!)) رواه أَبُو داود بإسنادٍ صحيح .

Al-Sharīd ibn Suwayd ﷺ narrates: "The Messenger of Allāh ﷺ passed by me while I was sitting like this: I placed my left hand behind my back and I was supporting myself on the fleshy part of my thumb. He said to me: 'Are you sitting like those who earned the anger of Allāh?'" (*Abū Dāwūd*)

Commentary

Muslims have been forbidden from imitating the Jews and Christians in all forms of speech and actions.

CHAPTER 129

باب في آداب المجلس والجليس

Chapter on the etiquette of a gathering and those who sit in it

Ḥadīth 825

عن ابن عمر ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لا يُقِيمَنَّ أَحَدُكُمْ رَجُلاً مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ ، وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا)) وكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ . متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should make a person get up from his seat and then take his place, but you should be accommodating and make place." If anyone stood up from his place to allow Ibn ʿUmar ﷺ to sit, he would not sit in it. (*Bukhārī, Muslim*)

Commentary

It is forbidden to request a person to move from a place he has occupied first, so that another may sit in it, even if the latter is superior in knowledge and age. However, jurists have excluded from this prohibition a person who teaches students in a specific section of the *masjid*. If it is occupied by someone else, he can be asked to move. Similarly, if a vendor

in the marketplace has adopted a specific area, then he can ask another who has occupied it to move away.

It is *Mustaḥab* (desirable) for a person to give place to his seniors provided that he is not coerced. Ibn ʿUmar ﷺ would not sit in a place where somebody had stood up for him due to his level of piety and abstinence, fearing that he should not be included in the prohibition mentioned in this *ḥadīth*. In other words, even though he would not ask others to vacate their place for him, he feared that he was perhaps alluding to it when he walked into a gathering.

Ḥadīth 826

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ ، ثُمَّ رَجَعَ إِلَيْهِ ، فَهُوَ أَحَقُّ بِهِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If any of you gets up from his place and then returns to it, he is more entitled to it." *(Muslim)*

Commentary

If a person is sitting in a particular place and he has to briefly go out for a need such as *wuḍū'*, then he is entitled to his place when he returns. If another person takes his place, he may be requested to move away. However, it is advisable that a person leaves behind some possession such as a scarf so that others know that he intends returning. If he does not return for a long period of time, then he loses his right to that place. It is not permissible for any person to permanently stipulate a place in the *masjid* for himself.

Ḥadīth 827

وعن جابر بن سَمُرَة ﷺ ، قَالَ : كُنَّا إِذَا أَتَيْنَا النَّبيَّ ﷺ ، جلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Jābir ibn Samurah ﷺ narrates: "When we went to the gathering of the Messenger of Allāh ﷺ, we would sit where the gathering ended." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

If a person arrives late at a gathering and people are already seated, then he should sit wherever he finds place. He should not jump or cross over others causing them inconvenience and difficulty. One who pushes his way through a gathering in this way belittles others,

assumes an air of superiority and commits an act of injustice.

Ḥadīth 828

وعن أَبي عبد الله سَلْمَان الفارسي ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ ، وَيَدَّهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثْنَيْنِ ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى)) رواه البخاري .

Abū ʿAbdillāh Salmān al-Fārisī ﷺ narrates that the Messenger of Allāh ﷺ said: "A person who performs *ghusl* on the day of *Jumuʿah*, purifies himself to the best of his ability, applies oil or puts on any perfume he has in his house, then goes out and does not separate between two people, performs whatever *ṣalāh* is prescribed for him, and is silent when the *Imām* speaks, then he is forgiven for sins committed from then until the next *Jumuʿah*." (*Bukhārī*)

Commentary

"Does not separate between two people", means that if two people are sitting together as friends, then one should not intrude. Similarly, if two people are sitting in a row in the *masjid* and there is no space between them, then one should not squeeze and force his way between them.

Scholars state that the prohibition of not moving between the rows applies when there are no gaps in front. If gaps have been left open in front, then it will be correct to walk through the rows and proceed to the front because those sitting at the rear are at fault for not filling the spaces in front of them. Some *ḥadīth* scholars have stated that there is an indication in this *ḥadīth* that a person should endeavour to arrive early for *Jumuʿah* so that such situations do not arise.

Forgiveness here refers to minor sins relating to the rights of Allāh ﷻ. As for major sins and sins relating to the rights of others, these require *tawbah* (repentance).

Additional Points

- ✓ It is *Sunnah* to perform *ghusl* on the day of *Jumuʿah*.
- ✓ It is advisable to cleanse oneself on the day of *Jumuʿah* by clipping nails, removing unwanted hair, trimming the moustache, wearing clean clothes, etc.
- ✓ Applying *ʿiṭr* on the day of *Jumuʿah* is *Mustaḥab* (advisable).

- ✓ It is *Mustaḥab* (advisable) to perform optional *ṣalāh* before the *khuṭbah*.
- ✓ It is compulsory to remain silent once the *khuṭbah* begins.

Ḥadīth 829

وعن عمرو بن شُعَيْب، عن أبيهِ، عن جَدِّهِ ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((لاَ يَحِلُّ لِرَجُلٍ أنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إلاَّ بإذْنِهِمَا)) رواه أَبُو داود والترمذي ، وقال: ((حديث حسن)) .

وفي رواية لأبي داود : ((لاَ يجْلسُ بَيْنَ رَجُلَيْنِ إلاَّ بِإذْنِهِمَا)) .

ʿAmr ibn Shuʿayb narrates from his father from his grandfather ﷺ that the Messenger of Allāh ﷺ said: "It is not permissible for a person to separate two people without obtaining their permission." (*Abū Dāwūd*, *Tirmidhī*)

A narration of *Abū Dāwūd* has: "He should not sit between two people without their permission."

Commentary

If two people are sitting together then a third person should not intrude because their conversation may be regarding a private matter and an intrusion may spark ill feelings.

Scholars state that if a person knows that two people are sitting because of their acquaintance or friendship with each other, then he should not intrude. If they are coincidentally sitting next to one another, then there is no harm if one sits with them after asking their permission. If one is not sure whether they are acquaintances or not, then caution demands that one should not intrude.

If a person notices two people talking quietly, then he should not intrude. He should not even sit so close to them that he may be able to hear their speech.

Ḥadīth 830

وعن حذيفة بن اليمان ﷺ : أنَّ رسول الله ﷺ لَعَنَ مَنْ جَلَسَ وَسطَ الحَلْقَةِ . رواه أَبُو داود بإسنادٍ حسن .

وروى الترمذي عن أبي مِجْلَزٍ : أنَّ رَجُلاً قَعَدَ وَسطَ حَلْقَةٍ ، فَقَالَ حُذَيْفَةُ : مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ ﷺ – أَوْ لَعَنَ اللهُ عَلَى لِسَانِ مُحَمَّدٍ ﷺ – مَنْ جَلَسَ وَسطَ الحَلْقَةِ . قَالَ الترمذي : ((حديث حسن صحيح)) .

Hudhayfah ibn al-Yamān ﷺ narrates that the Messenger of Allāh ﷺ cursed

the person who sits in the centre of a circle." (*Abū Dāwūd*)

Tirmidhī narrates from Abū Mijlaz that a man sat in the centre of a circle, so Ḥudhayfah ﷺ said: "One who sits in the centre of a circle is cursed on the tongue of Muḥammad ﷺ - or Allāh ﷻ has cursed him on the tongue of Muḥammad ﷺ." (*Tirmidhī*)

Commentary

Various meanings have been suggested regarding sitting in the centre of a circle. Some of these are:

1. When people are sitting in a circle and a person sits in between all of them.

2. When a person sits in the centre of a group of people to make them laugh.

3. When a person jumps over people in a gathering causing them inconvenience, then sits in the centre and obstructs the view of some of them.

The *ḥadīth* may include all of the above scenarios, hence a believer should abstain from such actions. In summary, it is compulsory for a Muslim to abstain from inconveniencing others in any way.

Ḥadīth 831

وعن أَبي سعيدٍ الخدريِّ ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((خَيْرُ المَجَالِسِ أَوْسَعُهَا)) رواه أَبُو داود بإسنادٍ صحيح عَلَى شرط البخاري .

Abū Saʿīd al-Khudrī ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The best of assemblies is the one which is most spacious." (*Abū Dāwūd*)

Commentary

Three meanings of this *ḥadīth* have been suggested:

1. If any gathering such as a lecture or some permissible function is taking place and many people will be attending, then it should be held at such a venue where there is adequate space, so that there is no difficulty and discomfort for people to sit.

2. If people are sitting in a gathering and others arrive late, then the former should make space for the latter.

3. A gathering which is constricted or in which there is little space is a cause of discomfort to those present and may lead to ill-feelings. On the other hand, a spacious gathering provides comfort to those present allowing them to easily stand up and sit down.

Ḥadīth 832

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ جَلَسَ في مَجْلِسٍ ، فَكَثُرَ فِيهِ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ : سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لا إِلهَ إِلاَّ أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ، إِلاَّ غُفِرَ لَهُ مَا كَانَ في مَجْلِسِهِ ذَلِكَ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who sits in a gathering in which he speaks a lot of idle talk, will be forgiven for all that has transpired if he says before getting up from it, "Glory be to You, O Allāh, and all praise be to You. I testify that there is none worthy of worship except You. I seek Your forgiveness and I turn in repentance to You." (*Tirmidhī*)

Vocabulary and Definitions

لَغَطُهُ (idle talk) literally means speech in which there is noise, shouting and words whose meaning cannot be understood. In the context of the *ḥadīth*, it refers to futile speech which will be of no benefit in the Hereafter.

Commentary

Forgiveness here refers to minor sins because major sins as well as sins relating to the rights of others will not be forgiven without sincere repentance and restoring such usurped rights.

Ḥadīth 833

وعن أَبي بَرْزَة ﷺ ، قَالَ : كَانَ رسول الله ﷺ يقولُ بِأَخَرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ : ((سُبْحَانَكَ اللَّهُمَّ وبِحَمْدِكَ ، أَشْهَدُ أَنْ لا إِلهَ إِلاَّ أنتَ أَسْتَغْفِرُكَ وَأَتُوبُ إليك)) فَقَالَ رَجُلٌ : يَا رسولَ الله ، إِنَّكَ لَتَقُولُ قَوْلاً مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى ؟ قَالَ : ((ذَلِكَ كَفَّارَةٌ لِمَا يَكُونُ في المَجْلِسِ)) رواه أَبُو داود ، ورواه الحاكم أَبُو عبد الله في " المستدرك " من رواية عائشة ﷺ وقال : ((صحيح الإسناد)) .

Abū Barzah ﷺ narrates: "When the Messenger of Allāh ﷺ intended getting up from a gathering, the last thing he would say was, "Glory be to You,

O Allāh, and all praise be to You. I testify that there is none worthy of worship except You. I seek Your forgiveness and I turn in repentance to You." A man asked: "O Messenger of Allāh, you are saying something which you did not say in the past?" He replied: "It is an expiation for whatever took place in the gathering." (*Abū Dāwūd*) Al-*Ḥākim* Abū ʿAbdillāh ﷺ also narrated the above in al-Mustadrak from ʿĀ'ishah ﷺ.

Commentary

This *duʿā'* should be recited at the end of every gathering. One may ask why the Messenger of Allāh ﷺ would recite this *duʿā'* when no futile speech would ever emerge from his blessed lips. Scholars have provided various reasons for this:

1. His objective was to praise Allāh ﷻ.

2. It was done to teach the *Ummah* to make *duʿā'* because if a sinless Messenger of Allāh recited this *duʿā'*, then his sinful followers should do so to a greater extent.

3. The closer one draws to Allāh ﷻ, the more he realises his shortcomings and weaknesses. Since the Messenger ﷺ possessed the highest level of divine recognition, he realised that he could not fulfil the rights of Allāh ﷻ in their rightful sense. For this reason, he would seek forgiveness.

Ḥadīth 834

وعن ابن عمر ﷺ ، قَالَ : قَلَّمَا كَانَ رسول الله ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهؤلاء الدَّعَواتِ : ((اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا ، اللَّهُمَّ مَتِّعْنَا بأسْمَاعِنا ، وَأَبْصَارِنَا ، وقُوَّتِنَا مَا أَحْيَيْتَنَا ، وَاجْعَلْهُ الوارثَ مِنَّا ، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا ، وَانْصُرْنَا عَلَى مَنْ عَادَانَا ، وَلاَ تَجْعَلْ مُصيبَتَنَا فِي دِينِنَا ، وَلاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا ، وَلاَ مَبْلَغَ عِلْمِنَا ، وَلاَ تُسَلِّطْ عَلَيْنَا مَنْ لاَ يَرْحَمُنَا)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn ʿUmar ﷺ narrates: "Rarely would the Messenger of Allāh ﷺ rise from a gathering without making the following supplication: "O Allāh, grant us such fear of You that will be a barrier between us and Your disobedience, and such obedience of You that will convey us to Your Paradise, and such conviction that will make all the calamities of this world easy for us. O Allāh! Enable us to benefit from our hearing, eyesight and strength for as long as You keep us alive and make these survive our death. Grant us revenge from those who oppress us and assist us against those who oppose us. Do

not make us experience disaster in our religion. Do not make the world our main concern nor the limit of our knowledge. Do not grant authority over us to those who have no mercy for us." (*Tirmidhī*)

Commentary

This is a beautiful and comprehensive *duʿā'* which the Messenger of Allāh ﷺ would make at the conclusion of a gathering. In it one seeks the goodness of both worlds. The *duʿā'* touches on the following aspects:

1. Fear of Allāh ﷻ should be to the extent that it saves one from His disobedience. One should not be so overcome with fear that it adversely affects one's health. If one is excessively overpowered by fear, then one should contemplate over the mercy of Allāh ﷻ.

2. The stronger a person's belief and conviction is in Allāh ﷻ and the Hereafter, the more insignificant the difficulties of this life will seem. Sound belief leads a person to realise that all difficulties have been preordained and cannot be avoided. In addition, difficulties and tribulations are in the greater wisdom of our Creator and draw great benefits and rewards.

3. Our senses are a trust from Allāh ﷻ and we should benefit from them by utilising them in the correct avenues.

4. One should hand over all matters pertaining to his enemies and oppressors to Allāh ﷻ. Harm caused by oppressive rulers and enemies is only when Allāh ﷻ empowers them to harm us. Generally their oppression and harm is due to our sins, hence we should not speak ill of them. We should instead turn to Allāh ﷻ and correct our matters with Him. He will then reform or destroy our enemies and improve our lot.

5. The worst trial that a person can experience is with regard to his religion by committing sin and not doing good actions. Deficiency in religious matters will harm one in this world, the grave and on the day of *Qiyāmah*. Tribulations in worldly matters are insignificant in comparison since they will eventually terminate.

6. A person has to live in this world and gain basic knowledge of worldly matters for survival, but this should not be the main objective because the world is a temporary abode.

Ḥadīth 835

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لاَ يَذْكُرُونَ الله تَعَالَى فِيهِ ، إِلاَّ قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ ، وَكَانَ لَهُمْ حَسْرَةً)) رواه أَبُو داود بإسنادٍ صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any group of people rise from a gathering wherein they did not engage in the

remembrance of Allāh ﷻ, they rise as if they are rising from the carcass of a donkey and it will be a source of remorse for them." (*Abū Dāwūd*)

Commentary

On the day of *Qiyāmah*, when people will see the reality of their futile speech and actions, they will be utterly disgusted with them just as people sitting around a dead donkey are disgusted. It also indicates that such people are foolish, since a donkey is proverbial for its foolishness.

On the day of *Qiyāmah*, a person will see the rewards of those who engaged in the remembrance of Allāh ﷻ and will then express sorrow over every second of his life which he wasted.

Ḥadīth 836

وعنه ، عن النبيِّ ﷺ ، قَالَ : ((مَا جَلَسَ قَوْمٌ مَجْلِساً لَمْ يَذْكُرُوا الله تَعَالَى فِيهِ ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ فِيهِ ، إِلاَّ كَانَ عَلَيْهِمْ تِرَةً ؛ فَإِنْ شَاءَ عَذَّبَهُمْ ، وَإِنْ شَاءَ غَفَرَ لَهُمْ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any group of people sit in a gathering without remembering Allāh ﷻ therein and without sending salutations upon their Messenger, then they will suffer a shortcoming. If Allāh ﷻ wills, He will punish them, and if He wills, He will forgive them." (*Tirmidhī*)

Commentary

According to some scholars, it is compulsory to remember Allāh ﷻ and send salutations upon the Messenger ﷺ in every gathering, since punishment has been declared for those who do not do so.

Ḥadīth 837

وعنه ، عن رسول الله ﷺ ، قَالَ : ((مَنْ قَعَدَ مَقْعَداً لَمْ يَذْكُر الله تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ ، وَمَنْ اضْطَجَعَ مَضْجَعاً لاَ يَذْكُرُ الله تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ)) رواه أَبُو داود .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever sits in any place without remembering Allāh ﷻ therein, will suffer a shortcoming from Allāh ﷻ. Whoever lies down in a place without remembering Allāh ﷻ therein, will suffer a shortcoming from Allāh ﷻ." (*Abū Dāwūd*)

وَقَدْ سبق قريباً ، وشَرَحْنَا ((التِّرَة)) فِيهِ .

Commentary

This and other similar *aḥādīth* indicate that one should be aware of Allāh ﷻ at all times. If this state of mind is achieved, then our gatherings will be free of backbiting, accusations, slander and so forth, and we will be safe from enmity, hatred and animosity. Ideally, our gatherings need to resonate with the remembrance of Allāh ﷻ and His Messenger ﷺ, the seeking of knowledge, enquiring about the state of Muslims so that we may supplicate on their behalf and assist them.

CHAPTER 130

باب الرؤيا وَمَا يتعلق بها

Dreams and related matters

قَالَ الله تَعَالَى : ﴿ وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ ﴾ (الروم : ٢٣) .

Allāh ﷻ says: "Among His signs is your sleep by night and by day." (Sūrah al-Rūm, 23)

Ḥadīth 838

وعن أَبي هريرة ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((لَمْ يَبْقَ مِنَ النُّبوَّةِ إِلاَّ الْمُبَشِّرَاتِ)) قالوا : وَمَا الْمُبَشِّرَاتُ ؟ قَالَ : ((الرُّؤْيَا الصَّالِحَةُ)) رواه البخاري .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Nothing is left of prophethood except glad tidings." The *Ṣaḥābah* ﷺ asked: "What are glad tidings?" He replied: "A true dream." (*Bukhārī*)

Commentary

With the demise of the Messenger of Allāh ﷺ, divine revelation providing knowledge of future events terminated; however, by means of dreams, Allāh ﷻ will continue granting true knowledge of future events.

When a believer sees a frightening dream, it is a sign for him to prepare for any difficulty which is to come his way.

It should be remembered that dreams are only a means of encouraging a person towards good or preventing him from evil. No ruling of the *Sharī'ah* can be established or abrogated

via dreams. Rulings of the *Sharī'ah* are based on the Qur'ān, *Sunnah*, *ijmā'* (consensus of the scholars) and *qiyās* (analogy).

Ḥadīth 839

وعنه : أَنَّ النبيَّ ﷺ ، قَالَ : ((إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤيَا المُؤْمِنِ تَكْذِبُ ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ)) متفقٌ عَلَيْهِ .

وفي رواية : ((أَصْدَقُكُمْ رُؤْيَا ، أَصْدَقُكُمْ حَدِيثاً)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When the time (of *Qiyāmah*) draws near, the dream of a believer will rarely be false. The dream of a believer is a forty-sixth part of prophethood." (*Bukhārī, Muslim*)

Another narration states: "The most truthful of you in respect of your dreams is the most truthful of you in speech."

Commentary

According to the scholars, this *ḥadīth* means that Allāh ﷻ will grant solace and happiness to a believer by showing him certain realities at a time when people have become corrupt.

Imām Khaṭṭābī ﷺ stated that a true dream is a forty-sixth part of prophethood because for six months prior to the commencement of divine revelation, the Messenger ﷺ used to have true dreams. Since the period of revelation stretched over a period of 23 years, six months are a forty-sixth portion of it. However, many scholars of *ḥadīth* have opted not to interpret the meaning of this, saying that Allāh ﷻ alone knows its interpretation. (*Fatḥ al-Bārī*)

The heart and senses of a person who speaks the truth are enlightened and strong, hence many intangible things are exposed to him and he generally sees the truth in his dreams. This is contrary to a liar whose heart is corrupt, hence he sees confused dreams.

Scholars have identified three groups of people in respect of dreams:

1. The Messengers of Allāh ﷺ - Their dreams are true beyond doubt, however they sometimes require an explanation.

2. The dreams of the pious - Their dreams are generally true.

3. The dreams of others - Their dreams may be true or false. Sinners and disbelievers generally see confused dreams because of the influence of Shaiṭān upon them.

Ḥadīth 840

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ رَآنِي في المَنَامِ فَسَيَرَانِي في اليَقَظَةِ – أَوْ كَأَنَّما رَآنِي في اليَقَظَةِ – لاَ يَتَمَثَّلُ الشَّيْطَانُ بِي)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who sees me when he is asleep will see me while awake – or it is as if he had seen me while awake – Shaiṭān cannot take my form." (*Bukhārī, Muslim*)

Commentary

The narrator of the *ḥadīth* had a doubt regarding the exact wording. If we assume the first option to be correct it will mean that one who saw the Messenger ﷺ in his sleep will be blessed with meeting the Messenger ﷺ in the Hereafter. Some scholars say that one will see the Messenger ﷺ in this world with the eyes of his heart. Ibn Baṭṭāl ﷺ said that one who sees the Messenger ﷺ in his sleep will receive confirmation of the validity of this vision while he is awake; it does not refer to the Hereafter because all Muslims will see him in the Hereafter, irrespective of whether they had seen him in a dream or not.

Ibn Ḥajar ﷺ stated, "One who sees the Messenger ﷺ in a dream, will be honoured by a special meeting with the Messenger ﷺ after his demise. Beholding the Messenger ﷺ is a sign that he ﷺ will intercede on one's behalf." Other scholars have stated that seeing the Messenger ﷺ in a dream is a sign that one will pass away on Islām and one will meet the Messenger ﷺ on the day of *Qiyāmah*." Ibn Ḥajar ﷺ has also stated that seeing the Messengers ﷺ in one's dream is a sign of prosperity, piety, perfection and success.

However, it is important to note that if a person does not see the Messenger ﷺ in a dream during his lifetime, it does not necessarily mean that there is some deficiency in his faith. Similarly, beholding the Messenger ﷺ in a dream is a great blessing, but it does not mean that this is the criterion of acceptance in the sight of Allāh ﷻ.

Scholars state that if one sees the Messenger ﷺ smiling, he will be favoured with the ability to adhere strictly to the *Sunnah*, and if someone sees the Messenger ﷺ angry or in an unusual state, it refers to a deficiency or shortcoming in his religious matters.

The Messenger ﷺ is the leader of guidance, whilst Shaiṭān is the leader of evil and misguidance. These are two opposing forces, hence Shaiṭān cannot adopt the form of the Messenger ﷺ. Further, just as the Messenger ﷺ was divinely protected from Shaiṭān's influence during his lifetime, he ﷺ has also been safeguarded against his mischief after his demise. For these reasons, seeing the Messenger ﷺ in a dream is a matter of truth and reality, and not a figment of the imagination.

Ḥadīth 841

وعن أَبي سعيدٍ الخدرِيِّ ﷺ : أَنَّه سَمِعَ النبيَّ ﷺ ، يقول : ((إِذَا رَأى أَحَدُكُمْ رُؤيَا يُحِبُّهَا ، فَإِنَّمَا هِيَ مِنَ اللهِ تَعَالَى ، فَلْيَحْمَدِ اللهَ عَلَيْهَا ، وَلْيُحَدِّثْ بِهَا – وفي رواية : فَلاَ يُحَدِّثْ بِهَا إِلاَّ مَنْ يُحِبُّ – وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ ، فإِنَّمَا هِيَ مِنَ الشَّيْطَانِ ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا ، وَلاَ يَذْكُرْهَا لأَحَدٍ ؛ فَإِنَّهَا لا تَضُرُّهُ)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "If any of you sees a dream which he likes, then it is from Allāh ﷻ, so he should praise Allāh ﷻ for it and relate it – and in another narration – he should only relate it to those whom he loves. But if he sees something which he dislikes, it is from Shaiṭān, so he should seek refuge from its evil and not relate it to anyone. It will not harm him." (*Bukhārī, Muslim*)

Commentary

When a person sees a good dream, he should attribute it to Allāh ﷻ and praise Allāh ﷻ. A good dream is a glad tiding for a believer because it will serve as a motivation for him to enhance his character and increase his hope in Allāh ﷻ. The Messenger ﷺ said, "A dream remains suspended until it is interpreted. Once it is interpreted, it will manifest itself according to the interpretation. Hence, do not narrate your dream except to a person you are fond of and who is intelligent." (*Tirmidhī*) Ibn Ḥajar ﷺ stated that the Messenger ﷺ permitted one to narrate one's dreams only to those whom one loves because strangers and others may harbour jealousy. They may therefore give an unpleasant interpretation, and this may prove detrimental. In comparison, a scholar will provide a beneficial interpretation and if he narrates it to those whom he loves it will be regarded as a good omen, and good omens are desirable.

On the other hand, when a person sees an evil dream, he should attribute it to Shaiṭān because such dreams are generally due to the latter's whisperings. Man becomes perplexed with such dreams and Shaiṭān is pleased with this, since this leads to evil thoughts, loss of hope, and disillusionment in gaining closeness to Allāh ﷻ. One should seek refuge in Allāh ﷻ from such dreams and not mention them to anyone. This will protect a person from their evil effects.

Ḥadīth 842

وعن أَبي قَتَادَة ﷺ ، قَالَ : قَالَ النبيُّ ﷺ : ((الرُّؤْيَا الصَّالِحَةُ – وفي رواية : الرُّؤْيَا الحَسَنَةُ – مِنَ اللهِ ، وَالحُلُمُ مِنَ الشَّيْطَانِ ، فَمَنْ رَأى شَيْئاً يكْرَهُهُ فَلْيَنْفُثْ عَن شِمَالِهِ ثَلاَثاً ، وَلْيَتَعَوَّذْ

مِنَ الشَّيْطَانِ ؛ فإنَّهَا لا تَضُرُّهُ)) متفقٌ عَلَيْهِ .

((النَّفْثُ)) : نَفْخٌ لَطِيفٌ لا رِيقَ مَعَهُ .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ said: "A good dream – and in another narration – a beautiful dream is from Allāh ﷻ, and a bad dream is from Shaiṭān. One who sees something which he dislikes should spit three times to his left and seek refuge from Shaiṭān. It will not harm him." (*Bukhārī, Muslim*)

Nafath means to blow lightly without emitting any saliva.

Commentary

When seeing an evil dream, one is advised to spit to the left in order to drive away Shaiṭān as a rebuke and a form of ridicule. The left has been specified because it is associated with unpleasant and disliked things. Ibn Ḥajar ﷺ stated that the following etiquettes should be adhered to after seeing a bad dream:

- One should seek Allāh's ﷻ protection by reciting اعوذ بالله من الشيطان الرجيم
- One should spit to the left side.
- One should refrain from discussing it with anyone.
- One should change the side in which one was sleeping.
- One should perform *ṣalāh*.
- One should recite Āyat al-Kursī.

Ḥadīth 843

وعن جابر ﷺ ، عن رسول الله ﷺ ، قَالَ : ((إِذَا رَأى أَحَدُكُمُ الرُّؤْيَا يكْرَهُهَا ، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثلاثًا ، وَلْيَسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ ثَلاثًا ، وَلْيَتَحَوَّل عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "If any of you sees a dream which he dislikes, then he should spit three times to his left, seek refuge in Allāh ﷻ from Shaiṭān three times, and turn over from the side on which he was lying down." *(Muslim)*

Commentary

In this *ḥadīth*, the word فليبصق has been used. It refers to spitting with the emergence of saliva. In the previous *ḥadīth*, the word فلينفث was used. This refers to merely blowing without the emergence of any saliva. According to circumstances, a person may practise on both or any

of the two.

One should turn away from the side on which he was lying down believing that the evil of the dream will be averted in favour of good.

Ḥadīth 844

وعن أَبي الأسقع واثِلةَ بن الأسقعِ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِنَّ مِنْ أَعْظَمِ الفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيرِ أَبِيهِ ، أَوْ يُرِي عَيْنَهُ مَا لَمْ تَرَ ، أَوْ يَقُولَ عَلَى رسول الله ﷺ مَا لَمْ يَقُلْ)) رواه البخاري .

Abū al-Asqaʿ Wāthilah ibn al-Asqaʿ ﷺ narrates that the Messenger of Allāh ﷺ said: "The greatest of untruths is for a person to attribute his lineage to someone other than his father, to claim to have seen something in a dream which he did not see, or to attribute to the Messenger of Allāh ﷺ something which he did not say." (*Bukhārī*)

Commentary

To attribute one's lineage to someone other than one's father is a major sin. It is the height of ingratitude and will ultimately lead to confusion in families and ancestries.

To claim to have seen a dream which one did not see is a major sin. The reason for this is that dreams are a substitute for revelation which comes from Allāh ﷻ, hence by narrating a false dream, one attributes a lie to Allāh ﷻ. This is far worse than speaking a lie in normal circumstances because the latter involves only the creation, not the Creator.

To attribute to the Messenger of Allāh ﷺ something which he did not say is a reference to those who fabricate *aḥādīth*. This is also strongly prohibited because it allows falsehood to spread and it creates a blot upon the august personality of the Messenger ﷺ. In another *ḥadīth*, the Messenger ﷺ said, "Whoever intentionally lies against me should prepare his abode in Hell." *(Muslim)*

كتَاب السَّلاَم

THE BOOK OF *SALĀM*

CHAPTER 131

باب فضل السلام والأمر بإفشائه

Chapter on the virtue of *salām* and the command to make it common

قَالَ الله تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ﴾ (النور : ٢٧) ،

Allāh ﷻ says: "O you who have *īmān* , do not enter any home besides your own until you have acquired permission and greeted the inhabitants." (Sūrah al-Nūr, 27)

وقال تَعَالَى : ﴿ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللهِ مُبٰرَكَةً طَيِّبَةً ﴾ (النور : ٦١) ،

Allāh ﷻ says: "When you enter any homes, then greet yourselves with a prayer that has been ordained by Allāh and which is blessed and pure." (Sūrah al-Nūr, 61)

وقال تَعَالَى : ﴿ وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا ﴾ (النساء : ٨٦) ،

Allāh ﷻ says: "When you are greeted with a greeting, then reply with a better greeting or return the greeting." (Sūrah al-Nisā', 86)

وقال تَعَالَى : ﴿ هَلْ اَتٰكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا قَالَ سَلٰمٌ ﴾ (الذاريات : ٢٤-٢٥) .

Allāh ﷻ says: "Has the story of Ibrāhīm's ﷺ honourable guests reached you? When they came to him and greeted with *salām*, he too said *salām*." (Sūrah al-Dhāriyāt, 24-25)

Ḥadīth 845

وعن عبد الله بن عمرو بن العاص ﷺ : أَنَّ رجلاً سأل رسول الله ﷺ : أَيُّ الإِسْلاَمِ خَيْرٌ ؟ قَالَ : ((تُطْعِمُ الطَّعَامَ ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that a man asked the Messenger of Allāh ﷺ: "What type of deed in Islām is best?" He replied: "Feeding people and offering *salām* to those you know and those you do not know." (*Bukhārī, Muslim*)

Commentary

Many *Ṣaḥābah* are reported to have asked the Messenger of Allāh ﷺ which action is best in Islām. The Messenger of Allāh ﷺ gave different answers based on circumstances and occasions. In addition, the Messenger of Allāh ﷺ would take into consideration the person

asking the question. If he had a particular deficiency or weakness within him, he would be given a related answer.

Feeding has been mentioned alongside greeting because both actions eliminate enmity and create love and affection between people. Food may be given to Muslims, non-Muslims and even animals. By feeding others, one alleviates the burden of poverty and fulfils the needs of others. It creates love, bonds hearts and points to the generosity of the giver.

Additional Points

- ✓ A Muslim should always endeavour to serve and assist others.
- ✓ A believer should make the salient features of Islām common in society.
- ✓ Other greetings such as hello, hi, good morning, good day, etc. can never match the beauty of the Islāmic greeting.

Ḥadīth 846

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((لَمَّا خَلَقَ اللهُ تعالى آدَمَ ﷺ ، قَالَ : اذْهَبْ فَسَلِّمْ عَلَى أُولئِكَ – نَفَرٍ مِنَ المَلاَئِكَةِ جُلُوس – فَاسْتَمِعْ مَا يُحَيُّونَكَ ؛ فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيتِكَ . فَقَالَ : السَّلاَمُ عَلَيْكُمْ ، فقالوا : السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللهِ ، فَزَادُوهُ : وَرَحْمَةُ اللهِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ created Ādam ﷺ, He said: 'Go and offer *salām* to those – a group of angels who were seated - and listen to their reply. That will be your greeting and the greeting of your progeny.' Ādam ﷺ said: 'Peace be upon you.' They replied: 'Peace be upon you and the mercy of Allāh.' They added, 'and the mercy of Allāh.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that the Islāmic greeting of *salām* was initiated since the time of Ādam ﷺ by Allāh ﷻ Himself, and that it was the greeting of all the previous divine religions.

It is advisable to answer to a greeting with more than what was uttered as mentioned in the Qur'ānic verse quoted above. The best is to offer the reply, "*Wa ʿalaykumus salām wa raḥmatullāhi wa barakātuhu*."

Ḥadīth 847

وعن أَبي عُمَارة البراءِ بن عازِبٍ ﷺ ، قَالَ : أمرنا رسول الله ﷺ بِسَبْعٍ : بِعِيَادَةِ المَرِيضِ

، وَاتِّبَاعِ الجَنَائِزِ ، وَتَشْمِيتِ العَاطِسِ ، وَنَصْرِ الضَّعِيفِ ، وَعَوْنِ المَظْلُومِ ، وَإِفْشَاءِ السَّلاَمِ ، وَإِبْرَارِ المُقسِمِ . متفقٌ عَلَيْهِ ، هَذَا لفظ إحدى روايات البخاري .

Abū ʿUmārah al-Barā' ibn ʿĀzib ﷺ narrates: The Messenger of Allāh ﷺ commanded us to do seven things: to visit the ill, attend funerals, say *yarḥamukallāh* to the one who sneezes, assist the weak, assist the oppressed, make the greeting of *salām* common, and assist to fulfil the oath of a person who took an oath. (*Bukhārī, Muslim*)

Commentary

A similar *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 239. Imām Nawawī ﷺ has repeated it here in order to teach us that replying to *salām* is amongst the rights of one's Muslim brother. The actions mentioned here help to cement the bond of brotherhood between Muslims. They establish love, affection, unity and peace.

Ḥadīth 848

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ تَدْخُلُوا الجَنَّةَ حَتَّى تُؤمِنُوا ، وَلاَ تُؤْمِنُوا حَتَّى تَحَابُّوا ، أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ ؟ أَفْشُوا السَّلاَمَ بَيْنَكُمْ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "You will not enter Paradise unless you believe, and you do not believe unless you have love for each other. Should I not direct you towards that which, if you engage in, you will develop love for each other? Make the *salām* common among you." *(Muslim)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 378.

The perfection of *īmān* demands that there be mutual love amongst believers. A person whose heart is filled with malice, jealousy, hatred and pride can never have perfect *īmān*. Since love is not a voluntary condition, one has to utilise those means which will create this quality within oneself. One such means is the greeting of *salām*.

We are not merely ordered to say the *salām*, but to make it common.

Ḥadīth 849

وعن أَبي يوسف عبد الله بن سلام ﷺ، قَالَ : سَمِعْتُ رسول الله ﷺ، يقول : ((يَا أَيُّهَا

النَّاسُ ، أفْشُوا السَّلاَمَ ، وَأطْعِمُوا الطَّعَامَ ، وَصِلُوا الأرْحَامَ ، وَصَلُّوا والنَّاسُ نِيَامٌ ، تَدْخُلُوا الجَنَّةَ بِسَلاَم)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Yūsuf ʿAbdullāh ibn Salām[25] ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "O people! Make the *salām* common among you, provide food, maintain ties of kinship, offer *ṣalāh* while people are asleep, and you will enter Paradise with ease." (*Tirmidhī*)

Commentary

ʿAbdullāh ibn Salām ﷺ stated, "When the Messenger of Allāh ﷺ entered Madīnah Munawwarah, people thronged to meet him. I was one of them. When I looked at the face of the Messenger of Allāh ﷺ, I knew that his face was not that of a liar. The first words I heard him say were, "O people! Make the *salām* common among you, provide food, maintain ties of kinship, offer *ṣalāh* while people are asleep, and you will enter Paradise with ease." (*Tirmidhī*)

The performance of these four actions will cause a person to enter Paradise amongst those who will enter it first.

Additional Points

- ✓ Providing food to people under normal circumstances is *Sunnah*, however during times of desperation, it becomes *Farḍ* (compulsory).

Ḥadīth 850

وعن الطُّفَيْل بن أُبَيِّ بن كعبٍ : أَنَّه كَانَ يأتي عبد الله بن عمر ، فيغدو مَعَهُ إِلَى السُّوقِ ، قَالَ : فإذَا غَدَوْنَا إِلَى السُّوقِ ، لَمْ يَمُرَّ عَبدُ الله عَلَى سَقَّاطٍ وَلاَ صَاحِبِ بَيْعَةٍ ، وَلاَ مِسْكِينٍ ، وَلاَ أحَدٍ إلاَّ سَلَّمَ عَلَيْهِ ، قَالَ الطُّفَيْلُ : فَجِئْتُ عبد الله بنَ عُمَرَ يَوْماً، فَاسْتَتْبَعَنِي إِلَى السُّوقِ ، فَقُلْتُ لَهُ : مَا تَصْنَعُ بالسُّوقِ ، وَأنْتَ لا تَقِفُ عَلَى البَيْعِ ، وَلاَ تَسْأَلُ عَنِ السِّلَعِ ، وَلاَ تَسُومُ

25 ʿAbdullāh ibn Salām ﷺ was from the progeny of Yūsuf ﷺ and a member of the Banū Nasqā tribe. He resided with the Jews in Madīnah Munawwarah. His name was Ḥasīn during the times of ignorance and the Messenger of Allāh ﷺ changed it to ʿAbdullāh. When the Messenger ﷺ entered Madīnah Munawwarah, he posed certain questions in order to test the truth of his claim to prophethood. When he received the answers, he said, "None but a Messenger can answer these questions," and then embraced Islām. There is a difference of opinion whether he took part in the Battles of Badr and Uḥud, however, all scholars are unanimous that he took part in the Battle of the Trench. He was given glad tidings of Paradise by the Messenger ﷺ in this world. Despite this, he remained very humble. Once he was seen carrying a bundle of sticks. When asked the reason, he said, "I am doing so to remove my pride and arrogance." He passed away during the era of Muʿāwiyah ﷺ in 43 *Hijrī*. 25 *aḥādīth* are narrated from him.

بِهَا ، وَلاَ تَجْلِسُ فِي مَجَالِسِ السُّوقِ ؟ وَأَقُولُ : اجْلِسْ بِنَا هاهُنَا نَتَحَدَّث ، فَقَالَ : يَا أَبَا بَطْنٍ – وَكَانَ الطفَيْلُ ذَا بَطْنٍ – إِنَّمَا نَغْدُو مِنْ أَجْلِ السَّلاَمِ ، فَنُسَلِّمُ عَلَى مَنْ لَقِيْنَاهُ . رواه مالك في المُوطَّأ بإسنادٍ صحيح .

Al-Ṭufayl[26] ibn Ubayy ibn Kaʿb narrates that he used to visit ʿAbdullāh ibn ʿUmar ﷺ and go with him to the market-place. He said: "When we went to the market-place, ʿAbdullāh ﷺ did not pass by anyone selling cheap quality goods or other commodities, a poor person, and anyone else without offering *salām* to them." Al-Ṭufayl ﷺ said: "I visited ʿAbdullāh ibn ʿUmar ﷺ one day and he asked me to go with him to the market-place. I said to him: 'What are you going to do in the market-place when you do not sell anything, nor ask about any goods, nor enquire about the price, nor sit in any of the assemblies of the market-place? We should rather sit here and talk.'" He said: "O you with a belly – Al-Ṭufayl had a large belly – we go only to offer *salām* to whoever we meet.'" (*Mālik*)

Commentary

Market places are places of business and transactions, which make one negligent of Allāh ﷻ. Knowing this, Ibn ʿUmar ﷺ reminded people to remember Allāh ﷻ. A *ḥadīth* states, "One who remembers Allāh ﷻ amongst those who are unmindful is like one who remains on the battlefield after all his companions have fled." (*Bazzār and Ṭabrānī in Kabīr and Awsaṭ*)

Additional Points

- ✓ It is permissible to go to a gathering with no other objective but to offer the *salām*. This will apply when one is sure that one will not commit any sin. If there is a fear of sin, then one should not proceed.
- ✓ It is *Mustaḥab* (desirable) to offer the *salām* to every person one meets, even if this means making an abundance of *salām*.
- ✓ It is permissible to refer to a person by mentioning a certain quality of his, provided that he does not object to it and the intention is not to belittle or embarrass him. The Messenger of Allāh ﷺ referred to some *Ṣaḥābah* in this way such as Abū Hurayrah, Safīnah, etc.

26 Al-Ṭufail ﷺ was the son of the famous *Ṣaḥābī*, Ubayy ibn Kaʿb ﷺ. He was not a *Ṣaḥābī*, but a *Tābiʿī*. He has quoted many *aḥādīth* from his father and other *Ṣaḥābah* ﷺ.

CHAPTER 132

باب كيفية السلام

Chapter on the manner of offering *salām*

يُسْتَحَبُّ أنْ يَقُولَ المُبْتَدِئُ بالسَّلاَمِ : السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ . فَيَأتِ بِضَمِيرِ الجَمْعِ ، وَإنْ كَانَ المُسَلَّمُ عَلَيْهِ وَاحِداً ، وَيقُولُ المُجيبُ : وَعَلَيْكُمْ السَّلاَمُ وَرَحْمَةُ الله وَبَرَكَاتُهُ ، فَيَأتِي بِوَاوِ العَطْفِ في قَوْله : وَعَلَيْكُمْ .

It is preferable for the person who commences with the *salām* to say: "Peace be upon you and the mercy and blessings of Allāh." The person should use the plural form even if he is offering *salām* to one person. The person replying to this should say: "And upon you be peace and the mercy and blessings of Allāh." The person replying should use the conjunction "and".

Ḥadīth 851

عن عِمْرَان بن الحصين ﷺ ، قَالَ : جَاءَ رَجُلٌ إِلَى النَّبيِّ ﷺ ، فَقَالَ : السَّلاَمُ عَلَيْكُمْ ، فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ ، فَقَالَ النبيُّ ﷺ : ((عَشْرٌ)) ثُمَّ جَاءَ آخَرُ ، فَقَالَ : السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ ، فَرَدَّ عَلَيْهِ فَجَلَسَ ، فَقَالَ : ((عِشْرُونَ)) ثُمَّ جَاءَ آخَرُ ، فَقَالَ : السَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ الله وَبَرَكَاتُهُ ، فَرَدَّ عَلَيْهِ فَجَلَسَ ، فَقَالَ : ((ثَلاثُونَ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

ʿImrān ibn al-Ḥuṣayn ﷺ narrates: "A man came to the Messenger of Allāh ﷺ and said: '*Assalāmu ʿalaykum.*' He replied to his greeting and the man sat down. The Messenger of Allāh ﷺ said: 'Ten.' Then another man came and said: '*Assalāmu ʿalaykum wa raḥmatullāh.*' He replied to his greeting and the man sat down. The Messenger of Allāh ﷺ said: 'Twenty.' Then another man came and said: '*Assalāmu ʿalaykum wa raḥmatullāhi wa barakātuhu.*' He replied to his greeting and the man sat down. The Messenger of Allāh ﷺ said: 'Thirty.'" (*Abū Dāwūd*, *Tirmidhī*)

The words "ten", "twenty" and "thirty" refer to the amount of rewards that each person obtained for offering the *salām* in the way that he did.

Commentary

This *ḥadīth* teaches us that one is rewarded for offering *salām* according to the number of words he utters. It is advisable that one offers the *salām* in the manner it was taught to us by the Messenger ﷺ. It should not be abbreviated to phrases such as '*salāms*', and so forth.

Ḥadīth 852

وعن عائشةَ رضي الله عنها ، قالت : قَالَ لي رسولُ الله ﷺ : ((هَذَا جِبريلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ)) قالت : قُلْتُ : وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ . متفقٌ عَلَيْهِ .

وهكذا وقع في بعض رواياتِ الصحيحين : ((وَبَرَكَاتُهُ)) وفي بعضها بحذفِها ، وزِيادةُ الثقةِ مقبولة .

ʿĀ'ishah رضي الله عنها narrates: "The Messenger of Allāh ﷺ said to me: 'This is Jibra'īl conveying the *salām* to you.' I replied: 'And upon him be peace and the mercy and blessings of Allāh.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* points to the virtue of ʿĀ'ishah رضي الله عنها. From amongst all the noble wives, Jibra'īl عليه السلام only conveyed *salām* to Khadījah رضي الله عنها and ʿĀ'ishah رضي الله عنها.

It is compulsory to reply to the *salām* of a third person. When replying to the *salām* of a third person via an intermediary, one should should say '*alaihi*' instead of '*alaikum*'.

Additional Points

- ✓ When reading a letter, email, etc. it is compulsory to verbally reply to a *salām*.
- ✓ It is more virtuous to reply with additional words as ʿĀ'ishah رضي الله عنها had done.
- ✓ It is permissible for a strange man to send *salām* to a pious woman via her *maḥram* if no fear of evil exists between them.
- ✓ In this *ḥadīth*, ʿA'ishāh رضي الله عنها only replied to the *salām* of Jiba'īl عليه السلام, however one may also offer *salām* to the person who conveys it.

Ḥadīth 853

وعن أنسٍ رضي الله عنه : أَنَّ النَّبيَّ ﷺ كَانَ إِذَا تكلم بِكَلِمَةٍ أَعَادَهَا ثَلاثاً حَتَّى تُفهَمَ عَنْهُ ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سلم عَلَيْهِمْ ثَلاَثاً . رواه البخاري . وهذا مَحْمُولٌ عَلَى مَا إِذَا كَانَ الجَمْعُ كَثِيراً .

Anas رضي الله عنه narrates that when the Messenger of Allāh ﷺ said something,

he would repeat it thrice so that it could be understood. When he went to any people, he would greet them thrice. (*Bukhārī*)

This applied when the gathering of people was large.

Commentary

The Messenger of Allāh ﷺ would greet thrice if the gathering was huge: once to those on the right, once to those on the left, and once to those in front of him. This was so that his blessed voice would reach everyone. If one person in the group had heard the *salām* and answered, it would have been sufficient, however, he wanted to please all those present. Scholars state that this was proof of his lofty character as he took into consideration the sentiments and feelings of people around him.

Scholars state that it is reprehensible to only greet specific individuals in a gathering of people. The objective of *salām* is to create love, hence by only greeting some, one creates a dislike in the hearts of others.

The Messenger of Allāh ﷺ would repeat himself thrice so that people who might not have understood his words the first time around could understand them. It was also possible that by means of repetition, doubts would be eliminated.

Ḥadīth 854

وعن المِقْدَادِ ﷺ في حدِيثِهِ الطويل ، قَالَ : كُنَّا نَرْفَعُ للنَّبيِّ ﷺ نَصِيبَهُ مِنَ اللَّبَنِ ، فَيَجِيءُ مِنَ اللَّيْلِ ، فَيُسَلِّمُ تَسْلِيماً لاَ يُوقِظُ نَائِماً ، وَيُسْمِعُ اليَقْظَانَ ، فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ . رواه مسلم .

Al-Miqdād ﷺ, in a lengthy *ḥadīth* of his, narrates: "We used to take the Messenger of Allāh's ﷺ share of milk to him. At night, he would come and offer *salām* in a tone that would not awaken those who were asleep, but could be heard by those who were awake. So, he came and offered *salām* as was his norm." *(Muslim)*

Commentary

An important etiquette of human interactions is taught to us in this *ḥadīth*. If some people are awake whilst others are asleep, then one should greet in such a tone that will not awaken those who are asleep. The reason for this is that to make *salām* is *Sunnah*, but to cause harm and inconvenience to others is *Ḥarām* (prohibited). The Messenger ﷺ said, "The true believer is one from whom other believers are saved from his tongue and hands." (*Bukhārī*)

Ḥadīth 855

وعن أسماء بنتِ يزيد ﷺ : أنَّ رسول الله ﷺ مَرَّ في المَسْجِدِ يَوْماً ، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ ، فَأَلْوَى بِيَدِهِ بالتسْلِيمِ . رواه الترمذي ، وقال : ((حديث حسن)) .

وهذا محمول عَلَى أنَّه ﷺ ، جَمَعَ بَيْنَ اللَّفْظِ وَالإِشَارَةِ ، وَيُؤَيِّدُهُ أنَّ في رِوَايةِ أَبي داود : فَسَلَّمَ عَلَيْنَا .

Asmā' bint Yazīd ﷺ narrates that the Messenger of Allāh ﷺ walked passed the *masjid* one day while a group of women were sitting. He offered *salām* to them by gesturing with his hand. (*Tirmidhī*)

This means that he offered *salām* both verbally and by gesturing with his hand. This explanation is supported by a narration of *Abū Dāwūd* which states: "he offered *salām* to us."

Commentary

To suffice with *salām* by merely gesturing with the hand has been prohibited in other narrations, as this is the way of the Jews and Christians. Hence, Imām Nawawī ﷺ mentioned the second narration to indicate that when greeting females a gesture should be accompanied by a verbal utterance.

Scholars state that offering *salām* to strange women was a speciality of the Messenger ﷺ because he was sinless and protected from evil. With regard to the rest of the *Ummah*, it is not correct for a man to offer *salām* or reply to the *salām* of a female and vice versa. In cases where there is absolutely no fear of evil, such as a *maḥram* (whom one cannot marry) or an extremely old man or woman, then it will be permissible to greet.

Ḥadīth 856

وعن أَبي جُرَيٍّ الهُجَيْمِيِّ ﷺ ، قَالَ : أتيت رسول الله ﷺ ، فقلتُ : عَلَيْكَ السَّلامُ يَا رسول الله . قَالَ : ((لاَ تَقُلْ عَلَيْكَ السَّلامُ ؛ فإنَّ عَلَيْكَ السَّلاَمُ تَحِيَّةُ المَوتَى)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) ، وَقَدْ سبق بِطُولِهِ .

Abū Jurayy al- Hujaymī ﷺ narrates: "I came to the Messenger of Allāh ﷺ and said: 'Upon you be peace, O Messenger of Allāh!' He said: 'Do not say: 'Upon you be peace.' Upon you be peace is the greeting of the dead.'" (*Abū Dāwūd*, *Tirmidhī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 796.

During the days of ignorance, people would greet their deceased by mentioning their names before the greetings in their poetry, etc. In contrast, in Islām both the living and the deceased are greeted with السَّلامُ عَلَيْكَ, as the Messenger of Allāh would say while entering a cemetery.

السلام عليكم دار قوم مؤمنين

Peace be upon you, O believing dwellers of the permanent abode.

CHAPTER 133

باب آداب السلام

Chapter on the etiquette of *salām*

Ḥadīth 857

عن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((يُسَلِّمُ الرَّاكِبُ عَلَى المَاشِي ، وَالمَاشِي عَلَى القَاعِدِ ، وَالقَلِيلُ عَلَى الكَثِيرِ)) متفقٌ عَلَيْهِ .

وفي رواية للبخاري : ((والصغيرُ عَلَى الكَبيرِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who is on a conveyance should offer *salām* to one who is walking, one who is walking should offer *salām* to one who is sitting, and a small group should offer *salām* to a larger group." (*Bukhārī, Muslim*)

A narration of *Bukhārī* states: "the young should offer *salām* to the old."

Commentary

One who is on a conveyance should offer *salām* to the one who is walking so that the former does not develop a feeling of supremacy or pride due to his conveyance. This also applies to one who is walking in relation to one who is sitting. Another reason in the latter case, is that it would be difficult for one who is sitting to greet every person who walks by, hence he is excused from initiating the greeting.

A small group should offer *salām* to a larger group due to the virtue of a larger group or because a single person or a small group may develop pride if a larger group greets first.

The young should offer *salām* to the old because of the right a senior has over his junior. A junior has been commanded to honour and respect his senior.

Ḥadīth 858

وعن أَبي أُمَامَة صُدَيِّ بن عجلان الباهِلي ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِنَّ أَوْلى النَّاسِ بِاللهِ مَنْ بَدَأَهُمْ بِالسَّلامِ)) رواه أَبُو داود بإسنادٍ جيدٍ .

ورواه الترمذي عن أَبي أُمَامَةَ ﷺ ، قِيلَ : يَا رسول الله ، الرَّجُلانِ يَلْتَقِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلاَمِ ؟ ، قَالَ : ((أَوْلاَهُمَا بِاللهِ تَعَالَى)) قَالَ الترمذي : ((هَذَا حديث حسن)) .

Abū Umāmah Ṣudayy ibn ʿAjlān al-Bāhilī ﷺ narrates that the Messenger of Allāh ﷺ said: "One who is closest to Allāh ﷻ is he who offers *salām* first." (*Abū Dāwūd*)

Tirmidhī narrated from Abū Umāmah ﷺ : "It was said: 'O Messenger of Allāh, when two people meet, which of them should offer *salām* first?' He replied: 'The one who is closer to Allāh ﷻ.'" (*Tirmidhī*)

Commentary

Scholars state that one who obeys Allāh ﷻ to a greater extent greets first because he remembers Allāh ﷻ first, and he is eager to please his Muslim brother and remind him to remember Allāh ﷻ.

CHAPTER 134

باب استحباب إعادة السلام عَلَى من تكرر لقاؤه عَلَى قرب بأن دخل ثم خرج ثُمَّ دخل في الحال ، أَو حال بينهما شجرة ونحوها

Chapter on the desirability of repeating the *salām* to the person one meets after a short time after he has come in or gone out and then returned immediately, or a tree or something similar comes between them

Ḥadīth 859

عن أَبي هريرة ﷺ في حديثِ المسِيءِ صلاته : أنّه جَاءَ فَصَلَّى ، ثُمَّ جَاءَ إِلَى النَّبيِّ ﷺ ، فَسَلَّمَ عَلَيْهِ ، فَرَدَّ عَلَيْهِ السَّلاَمَ ، فَقَالَ : ((ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ)) فَرَجَعَ فَصَلَّى ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبيِّ ﷺ ، حَتَّى فَعَلَ ذَلِكَ ثَلاثَ مَرَّاتٍ . متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates in a *ḥadīth* about a person who offered his *ṣalāh* incorrectly that he came and offered *ṣalāh*. He then went to the Messenger of Allāh ﷺ and offered *salām* to him. The Messenger of Allāh ﷺ returned the *salām* and said: 'Go back and offer your *ṣalāh* as you have not offered your *ṣalāh*.' The man went back and offered the *ṣalāh*. He then went and offered *salām* to the Messenger of Allāh ﷺ until he did this three times." (*Bukhārī, Muslim*)

Commentary

In this *ḥadīth*, a village dweller performed his *ṣalāh* hastily, without composure in his *rukūʿ* and *sajdah*. The Messenger ﷺ told him to repeat his *ṣalāh* in order to teach him the importance of performing *ṣalāh* with devotion and composure.

Each time the *Ṣaḥābī* ﷺ completed his *ṣalāh* and came to the Messenger ﷺ, he greeted. This shows that it is desirable to repeat the greeting of *salām* even if the period of separation is minimal.

Ḥadīth 860

وعنه ، عن رسول الله ﷺ ، قَالَ : ((إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ ، أَوْ جِدَارٌ ، أَوْ حَجَرٌ ، ثُمَّ لَقِيَهُ ، فَلْيُسَلِّمْ عَلَيْهِ)) رواه أَبُو داود .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If any of you meets his brother, he should offer *salām* to him. If a tree, wall or rock comes between the two of them and he again meets him, he should offer *salām* to him." (*Abū Dāwūd*)

Commentary

One should repeat the greeting of *salām*, even if only a short time has passed after the initial *salām*. This is because *salām* is a supplication and a pact of love, hence the more regularly it is done, the greater will be the benefits and rewards.

CHAPTER 135

باب استحباب السلام إِذَا دخل بيته

Chapter on the desirability of offering *salām* when entering one's home

قَالَ الله تَعَالَى : ﴿ فَإِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلَى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللهِ مُبٰرَكَةً طَيِّبَةً ﴾ (النور : ٦١) .

Allāh ﷻ says: "When you enter any homes, then greet yourselves with a prayer that has been ordained by Allāh and which is blessed and pure." (Sūrah al-Nūr, 61)

Ḥadīth 861

وعن أنسٍ ﷺ ، قَالَ : قَالَ لي رسول الله ﷺ : ((يَا بُنَيَّ ، إِذَا دَخَلْتَ عَلَى أَهْلِكَ ، فَسَلِّمْ ، يَكُنْ بَرَكَةً عَلَيْكَ ، وعلى أَهْلِ بَيْتِكَ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'O my son! When you go to your family, offer *salām*. It will be a source of blessing for you and your family.'" (*Tirmidhī*)

Commentary

Scholars have stated that if the name of Allāh ﷻ is taken before the commencement of any task, then it will be protected by Allāh ﷻ from the effects of Shaiṭān. Therefore, if the name of Allāh ﷻ is taken when entering the home, then Shaiṭān will not enter. In addition, *salām* is a supplication, and one's family members are most deserving of one's supplications.

Qatādah ﷺ narrated that the Messenger ﷺ said, "When you enter your home, then greet with *salām*, and when you leave your home, then bid farewell to your family members with *salām*." (*Shuʿb al-Īmān*)

Imām Nawawī ﷺ stated that if there is nobody present in one's home, then one should say,

اَلسَّلَامُ عَلَيْنا وَ عَلٰى عِبَادِ اللهِ الصَّالِحِيْنَ

Peace be upon us and upon the righteous servants of Allāh.

Additional points

✓ Addressing a person with a compassionate title is an effective method of drawing him towards accepting one's message.

CHAPTER 136

باب السلام عَلَى الصبيان

Chapter on offering *salām* to children

Ḥadīth 862

عن أنس ﷺ : أَنَّهُ مَرَّ عَلَى صِبْيَانٍ ، فَسَلَّمَ عَلَيْهِمْ ، وقال : كَانَ رسول الله ﷺ يَفْعَلُهُ . متفقٌ عَلَيْهِ .

Anas ﷺ narrates that he passed by some children and offered *salām* to them, saying: "The Messenger of Allāh ﷺ used to do so." (*Bukhārī, Muslim*)

Commentary

Offering *salām* to children has many benefits. It inculcates humility. It teaches children the importance of offering *salām*. It also creates love and affection in their hearts. However, scholars have mentioned that if a young boy is handsome in appearance and there is a fear of lust, then it is prohibited to offer *salām* to him.

CHAPTER 137

باب سلام الرجل على زوجته والمرأة من محارمه وعلى أجنبية وأجنبيات لا يخاف الفتنة بهن وسلامهن بهذا الشرط

Chapter on a man offering *salām* to his wife, *maḥram* females and strange women if there is no fear of evil. Offering *salām* to them is conditional upon this

Introduction

ʿAṭā ﷺ narrated from the Messenger ﷺ who said: "It is not (correct) for women to offer *salām* (to strange men) nor is it (correct for strange men) to offer *salām* to women." (*Ḥilyat*

al-Awliyā')

Ḥadīth 863

عن سهل بن سعدٍ ﷺ ، قال : كَانَتْ فِينَا امْرَأَةٌ – وفي رواية : كَانَتْ لَنَا عَجُوزٌ – تَأْخُذُ مِنْ أُصُولِ السِّلْقِ فَتَطْرَحُهُ فِي القِدْرِ ، وَتُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ ، فَإِذَا صَلَّيْنَا الْجُمُعَةَ ، وَانْصَرَفْنَا ، نُسَلِّمُ عَلَيْهَا ، فَتُقَدِّمُهُ إِلَيْنَا . رواه البخاري .

قَوْله : ((تُكَرْكِرُ)) أَيْ : تَطْحَنُ .

Sahl ibn Saʿd ﷺ narrates: "There was a woman (and in another narration, an old woman) who used to take beetroot and cook it in a pot together with some barley seeds which she would grind. When we returned after completing the *Jumuʿah ṣalāh*, we would offer *salām* to her and she would present it to us." (*Bukhārī*)

Commentary

According to the unanimous view of the scholars, it is not permissible for men to offer *salām* to strange young women. A man may only offer *salām* and return the *salām* of a very old woman if there is no fear of evil.

Additional Points

- ✓ The food consumed by the people of Ṣuffah pointed to their extreme poverty.
- ✓ It was the general practice of the *Ṣaḥābah* ﷺ to eat after the *Jumuʿah ṣalāh*.

Ḥadīth 864

وعن أُم هَانِىءٍ فاخِتَةَ بنتِ أَبي طالب ﷺ ، قالت : أتيت النبيَّ ﷺ يَوْمَ الفَتْحِ وَهُوَ يَغْتَسِلُ ، وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ ، فَسَلَّمْتُ ... وَذَكَرَتِ الحديث . رواه مسلم .

Umm Hāni' Fākhitah bint Abī Ṭālib[27] ﷺ narrates: "I went to the Messenger of Allāh ﷺ on the day of the conquest of Makkah while he was performing *ghusl*. Fāṭimah was screening him with a cloth and I offered the *salām*." She then narrated the full *ḥadīth*. *(Muslim)*

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27 Umm Hāni' Fākhitah bint Abī Ṭālib ﷺ was the daughter of Abū Tālib and Fāṭimah bint Asad, and the real sister of ʿAlī ﷺ. In other words, she was the paternal cousin of the Messenger ﷺ. She accepted Islām on the conquest of Makkah. However her husband absconded to Najrān. The Messenger of Allāh ﷺ held her in high esteem. On the conquest of Makkah, he proceeded to her house where he drank a sweet syrup drink. 46 *aḥādīth* are narrated from her. She passed away during the era of Muʿāwiyah ﷺ.

Commentary

Scholars state that it is permissible for a man to greet females such as his mother, sisters, paternal and maternal aunts, nieces, etc. who are regarded as *maḥārim* (those whom one cannot marry). As for other family members such as cousins, paternal and maternal uncle's wives, sisters-in laws, etc., it is not permissible to greet them. Umm Hanī's ﵂ greeting the Messenger ﷺ was amongst his specialities. It is not permitted for others besides him.

Ḥadīth 865

وعن أسماءَ بنتِ يزيدَ ﵂ ، قالت : مَرّ عَلَيْنَا النّبيُّ ﷺ فِي نِسوَةٍ فَسَلَّمَ عَلَيْنَا . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) ، وهذا لفظ أَبي داود .

ولفظ الترمذي : أنَّ رسول الله ﷺ مَرَّ في المَسْجِدِ يَوْماً ، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ ، فَأَلْوَى بِيَدِهِ بالتَّسْلِيمِ .

Asmā' bint Yazīd ﵂ narrates: "The Messenger of Allāh ﷺ passed by us, a group of women, and he offered *salām* to us." (*Abū Dāwūd*)

These are the words of *Abū Dāwūd*. The words of *Tirmidhī* are: "The Messenger of Allāh ﷺ passed by the *masjid* one day while a group of women were sitting. He offered *salām* by gesturing with his hand." (*Tirmidhī*)

Commentary

As mentioned in the previous *ḥadīth*, the Messenger of Allāh ﷺ, was permitted to greet females as he was protected from temptations and sin. However, for others besides him, it is not permissible. It is only permissible for men to greet extremely old women, when no fear of evil exists between them.

CHAPTER 138

باب تحريم ابتدائنا الكافر بالسلام وكيفية الرد عليهم واستحباب السلام عَلَى أهل مجلسٍ فيهم مسلمون وكفار

Chapter on the prohibition of us initiating the *salām* to a disbeliever and how to reply to their greeting; and the desirability of offering *salām* to a mixed gathering of Muslims and disbelievers

Ḥadīth 866

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((لاَ تَبْدَأُوا اليَهُودَ وَلاَ النَّصَارَى بالسَّلامِ ، فَإِذَا لَقِيتُمْ أَحَدَهُمْ في طَرِيق فَاضطَرُّوهُ إِلَى أَضْيَقِهِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not initiate the *salām* to the Jews and Christians, and if you meet one of them on the path, compel him to the narrowest section of it." *(Muslim)*

Commentary

The reason for not initiating *salām* to disbelievers is that *salām* is offered as a gesture of honour and respect, and those who oppose Allāh ﷻ are not deserving of it. Some scholars have also stated that by initiating the *salām*, love is generated, and we have been prohibited from loving the enemies of Allāh. Allāh ﷻ states,

﴿لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللهَ وَرَسُوْلَهٗ﴾

"You will not find any people who believe in Allāh and the Final Day loving those who oppose Allāh ﷻ and His Messenger." (Sūrah Mujādalah, 22)

The disbelievers should be compelled to the narrowest section of a crowded path in order to show the grandeur of Islām. That is, they should not be honoured by creating a path for them to walk. However, if there is no crowd, this rule will not apply. Also, when compelling them to the narrowest section, one should ensure that they are not physically harmed in any way.

Ḥadīth 867

وعن أنسٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الكِتَابِ فَقُولُوا : وَعَلَيْكُمْ)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "If the people of the Book offer the *salām* to you, reply by saying: 'And upon you.'" (*Bukhārī, Muslim*)

Commentary

According to a narration of *Bukhārī*, "Whenever the Jews used to greet the Messenger ﷺ, they would say, "السام عليكم" which means, "Death be upon you." The Messenger ﷺ used to merely answer them with the words "And upon you." ʿA'ishah ﷺ said, "Death be upon you, and may Allāh curse you and may His anger be upon you." The Messenger ﷺ said,

"O ʿA'ishah, take it easy. Adopt softness and abstain from harsh speech and bluntness." She asked, "Did you not hear what they said?" The Messenger of Allāh ﷺ replied, "Did you not hear what I said? I replied to them. My supplication against them will be accepted, whilst their supplication regarding me will not be accepted."

This *ḥadīth* teaches us that one should reply to the greeting of a non-Muslim with the words, "وعليكم" or merely "عليكم," instead of "وعليكم السلام." Some scholars have suggested that it is better to reply to a non-Muslim with the words 'هداك الله,' meaning "May Allāh guide you!"

Ḥadīth 868

وعن أُسَامَة ﷺ : أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى مَجْلِسٍ فِيهِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ – عَبَدَة الأَوْثَانِ – واليَهُودِ فَسَلَّمَ عَلَيْهِم النبيُّ ﷺ . متفقٌ عَلَيْهِ .

Usāmah ﷺ narrates that the Messenger of Allāh ﷺ passed by a gathering consisting of Muslims, polytheists, idol worshippers and Jews and the Messenger of Allāh ﷺ offered *salām* to them. (*Bukhārī, Muslim*)

Commentary

If a Muslim passes by a mixed gathering, as stated in this *ḥadīth*, then he should extend the greeting to all, with the intention of offering *salām* to the Muslims only. This will apply even if the Muslims are in the minority. Other scholars are of the view that one should say the following *salām* in a mixed gathering:

اَلسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهٰدٰى

Peacs be upon those who follow the guidance.

Similarly, when writing a letter to a non-Muslim, one should write the above *duʿā'* instead of "السلام عليكم," in emulation of the Messenger of Allāh ﷺ when he wrote his letter to Heraculius, the emperor of Rome.

CHAPTER 139

باب استحباب السلام إِذَا قام من المجلس وفارق جلساءه أَوْ جليسه

Chapter on the desirability of offering *salām* when leaving a gathering and parting from one's companions

Ḥadīth 869

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا انْتَهى أَحَدُكُمْ إِلَى المَجْلِسِ فَلْيُسَلِّمْ ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ ، فَلَيْسَتِ الأُولَى بِأَحَقّ مِنَ الآخِرَةِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you goes to a gathering, he should offer *salām*, and when he intends to leave, he should offer *salām*. The first *salām* is not more important than the second." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Offering *salām* is *Mustaḥab* when meeting someone as well as when departing. When one offers *salām* at the time of meeting, he is declaring that they are safe from any of his evil while he is present, and when he offers *salām* at the time of his departure, he is declaring that they are safe from any of his evil in his absence.

CHAPTER 140

باب الاستئذان وآدابه

Chapter on seeking permission and its etiquette

قَالَ الله تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ﴾ (النور : ٢٧) ،

Allāh ﷻ says: "O believers, do not enter homes besides your own until you have acquired permission and greeted the inhabitants." (Sūrah al-Nūr, 27)

وقال تَعَالَى : ﴿ وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ﴾ (النور : ٥٩) .

Allāh ﷻ says: "When your children come of age, they should seek permission just as those before them sought permission." (Sūrah al-Nūr, 59)

Ḥadīth 870

عن أَبي موسى الأشعري ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((الاسْتِئْذَانُ ثَلاثٌ ، فَإِنْ أُذِنَ لَكَ وَإِلاَّ فَارْجِعْ)) متفقٌ عَلَيْهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: ""One should seek permission to enter three times. If you are granted permission, then enter, or else, you should return." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* explains that a person should request for permission to enter a maximum of three times. If after the third time, he receives no reply, and he is sure that the inhabitants would have heard him, then he should return. A person should not feel offended if he is not granted permission to enter because it is quite possible that the inhabitants are engaged in something which does not permit them to emerge, nor allow him in.

Ḥadīth 871

وعن سهلِ بنِ سعدٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِنَّمَا جُعِلَ الاسْتِئذَانُ مِنْ أَجْلِ البَصَرِ)) متفقٌ عَلَيْهِ .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "Seeking permission to enter was prescribed on account of the eyes." (*Bukhārī, Muslim*)

Commentary

A home is a private area. The inhabitants may sometimes be engaged in a personal or confidential matter, which they would not want others to know about. In addition, women are generally engaged in household chores and they may not be dressed as they would normally in public. If a person enters without seeking permission, he will be intruding on their privacy and his gaze may fall on the womenfolk of the house, which could lead to temptations, be a source of dishonour for them, etc. To shut these avenues of evil, seeking permission has been regarded as compulsory in Islām. It was also for this reason that the Messenger of Allāh ﷺ would not stand directly in front of the doorway when he visited anybody's home. He would either stand to the right or left when requesting for permission to enter. We are well-advised to follow his noble example.

Ḥadīth 872

وعن رِبْعِيِّ بن حِرَاشٍ ، قَالَ : حَدَّثَنَا رَجُلٌ مِنْ بَنِي عَامِرٍ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَهُوَ في

بيتٍ ، فَقَالَ : أألِج ؟ فَقَالَ رسول الله ﷺ لِخَادِمِهِ : ((أُخْرُجْ إِلَى هَذَا فَعَلِّمهُ الاسْتِئذَانَ ، فَقُلْ لَهُ : قُلْ : السَّلاَمُ عَلَيْكُمْ ، أأدْخُل ؟)) فَسَمِعَهُ الرَّجُلُ ، فَقَالَ : السَّلامُ عَلَيْكُمْ ، أَأَدْخُل ؟ فَأَذِنَ لَهُ النَّبيُّ ﷺ فدخلَ . رواه أَبُو داود بإسناد صحيح .

Ribʿī ibn Ḥirāsh[28] narrates: "A man from the Banū ʿĀmir related to us that he sought permission to meet the Messenger of Allāh ﷺ when he was at home. The man asked: 'May I enter?' The Messenger of Allāh ﷺ said to his assistant: 'Go out to that person and teach him the etiquette of seeking permission. Tell him to say, 'Peace be upon you, may I enter?' The man heard this and said: 'Peace be upon you, may I enter?' The Messenger of Allāh ﷺ granted him permission and he entered." (*Abū Dāwūd*)

Commentary

The *Sunnah* manner of entering the residence of another person is to first offer *salām* and then request for permission to enter. Parents, teachers and spiritual mentors should teach those under their supervision and guidance these etiquettes and mannerisms.

This *ḥadīth* portrays a glimpse of the compassion and love of the Messenger ﷺ. He did not reprimand nor taunt the person who made an error, but taught him in an affectionate manner so that he would not repeat his mistake in the future.

Ḥadīth 873

عن كِلْدَةَ بن الحَنْبل ﷺ ، قَالَ : أَتَيْتُ النبيَّ ﷺ ، فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسَلِّمْ ، فَقَالَ النَّبيُّ ﷺ : ((ارْجِعْ فَقُلْ : السَّلاَمُ عَلَيْكُمْ ، أَأَدْخُل ؟)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Kildah ibn al-Ḥanbal[29] ﷺ narrates: "I went to the Messenger of Allāh ﷺ and entered without offering *salām* to him. He said to me: 'Return, and say, 'Peace be upon you, may I enter?'" (*Abū Dāwūd*, *Tirmidhī*)

Commentary

If a person enters without the correct etiquette, he should be advised to do so in a kind

28 Ribʿī ibn Ḥirāsh ﷺ was amongst the high ranking *Tābiʿīn*. According to some scholars, he passed away in 100 *Hijrī*.

29 Kildah ibn al-Ḥanbal ﷺ was from the Aslam tribe. He was the uterine brother of the famous *Ṣaḥābī*, Ṣafwān ibn Umayyah ﷺ. He was bought as a slave by Muammar ibn Ḥabīb in the market of Ukkāz. He remained in Makkah Mukarramah and according to *ḥadīth* scholars, passed away there as well.

manner.

CHAPTER 141

باب بيان أنَّ السنة إِذَا قيل للمستأذن : من أنت ؟ أن يقول : فلان ، فيسمي نفسه بما يعرف به من اسم أَوْ كنية وكراهة قوله : ((أنا)) ونحوها

Chapter on the clarification that the *Sunnah* is that when a person who sought permission to enter is asked, "Who are you?" he should identify himself by his name or title; and it is disliked for him to say, "I" or any similar words

Ḥadīth 874

وعن أنس ﷺ في حديثه المشهور في الإسراء ، قَالَ : قَالَ رسول الله ﷺ : ((ثُمَّ صَعدَ بي جِبْريلُ إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ ، فقِيلَ : مَنْ هذَا ؟ قَالَ : جِبْريلُ، قِيلَ : وَمَنْ مَعَكَ ؟ قَالَ : مُحَمَّدٌ ، ثُمَّ صَعدَ إِلَى السَّمَاءِ الثَّانِيَةِ وَالثَّالِثَةِ وَالرَّابِعَةِ وَسَائِرِهنَّ وَيُقَالُ فِي بَابِ كُلِّ سَمَاءٍ : مَنْ هَذَا ؟ فَيَقُولُ : جِبْريلُ)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates in his famous *ḥadīth* with regard to al-Isrā' that the Messenger of Allāh ﷺ said: "Jibra'īl took me to the lowest heaven and asked for the door to be opened. It was said: 'Who is this?' He replied: 'Jibra'īl.' It was said: 'Who is with you?' He replied: 'Muḥammad.' He then went to the second, third, fourth and the remaining heavens, and at the entrance of every heaven it was said: 'Who is this?' and he would reply: 'Jibra'īl.'" (*Bukhārī, Muslim*)

Commentary

When one who requests entry is asked to identify himself, he should clearly state his name or title by which he is generally recognised and known.

Ḥadīth 875

وعن أَبي ذرٍّ ﷺ ، قَالَ : خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي ، فَإِذَا رسول الله ﷺ يَمْشِي وَحْدَهُ، فَجَعَلْتُ أَمْشِي فِي ظلِّ القمَرِ، فَالْتَفَتَ فَرَآنِي ، فَقَالَ: ((مَنْ هَذَا ؟)) فقلتُ : أَبُو ذَرٍّ . متفقٌ عَلَيْهِ .

Abū Dharr ﷺ narrates: "I went out one night and noticed the Messenger of Allāh ﷺ walking on his own. I began walking in the shadow of the moon, but he turned and saw me. He asked: 'Who is this?' I replied: 'Abū Dharr.'" (*Bukhārī, Muslim*)

Commentary

The *Ṣaḥābah* ﷺ possessed tremendous love for the Messenger of Allāh ﷺ. When Abū Dharr ﷺ saw the Messenger ﷺ walking alone, he realised that he desired privacy, however he also feared that some difficulty might afflict him. He therefore began following the Messenger ﷺ quietly so that the Messenger ﷺ was not disturbed, but he could assist if the need arose.

Abū Dharr ﷺ identified himself by his agnomen and not his name, since he was generally known by his agnomen.

Ḥadīth 876

وعن أُمِّ هانىءٍ ﷺ ، قالت : أتيتُ النَّبيَّ ﷺ وَهُوَ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ ، فَقَالَ : ((مَنْ هذِهِ ؟)) فقلتُ : أنا أُمُّ هَانِىءٍ . متفقٌ عَلَيْهِ .

Umm Hāni' ﷺ narrates: "I went to the Messenger of Allāh ﷺ while he was performing a *ghusl* and Fāṭimah was screening him. He asked: 'Who is this?' I replied: 'I am Umm Hāni'." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 864. This *ḥadīth* and the previous one prove that if a person identifies himself by an agnomen or title by which he is well known, then there is no harm. The Messenger's ﷺ silence in this incident and the previous one prove this because he never remained silent when the *Ṣaḥābah* committed an error in his presence.

Ḥadīth 877

وعن جابر ﷺ ، قَالَ : أَتَيْتُ النبيَّ ﷺ فَدَقَقْتُ البَابَ ، فَقَالَ : ((مَنْ هَذَا ؟)) فَقُلتُ : أَنَا ، فَقَالَ : ((أنَا ، أنَا !)) كَأَنَّهُ كَرِهَهَا. متفقٌ عَلَيْهِ .

Jābir ﷺ narrates: "I went to the Messenger of Allāh ﷺ and knocked at the door. He asked: 'Who is this?' I replied: 'It is I.'' He said, 'I, I,' as if he disliked it.'" (*Bukhārī, Muslim*)

Commentary

The Messenger ﷺ disapproved of this mode of expression because it does not provide clarity on the identity of a person.

CHAPTER 142

باب استحباب تشميت العاطس إِذَا حمد الله تَعَالَى وكراهة تشميته إذا لَمْ يحمد الله تَعَالَى وبيان آداب التشميت والعطاس والتثاؤب

Chapter on the desirability of saying *yarḥamukallāh* when a person praises Allāh ﷻ after sneezing, and the undesirability of doing so if he does not praise Allāh ﷻ; and clarification of the etiquette of saying *yarḥamukallāh* to one who has sneezed, and the etiquette of sneezing and yawning

Ḥadīth 878

عن أَبي هريرة رضي الله عنه : أَنَّ النبيَّ ﷺ ، قَالَ : ((إِنَّ الله يُحِبُّ العُطَاسَ ، وَيَكْرَهُ التَّثَاؤُبَ ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ الله تَعَالَى كَانَ حَقّاً عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ : يَرْحَمُكَ اللهُ ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ ، فَإِذَا تَثَاءبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءبَ ضَحِكَ مِنْهُ الشَّيْطَانُ)) رواه البخاري .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ likes sneezing and dislikes yawning. When any of you sneezes and praises Allāh ﷻ, it is the duty of every Muslim who hears him to say to him: '*Yarḥamukallāh* (May Allāh have mercy on you).' As for yawning, it is from Shaiṭān. If any of you yawns, he should try to suppress it as much as possible because when you yawn, Shaiṭān laughs at you." (*Bukhārī*)

Commentary

Mullā ʿAlī Qārī رحمه الله stated that Allāh ﷻ likes sneezing because by means of it the mind is cleared and the body is comforted and these assist in concentration, devotion and obedience. Because of these beneficial effects on the various limbs of the body, one should praise Allāh ﷻ after sneezing. On the other hand, yawning is due to heaviness and clouding of the senses which lead to negligence, laziness, and a lack of desire for worship. For this reason, Shaiṭān is pleased with yawning. ʿAllāmah Abū Ṣāliḥ Dimashqī رحمه الله stated that the Messenger of Allāh

ﷺ never yawned.

Additional Points

- ✓ One should suppress a yawn by means of one's hand or by closing one's lips.
- ✓ One should avoid every such avenue by which Shaiṭān may gain ascendency over him.

Ḥadīth 879

وعنه ، عن النبيِّ ﷺ ، قَالَ : ((إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ : الحَمْدُ للهِ ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ : يَرْحَمُكَ الله . فإِذَا قَالَ لَهُ : يَرْحَمُكَ اللهُ ، فَلْيَقُلْ : يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ))

رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you sneezes, he should say: '*Al-ḥamdulillāh.*' (All praise be to Allāh). His brother or companion should say to him: '*Yarḥamukallāh* (May Allāh have mercy on you).' Then (the one who sneezed) should say: '*Yahdīkumullāh wa yuṣliḥu bālakum.*' (May Allāh guide you and put your affairs in order)." (*Bukhārī*)

Commentary

According to the Ḥanafī scholars, replying to a sneeze is *Wājib ʿalal kifāyah*. This means that if a group of people heard a person saying '*Al-ḥamdulillāh*' after sneezing, then at least one person should reply to him. If he does so, the rest of those present will be absolved of the obligation; if not even one of them replies, then all will be sinners. However, every person should endeavour to reply to it because of the great reward attached to it.

Ḥadīth 880

وعن أَبي موسى ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقولُ : ((إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللهَ فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمَدِ الله فَلاَ تُشَمِّتُوهُ)) رواه مسلم.

Abū Mūsā ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When any of you sneezes and praises Allāh ﷻ, then say to him: '*Yarḥamukallāh.*' If he does not praise Allāh ﷻ, do not say '*Yarḥamukallāh*' to him.'" *(Muslim)*

Commentary

The *ḥadīth* means that only if a person praises Allāh ﷻ after sneezing should he be answered. If a person does praise Allāh ﷻ, but his praise is not heard, then it will not be binding upon others to reply to him. In a gathering, if some did not hear him saying '*Al-ḥamdulillāh*', but

heard others replying to him, they should assume that he had praised Allāh ﷻ, and should then also say '*Yarḥamukallāh.*'

Ḥadīth 881

وعن أنس ﷺ ، قَالَ : عَطَسَ رَجُلانِ عِنْدَ النبيِّ ﷺ ، فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ : عَطَسَ فُلانٌ فَشَمَّتَّهُ ، وَعَطَسْتُ فَلَمْ تُشَمِّتْنِي ؟ فَقَالَ : ((هَذَا حَمِدَ الله ، وَإِنَّكَ لَمْ تَحْمَدِ الله)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates: "Two men sneezed in the presence of the Messenger of Allāh ﷺ. He said: '*Yarḥamukallāh*' to one and not the other. The one to whom he did not say, '*Yarḥamukallāh*' said: 'So-and-so sneezed and you said, '*Yarḥamukallāh*', but when I sneezed you did not say '*Yarḥamukallāh*'?' He said: 'He praised Allāh ﷻ and you did not.'" (*Bukhārī, Muslim*)

Commentary

Only that person who says '*Al-ḥamdulillāh*' after sneezing is worthy of being given a reply to his sneeze.

Ḥadīth 882

وعن أَبي هريرة ﷺ ، قَالَ : كَانَ رسول الله ﷺ إِذَا عَطَسَ وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ ، وَخَفَضَ – أَوْ غَضَّ – بِهَا صَوْتَهُ . شك الراوي . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates: "When the Messenger of Allāh ﷺ used to sneeze, he would place his hand or his garment over his mouth, and lower (or muffle) the sound." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

This *ḥadīth* teaches an important etiquette which applies particularly when one is in a gathering: one should place one's hand or garment over his mouth in order to muffle the sound when sneezing. Various reasons have been given for this. One is that this is a sign of refinement and culture. Another is that when a person sneezes, mucus is emitted from the nose and mouth, causing inconvenience to others. A third reason is that the form of a person's face changes when sneezing. Fourthly, sneezing loudly may startle others. Abū Hurairah ﷺ narrates that the Messenger ﷺ disliked the sound of sneezing aloud in the *masjid*. (*Shuʿb al-Īmān*).

As a general rule, Islām emphasises the importance of respecting the feelings and sentiments

of others.

Ḥadīth 883

وعن أَبي موسى ﷺ ، قَالَ : كَانَ اليَهُودُ يَتَعَاطَسُونَ عِنْدَ رسول اللهِ ﷺ ، يَرْجُونَ أَنْ يَقُولَ لَهُمْ : يَرْحَمُكُم الله ، فَيَقُولُ : ((يَهْدِيكُم اللهُ وَيُصْلِحُ بَالَكُمْ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Mūsā ﷺ narrates: "The Jews used to make themselves sneeze in the presence of the Messenger of Allāh ﷺ in the hope that he would say to them, '*Yarḥamukumullāh.*' But he would say: '*Yahdīkumullāh wa yuṣliḥu bālakum*' (May Allāh ﷻ guide you and put your affairs in order)." (*Abū Dāwūd, Tirmidhī*)

Commentary

The Jews were fully aware that the Messenger ﷺ was the true Messenger of Allāh, however their jealousy and pride led them to deny his prophethood. They thought that if he supplicated on their behalf, they would be successful and deserving of Allāh's ﷻ mercy, however he supplicated for their guidance because only Muslims are worthy of Allāh's ﷻ mercy. This teaches us that in answer to a non-Muslim's sneeze, the above *duʿā'* should be recited.

Ḥadīth 884

وعن أَبي سعيد الخدري ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا تَثَاءبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ ؛ فَإِنَّ الشَّيْطَانَ يَدْخُلُ)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you yawns, he should place his hand over his mouth because Shaiṭān enters it." *(Muslim)*

Commentary

Shaiṭān intends causing harm to man at every opportunity. This *ḥadīth* teaches us how to stifle the efforts of Shaiṭān.

"Shaiṭān enters it," could mean that Shaiṭān literally enters the mouth of a person who yawns, or that Shaiṭān gains ascendency over such a person by influencing him with evil thoughts and ideas.

CHAPTER 143

باب استحباب المصافحة عِنْدَ اللقاء وبشاشة الوجه وتقبيل يد الرجل الصالح وتقبيل ولده شفقة ومعانقة القادم من سفر وكراهية الانحناء

Chapter on the desirability of shaking hands when meeting, having a cheerful countenance, kissing the hand of a pious man, kissing one's child out of compassion, embracing one who arrives from a journey, and the dislike of bowing down

Ḥadīth 885

عن أَبي الخطاب قتادة ، قَالَ : قُلْتُ لأَنَسٍ : أَكَانَتِ الْمُصَافَحَةُ في أَصْحَابِ رسولِ الله ﷺ ؟ قَالَ : نَعَمْ . رواه البخاري .

Abū al-Khaṭṭāb Qatādah said: "I asked Anas ﷺ: 'Did the *Ṣaḥābah* of the Messenger shake hands?" He replied: "Yes." (*Bukhārī*)

Vocabulary and Definitions

الْمُصَافَحَةُ is from the word *ṣafḥah* (palms) and refers to two people shaking hands in such a manner that their palms touch each other. From this definition we learn that merely allowing the fingers to touch is incorrect.

Commentary

Ibn Baṭṭāl ﷺ stated that shaking hands is a virtuous action and nurtures love between people. In the lengthy incident of Kaʿb ibn Mālik ﷺ, when his repentance was accepted and he went to meet the Messenger ﷺ, Ṭalḥah ﷺ stood up and shook his hand. Kaʿb ﷺ said, "By Allāh, I will never forget this action of Ṭalḥah." This shows how pleased and honoured he felt by Ṭalḥah's ﷺ reaction and in his view, this was a superior form of bonding.

Additional Points

- ✓ Males may shake hands with other males as well as *maḥram* females (those females whom they cannot marry). It is forbidden to shake hands with beardless handsome lads when there is an element of desire, as well as with women who are not *maḥrams*. Similarly, women may not shake hands with men besides close family members for whom the rules of *ḥijāb* do not apply.
- ✓ Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said, "Shaking hands is the completion of the *salām*." (*Tirmidhī*) This shows that merely shaking hands is not sufficient;

it should be preceded with *salām*.

Ḥadīth 886

وعن أنس ﷺ، قَالَ: لَمَّا جَاءَ أَهْلُ اليَمَنِ، قَالَ رسولُ الله ﷺ : ((قَدْ جَاءكُمْ أَهْلُ اليَمَنِ)) وَهُمْ أَوَّلُ مَنْ جَاءَ بِالمُصَافَحَة. رواه أَبُو داود بإسناد صحيح.

Anas ﷺ narrates: "When the people of Yemen came, the Messenger of Allāh ﷺ said: 'The people of Yemen have come to you. They were the first to perform *muṣafaḥah*." (*Abū Dāwūd*)

Commentary

The Messenger ﷺ affirmed good actions and qualities that were prevalent before the advent of his prophethood, and he rejected evils. The practice of shaking hands was common amongst the people of Yemen and the Messenger ﷺ approved of it when they came to meet him, hence, it is regarded as *Sunnah*.

Ḥadīth 887

وعن البراءِ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَا مِنْ مُسْلِمَينِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلاَّ غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا)) رواه أَبُو داود .

Al-Barā' ﷺ narrates that the Messenger of Allāh ﷺ said: "No two Muslims meet and perform *muṣafaḥah* with each other, without being forgiven before they part." (*Abū Dāwūd*)

Commentary

Muṣāfaḥah has various benefits. As mentioned in this *ḥadīth*, it causes sins to be forgiven. From other *aḥādīth* we learn that *muṣāfaḥah* removes malice and disunity, and draws the mercy of Allāh ﷻ. Ḥudhaifah ﷺ narrated that the Messenger of Allāh ﷺ said, "When a believer meets another believer, offers *salām* to him, and then performs *muṣāfaḥah*, both of their sins fall off just as the leaves of a tree fall off." (*Ṭabrānī*) Another narration states, "When two Muslims meet, perform *muṣāfaḥah*, praise Allāh ﷻ and seek forgiveness for one another, their sins are forgiven." (*Abū Dāwūd*) An easy manner of seeking forgiveness is to say يَغْفِرُ اللهُ لَنَا وَ لَكُمْ "May Allāh ﷻ forgive us and you!" (*Abū Dāwūd*) Forgiveness here refers to minor sins related to the rights of Allāh ﷻ because major sins and sins pertaining to the rights of others require *tawbah*.

Ḥadīth 888

وعن أنس ﷺ ، قَالَ : قَالَ رَجُلٌ : يَا رسولَ اللهِ ، الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ، أَوْ صَدِيقَهُ، أينحَنِي لَهُ ؟ قَالَ : ((لاَ)) . قَالَ : أَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ ؟ قَالَ : ((لاَ)) قَالَ : فَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ ؟ قَالَ : ((نَعَمْ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Anas ﷺ narrates that a man asked: "O Messenger of Allāh, when one of us meets his brother or his friend, should he bow to him?" He replied: "No." The man asked: "Should he embrace him and kiss him?" He replied: "No." The man asked: "Should he take his hand and perform *muṣafaḥah*?" He replied: "Yes." (*Tirmidhī*)

Commentary

Bowing down while offering *salām* is contrary to the *Sunnah*. Sheikh Abū Manṣūr Māturidī ﷺ, the great *Imām* of *aqīdah*, stated that if any person kisses the ground before another or bows down before him, he will not become a disbeliever, but will have committed a major error. However, if a believer bows down before another person with the intention of worship, he will have renounced his *īmān*. (*Maṭālib al-Mu'minīn*)

While this *ḥadīth* discourages embracing and kissing, from other *aḥādīth* we learn that these are permissible. Sheikh Abū Manṣūr Māturidī ﷺ stated that if a person kisses or embraces others with evil intent and sexual feelings, then it will be reprehensible. However, if a person embraces or kisses due to friendship or respect then it will be permissible. Other scholars have stated that the prohibition of embracing only applies when a person has no clothing on the upper section of his body.

Imām Nawawī ﷺ stated that if one kisses the hand of another for a religious reason such as to appreciate his knowledge, chastity, abstinence or piety, then it is not *Makrūh*, but desirable. If the underlying reason is to honour a person for his wealth or worldly status, it is *Makrūh* according to some scholars, and *Ḥarām* according to others. (*Mirqāt*)

Some scholars have stated that the prohibition of embracing a brother or friend relates to frequent meeting. In other words, it should only be done when necessary such as when leaving on a journey or returning.

Ḥadīth 889

وعن صَفْوَانَ بن عَسَّالٍ ﷺ ، قَالَ : قَالَ يَهُودِيٌّ لِصَاحِبِهِ : اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ ، فَأَتَيَا رسولَ الله ﷺ ، فَسَأَلاهُ عَنْ تِسْعِ آياتٍ بَيِّنَاتٍ ... فَذَكَرَ الْحَدِيث إِلَى قَوْلِهِ : فقبَّلا يَدَهُ وَرِجْلَهُ

، وقالا : نَشْهَدُ أَنَّكَ نَبِيٌّ . رواه الترمذي وغيره بأسانيد صحيحةٍ .

Safwān ibn ʿAssāl ﷺ narrates: "A Jew said to his companion: 'Let us go to this Messenger.' So they came to the Messenger of Allāh ﷺ and asked him about the nine clear signs. He then related the full incident and said: "They then kissed his hands and feet and said: 'We testify that you are a Messenger.'" (*Tirmidhī*)

Commentary

The nine clear commands which these Jews asked about were the nine commands of Mūsā ﷺ. They questioned the Messenger ﷺ in order to test his claim to prophethood. In another narration, the Messenger ﷺ mentioned these commands as follows:

1. Do not associate any partners with Allāh ﷻ.
2. Do not steal.
3. Do not fornicate.
4. Do not kill any person unjustly.
5. Do not take an innocent person to the king to be killed.
6. Do not engage in magic.
7. Do not consume interest.
8. Do not slander a chaste woman.
9. Do not turn your backs from the battlefield when you are defeated.

The Messenger ﷺ also mentioned one additional command which applied specifically to the Jews: do not exceed the bounds regarding the Sabbath.

Scholars state that kissing the feet of a pious person is permissible, however one should not intentionally bow down when doing so.

Kissing the hands or forehead of others is permissible. Scholars have stated that it is *Mustaḥab* to kiss the hands of pious people and those scholars who are firm followers of the *Sunnah*. This is proven from the incident of Abū Lubābah ﷺ as well as the incident of Kaʿb ibn Mālik ﷺ and his two companions who kissed the hands of the Messenger ﷺ when their repentance was accepted.

Ḥadīth 890

وعن ابن عمر ﷺ قِصَّة ، قَالَ فِيهَا : فَدَنَوْنَا مِنَ النَّبِيِّ ﷺ فَقَبَّلْنَا يَدَه . رواه أَبُو داود .

Ibn ʿUmar ﷺ narrates an incident in which he said: "We went close to the

Messenger of Allāh ﷺ and kissed his hands." (*Abū Dāwūd*)

Commentary

According to the consensus of the scholars, it is permissible to kiss the hands of the Messenger ﷺ. Scholars state that there are five permissible forms of kissing. These are as follows:

1. Due to love and affection, for example, a person kissing his children or someone else's children on the cheek.

2. Due to honour and mercy, for example, a person kissing his parents on the forehead.

3. Due to lust and desire, for example, a person kissing his wife on her face, lips, etc.

4. Due to respect, for example, a Muslim kissing a pious person or scholar on his hand when meeting him.

5. Due to compassion, for example, a person kissing his brother or friend on the forehead.

Apart from these, all other forms of kissing are not permissible.

Ḥadīth 891

وعن عائشة ﵂ ، قالت : قَدِمَ زَيْدُ بْنُ حَارِثَةَ المَدِينَةَ وَرسولُ الله ﷺ في بَيتِي ، فَأَتَاهُ فَقَرَعَ البَابَ ، فَقَامَ إِلَيْهِ النبيُّ ﷺ يَجُرُّ ثَوْبَهُ ، فَاعْتَنَقَهُ وَقَبَّلَهُ . رواه الترمذي ، وقال : ((حديث حسن)) .

ʿĀ'ishah ﵂ narrates: "Zayd ibn Ḥārithah arrived in Madīnah when the Messenger of Allāh ﷺ was in my house. He came and knocked at the door. The Messenger of Allāh ﷺ went to him dragging his garment. He then embraced and kissed him." (*Tirmidhī*)

Vocabulary and Definitions

المعانقة is derived from the word *ʿunuq* (neck). It refers to two people embracing each other by the neck.

Commentary

The *ḥadīth* proves that embracing is permissible when a person returns from a journey.

The haste of the Messenger ﷺ in meeting Zayd ﵁ was an illustration of the love the Messenger ﷺ had for him and served as a proof of the *Ṣaḥābī*'s noble status.

Ḥadīth 892

وعن أَبي ذَرٍّ ﵁ ، قَالَ : قَالَ لي رسول الله ﷺ : ((لا تَحقِرَنَّ منَ الْمَعرُوف شَيْئاً ، وَلَوْ أنْ

تَلْقَى أَخَاكَ بِوَجْهٍ طَلِيقٍ)) رواه مسلم .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not belittle any good deed even if it means meeting your brother with a cheerful countenance." *(Muslim)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 695. A cheerful countenance is an act of goodness because it gladdens the heart of a believer.

ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said, "When two Muslims meet and one offers *salām* to the other, the most beloved in the sight of Allāh ﷻ is the one who shows a more happier countenance than his companion. When they shake hands, a hundred mercies descend upon them; ninety for the one who placed his hand forward first and ten for the one whose hands were shaken." (*Bazzār*, *Ḥakīm Tirmidhī*)

Ḥadīth 893

وعن أَبي هريرة ﷺ ، قَالَ : قَبَّلَ النبيُّ ﷺ الحَسَنَ بنَ عَلِيٍّ ﷺ ، فَقَالَ الأَقْرَعُ بن حَابِسٍ : إِنَّ لِي عَشْرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا . فَقَالَ رسول الله ﷺ : ((مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ !)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ kissed al-Ḥasan ibn ʿAlī ﷺ. Al-Aqraʿ ibn Ḥābis said: "I have ten children but I have never kissed any of them." The Messenger of Allāh ﷺ said: "One who does not show mercy will not be shown mercy." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 225. Kissing and being compassionate to one's children is a proof of one's mercy and affection. In contrast, a person who is not merciful and compassionate to others remains deprived of Allāh's ﷻ mercy. A *ḥadīth* states, "Have mercy and mercy will be shown to you; forgive others and you will be forgiven." *(al-Jāmiʿ al-Ṣaghīr)*

Various incidents in the lives of the Messenger ﷺ and the *Ṣaḥābah* ﷺ prove that they were compassionate to their children. For example, a *ḥadīth* states that the Messenger ﷺ kissed his son Ibrāhim. (*Bukhārī*) In another *ḥadīth*, Barā ﷺ narrates, "I entered the house with Abū Bakr ﷺ as soon as he returned to Madīnah. His daughter ʿĀ'ishah ﷺ was down with a fever. Abū Bakr ﷺ went to her and asked, "O my beloved daughter, how are you? He

then kissed her cheek." (*Abū Dāwūd*)

The Messenger ﷺ even kissed his grown up children. ʿA'ishāh ﷺ narrates that whenever Fāṭimah ﷺ would visit the Messenger ﷺ, he would stand up and receive her. The Messenger ﷺ would take her by her hand, kiss her and seat her on his place. Fāṭimah ﷺ would reciprocate in the same manner when the Messenger ﷺ visited her." (*Abū Dāwūd*)

It should be remembered that there should be no element of lust when kissing others besides one's spouse. If one fears any type of lust or inclination towards it, then one should abstain from kissing even one's own daughters. According to the Ḥanafī scholars, if a man kisses or even touches his daughter or mother-in-law with lust, his marriage with his wife is irrevocably terminated. If a man kisses his daughter-in-law with lust, her marriage to his son is immediately terminated. The consequences of such actions are disastrous, hence great precaution should be exercised.

According to Ibn Baṭṭāl ﷺ showing mercy to others includes all creation: believers, disbelievers and animals. Being merciful means to feed them, lighten their burdens and abstain from excessively punishing them, if the need arises." (Fatḥ al-Bārī)

كتاب عيَادة المريض وَتشييع المَيّت والصّلاة عليه وَحضور دَفنهِ وَالمكث عِنْدَ قبرهِ بَعدَ دَفنه

THE BOOK OF VISITING THE ILL, ESCORTING THE DECEASED, PERFORMING *ṢALĀH* FOR HIM, ATTENDING HIS BURIAL AND BRIEFLY REMAINING AT HIS GRAVE AFTER HIS BURIAL

CHAPTER 144

باب عيادة المريض

Chapter on visiting the ill

Ḥadīth 894

عن البَرَاءِ بن عازِبٍ ﷺ ، قَالَ : أَمَرَنَا رسولُ الله ﷺ بعِيَادَةِ الْمَرِيضِ ، وَاتِّبَاعِ الجَنَازَةِ ،

وَتَشْمِيتِ العَاطِسِ ، وَإِبْرَارِ الْمُقْسِمِ ، وَنَصْرِ المَظْلُومِ ، وَإِجَابَةِ الدَّاعِي ، وَإِفْشَاءِ السَّلَامِ . متفقٌ عَلَيْهِ .

Al-Barā' ibn ʿĀzib ﷺ narrates: "The Messenger of Allāh ﷺ ordered us to visit the ill, attend funerals, say *yarḥamukallāh* to the one who sneezes, assist to fulfil the oath of a person who took an oath, assist the oppressed, accept the invitation of one who invites, and make the greeting of *salām* common." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 239. Imām Nawawī ﷺ has repeated it here to show that the Messenger ﷺ commanded us to visit the ill and to attend funerals. Imām Nawawī ﷺ stated that, according to all the scholars, visiting the ill is *Sunnah*, whether they are close family members, friends or strangers.

Ḥadīth 895

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ : رَدُّ السَّلَامِ ، وَعِيَادَةُ المَرِيضِ ، وَاتِّبَاعُ الجَنَائِزِ ، وَإِجَابَةُ الدَّعْوَةِ ، وَتَشْمِيتُ العَاطِسِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim has five rights over another Muslim: to reply to the *salām*, visit the ill, attend funerals, accept an invitation, and say *yarḥamukallāh* to the one who sneezes." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. Scholars have stated that these actions are *Farḍ al-kifāyah*. That is, if they are observed by some, then others will be absolved of the obligation. Observing these important rights of a believer creates love and unity and strengthens the bonds of brotherhood.

Scholars have mentioned various etiquettes when visiting an ill person. These are as follows:

1. Perform *wuḍū'* before visiting.

2. Visit him as soon as he falls ill. Do not delay the visit unnecessarily.

3. Do not prolong the visit thereby causing inconvenience to the ill person and his family. If he is comforted by the visitor and is gladdened by his presence, then there is no harm in him staying longer.

4. Make *duʿā'* for him in his presence.

5. Enquire from him about his health, and if this is not possible, then from his family members.

6. Sit at his head side.

7. Request for his *duʿās*.

8. Encourage him towards patience.

Ḥadīth 896

وعنه ، قَالَ : قَالَ رسولُ الله ﷺ : ((إنَّ اللهَ ﷻ يَقُولُ يومَ القِيَامَةِ : يَا ابْنَ آدَمَ ، مَرِضْتُ فَلَمْ تَعُدنِي ! قَالَ : يَا رَبِّ ، كَيْفَ أعُودُكَ وَأنْتَ رَبُّ العَالَمِينَ ؟! قَالَ : أمَا عَلِمْتَ أنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ ! أمَا عَلِمْتَ أنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ ! يَا ابْنَ آدَمَ ، اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمنِي ! قَالَ : يَا رَبِّ ، كَيْفَ أطْعِمُكَ وَأنْتَ رَبُّ العَالَمِينَ ؟! قَالَ : أمَا عَلِمْتَ أنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلانٌ فَلَمْ تُطْعِمْهُ ! أمَا عَلِمْتَ أنَّكَ لَوْ أطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي ! يَا ابْنَ آدَمَ ، اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي ! قَالَ : يَا رَبِّ ، كَيْفَ أسْقِيكَ وَأنْتَ رَبُّ العَالَمِينَ ؟! قَالَ : اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ ! أمَا عَلِمْتَ أنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي !)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Allāh ﷻ will say: 'O Son of Ādam, I was ill but you did not visit me.' He will reply: 'O my Sustainer, how could I visit You when You are the Sustainer of the worlds?' He will say: 'Do you not know that so-and-so servant of Mine had fallen ill, but you did not visit him? Did you not know that had you visited him, you would have found Me with him? O Son of Ādam, I asked you for food but you did not feed Me.' He will reply: 'O my Sustainer, how could I feed You when You are the Sustainer of the worlds?' He will say: 'Do you not know that so-and-so servant of Mine asked you for food but you did not feed him? Did you not know that had you fed him, you would have found that with Me? O Son of Ādam, I asked you for a drink but you did not give Me.' He will reply: 'O my Sustainer, how could I give You a drink when You are the Sustainer of the worlds?' He will say: 'So-and-so servant of Mine asked you for a drink but you did not give him. Did you not know that had you given him a drink, you would have found that with Me?'" *(Muslim)*

Commentary

The *ḥadīth* explains the honour an ill person enjoys in the sight of Allāh ﷻ. For this reason, scholars state that his supplication for or against others is readily accepted.

Allāh ﷻ loves the three actions specified in this *ḥadīth* because they entail benefiting His creation.

Ḥadīth 897

وعن أَبي موسى ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((عُودُوا المَريضَ ، وَأَطْعِمُوا الجَائِعَ ، وَفُكُّوا العَانِي)) رواه البخاري .

((العَانِي)) : الأسيرُ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "Visit the ill, feed the hungry, and free the captives." (*Bukhārī*)

Vocabulary and Definitions

While the phrase فكوا العاني has been translated as freeing the captives, it can also refer to assisting those in debt.

Commentary

Islām is a religion which encourages mutual assistance and co-operation. Allāh ﷻ states,

﴿وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ﴾

"Assist one another with piety and abstinence from sin, and do not help one another in sin and excesses." (Sūrah al-Mā'idah, 2)

Visiting the ill in normal circumstances is *Sunnah*. As for taking care of an ill person, if nobody in the community does so, then all of them will be sinful, and if one of them assumes this responsibility then all will be absolved of it. Similarly, feeding the hungry is *Sunnah*, however if a person is in dire straits, then it becomes compulsory to give him food.

Ḥadīth 898

وعن ثوبان ﷺ ، عن النبي ﷺ ، قَالَ : ((إِنَّ المُسْلِمَ إِذَا عَادَ أَخَاهُ المُسْلِمَ ، لَمْ يَزَلْ في خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ)) قِيلَ : يَا رَسولَ الله ، وَمَا خُرْفَةُ الجَنَّةِ ؟ قَالَ : ((جَنَاهَا)) رواه مسلم .

Thaubān ﷺ narrates that the Messenger of Allāh ﷺ said: "When a Muslim visits his Muslim brother, he remains among the *khurfah* of Paradise until he returns." It was asked: "O Messenger of Allāh, what is the *khurfah* of Paradise?" He replied: "The fruits of Paradise." *(Muslim)*

Commentary

This *ḥadīth* mentions one of the virtues of visiting the ill. Allāh ﷻ loves such an action, hence He rewards it with His mercy in the form of fruits in Paradise.

From a purely social and humanitarian angle, a visit to an ill person is a kind gesture. An ill person is normally distressed, and in pain and difficulty, hence when family members and friends visit him, he is pleased and there is a change in his temperament. He often even forgets his illness. Hence, one should visit whenever possible.

Ḥadīth 899

وعن عليّ ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يَقُولُ : ((مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِماً غُدْوة إِلاَّ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِي ، وَإِنْ عَادَهُ عَشِيَّةً إِلاَّ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ ، وَكَانَ لَهُ خَرِيفٌ في الْجَنَّةِ)) رواه الترمذي ، وقال : ((حديث حسن)) .

((الخَرِيفُ)) : الثَّمرُ الْمَخْرُوفُ ، أيْ : الْمُجْتَنَى .

ʿAlī ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "No Muslim visits a Muslim in the morning without 70 000 angels sending salutations upon him until the evening; and if he visits him in the evening, 70 000 angels send salutations upon him until the morning. And he will be rewarded with the fruits of Paradise." (*Tirmidhī*)

Vocabulary and Definitions

The "angels sending salutations" means that they seek forgiveness on his behalf and make *duʿā'* of mercy for him.

Aḥādīth have specified various other benefits of visiting the ill:

1. One gains a special degree of closeness to Allāh ﷻ because it is mentioned in a *ḥadīth* that Allāh ﷻ is with those who are ill.

2. One is reminded of the Hereafter.

3. One attains the *duʿās* of the ill.

Ḥadīth 900

وعن أنسٍ ﷺ ، قَالَ : كَانَ غُلاَمٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ ، فَمَرِضَ ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ ، فَقَعَدَ عِنْدَ رَأْسِهِ ، فَقَالَ لَهُ : ((أَسْلِمْ)) فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ ؟ فَقَالَ : أَطِعْ أَبَا القَاسِمِ ، فَأَسْلَمَ ، فَخَرَجَ النَّبِيُّ ﷺ ، وَهُوَ يَقُولُ : ((الحَمْدُ للهِ الَّذِي أَنْقَذَهُ منَ النَّارِ)) رواه البخاري .

Anas ﷺ narrates: "A Jewish boy used to serve the Messenger of Allāh ﷺ and he fell ill. The Messenger of Allāh ﷺ went to visit him. He sat at his head side and said to him: 'Embrace Islām.' The boy looked at his father who was with him. He said: 'Obey Abū al-Qāsim.' So the boy embraced Islām. The Messenger of Allāh ﷺ left saying: 'All praise be to Allāh who saved him from the Hell-fire.'" (*Bukhārī*)

Commentary

The name of the Jewish boy was ʿAbd al-Quddūs. The Messenger ﷺ sat at his head side while visiting him, teaching us to do likewise, provided that it does not cause any inconvenience.

Additional Points

- ✓ It is permissible to utilise the services of a disbeliever as well as a child on condition that the guardian grants permission.
- ✓ It is permissible to visit a non-Muslim who is ill, with the aim of bringing him closer to Islām.
- ✓ One should utilise every available opportunity to invite others to Islām.
- ✓ The Messenger ﷺ was concerned about the welfare of every person and desired that he be saved from everlasting damnation in the Hereafter.
- ✓ A believer should aspire for the guidance of disbelievers and sinners, and should never lose hope in this regard.
- ✓ A father should encourage his children towards truth and goodness, even if he does not practise upon it himself.
- ✓ The Messenger's ﷺ sincerity and compassion had a powerful impact on the hearts and minds of others.
- ✓ Good and righteous company is spiritually beneficial.

CHAPTER 145

باب مَا يُدعى به للمريض

Chapter on the supplication to be made for the ill person

Ḥadīth 901

عن عائشة ﷺ : أَنَّ النَّبِيَّ ﷺ ، كَانَ إِذَا اشْتَكى الإِنْسَانُ الشَّيْءَ مِنْهُ ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ ، قَالَ النَّبِيُّ ﷺ بِأُصْبُعِهِ هكَذا – وَوَضَعَ سُفْيَانُ بْنُ عُيَيْنَة الرَّاوي سَبَّابَتَهُ بِالأَرْضِ ثُمَّ

رَفَعَها – وقال : ((بِسمِ اللهِ ، تُرْبَةُ أَرْضِنَا ، بِرِيقَةِ بَعْضِنَا ، يُشْفَى بِهِ سَقِيمُنَا ، بإذْنِ رَبِّنَا)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates that if a person complained to the Messenger of Allāh ﷺ of some illness, or he had a wound or injury, the Messenger of Allāh ﷺ would say, doing this with his finger (and Sufyān ibn ʿUyaynah, the narrator, placed his index finger on the ground, raised it and said): "In the name of Allāh, the soil of our earth mixed with the saliva of some of us by which our ill are cured by the permission of our Sustainer." (*Bukhārī*)

Vocabulary and Definitions

"The soil of our earth," according to the majority of scholars, refers to any soil, however some are of the opinion that it refers to the sand of Madīnah Munawwarah as there are special blessings in it.

Commentary

The Messenger ﷺ placed his blessed saliva on his index finger which he then placed on the soil. With some of the soil stuck to his finger, he then rubbed it over the wound, whilst reciting the above *duʿā'*. Regarding this *duʿā'*, ʿAllāmah Turbushtī ﵀ stated that our minds are unable to fathom the connection between the words and their meanings. The words have not been taught to us in order to derive any particular law, but to recite them and thereby draw blessings and obtain cure. In his opinion, the soil refers to the origin and natural disposition of man, while saliva refers to semen from which Allāh ﷻ created man. It is as though man is humbling himself before Allāh ﷻ and beseeching Him, saying, "O Allāh, you have made my origin from soil and You then created me from a filthy liquid. It is easy for you to cure one who was created like this. You can therefore grant well-being to the person whose life and death is in Your control."

It is permissible to utilise the means of cure such as medication, and also to request the people of knowledge and piety for *duʿās*, however, one should have the conviction that ultimate cure is only from Allāh ﷻ.

Ḥadīth 902

وعنها : أَنَّ النَّبِيَّ ﷺ كَانَ يَعُودُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيدِهِ اليُمْنَى ، ويقولُ : ((اللَّهُمَّ رَبَّ النَّاسِ ، أَذْهِبِ البَأْسَ ، اشْفِ أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفاؤكَ ، شِفَاءً لاَ يُغَادِرُ سَقماً)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ used to visit some of his family members who were ill. He would pass his right hand (over them),

saying: "O Allāh, Sustainer of mankind, remove discomfort and provide cure. You are the Healer and there is no cure except Your cure. Grant such cure which does not leave behind any illness." (*Bukhārī*)

Commentary

This *ḥadīth* teaches us that one is allowed to utilise medication, however one must be convinced that ultimate cure is in the control of Allāh ﷻ.

By including the phrase, "which leaves behind no illness," the Messenger ﷺ taught us to make a *duʿā'* for perfect health, and not to only seek a cure from one particular illness.

Ḥadīth 903

وعن أنسٍ ﷺ أنه قَالَ لِثابِتٍ رحمه اللهُ : ألاَ أرْقِيكَ بِرُقْيَةِ رسول الله ﷺ ؟ قَالَ : بَلَى ، قَالَ : ((اللَّهُمَّ رَبَّ النَّاسِ ، مُذْهِبَ البَأسِ ، اشْفِ أنْتَ الشَّافِي ، لاَ شَافِيَ إلاَّ أنْتَ ، شِفَاءً لاَ يُغَادِرُ سَقماً)) رواه البخاري .

Anas ﷺ narrates that he said to Thābit ﷺ: "Shall I not recite for you a divine incantation which the Messenger of Allāh ﷺ used to recite?" He said: "Yes." He said: "O Allāh, Sustainer of mankind and the remover of discomfort. Provide cure, for You are the Healer, and there is no healer except You. Grant such cure which does not leave behind any illness." (*Bukhārī, Muslim*)

Commentary

Imām Qurṭubī ﷺ stated that *ruqiyā* (incantations) are permissible provided that the following three conditions are fulfilled:

1. They should be based on the words of Allāh ﷻ, His names or His attributes.

2. They should be in the Arabic language or in a language whose meaning is understood.

3. One should have the conviction that such incantations do not have an effect by themselves, but are only effective due to the will of Allāh ﷻ.

It is preferable that a person utilises the words found in the *aḥādīth* of the Messenger ﷺ. In addition, one should ensure that no words of *kufr* (disbelief) are utilised.

Ḥadīth 904

وعن سعدِ بن أَبي وقاصٍ ﷺ ، قَالَ : عَادَنِي رسول الله ﷺ ، فَقَالَ : ((اللَّهُمَّ اشْفِ سَعْداً

، اللَّهُمَّ اشْفِ سَعْداً ، اللَّهُمَّ اشْفِ سَعْداً)) رواه مسلم .

Saʿd ibn Abī Waqqāṣ ﷺ narrates: "The Messenger of Allāh ﷺ visited me (when I was ill) and said: "O Allāh, cure Saʿd. O Allāh, cure Saʿd. O Allāh, cure Saʿd." *(Muslim)*

Commentary

It is desirable to make *duʿā'* when visiting the ill and to take the ill person's name when doing so.

The Messenger ﷺ repeated the *duʿā'* thrice as an expression of humility. In another *ḥadīth*, the Messenger ﷺ said, "Allāh ﷻ loves those who persist in *duʿā'*." (*Shuʿbul Īmān*, *Ḥākim Tirmidhī*)

Ḥadīth 905

وعن أَبي عبدِ الله عثمان بنِ أَبي العاصِ ﷺ : أنّه شَكَا إِلَى رسول الله ﷺ وَجَعاً ، يَجِدُهُ في جَسَدِهِ ، فَقَالَ لَهُ رسول الله ﷺ : ((ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَم مِنْ جَسَدِكَ وَقُلْ : بسم اللهِ ثَلاثاً ، وَقُلْ سَبْعَ مَرَّاتٍ : أَعُوذُ بِعِزَّةِ الله وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ)) رواه مسلم .

Abū ʿAbdillāh ʿUthmān ibn Abī al-ʿĀṣ[30] ﷺ narrates that he complained to the Messenger of Allāh ﷺ of a pain which he was experiencing in his body. The Messenger of Allāh ﷺ said to him: "Place your hand on the portion of your body where you are experiencing pain and say, "In the name of Allāh," three times. Then say, "I seek refuge in the power and might of Allāh from the evil of that which I experience and fear," seven times. *(Muslim)*

Commentary

This *ḥadīth* teaches us that a person may himself perform *ruqiyā* (incantations).

ʿAllāmah Ṭabarī ﷺ stated, "From these narrations we learn that requesting Allāh ﷻ for good health is more virtuous and beneficial for a person than desiring tribulations. For this reason the Messenger ﷺ used to make *duʿā'* for the ill that they be cured from their illness."

Illness is a mercy of Allāh ﷻ because it purifies one of sin, and for the pious and righteous,

30 Abū ʿAbdillāh ʿUthmān ibn Abī al-ʿĀṣ was from the Thaqīf tribe and resided in Ṭāif. The Messenger ﷺ appointed him as governor of Ṭāif. ʿUmar ﷺ appointed him as governor of Baṣrah, ʿAmmān and Baḥrain. He passed away during the era of Muʿāwiyah ﷺ in Baṣrah. 29 *aḥādīth* have been narrated from him.

Allāh ﷻ elevates their stages in Paradise through it. However, due to our weakness, we cannot endure illnesses, hence we request Allāh ﷻ for the mercy of good health.

Ḥadīth 906

وعن ابن عباسٍ ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((مَنْ عَادَ مَرِيضاً لَمْ يَحْضُرْهُ أَجَلُهُ ، فقالَ عِنْدَهُ سَبْعَ مَرَّاتٍ : أَسْأَلُ اللهَ العَظيمَ ، رَبَّ العَرْشِ العَظيمِ ، أَنْ يَشْفِيَكَ ، إِلاَّ عَافَاهُ اللهُ مِنْ ذَلِكَ المَرَضِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) ، وقال الحاكم : ((حديث صحيح عَلَى شرط البخاري)) .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "He who visits a ill person whose time of death has not yet come and says seven times in his presence, "I ask Allāh, the great, the Lord of the grand Throne, to cure you," Allāh will cure him from that illness. (*Abū Dāwūd*, *Tirmidhī*)

Commentary

When all decisions are made by the owner of the grand Throne, it is only appropriate that one beseeches Him for assistance and cure.

When *duʿā'* is made for the ill with sincerity and earnestness, in the words taught to us by the Messenger ﷺ, then there is great hope of acceptance. Therefore, a person should supplicate with full conviction and humbleness. In a *ḥadīth al-Qudsī*, Allāh ﷻ states, "I am according to the thoughts of My servant regarding Me." (*Bukhārī*) Hence, if a person supplicates with conviction that Allāh ﷻ will accept his *duʿā'*, then it will be so.

Ḥadīth 907

وعنه : أَنَّ النبي ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعُودُهُ ، قَالَ : ((لاَ بَأْسَ ؛ طَهُورٌ إِنْ شَاءَ اللهُ)) رواه البخاري .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ went to visit a Bedouin who was ill, and when he visited an ill person, he would say: "There is nothing to worry about. If Allāh ﷻ wills, it is a purification of your sins." (*Bukhārī*)

Commentary

When visiting an ill person, it is preferable to use such words which will comfort and console him. One should also inform him of the benefits and rewards for exercising patience during illness.

Mullā ʿAlī Qārī ﷺ stated that the Messenger's ﷺ visit to a Bedouin was a practical example of his humility. Based on this, scholars state that one should not only visit those who are of superior status in society, but also those who are downtrodden, poor and oppressed. Hence, it is greatly meritorious for a leader to visit his subjects, and for a learned person to visit those who are uneducated.

Ḥadīth 908

وعن أَبي سعيد الخدري ﷺ : أن جِبريلَ أتَى النَّبيَّ ﷺ ، فَقَالَ : يَا مُحَمَّدُ ، اشْتَكَيْتَ ؟ قَالَ : ((نَعَمْ)) قَالَ : بِسْمِ الله أرْقِيكَ ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ ، اللهُ يَشْفِيكَ ، بِسمِ اللهِ أرقِيكَ . رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that Jibra'īl ﷺ came to the Messenger of Allāh ﷺ and asked: "O Muḥammad, are you complaining (of any illness)?" He replied: "Yes." He said: "In the name of Allāh, I make an incantation for you from everything that may harm you, from the evil of every soul or envious eye. May Allāh cure you. In the name of Allāh, I make an incantation for you." *(Muslim)*

Commentary

Visiting the ill is an established *Sunnah* of the Messenger ﷺ, Jibrāīl ﷺ and the *Ṣaḥābah* ﷺ.

Additional Points

- ✓ It is permissible to express one's pain as long as it is not done as a complaint against the decision of Allāh ﷻ.
- ✓ The Messenger ﷺ was human. He was inflicted with illness and the malice of others just like other human beings, and he supplicated for cure and well-being.

Ḥadīth 909

وعن أَبي سعيد الخدري وأبي هريرة ﷺ : أَنَّهُمَا شَهِدَا عَلَى رسول الله ﷺ ، أنّه قَالَ : ((مَنْ قَالَ : لاَ إِلَهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ ، صَدَّقَهُ رَبُّهُ ، فَقَالَ : لاَ إِلَهَ إِلاَّ أَنَا وأَنَا أَكْبَرُ . وَإِذَا قَالَ : لاَ إِلَهَ إِلاَّ اللهُ وَحدَهُ لاَ شَرِيكَ لَهُ ، قَالَ : يقول : لاَ إِلَهَ إِلاَّ أَنَا وَحْدِي لا شَرِيكَ لِي . وَإِذَا قَالَ : لاَ إِلَهَ إِلاَّ اللهُ لَهُ المُلْكُ وَلَهُ الحَمْدُ ، قَالَ : لاَ إِلَهَ إِلاَّ أَنَا لِيَ المُلْكُ وَلِيَ الحَمْدُ . وَإِذَا قَالَ : لاَ إله إِلاَّ اللهُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ باللهِ ، قَالَ : لاَ إِلَهَ إِلاَّ أَنَا وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بي)) وَكَانَ يَقُولُ : ((مَنْ قَالَهَا في مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Saʿīd al-Khudrī ﷺ and Abū Hurayrah ﷺ both testify that the Messenger of Allāh ﷺ said: "One who says, 'There is none worthy of worship besides Allāh, and Allāh is the greatest', his Sustainer affirms this by saying, 'There is none worthy of worship besides Me, and I am the greatest.' When he says: 'There is none worthy of worship besides Allāh. He is one and has no partner', Allāh says, 'There is none worthy of worship besides Me. I am one and I have no partner.' When he says, 'There is none worthy of worship besides Allāh. To Him belongs the kingdom and to Him is all praise', Allāh says, 'There is none worthy of worship besides Me. To me belongs the kingdom and to Me is all praise.' When he says, 'There is none worthy of worship besides Allāh. There is no power and might except with Allāh', Allāh says, 'There is none worthy of worship besides Me. There is no power and might except with Me.' The Messenger of Allāh ﷺ used to say: "One who says this when he is ill and then passes away, the Hell-fire will not consume him." (*Tirmidhī*)

Commentary

There is great virtue in reciting these words as they indicate to belief in Allāh ﷻ, while affirming His unity and grandeur, praising Him for His bounties, and having trust in Him only.

CHAPTER 146

باب استحباب سؤال أهل المريض عن حاله

Chapter on the desirability of asking the family of a ill person about his condition

Ḥadīth 910

عن ابن عباسٍ ﷺ : أَنَّ عليَّ بْنَ أَبي طالب ﷺ ، خَرَجَ مِنْ عِنْدِ رسولِ الله ﷺ ، في وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ ، فقالَ النَّاسُ : يَا أَبَا الحَسَنِ ، كَيْفَ أَصْبَحَ رَسُولُ اللهِ ﷺ ؟ قَالَ : أَصْبَحَ بِحَمْدِ اللهِ بَارِئاً . رواه البخاري .

Ibn ʿAbbās ﷺ narrates that ʿAlī ibn Abī Ṭālib ﷺ emerged after visiting the Messenger of Allāh ﷺ during his final illness. The people asked: "O Abū al-Ḥasan! How is the Messenger of Allāh ﷺ this morning?" He replied:

"All praise be to Allāh, he appears to be better this morning." (*Bukhārī*)

Commentary

It is desirable to enquire about an ill person's condition from his family members when it is difficult to visit him due to any reason such as severe illness, a distant location, visitation regulations, etc. This will elevate his spirits when he is informed that others are concerned about his well-being. It will also console his family members.

When asked about the condition of an ill person, it is preferable to answer with such words which serve as a good omen, even though there is very little hope of life.

CHAPTER 147

باب مَا يقوله مَن أيس من حياته

Chapter on what should be said by one who has lost hope of life

Ḥadīth 911

عن عائشة ﵂ ، قالت : سَمِعْتُ النبيَّ ﷺ وَهُوَ مُسْتَنِدٌ إِلَيَّ ، يَقُولُ : ((اللَّهُمَّ اغْفِرْ لِي وارْحَمْنِي ، وأَلْحِقْنِي بالرَّفِيقِ الأَعْلَى)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: I heard the Messenger of Allāh ﷺ say, while he was leaning against me: "O Allāh! Forgive me, have mercy upon me, and unite me with the Highest Friend." (*Bukhārī, Muslim*)

Vocabulary and Definitions

الرَّفِيقِ الأَعْلَى (Highest Friend), according to many scholars, refers to the companionship with Allāh ﷻ, as one of the names of Allāh ﷻ is Al-Rafīq. According to others, it refers to the company of the Messengers ﵈, angels and pious, just as Yūsuf ﵇ supplicated, close to his demise, "Unite me with the pious."

Commentary

The *ḥadīth* teaches us that at the time of death, one should sever all connections with this world, and focus towards Allāh ﷻ, having hope in His forgiveness and mercy.

As the Messenger ﷺ was sinless, his request for forgiveness was to increase his status in the sight of Allāh ﷻ and to teach the *Ummah* to supplicate at the time of death. In addition,

his level of spirituality taught him that he could never fulfil the divine rights of Allāh ﷻ, hence he sought Allāh's ﷻ forgiveness and mercy.

Ḥadīth 912

وعنها ، قالت : رَأيتُ رسولَ الله ﷺ وَهُوَ بِالمَوْتِ ، عِنْدَهُ قَدَحٌ فِيهِ مَاءٌ ، وَهُوَ يُدْخِلُ يَدَهُ في القَدَحِ ، ثُمَّ يَمْسَحُ وَجْهَهُ بالماءِ ، ثُمَّ يَقُولُ : ((اللَّهُمَّ أعِنِّي عَلَى غَمَرَاتِ المَوْتِ وَ سَكَرَاتِ المَوْتِ)) رواه الترمذي .

ʿĀ'ishah ﷺ narrates: I saw the Messenger of Allāh ﷺ while he was in the throes of death and with him was a bowl of water. He would insert his hand in the bowl and wipe his face with the water. He would then say: "O Allāh, help me in the pains and pangs of death." (*Tirmidhī*)

Commentary

The Messengers of Allāh ﷺ were human beings. They felt pain and suffered illness, just as others do. Similarly, the Messenger ﷺ had an intense fever and sought to lessen the heat of his body by using water to rub his blessed face.

The separation of the soul from the body is not void of difficulty. It is, therefore, *Mustaḥab* to regularly supplicate for easiness at that time.

CHAPTER 148

باب استحباب وصية أهل المريض ومن يخدمه بالإحسان إليه واحتماله والصبر عَلَى مَا يشق من أمره وكذا الوصية بمن قرب سبب موته بحد أوْ قصاص ونحوهما

Chapter on the desirability of advising the family of the ill person and those who are nursing him to be kind to him, tolerate him and exercise patience over the difficulties he causes to them; and that similar treatment should be applied to one whose death is near because of the penal law, the law of retribution, etc.

Ḥadīth 913

عن عِمْران بن الحُصَيْنِ ﷺ : أنَّ امْرَأَةً مِنْ جُهَيْنَةَ أتَت النَّبِيَّ ﷺ وَهِيَ حُبْلَى مِنَ الزِّنَا ، فَقَالَتْ

: يَا رسول الله ، أَصَبْتُ حَدّاً فَأَقِمْهُ عَلَيَّ ، فَدَعَا رسولُ الله ﷺ وَلِيَّهَا ، فَقَالَ : ((أَحْسِنْ إِلَيْهَا ، فَإِذَا وَضَعَتْ فَأْتِنِي بِهَا)) فَفَعَلَ ، فَأَمَرَ بِهَا النَّبِيُّ ﷺ ، فَشُدَّتْ عَلَيْهَا ثِيَابُهَا ، ثُمَّ أَمَرَ بِهَا فَرُجِمَت ، ثُمَّ صَلَّى عَلَيْهَا . رواه مسلم .

ʿImrān ibn al-Ḥuṣayn ﷺ narrates that a woman from the Juhaynah tribe came to the Messenger of Allāh ﷺ while she was pregnant on account of adultery. She said: "O Messenger of Allāh! I am deserving of *ḥadd* (penal punishment), so mete out the punishment to me." The Messenger of Allāh ﷺ summoned her guardian and said: "Be kind to her. Once she gives birth, bring her to me." He did so, and the Messenger of Allāh ﷺ then ordered that her clothes be drawn tightly around her. He then ordered that she be stoned, and then offered the (*janāzah*) *ṣalāh* over her. *(Muslim)*

Commentary

This *ḥadīth* has been mentioned previously. See *ḥadīth* 22. Imām Nawawī ﷺ has mentioned it here to teach people to be kind to those whose death is imminent. The family of the woman who had committed adultery would naturally feel embarrassed, but they were told not to be unkind to her, especially since she was remorseful over her sin. An ill person is in greater need of sympathy and assistance, hence those nursing him should patiently bear any inconvenience.

Additional Points

- ✓ The Messenger of Allāh ﷺ did not immediately institute punishment upon the woman so that the innocent unborn child would not be harmed. According to other narrations, the punishment was not meted out until the child was weaned off and someone else could care for it.
- ✓ The Messenger of Allāh ﷺ ordered that her clothes be tied to her body so that her *satr* (parts of the body which must be concealed) would not become exposed while stoning.
- ✓ Some people deny the punishment of stoning, by stating that it is not found in the Qur'ān. However, they are either unaware of or overlook the actions of the Messenger ﷺ and the *Ṣaḥābah* ﷺ who instituted stoning to death as punishment for a married person who committed adultery.
- ✓ Since the sin is extremely vile, the punishment is equally harsh. However, to prove it in a court of law is virtually impossible. It requires the testimony of four reliable witnesses who clearly saw the action being perpetrated. In the era of the Messenger ﷺ, such a situation never arose. The only time this can possibly happen is when this despicable action is done in broad daylight in the presence of others. The second reason because of

which the punishment may be meted out is when a person confesses to having committed the evil act. This scenario occurred in the era of the Messenger ﷺ because the *Ṣaḥābah*'s level of *īmān* did not allow them to rest in peace until they were cleansed of their sin.

✓ According to some narrations, the passive (*majhūl*) verb has been utilised which means that *ṣalāh* was performed for her. Thus, the Messenger ﷺ did not participate in that *ṣalāh*. For this reason, according to Imām Mālik ﷺ, it is *Makrūh* (reprehensible) to perform the *Janāzah ṣalāh* of one who has committed adultery. According to Imām Aḥmad ibn Ḥanbal ﷺ, the ruler and the people of virtue and knowledge should not perform the *ṣalāh*. According to Imām Abū Ḥanīfah ﷺ and Imām Shāfi'ī ﷺ, there is no harm for the ruler or the learned to perform the *ṣalāh*, as the Messenger ﷺ did here.

CHAPTER 149

باب جواز قول المريض : أنَا وجع ، أَوْ شديد الوجع أَوْ مَوْعُوكٌ أَوْ وارأساه ونحو ذلك . وبيان أنَّه لا كراهة في ذلك إِذَا لَمْ يكن عَلَى سبيل التسخط وإظهار الجزع

Chapter on the permissibility for the ill person to say, "I am in pain", "I am in severe pain", "I am unwell", "O the pain in my head", etc.; and clarification that this is not disliked if it is not said out of anger or to display impatience

Ḥadīth 914

عن ابن مسعود ﷺ ، قَالَ : دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ ، فَمَسسْتُهُ ، فَقلتُ : إِنَّكَ لَتُوعَكُ وَعَكاً شَديداً ، فَقَالَ : ((أَجَلْ ، إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلانِ مِنْكُمْ)) متفقٌ عَلَيْهِ .

Ibn Mas'ūd ﷺ narrates: "I went to the Messenger of Allāh ﷺ while he had a fever. I touched him and said: 'You have a very high fever.' He said: 'Yes, my fever is equal to the fever of two of you.'" (*Bukhārī, Muslim*)

Commentary

The pain and fever of the Messenger ﷺ was double that of others and served to raise his rank and increase his rewards in the Hereafter. On one occasion, a person placed his hand on the Messenger ﷺ and said, "By Allāh, I cannot bear to place my hand over you due to the intense heat of your body." The Messenger ﷺ said, "Verily, our (i.e. the Messengers) tests are increased manifold just as our rewards are increased manifold. One Messenger was tested with lice which eventually killed him. Another Messenger was tested with poverty

causing him to take a woollen sack and make it into a garment. These Messengers ﷺ were pleased with difficulties just as you are pleased with ease." (ʿ*Abd al-Razzāq*)

ʿAllāmah Subkī ﷺ stated that it is permissible for an ill person to inform people of his illness or pain, without complaining about Allāh ﷻ or exhibiting anger. This may be done by first saying "*Alḥamdulillāh*" and then stating one's illness. ʿAbdullāh ibn Masʿūd ﷺ said, "If a grievance is preceded by *shukr* (gratitude), it will not remain a grievance."

Ḥadīth 915

وعن سعدِ بن أَبي وقاصٍ ﷺ ، قَالَ : جَاءني رسولُ الله ﷺ يَعُودُنِي مِنْ وَجَعٍ اشْتَدَّ بِي ، فقلتُ: بَلَغَ بِي مَا تَرَى ، وَأَنَا ذُو مَالٍ ، وَلاَ يَرِثُنِي إِلاَّ ابْنَتِي .. وذكر الحديث . متفقٌ عَلَيْهِ .

Saʿd ibn Abī Waqqāṣ ﷺ narrates: "The Messenger of Allāh ﷺ came to visit me on account of a severe fever which I was experiencing. I said: 'You can see the effects of my illness, and I am a wealthy person, but I have no heir except my daughter.'" He then related the remainder of the *ḥadīth*. (*Bukhārī, Muslim*)

Commentary

In this *ḥadīth*, Saʿd ibn Abī Waqqāṣ ﷺ explained the extent of his illness and the Messenger ﷺ did not object to him doing so, hence affirming its permissibility.

That the Messenger of Allāh ﷺ visited his *Ṣaḥābah* speaks volumes of the love and kindness he showed towards them.

Ḥadīth 916

وعن القاسم بن محمد، قَالَ : قالت عائشةُ ﷺ : وَارَأْسَاهُ ! فَقَالَ النَّبيُّ ﷺ : ((بَلْ أَنَا ، وَارَأْسَاهُ !)) ... وذكر الحديث . رواه البخاري .

Al-Qāsim ibn Muḥammad[31] narrates that ʿĀ'ishah ﷺ said: "O the pain in my head!" So the Messenger of Allāh ﷺ said: "On the contrary, the pain

31 Abū Muḥammad Qāsim was the grandson of Abū Bakr ﷺ and the son of Muḥammad ibn Abū Bakr. His mother was a slave-girl by the name of Saudah. He was relatively young when his father passed away and his aunt, ʿA'ishāh ﷺ then took care of him. Besides his aunt, he learnt a great deal from ʿAbdullāh ibn ʿAbbās, ʿAbdullāh ibn ʿUmar, Abū Hurayrah and many other *Ṣaḥābah* ﷺ. He was regarded as one of the *Fuqahā Sabʿā* (seven eminent jurists) of Madīnah Munawwarah. He would conduct lessons in Masjid Nabawī. He passed away at the age of 70 or 72 in the year 107 / 108 *Hijrī*.

in my head!" He then related the remainder of the *ḥadīth*. (*Bukhārī*)

Commentary

When ʿA'ishāh ﵂ complained of pain in her head, the Messenger of Allāh ﷺ mentioned that he too was suffering from intense pain. Based on this, scholars have stated various laws about expressing pain during times of illness:

1. It is permissible for an ill person to groan or sigh without complaining.

2. It is prohibited to express displeasure with the decision of Allāh ﷻ by making statements such as, "Was I the only person whom Allāh ﷻ chose for this illness?" or "Why did Allāh afflict me with illness?"

3. It is *Makrūh* (disliked) for a person to groan due to impatience.

4. It is permissible to groan if it brings comfort from pain.

5. If the aim of one's groaning is to express one's weakness and inability before Allāh ﷻ, it is *Mustaḥab* (advisable).

CHAPTER 150

باب تلقين المحتضر : لا إله إلاَّ اللهُ

Chapter on encouraging the dying person to say *Lā ilāha illallāh*

Ḥadīth 917

عن معاذ ﵁ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ كَانَ آخِرَ كَلامِهِ لاَ إِلهَ إِلاَّ اللهُ دَخَلَ الجَنَّةَ)) رواه أَبُو داود والحاكم ، وقال : ((صحيح الإسناد)) .

Muʿādh ﵁ narrates that the Messenger of Allāh ﷺ said: "One whose last words were *Lā ilāha illallāhu* (there is none worthy of worship besides Allāh) will enter Paradise." (*Abū Dāwūd*, *Ḥākim*)

Commentary

This *ḥadīth* means that if a person recites the *kalimah* (proclamation of faith) at the time of death, then it is a clear sign that he is a believer. He will promptly enter Paradise with those who are successful, or after he is cleansed of his sins by being punished in Hell.

Ḥadīth 918

وعن أَبي سعيد الخدري ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((لَقِّنُوا مَوْتَاكُمْ لاَ إِلهَ إِلاَّ اللهُ)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Encourage your dying to say *Lā ilāha illallāh*." *(Muslim)*

Vocabulary and Definitions

Talqīn means to recite the *kalimah, Lā ilāha illallāh,* in the presence of the person who is in the throes of death so that he may hear it and repeat it.

Commentary

One should not force the ill person to recite the *kalimah* because it should not happen that due to intense pain and illness or the whisperings of Shaiṭān, he refuses to do so. In addition, once he has recited these words, then those around him should remain silent. If the ill person resumes any worldly discussions, then *talqīn* should be repeated.

It is also advisable to recite Sūrah Yāsin at this time. The Messenger of Allāh ﷺ said, "Recite Sūrah Yāsin upon those who are on the verge of death." (*Abū Dāwūd*)

CHAPTER 151

باب مَا يقوله بعد تغميض الميت

Chapter on what to say after covering the eyes of the deceased

Ḥadīth 919

عن أُم سلمة ﷺ ، قالت : دَخَلَ رسولُ الله ﷺ عَلَى أَبي سَلَمة وَقَدْ شَقَّ بَصَرُهُ ، فَأَغْمَضَهُ ، ثُمَّ قَالَ : ((إِنَّ الرُّوحَ إِذَا قُبِضَ ، تَبِعَهُ البَصَرُ)) فَضَجَّ نَاسٌ مِنْ أَهْلِهِ ، فَقَالَ : ((لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ إِلاَّ بِخَيْرٍ ، فَإِنَّ المَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ)) ثُمَّ قَالَ : ((اللَّهُمَّ اغْفِرْ لأَبِي سَلَمَة ، وَارْفَعْ دَرَجَتَهُ في المَهْدِيِّينَ ، وَاخْلُفْهُ في عَقِبِهِ في الغَابِرِينَ ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ العَالَمِينَ ، وَافْسَحْ لَهُ في قَبْرِهِ ، وَنَوِّرْ لَهُ فِيهِ)) رواه مسلم .

Umm Salamah ﷺ narrates: "The Messenger of Allāh ﷺ visited Abū Salamah and his eyes were fixed. He ﷺ closed them saying: 'When the soul is taken,

the sight follows it.' Some of his family members began wailing, so he ﷺ said: 'Only supplicate for goodness for yourselves, for the angels say 'amen' to whatever you say.' He then said: 'O Allāh, forgive Abū Salamah, elevate his rank among those who are guided, and appoint for him a successor among those he leaves behind. Forgive us and him, O Sustainer of the worlds. Expand his grave for him and illuminate it for him.'" *(Muslim)*

Commentary

When the soul of a person is taken out of his body, his eyes stare at it, hence they remain open. Those who are present should close the eyes. At such a time of grief, *duʿās* are readily accepted, hence one should be careful what one utters.

Additional Points

- ✓ Scholars state that when a person passes away, the learned should proceed to the home of the deceased, seek forgiveness for him, and encourage his family members to be patient and to engage in good actions.
- ✓ "Expand his grave for him and illuminate it for him," shows that a person enjoys bounties in the grave, and benefits when the living supplicate on his behalf.

CHAPTER 152

باب ما يقال عند الميت وَمَا يقوله من مات له ميت

Chapter on what is to be said in the presence of the deceased, and what should a person say whose relative has passed away

Ḥadīth 920

عن أُم سَلَمة ﵂ ، قالت : قَالَ رسول الله ﷺ : ((إِذَا حَضَرتُمُ المَرِيضَ أَو المَيِّتَ ، فَقُولُوا خَيْراً ، فَإِنَّ المَلائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ)) ، قالت: فَلَمَّا مَاتَ أَبُو سلَمة، أَتَيْتُ النَّبيَّ ﷺ ، فقلت : يَا رسولَ الله ، إِنَّ أَبَا سَلَمَة قَدْ مَاتَ، قَالَ : ((قُولِي: اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبى حَسَنَةً)) فقلتُ ، فَأَعْقَبَنِي اللهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ : مُحَمَّداً ﷺ . رواه مسلم هكَذا : ((إِذَا حَضَرتُمُ المَرِيضَ ، أَو المَيِّتَ)) ، عَلَى الشَّكِّ ، ورواه أَبُو داود وغيره : ((الميت)) بلا شَكّ .

Umm Salamah ﵂ narrates that the Messenger of Allāh ﷺ said: "When you

are with an ill person or a deceased person, speak good words because the angels say 'amen' to whatever you say." She said: "When Abū Salamah ﷺ passed away, I went to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, Abū Salamah has passed away.' He said: 'Say: 'O Allāh! Forgive me and him, and grant me a better replacement.' I said, "Allāh thus granted me a better replacement, namely Muḥammad ﷺ.'"

Muslim narrated, "When you are with an ill person", or, "a deceased person", with a doubt (from the narrator). *(Muslim) Abū Dāwūd* and others narrated it without a doubt.

Commentary

When a person passes away, his family members should supplicate to Allāh ﷻ for a better replacement as Allāh ﷻ has power over everything. According to some narrations, Umm Salamah ﷺ said, "I used to wonder whether I would ever find a better husband than Abū Salamah, however when I married the Messenger ﷺ, I realised the effect of that supplication."

One should utter good words in the presence of an ill person or a person who has just passed away. One should never curse or supplicate against themselves at this time as the angels say '*āmīn*,' (O Allāh, accept!) to such supplications.

Ḥadīth 921

وعنها ، قالت : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((مَا مِنْ عَبْدٍ تُصيبُهُ مُصِيبَةٌ ، فَيَقُولُ : إنّا للهِ وَإنَّا إلَيْهِ رَاجِعُونَ ، اللَّهُمَّ أْجُرْنِي في مُصِيبَتِي وَاخْلُفْ لِي خَيراً مِنْهَا ، إلاَّ أَجَرَهُ اللهُ تَعَالَى في مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْراً مِنْهَا)) قالت : فَلَمَّا تُوُفِّيَ أَبُو سَلَمَة قلتُ كَمَا أمَرَني رسولُ الله ﷺ ، فَأَخْلَفَ اللهُ لِي خَيْراً مِنْهُ رسولَ الله ﷺ . رواه مسلم .

Umm Salamah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When a servant is afflicted with a calamity and then says, "We belong to Allāh and to Him is our return. O Allāh, reward me for my calamity and grant me a better replacement," then Allāh ﷻ rewards him for his calamity and grants him a better replacement. She said, "When Abū Salamah passed away and I said as the Messenger of Allāh had commanded me, Allāh granted me a better replacement, namely the Messenger of Allāh." [Muslim]

Commentary

The supplication, "we belong to Allāh and to Him is our return," teaches us that we are the

possessions of Allāh ﷻ. He has exclusive rights over us and can do with us as He pleases. Just as a slave has no right to question his master, we as slaves of Allāh ﷻ have no right to question Him why He takes one of His servants from this lowly world to a higher world, namely the Hereafter. One who accepts this truth, will be able to exercise patience over every calamity.

The Messenger ﷺ would recite the *duʿā'* mentioned in this *ḥadīth* even due to a thorn prick, a mosquito bite, the breaking of a shoe-lace and on the extinguishing of a lamp. He said, "Anything which causes harm to a believer is a calamity and a means of attaining reward." (*Musnad* of *ʿAbd ibn Ḥumaid*)

Ḥadīth 922

وعن أَبي موسى رضي الله عنه : أَنَّ رسول الله ﷺ ، قَالَ : ((إِذَا مَاتَ وَلَدُ العَبْدِ ، قَالَ اللهُ تَعَالَى لِمَلائِكَتِهِ : قَبَضْتُمْ وَلَدَ عَبْدِي ؟ فيقولونَ : نَعَمْ . فيقولُ : قَبَضْتُمْ ثَمَرَة فُؤَادِهِ ؟ فيقولونَ : نَعَمْ . فيقولُ : فمَاذَا قَالَ عَبْدِي ؟ فيقولونَ : حَمِدَكَ وَاسْتَرْجَعَ . فيقول اللهُ تَعَالَى : ابْنُوا لِعَبْدِي بَيْتاً في الجَنَّةِ ، وَسَمُّوهُ بَيْتَ الحَمْدِ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Mūsā رضي الله عنه 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* encourages us to be patient at the time of a calamity and to be pleased with the decree of Allāh ﷻ. Allāh ﷻ refers to a person's child as the fruit of his heart in order to emphasise the love a parent has for his child and the tremendous patience he exercises upon the separation. When a person praises Allāh ﷻ and accepts that He has taken back a trust, Allāh ﷻ rewards him with a house in Paradise. Because a person praised Allāh ﷻ, he is given a befitting recompense, namely a house in Paradise with the same name.

Ḥadīth 923

وعن أَبي هريرة رضي الله عنه ، أَنَّ رسول الله ﷺ ، قَالَ : ((يقولُ اللهُ تَعَالَى : مَا لِعَبْدِي المُؤمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ، ثُمَّ احْتَسَبَهُ إِلاَّ الجَنَّةَ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ says: 'When I take the life of My believing servant's beloved in this world and he is hopeful of the reward thereof, then I will grant him Paradise.'" (*Bukhārī*)

Commentary

When a believer exercises patience in the face of a calamity and is hopeful of a reward from Allāh ﷻ, He grants him Paradise in return.

Ḥadīth 924

وعن أَسَامَة بن زَيدٍ ﷺ ، قَالَ : أَرْسَلَتْ إِحْدى بَنَاتِ النَّبيِّ ﷺ إِلَيْهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا – أَوْ ابْناً – في المَوْتِ فَقَالَ للرسول : ((ارْجِعْ إِلَيْهَا ، فَأَخْبِرْهَا أَنَّ للهِ تَعَالَى مَا أَخَذَ وَلَهُ مَا أَعْطَى ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمّى ، فَمُرْهَا ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ)) ... وذكر تمام الحديث . متفقٌ عَلَيْهِ .

Usāmah ibn Zayd ﷺ narrates: One of the daughters of the Messenger of Allāh ﷺ sent a message to him calling him and informing him that her child – or son - was passing away. He said to the messenger: "Return to her and inform her that whatever Allāh takes is His, and whatever He gives is His. Everything has an appointed time with Him. So instruct her to remain patient and to be hopeful of a reward." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 29. Imām Nawawī ﷺ has repeated it here to teach us that encouragement should be given to the family of one who is in the throes of death. Similarly, consoling a fellow human being on the death of a loved one is a virtue. ʿAmr ibn Ḥazm ﷺ narrates that the Messenger of Allāh ﷺ said, "Whenever a believer consoles his brother due to some calamity, Allāh ﷻ will clothe him with robes of honour on the day of *Qiyāmah*." (*Ibn Mājah*)

"Whatever Allāh takes is His, and whatever He gives is His," serves as an encouragement to be patient and to accept the decree of Allāh ﷻ. Just as a person does not become upset when a trust is returned to its owner, it is not appropriate for a person to complain and become angry when the life of his beloved is taken.

"Everything has an appointed time with Him," means that everything of this world will be destroyed or taken away at a fixed time. It is impossible for it to remain one moment longer,

hence it is only appropriate that one is patient and hopeful of a reward when a calamity strikes.

CHAPTER 153

باب جواز البكاء عَلَى الميت بغير ندب وَلاَ نياحة

Chapter on the permissibility of crying for the deceased when it is done without being invited and without wailing

أَمَّا النِّيَاحَةُ فَحَرَامٌ وَسَيَأْتِي فِيهَا بَابٌ فِي كِتابِ النَّهْيِ ، إِنْ شَاءَ اللهُ تَعَالَى . وَأَمَّا الْبُكَاءُ فَجَاءتْ أَحَادِيثُ كَثِيرَةٌ بِالنَّهْيِ عَنْهُ ، وَأَنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ ، وَهِيَ مُتَأَوَّلَةٌ ومَحْمُولَةٌ عَلَى مَنْ أَوْصَى بِهِ ، وَالنَّهْيُ إِنَّمَا هُوَ عَنِ الْبُكَاءِ الَّذِي فِيهِ نَدْبٌ ، أَوْ نِيَاحَةٌ ، والدَّلِيلُ عَلَى جَوَازِ الْبُكَاءِ بِغَيْرِ نَدْبٍ وَلاَ نِياحَةٍ أَحَادِيثُ كَثِيرَةٌ ، مِنْهَا :

Wailing for the deceased is prohibited and a separate chapter on this will follow, if Allāh ﷻ wills. As for crying, there are several *aḥādīth* which state that it is prohibited, and that the deceased is punished by the crying of his family. These *aḥādīth* are subject to interpretation and apply to the person who makes such a bequest. Furthermore, this prohibition applies when people are invited for the purpose of crying, or when there is wailing. There are many *aḥādīth* that permit crying when it is done without being invited, and without wailing.

Ḥadīth 925

عن ابن عمر ﷺ : أَنَّ رسول الله ﷺ عاد سَعْدَ بْنَ عُبَادَةَ، وَمَعَهُ عَبدُ الرَّحْمانِ بْنُ عَوفٍ، وَسَعدُ بْنُ أَبي وَقَّاصٍ، وَعَبْدُ اللهِ بْنُ مَسْعُودٍ ﷺ، فَبَكَى رسولُ الله ﷺ ، فَلَمَّا رَأى القَوْمُ بُكَاءَ رسولِ الله ﷺ بَكَوْا ، فَقَالَ : ((أَلاَ تَسْمَعُونَ ؟ إِنَّ الله لاَ يُعَذِّبُ بِدَمْعِ العَينِ ، وَلاَ بِحُزنِ القَلبِ ، وَلَكِنْ يُعَذِّبُ بِهذَا أَوْ يَرْحَمُ)) وَأَشَارَ إِلَى لِسَانِهِ . متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ went to visit Saʿd ibn ʿUbādah with ʿAbd al-Raḥmān ibn ʿAuf , Saʿd ibn Abī Waqqāṣ and ʿAbdullāh ibn Masʿūd ﷺ. The Messenger of Allāh ﷺ wept. When the people saw the Messenger of Allāh ﷺ weeping, they also began to weep. He said: “Are

you not listening? Allāh does not punish for tears shed by the eyes nor for the sorrow of the heart, but He punishes or shows mercy on account of this," and he pointed to his tongue. (*Bukhārī, Muslim*)

Commentary

Due to excessive grief, it is only natural for tears to flow from the eyes and for the heart to be sorrowful. This is perfectly acceptable in Islām. However, such crying is prohibited wherein a person utters words of impatience and ingratitude, or when a person beats his face and pulls his hair as was the practice during the days of ignorance. Similarly, it is incorrect for a person to scream while crying.

Hiring people to mourn over the deceased or to praise him is also prohibited. If the deceased knew that his family members would do so and he did not prevent them, then he will also receive a share of the resulting sin.

Ḥadīth 926

وعن أُسَامَة بن زَيدٍ ﷺ : أَنَّ رسول الله ﷺ رُفِعَ إِلَيْهِ ابنُ ابْنَتِهِ وَهُوَ فِي المَوتِ ، فَفَاضَتْ عَيْنَا رسولِ اللهِ ﷺ ، فَقَالَ لَهُ سَعدٌ : مَا هَذَا يَا رسولَ الله ؟! قَالَ : ((هذِهِ رَحْمَةٌ جَعَلَهَا اللهُ تَعَالَى في قُلُوبِ عِبَادِهِ ، وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ)) متفقٌ عَلَيْهِ .

Usāmah ibn Zayd ﷺ narrates that the grandson of the Messenger of Allāh ﷺ was brought to him while it was in the throes of death. The eyes of the Messenger of Allāh ﷺ began flowing with tears. Saʿd ﷺ asked him: "What is this, O Messenger of Allāh?" He replied: "This is mercy which Allāh ﷻ placed in the hearts of His servants. Allāh ﷻ is merciful to those of His servants who are merciful to others." (*Bukhārī, Muslim*)

Commentary

This incident referred to the son of Zaynab ﷺ. Saʿd ﷺ was surprised at the tears of the Messenger of Allāh ﷺ as he was under the impression that any form of crying in such a situation was prohibited. The Messenger of Allāh ﷺ explained that the mere flowing of tears is not prohibited, but an indication of the mercy which Allāh ﷻ has placed in a person. Only such forms of crying which are accompanied by impermissible factors are prohibited.

Ḥadīth 927

وعن أنسٍ ﷺ : أَنَّ رسول الله ﷺ دَخَلَ عَلَى ابْنِهِ إِبْرَاهيمَ ﷺ ، وَهُوَ يَجُودُ بِنَفسِهِ ، فَجَعَلَتْ

عَيْنَا رسولِ الله ﷺ تَذْرِفَان . فَقَالَ لَهُ عبدُ الرحمانِ بن عَوف : وأنت يَا رسولَ الله ؟! فَقَالَ : ((يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ)) ثُمَّ أَتْبَعَهَا بِأُخْرَى ، فَقَالَ : ((إِنَّ العَيْنَ تَدْمَعُ والقَلب يَحْزنُ ، وَلاَ نَقُولُ إِلاَّ مَا يُرْضِي رَبَّنَا ، وَإِنَّا بِفِرَاقِكَ يَا إِبرَاهِيمُ لَمَحزُونُونَ)) رواه البخاري ، وروى مسلم بعضه . والأحاديث في الباب كثيرة في الصحيح مشهورة ، والله أعلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ visited his son Ibrāhīm ﷺ while he was gasping for breath. The eyes of the Messenger of Allāh ﷺ began flowing with tears. ʿAbd al-Raḥmān ibn ʿAuf ﷺ asked him: "Even you (are crying), O Messenger of Allāh?" He replied: "O Ibn ʿAuf, it is out of mercy," and more tears followed. He then said: "The eyes shed tears and the heart grieves, but we say nothing except that which pleases our Sustainer. O Ibrāhīm, we are certainly grieved at your separation." (*Bukhārī, Muslim*)

There are many other authentic and well-known *aḥādīth* in this regard.

Commentary

Ibrāhim ﷺ was the son of the Messenger ﷺ from his slave girl, Māriyā Qibṭiyyā ﷺ. At the time of his demise, he was approximately 18 months. He passed away in the 10th year *Hijrī*. The Messenger ﷺ was saddened at his demise and began tearing. Scholars state that if tears do not flow on such an occasion, then this points to a lack of love and mercy. In other words, it is perfectly normal and permissible to shed tears at the demise of a person, however one should not wail and scream. Similarly, one should accept the decision of Allāh ﷻ and be pleased with it.

CHAPTER 154

باب الكف عن مَا يرى من الميت من مكروه

Chapter on refraining from relating anything disliked one notices in a corpse

Ḥadīth 928

وعن أَبي رافع أسلم مولى رسول الله ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((مَنْ غَسَّلَ مَيتاً فَكَتَمَ عَلَيْهِ ، غَفَرَ اللهُ لَهُ أربَعِينَ مَرَّة)) رواه الحاكم ، وقال : صحيح عَلَى شرط مسلم .

Abū Rāfiʿ Aslam[32], the freed slave of the Messenger of Allāh ﷺ, narrates that the Messenger of Allāh ﷺ said: "One who performs *ghusl* for a deceased person and conceals whatever he sees, Allāh will forgive him forty times." (*Ḥākim*)

Commentary

This *ḥadīth* teaches us that one who performs *ghusl* for the deceased should refrain from exposing any fault which he notices on the body. For this reason, scholars also state that it is *Makrūh* (reprehensible) for any person, even close family members, besides those who are appointed to perform *ghusl,* to be present when the deceased is being bathed. If one notices any good sign on the deceased's body, then he should mention it to others so that they may appreciate the goodness of the deceased person.

Additional Points

- ✓ Performing *ghusl* for the deceased has numerous benefits, the greatest of which is that one is reminded of one's own death.

CHAPTER 155

باب الصلاة عَلَى الميت وتشييعه وحضور دفنه وكراهة اتباع النساء الجنائز

Chapter on performing *ṣalāh* for the deceased, accompanying his funeral, attending his burial, and the dislike for women to follow funerals

وَقَدْ سَبَقَ فَضْلُ التَّشْيِيعِ

The merits of accompanying a funeral were mentioned previously.

Ḥadīth 929

عن أَبي هريرة ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ شَهِدَ الجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا ،

32 Abū Rāfiʿ Aslam ﷺ was honoured with being the slave of the Messenger of Allāh ﷺ. He was initially owned by ʿAbbās ﷺ who then gifted him to the Messenger of Allāh ﷺ. When ʿAbbās ﷺ accepted Islām, the Messenger ﷺ freed him in happiness. After the Battle of Badr, he migrated to Madīnah Munawwarah and lived with the Messenger of Allāh ﷺ. He participated in all the expeditions except Badr. 68 of his narrations are found in the books of *aḥādīth*. Even though he gained his freedom, he did not leave serving the Messenger of Allāh ﷺ. He would refer to himself as the slave of the Messenger ﷺ. He passed away during the initial stages of the rule of ʿAlī ﷺ.

فَلَهُ قِيراطٌ ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ ، فَلَهُ قِيرَاطَانِ)) قِيلَ : وَمَا القِيرَاطانِ ؟ قَالَ : ((مِثْلُ الجَبَلَيْنِ العَظِيمَيْنِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who is present at a funeral until the *ṣalāh* for the deceased is performed will receive one *qīrāṭ*, and one who is present until he is buried will receive two *qīrāṭs*." It was asked: "What is the meaning of two *qīrāṭs*?" He replied: "It is equivalent to two huge mountains." (*Bukhārī, Muslim, Aḥmad)*

Vocabulary and Definitions

A *qīrāṭ* literally refers to a twelfth of a *dīnār*. Since this is a small amount, the *Ṣaḥābah* ﷺ enquired what it meant. The Messenger of Allāh ﷺ informed them that it referred to a huge amount and not what they had thought it to be.

Commentary

Assisting in the burial and associated matters of a deceased Muslim is a great virtue.

Ḥadīth 930

وعنه : أَنَّ رسولَ الله ﷺ ، قَالَ : ((مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيماناً وَاحْتِسَاباً ، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفرَغَ مِنْ دَفْنِهَا ، فَإِنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقيراطَيْنِ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ ، وَمَنْ صَلَّى عَلَيْهَا ، ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ ، فَإِنَّهُ يَرْجِعُ بِقيرَاطٍ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who attends the funeral of a Muslim motivated by *īmān* and in expectation of reward, and remains until the *ṣalāh* is performed for him and his burial is complete, returns with two *qīrāṭs*. Each *qīrāṭ* is equivalent to Mount Uḥud. One who performs the *ṣalāh* for the deceased and returns before he is buried returns with one *qīrāṭ*." (*Bukhārī, Aḥmad)*

Commentary

The great reward mentioned in this *ḥadīth* hinges upon the correct intention, namely the pleasure of Allāh ﷻ. Hence, if one attends funerals due to fear of public criticism and taunting, or as a mere custom, one will not be entitled to the reward.

Ḥadīth 931

وعن أم عطية ﷺ ، قالت : نُهِينَا عَنِ اتِّبَاعِ الجَنَائِزِ ، وَلَمْ يُعْزَمْ عَلَيْنَا . متفقٌ عَلَيْهِ .

ومعناه : وَلَمْ يُشَدَّدْ في النَّهْيِ كَمَا يُشَدَّدُ في المُحَرَّمَاتِ .

Umm ʿAṭīyyah ﷺ narrates: "We were prohibited from following funerals, but not strictly." (*Muslim, Ibn Mājah*, Al-*Bayhaqī*)

This means that the prohibition was not as severe as that of other prohibitions.

Commentary

According to the vast majority of scholars, it is not permissible for women to accompany funerals. The wisdoms of this prohibition are many. Firstly, there is the possibility of intermingling with men. Secondly, women are by nature more emotional than men, and there is a great possibility of them indulging in prohibited actions such as wailing and lamenting. Thirdly, women attending funerals encourages exposure rather than seclusion. To prevent such evils from occurring, Islām has prohibited women from attending funerals.

ʿAllāmah Subkī ﷺ stated that according to the Ḥanafī, Ḥanbalī and the majority of scholars, it is *Makrūh Taḥrīmī* for women to attend funerals. According to Imām Shāfiʿī ﷺ, it is *Makrūh Tanzīhī*, based on the above *ḥadīth*. Ibn Amīr al-Ḥājj ﷺ stated, "This difference applied during the best of eras when women would generally follow commandments and abstain from prohibitions, however in our times there is no difference of opinion; all proclaim it to be impermissible." It should be remembered that Ibn Amīr al-Ḥājj ﷺ lived towards the end of the 7th century and the beginning of the 8th century. When he expressed such sentiments in his time, the prohibition will apply to a far greater extent in our present age when the spiritual and moral fabric of society has further deteriorated.

CHAPTER 156

باب استحباب تكثير المصلين عَلَى الجنازة وجعل صفوفهم ثلاثة فأكثر

Chapter on the desirability for many people to perform the *Janāzah ṣalāh* and to make their rows three or more

Ḥadīth 932

عن عائشة ﵂ ، قالت : قَالَ رسولُ الله ﷺ : ((مَا مِنْ مَيتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِئَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلاَّ شُفِّعُوا فِيهِ)) رواه مسلم .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "When a group of a hundred Muslims perform *ṣalāh* for a deceased Muslim and all of them intercede for him, their intercession for him will be accepted." (*Muslim, Bayhaqī*)

Commentary

In the various *aḥādīth* relating to this topic, three different amounts have been mentioned: 100 people, 40 people and 3 rows of people. Scholars have stated that initially this virtue was for a person whose *janāzah* was performed by 100 people. Thereafter, Allāh ﷻ enhanced His favour and reduced the amount to 40 and then further to a mere three rows. According to other scholars, a specific number is not the objective, rather the intent is to draw many people to the *ṣalāh*.

Ḥadīth 933

وعن ابن عباسٍ ﵄ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ ، فَيقومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلاً لاَ يُشْرِكُونَ بِاللهِ شَيْئاً ، إِلاَّ شَفَّعَهُمُ اللهُ فِيهِ)) رواه مسلم .

Ibn ʿAbbās ﵄ narrates: I heard the Messenger of Allāh ﷺ saying: "When a Muslim passes away and forty people who do not ascribe partners with Allāh ﷻ perform *ṣalāh* for him, Allāh ﷻ accepts their intercession for him." (*Muslim, Bayhaqī*)

Commentary

The more people who attend the *janāzah* the greater is the reward for the deceased because of the increased amount of *duʿās* in his favour.

Ḥadīth 934

وعن مرثدِ بن عبدِ الله اليَزَنِيِّ ، قَالَ : كَانَ مَالِكُ بن هُبَيْرَة ﵁ إِذَا صَلَّى عَلَى الجَنَازَةِ ، فَتَقَالَّ النَّاس عَلَيْهَا ، جَزَّأَهُمْ عَلَيْهَا ثَلاَثَةَ أَجْزَاءٍ ، ثُمَّ قَالَ : قَالَ رسول الله ﷺ : ((مَنْ صَلَّى عَلَيْهِ ثَلاَثَةُ صُفُوفٍ فَقَدْ أَوْجَبَ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Marthad ibn ʿAbdillāh al-Yazanī[33] narrates: When Mālik ibn Hubayrah ﷺ performed *ṣalāh* for a deceased person and considered the people in attendance to be few, he would divide them into three rows. He would then say: The Messenger of Allāh ﷺ said: "When three rows of people perform *ṣalāh* for a deceased person, Allāh makes Paradise obligatory for him." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Although nothing is binding upon Allāh ﷻ, He sometimes promises a reward due to His benevolence, and He always fulfils whatever He promises.

CHAPTER 157

باب مَا يقرأ في صلاة الجنازة

Chapter on what should be recited in the *Janāzah ṣalāh*

يُكَبِّرُ أَرْبَعَ تَكبِيرَاتٍ ، يَتعَوَّذُ بَعْدَ الأُولَى ، ثُمَّ يَقْرَأُ فَاتِحَةَ الكِتَابِ ، ثُمَّ يُكَبِّرُ الثَّانِيَةَ ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ ، فيقول : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ . وَالأَفْضَلُ أَنْ يُتمّهُ بقوله : كَمَا صَلَّيتَ عَلَى إبرَاهِيمَ – إِلَى قَوْله – إِنَّكَ حَمِيدٌ مَجِيدٌ . وَلاَ يَقُولُ مَا يَفْعَلهُ كَثِيرٌ مِنَ العَوامِّ مِنْ قراءتِهِمْ : ﴿ إِنَّ اللهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى النَّبِيِّ﴾ [الأحزاب : ٥٦] الآية ، فَإِنَّهُ لاَ تَصحُّ صَلاَتُهُ إِذَا اقْتَصَرَ عَلَيْهِ ، ثُمَّ يُكَبِّرُ الثَّالِثَةَ ، وَيَدعُو للمَيِّتِ وَللمُسْلِمِينَ بِمَا سَنَذكُرُهُ مِنَ الأحاديث إِنْ شَاءَ اللهُ تَعَالَى ، ثُمَّ يُكَبِّرُ الرَّابِعَةَ وَيَدْعُو . وَمِنْ أَحْسَنِهِ : ((اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ ، وَلاَ تَفْتِنَّا بَعدَهُ ، وَاغْفِرْ لَنَا وَلَهُ)) . وَالمُخْتَارُ أنه يُطَوِّلُ الدُّعاء في الرَّابِعَة خلافَ مَا يَعْتَادُهُ أَكْثَرُ النَّاس ، لحديث ابن أَبي أَوْفى الذي سَنَذْكُرُهُ إِنْ شَاء اللهُ تَعَالَى .

The *takbīr* (*Allāhu Akbar*) should be said four times. After the first *takbīr*, the *taʿawwudh* and Sūrah al-Fātiḥah should be recited. One should then say the second *takbīr* and send salutations (*ṣalāt* and *ṣalām*) upon the Messenger of Allāh ﷺ by saying:

33 Marthad ibn ʿAbdillāh al-Yazanī ﷺ was a senior *Tābiʿī*. He generally narrated from ʿUqbah ibn ʿĀmir ﷺ, Abū Ayyūb ﷺ, ʿAbdullāh ibn ʿUmar ﷺ and ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ. He passed away in the year 90 *Hijrī*.

أَللَّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ

It is best to complete this salutation with the words:

كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

One should not do what many of the common people recite:

﴿ اِنَّ اللهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ﴾ [الأحزاب : ٥٦] الآية

The *ṣalāh* is not valid if it is confined to this.

One should then say the *takbīr* a third time and supplicate for the deceased and the Muslims with supplications which we will quote in the *aḥādīth*, if Allāh wills.

One should then say the *takbīr* a fourth time and make a supplication, the best of which is:

أَللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ، وَلاَ تَفْتِنَا بَعْدَهُ، وَاغْفِرْ لَنَا وَلَهُ.

"O Allāh! Do not deprive us of his reward, do not put us into tribulation after him, and forgive us and him."

It is preferable to engage in a lengthy supplication after the fourth *takbīr*, contrary to what many people are in the habit of doing. This is based on the *ḥadīth* of Ibn Abī Aufā, which we will quote, if Allāh wills.

Introduction

The sequence mentioned above is according to the Shāfiʿī school of thought. According to Imām Abū Ḥanīfah ﵀, *thanā* should be recited after the first *takbīr*. After the second *takbīr*, any form of *durūd* may be recited, preferably Durūd Ibrāhīm, which is normally recited in the *tashahhud* of the final *rakʿāt* of *ṣalāh*. After the third *takbīr*, any *duʿā'* for the deceased may be recited, preferably the *Sunnah* supplications which are mentioned in the *aḥādīth* to follow. After the fourth *takbīr*, *salām* is made.

فَأَمَّا الأَدْعِيَةُ المَأْثُورَةُ بَعْدَ التَّكبِيرَةِ الثالثة ، فمنها :

The following are some of the supplications that are to be recited after

the third *takbīr*:

Ḥadīth 935

عن أَبي عبد الرحمان عوف بن مالك ﷺ ، قَالَ : صَلَّى رسول الله ﷺ عَلَى جَنازَةٍ ، فَحَفِظْتُ مِنْ دُعَائِهِ ، وَهُوَ يقُولُ : ((اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ ، وَعَافِهِ وَاعْفُ عَنْهُ ، وَأَكْرِمْ نُزُلَهُ ، وَوَسِّعْ مُدْخَلَهُ ، وَاغْسِلْهُ بِالمَاءِ وَالثَّلْجِ وَالبَرَدِ ، وَنَقِّه مِن الخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَس ، وَأبدلْهُ دَاراً خَيْراً مِنْ دَارِهِ ، وَأَهْلاً خَيراً مِنْ أَهْلِهِ ، وَزَوْجاً خَيْراً مِنْ زَوْجِهِ ، وَأَدْخِلهُ الجَنَّةَ ، وَأَعِذْهُ مِنْ عَذَابِ القَبْرِ ، وَمِنْ عَذَابِ النَّارِ)) حَتَّى تَمَنَّيتُ أن أكُون أنَا ذَلِكَ الْمَيِّت . رواه مسلم .

Abū ʿAbd al-Raḥmān ʿAuf ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ performed *ṣalāh* for a deceased person and I memorised a portion of his *duʿā'*. He said: "O Allāh, forgive him, be merciful to him, save him from punishment, pardon him, host him with nobility, and expand his grave. Wash him with water, snow and hail. Cleanse him of sins as You cleanse a white garment of dirt. Grant him a better home in exchange for his home, a better family than his family, and a better wife than his wife. Admit him into Paradise, save him from the punishment of the grave and the punishment of the Hell-fire." (The narrator said): "I wished that I could have been that deceased person." *(Muslim)*

Commentary

After the third *takbīr*, any supplication can be made in the Arabic language. It is best to recite those supplications which are narrated from the Messenger of Allāh ﷺ, since they are most comprehensive and beneficial for the deceased and the living.

Additional Points

- ✓ Supplication benefits the deceased.
- ✓ The punishment and rewards in the grave are a reality.

Ḥadīth 936

وعن أَبي هريرة وأبي قتادة وَأبي إبراهيم الأشهلي ، عن أبيه – وأبوه صَحَابِيٌّ ﷺ– ، عن النبيِّ ﷺ : أَنَّهُ صَلَّى عَلَى جَنَازَةٍ ، فَقَالَ : ((اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا وَأُنْثَانَا ، وشَاهِدِنَا وَغَائِبِنَا ، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلاَمِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَان ، اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ ، وَلاَ تَفْتِنَّا بَعدَهُ)) رواه الترمذي من رواية

أَبي هريرة والأشهلي . ورواه أَبُو داود من رواية أَبي هريرة وأبي قتادة . قَالَ الحاكم : ((حديث أَبي هريرة صحيح عَلَى شرط البخاري ومسلم)) ، قَالَ الترمذي : ((قَالَ البخاري : أَصَحُّ رواياتِ هَذَا الحديث رواية الأَشْهَلِيِّ ، قَالَ البخاري : وأصح شيء في الباب حديث عَوْفِ ابن مَالِكٍ)) .

Abū Hurayrah, Abū Qatādah, and Abū Ibrāhīm al-Ashhalī ﷺ narrates from his father who was a *Ṣaḥābī* that the Messenger of Allāh ﷺ performed *ṣalāh* for a deceased person and then supplicated: "O Allāh, forgive our living and our dead, our young and our old, our males and our females, and our present and our absent. O Allāh, whoever You keep alive among us, keep him alive on Islām, and whoever You give death to among us, give him death on *īmān*. O Allāh, do not deprive us of his reward and do not put us into tribulation after him." (*Abū Dāwūd*, *Tirmidhī*)

Tirmidhī narrated it from Abū Hurayrah ﷺ and al-Ashhalī ﷺ. *Abū Dāwūd* narrated it from Abū Hurayrah ﷺ and Abū Qatādah ﷺ. *Ḥākim* said: "The *ḥadīth* of Abū Hurayrah ﷺ is authentic on the condition specified by *Bukhārī* and Muslim. *Tirmidhī* said: "*Bukhārī* said: 'The most authentic narration of this *ḥadīth* is that of al-Ashhalī ﷺ.'" *Bukhārī* said: "The most authentic *ḥadīth* in this chapter is that of ʿAuf ibn Mālik."

Commentary

This is the *duʿā'* which is most famous and commonly recited by the general Muslim *Ummah* during the *Janāzah ṣalāh*. It is extremely comprehensive requesting for the most superior of bounties such as living with Islām, dying with *īmān* and being saved from all tribulations.

Ḥadīth 937

وعن أَبي هريرة ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إِذَا صَلَّيْتُمْ عَلَى المَيِّتِ ، فَأَخْلِصُوا لَهُ الدُّعاء)) رواه أَبُو داود .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When you perform *ṣalāh* for a deceased person, supplicate for him with sincerity." (*Abū Dāwūd*, *Ibn Mājāh, Bayhaqī*)

Commentary

Before the deceased is placed in the grave, the *Janāzah ṣalāh* is the last action that will be done on his behalf, hence one should supplicate with sincerity. It should not be done merely as a

custom or ritual. It should be noted that there is no *duʿā'* after the *salām* of the *Janāzah ṣalāh.*

The practice of making a collective *duʿā'* after the *Janāzah ṣalāh* is not established from the Messenger ﷺ or the Ṣaḥābah ﷺ. It is therefore necessary to avoid such an action.

Ḥadīth 938

وعنه ، عن النبيِّ ﷺ في الصَّلاَةِ عَلَى الجَنَازَةِ : ((اللَّهُمَّ أَنْتَ رَبُّهَا ، وَأَنْتَ خَلَقْتَهَا ، وَأَنتَ هَدَيْتَهَا للإِسْلاَمِ ، وَأَنتَ قَبَضْتَ رُوحَهَا ، وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلاَنِيَتِهَا ، وَقَدْ جِئنَاكَ شُفَعَاءَ لَهُ ، فَاغْفِرْ لَهُ)) رواه أَبُو داود .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ supplicated in his *duʿā'* for a deceased person: "O Allāh, You are his Sustainer, You created him, You guided him to Islām, You took his soul, and You know best his actions in private and public. We have come to You as intercessors on his behalf, so forgive him." (*Abū Dāwūd, Aḥmad, Bayhaqī*)

Ḥadīth 939

وعن وَاثِلَة بنِ الأَسْقَعِ ﷺ ، قَالَ : صَلَّى بِنَا رسول الله ﷺ عَلَى رَجُلٍ مِنَ المُسْلِمِينَ ، فَسَمِعْتُهُ يَقُولُ : ((اللَّهُمَّ إِنَّ فُلاَنَ ابْنَ فُلانٍ في ذِمَّتِكَ وَحَبْلِ جِوَارِكَ ، فَقِهِ فِتْنَةَ القَبْرِ ، وَعذَابَ النَّار ، وَأَنْتَ أَهْلُ الوَفَاءِ وَالحَمْدِ ؛ اللَّهُمَّ فَاغْفِرْ لَهُ وَارْحَمْهُ ، إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ)) رواه أَبُو داود .

Wāthilah ibn al-Asqaʿ ﷺ narrates: The Messenger of Allāh ﷺ led us in *ṣalāh* for a deceased Muslim and I heard him say: "O Allāh, so-and-so person is in Your security and under Your protection, so save him from the trials of the grave and the punishment of the Hell-fire. You are the Being who fulfils promises and is worthy of praise. O Allāh, forgive him and be merciful to him. Surely, You are All-Forgiving, Most Merciful." (*Abū Dāwūd*, *Ibn Mājah*)

Commentary

Forgiveness obliterates sins, while mercy draws goodness, hence by declaring that Allāh ﷻ is All-Forgiving and Most Merciful, we request safety from Hell-fire and entry into Paradise. This is the ultimate success. May Allāh ﷻ grant it to us through His grace!

Ḥadīth 940

وعن عبدِ الله بنِ أبي أَوْفى ﷺ : أَنَّهُ كَبَّرَ عَلَى جَنَازَةِ ابْنَةٍ لَهُ أَرْبَعَ تَكْبِيرَاتٍ ، فَقَامَ بَعْدَ الرَّابِعَةِ كَقَدْرِ مَا بَيْنَ التَّكْبِيرَتَيْنِ يَسْتَغْفِرُ لَهَا وَيَدْعُو ، ثُمَّ قَالَ : كَانَ رسول اللهِ ﷺ يَصْنَعُ هكَذَا .

وفي رواية : كَبَّرَ أَرْبَعاً فَمَكَثَ سَاعَةً حَتَّى ظَنَنْتُ أَنَّهُ سَيُكَبِّرُ خَمْساً ، ثُمَّ سَلَّمَ عَنْ يَمينِهِ وَعَنْ شِمَالِهِ . فَلَمَّا انْصَرَفَ قُلْنَا لَهُ : مَا هَذَا ؟ فَقَالَ : إِنِّي لاَ أَزِيدُكُمْ عَلَى مَا رأَيْتُ رسولَ اللهِ ﷺ يَصْنَعُ ، أَوْ : هكَذَا صَنَعَ رسول الله ﷺ . رواه الحاكم ، وقال : ((حديث صحيح)) .

It is related about ʿAbdullāh ibn Abī Aufā ﷺ that he said the *takbīr* (*Allāhu Akbar*) four times when performing *ṣalāh* for his deceased daughter. After the fourth *takbīr* he remained standing for as long as he stood between two *takbīrs*, seeking forgiveness for her and supplicating. He then said: "The Messenger of Allāh ﷺ used to do so."

Another narration has: "He said the *takbīr* for the fourth time and then remained silent until I thought that he would say the fifth *takbīr*. He then made *salām* to his right and left. When he turned around, we asked him: 'What is this?' He replied: 'I will not make you do more than what I saw the Messenger of Allāh ﷺ doing.' (or 'This is what the Messenger of Allāh ﷺ did.')" (*Ḥākim*, *Ibn Mājah*, *Bayhaqī*)

Commentary

According to all the scholars, there are four *takbīrs* in *Janāzah ṣalāh*. Even though more than four have been narrated from the Messenger of Allāh ﷺ and the *Ṣaḥābah*, the Messenger of Allāh ﷺ recited only four towards the end of his life. This shows that the narrations in which more than four are mentioned were abrogated.

CHAPTER 158

باب الإسراع بالجنازة

Chapter on hastening with the carrying of the deceased

Ḥadīth 941

عن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((أسْرِعُوا بالجَنَازَةِ ، فَإنْ تَكُ صَالِحَةً ، فَخَيرٌ تُقَدِّمُونَهَا إِلَيْهِ ، وَإنْ تَكُ سِوَى ذَلِكَ ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ)) متفقٌ عَلَيْهِ .

وفي روايةٍ لمسلمٍ : ((فَخَيْرٌ تُقَدِّمُونَهَا عَلَيْهِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Hasten with carrying the deceased. If he was a righteous person, you are advancing him towards good, and if he was other than that, you will be removing an evil from your shoulders."

A narration of Muslim has: "You will be presenting him for something good." (*Bukhārī, Muslim*)

Commentary

A sinful person is far from Allāh's ﷻ mercy, hence there is no benefit in being with him. This teaches us that we should always stay away from evil company.

Imām Nawawī ﷺ stated that it is *Mustaḥab* to hasten when carrying the deceased. However, one should not run or proceed so quickly that it causes the bier to shake excessively or so that it causes difficulty to those who are following it.

Ḥadīth 942

وعن أَبي سعيد الخدري ﷺ ، قَالَ : كَانَ النبي ﷺ ، يقُولُ : ((إِذَا وُضِعَت الجَنَازَةُ ، فَاحْتَمَلَهَا الرِّجَالُ عَلَى أعنَاقِهِمْ ، فَإنْ كَانَتْ صَالِحَةً ، قالتْ : قَدِّمُونِي ، وَإنْ كَانَتْ غَيْرَ صَالِحَةٍ ، قَالَتْ لأَهْلِهَا : يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا ؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإنْسَانَ ، وَلَوْ سَمِعَ الإنسَانُ لَصَعِقَ)) رواه البخاري .

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ used to say: "Once the deceased is placed and men carry it on their shoulders, if it was a righteous person, it says, 'Take me forward,' and if it was not a righteous person, it says to its family: 'Destruction to me! Where are you taking me?' All creation except man hear its voice. If he were to hear it, he would fall unconscious." (*Bukhārī*)

Commentary

The speaking of the corpse or the soul is one of the hidden realities which the Messenger

ﷺ informed us of. It teaches us that the deceased has a sense of perception. We believe in these realities without any doubt or misgiving.

Only men should carry the deceased, even if the deceased is a female. This is because men are stronger. Also, it is possible that a portion of the body of one who is carrying it may become exposed and this is inappropriate for women.

CHAPTER 159

باب تعجيل قضاء الدَّين عن الميت والمبادرة إِلَى تجهيزه إلا أن يموت فجأة فيترك حَتَّى يُتَيَقَّنَ مَوْتُه

Chapter on hastening to fulfil the debts of the deceased and hastening in his burial arrangements unless he passed away suddenly, in which case he should be left until his death is confirmed

Ḥadīth 943

عن أَبي هريرة ﷺ ، عن النبي ﷺ ، قَالَ : ((نَفْسُ المُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضى عَنْهُ))
رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The soul of a believer is left suspended because of his debts until they are paid on his behalf." (*Tirmidhī*, *Ibn Mājah*, *Bayhaqī*)

Commentary

According to ʿAllāmah ʿIrāqī ﷺ, "the soul of a believer is left suspended," means that its result is left pending and no decision of success or destruction is passed until it is seen whether his debts are settled or not. This shows the importance of quickly settling the debts of the deceased. After the burial expenses, debts should be given first priority.

This *ḥadīth* points to the general golden principle of Islāmic finance, namely moderation in spending. Overspending and extravagance generally lead to debts which in turn bring disgrace, worry and frustration, hence a Muslim should live within his means. In addition, the Messenger ﷺ expressed severe warnings regarding debts and their non-payment when one has the means to do so.

The Messenger ﷺ said that one who incurs a debt and has no intention of repaying it, will pay for it with his good deeds on the day of *Qiyāmah*. In another *ḥadīth*, the Messenger ﷺ

said that a person who takes a loan with the intention of not paying it back, and passes away, will rise as a thief in the presence of Allāh on the day of *Qiyāmah*. Even the noble death of martyrdom does not absolve one of his debts. The Messenger ﷺ would not perform the *Janāzah ṣalāh* of a person who passed away with debts.

Ḥadīth 944

وعن حُصَيْنِ بن وَحْوَحٍ ﷺ : أَنَّ طَلْحَةَ بْنَ البَرَاءِ بن عَازِبٍ ﷺ مَرِضَ ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ ، فَقَالَ : ((إِنِّي لاَ أرى طَلْحَةَ إِلاَّ قَدْ حَدَثَ فِيهِ المَوْتُ ، فآذِنُونِي بِهِ وَعَجِّلُوا بِهِ ، فَإِنَّهُ لاَ يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانَيْ أَهْلِهِ)) رواه أَبُو داود .

Huṣayn ibn Waḥwaḥ ﷺ narrates that Ṭalḥah ibn al-Barā' ﷺ fell ill and the Messenger of Allāh ﷺ came to visit him. He said: "I think that the time of Ṭalḥah's demise is near, so you should inform me of it and hasten with it because it is not appropriate for the corpse of a Muslim to be held back among his family people." (*Abū Dāwūd*)

Commentary

In this *ḥadīth*, we are commanded to hasten with the funeral proceedings. Once a person passes away, there should be no delay in his *ghusl*, shrouding and burial. The wisdom of this is that the corpse begins to decompose and emit an odour if the burial is delayed. A delay also prolongs the grief and sadness of the family.

CHAPTER 160

باب الموعظة عند القبر

Chapter on advising at a grave

Ḥadīth 945

عن عَلِيٍّ ﷺ ، قَالَ : كُنَّا فِي جَنَازَةٍ في بَقِيعِ الغَرْقَدِ ، فَأَتَانَا رسولُ الله ﷺ فَقَعَدَ ، وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَّسَ وَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ، ثُمَّ قَالَ : ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الجَنَّةِ)) فقالوا : يَا رسولَ الله ، أَفلا نَتَّكِلُ عَلَى كِتَابِنَا ؟ فَقَالَ : ((اعْمَلُوا ؛ فكلٌّ مُيَسرٌ لِمَا خُلِقَ لَهُ ...)) وذكَر تَمَامَ الحديث . متفقٌ عَلَيْهِ .

ʿAlī ﷺ narrates: We attended a funeral in Baqīʿ al-*Gharqad*. The Messenger of Allāh ﷺ came to us and sat down, so we sat down around him. He was holding a stick and he lowered his head and began prodding the ground with the stick. He then said: "Every one of you has his place in the Hell-fire and in Paradise written for him." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh, should we not then rely on what has been written for us?" He replied: "Perform good deeds because every person is inspired to do the deeds for which he was created." He then related the entire *ḥadīth*. (*Bukhārī, Muslim*)

Commentary

There is great benefit in giving advice to others at a grave because the heart of a person is more receptive when he is in the vicinity of the deceased.

This *ḥadīth* touches upon a delicate aspect of predestination. The *Ṣaḥābah* ﷺ here asked whether they should abandon the effort of engaging in good deeds when Allāh ﷻ already has knowledge of one's end result. The Messenger ﷺ explained that it is incorrect to abstain from righteous actions by relying on the knowledge of Allāh ﷻ. Instead, man is obligated to do good because Allāh ﷻ has granted him the ability to do so and He has made it compulsory upon him to do good. A person will be held accountable for his actions which are voluntary and not based on the knowledge of Allāh ﷻ.

CHAPTER 161

باب الدعاء للميت بعد دفنه والقعود عند قبره ساعة للدعاء لَهُ والاستغفار والقراءة

Chapter on supplicating for the deceased after his burial, remaining at his grave for a while to supplicate, seek forgiveness, and recite (the Qur'ān)

Ḥadīth 946

وعن أَبي عمرو – وقيل : أَبُو عبد الله ، وقيل : أَبُو ليلى – عثمان بن عفان ﷺ ، قَالَ : كَانَ النبيُّ ﷺ إِذَا فَرَغَ مِن دَفْنِ المَيِّتِ وَقَفَ عَلَيْهِ ، وقال : ((اسْتَغْفِرُوا لأخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ ، فَإِنَّهُ الآنَ يُسأَلُ)) رواه أَبُو داود .

Abū ʿAmr – and according to some, Abū ʿAbdillāh, and according to others, Abū Laylā – ʿUthmān ibn ʿAffān ﷺ narrates that when the Messenger of Allāh ﷺ completed burying the body of the deceased, he would stand at the

grave and say: "Seek forgiveness for your brother and ask for steadfastness for him because he is presently being questioned." (*Abū Dāwūd*)

Commentary

If the deceased answers the questions posed by Munkar and Nakīr correctly, then his grave will become a garden of Paradise, and if his answers are incorrect, it will become a pit of Hell. Therefore, after the burial, a person should individually seek pardon for the deceased and supplicate for steadfastness for him during this trying time.

It is *Mustaḥab* to remain at the grave side after burial for such a length of time in which a camel can be slaughtered and distributed (*Fatāwā ʿĀlamgīrī*). During this time one should supplicate for forgiveness and recite Qur'ān on behalf of the deceased.

Ḥadīth 947

وعن عمرو بن العاص ﷺ ، قَالَ : إِذَا دَفَنْتُمُونِي ، فَأَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ ، وَيُقَسَّمُ لَحمُهَا حَتَّى أَسْتَأنِسَ بِكُمْ ، وَأَعْلَمَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي . رواه مسلم . وَقَدْ سبق بطوله .

قَالَ الشَّافِعِيُّ ﷺ : وَيُسْتَحَبُّ أَنْ يُقْرَأَ عِنْدَهُ شَيْءٌ مِنَ القُرآنِ ، وَإِنْ خَتَمُوا القُرآنَ عِنْدَهُ كَانَ حَسَنَاً

ʿAmr ibn al-ʿĀṣ ﷺ said: "When you have buried me, stand around my grave for as long as it takes to slaughter a camel and distribute its meat, so that I may be comforted by you and know what reply to give to the messengers of my Sustainer." (*Muslim, Aḥmad)* The entire *ḥadīth* was cited previously. (See *Ḥadīth* 711*)*

Imām Shāfiʿī ﷺ said: "It is *Mustaḥab* (advisable) to recite some portion of the Qur'ān at his grave, and if the entire Qur'ān is recited, it will be good.

Commentary

ʿAmr ibn al-ʿĀṣ ﷺ requested them to stand around his grave because it is human nature that when one is in familiar company, he is comforted and it is easier for him to speak and answer questions, as opposed to when he is alone or in the company of strangers.

Īṣāl al-thawāb means to perform a virtuous action and then to request Allāh ﷻ to grant the reward of it to any person who may be alive or deceased. It is not only permissible but *Mustaḥab*. There are two basic forms of *Īṣāl al-thawāb*:

1. Conveying the reward of charitable deeds. Scholars are unanimous that this is permissible.

2. Conveying the reward of deeds that do not involve wealth, e.g. *ṣalāh*, fasting, *dhikr*, recitation of the Qur'ān, *ṭawāf* of the Kaʿbah, etc. This is permissible according to the Ḥanafī and Ḥanbalī *Madh'hab* and according to several Shāfiʿī and Mālikī scholars as well.

Recitation of the Qur'ān is a means of attracting divine mercy, and benefits the deceased. Allāh ﷻ states,

﴿ وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴾

> "And We have revealed the Qur'ān in which there is a cure and mercy for the believers." (Sūrah al-Isrā', 82)

In addition, if *duʿā'* benefits the deceased, then recitation of the Qur'ān should benefit the deceased to a greater extent.

Al-Lajlāj ؓ, a *Ṣaḥābī* of the Messenger ﷺ, bequeathed that after his demise his son should recite the beginning and end of Sūrah al-Baqarah at the head side of his grave. He then mentioned that he had heard about this practice from the Messenger ﷺ. (*Muʿjam al-Kabīr*) This was also the practice of ʿAbdullāh ibn ʿUmar ؓ. (*Sunan al-Kubrā'*) It is therefore abundantly clear that *Īṣāl al-thawāb* is permissible in all its forms and is in fact a very virtuous deed. This is the view of the overwhelming majority of the classical scholars of Islām.

Narrations state that it is meritorious to recite the following Sūrahs at the graveyard:

1. The beginning and end portions of Sūrah al-Baqarah.
2. Sūrah Ikhlāṣ eleven times.
3. Sūrah Fātiḥah, Ikhlāṣ and Takāthur.
4. Sūrah Yāsīn.

Imām Aḥmad ibn Ḥanbal ؒ encouraged that Āyat al-Kursī be recited once and Sūrah Ikhlāṣ thrice.

CHAPTER 162

باب الصدقة عن الميت والدعاء لَهُ

Chapter on charity and supplicating for the deceased

قَالَ اللهُ تَعَالَى : ﴿ وَالَّذِيْنَ جَآءُوْ مِنْ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاَخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا

بِالْاِيْمَانِ ﴾ [الحشر : ١٠] .

Allāh ﷻ says: "Those who come after them, say: 'O our Sustainer! Forgive us and our brothers who passed before us with *īmān*.'" (Sūrah al-Ḥashr, 10)

Ḥadīth 948

وعن عائشة ﵂ : أَنَّ رجلاً قَالَ للنبيِّ ﷺ : إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا وَأُرَاهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا ؟ قَالَ : ((نَعَمْ)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates that a man said to the Messenger of Allāh ﷺ: "My mother passed away suddenly and I think that if she had the opportunity of speaking, she would have given charity. Will she be rewarded if I give charity on her behalf?" He replied: "Yes." (*Bukhārī, Muslim*)

Commentary

Scholars state that if a person performs any optional good deed, then he can convey the rewards of it to the deceased by saying, "O Allāh, whatever reward has been granted on account of this action, convey it to so-and-so person." Examples of actions whose reward could be conveyed to others are feeding and clothing someone, performing optional *ṣalāh*, observing optional fasts, performing an optional *Ḥaj* or *ʿUmrah*, reciting the Qur'ān, making *dhikr*, building a *masjid* or *madrasah*, and printing Islāmic literature and distributing it.

Ḥadīth 949

وعن أَبي هريرة ﵁ : أَنَّ رسول الله ﷺ ، قَالَ : ((إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلاَّ مِنْ ثَلاثٍ : صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)) رواه مسلم .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "When a man passes away, his deeds come to an end except for three: continuous charity, knowledge which benefits and a righteous child who supplicates for him." (*Muslim, Aḥmad, Abū Dāwūd, Tirmidhī*)

Commentary

"A continuous charity" may include such actions as building a *masjid* or *madrasah*, digging a well or borehole and providing water for people, distributing Qur'āns, etc.

"Knowledge which benefits" refers to knowledge which one imparts to others. As long as the recipient practises upon it and imparts it, the dispenser will continue to reap the rewards.

A "righteous child" refers to a believer. Scholars state that by qualifying child with the word righteous, the child is encouraged to become pious, in which case his every action will be a source of reward for his parents. However, even if the child is not pious, his supplication for his parents will benefit them. Some scholars have stated that this serves as an encouragement to parents to ensure that they guide their children towards righteousness, so that they can gain maximum benefit when they are most in need of it.

CHAPTER 163

باب ثناء الناس عَلَى الميت

Chapter on people praising the deceased

Ḥadīth 950

عن أنسٍ رضي الله عنه ، قَالَ : مَرُّوا بِجَنَازَةٍ ، فَأَثْنَوْا عَلَيْهَا خَيْراً ، فَقَالَ النبيُّ ﷺ : ((وَجَبَتْ)) ثُمَّ مَرُّوا بِأُخْرَى ، فَأَثْنَوْا عَلَيْهَا شَرّاً ، فَقَالَ النبي ﷺ : ((وَجَبَتْ)) ، فَقَالَ عمر بن الخطاب رضي الله عنه : مَا وَجَبَت ؟ فَقَالَ : ((هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْراً ، فَوَجَبتْ لَهُ الجَنَّةُ ، وهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرّاً ، فَوَجَبَتْ لَهُ النَّار ، أَنْتُمْ شُهَدَاءُ اللهِ في الأَرضِ)) متفقٌ عَلَيْهِ .

Anas رضي الله عنه narrates: A funeral passed by and the people praised him. The Messenger of Allāh ﷺ said: "It is compulsory." Then another passed by and the people spoke evil of him. The Messenger of Allāh ﷺ said: "It is compulsory." ʿUmar ibn al-Khaṭṭāb رضي الله عنه asked: "What is compulsory?" He replied: "You people praised him, so Paradise is compulsory for him, and you spoke evil of this person, so the Hell-fire is compulsory for him. You are the witnesses of Allāh on earth." (*Bukhārī, Muslim*)

Commentary

Imām Nawawī رحمه الله stated that the scholars have provided two possible meanings for this *ḥadīth*. Some state that the praises and reproaches mentioned here refer to those uttered by the people of virtue and piety because their statements will be according to the deceased's actions. Other scholars say that the *ḥadīth* is general. In other words, if a Muslim passes away, Allāh ﷻ inspires all or many of the people to praise him and this is a sign that he is amongst the inhabitants of Paradise, irrespective whether his actions necessitate it or not. If his actions do not necessitate him entering Paradise, punishment is not binding on him,

but his result is subject to the decision of Allāh ﷻ. When Allāh ﷻ inspires the people to praise him, we can assume that Allāh ﷻ has wished forgiveness for him.

Ḥadīth 951

وعن أَبي الأسْوَدِ ، قَالَ : قَدِمْتُ المَدِينَةَ ، فَجَلَسْتُ إِلَى عُمَرَ بنِ الخَطَّاب ﷺ فَمَرَّتْ بِهِمْ جَنَازَةٌ ، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْراً ، فَقَالَ عُمَرُ : وَجَبَتْ ، ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْراً ، فَقَالَ عُمرُ : وَجَبَتْ ، ثُمَّ مُرَّ بِالثَّالِثَةِ ، فَأُثْنِيَ عَلَى صَاحِبِهَا شَرّاً ، فَقَالَ عُمر : وَجَبَتْ ، قَالَ أَبُو الأسودِ : فقلتُ : وَمَا وَجَبَتْ يَا أَمْيرَ المُؤمِنينَ ؟ قَالَ : قُلْتُ كما قَالَ النبي ﷺ : ((أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيرٍ ، أَدْخَلَهُ اللهُ الجَنَّةَ)) فقُلْنَا : وَثَلاثَةٌ ؟ قَالَ : ((وَثَلاثَةٌ)) فقلنا : وَاثْنَانِ ؟ قَالَ : ((وَاثْنَانِ)) ثُمَّ لَمْ نَسْأَلْهُ عَن الواحِدِ . رواه البخاري .

Abū al-Aswad narrates: "I came to Madīnah and sat in the company of ʿUmar ibn al-Khaṭṭāb ﷺ. A funeral passed by and people praised the deceased. ʿUmar ﷺ said: 'It is compulsory.' Then another funeral passed by and people praised the deceased. ʿUmar ﷺ said: 'It is compulsory.' Then a third funeral passed by and people spoke evil of the deceased. ʿUmar ﷺ said: 'It is compulsory.' I asked: 'What is compulsory, O *Amīr al-Mu'minīn*?' He replied: 'I said as the Messenger of Allāh ﷺ said: 'When four people testify to the goodness of a deceased *Muslim,* Allāh admits him into Paradise.' We asked: 'What about three?' He said: 'Even three.' We asked: 'What about two?' He said: 'Even two.' We did not ask him about one.'" (*Bukhārī*)

Commentary

The word "Muslim" shows that the virtue mentioned here applies only to a believer. If a disbeliever is praised for his good actions, noble character, etc. he will not be entered into Paradise because he lacks the qualifying quality of *īmān*. The praise and honour which is lauded on a disbeliever is the worldly reward granted to him by Allāh ﷻ for whatever good he has done in this world. However, he will never enter Paradise because of his disbelief (*kufr*).

This *ḥadīth* relates to the opinions of the people of *īmān* and *taqwā*. The opinions of evildoers and sinners are not taken into consideration, since their praise or criticism is generally for ulterior motives.

The *ḥadīth* teaches us to praise the deceased. Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said, "Mention the noble actions of your deceased and abstain from mentioning their evil qualities." (*Abū Dāwūd*, *Tirmidhī*)

CHAPTER 164

باب فضل من مات لَهُ أولاد صغار

Chapter on the merit of the person whose little children pass away

Ḥadīth 952

وعن أنسٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلاَثَةٌ لَمْ يَبْلُغوا الحِنْثَ إِلاَّ أَدْخَلَهُ اللهُ الجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim whose three children pass away before reaching puberty, Allāh will admit him into Paradise by virtue of His mercy for them." (*Bukhārī, Aḥmad)*

Commentary

The *ḥadīth* means that if a person's three children pass away, and he bears the loss patiently and has hope of receiving reward from Allāh ﷻ, then Allāh ﷻ will enter him into Paradise.

Ḥadīth 953

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ يَمُوتُ لأَحَدٍ مِنَ المُسْلِمينَ ثَلاَثَةٌ مِنَ الوَلَدِ لاَ تَمسُّهُ النَّارُ إِلاَّ تَحِلَّةَ القَسَمِ)) متفقٌ عَلَيْهِ .

وَ((تَحِلَّةُ القَسَمِ)) قول الله تَعَالَى : ﴿ وَاِنْ مِّنْكُمْ اِلاَّ وَارِدُهَا ﴾ وَالوُرُودُ : هُوَ العُبُورُ عَلَى الصِّرَاطِ ، وَهُوَ جِسْرٌ مَنْصُوبٌ عَلَى ظَهْرِ جَهَنَّمَ ، عَافَانَا اللهُ مِنْهَا .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim whose three children pass away, the Hell-fire will not touch him except in fulfilment of the oath." (*Bukhārī, Muslim, Tirmidhī*)

Commentary

The oath that is referred to in this *ḥadīth* refers to the Qur'ānic verse wherein Allāh ﷻ states that every person will have to pass through the Hell-fire.

Every person has to pass over the *Ṣirāṭ* which is a bridge spanning over Hell and that leads a person into Paradise. The believers will cross over the bridge in accordance with their actions. Some will cross over as fast as lightning due to their piety, while others will pass over more slowly. The disbelievers and sinful Muslims will fall headlong into Hell, however

by intercession, the sinful believers will eventually be removed. In this *ḥadīth*, we learn that if a person patiently bears the difficulty of losing three children, he will pass over this bridge comfortably without the flames burning him in any way.

Ḥadīth 954

وعن أَبي سعيد الخدري ﷺ، قَالَ : جَاءتِ امْرأَةٌ إِلَى رسولِ الله ﷺ ، فَقَالَتْ : يَا رسولَ الله ، ذَهبَ الرِّجَالُ بِحَدِيثِكَ ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْماً نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللهُ ، قَالَ : ((اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا)) فَاجْتَمَعْنَ ، فَأَتَاهُنَّ النبيُّ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللهُ ، ثُمَّ قَالَ : ((مَا مِنْكُنَّ مِنِ امْرَأَةٍ تُقَدِّمُ ثَلاَثَةً مِنَ الوَلَدِ إِلاَّ كَانُوا لَهَا حِجَاباً مِنَ النَّارِ)) فقالتِ امْرَأَةٌ : وَاثْنَينِ ؟ فَقَالَ رسولُ الله ﷺ : ((وَاثْنَيْنِ)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates: A woman came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, the men are benefiting from your discourses, so assign a day for us in which we can come to you and you can teach us some of that which Allāh has taught you." He said: "Gather on such-and-such day." So they gathered and the Messenger of Allāh ﷺ went to them and taught them some of that which Allāh had taught him. He then said: "If any of you women loses three of her children, they will be a barrier for her from the Hell-fire." A woman asked: "And two?" The Messenger of Allāh ﷺ said: "Even two." (*Bukhārī, Muslim*)

Commentary

The lap of the mother is the first *madrasah* of a child. Hence, Muslim women should yearn to acquire sound Islāmic knowledge which they can practise upon and impart to their children. Scholars should allocate time to teach them about such matters of importance. However, such gatherings should comply with the rules of *ḥijāb* and should be free of *fitnah* (evil).

The Messenger of Allāh ﷺ stipulated a day and time for the womenfolk so that they would yearn for it because knowledge that is acquired by effort is more beneficial than that which is attained without effort and desire.

CHAPTER 165

باب البكاء والخوف عِنْدَ المرور بقبور الظالمين ومصارعهم وإظهار الافتقار إِلَى الله تَعَالَى والتحذير من الغفلة عن ذلك

Chapter on crying and being fearful when passing by the graves and ruins of the wrongdoers, and showing one's dependence on Allāh and warning against negligence in this regard

Ḥadīth 955

عن ابن عمرَ رضي الله عنهما : أَنَّ رسول الله ﷺ قَالَ لأَصْحَابِهِ - يعْني لَمَّا وَصَلُوا الحِجْرَ - دِيَارَ ثَمُودَ - : ((لاَ تَدْخُلُوا عَلَى هَؤُلاَءِ المُعَذَّبِينَ إِلاَّ أَنْ تَكُونُوا بَاكِينَ ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ ، فَلاَ تَدْخُلُوا عَلَيْهِمْ ، لاَ يُصِيبُكُمْ مَا أَصَابَهُمْ)) متفقٌ عَلَيْهِ .

وفي روايةٍ قَالَ : لَمَّا مَرَّ رسولُ الله ﷺ بِالحِجْرِ ، قَالَ : ((لاَ تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ ، أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ ، إِلاَّ أَنْ تَكُونُوا بَاكِينَ)) ثُمَّ قَنَّع رسولُ الله ﷺ ، رَأسَهُ وأَسْرَعَ السَّيْرَ حَتَّى أَجَازَ الوَادِي .

Ibn ʿUmar رضي الله عنهما narrates that the Messenger of Allāh ﷺ said to his *Ṣaḥābah* when they reached al-Ḥijr, the houses of the Thamūd: "Do not enter the area where these people were punished, without crying. If you are unable to cry, then do not enter for fear that what afflicted them may afflict you."

Another narration has: When the Messenger of Allāh ﷺ passed by al-Ḥijr, he said: "Do not enter the houses of those who wronged themselves, without crying for fear that what afflicted them may afflict you." The Messenger of Allāh ﷺ then covered his head and quickened his pace until he crossed the valley. (*Bukhārī, Muslim*)

Vocabulary and Definitions

Al-Ḥijr is the name of the place where the tribe of Thamūd resided. It is situated between Shām and Madīnah Munawwarah. The Messenger, Ṣāliḥ عليه السلام, was sent to them. The incident referred to in this *ḥadīth* took place when the Messenger of Allāh ﷺ was proceeding to Shām for the Battle of Tabūk.

Commentary

If a person happens to pass by an area where people were punished due to their wrongdoings, then he should contemplate and ponder over the power of Allāh ﷻ and the need to obey His commands. One should not pass by negligently nor view such places as holiday destinations or places of sight-seeing. One should hasten and pass the area quickly, seeking Allāh's ﷻ protection and forgiveness.

Other examples of such places of punishment are ‘Wādi Muḥaṣṣar’ in Makkah Mukarramah where the People of the Elephant were destroyed, the museum in Egypt where the mummy of Firʿawn is kept and the Dead Sea which is where the people of Lūṭ ﷺ were destroyed. The Dead Sea is nowadays a place of enjoyment where people have picnics and swim in the accursed water. Medicine is also made with water emanating from this sea. This is all unacceptable because there can never be goodness in those places in which Allāh’s ﷻ punishment descended.

كتَاب آداب السَّفَر

THE BOOK OF THE ETIQUETTE OF TRAVELLING

CHAPTER 166

باب استحباب الخروج يوم الخميس ، واستحبابه أول النهار

Chapter on the desirability of departing on a Thursday and in the early part of the day

Introduction

السَّفَر literally means to open. Travelling is referred to as السَّفَر in the Arabic language since a journey reveals a person’s character.

Ḥadīth 956

عن كعب بن مالك ﷺ : أَنَّ النبيَّ ﷺ خَرَجَ في غَزْوَةِ تَبُوكَ يَوْمَ الخَمِيس ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَميسِ . متفقٌ عَلَيْهِ .

وفي رواية في الصحيحين: لقَلَّمَا كَانَ رسولُ الله ﷺ يَخْرُجُ إِلاَّ في يَوْمِ الخَمِيسِ.

Kaʿb ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ departed for the expedition to Tabūk on a Thursday, and he liked departing on a Thursday.

Another narration has: “Rarely did the Messenger of Allāh ﷺ depart on a day besides Thursday.” (*Bukhārī*)

Vocabulary and Definitions

Tabūk is an area between Madīnah Munawwarah and Damascus. It is approximately 465 miles from Madīnah Munawwarah.

The Battle of Tabūk took place in 9th year of *Hijrī*. This was the final battle in which the Messenger of Allāh ﷺ participated.

Commentary

Scholars have given various possible reasons why Thursday is specified for commencing a journey:

1. On Mondays and Thursdays, one's book of deeds is presented in the court of Allāh ﷻ, hence the Messenger of Allāh ﷺ wished that the noble act of *jihād* should commence on a Thursday.

2. In Arabic, an army is referred to as *khamīs*, and Thursday is called *Yaum al-Khamīs*. The Messenger of Allāh ﷺ used to begin his journeys on this day, in order to take a good omen that his army will be victorious against the enemy.

It is advisable to depart on a journey on a Thursday, however, this does not mean that it is incorrect to commence a journey on any other day. Other narrations show that the Messenger of Allāh ﷺ also commenced some of his journeys on other days.

Ḥadīth 957

وعن صخر بن وَداعَةَ الغامِدِيِّ الصحابيِّ ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((اللَّهُمَّ بَارِكْ لأُمَّتِي في بُكُورِهَا)) وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشاً بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ . وَكَانَ صَخْرٌ تَاجِراً ، وَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَار ، فَأَثْرَى وَكَثُرَ مَالُهُ . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Ṣakhr ibn Wadāʿah al-Ghāmidī[34] ﷺ narrates that the Messenger of Allāh ﷺ said: "O Allāh, bless my *Ummah* in the early part of the day." When he sent out an expedition or army, he would send them out in the first part of the day. Ṣakhr ﷺ was a trader and used to send out his goods in the early part of the day. As a result, he became wealthy and possessed much wealth. (*Abū Dāwūd*, *Tirmidhī*, *Ibn Mājah*)

34 His name was ʿAmr. He was from the Ghāmid family of the Azd tribe. He lived in Ṭāif. Only one *aḥādīth* can be traced to him.

Commentary

Due to the supplication of the Messenger of Allāh ﷺ, the time of early morning contains great blessings. It is therefore best to start trading and working immediately after sunrise. The early morning is also beneficial because a person is fresh and vibrant at that time and can easily expend more energy which will be a cause of progress and blessings.

CHAPTER 167

باب استحباب طلب الرفقة وتأميرهم عَلَى أنفسهم واحداً يطيعونه

Chapter on the desirability of travelling in company and appointing one of them as their leader whom they will obey

Ḥadīth 958

عن ابن عمرَ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مِنَ الوحدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ !)) رواه البخاري.

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "If people only knew what I know about travelling alone, no traveller will travel alone at night." (*Bukhārī, Aḥmad*)

Commentary

Scholars state that there are worldly and religious harms in travelling alone. The religious harm is that a person will be deprived of performing *ṣalāh* in *jamāʿah* (congregation). The worldly harm is that if any accident or difficulty befalls him, there will be nobody to assist. This was more so in the days of the past when people used to travel on camels, horses or on foot, and they had to traverse through deserts and jungles. There was also the fear of animals, thieves, etc. For these reasons, the Messenger of Allāh ﷺ prohibited a person from travelling alone.

However, Imām Bukhārī ﷺ has dedicated a chapter to this entitled 'The chapter of a man travelling alone,' in his *Ṣaḥīḥ* showing that it is permissible. Such a scenario will occur when a person has to suddenly travel alone, or act as a spy in times of war such as when the Messenger of Allāh ﷺ sent Zubayr ﷺ to spy during the Battle of the Trench.

Ḥadīth 959

وعن عمرِو بن شُعَيْبٍ، عن أبيه، عن جَدهِ ﷺ، قَالَ : قَالَ رسولُ الله ﷺ : ((الرَّاكِبُ شَيْطَانٌ ، وَالرَّاكِبَانِ شَيْطَانَانِ ، وَالثَّلاَثَةُ رَكْبٌ)) رواه أَبُو داود والترمذي والنسائي بأسانيد صحيحةٍ ، وقال الترمذي : ((حديث حسن)) .

ʿAmr ibn Shuʿayb narrates from his father who narrates from his grandfather ﷺ that the Messenger of Allāh ﷺ said: "One rider is Shaiṭān. Two riders are two Shaiṭāns. Three is a group." (*Abū Dāwūd*, *Tirmidhī, Aḥmad)*

Commentary

As far as possible, at least three people should travel together on a journey. If there are only two and one of them has to leave to fulfil some need, then the remaining person may easily become perplexed and influenced by Shaiṭān. Similarly, if a person is alone and passes away, there will be none to bath him, shroud him and bury him. There will be no one to take his goods back to his heirs and inform them about what had transpired. There will be none to help him to carry his possessions. Therefore, if there are at least three people, they can assist one another and take turns to guard their possessions. Importantly, they can perform *ṣalāh* in *jamāʿah*.

Another interpretation of this *ḥadīth* is that one or two people can easily fall into the plots and deceit of Shaiṭān, but when in a group, the assistance of Allāh ﷻ will be with them. Saʿīd ibn Muṣayyab ﷺ narrated, "Shaiṭān attacks one or two. If there are three, he will not attack them."

Ḥadīth 960

وعن أَبي سعيد وأبي هُريرة ﷺ، قالا : قَالَ رسولُ الله ﷺ : ((إِذَا خَرَجَ ثَلاَثَةٌ في سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ)) حديث حسن ، رواه أَبُو داود بإسنادٍ حسن .

Abū Saʿīd ﷺ and Abū Hurayrah ﷺ narrate that the Messenger of Allāh ﷺ said: "When three people set out on a journey, they should appoint one of them as their leader." (*Abū Dāwūd*, *Bayhaqī*)

Commentary

ʿAllāmah Ṭībī ﷺ stated that the command to appoint a leader is so that if during the journey, any such matter occurs which could lead to a dispute, then they can refer to the leader and practise in accordance to what he says.

ʿAllāmah Zabīdī ﷺ stated that such a person should be appointed as a leader who possesses noble character, is soft-natured and has the quality of giving preference to others over himself. Shaikh ʿAbdul Ḥaq Muḥaddith Dehlawī ﷺ stated that the leader should not only possess noble character and a soft nature, but he should also be intelligent, experienced, have a desire to do good and give preference to others over himself.

Ḥadīth 961

وعن ابن عبّاسٍ ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ ، وَخَيْرُ السَّرَايَا أَرْبَعُمِئَةٍ ، وَخَيْرُ الجُيُوشِ أَرْبَعَةُ آلاَفٍ ، وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفاً مِنْ قِلةٍ)) رواه أَبُو داود والترمذي، وقال : ((حديث حسن)).

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "The best number of companions is four, the best expedition is 400, the best army is 4000, and 12 000 will never be defeated because of small numbers." (*Abū Dāwūd, Tirmidhī, Aḥmad)*

Commentary

If there are only three people together on a journey, two of them will engage in obtaining food or guarding their possessions while the third person will be left alone. If there are at least four people, then two of them can engage in one duty whilst the other two can engage in another duty.

The number of 12 000 is regarded as a large number and if they are defeated, it will not be due to a lack of numbers. It will be due to some other weakness such as pride, arrogance, etc.

CHAPTER 168

باب آداب السير والنـزول والمبيت والنوم في السفر واستحباب السُّرَى والرفق بالدواب ومراعاة مصلحتها وأمر من قصّر في حقها بالقيام بحقها وجواز الإرداف عَلَى الدابة إِذَا كانت تطيق ذلك

Chapter on the etiquette of travelling, stopping, spending the night and sleeping while travelling. The desirability of travelling by night, being kind to animals and seeing to their needs. To order those who are deficient in fulfilling the rights of animals to fulfil their rights. The permissibility of two people sitting on an animal if it is able to bear it.

Ḥadīth 962

عن أَبي هُريرةَ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِذَا سَافَرْتُمْ فِي الخِصْبِ ، فَأَعْطُوا الإبلَ حَظَّهَا مِنَ الأَرْضِ ، وَإِذَا سَافَرْتُمْ في الجدْبِ ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ ، وَبَادِرُوا بِهَا نِقْيَهَا ، وَإِذَا عَرَّسْتُمْ ، فَاجْتَنِبُوا الطَّرِيقَ ؛ فَإِنَّهَا طُرُقُ الدَّوَابِّ ، وَمَأْوَى الهَوَامِّ بِاللَّيْلِ)) رواه مسلم .

مَعنَى ((أَعْطُوا الإبِلَ حَظَّهَا مِنَ الأَرْضِ)) أَيْ : ارْفُقُوا بِهَا في السَّيْرِ لِتَرْعَى في حَالِ سَيرِهَا ، وَقوله : ((نِقْيَهَا)) هُوَ بكسر النون وإسكان القاف وبالياءِ المثناة من تَحْت وَهُوَ : المُخُّ ، معناه : أَسْرِعُوا بِهَا حَتَّى تَصِلُوا المَقصِدَ قَبْلَ أَنْ يَذْهَبَ مُخُّهَا مِنْ ضَنْك السَّيْرِ . وَ((التَّعْرِيسُ)) : النُّزولُ في اللَّيلِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When you travel in grasslands, then give the camel its share of the land. When you travel in barren lands, then travel quickly so that you reach your destination before it tires. When you camp at night, avoid the paths because those are the paths of animals and the places of refuge for other creatures." (*Muslim, Bayhaqī*

Commentary

In the days of the past, and even today in many rural areas, camels, horses, donkeys and mules are used to travel from one place to another. In this *ḥadīth*, the Messenger of Allāh ﷺ provides some guidelines for those who travel in this manner. The first is that a person should provide sufficient fodder for his animals. He should allow them to graze when the opportunity allows for it. If not, one should try to complete the journey as quickly as possible, so that one can reach one's destination where the animals can feed. The second guideline is that if a person has to stop over at night to rest, he should divert from the main road since other creatures may utilise these paths at night and may pose a danger to his safety.

Ḥadīth 963

وعن أَبي قتادة ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ إِذَا كَانَ فِي سَفَرٍ ، فَعَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلَى يَمِينِهِ ، وَإِذَا عَرَّسَ قُبَيلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ ، وَوَضَعَ رَأسَهُ عَلَى كَفِّهِ . رواه مسلم .

قَالَ العلماءُ : إِنَّمَا نَصَبَ ذِرَاعَهُ لِئَلاَّ يَسْتَغْرِقَ في النَّومِ ، فَتَفُوتَ صَلاَةُ الصُّبْحِ عَنْ وَقْتِهَا أَوْ عَنْ أَوَّلِ وَقْتِهَا .

Abū Qatādah ﷺ narrates that when the Messenger of Allāh ﷺ was on a

journey and camped over at night, he would lie down on his right side. If he camped over just before dawn, he would place his arm upright and put his head on his palm." *(Muslim)*

Scholars state that he would place his arm upright so that he would not fall into a deep sleep and miss the *Fajr ṣalāh* at its appointed time or at the beginning of its time.

Commentary

If the time for *ṣalāh* is near and one feels tired, then he should ensure that he does not fall into a deep sleep making it difficult to wake up for *ṣalāh*. If the time for *ṣalāh* has already entered, then one should first perform *ṣalāh* before resting.

Ḥadīth 964

وعن أنس ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((عَلَيْكُمْ بِالدُّلْجَةِ ، فَإِنَّ الأَرْضَ تُطْوَى بِاللَّيْلِ)) رواه أَبُو داود بإسناد حسن .

((الدُّلْجَةُ)) : السَّيْرُ في اللَّيْلِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "You should travel at night because the earth is folded at night." (*Abū Dāwūd, Aḥmad)*

Commentary

The *ḥadīth* means that it is easier to travel by night than by day because one feels energetic and fresh due to the coolness of the night. Secondly, a person does not notice many landmarks at night and he will therefore think that he has travelled very little whereas this is not the case. It is also possible that the earth in reality is folded up at night as is mentioned in a narration of *Kanz al-ʿUmmāl*.

The *ḥadīth* does not mean that one should not travel during the day since other *aḥādīth* encourage one to commence his journey in the beginning portion of the day. It means that a person should not confine himself to only travelling by day, but should also travel at night.

Ḥadīth 965

وعن أَبي ثَعْلَبَةَ الخُشَنِيِّ ﷺ ، قَالَ : كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلاً تَفَرَّقُوا في الشِّعَابِ وَالأَوْدِيَةِ . فَقَالَ رسولُ الله ﷺ : ((إِنَّ تَفَرُّقَكُمْ فِي هذِهِ الشِّعَابِ وَالأَوْدِيَةِ إِنَّمَا ذلِكُمْ مِنَ الشَّيْطَانِ !)) فَلَمْ يَنْزِلُوا بَعْدَ ذَلِكَ مَنْزِلاً إِلاَّ انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ . رواه أَبُو داود بإسناد حسن .

Abū Thaʿlabah al-Khushanī[35] ﷺ narrates: When the people used to stop over at a place, they would disperse into the passes and valleys. The Messenger of Allāh ﷺ said to them: "This dispersing of yours into passes and valleys is from Shaiṭān." Thereafter, whenever they would stop over at a place, they would remain close together. (*Abū Dāwūd*, *Bayhaqī*)

Commentary

The closer the companions on a journey remain together, the easier it is for them to assist each other in times of difficulty.

Ḥadīth 966

وعن سهل بن عمرو – وقيل : سهل بن الربيع بن عمرو الأنصاري المعروف بابن الحنظليَّة ، وَهُوَ من أهل بيعة الرِّضْوَانِ ، قَالَ : مَرَّ رسولُ الله ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ ، فَقَالَ : ((اتَّقُوا الله في هذِهِ البَهَائِمِ المُعجَمَةِ ، فَارْكَبُوهَا صَالِحَةً ، وَكُلُوهَا صَالِحَةً)) رواه أَبُو داود بإسناد صحيح .

Sahl ibn ʿAmr ﷺ (or according to some, Sahl ibn al-Rabīʿ ibn ʿAmr al-Anṣārī), popularly known as Ibn al-Ḥanẓalīyyah[36] , who was from among those present for the Bayʿah al-Riḍwān, narrates: "The Messenger of Allāh ﷺ passed by a camel whose back was sticking to its stomach and said: "Fear Allāh with regard to these dumb animals. Ride them in good condition and eat them in good condition." (*Abū Dāwūd*)

Commentary

Animals are the creation of Allāh ﷻ and have a soul like man. They can perceive pain and starvation like human beings, but they cannot express their feelings in words, hence a Muslim should ensure that he is merciful to them. It is incorrect to deprive them of food and to overwork them. On the day of *Qiyāmah*, a person will be questioned regarding his

35 There is great difference of opinion regarding his name. The majority of the scholars have stated that it was Jurthūm. Abū Thaʿlabā was his agnomen. He accepted Islām in the early stages. He accompanied the Messenger of Allāh ﷺ during the incident of Ḥudaibiyah and was present at Bait al-Riḍwān. The Messenger of Allāh ﷺ sent him to invite his people to Islām. Due to his efforts, his whole tribe accepted Islām. He later relocated to Shām. He passed away in prostration one night whilst performing *ṣalāh*. 40 *aḥādīth* have been narrated from him.

36 Sahl ﷺ was from the Aws tribe of the Anṣār. It was his habit to perform excessive *ṣalāh* and *dhikr*. He took part in all the battles besides Badr. 9 *aḥādīth* have been narrated from him. He eventually moved to Damascus and passed away in the era of Muʿāwiyah ﷺ.

treatment of animals.

When animals have been given rights in Islām, servants and workers should to a greater extent not be overburdened with work which is beyond their capabilities and strength. The Messenger of Allāh ﷺ said, "Do not burden them with that which will overcome them. If you do give them work which overpowers them, then assist them." (*Bukhārī*)

"Eat them in good condition," means that one should eat the flesh of healthy and fit animals and not that of ill or lean animals as this will contribute towards good health. It could also mean that one should slaughter animals in a humane manner by ensuring that the knife is sharp and that the animal is not harmed in any way while slaughtering.

Ḥadīth 967

وعن أَبي جعفر عبد الله بن جعفر ﷺ ، قَالَ : أردفني رسولُ الله ﷺ ذَاتَ يَوْمٍ خَلْفَهُ ، وَأَسَرَّ إِليَّ حَدِيثاً لا أُحَدِّثُ بِهِ أَحداً مِنَ النَّاسِ ، وَكَانَ أَحَبَّ مَا اسْتَتَرَ بِهِ رسولُ الله ﷺ لِحاجَتِهِ هَدَفٌ أَوْ حَائِشُ نَخْلٍ . يَعنِي : حَائِطَ نَخْلٍ . رواه مسلم هكَذَا مُختصراً .

وزادَ فِيهِ البَرْقاني بإسناد مسلم – بعد قَوْله : حَائِشُ نَخْلٍ – فَدَخَلَ حَائِطاً لِرَجُلٍ مِنَ الأَنْصَارِ ، فَإذا فِيهِ جَمَلٌ ، فَلَمَّا رَأى رَسولَ الله ﷺ جَرْجَرَ وذَرَفَتْ عَيْنَاهُ ، فَأَتَاهُ النَّبيُّ ﷺ فَمَسَحَ سَرَاتَهُ – أَيْ : سِنَامَهُ – وَذِفْرَاهُ فَسَكَنَ ، فَقَالَ : ((مَنْ رَبُّ هَذَا الجَمَلِ ؟ لِمَنْ هَذَا الجَمَلُ ؟)) فَجَاءَ فَتىً مِنَ الأَنْصَارِ ، فَقَالَ : هَذَا لِي يَا رسولَ الله . قَالَ : ((أَفَلاَ تَتَّقِي اللهَ في هذِهِ البَهِيمَةِ الَّتي مَلَّكَكَ اللهُ إِيَّاهَا ؟ فَإِنَّهُ يَشْكُو إِلَيَّ أَنَّكَ تُجِيعُهُ وتُدْئِبُهُ)) رواه أَبُو داود كرواية البرقاني .

قَوْله ((ذِفْرَاهُ)) : هُوَ بكسر الذال المعجمة وإسكان الفاءِ ، وَهُوَ لفظ مفرد مؤنث . قَالَ أهل اللغة : الذِّفْرى : الموضع الَّذِي يَعْرَقُ مِن البَعِيرِ خَلف الأُذُنِ ، وَقوله : ((تُدْئِبُهُ)) أَيْ : تتعبه .

Abū Jaʿfar ʿAbdullāh ibn Jaʿfar[37] ﷺ narrates: "The Messenger of Allāh ﷺ

37 His name was ʿAbdullāh and his agnomen was Abū Jaʿfar. He was the paternal cousin of the Messenger of Allāh ﷺ and the son of Jaʿfar Ṭayyār ﷺ. He was born in Abysinnia, when his father migrated. In the 7th year of *Hijrī*, his father came to Madīnah Munawwarah with ʿAbdullāh ﷺ who was seven years of age. The Messenger of Allāh ﷺ took the pledge of allegiance from ʿAbdullāh ﷺ at that time. When his father was martyred in Mūʾtah, the Messenger of Allāh ﷺ showed intense love to ʿAbdullāh ﷺ. Once he ﷺ said, "ʿAbdullāh is similar to me in appearance and character." He was known for his generosity, chastity, nobility and truthfulness. ʿAbdullāh ﷺ passed away in Madīnah Munawwarah in 80 *Hijrī* and was buried in Jannat al-Baqīʿ. A huge crowd attended his funeral. Even though he was only ten years old at the demise of the Messenger of Allāh ﷺ, he memorised and

made me ride behind him one day and he confided to me something which I will never relate to anyone. When the Messenger of Allāh ﷺ answered the call of nature, the place he liked best for concealing himself was a wall or a date orchard." (*Muslim*)

Al-Barqānī adds with the chain of narrators of Muslim: "He entered an orchard belonging to one of the Anṣār in which there was a camel. When it saw the Messenger of Allāh ﷺ, it cried out, and its eyes started watering. The Messenger of Allāh ﷺ came to it, stroked its hump and behind its ears, and it calmed down. He then asked: 'Who owns this camel? To whom does this camel belong?' A young boy from the Anṣār came and said: 'It belongs to me, O Messenger of Allāh.' He said: 'Do you not fear Allāh with regard to this animal over which Allāh gave you ownership? It is complaining to me that you starve it and tire it.'" (*Abū Dāwūd*)

Commentary

Animals are a bounty from Allāh ﷻ. One who owns an animal should be grateful for this bounty and should feed and treat it well.

Additional Points

- ✓ The secret matter which the Messenger ﷺ confided to the *Ṣaḥābī* was obviously regarding a personal issue. It was not a matter relating to the laws of Islām because this was not permissible to conceal.
- ✓ When one is in an area where one has to answer the call of nature in the open, one should ensure that one's private parts are concealed from the view of others.
- ✓ The speaking and tearing of the camel was a miracle of the Messenger of Allāh ﷺ.
- ✓ It is permissible for two people to sit on a conveyance if it has sufficient strength to bear their weight.
- ✓ One should encourage others to be compassionate to the creation of Allāh ﷻ.
- ✓ The Messenger ﷺ was a mercy to the entire creation.

Ḥadīth 968

وعن أنس ﷺ ، قَالَ : كُنَّا إِذَا نَزَلْنَا مَنْزِلاً ، لاَ نُسَبِّحُ حَتَّى نَحُلَّ الرِّحَال . رواه أَبُو داود بإسناد عَلَى شرط مسلم .

وَقَوْلُه : ((لا نُسَبِّحُ)) : أيْ لاَ نُصَلِّي النَّافِلَةَ ، ومعناه : أنَّا – مَعَ حِرْصِنَا عَلَى الصَّلاَةِ – لا

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quoted some *aḥādīth*, two of which are mentioned in *Bukhārī* and *Muslim*.

نُقَدِّمُهَا عَلَى حَطِّ الرِّحَالِ وَإِرَاحَةِ الدَّوَابِّ .

Anas ﷺ narrates: "When we used to stop over at a place, we would not engage in optional *ṣalāh* until we off loaded the goods from our conveyances." (*Abū Dāwūd*)

Commentary

By not off loading one's goods from an animal when the opportunity arises, causes it to be unnecessarily burdened. According to some scholars, it is desirable that a rider should not even eat until he has given fodder to his animal.

CHAPTER 169

باب إعانة الرفيق

Chapter on helping one's travel companion

في الباب أحاديث كثيرة تقدمت كحديث : ((وَاللهُ في عَوْنِ العَبْدِ مَا كَانَ العَبْدُ في عَوْنِ أخِيهِ)) . وحديث : ((كُلُّ مَعْرُوفٍ صَدَقَة)) وَأشْبَاهِهِما .

Several *aḥādīth* in this regard were quoted in previous chapters. For example: "Allāh ﷻ continues helping a person as long as he helps his brother," and "Every act of kindness is a charity."

Ḥadīth 969

وعن أَبي سعيد الخدري ﷺ ، قَالَ : بَيْنَمَا نَحْنُ في سَفَرٍ إذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ ، فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِيناً وَشِمَالاً ، فَقَالَ رسولُ الله ﷺ : ((مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ ظَهْرَ لَهُ ، وَمَنْ كَانَ لَهُ فَضْلُ زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ زَادَ لَهُ)) ، فَذَكَرَ مِنْ أَصْنَافِ المَالِ مَا ذَكَرَهُ ، حَتَّى رَأَيْنَا ، أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي فَضْلٍ . رواه مسلم .

Abū Sa'īd al-Khudrī ﷺ narrates: "While we were on a journey, a man riding his animal came to us and began looking to his right and left. The Messenger of Allāh ﷺ said: 'One who has a spare animal should give it to the one who does not. One who has extra provisions should give to the one who does not.' He ﷺ continued mentioning various types of wealth

until we began to think that none of us has any right to anything extra." (*Muslim, Bayhaqī*)

Commentary

The rider in this *ḥadīth* was in such dire straits that he began looking around trying to see whether he could get another camel or some provisions for himself. The Messenger of Allāh ﷺ noticed his poverty and encouraged the *Ṣaḥābah* ﷺ to assist him. This in essence is the beautiful humanitarian teachings of Islām. It encourages kindness and generosity and discourages greed and selfishness.

Ḥadīth 970

وعن جابر ﷺ ، عن رسول الله ﷺ : أَنَّهُ أَرَادَ أَنْ يَغْزُوَ ، فَقَالَ : ((يَا مَعْشَرَ الْمُهَاجِرِينَ وَالأَنْصَارِ ، إن مِنْ إِخْوَانِكُمْ قَوْماً لَيْسَ لَهُمْ مَالٌ ، وَلاَ عَشِيرةٌ ، فَلْيَضُمَّ أَحَدكُمْ إِلَيْهِ الرَّجُلَيْنِ أَو الثَّلاَثَةَ ، فَمَا لأَحَدِنَا مِنْ ظَهْرٍ يَحْمِلُهُ إِلاَّ عُقْبةٌ كَعُقْبَةٍ)) يَعْني أَحَدهِمْ ، قَالَ : فَضَمَمْتُ إِلَيَّ اثْنَيْنِ أَوْ ثَلاَثَةً مَا لِي إِلاَّ عُقْبَةٌ كَعقبة أَحَدِهِمْ مِنْ جَمَلِي . رواه أَبُو داود .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ intended to go out for an expedition and he said: "O assembly of Muhājirīn and Anṣār! Among your brothers are people who have no possessions and no family. Each of you should therefore attach two or three of them to himself." Therefore, those of us who had conveyances would take equal turns with them in riding them. Jābir ﷺ said: "I also attached two or three of them to myself and I had a turn to ride my camel just as they had turns to ride it." (*Abū Dāwūd*)

Commentary

During the initial stages of Islām, the Muslims were forced to leave behind their wealth and families in Makkah Mukarramah and migrate to Madīnah Munawwarah. The Messenger ﷺ, therefore encouraged the people of Madīnah to assist the Muhājirīn of Makkah. As this *ḥadīth* mentions, the Anṣār complied to such an extent that they gave preference to their Muslim brothers over themselves. They sacrificed all that they had for their brothers and assisted them wherever they could.

Ḥadīth 971

وعنه ، قَالَ : كَانَ رسول الله ﷺ يَتَخَلَّفُ في المَسير ، فَيُزْجِي الضَّعِيف ، وَيُرْدِفُ وَيَدْعُو لَهُ . رواه أَبُو داود بإسناد حسن .

Jābir ﷺ narrates: "During a journey, the Messenger of Allāh ﷺ would go to the rear so that he could urge the weak, or mount its rider behind him and supplicate for him." (*Abū Dāwūd*)

Commentary

The Messenger of Allāh ﷺ was a perfect example of humility. During journeys, he would move to the rear of the army so that he could assist the weak and helpless. His concern for their well-being was amazing. He would further supplicate on their behalf so that their spirits would be raised and they would continue to advance.

Additional Points

- ✓ The leader of an army may command from the front or may move to the middle or rear according to circumstances and strategic needs.
- ✓ The leader of an army or group should take into consideration those who are weak.

CHAPTER 170

باب مَا يقول إذا ركب دَابَّة للسفر

Chapter on the supplication one should make when mounting his conveyance

قَالَ الله تَعَالَى : ﴿ وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالْاَنْعَامِ مَا تَرْكَبُوْنَ لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴾ [الزخرف : ١٢-١٣] .

Allāh ﷻ says: "... and made ships and animals which you ride. That you may be seated on their backs and then remember the bounty of your Sustainer when you mount and say: 'Pure is Allāh who has placed this at our service whereas we would never have been able to control it.' And our return will surely be to our Sustainer." (Sūrah al-Zukhruf, 12-13)

Ḥadīth 972

وعن ابن عمر ﷺ : أَنَّ رسول الله ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجاً إِلَى سَفَرٍ ، كَبَّرَ ثَلاثاً ، ثُمَّ قَالَ : ((سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

. اللّهُمَّ إنا نسألكَ في سفرنا هذا البرّ والتَّقوى ، ومنَ العملِ ما ترضى ، اللَّهُمَّ هَوِّن عَلَيْنَا سَفَرَنَا هَذَا ، وَاطْوِ عَنَّا بُعْدَهُ . اللَّهُمَّ أَنْتَ الصَّاحِبُ في السَّفَرِ ، والخَلِيفَةُ في الأَهْلِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ المَنْظَرِ ، وَسُوءِ المُنْقَلَبِ في المالِ وَالأَهْلِ وَالوَلَدِ)) وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ : ((آيِبُونَ ، تَائِبُونَ ، عَابِدُونَ ، لِرَبِّنَا حَامِدُونَ)) رواه مسلم .

مَعْنَى ((مُقْرِنِينَ)) : مُطِيقِينَ . وَ((الوَعْثَاءُ)) بفتحِ الواوِ وَإسكان العين المهملة وبالثاء المثلثة وبالمد وَهِيَ : الشِّدَّةُ . وَ((الكَآبَةُ)) بِالمَدِّ ، وَهِيَ : تَغَيُّرُ النَّفْسِ مِنْ حُزْنٍ وَنَحْوِهِ . وَ((المُنْقَلَبُ)) : المَرْجِعُ .

Ibn ʿUmar ﷺ narrates that when the Messenger of Allāh ﷺ sat on his camel to depart on a journey, he would say the *takbīr* (*Allāhu Akbar* – 'Allāh is the greatest') three times. He would then say: "Pure is Allāh who has placed this at our service whereas we would never have been able to control it. And our return will surely be to our Sustainer. O Allāh, we ask You in this journey of ours for righteousness and piety, and actions which You are pleased with. O Allāh, make this journey of ours easy and shorten its distance for us. O Allāh, You alone are the companion in the journey and the guardian in the family. O Allāh, I seek refuge in You from the difficulties of the journey, from any sight which is undesirable and from finding an evil condition upon my return in respect of my wealth, family and children." When he returned from a journey, he would say the same and add: "We are returning, repenting, worshipping our Sustainer, and praising Him." (*Muslim, Abū Dāwūd*)

Commentary

This is a very comprehensive supplication in which one praises Allāh ﷻ, remembers the Hereafter, asks for the ability to carry out noble actions and abstain from wrong, and seeks protection for oneself and one's family.

Ḥadīth 973

وعن عبد الله بن سَرجِسَ ﷺ ، قَالَ : كَانَ رسول الله ﷺ إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ المُنْقَلَبِ ، وَالْحَوْرِ بَعْدَ الكَوْنِ ، وَدَعْوَةِ المَظْلُومِ ، وَسُوءِ المَنْظَرِ في الأَهْلِ وَالمَالِ . رواه مسلم .

هكذا هُوَ في صحيح مسلم : ((الحَوْرِ بَعْدَ الكَوْنِ)) بالنون ، وكذا رواه الترمذي والنسائي

، قَالَ الترمذي : وَيُرْوَى ((الكَوْرُ)) بالراءِ ، وَكِلاهما لَهُ وجه .

قَالَ العلماءُ : ومعناه بالنون والراءِ جَميعاً : الرُّجُوعُ مِنَ الاسْتِقَامَةِ أَوِ الزِّيَادَةِ إِلَى النَّقْصِ . قالوا : ورِوايةُ الرَّاءِ مَأْخُوذَةٌ مِنْ تَكْوِيرِ العِمَامَة وَهُوَ لَفُّهَا وَجَمْعُهَا . ورواية النون ، مِنَ الكَوْنِ ، مَصْدَرُ كَانَ يَكُونُ كَوناً : إِذَا وُجِدَ وَاسْتَقَرَّ .

ʿAbdullāh ibn Sarjis رضي الله عنه narrates: "When the Messenger of Allāh ﷺ embarked on a journey, he would seek refuge from the difficulties of the journey, from an undesirable return, from retrogression after progress, from the supplication of the oppressed, and experiencing an evil condition in respect of family and wealth." (*Muslim, Tirmidhī*)

Scholars say that the meaning of الكَوْنِ (substance) is to return from a stable state or a state of increase to a state of decrease.

Vocabulary and Definitions

Both the words, الحَوْر and الكَوْنِ are narrated in various narrations of this *ḥadīth*. الحَوْر refers to untying the folds of a turban, whilst الكَوْرِ refers to tying them. This is an expression to indicate a good condition being replaced by an evil one, for example, disbelief after believing and sin after obedience. الكَوْنِ means to be steadfast. Therefore, it refers to being misguided after being steadfast on good, or being lax in acts of obedience after being steadfast.

Commentary

We are warned against the supplication of the oppressed because it is definitely accepted by Allāh ﷻ, even if the oppressed is a disbeliever. A *ḥadīth* states that there is no barrier between the oppressed person's supplication and Allāh ﷻ. (*Bukhārī*) Scholars state that if one has oppressed or wronged any person, then he should seek his pardon and attempt to undo the wrong as soon as possible. This applies particularly before one proceeds on a journey because it becomes problematic if one does not return from the journey or if one is afflicted by the effects of such a supplication during the journey. Even during the course of a journey, one should be extremely careful not to oppress others by being unjust in transactions, discourteous towards fellow travellers, etc.

Ḥadīth 974

وعن عَلِي بن ربيعة ، قَالَ : شهدت عليَّ بن أَبي طالب رضي الله عنه ، أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا ، فَلَمَّا وَضَعَ رِجْلَهُ في الرِّكَابِ ، قَالَ : بِسْمِ اللهِ ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا ، قَالَ : الحَمْدُ للهِ ثم قَالَ

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، ثُمَّ قَالَ : الحمْدُ للهِ ، ثَلاثَ مَرَّاتٍ ، ثُمَّ قَالَ : اللهُ أَكْبَرُ ، ثَلاثَ مَرَّاتٍ ، ثُمَّ قَالَ : سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ ، ثُمَّ ضَحِكَ ، فَقِيلَ : يَا أَمِيرَ المُؤمِنِينَ ، مِنْ أَيِّ شَيْءٍ ضَحِكْتَ ؟ قَالَ : رَأَيتُ النبيَّ ﷺ فَعَلَ كَمَا فَعَلْتُ ثُمَّ ضَحِكَ ، فقُلْتُ : يَا رسول اللهِ ، مِنْ أَيِّ شَيْءٍ ضَحِكْتَ ؟ قَالَ : ((إِنَّ رَبَّكَ سُبْحَانَه يَعْجَبُ مِنْ عَبدِهِ إِذَا قَالَ : اغْفِرْ لِي ذُنُوبِي ، يَعْلَمُ أَنَّهُ لاَ يَغْفِرُ الذُّنُوبَ غَيْرِي)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن))، وفي بعض النسخ: ((حسن صحيح)) . وهذا لفظ أَبي داود .

ʿAlī ibn Rabīʿah narrates: "I once saw an animal brought to ʿAlī ibn Abī Ṭālib رضي الله عنه to ride. When he placed his foot in the stirrup, he said: 'In the name of Allāh.' When he sat upright on its back, he said: 'All praise be to Allāh.' He then said: 'Pure is Allāh who has placed this at our service whereas we would never have been able to control it. And our return will surely be to our Sustainer.' He then said: 'All praise be to Allāh' three times, and 'Allāh is the greatest' three times. He then said: 'Glory be to You. I have wronged myself so forgive me. None forgives sins besides You.' He then smiled and was asked: 'O *Amīr al-Mu'minīn*, why did you smile?' He replied: 'I saw the Messenger of Allāh ﷺ doing as I did and then he smiled. So I asked him, 'O Messenger of Allāh, why did you smile?' He replied: 'Your Sustainer marvels as His servant when he says: 'Forgive me for my sins' knowing full well that no one other than I (Allāh) forgives sins.'" (*Abū Dāwūd*, *Tirmidhī*)

Commentary

One should recite *bismillāh* when mounting one's conveyance. Another narration states, "Shaiṭān remains on the back of your conveyance, so when you sit upon it, recite *bismillāh*." (*Dārimī*) Similarly, one should praise Allāh ﷻ before utilising the bounty of the conveyance He has provided.

Additional Points

- ✓ The *Ṣaḥābah* رضي الله عنهم imitated the Messenger of Allāh ﷺ in every possible way due to their love for him.

CHAPTER 171

باب تكبير المسافر إِذَا صعد الثنايا وشبهها وتسبيحه إِذَا هبط الأودية ونحوها والنهي عن المبالغة

برفع الصوتِ بالتكبير ونحوه

Chapter on a traveller saying "*Allāhu Akbar*" when he ascends a mountain pass or the like thereof, "*Subḥānallāh*" when he descends a valley or the like thereof, and the prohibition of raising the voice when saying these words

Ḥadīth 975

عن جابر ﷺ ، قَالَ : كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا ، وَإِذَا نَزَلْنَا سَبَّحْنَا . رواه البخاري .

Jābir ﷺ narrates: "When ascending we would say 'Allāh is the greatest' and when descending we would say 'Glory be to Allāh.' (*Bukhārī*)

Commentary

The wisdom of reciting *Allāhu Akbar* (Allāh is the greatest) when ascending is in order to negate the superiority of an elevated place entering the heart. Ascending or being at an elevated point is pleasing to the carnal desires, since there is within it a feeling of greatness which one perceives. We are taught to counter this by remembering the majesty of Allāh ﷻ and that He is greater than everything.

When descending, one goes from an elevated place to a lower place. This is a decline or a defect. However, as Allāh ﷻ is free from all defects and weaknesses, by reciting *Subḥānallāh* (Glory be to Allāh), one declares that there is only loftiness and perfection in the Being of Allāh ﷻ, whereas in all other objects, there is elevation as well as defects and blemishes. Another reason is that a low place is a place of constriction. When one declares Allāh's ﷻ glory, it creates ease and safety like Yūnus ﷺ was saved from grief in the darkness of the belly of the fish.

Ḥadīth 976

وعن ابن عمرَ ﷺ ، قَالَ : كَانَ النَّبيُّ ﷺ وجيُوشُهُ إِذَا عَلَوا الثَّنَايَا كَبَّرُوا ، وَإِذَا هَبَطُوا سَبَّحُوا . رواه أَبُو داود بإسناد صحيح .

Ibn ʿUmar ﷺ narrates: "When the Messenger of Allāh ﷺ and his armies went up a hill, they would say 'Allāh is the greatest', and when they descended into a valley, they would say 'Glory be to Allāh'." (*Abū Dāwūd*)

Commentary

This is not confined to journeys only. When a person is ascending or descending in any way such as climbing stairs or descending in an elevator, these words should also be recited.

Ḥadīth 977

وعنه ، قَالَ : كَانَ النَّبي ﷺ إِذَا قَفَلَ مِنَ الحَجِّ أَوْ العُمْرَةِ ، كُلَّمَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ فَدْفَدٍ كَبَّرَ ثَلاثاً ، ثُمَّ قَالَ : ((لاَ إلهَ إلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ، لَهُ المُلْكُ وَلَهُ الحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . آيِبُونَ ، تَائِبُونَ ، عَابِدُونَ ، سَاجِدُونَ ، لِرَبِّنَا حَامِدُونَ ، صَدَقَ اللهُ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ)) متفقٌ عَلَيْهِ .

وفي رواية لمسلم : إِذَا قَفَلَ مِنَ الجيُوشِ أَو السَّرَايَا أَو الحَجِّ أَو العُمْرَةِ .

قَوْلُهُ : ((أَوْفَى)) أَيْ : ارْتَفَعَ ، وَقَوْلُه : ((فَدْفَدٍ)) هُوَ بفتح الفائَينِ بينهما دال مهملة ساكِنة ، وَآخِره دال أخرى وَهُوَ : ((الغَليظُ المُرْتَفِعُ مِنَ الأرضِ)) .

Ibn ʿUmar ﷺ narrates that when the Messenger of Allāh ﷺ would return from *Ḥaj* or *ʿUmrah*, then each time he ascended a hill or incline, he would say '*Allāhu Akbar*' three times and then say: "There is none worthy of worship besides Allāh. He is one and has no partner. To Him belongs the kingdom and to Him is all praise. He has power over everything. We are returning, repenting, worshipping, prostrating to our Sustainer and praising Him. Allāh has fulfilled His promise, helped His servant, and He defeated the armies alone." (*Bukhārī, Muslim, Tirmidhī*)

A narration of Muslim has: "When he returned from military campaigns, expeditions, *Ḥaj* or *ʿUmrah*."

Ḥadīth 978

وعن أَبي هريرة ﷺ : أَنَّ رجلاً قَالَ : يَا رسول الله ، إِنّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي ، قَالَ : ((عَلَيْكَ بِتَقْوَى اللهِ ، وَالتَّكْبِيرِ عَلَى كلِّ شَرَفٍ)) فَلَمَّا وَلَّى الرَّجُلُ ، قَالَ : ((اللَّهُمَّ اطْوِ لَهُ البُعْدَ ، وَهَوِّنْ عَلَيْهِ السَّفَرَ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that a man said: "O Messenger of Allāh, I intend embarking on a journey, so please give me some advice." He said: "Regard the fear of Allāh as binding upon yourself, and say the *takbīr* (*Allāhu Akbar*) at every incline." When the man turned to leave, he said: "O Allāh, shorten the distance for him and make the journey easy for him." (*Tirmidhī*)

Commentary

The Messenger ﷺ advised him to adhere to *taqwā* because while travelling a person generally becomes lax and unmindful of the regulations of Islām.

"Shorten the distance" according to some scholars refers to a physical shortening where the earth is folded up. Others interpret it figuratively to mean that Allāh ﷻ grants one the fervour and strength to complete the journey easily, and provides a good conveyance by which he can arrive at his destination in comfort, free from difficulties.

Additional Points

- ✓ A person who is setting out on a journey should seek the guidance and *duʿās* of those who are knowledgeable and pious.
- ✓ One should advise a traveller to fear Allāh ﷻ at all times and teach him the etiquettes of travelling.
- ✓ One should supplicate for easiness and safety for a person who is setting out on a journey.

Ḥadīth 979

وعن أَبي موسى الأشعريِّ ﷺ ، قَالَ : كنّا مَعَ النبيِّ ﷺ في سَفَرٍ ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا وَارتَفَعَتْ أَصْوَاتُنَا ، فَقَالَ النبيُّ ﷺ : ((يَا أَيُّهَا النَّاسُ ، ارْبَعُوا عَلَى أَنْفُسِكُمْ ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِباً ، إِنَّهُ مَعَكُمْ ، إِنَّهُ سَمِيعٌ قَرِيبٌ)) متفقٌ عَلَيْهِ .

((ارْبَعُوا)) بفتحِ الباءِ الموحدةِ أيْ : ارْفُقُوا بِأَنْفُسِكُمْ .

Abū Mūsā al-Ashʿarī ﷺ narrates: "We were on a journey with the Messenger of Allāh ﷺ and when we used to climb a valley, we would say '*Lā ilāha illallāh*' and the *takbīr* with our voices raised. The Messenger of Allāh ﷺ said: 'O people! Be kind to yourselves. You are not calling upon a being who is deaf or absent. He is with you. He is all-hearing and close.'" (*Bukhārī, Muslim, Bayhaqī*)

Commentary

The Messenger of Allāh ﷺ advised the *Ṣaḥābah* to recite *dhikr* in a moderate tone and a dignified manner. There is no need to shout as Allāh ﷻ is All-Hearing and, as the Qur'ān explains, He is closer to a person than his jugular vein.

The lesson taught in this *ḥadīth* is also mentioned in the Qur'ān,

﴿وَإِذَا سَأَلَكَ عِبَادِيْ عَنِّيْ فَإِنِّيْ قَرِيْبٌ﴾

And when My bondsmen ask You about Me, verily I am close by. (Sūrah al-Baqarah, 186)

The *ḥadīth* does not negate the permissibility of *dhikr* in an audible tone, but prohibits *jahr-mufriṭ* (performing *dhikr* in an excessively loud voice).

CHAPTER 172

باب استحباب الدعاء في السفر

Chapter on the desirability of supplicating while on a journey

Ḥadīth 980

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((ثلاثُ دَعَوَاتٍ مُسْتَجَابَات لاَ شَكَّ فِيهِنَّ : دَعْوَةُ المَظْلُومِ ، وَدَعْوَةُ المُسَافِرِ ، وَدَعْوَةُ الوَالِدِ عَلَى وَلَدِهِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) . وليس في رواية أَبي داود : ((عَلَى وَلَدِهِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The supplications of three people are undoubtedly accepted: the supplication of the oppressed, the supplication of a traveller, and the supplication of the father against his child." (*Abū Dāwūd*, *Tirmidhī*, *Ibn Mājah*)

Commentary

The *duʿā'* of an oppressed person against the oppressor is readily accepted by Allāh ﷻ because of the sincerity with which it is made. The oppressed person realises that there is none who can assist him but Allāh ﷻ, hence he focuses fully towards Allāh ﷻ. The Messenger of Allāh ﷺ said, "Beware of the supplication of the oppressed, because there is no barrier between it and Allāh ﷻ."

The *duʿā'* of a traveller is readily accepted by Allāh ﷻ because he endures the difficulties associated with travel. He knows that the only Being who can assist him is Allāh ﷻ. He realises his lack of means and resources and therefore supplicates with great fervour and conviction. In addition, if someone assists him, he appreciates it greatly and his supplication for him is heartfelt and sincere.

The *duʿā'* of a parent is also readily accepted by Allāh ﷻ. Parents possess extreme love for their children, hence they graciously give preference to their children over themselves.

The supplications which they render for their children are based on love and sincerity. On the other hand, when a parent curses his children, it is in all probability due to excessive oppression and injustice from the side of the children, hence such a curse also reaches the Divine Court very quickly.

CHAPTER 173

باب مَا يدعو بِهِ إِذَا خاف ناساً أَوْ غيرهم

Chapter on what supplication to make when one fears people or something else

Ḥadīth 981

عن أَبي موسى الأشعريِّ ﷺ: أَنَّ رسولَ الله ﷺ كَانَ إِذَا خَافَ قَوْماً، قَالَ : ((اللَّهُمَّ إِنَّا نَجْعَلُكَ في نُحُورِهِمْ ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ)) رواه أَبُو داود والنسائي بإسنادٍ صحيحٍ .

Abū Mūsā al-Ashʿarī ﷺ narrates that when the Messenger of Allāh ﷺ feared any people, he would say: "O Allāh, we place You at their throats, and we seek Your refuge from their evil." (*Aḥmad, Abū Dāwūd, Bayhaqī*)

Vocabulary and Definitions

نُحُور is the plural of نحر (throat) which refers to the upper portion of the neck where animals are slaughtered. "O Allāh, we place You at their throats," therefore means, "O Allāh, we place You as a barrier between us and them. Only You can repel from us their evil and that which is concealed within their bosoms." The throat has been specified because it is generally the point of attack during combat.

Commentary

This *duʿā'* should be read at times of danger. During a journey, there is a greater fear of being harmed by enemies, hence one should focus towards Allāh ﷻ at such a time and recite this *duʿā'*.

CHAPTER 174

باب مَا يقول إِذَا نزل منْزلاً

Chapter on what to say when stopping over at a place

Ḥadīth 982

عن خولة بنتِ حَكِيمٍ ﷺ، قالت: سَمِعْتُ رسولَ اللهِ ﷺ ، يَقُولُ : ((مَنْ نَزَلَ مَنْزِلاً ثُمَّ قَالَ : أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ)) رواه مسلم .

Khaulah bint Ḥakīm ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who stops over at a place and says, "I seek refuge with the perfect words of Allāh from the evil of that which He has created," nothing will harm him until he departs from that place. (*Muslim, Aḥmad, Tirmidhī*)

Vocabulary and Definitions

The "perfect words" refer to the qualities of Allāh ﷻ which have been perpetually associated with Allāh ﷻ. They have no weaknesses or shortcomings.

Ḥadīth 983

وعن ابن عمر ﷺ ، قَالَ : كَانَ رسول الله ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلُ، قَالَ: ((يَا أَرْضُ، رَبِّي وَرَبُّكِ اللهُ ، أَعُوذُ بِاللهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ ، وَشَرِّ مَا خُلِقَ فِيكِ ، وَشَرِّ مَا يَدِبُّ عَلَيْكِ ، وَأَعُوذُ بِاللهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدٍ ، وَمِنَ الحَيَّةِ وَالعَقْرَبِ ، وَمِنْ سَاكِنِ البَلَدِ ، وَمِنْ وَالِدٍ وَمَا وَلَدَ)) رواه أَبُو داود .

وَ((الأَسْوَدُ)) : الشَّخْصُ ، قَالَ الخَطَّابِيُّ : وَ((سَاكِنُ البَلَدِ)) : هُمُ الجِنُّ الَّذِينَ هُمْ سُكَّانُ الأَرْضِ . قَالَ : وَالبَلَد مِنَ الأَرْضِ : مَا كَانَ مَأْوَى الحَيَوانِ ، وَإِنْ لَمْ يَكُنْ فِيهِ بِنَاءٌ وَمَنَازِلُ . قَالَ : وَيَحْتَمِلُ أَنَّ المُرَادَ : ((بِالوَالِدِ)) إبليسُ : ((وَمَا وَلَدَ)) : الشَّيَاطِينُ .

Ibn ʿUmar ﷺ narrates that when the Messenger of Allāh ﷺ was on a journey and night approached, he would say: "O earth, my Sustainer and your Sustainer is Allāh. I seek refuge in Allāh from your evil, the evil that is in you, the evil that is created in you, and the evil that creeps on you. I seek refuge in Allāh from the evil of the lion and large snake, from the snake and scorpion, from the *jinn* of the land, from Shaiṭān and his offspring." (*Abū Dāwūd*)

Vocabulary and Definitions

While الأَسْوَدُ has been translated as a "large snake" it may also refer to an oppressor or open sinner.

Commentary

This is a comprehensive *duʿā'* in which a person seeks Allāh's ﷻ refuge from both physical and spiritual enemies. Physical enemies include other humans, animals, *jinn*, etc. while spiritual enemies include Shaiṭān and his offspring.

CHAPTER 175

باب استحباب تعجيل المسافر الرجوع إِلَى أهله إِذَا قضى حاجته

Chapter on the desirability of a traveller hastening in his return to his family after fulfilling his objective

Ḥadīth 984

عن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرابَهُ وَنَوْمَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ ، فَلْيُعَجِّلْ إِلَى أَهْلِهِ)) متفقٌ عَلَيْهِ .

((نَهْمَتَهُ)) : مَقْصُودهُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Travelling is a form of punishment. It deprives a person of his food, drink and sleep. So when any of you fulfils the objective of his journey, he should hasten in returning to his family." (*Bukhārī, Muslim*)

Commentary

A journey has been referred to as a form of punishment because during a journey, one has to bear physical as well as spiritual difficulties. Physical difficulties include exposure to cold and heat, changes to one's food, drink and other conveniences, separation from family, etc. Spiritual difficulties include being deprived of *Jumuʿah ṣalāh*, *ṣalāh* in congregation, difficulty in performing *wuḍū'*, *ghusl*, fasting, etc. For these reasons, one should return as quickly as possible after fulfilling the objective of one's journey.

CHAPTER 176

باب استحباب القدوم عَلَى أهله نهاراً وكراهته في الليل لغير حاجة

Chapter on the desirability of returning to one's family during the day, and the dislike of returning at night without any reason

Ḥadīth 985

عن جابر ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((إِذَا أطال أَحَدُكُمُ الغَيْبَةَ فَلاَ يَطْرُقَنَّ أَهْلَهُ لَيْلاً)) .

وفي روايةٍ : أنَّ رسول الله ﷺ نَهَى أنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلاً . متفقٌ عَلَيْهِ .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you is away from home for a long time, he should not return to his family at night."

Another narration has that the Messenger of Allāh ﷺ forbade a man from returning to his family at night. (*Bukhārī, Muslim, Aḥmad)*

Commentary

A man should return during the day and not at night so that his wife may have the opportunity of dressing up and beautifying herself for his return. This will enhance the marital relationship and create a greater desire within them to meet each other.

Another reason for the prohibition of returning at night is that during times of the past, communication was difficult, hence if a person entered the house at night and the family members were unaware of his identity, it could cause them to fear that a thief had entered their home.

A third reason is that a woman who lives alone may sometimes request a male family member to sleep in her home due to fear of being alone. If the husband enters and finds someone he does not expect, he may instinctively kill him. This applied particularly in bygone days when lighting was a problem.

This prohibition applies to long journeys. If the destination is close or the wife is aware that her husband will return at a particular time, then there is no harm in him returning home at night.

Ḥadīth 986

وعن أنسٍ ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ لا يَطْرُقُ أهْلَهُ لَيْلاً ، وَكَانَ يَأتِيهِمْ غُدْوَةً أَوْ عَشِيَّةً . متفقٌ عَلَيْهِ .

((الطُّرُوقُ)) : المَجيءُ فِي اللَّيْلِ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ would not return to his family at night. He would only arrive in the morning or evening." (*Bukhārī, Muslim*)

CHAPTER 177

باب مَا يقوله إِذَا رجع وإذا رأى بلدته

Chapter on what to say when one returns and sees his town

فِيهِ حَدِيثُ ابنِ عمرَ السَّابِقُ في باب تكبيرِ المسافِرِ إِذَا صَعِدَ الثَّنَايَا .

The *ḥadīth* of Ibn ʿUmar ﷺ which was quoted in the chapter on saying the *takbīr* when climbing an elevated place is applicable here.

Ḥadīth 987

وعن أنس ﷺ ، قَالَ : أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ حَتَّى إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ ، قَالَ : ((آيِبُونَ ، تَائِبُونَ ، عَابِدُونَ ، لِرَبِّنَا حَامِدُونَ)) فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى قَدِمْنَا المَدِينَةَ . رواه مسلم .

Anas ﷺ narrates: "We returned with the Messenger of Allāh ﷺ until we were in sight of Madīnah. He said: 'We are returning, repenting, worshipping our Sustainer, and praising Him.' He continued saying this until we reached Madīnah." (*Muslim, Tirmidhī, Aḥmad)*

Commentary

When returning from a journey, one should continuously recite this *duʿā'* from the outskirts of one's home town. The *duʿā'* teaches us not to be proud of our accomplishments on the journey. Instead, we should realise that we are merely Allāh's ﷻ servants and every success is only through His grace and kindness. We should therefore praise Him and request forgiveness for our shortcomings.

The sequence of the *duʿā'* is significant. One first repents as a form of purification, then one turns towards good actions and finally praises Allāh ﷻ for granting him the ability.

CHAPTER 178

باب استحباب ابتداء القادم بالمسجد الذي في جواره وصلاته فيه ركعتين

Chapter on the desirability of one who returns to first go to the *masjid* in his area and perform two *rakʿāts* of *ṣalāh*

Ḥadīth 988

عن كعب بن مالِك رضي الله عنه : أنَّ رسولَ الله ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ، بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ . متفقٌ عَلَيْهِ .

Kaʿb ibn Mālik رضي الله عنه narrates that when the Messenger of Allāh ﷺ returned from a journey, he would first go to the *masjid* and offer two *rakʿāts* of *ṣalāh*. (*Bukhārī, Muslim, Abū Dāwūd, Aḥmad*)

Commentary

On returning from a journey, one should first proceed to the local *masjid* and perform two *rakʿāts* of *ṣalāh* in gratitude to Allāh ﷻ for granting a safe return and protection from the difficulties of the journey. Another reason is that by doing so one commences his stay in his home with the worship of Allāh ﷻ.

CHAPTER 179

باب تحريم سفر المرأة وحدها

Chapter on the prohibition of a woman travelling on her own

Ḥadīth 989

عن أَبي هريرة رضي الله عنه، قَالَ: قَالَ رسولُ الله ﷺ: ((لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَومِ الآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلاَّ مَعَ ذِي مَحْرَمٍ عَلَيْهَا)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not permissible for a woman who believes in Allāh and the Last Day to travel the distance of a day and a night without a *maḥram* accompanying her." (*Bukhārī, Muslim*)

Vocabulary and Definitions

A *maḥram* for a woman refers to her husband or a close male relative with whom marriage is forbidden such as her brother, father, son, maternal or paternal uncle, grandfather or nephew. Cousins, brothers-in-law, and paternal and maternal aunts' husbands are not her *maḥrams*. For the purposes of travel a *maḥram* also needs to have sound intelligence and must have reached the age of maturity (*bulūgh*).

Commentary

While this *ḥadīth* mentions one day's journey, others mention two and even three days. Scholars have explained that a woman should never travel without a *maḥram* for a distance of three days (that is 77 kilometres or more). However, if there is a fear of evil, shamelessness and immorality, as is generally the case nowadays, then she should not travel for even a day's journey without a *maḥram*. Shaikh ʿAbd al-Ḥaq Dehlawī ﷺ stated that the objective of these varying narrations is not to grant permission for travelling a particular distance, rather a woman is being commanded not to travel without a *maḥram*, whether it is the distance of one day or three days.

Ḥadīth 990

وعن ابن عباس ﷺ : أَنَّهُ سَمِعَ النبيَّ ﷺ ، يقول : ((لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ وَمَعَهَا ذُو مَحْرَمٍ ، وَلاَ تُسَافِرُ المَرْأَةُ إِلاَّ مَعَ ذِي مَحْرَمٍ)) فَقَالَ لَهُ رَجُلٌ : يَا رسولَ الله ، إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً ، وَإِنِّي اكْتُتِبْتُ في غَزْوَةِ كَذَا وَكَذَا ؟ قَالَ : ((انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ)) متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "A man should not be in privacy with a woman unless there is a *maḥram* with her. A woman should not travel without a *maḥram*." A man asked: "O Messenger of Allāh, what if my wife goes out to perform *Ḥaj* while I have been appointed to go out on such-and-such expedition." The Messenger of Allāh ﷺ said: "Go and perform *Ḥaj* with your wife." (*Bukhārī, Muslim*)

Commentary

When a man and woman are in seclusion, there is a great possibility of them being inclined towards each other. Another *ḥadīth* states, "If any man is in solitude with a strange woman,

then the third one is Shaiṭān." (*Tirmidhī*) In other words, Shaiṭān inflames and arouses their sexual desires and leads them to commit the worst of evils.

According to the Ḥanafī *Madh'hab*, a woman cannot proceed for even a compulsory *Ḥaj* without a *maḥram*, as the Messenger ﷺ said, "A woman should not perform *Ḥaj* except with a *maḥram*." (*Dāraquṭnī*) In this case, her *Ḥaj* will have to be postponed until she can find a suitable *maḥram*. If she eventually passes away without performing *Ḥaj*, then she should make a bequest to someone to perform it on her behalf. According to the other *Madh'habs*, it is permitted for a woman to travel for a compulsory *Ḥaj* with other women, subject to certain conditions which are stipulated in the books of jurisprudence.

The wisdom of the law prohibiting a woman from travelling alone is to protect her life, honour and dignity. It is no secret that immoral men and people with evil intentions take advantage of a woman when she is alone and vulnerable. When the Messenger ﷺ disallowed a woman to proceed for *Ḥaj* without a *maḥram*, and commanded her husband to absent himself from *jihād* so that he could go along with his wife, then how can it ever be permissible for Muslims to allow their daughters, wives and sisters to travel to other countries for touring, studying or business? This prohibition will apply to a greater extent in our era when the evil-minded have become more audacious, shameless and brazen in their ways.

كتَاب الفَضَائِل

THE BOOK OF VIRTUES

CHAPTER 180

باب فضل قراءة القرآن

Chapter on the virtue of reciting the Qur'ān

Introduction

Tilāwah refers to reciting the Arabic text with movement of the lips. Therefore, reading the meaning of the verses is beneficial, but is not regarded as *tilāwah*. Similarly, recitation of certain *sūrahs* daily is rewarding, but is not *tilāwah*. Also, if a person merely looks into the Qur'ān and mind reads, he will gain blessings, but this will not constitute *tilāwah*.

Ḥadīth 991

عن أَبي أُمَامَةَ ﷺ ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((اقْرَؤُوا القُرْآنَ ؛ فَإِنَّهُ يَأْتِي يَوْمَ القِيَامَةِ شَفِيعاً لأَصْحَابِهِ)) رواه مسلم .

Abū Umāmah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Recite the Qur'ān for it will appear on the day of *Qiyāmah* as an intercessor for its adherents." (*Muslim, Bayhaqī, Aḥmad)*

Commentary

Reciting the Qur'ān entails great virtue. On the day of *Qiyāmah*, Allāh ﷻ will grant the Qur'ān the ability to speak and it will intercede on behalf of those who used to recite it and practise upon its golden teachings. It will request Allāh ﷻ to forgive and overlook their sins and its intercession will be accepted. It is our belief that Allāh ﷻ will grant the recitation of the Qur'ān a physical form on that day, just as other actions will be personified.

ʿAbdullāh ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said, "Fasting and the Qur'ān will intercede on behalf of a servant on the day of *Qiyāmah*. Fasting will say, 'O my Sustainer, I prevented him from eating and drinking in the day, therefore accept my intercession on his behalf.' The Qur'ān will say, 'O my Sustainer, I prevented him from sleep at night, therefore accept my intercession on his behalf.' Both of their intercessions will be accepted." (*Aḥmad, Ḥākim*)

Ḥadīth 992

وعن النَّوَّاسِ بنِ سَمْعَانَ ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقولُ : ((يُؤْتَى يَوْمَ القِيَامَةِ بِالقُرْآنِ وَأَهْلِهِ الذينَ كَانُوا يَعْمَلُونَ بِهِ في الدُّنْيَا تَقْدُمُه سورَةُ البَقَرَةِ وَآلِ عِمْرَانَ ، تُحَاجَّانِ عَنْ صَاحِبِهِمَا)) رواه مسلم .

Al-Nawwās ibn Samʿān ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "On the day of *Qiyāmah*, the Qur'ān will be brought, together with those who used to practise on it in the world, preceded with the Sūrahs al-Baqarah and Āl ʿImrān arguing on behalf of those who knew them." (*Muslim, Aḥmad)*

Commentary

This *ḥadīth* makes it abundantly clear that for a person to benefit from the intercession of the Qur'ān, he has to practise upon its teachings. Mere recitation or memorisation of the text is not sufficient.

The content of Sūrah al-Baqarah and Sūrah Āl ʿImrān has to do mainly with laws, prohibitions and basic beliefs which are necessary for every Muslim. These Sūrahs will argue in favour of those who recited their verses, pondered over them, practised on the commands and abstained from the prohibitions.

Ḥadīth 993

وعن عثمان بن عفان ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ)) رواه البخاري .

ʿUthmān ibn ʿAffān ﷺ narrates that the Messenger of Allāh ﷺ said: "The best of you is the one who learns the Qur'ān and teaches it." (*Bukhārī, Abū Dāwūd, Tirmidhī, Aḥmad)*

Commentary

The Qur'ān is the word of Allāh ﷻ. The very existence of Islām depends on the protection and teaching of the Qur'ān, hence those who engage in this are the best of people in the sight of Allāh ﷻ. There are however different levels of excellence, the highest of which is to learn the Qur'ān with its meaning and the lowest is to merely learn its words.

It should be remembered that learning and teaching of the Qur'ān should be done with sincerity, seeking the pleasure of Allāh ﷻ, and one should practise upon the teachings and commands of this blessed book. It should also be noted that one who understands the meaning of the Qur'ān is superior to one who only recites the words.

The narrator of this *ḥadīth* from ʿUthmān ﷺ in the narration of *Bukhārī* is Abū ʿAbd al-Raḥmān Sulamī. When narrating this *ḥadīth*, he would say, "This is the reason for me sitting here." He taught the Qur'ān in the Jāmiʿ Masjid of Kūfā for more than forty years. One of his students was Imām ʿAṣim, whose student was Imām Ḥafs and it is the qirāṭ of Imām Ḥafs which is most widely read in the world.

Ḥadīth 994

وعن عائشة ﷺ ، قالت : قَالَ رسول الله ﷺ : ((الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الكِرَامِ البَرَرَةِ ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who recites the Qur'ān and is fluent in it will be with the noble righteous angels. One who recites the Qur'ān, and stutters in it and it is difficult for him will receive a double reward." (*Bukhārī, Muslim*)

Vocabulary and Definitions

"The noble righteous angels" refer to those angels who are obedient and transmit the message of Allāh ﷻ from the protected tablet to the people. Since those who recite the Qur'ān efficiently, resemble these angels by being bearers of the Qur'ān, benefitting the Muslims by reciting it to them and guiding them to what it contains, they will be together in the Hereafter.

Commentary

One who is fluent in the Qur'ān refers to one who reads it easily while adhering to all the laws of *tajwīd*.

One who stutters while reciting refers to a person who has memorised the Qur'ān but his memory is weak. It can also refer to a person who finds it difficult to recite because Arabic is not his language of speech. Such people will be rewarded for their recitation as well as for their efforts, hence a double reward.

The *ḥadīth* does not mean that one who experiences difficulty while reciting will be superior in rank to one who is fluent. The objective is to encourage those who find it difficult, to persevere in their endeavours.

Ḥadīth 995

وعن أَبي موسى الأشعري ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ : رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ : لاَ رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ ، وَمَثَلُ الْمُنَافِقِ الَّذِي يقرأ القرآنَ كَمَثَلِ الرَّيحانَةِ : رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ ، وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الحَنْظَلَةِ : لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ)) متفقٌ عَلَيْهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "The similitude of a believer who recites the Qur'ān is that of a citron - its scent is fragrant and its taste is good. The similitude of a believer who does not recite the Qur'ān is that of a date - it has no scent but its taste is sweet. The similitude of a hypocrite who recites the Qur'ān is that of a basil - its scent is fragrant but its taste is bitter. The similitude of a hypocrite who does not recite the Qur'ān is that of a colocynth - it has no scent and its taste is bitter." (*Bukhārī, Muslim*)

Commentary

The similitudes drawn in this *ḥadīth* are mentioned merely to teach us the value and virtue of reciting the Qur'ān because, in reality, the sweetness of the Qur'ān is incomparable and indescribable.

There is immense wisdom in the comparison to a citron and date, unique to the wisdom of prophethood and indicative of the great depth of knowledge which the Messenger of Allāh ﷺ possessed. A citron creates a pleasant fragrance in the mouth, purifies the stomach and aids in digestion. Similarly, recitation of the Qur'ān creates a fragrance in the mouth, purifies the internal self and enhances spirituality. In addition, some state that the *jinn* do not enter a home wherein citrons are kept. This again matches the Qur'ānic quality of repelling *jinn*. Medical experts say that citron improves the memory, and recitation of the Qur'ān does the same according to a narration of ʿAlī ﷺ in *Iḥyā'*.

Ḥadīth 996

وعن عمر بن الخطاب ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((إِنَّ اللهَ يَرْفَعُ بِهَذَا الكِتَابِ أَقْوَاماً وَيَضَعُ بِهِ آخرِينَ)) رواه مسلم .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates that the Messenger of Allāh ﷺ said: "Through this Book, Allāh elevates some people and degrades others." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

The *ḥadīth* teaches us that those who fulfil the rights of the Qur'ān will be elevated whilst those who turn away from it will be disgraced and humiliated. Amir ibn Wāthīlah stated that ʿUmar ﷺ appointed Nāfiʿ ibn ʿAbd al-Ḥārith as the governor of Makkah Mukarramah. Once he asked him, "Who have you appointed as governor in Makkah Mukarramah in your absence?" He replied, "Ibn Abzā." "Who is that?" enquired ʿUmar ﷺ. "One of our slaves," was the reply. ʿUmar ﷺ asked in astonishment, "You placed a slave in charge of the people?" He replied, "O *Amīr al-Mu'minīn*, he recites the book of Allāh ﷻ and has knowledge of inheritance." On hearing this, ʿUmar ﷺ remarked, "You have done well. I heard the Messenger ﷺ saying, 'Allāh elevates some people through this Book and degrades others through it.'" *(Muslim)*

Ḥadīth 997

وعن ابن عمر ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((لاَ حَسَدَ إِلاَّ في اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللهُ القُرْآنَ ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ ، وَرَجُلٌ آتَاهُ اللهُ مَالاً ، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ

)) متفقٌ عَلَيْهِ .

((والآنَاءُ)) : السَّاعَاتُ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Envy is not lawful except with regard to two people: a person to whom Allāh taught the Qur'ān and he upholds it day and night, and a person to whom Allāh gave wealth and he spends it day and night." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 572. It teaches us to perpetually remain in the recitation, memorisation, study and implementation of the Qur'ān.

Jealousy means to desire a bounty that is enjoyed by another person by it being removed from him. This is an objection against Allāh's ﷻ distribution and is therefore prohibited. A concept related to jealousy, but different from it, is called *ghibṭah*. *Ghibṭah* means to desire a bounty enjoyed by another person without hoping that he be deprived of it. *Ghibṭah* is permissible in worldly matters and commendable in religious matters.

The *ḥadīth* could also mean that if jealousy was permissible, it would have been acceptable to be envious of the two people mentioned in the *ḥadīth*.

Ḥadīth 998

وعن البراءِ بن عازِبٍ ﷺ ، قَالَ : كَانَ رَجُلٌ يَقْرَأُ سُورَةَ الْكَهْفِ ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَطَنَيْنِ ، فَتَغَشَّتْهُ سَحَابَةٌ فَجَعَلَتْ تَدْنُو ، وَجَعَلَ فَرَسُه يَنْفِرُ مِنْهَا ، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ ، فَقَالَ : ((تِلْكَ السَّكِينَةُ تَنَزَّلَتْ لِلقُرْآنِ)) متفقٌ عَلَيْهِ .

((الشَّطَنُ)) بفتحِ الشينِ المعجمة والطاءِ المهملة : الحَبْلُ .

Al-Barā' ibn ʿĀzib ﷺ narrates: "A man was reciting Sūrah al-Kahf and alongside him was his horse which was tied with two ropes. A cloud overshadowed him, and began drawing nearer to him causing his horse to flee from it. In the morning, he went to the Messenger of Allāh ﷺ and related the incident to him. He said: 'That was tranquillity which descended because of the Qur'ān.'" (*Bukhārī, Muslim*)

Vocabulary and Definitions

While *sakīnah* has been translated as tranquillity, it can also refer to the special mercy of Allāh ﷻ, dignity, angels or a gold utensil of Paradise which cleanses the hearts of the believers. The

effect of this *sakīnah* is that a person's *īmān* increases as mentioned in a verse of the Qur'ān,

﴿هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ﴾

"He sends down *sakīnah* in the hearts of the believers so that their *īmān* increases." (Sūrah Fataḥ, 4)

Additional Points

✓ Miracles of the pious and righteous are an established phenomenon.

Ḥadīth 999

وعن ابن مسعودٍ ﷺ ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((مَنْ قَرَأَ حَرْفاً مِنْ كِتَابِ اللهِ فَلَهُ حَسَنَةٌ ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا ، لاَ أقول : ألم حَرفٌ ، وَلكِنْ : أَلِفٌ حَرْفٌ ، وَلاَمٌ حَرْفٌ ، وَمِيمٌ حَرْفٌ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who recites a letter of the Book of Allāh receives a reward, and each reward is multiplied tenfold. I do not say that alif lām mīm is a letter, but *alif* is a letter, *lām* is a letter, and *mīm* is a letter." (*Tirmidhī*)

Commentary

This *ḥadīth* proves the great virtue of reciting the Qur'ān. It is useful to note that one will receive the stated rewards even if one does not understand the meaning of the verses. The Messenger of Allāh ﷺ gave the example of *alif lām mīm*, which are known as the *ḥurūf al-muqaṭṭaʿāt* or letters whose meaning is known only to Allāh ﷻ. Hence, if one recites Qur'ānic words whose meaning is unknown to man, one will be rewarded. However, reciting the Qur'ān while understanding its meaning draws greater rewards.

The reward mentioned in this *ḥadīth* is the bare minimum. ʿAlī ﷺ narrates that for every letter, one hundred blessings accrue to the one who recites the Qur'ān while standing in *ṣalāh*, fifty blessings accrue to the one who recites while sitting in *ṣalāh*, twenty-five blessings accrue to the one who recites with *wuḍū'* outside *ṣalāh*, ten blessings accrue to the one who recites without *wuḍū'*, and one blessing accrues to the one who does not recite but listens to the recitation of others.

Ḥadīth 1000

وعن ابن عباسٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ القُرْآنِ

كَالبَيْتِ الخَرِبِ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "One who has nothing of the Qur'ān in his bosom is like a deserted house." (*Tirmidhī*)

Commentary

A deserted house is of no benefit to a community, rather it is a curse because it serves as an abode for thieves and dangerous animals such as snakes. Similarly, a heart empty of the verses of the Qur'ān is devoid of spiritual light and beauty.

Scholars also state that just as Shaiṭān takes control of an empty house, he poisons the heart of a person which is void of the Qur'ān. Ibn Sīrīn ﷺ stated that a house in which the Qur'ān is recited angels descend upon it, Shaiṭān vacates it, life becomes easy for the household members and its spiritual virtues and blessings are increased. In contrast, a house in which the Qur'ān is not recited Shaiṭān settles in it, angels vacate it, life in it becomes difficult and it is void of blessings." (*Muṣannaf ibn Abī Shaybah*)

Ḥadīth 1001

وعن عبد اللهِ بن عمرو بن العاص ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((يُقَالُ لِصَاحِبِ الْقُرْآنِ : اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ في الدُّنْيَا ، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آية تَقْرَؤُهَا)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "One who adhered to the Qur'ān will be told: 'Recite and continue ascending. Recite slowly as you used to recite in the world. Your position will be at the last verse which you recite.'" (*Abū Dāwūd*, *Tirmidhī, Aḥmad)*

Commentary

"One who adhered to the Qur'ān" refers to a *ḥāfiẓ* as is mentioned in another narration of *Musnad Aḥmad,* however one who recites it regularly may also be implied.

From other *aḥādīth*, we learn that there are as many levels in Paradise as the number of verses of the Qur'ān. Therefore, the status of a person will be raised in Paradise by as many levels as the number of verses in which he was well-versed. In other words, one who adhered to the Qur'ān most strongly by means of recitation and practice will reach the highest level in Paradise.

This *ḥadīth* encourages to recite the Qur'ān slowly, namely in *tartīl. Tartīl*, according to Shāh ʿAbdul ʿAzīz ﷺ, literally means reciting with proper and clear pronunciation. Technically, it

means to recite while adhering to the following principles:

1. The letters should be correctly uttered to ensure their correct pronunciation. For example, the ط should not be recited as ت or ض.

2. Correctly stopping at the designated pauses so that the joining or end of a verse is not done inappropriately.

3. The vowel sounds such as *ḍammā, fatḥā and kaṣrā* should be pronounced correctly.

4. The voice should be slightly raised (provided that it does not disturb others) so that the words of the Qur'ān uttered by the mouth may reach the ears and affect the heart.

5. To recite in a voice depicting grief and in a manner which instantly affects the heart, because a sorrowful voice instantly influences the heart, and moves and strengthens the soul.

6. The *tashdīd* and *madd* should be pronounced fully because this reveals the grandeur of the Qur'ān and adds to its effectiveness.

7. The reciter's heart should respond to the verses indicating the mercy of Allāh ﷻ and His punishment.

The objective of reciting in *tartīl* is to be able to better understand the meaning of the Qur'ān.

CHAPTER 181

باب الأمر بتعهد القرآن والتحذير عن تعريضه للنسيان

Chapter on the command to continuously adhere to the Qur'ān and to be careful not to allow oneself to forget it

Ḥadīth 1002

عن أَبي موسى ﷺ، عن النبيِّ ﷺ ، قَالَ : ((تعاهدوا هَذَا القُرْآنَ ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتاً مِنَ الإبلِ فِي عُقُلِهَا)) متفقٌ عَلَيْهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "Adhere to this Qur'ān. I take an oath by that Being in whose control is the life of Muḥammad that it slips away faster than a camel whose rope is loosened." (*Bukhārī, Muslim, Ḥākim*)

Commentary

If one who is looking after a camel becomes negligent and careless, it will slip away from him.

Similarly, if one who has learnt to recite the Qur'ān or has memorised it, displays indifference towards it, it will easily be forgotten. As the Qur'ān is greater than any material bounty of Allāh ﷻ, there is a greater need to safeguard it.

Ḥadīth 1003

وعن ابن عمر ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الإِبِلِ الْمُعَقَّلَةِ ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا ، وَإِنْ أَطْلَقَهَا ذَهَبَتْ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "The similitude of one who adheres to the Qur'ān is that of a tied camel: if he adheres to it, it will remain with him, and if he lets it free, it will go away." (*Bukhārī, Muslim, Aḥmad, Mālik*)

Commentary

According to the majority of the *ḥadīth* scholars, صَاحِبِ الْقُرْآنِ refers to a *ḥāfiẓ* of the Qur'ān. Whether a person has memorised the entire Qur'ān or certain portions of it, these should be revised regularly so that they are not forgotten. Just as it is difficult to recapture an escaped camel, learning the Qur'ān after it is forgotten is difficult, hence one should ensure that such a situation does not develop.

If a person forgets the Qur'ān due to old age, weakness of memory, illness, etc., then there is no sin upon him. However, he will be sinful if he forgets it due to indifference or negligence.

CHAPTER 182

باب استحباب تحسين الصوت بالقرآن وطلب القراءة من حسن الصوت والاستماع لها

Chapter on the desirability of reciting the Qur'ān in a beautiful tone and requesting someone with a good voice to recite, and to listen to it

Ḥadīth 1004

وعن أَبي هريرة ﷺ ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((مَا أَذِنَ اللهُ لِشَيءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالقُرْآنِ يَجْهَرُ بِهِ)) متفقٌ عَلَيْهِ .

مَعْنَى ((أَذِنَ الله)) : أي اسْتَمَعَ ، وَهُوَ إِشَارَةٌ إِلَى الرِّضَا والقَبولِ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh does not listen to anything as much as He listens to the recitation of a Messenger with a good voice, reciting the Qur'ān in a beautiful and loud tone." (*Bukhārī, Muslim, Aḥmad, Ḥākim*)

Vocabulary and Definitions

"Reciting the Qur'ān in a beautiful and loud tone," according to Imām Shāfiʿī ﷺ means to recite it with a grief-stricken and elegant voice, since the Messenger of Allāh ﷺ said, "Beautify the Qur'ān with your voices." (*Bukhārī*) This means that one should recite it with a melodious voice, since a melodious voice affects the heart. Another *ḥadīth* states, "One who does not recite the Qur'ān in a melodious voice is not of us." (*Abū Dāwūd, Aḥmad)* Other scholars have interpreted the statement to mean that one should recite the Qur'ān accompanied with the fear of Allāh ﷻ and a soft heart.

Commentary

The Messenger of Allāh ﷺ was blessed with internal and external excellence. In addition, he meticulously observed all the rules of reverence when reciting the Qur'ān and the sweetness of his voice added to the beauty. For these reasons, his recitation drew Allāh's ﷻ pleasure. As for people other than the Messenger ﷺ, their recitation attracts divine attention according to the standard of its excellence.

While the Qur'ān should be recited melodiously and in accordance with the rules of *tajwīd*, it should not be recited in a singing tone as this has been expressly forbidden in several *aḥādīth*. One such *ḥadīth* states, "Beware of reciting the Qur'ān in a musical tone, like that of lovers singing their love poems."

Ḥadīth 1005

وعن أَبي موسى الأَشعري ﷺ : أَنَّ رسولَ الله ﷺ ، قَالَ لَهُ : ((لَقدْ أُوتِيتَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ)) متفقٌ عَلَيْهِ .

وفي رواية لمسلمٍ : أَنَّ رسول الله ﷺ ، قَالَ لَهُ : ((لَوْ رَأَيْتَنِي وَأَنَا أَسْتَمِعُ لِقِراءتِكَ الْبَارِحَةَ)) .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said to him: "You have been given one of the flutes of the family of Dāwūd ﷺ." (*Bukhārī, Muslim, Bayhaqī*)

Another narration of Muslim has: "If you would have only seen me listening to your recitation last night."

Vocabulary and Definitions

مِزْمَار literally means a flute, however in the context of this *ḥadīth* it refers to a beautiful voice.

"The family of Dāwūd" refers to Dāwūd ﷺ himself, since he was bestowed with an exceptionally melodious voice. When he would recite the Zabūr or perform the *dhikr* of Allāh ﷻ, the birds would stop flying and join him in his recitation and the mountains would reverberate.

Commentary

The context of this *ḥadīth* can be better understood from another narration. Once the Messenger of Allāh ﷺ passed by the homes of people of the Ashʿarī tribe. He heard Abū Mūsā ﷺ reciting the Qur'ān aloud in his home and stopped to listen until the *Ṣaḥābī* ﷺ had completed. He then moved on. The following day, when the Messenger of Allāh ﷺ met Abū Mūsā ﷺ, he ﷺ said to him, "If you would have only seen me listening to your recitation last night. You have been given one of the flutes of the family of Dāwūd ﷺ." Abū Mūsā ﷺ asked, "Were you listening to my recitation, O Messenger of Allāh?" When the reply was in the affirmative, he remarked, "If I knew that you were listening, I would have recited much more beautifully."

The above narration teaches us that one should recite in a melodious tone, and if one does so to please the hearts of the believers, especially one's seniors, then there is no harm in doing so. One should however not recite to gain worldly benefits or merely for name and fame.

Ḥadīth 1006

وعن البَراءِ بنِ عازِبٍ ﷺ ، قَالَ : سَمِعْتُ النبيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بالتِّينِ وَالزَّيْتُونِ ، فَمَا سَمِعْتُ أَحَداً أَحْسَنَ صَوْتاً مِنْهُ . متفقٌ عَلَيْهِ .

Al-Barā' ibn ʿĀzib ﷺ narrates: "I heard the Messenger of Allāh ﷺ reciting (Sūrah) al-Tīn wal-Zaytūn in the *ʿIshā' ṣalāh* and I did not hear anyone with a more beautiful voice than his." (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ was perfect in every respect. Just as his character and outward appearance were exceptionally beautiful, so too was his voice. None could equal him. Anas ﷺ said, "Allāh ﷻ did not send any Messenger except with a beautiful face and a beautiful voice. Your Messenger possessed the most handsome face and the most beautiful voice." (*Tirmidhī*)

The Messenger of Allāh's ﷺ usual practice was to recite a lengthy Sūrah in *ʿIshā' ṣalāh*,

however during journeys he would recite shorter sūrahs such as Sūrah al-Tīn, as mentioned in this *ḥadīth*.

Ḥadīth 1007

وعن أَبي لُبَابَةَ بشير بن عبد المنذر ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَنْ لَمْ يَتَغَنَّ بِالقُرْآنِ فَلَيْسَ مِنَّا)) رواه أَبُو داود بإسنادٍ جيدٍ .

معنى ((يَتَغَنَّى)) : يُحَسِّنُ صَوْتَهُ بِالقُرْآنِ .

Abū Lubābah Bashīr ibn ʿAbd al-Mundhīr[38] ﷺ narrates that the Messenger of Allāh ﷺ said: "One who does not recite the Qur'ān in a melodious voice is not one of us." (*Abū Dāwūd, Aḥmad)*

Vocabulary and Definitions

The phrase "is not one of us" means that such a person does not follow the practice or method of the Messenger ﷺ.

Commentary

The practice of the Messenger ﷺ was to recite melodiously. A narration has, "Beautify the Qur'ān with your voices, because a beautiful voice increases the Qur'ān in beauty." (*Ḥākim*) In another narration the Messenger ﷺ stated, "For everything, there is a beauty, and the beauty of the Qur'ān is a beautiful voice." The *Ṣaḥābah* then enquired, "What if one does not possess a beautiful voice?" The Messenger of Allāh ﷺ replied, "Beautify it as much as possible." (*ʿAbd al-Razzāq*)

ʿAllāmah Shaikh Manṣūr Nāṣif ʿAlī Miṣrī ﷺ stated, "Recite the Qur'ān with a melodious voice since it increases its beauty and grandeur, it refreshes the body and soul, and it allows its advices to enter the crevices of the heart. Thus, reciting the Qur'ān melodiously is *Mustaḥab* (advisable)."

However, to recite in such a manner that the letters are changed is not permissible. ʿAllāmah Khādimī ﷺ stated, "Reciting with a melodious voice has a greater effect on the heart, and causes one to hear it more attentively. It is like something sweet which is added to medicine.

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38 His name was Bashīr or Rifāʿah. His agnomen was Abū Lubābah and he was from the Aws tribe. He accepted Islām during the second pledge of ʿAqabah. He participated in most of the battles. In Badr, he was sent back as the governor of Madīnah Munawwarah, and received a portion of the booty. During the Battles of Qaynuqā' and Sawīq, he was also made the governor of Madīnah Munawwarah. 15 *aḥādīth* have been narrated from him. He passed away during the lifetime of the Messenger of Allāh ﷺ.

However, one should not change any letter, cause disorder in the verses or conceal a letter. This type of melodiousness is prohibited by consensus (*ijmāʿ*)."

Ḥadīth 1008

وعن ابن مسعودٍ ﷺ ، قَالَ : قَالَ لِي النَّبِيُّ ﷺ : ((اقْرَأْ عَلَيَّ القُرْآنَ)) ، فقلتُ : يَا رسولَ الله ، أَقْرَأُ عَلَيْكَ ، وَعَلَيْكَ أُنْزِلَ ؟! قَالَ : ((إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي)) فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ ، حَتَّى جِئْتُ إِلَى هذِهِ الآية: ﴿ فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰؤُلَآءِ شَهِيْدًا ﴾ قَالَ :((حَسْبُكَ الآنَ)) فَالْتَفَتُّ إِلَيْهِ ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ . متفقٌ عَلَيْهِ .

Ibn Masʿūd ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Recite the Qur'ān to me.' I said: 'O Messenger of Allāh, should I recite it to you when it was revealed to you?' He said: 'I like to listen to it from someone other than myself.' So I recited Sūrah al-Nisā' to him until I reached this verse, 'How will it be when We will bring a witness from every nation, and We will bring you as a witness against them?' He said to me: 'That is sufficient for now.' When I turned to him, his eyes were flowing with tears." (*Bukhārī, Muslim*)

Commentary

The benefit of listening to the recitation of others is that it gives one the opportunity to ponder over the meaning. This is generally not the case when one recites by oneself. In fact, listening to the Qur'ān carries such a great reward that, according to some scholars, it is better than reciting it. Abū Hurayrah ﷺ reports that the Messenger of Allāh ﷺ said, "Whoever listens to one verse of the Qur'ān, a double reward is written for him, and whoever recites one verse, it will be a light for him on the day of *Qiyāmah*." (*Aḥmad)*

The eyes of the Messenger of Allāh ﷺ flowed with tears because that particular verse reminded him about the day of *Qiyāmah*. Reflecting over the frightening scenes of that day as well as the weakness of this *Ummah* caused him to tear. Scholars state that this crying was a proof of his extreme compassion and love for the *Ummah*. Another reason for his crying was that he will be a witness, and just as a witness cannot conceal anything, the Messenger of Allāh ﷺ will not be able to conceal the faults of his *Ummah*. Hence he feared that the *Ummah* would be punished due to his testimony, and perhaps, by means of his tears, Allāh ﷻ would accept his intercession on their behalf.

Additional Points

- ✓ The object of listening to the Qur'ān is to ponder over its meaning. One should not listen

to it merely as a form of entertainment.

- ✓ The recitation of the Qur'ān nowadays does not reduce us to tears nor does it affect our hearts because of the excess of sins which have clouded our minds and formed a barrier around our hearts.
- ✓ It is a virtue to humble oneself before people of knowledge and righteousness.

CHAPTER 183

باب الحث عَلَى سور وآيات مخصوصة

Chapter on the encouragement of reciting certain chapters and verses

Ḥadīth 1009

عن أَبي سَعِيدٍ رَافِعِ بن الْمُعَلَّى ﷺ ، قَالَ : قَالَ لي رسولُ اللهِ ﷺ : ((أَلاَ أُعَلِّمُكَ أَعْظَمَ سُورَةٍ في القُرْآن قَبْلَ أنْ تَخْرُجَ مِنَ الْمَسْجِدِ ؟)) فَأَخَذَ بِيَدِي ، فَلَمَّا أَرَدْنَا أنْ نَخْرُجَ ، قُلْتُ : يَا رَسُولَ اللهِ ، إنَّكَ قُلْتَ : لأُعَلِّمَنَّكَ أَعْظَمَ سُورَةٍ في القُرْآنِ ؟ قَالَ : ((اَلْحَمْدُ لِلهِ رَبِّ الْعَالَمِيْنَ ، هِيَ السَّبْعُ المَثَانِي وَالقُرْآنُ العَظِيمُ الَّذِي أُوتِيتُهُ)) رواه البخاري .

Abū Saʿīd Rāfiʿ ibn al-Muʿallā ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Should I not teach you the greatest sūrah in the Qur'ān before you leave the *masjid*?' He then held my hand. When we were about to leave, I said: 'O Messenger of Allāh, you said, 'I will teach you the greatest sūrah in the Qur'ān.' He said: '*Al-ḥamdu lillāhi rabbil ʿālamīn*, these are the seven frequently repeated verses and the great Qur'ān which I was given.'" (*Bukhārī*)

Commentary

Sūrah al-Fātiḥah is referred to as the greatest sūrah because it contains all the primary themes of the Qur'ān, namely *tawḥīd, risālah and ākhirah*. Scholars have stated that the reading of Sūrah al-Fātiḥah with firm belief and faith cures all maladies, whether spiritual, worldly, external or internal. According to Ibn al-Tīn ﷺ, it is the greatest sūrah because its reward is greater than that of other sūrahs.

It is referred to as the "seven frequently repeated verses" because of the following reasons:

1. It is repeated in every *rakʿāt* of *ṣalāh*.
2. It was revealed twice, once in Makkah Mukarramah and once in Madīnah Munawwarah.

3. It will be repeated throughout the passage of time.

Some scholars have stated that the content of the previous scriptures has been condensed in the Qur'ān, and the contents of the Qur'ān have been condensed in Sūrah al-Fātiḥah.

Ḥadīth 1010

وعن أَبي سعيد الخدري ﷺ : أَنَّ رسول الله ﷺ ، قَالَ في : ﴿ قُلْ هُوَ اللهُ اَحَدٌ ﴾ : ((وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ القُرْآنِ)) .

وفي روايةٍ : أن رسول الله ﷺ ، قَالَ لأَصْحَابِهِ : ((أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ بِثُلُثِ القُرْآنِ فِي لَيْلَةٍ)) فَشَقَّ ذَلِكَ عَلَيْهِمْ ، وَقَالُوا : أَيُّنَا يُطِيقُ ذَلِكَ يَا رسولَ الله ؟ فَقَالَ : ((﴿ قُلْ هُوَ اللهُ اَحَدٌ اَللهُ الصَّمَدُ ﴾ : ثُلُثُ الْقُرْآنِ)) رواه البخاري .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said with regard to *Qul huwallāhu aḥad* (Sūrah al-Ikhlāṣ): "By that Being in whose control is my life, it is equivalent to a third of the Qur'ān."

Another narration has that the Messenger of Allāh ﷺ said to his *Ṣaḥābah*: "Can any of you recite a third of the Qur'ān in one night?" This was difficult for them so they asked: "Who is able to do that, O Messenger of Allāh?" He said: "*Qul huwallāhu aḥad, Allāhuṣṣamad* (Sūrah al-Ikhlāṣ) is a third of the Qur'ān." (*Bukhārī, Aḥmad)*

Commentary

Sūrah al-Ikhlāṣ is referred to as a third of the Qur'ān. Scholars have provided various possible reasons for this:

1. Imām Ghazālī ﷺ stated that the Qur'ān comprises three important themes: recognition of Allāh ﷻ, knowledge of the Hereafter, and knowledge of the straight path. Sūrah al-Ikhlāṣ discusses one of these, namely the recognition of Allāh ﷻ.

2. Abul ʿAbbās ibn Shurayḥ ﷺ stated that the verses of the Qur'ān are of three types: promises and warnings, rulings, and the names and attributes of Allāh ﷻ. Sūrah al-Ikhlāṣ mentions one of these, namely the names and attributes of Allāh ﷻ.

3. Imām Rāzī ﷺ stated that the Qur'ān has three themes: incidents, laws and attributes of Allāh ﷻ. Sūrah Ikhlāṣ mentions one of these, namely the attributes of Allāh ﷻ.

Ḥadīth 1011

وعنه : أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ : ((قُلْ هُوَ اللهُ اَحَدٌ)) يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ الله ﷺ فَذَكَرَ ذَلِكَ لَهُ وَكَانَ الرَّجُلُ يَتَقَالُّهَا ، فَقَالَ رسول الله ﷺ : ((وَالَّذِي نَفْسِي بِيَدِهِ ، إِنَّهَا لَتَعْدِلُ ثُلُثَ القُرْآنِ)) رواه البخاري .

Abū Saʿīd al-Khudrī ﷺ narrates that a man heard another man repeatedly reciting *Qul huwallāhu aḥad* (Sūrah al-Ikhlāṣ). In the morning, he went to the Messenger of Allāh ﷺ and mentioned this to him, and it was as if he thought this to be insignificant. The Messenger of Allāh ﷺ said: "By that Being in whose control is my life, it is equivalent to a third of the Qur'ān." (*Bukhārī, Aḥmad, Nasa'ī*)

Commentary

Since the sūrah is quite short in size and is recited very commonly, the *Ṣaḥābī* regarded it as insignificant. The Messenger of Allāh ﷺ rectified his erroneous perception.

Ḥadīth 1012

وعن أَبي هُرَيْرَةَ ﷺ : أَنَّ رسولَ اللهِ ﷺ ، قَالَ في : ﴿ قُلْ هُوَ اللهُ اَحَدٌ ﴾ ((إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said with regard to *Qul huwallāhu aḥad* (Sūrah al-Ikhlāṣ): "It is equivalent to a third of the Qur'ān." *(Muslim)*

Ḥadīth 1013

وعن أنس ﷺ : أَنَّ رَجُلاً قَالَ : يَا رَسُولَ اللهِ ، إِني أُحِبُّ هذِهِ السُّورَةَ : ﴿ قُلْ هُوَ اللهُ اَحَدٌ ﴾ قَالَ : ((إِنَّ حُبَّهَا أَدْخَلَكَ الجَنَّةَ)) رواه الترمذي ، وقال : ((حديث حسن)) . ورواه البخاري في صَحِيحِهِ تعليقاً .

Anas ﷺ narrates that a man said: "O Messenger of Allāh! I love this Sūrah, *Qul huwallāhu aḥad* (Sūrah al-Ikhlāṣ)." He said: "Your love for it will take you to Paradise." (at-*Tirmidhī*)

Commentary

A further virtue of Sūrah al-Ikhlāṣ is mentioned in this *ḥadīth*. Allāh ﷻ will enter into

Paradise a person who loves this sūrah, since it expounds upon the greatness and grandeur of Allāh ﷻ, and Allāh ﷻ loves those who praise Him.

Ḥadīth 1014

وعن عقبة بن عامِر رضي الله عنه : أنَّ رسول الله ﷺ ، قَالَ : ((أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ هذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ ؟ ﴿ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ﴾ وَ﴿ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ﴾)) رواه مسلم .

ʿUqbah ibn ʿĀmir[39] رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "Have you not seen the verses revealed this night, the like of which have never been seen before? *Qul Aʿūdhu birabbil falaq* (Sūrah al-Falaq) and *Qul aʿūdhu birabbin nās* (Sūrah al-Nās)." (*Muslim, Aḥmad)*

Commentary

In no other complete sūrah of the Qur'ān is protection sought as it is done in these two sūrahs, hence the Messenger ﷺ said regarding them: "the like of which have never been seen before."

These two sūrahs are effective because they provide protection from various phenomena by means of various protective elements. Protection is sought from the evil of every form of creation involving the body, wealth, religion, worldly phenomena (such as fire, poison, etc.), those who indulge in black magic, those who harbour hatred and malice, and the *jinn.*

The Messenger of Allāh ﷺ recited them when he was affected with the black magic of Labīd ibn al-Aʿṣam, and it cured him fully. Since these two sūrahs have been specifically revealed for the purpose of protection, and because human beings require Allāh's ﷻ protection at all times, we are encouraged to recite them regularly. We are encouraged in the *aḥādīth* to recite them at the following times:

1. When awakening
2. After every *Farḍ ṣalāh*
3. In illness
4. Before retiring to bed at night
5. Every morning and evening thrice with Sūrah Ikhlāṣ.

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39 ʿUqbah ibn Āmir was his name. His agnomen was Abū ʿAmr. He accepted Islām after the Messenger of Allāh ﷺ migrated to Madīnah Munawwarah. He was a jurist, reciter of the Book of Allāh, expert in inheritance, extremely eloquent, a poet and a person of high-standing. During travels, he would serve the Messenger of Allāh ﷺ by leading his conveyance. According to the most correct opinion, he passed away in 58 *Hijrī.* 55 *aḥādīth* have been narrated from him.

Ḥadīth 1015

وعن أَبي سَعِيدٍ الخُدريِّ ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ يَتَعَوَّذُ مِنَ الجَانِّ ، وَعَيْنِ الإِنْسَانِ ، حَتَّى نَزَلَتْ المُعَوِّذَتَانِ ، فَلَمَّا نَزَلَتَا ، أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Saʿīd al-Khudrī ﷺ narrates: "The Messenger of Allāh ﷺ used to seek refuge from *jinn* and the (evil of) the human eye until Sūrah al-Falaq and Sūrah al-Nās were revealed. When they were revealed, he recited them and left reciting anything else." (*Tirmidhī*)

Commentary

Prior to the revelation of these two sūrahs, the Messenger of Allāh ﷺ used to seek protection from the *jinn* and the evil eye with these words,

أَعُوْذُ بِكَ مِنَ الْجَانِّ وَ عَيْنِ الْاِنْسَانِ

I seek Your protection from the *jinn* and the evil eye of man.

However, after these two sūrahs were revealed, he stopped reciting the above *duʿā'* and sufficed on these sūrahs. By the blessings of these sūrahs, Allāh ﷻ protects a person from all forms of satanic influence as well as hatred of people.

Additional Points

✓ The effect of the evil eye is a reality.

Ḥadīth 1016

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((مِنَ القُرْآنِ سُورَةٌ ثَلاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ ، وَهِيَ : ﴿ تَبَرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ ﴾ رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

وفي رواية أَبي داود : ((تَشْفَعُ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The Qur'ān contains a Sūrah of thirty verses which interceded on behalf of a person until he was forgiven. The Sūrah is *Tabārakalladhī biyadihil mulk* (Sūrah al-Mulk)." (*Abū Dāwūd*, *Tirmidhī*)

The narration of *Abū Dāwūd* has: "It shall intercede."

Vocabulary and Definitions

While the future tense is intended by the word "interceded", the past tense has been used to indicate certainty of the intercession in the grave or on the day of *Qiyāmah*. It could also mean that there was, in reality, a person who used to recite it and he was saved from the punishment of the grave by the intercession of this sūrah.

Commentary

The intercession referred to here can be better understood from another *ḥadīth* in which ʿAbdullāh ibn Masʿūd ﷺ said, "When the angels of punishment approach a person in the grave from his feet, his feet will say, "You cannot approach from our side because he used to recite Sūrah al-Mulk." When they approach him from his chest, his chest will say, "You cannot approach from my side because he used to recite Sūrah al-Mulk." When they approach him from his head, his head will say, "You cannot approach from my side because he used to recite Sūrah al-Mulk." In this manner, Sūrah al-Mulk will protect a person from the punishment of the grave." (*Ḥākim*)

The Messenger ﷺ also said, "I desire that this sūrah be in the heart of every person of my *Ummah*." (*Musnad ʿAbd ibn Ḥumaid*)

Ḥadīth 1017

وعن أَبي مسعودٍ البَدْرِيِّ ﷺ ، عن النبي ﷺ ، قَالَ : ((مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخر سُورَةِ البَقَرَةِ في لَيْلَةٍ كَفَتَاهُ)) متفقٌ عَلَيْهِ .

قِيلَ : كَفَتَاهُ الْمَكْرُوهَ تِلْكَ اللَّيْلَةَ ، وَقِيلَ : كَفَتَاهُ مِنْ قِيامِ اللَّيْلِ .

Abū Masʿūd al-Badrī ﷺ narrates that the Messenger of Allāh ﷺ said: "If one recites the last two verses of Sūrah al-Baqarah at night, they will suffice him." (*Bukhārī, Muslim, Bayhaqī*)

It means that they will protect him from harm on that night, or it is said that they will suffice him from spending the night in worship.

Commentary

Apart from the above two meanings of, "they will suffice him", given by Imām Nawawī ﷺ, scholars have mentioned various others. Some of these are:

1. They will suffice him from renewing his *īmān* since the verses teach correct beliefs, submission to the commands of Allāh ﷻ, humility, seeking forgiveness, the reality of the Hereafter, and so forth.

2. They will suffice him from many other supplications since these verses are also a *duʿā'* which guarantees a person the best of this life and the Hereafter.

3. They will suffice him from reciting the remainder of the Qur'ān.

4. They will suffice him from the evil of Shaiṭān, man and jinn.

Due to all of these benefits, these two verses should be recited at night before sleeping.

Scholars mention that Sūrah al-Baqarah is a unique sūrah because it contains many names of Allāh ﷻ and many commands. It is said that the sūrah comprises 1000 commands, 1000 prohibitions, 1000 laws and 1000 realities.

Ḥadīth 1018

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((لاَ تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ ، إنَّ الشَّيْطَانَ يَنْفِرُ مِنَ البَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ البَقَرَةِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not turn your homes into graves. Shaiṭān flees from the house in which Sūrah al-Baqarah is recited." (*Muslim, Tirmidhī, Aḥmad)*

Commentary

"Do not turn your homes into graves," may be interpreted literally to mean that one should not bury the dead in one's home, but in the graveyard. It could also mean that if one abandons the performance of *Nafl ṣalāh*, *tilāwah* of Qur'ān, etc. in one's home, then it will be similar to a graveyard, where no worship takes place.

The *ḥadīth* teaches us an effective remedy for saving our homes from the evil of Shaiṭān, namely reciting Sūrah al-Baqarah.

Ḥadīth 1019

وعن أُبَيِّ بنِ كَعبٍ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((يَا أَبَا الْمُنْذِرِ ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ الله مَعَكَ أَعْظَمُ ؟)) قُلْتُ : ﴿ اَللهُ لَآ اِلٰهَ اِلاَّ هُوَ اَلْحَيُّ الْقَيُّوْمُ ﴾ فَضَرَبَ فِي صَدْرِي ، وقال : ((لِيَهْنِكَ العِلْمُ أَبَا الْمُنْذِرِ)) رواه مسلم .

Ubayy ibn Kaʿb ﷺ narrates that the Messenger of Allāh ﷺ said: "O Abū al-Mundhir! Do you know which verse of the Book of Allāh that you have

is the greatest?" I replied: "*Allāhu lā ilāha illā huwa al-Ḥayyu al-Qayyūm*." He tapped me on my chest and said: "May knowledge benefit you, O Abū al-Mundhir!" *(Muslim)*

Commentary

Āyat al-Kursī is referred to as the greatest verse because it expounds upon the important themes of *tawḥīd*, the grandeur of Allāh ﷻ, the beautiful names of Allāh ﷻ and the attributes of Allāh ﷻ. It explains these concepts and the power of Allāh ﷻ in an exceptionally splendid style.

Additional Points

- ✓ It is permissible to praise a person if one is sure that such praise will not create pride within him.

Ḥadīth 1020

وعن أَبي هريرة ﷺ ، قَالَ : وَكَّلَنِي رسولُ الله ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَام، فَأَخَذْتُهُ فقُلتُ: لأَرْفَعَنَّكَ إِلَى رسولِ الله ﷺ ، قَالَ : إِنِّي مُحْتَاجٌ ، وَعَلَيَّ عِيَالٌ ، وَبِي حَاجَةٌ شَدِيدَةٌ ، فَخَلَّيْتُ عَنْهُ ، فَأَصْبَحْتُ ، فَقَالَ رسول الله ﷺ : ((يَا أَبَا هُرِيرة ، مَا فَعَلَ أَسِيرُكَ البَارِحَةَ ؟)) قُلْتُ : يَا رسول الله ، شَكَا حَاجَةً وَعِيَالاً ، فَرحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ . فَقَالَ : ((أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ)) فَعَرَفْتُ أَنَّهُ سَيَعُودُ ، لقولِ رسول الله ﷺ فَرَصَدْتُهُ ، فَجاء يَحْثُو مِنَ الطَّعَام ، فَقُلتُ : لأَرْفَعَنَّكَ إِلَى رسول الله ﷺ ، قَالَ : دَعْنِي فَإِنِّي مُحْتَاجٌ ، وَعَلَيَّ عِيَالٌ لاَ أَعُودُ ، فَرحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ ، فَأَصْبَحْتُ فَقَالَ لي رسول الله ﷺ : ((يَا أَبَا هُرِيرة ، مَا فَعَلَ أَسِيرُكَ البَارِحَةَ ؟)) قُلْتُ : يَا رسول الله ، شَكَا حَاجَةً وَعِيَالاً ، فَرحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ . فَقَالَ : ((إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ)) فَرَصَدْتُهُ الثَّالثَة ، فَجاء يَحْثُو مِنَ الطَّعَام فَأَخَذْتُهُ ، فَقُلتُ : لأَرْفَعَنَّكَ إِلَى رسولِ الله ﷺ ، وهذا آخِرُ ثلاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ أَنَّكَ لاَ تَعُودُ ثم تَعُودُ! فَقَالَ : دَعْنِي فَإِنِّي أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللهُ بِهَا ، قُلْتُ : مَا هُنَّ ؟ قَالَ : إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الكُرْسِيِّ ، فَإِنَّهُ لَنْ يَزَالَ عَلَيْكَ مِنَ الله حَافِظٌ ، وَلاَ يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ ، فَخَلَّيْتُ سَبِيلَهُ ، فَأَصْبَحْتُ ، فَقَالَ لي رسولُ الله ﷺ : ((مَا فَعَلَ أَسِيرُكَ البَارِحَةَ ؟)) قُلْتُ : يَا رسول الله ، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللهُ بِهَا ، فَخَلَّيْتُ سَبِيلَهُ ، قَالَ : ((مَا هِيَ ؟)) قُلْتُ : قَالَ لي : إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الآية : ﴿ اَللهُ لَآ اِلٰهَ اِلاَّ هُوَ اَلْحَيُّ الْقَيُّوْمُ ﴾ وقال لِي : لاَ يَزَالُ عَلَيْكَ مِنَ اللهِ حَافِظٌ ، وَلَنْ يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ . فَقَالَ النبيُّ ﷺ : ((أَمَا إِنَّهُ

قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلاَثٍ يَا أَبَا هُرَيْرَةَ ؟)) قُلْتُ : لاَ . قَالَ : ((ذَاكَ شَيْطَانٌ)) رواه البخاري .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ gave me the responsibility of safeguarding the *zakāh* of *Ramaḍān*. Someone came to me and began taking handfuls of food. I caught him and said: 'I will take you to the Messenger of Allāh ﷺ!' He said: 'I am a needy person, I have a family to see to and I desperately need help.' So I let him go, but the next morning, the Messenger of Allāh ﷺ asked me: 'O Abū Hurayrah, what happened to your prisoner last night?' I replied: 'O Messenger of Allāh, he complained of being in need and having a family to see to, so I was merciful to him and let him go.' He ﷺ said: 'Listen! He lied to you and he will return.' From the words of the Messenger of Allāh ﷺ, I knew that he would return, so I waited for him. He came and once again began taking handfuls of food. I said to him: 'I will take you to the Messenger of Allāh ﷺ.' He said: 'Let me go! I am in need and I have a family to see to. I will not return. I was merciful to him and let him go.' The next morning, the Messenger of Allāh ﷺ asked me: 'O Abū Hurayrah, what happened to your prisoner last night?' I replied: 'O Messenger of Allāh, he complained of being in need and having a family to see to, so I was merciful to him and let him go.' He ﷺ said: 'He lied to you and he will return.' So I waited for him a third time. He came and began taking handfuls of food. I caught him and said: 'I will take you to the Messenger of Allāh ﷺ. This is the third and last time. You claim that you will not return but you still return.' He said: 'Let me go, and I will teach you some words through which Allāh will benefit you.' I asked: 'What are they?' He said: 'When you go to bed, recite Āyat al-Kursī. A guardian from Allāh will be appointed over you, and Shaiṭān will not come near you until the next morning.' So I let him free. The next morning, the Messenger of Allāh ﷺ asked me: 'What happened to your prisoner last night?' I replied: 'O Messenger of Allāh, he claimed that he would teach me some words through which Allāh will benefit me, so I let him free.' He asked: 'What are they?' I replied: 'He said to me: 'When you go to bed, recite Āyat al-Kursī from beginning to end: *Allāhu lā ilāha illā huwa al-Ḥayyu al-Qayyūm*.' He also said to me: 'A guardian from Allāh will be appointed over you, and Shaiṭān will not come near you until the next morning.' The Messenger of Allāh ﷺ said: 'Listen! He spoke the truth despite being a great liar. O Abū Hurayrah, do you know who you

were speaking to for the last three nights?' I replied: 'No.' He said: 'That was Shaiṭān.'" (*Bukhārī*)

Vocabulary and Definitions

"*Zakāh* of *Ramaḍān*" refers to *Ṣadaqah al-Fiṭr*, which is given in *Ramaḍān* in order to compensate for any shortcomings in one's acts of worship.

Commentary

The *ḥadīth* expounds upon the benefit of reciting Āyat al-Kursī before retiring to bed every night.

Additional Points

- ✓ Shaiṭān is well-aware of that which benefits the believers.
- ✓ Wisdom sometimes emanates from the mouth of a sinner, but he does not benefit by it. A believer draws from such wisdom and benefits by it.
- ✓ A disbeliever sometimes believes in some of that which a believer believes, but this does not make the former a believer.
- ✓ A great liar such as Shaiṭān also speaks the truth at times.
- ✓ Shaiṭān is able to appear in different forms, thus it is possible for human beings to see him. However when he is in his original form, he cannot be seen by humans.
- ✓ *Jinns* eat the food of humans, and can speak to them. They also steal and deceive.
- ✓ The thief's hand was not cut because it was possible that the quantity stolen did not reach the threshold which necessitated such a punishment.
- ✓ It is permissible to collect *Ṣadaqah al-Fiṭr* before the night of *'Īd*.
- ✓ One should accept the truth no matter who states it.
- ✓ One should accept the excuse and overlook the wrong of one who is presumed to be speaking the truth.

Ḥadīth 1021

وعن أَبي الدرداءِ ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الكَهْفِ ، عُصِمَ مِنَ الدَّجَّالِ)) .

وفي رواية : ((مِنْ آخِرِ سُورَةِ الكَهْفِ)) رواهما مسلم .

Abū al-Dardā' ﷺ narrates that the Messenger of Allāh ﷺ said: "One who memorises the first ten verses of Sūrah al-Kahf will be protected from Dajjāl."

Another narration has: "The last ten verses of Sūrah al-Kahf." *(Muslim)*

Commentary

Dajjāl will appear before *Qiyāmah*. Allāh ﷻ will grant him the ability to display certain supernatural feats which will cause those weak in faith to renegade from Islām. The severity of his evil can be gauged from the fact that all the Messengers ﷺ warned their respective nations about him. The Messenger of Allāh ﷺ also described him in great detail and mentioned that one of the ways to protect ourselves from his evil is to memorise and recite the first and last ten verses of Sūrah al-Kahf.

Various reasons have been given for reciting these verses. One is that in the first ten verses, Allāh ﷻ mentions the knowledge of the Qur'ān, the harms of all knowledge contrary to it, the evil of the Jews and Christians, the temporary beauty of this world, and Allāh's ﷻ protection of those who remain steadfast on Islām. The last ten verses discuss the success of those with sound beliefs and righteous actions and the destruction of those who take others as assistants besides Allāh ﷻ. These verses increase the power of *īmān* in the heart and teach one not to deviate from it despite the severity of evils and tribulations. Also, just as Allāh ﷻ saved the youth of that era from the tyrant king, Allāh ﷻ will through their *barakah*, protect one who recites these verses, from the evil of Dajjāl.

Ḥadīth 1022

وعن ابنِ عَبَّاسٍ ﷺ : بَيْنَمَا جِبْرِيلُ ﷺ قَاعِدٌ عِنْدَ النبي ﷺ سَمِعَ نَقِيضاً مِنْ فَوقِهِ ، فَرَفَعَ رَأسَهُ ، فَقَالَ : هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ اليَوْمَ وَلَمْ يُفْتَحْ قَطُّ إِلاَّ اليَوْمَ ، فنَزلَ منهُ مَلَكٌ ، فقالَ : هذا مَلَكٌ نَزلَ إلى الأرضِ لم ينْزلْ قطّ إلاّ اليومَ فَسَلَّمَ وقال : أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤتَهُمَا نَبِيٌّ قَبْلَكَ : فَاتِحَةُ الكِتَابِ ، وَخَواتِيمُ سُورَةِ البَقَرَةِ ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهَا إِلاَّ أُعْطِيتَه . رواه مسلم .

((النَّقِيضُ)) : الصَّوْتُ .

Ibn ʿAbbās ﷺ narrates: While Jibra'īl ﷺ was sitting with the Messenger of Allāh ﷺ, he heard a sound above him. He raised his head and said: "This is a door of the sky which has been opened today and which was never opened before." An angel descended from it and Jibra'īl ﷺ said: "This is an angel that has descended to earth, and that has never descended before today." The angel greeted and said: "Bear the glad tidings of two lights which you have been given and no Messenger before you was given: the opening chapter of the Book (Sūrah al-Fātiḥah) and the final verses of Sūrah al-Baqarah. You will not recite a single letter of them without being granted them (i.e. their reward)." *(Muslim)*

Commentary

That such a door had never opened before and that this angel had never descended prior to this, was to show the special rank and status of these two portions of the Qur'ān.

The "two lights" refer to that light on the day of *Qiyāmah* which will guide a person into Paradise. They could also refer to the lights of guidance in this world for a person who ponders over the meanings of these sūrahs. Hence, by reciting these two portions of the Qur'ān with sincerity, one will be granted that which they contain, namely guidance, forgiveness and success in this world and the Hereafter.

CHAPTER 184

باب استحباب الاجتماع عَلَى القراءة

Chapter on the desirability of gathering to recite the Qur'ān

Ḥadīth 1023

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ يَتلُونَ كِتَابَ اللهِ ، وَيَتَدَارَسُونَهُ بينهم ، إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيتْهُمُ الرَّحْمَةُ ، وَحَفَّتْهُمُ المَلاَئِكَةُ ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A group of people do not gather in one of the houses of Allāh to recite the Book of Allāh and study it among themselves without tranquillity descending upon them, mercy engulfing them, the angels encircling them, and Allāh mentioning them to those who are with Him." (*Muslim, Abū Dāwūd*)

Commentary

This is a section of the *ḥadīth* which was mentioned in full in a previous chapter. See *ḥadīth* 245. It is repeated here to show the virtue of reciting and learning the Qur'ān. It mentions four great benefits of such Qur'ānic gatherings.

The sequence of these benefits points to progression in reward. That is, the reward of each benefit surpasses the one mentioned previous to it. Firstly, such gatherings draw tranquillity and this enhances *īmān* as mentioned in a verse of the Qur'ān,

﴿هُوَ الَّذِیْٓ اَنْزَلَ السَّكِیْنَةَ فِیْ قُلُوْبِ الْمُؤْمِنِیْنَ لِیَزْدَادُوْٓا اِیْمَانًا مَّعَ اِیْمَانِهِمْ﴾(الفتح: ٤)

"He is the Being who sends down tranquility in the hearts of the believers resulting in an increase in their *īmān*." (Sūrah Fatḥ, 4)

Secondly, Allāh ﷻ mercy engulfs the gathering. Thirdly, they are encircled by angels and this allows angelic qualities to be transferred into them. Fourthly, Allāh ﷻ mentions them to His pure angels. This last benefit is the greatest of all, as Allāh ﷻ states, "And the Remembrance of Allāh is the greatest."

A point of caution should be sounded here. While the *ḥadīth* encourages study of the Qur'ān, it does not refer to self-study or self-opinionated discussions regarding the Qur'ān. The Messenger of Allāh ﷺ said, "Whoever says anything in matters of the Qur'ān without knowledge should prepare his abode in Hell." (*Tirmidhī*) One should study the Qur'ān under the guidance of a person who himself has learnt the Qur'ān from reliable teachers. The study and teaching of the Qur'ān requires that one understands it through the interpretation and meanings provided by the pious predecessors of Islāmic learning.

CHAPTER 185

باب فضل الوضوء

Chapter on the virtue of *wuḍū'*

Introduction

Islāmic history scholars agree unanimously that *wuḍū'*, *ghusl* and *ṣalāh* were made *Farḍ* (compulsory) in Makkah Mukarramah. *Wuḍū'* is not a speciality of this *Ummah* because it was also performed by previous nations. However, the radiance on the day of *Qiyāmah* on the face and limbs of those who perform *wuḍū'* will be a speciality of this *Ummah*, as appears in a narration of *Muslim*.

قَالَ الله تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ ﴾إِلَى قَوْله تَعَالَى : ﴿مَا يُرِيْدُ اللهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴾ [المائدة : ٦] .

Allāh ﷻ says: "O believers! When you stand up to perform *ṣalāh*, wash your faces, your arms up to the elbows, pass wet hands over your heads,

and (wash) your feet up to your ankles. If you are impure, then purify yourselves thoroughly. If you are ill, on a journey, returning from the toilet, or touching your wives, and you do not find water, then use clean soil to perform *tayammum*, wiping your face and arms with it. Allāh does not want to place any difficulty on you but wants to purify you and complete His favour upon you so that you may be grateful." (Sūrah al-Mā'idah, 6)

Ḥadīth 1024

وعن أَبي هريرة ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ القِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الوُضُوءِ ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "My *Ummah* will be called on the day of *Qiyāmah* with their foreheads and limbs radiantly white due to the effects of *wuḍū'*. So whoever of you is able to increase the extent of his whiteness should do so." (*Bukhārī, Muslim, Aḥmad)*

Vocabulary and Definitions

غر (pl. اغر) is used to describe the whiteness found on the forehead of horses.

محجلين is derived from the root word تحجيل which refers to the whiteness found on the legs of a horse regarded to be rare and valuable.

Commentary

Just as a horse whose limbs are white is unique from other horses, the *Ummah* of Muḥammad ﷺ will be unique from other nations on the day of *Qiyāmah*, as their foreheads and limbs will emit a special radiance. The *ḥadīth* encourages us to wash our limbs correctly and thoroughly while performing *wuḍū'*.

Ḥadīth 1025

وعنه ، قَالَ : سَمِعْتُ خليلي ﷺ ، يقول : ((تَبْلُغُ الحِلْيَةُ مِنَ المُؤمِنِ حَيْثُ يَبْلُغُ الوضُوءُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates: I heard my bosom friend (the Messenger of Allāh ﷺ) saying: "The jewellery of a believer shall extend as far as his *wuḍū'* water reaches." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* teaches us that whichever limbs were washed during *wuḍū'* will be beautified with the jewels of Paradise in the Hereafter. In addition, the more perfect and closer to *Sunnah* one's *wuḍū'* is, the better one's limbs will be adorned.

Ḥadīth 1026

وعن عثمان بن عفان ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((من تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ)) رواه مسلم .

ʿUthmān ibn ʿAffān ﷺ narrates that the Messenger of Allāh ﷺ said: "One who performs *wuḍū'* and performs it well, his sins exit his body, even from beneath his nails." *(Muslim)*

Commentary

The phrase "and performs it well" alludes to the fact that he does not suffice on the *Farāiḍ* (compulsory actions) of *wuḍū'*, but he also ensures that all the *Sunnah* and *Mustaḥab* actions are performed, and he abstains from anything that is *Makrūh* (undesirable). The closer the *wuḍū'* is to the *Sunnah*, the more sins will be forgiven.

According to this *ḥadīth*, sins will exit his entire body, while the *ḥadīth* of Abū Hurayrah ﷺ (*ḥadīth* 1028), states that only the sins of the washed limbs are forgiven. A narration of *Muṣannaf ʿAbd al-Razzāq* has that if a person commences *wuḍū'* with *bismillāh*, the sins of all the limbs will be forgiven. On the other hand, if *bismillāh* was not recited, then only the sins of the limbs which were washed will be forgiven.

The performance of *wuḍū'* cleanses the external body of dirt and purifies one from sins. Scholars state that this refers to minor sins, as major sins are not forgiven without repentance. As for the rights of fellow human beings (*ḥuqūq al-ʿibād*), these cannot be forgiven without fulfilling those rights or being pardoned by those whose rights were usurped.

Ḥadīth 1027

وعنه ، قَالَ : رَأيتُ رسول الله ﷺ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا ، ثُمَّ قَالَ : ((مَنْ تَوَضَّأَ هكَذَا ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ، وَكَانَتْ صَلاَتُهُ وَمَشْيُهُ إِلَى المَسْجِدِ نَافِلَةً)) رواه مسلم .

ʿUthmān ﷺ narrates: "I saw the Messenger of Allāh ﷺ performing *wuḍū'* as I am performing *wuḍū'* now. He then said: 'One who performs *wuḍū'* like

this, is forgiven for his past sins, and his *ṣalāh* and walking to the *masjid* are an additional reward." *(Muslim)*

Commentary

As mentioned in the previous *ḥadīth*, forgiveness of sins refers to minor sins relating to the rights of Allāh ﷻ.

The *ḥadīth* shows the virtue of performing *wuḍū'* at home and then proceeding to the *masjid*. As *wuḍū'* forgives all minor sins, the reward for walking to the *masjid* and performing *ṣalah*, will be an increase in one's rank in the Hereafter.

Ḥadīth 1028

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((إِذَا تَوَضَّأَ العَبْدُ المُسْلِمُ – أَو المُؤْمِنُ – فَغَسَلَ وَجْهَهُ ، خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ المَاءِ ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ ، فَإِذَا غَسَلَ يَدَيْهِ ، خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ المَاءِ ، أَو مَعَ آخِرِ قَطْرِ المَاءِ ، فَإِذَا غَسَلَ رِجْلَيْهِ ، خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلاَهُ مَعَ المَاءِ ، أَو مَعَ آخِرِ قَطْرِ المَاءِ ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When a Muslim slave - or believer – performs *wuḍū'*, and washes his face, every sin to which his eyes looked leaves his face with the water - or with the last drop of water. When he washes his hands, every sin which his hands committed leaves his hands with the water - or with the last drop of water. When he washes his feet, every sin towards which his feet walked leaves his feet with the water - or with the last drop of water. This continues until he emerges completely purified of sins." *(Muslim)*

Commentary

This *ḥadīth* reinforces that *wuḍū'* purifies the external body of physical impurities and the internal body of sins.

The drops of water removing sins is an expression used to convey forgiveness of sins because sins are abstract and have no physical form.

Ḥadīth 1029

وعنه : أَنَّ رسول الله ﷺ أتى المقبرة ، فَقَالَ : ((السَّلاَمُ عَلَيْكُمْ دَارَ قَومٍ مُؤْمِنِينَ ، وَإِنَّا إِنْ

شَاءَ اللهُ بِكُمْ لاَحِقُونَ ، وَدِدْتُ أَنَّا قَدْ رَأَيْنَا إِخْوانَنَا)) قالوا : أَوَلَسْنَا إِخْوَانَكَ يَا رسول الله ؟ قَالَ : ((أَنْتُمْ أَصْحَابِي ، وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ)) قالوا : كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسولَ الله ؟ فَقَالَ : ((أَرَأَيْتَ لَوْ أَنَّ رَجُلاً لَهُ خَيلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بُهْمٍ ، أَلا يَعْرِفُ خَيْلَهُ ؟)) قالوا : بَلَى يَا رسول الله ، قَالَ : ((فَإِنَّهُمْ يَأْتُونَ غُرّاً مُحَجَّلِينَ مِنَ الوُضُوءِ ، وأَنَا فَرَطُهُمْ عَلَى الحَوْضِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ went to the graveyard and said: "Peace be upon you, O abode of believers. If Allāh wills, we will join you. I wish that we had seen our brothers." The *Ṣaḥābah* ﷺ asked: "Are we not your brothers, O Messenger of Allāh?" He replied: "You are my *Ṣaḥābah*. Our brothers are those who have not come as yet." The *Ṣaḥābah* ﷺ asked: "How will you recognise those of your *Ummah* who have not come as yet, O Messenger of Allāh?" He replied: "Tell me, if a person owns a horse with a white forehead and whiteness on its legs and it is among horses that are pitch black, will he not recognise his horse?" The *Ṣaḥābah* ﷺ replied: "Indeed, O Messenger of Allāh." He said: "They will come with radiant faces and limbs due to performing *wuḍū'* and I will precede them to the Fountain (*Ḥauḍ* al-Kauthar)." (*Muslim, Aḥmad)*

Vocabulary and Definitions

The الحَوْض refers to the fountain in Paradise from which the Messenger ﷺ will give water to his *Ummah*. After a drink from it, no person will ever suffer thirst.

The word فرط generally refers to a person who goes ahead of a travelling caravan in order to prepare for their arrival. The *Ummah* of the Messenger ﷺ is truly honoured that he ﷺ will await their arrival. In addition, he ﷺ will request Allāh ﷻ for their forgiveness and an increase in their ranks before they come to him.

Additional Points

- ✓ It is permissible to yearn for something, especially to do good actions and meet the righteous.
- ✓ The *Ṣaḥābah* were fortunate to be the brothers as well as the companions of the Messenger ﷺ. Those of the *Ummah* who came after them were only brothers.

Ḥadīth 1030

وعنه : أَنَّ رسول الله ﷺ ، قَالَ : ((أَلاَ أَدُلُّكُمْ عَلَى مَا يَمْحُو اللهُ بِهِ الخَطَايَا ، وَيَرْفَعُ بِهِ الدَّرَجَاتِ ؟)) قالوا : بَلَى يَا رسول الله ، قَالَ : ((إِسْبَاغُ الوُضُوءِ عَلَى المَكَارِهِ ، وَكَثْرَةُ الخُطَا إِلَى

المَسَاجِدِ ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ ؛ فَذلِكُمُ الرِّبَاطُ ؛ فَذَلِكُمُ الرِّبَاطُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Should I not inform you of something by which Allāh will wipe out sins and by which He will raise ranks?" The *Ṣaḥābah* ﷺ said: "Indeed, O Messenger of Allāh." He said: "Performing a thorough *wuḍū'* in adverse circumstances, taking many steps to the *masjids*, and waiting for a *ṣalāh* after having performed a *ṣalāh*. That is *ribāṭ*! That is *ribāṭ*." (*Muslim, Bayhaqī*)

Commentary

"Performing a thorough *wuḍū'* in adverse circumstances," includes performing *wuḍū'* in severe cold or due to such illness which prevents a person from moving about easily.

Ribāṭ refers to guarding the Islāmic borders so that a foreign enemy cannot enter and attack. Hence, by engaging in the three actions mentioned here, man is protected from Shaiṭān who is his internal enemy. A second view is that since a person who is regular in performing these actions expects forgiveness for his sins, an increase in his rewards and admission into Paradise, the Messenger of Allāh ﷺ compared him to a person guarding the Islāmic borders expecting martyrdom and forgiveness. Others are of the opinion that the above good deeds are named *ribāṭ* because they bind the person and prevent him from committing sins and acts of disobedience. The Messenger ﷺ repeated the statement for emphasis.

The three actions that cause one's minor sins to be forgiven and elevate one's rank in Paradise may be elaborated upon as follows:

1. One should take care to fulfil all the *Sunnah* and *Mustaḥab* actions of *wuḍū'*, such as washing each limb thrice even in difficult circumstances. ʿAlī ﷺ narrates that the Messenger of Allāh ﷺ said, "One who performs a thorough *wuḍū'* in severe cold will attain double reward." (*Ṭabrānī* in *Awsaṭ*)

2. One should walk to the *masjid* even if one lives at a distance. In other words, one should make an effort to ensure that one's *ṣalāh* is performed in congregation in the *masjid*.

3. After performing one of the five *Farḍ ṣalāhs*, one should be eager to perform the next *ṣalāh*. In other words, one's heart should remain attached to *ṣalāh* and the *masjid*.

Ḥadīth 1031

وعن أَبي مالك الأشعري ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((الطُّهُورُ شَطْرُ الإيمَانِ)) رواه مسلم . وَقَدْ سبق بطوله في باب الصبر .

Abū Mālik al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said:

"Purity is half of faith." (*Muslim, Aḥmad, Bayhaqī*)

The *ḥadīth* was quoted in full under the chapter of patience.

Commentary

The *ḥadīth* has been repeated here to show the virtue of purity and *wuḍū'*.

"Purity is half of faith," may have one of several meanings:

1. *Īmān* (faith) refers to *ṣalāh*, hence the *ḥadīth* means that *wuḍū'* is an integral part of *ṣalāh*. In other words, *ṣalāh* is not valid without *wuḍū'*.

2. We know that purity is a portion of *īmān*, however it has been said to be half of it to stress its importance and status.

3. Imām Ghazālī ﷺ stated that purity is of different forms:

a. Purity of the external body from dirt and *ḥadath* (major and minor impurities).

b. Purity of the limbs from sin.

c. Purity of the heart from evil qualities.

d. Purity of the internal self from everything besides Allāh ﷻ. These forms of purity constitute half of *īmān*. The remaining half is to further beautify oneself with outward purity, noble actions, good character and focussing towards Allāh ﷻ.

وفي البابِ حديث عمرو بن عَبَسَة ﷺ السابق في آخر باب الرَّجَاءِ ، وَهُوَ حديث عظيم ؛ مشتمل عَلَى جمل من الخيرات .

The previously quoted *ḥadīth* of ʿAmr ibn ʿAbasah ﷺ towards the end of the chapter on hope is applicable to this chapter as well. It is a noteworthy *ḥadīth* comprising many good points.

Ḥadīth 1032

وعن عمر بن الخطاب ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ – أَوْ فَيُسْبِغُ – الوُضُوءَ ، ثُمَّ يقول : أَشهَدُ أَنْ لا إلهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ؛ إِلاَّ فُتِحَتْ لَهُ أَبْوَابُ الجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ)) رواه مسلم .

وزاد الترمذي : ((اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، وَاجْعَلْنِي مِنَ المُتَطَهِّرِينَ)) .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever among you performs *wuḍū'* and does a thorough *wuḍū'* and then

says, 'I testify that there is none worthy of worship besides Allāh, who is one and has no partner, and I testify that Muḥammad ﷺ is His servant and Messenger,' the eight doors of Paradise will be opened for him and he can enter from whichever of them he desires." (*Muslim, Aḥmad)*

Tirmidhī adds: "O Allāh, make me of those who repent and make me of those who are purified."

Commentary

The *ḥadīth* encourages a believer to perform *wuḍū'* thoroughly and to recite the specified *duʿā'* after doing so. A thorough *wuḍū'* refers to performing *wuḍū'* with all its requisites, fulfilling the *Farāiḍ*, *Sunnah* and *Mustaḥab* actions, and abstaining from all that is *Makrūh*.

Scholars have stated that "there is none worthy of worship besides Allāh," refers to *tawḥīd al-Dhāt* (unity in the Being of Allāh ﷻ); "who is one" refers to *tawḥīd al-Ṣifāt* (unity in the attributes of Allāh ﷻ); and "has no partner" refers to *tawḥīd al-Afʿāl* (unity in the actions of Allāh ﷻ).

CHAPTER 186

باب فضل الأذان

Chapter on the virtue of *adhān*

Adhān literally means to inform. In the context of the *Sharīʿah* it refers to informing others of the time of *ṣalāh*. It commenced in the first year of *Hijrī* after the building of Masjid al-Nabawī. *Adhān* and *iqāmah* are amongst the specialities of this *Ummah*.

The configuration and sequence of the words of the *adhān* is remarkable. It consists of only a few words, but they sum up the three basic fundamentals of Islām: *tawḥīd* (Oneness of Allāh ﷻ), *risālah* (Prophethood) and *ākhirah* (the Hereafter). The words *Allāhu Akbar* and *Ash-hadu Allāilāha Illallāh* confirm the *tawḥīd* and majesty of Allāh ﷻ. The words *Ash-hadu Anna Muḥammadar-Rasūlullāh* affirm the prophethood of Muḥammad ﷺ and they are a proclamation that the method of worshipping Allāh ﷻ is only through the system taught by Muḥammad ﷺ. The words *Ḥayya ʿAlaṣ-ṣalāh* then summon the believers to the greatest form of worship, namely *ṣalāh*. The words *Ḥayya ʿAlal Falāḥ* are a call to perpetual success and serve as a subtle reference to the Hereafter. The *adhān* then terminates with the opening words *Allāhu Akbar Allāhu Akbar* and *Lā Ilāha Illallāh* to emphasise that Allāh ﷻ will always

be the greatest and nobody is entitled to be worshiped besides Him.

Ḥadīth 1033

عن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لَوْ يَعْلَمُ النَّاسُ مَا في النِّدَاءِ والصَّفِ الأَوَّلِ ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا عَلَيْهِ ، ولو يَعْلَمُونَ مَا فِي التَّهْجِيرِ لاسْتَبَقُوا إِلَيْهِ ، وَلَوْ يَعْلَمُونَ مَا فِي العَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْواً)) متفقٌ عَلَيْهِ .

((الاسْتِهَامُ)) : الاقْتِرَاعُ ، وَ((التَّهْجِيرُ)) : التَّبْكِيرُ إِلَى الصَّلاةِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If people only knew the rewards of the *adhān* and the first row (of *ṣalāh*) and they had no way of attaining them but to draw lots, they would certainly have drawn lots. If they only knew the rewards for going early for *ṣalāh*, they would have raced each other in getting there. If they only knew the rewards for performing the *ʿIshā'* and *Fajr ṣalāhs*, they would attend them even if they had to crawl." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* explains the virtue and reward of four actions:

1. Calling out the *adhān*.
2. Performing *ṣalāh* in the first row behind the Imām.
3. Proceeding early for *ṣalāh*.
4. Performing *ʿIshā'* and *Fajr ṣalāh* in congregation.

With regard to the enthusiasm of the *Ṣaḥābah* for calling out the *adhān*, Barmāwī ﷺ quotes an interesting incident: "Qādisiyyah was conquered in the early part of the day. The enemy were pursued by the *Ṣaḥābah* who then returned. The time of *Ẓuhr* was close. Many people desired to call out the *adhān*, and they were about to brandish their swords. Saʿd ﷺ drew lots and the person whose name was drawn was given permission to call out the *adhān*." (*Dalīl al-Fāliḥīn*)

Proceeding early to the *masjid* for *ṣalāh* has many benefits. Firstly, one who does so displays his desire for hastening towards goodness. Secondly, a person waiting for *ṣalāh* gains the reward of being in *ṣalāh*. Thirdly, one's mind is at ease allowing for concentration in *ṣalāh*.

ʿIshā' and *Fajr ṣalāh* require the most effort because they are performed at the ends of the day when people are asleep or retiring to bed. For this reason they were the most difficult

of *ṣalāhs* for the hypocrites.

Ḥadīth 1034

وعن معاوية ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقولُ : ((المُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْناقاً يَوْمَ القِيَامَةِ)) رواه مسلم .

Muʿāwiyah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The *mu'adhdhins* will have the longest necks of all people on the day of *Qiyāmah*." (*Muslim, Ibn Mājah*, Al-*Bayhaqī*)

Commentary

Scholars have provided various reasons why the *mu'adhdhins* will have the "longest necks":

1. People will be drowning in their perspiration on the day of *Qiyāmah* in accordance to their sins. Those with long necks will be saved from this difficulty.

2. The *mu'adhdhins* will be leaders. The Arabs used to refer to their leaders as people with long necks.

3. On that day, the *mu'adhdhins* will have great hope of attaining the mercy of Allāh ﷻ and His abundant rewards. For this reason, they will stretch out their necks in anticipation of what they will receive.

4. It is an expression meaning that Allāh ﷻ will grant them His proximity and respect.

5. Their necks will not be elongated in reality. However, others will be extremely thirsty on that day, due to which their necks will be folded in. The *mu'adhdhins* will not be thirsty, thus their necks will remain normal, but appear longer than the necks of others.

Scholars state that the reason for *mu'adhdhins* attaining this unique reward is that they used to call people to *ṣalāh* and righteous deeds, and whoever calls others to good will receive the reward of those who engage in that good.

Ḥadīth 1035

وعن عبدِ الله بن عبدِ الرَّحْمانِ بن أَبي صَعصعة : أَنَّ أَبَا سَعيد الخدريَّ ﷺ ، قَالَ لَهُ : ((إِنِّي أَرَاكَ تُحبُّ الغَنَمَ وَالبَادِيَةَ فَإِذَا كُنْتَ في غَنَمِك – أَوْ بَادِيتِكَ – فَأَذَّنْتَ للصَّلاَةِ ، فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ ، فَإِنَّهُ لا يَسْمَعُ مدى صَوْتِ المُؤذِّنِ جِنٌّ ، وَلاَ إِنْسٌ ، وَلاَ شَيْءٌ ، إِلاَّ شَهِدَ لَهُ يَومَ القِيَامَةِ)) قَالَ أَبُو سَعيدٍ : سمعتُهُ مِنْ رَسولِ الله ﷺ . رواه البخاري .

ʿAbdullāh ibn ʿAbd al-Raḥmān ibn Abī Ṣaʿṣaʿah[40] narrates that Abū Saʿīd al-Khudrī ﷺ said to him: "I see that you love sheep and the desert land. So when you are among your sheep or in the desert land and you call out the *adhān* for *ṣalāh*, raise your voice. Every *jinn*, human or anything else within range that hears the voice of the *mu'adhdhin* will testify in his favour on the day of *Qiyāmah*." Abū Saʿīd ﷺ said: "I heard this from the Messenger of Allāh ﷺ." (*Bukhārī, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* teaches us that one should call out the *adhān* with a loud voice because all animals, plants and lands to which one's voice reaches will testify in his favour. Even though Allāh ﷻ is fully aware of everything, this testimony will be taken to make apparent one's virtue and high rank before all of the creation.

Even if a person is alone or on journey, one should endeavour to call out the *adhān* and *iqāmah* before performing *ṣalāh* because of the promised virtues.

Ḥadīth 1036

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا نُودِيَ بالصَّلاَةِ ، أَدْبَرَ الشَّيْطَانُ ، وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ ، فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ ، حَتَّى إِذَا ثُوِّبَ للصَّلاةِ أَدْبَرَ ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ ، حَتَّى يَخْطِرَ بَيْنَ المَرْءِ وَنَفْسِهِ ، يَقُولُ : اذْكُرْ كَذَا واذكر كَذَا – لِمَا لَمْ يَذْكُر مِنْ قَبْلُ – حَتَّى يَظَلَّ الرَّجُلُ مَا يَدْرِي كَمْ صَلَّى)) متفقٌ عَلَيْهِ .

((التَّثْوِيبُ)) : الإِقَامَةُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When the call to *ṣalāh* is made, Shaiṭān retreats and passes wind so that he does not hear the call. When the call is completed, he returns until the *iqāmah* is made, when he again retreats. When the *iqāmah* is completed, he returns to whisper to the person, 'Think of this, think of that' – regarding that which he had not thought of previously, until the person does not know how many *rakʿāts* he has performed." (*Bukhārī, Muslim*)

40 ʿAbdullāh ibn ʿAbd al-Raḥmān ibn Abī Ṣaʿṣaʿah ﷺ was from the Māzin tribe from amongst the Anṣār. He is regarded amongst the high ranking *Tābiʿīn*. *Bukhārī*, *Abū Dāwūd*, *Nasa'ī* and *Ibn Mājah* all narrate from him, as he is regarded to be a trustworthy narrator.

Commentary

Shaiṭān "passes wind" when he hears the *adhān* for the following reasons:

1. Due to the speed with which he runs away, he cannot control himself and passes wind.

2. He does so purposely due to his evil nature and hatred for the *adhān*.

3. He intends to oppose the purity of *ṣalāh* with that which is impure.

Shaiṭān whispers to a person who is engaged in *ṣalāh* in order divert his heart towards worldly matters, and thereby deprive him of concentration and devotion.

A question may be posed here: why does Shaiṭān flee when *adhān* is called out, but not during *ṣalāh*? Scholars have provided various answers to this question:

1. There is great awe and grandeur in the words of the *adhān*. This and the proclamation of *tawḥīd* frightens Shaiṭān.

2. *Adhān* as well as *iqāmah* is an invitation to the worship of Allāh ﷻ. Shaiṭān is unable to match it, due to its power and strength, hence he flees from it.

3. Shaiṭān does not want to testify in favour of any person on the day of *Qiyāmah* who had called out the *adhān*.

4. *Adhān* and *iqāmah* are Allāh's ﷻ *dhikr*, hence they are a form of divine radiance, while Shaiṭān is nothing but darkness, and the two cannot mix.

Ḥadīth 1037

وعن عبدِ الله بن عمرو بن العاص ﷺ : أنّه سمع رسول الله ﷺ، يقول: ((إِذَا سَمِعْتُمُ المُؤذِّن فَقُولُوا مِثْلَ مَا يَقُولُ ، ثُمَّ صَلُّوا عَلَيَّ ؛ فَإِنَّه مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْراً ، ثُمَّ سَلُوا اللهَ لِيَ الوَسِيلَةَ ؛ فَإِنَّهَا مَنْزِلَةٌ في الجَنَّةِ لاَ تَنْبَغِي إِلاَّ لِعَبْدٍ مِنْ عِبَادِ اللهِ وَأَرْجُو أَنْ أكونَ أَنَا هُوَ ، فَمَنْ سَأَلَ لِيَ الوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ)) رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "When you hear the *mu'adhdhin*, repeat what he says and then send salutations upon me. A person who sends one salutation upon me, Allāh sends ten upon him. Then ask Allāh to grant me *al-Wasīlah*. It is a stage in Paradise which is reserved for one of the servants of Allāh, and I hope that it will be me. Intercession is guaranteed for one who asks for *al-Wasīlah* for me." (*Muslim, Abū Dāwūd, Tirmidhī, Nasa'ī*)

Vocabulary and Definitions

Allāh ﷻ sending salutations upon a person refers to His mercy and forgiveness.

Intercession here refers to the Messenger's ﷺ requesting Allāh ﷻ to forgive his *Ummah*.

Commentary

The *ḥadīth* explains the great virtue of reciting the *duʿā'* after *adhān*.

The stage of *al-Wasīlah* in Paradise is undoubtedly reserved for the Messenger of Allāh ﷺ, however, he expressed the hope of him being the one to achieve it, due to his humility and unassuming nature. The Messenger ﷺ further requested his *Ummah* to supplicate that he receives *al-Wasīlah* due to his humility and to display his neediness before Allāh ﷻ. Another reason for this was that his *Ummah* could benefit by means of the *duʿā'* and be rewarded for reciting it.

Ḥadīth 1038

وعن أَبي سعيد الخدري ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((إِذَا سَمِعْتُمُ النِّدَاءَ ، فَقُولُوا كَمَا يَقُولُ المُؤذِّنُ)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When you hear the call to *ṣalāh*, repeat the words of the *mu'adhdhin*." (*Bukhārī, Muslim*)

Commentary

Repeating the words of the *mu'adhdhin* means that one should repeat every phrase of the *adhān* after the *mu'adhdhin* except "*Ḥayya ʿalaṣ ṣalāh*" and "*Ḥayya ʿalal falāḥ*." In these two cases, the reply should be "*Lā ḥawla walā quwwata illā billāh*."

It is *Mustaḥab* and a great virtue to repeat the words of the *adhān* whether a person is in a state of purity or not. Thus a woman in the state of menses (*ḥaiḍ*) or bleeding after childbirth (*nifās*) as well as a person in the state of greater impurity (*ḥadath akbar*) should reply to it. Amongst the times when one may not reply is when relieving oneself, engaging in conjugal relations, and while performing *Farḍ* or *Nafl ṣalāh*. In such cases, one may reply after completion of these actions provided that a long time has not elapsed. If a person is engaged in the recital of the Qur'ān or *dhikr* of Allāh ﷻ, it is best to terminate and reply to the *adhān*.

Ḥadīth 1039

وعن جابر ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ : اللَّهُمَّ رَبَّ هذِهِ الدَّعْوَةِ التَّامَّةِ ، وَالصَّلاَةِ القَائِمَةِ ، آتِ مُحَمَّداً الوَسِيلَةَ ، وَالفَضِيلَةَ ، وَابْعَثْهُ مَقَامَاً مَحْمُوداً الَّذِي وَعَدْتَهُ ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ القِيَامَةِ)) رواه البخاري .

Jābir ibn ʿAbdillāh ﷺ narrates that the Messenger of Allāh ﷺ said: "My intercession will be permitted on the day of *Qiyāmah* for one who says when he hears the call to *ṣalāh*, "O Allāh, Lord of this perfect call and established *ṣalāh*, grant Muḥammad ﷺ *al-Wasīlah* and superiority, and raise him to the praiseworthy position which You promised him." (*Bukhārī*)

Vocabulary and Definitions

The call is "perfect" because it will not change or be modified until *Qiyāmah* or because it has no flaws and incorporates the necessary tenets of belief for a Muslim.

The *ṣalāh* is "established" means it will continue until *Qiyāmah*.

Commentary

Intercession being guaranteed for a person is a glad tiding of Paradise and death on *īmān* because intercession will not be accepted for those who are not Muslims.

"The praiseworthy position which You promised him," refers to that time on the day of *Qiyāmah* when the Messenger of Allāh ﷺ will be made to stand on *Maqām Maḥmūd* to intercede on behalf of the entire creation for the commencement of reckoning. This will be the speciality of the Messenger ﷺ and is stated in the Qur'ān,

﴿ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴾ (الإسراء:٧٩)

"Soon Your Sustainer will accord to you the *Maqām Maḥmūd*." (Sūrah al-Isrā', 79)

The words إِنَّكَ لاَ تُخْلِفُ الْمِيْعَادَ are mentioned in the narration of *Bayhaqī* in *Sunan al-Kubrā*, hence it is permissible to recite them at the end of the *duʿā'*.

As for the words وَ الدَّرَجَةَ الرَّفِيْعَةَ, Mullā ʿAlī Qārī quotes Imām Bukhārī ﷺ who stated, "I did not find these words in any narration," hence they should be avoided.

Ḥadīth 1040

وعن سعدِ بن أَبي وقَّاصٍ ﷺ ، عن النبي ﷺ ، أنَّه قَالَ : ((مَنْ قَالَ حِيْنَ يَسْمَعُ الْمُؤَذِّنَ : أَشْهَدُ أَنْ لاَ إِلَه إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، رَضِيتُ بِاللهِ رَبّاً ، وَبِمُحَمَّدٍ رَسُولاً ، وَبِالإِسْلامِ دِيناً ، غُفِرَ لَهُ ذَنْبُهُ)) رواه مسلم .

Saʿd ibn Abī Waqqāṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "The sins of a person are forgiven who, when he hears the *mu'adhdhin*, says, "I testify that there is none worthy of worship besides Allāh, He is one and

has no partner, and that Muḥammad is His servant and Messenger. I am pleased with Allāh as Sustainer, Muḥammad ﷺ as Messenger, and Islām as religion." (*Muslim, Aḥmad, Ḥākim, Tirmidhī*)

Commentary

While some scholars say that this *duʿā'* should be recited after the *mu'adhdhin* calls out "*Ash hadu allā ilāha illallāh*", the preferred view is that it should be recited after the *adhān* is completed.

Ḥadīth 1041

وعن أنس ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((الدُّعَاءُ لاَ يُرَدُّ بَيْنَ الأَذَانِ وَالإِقَامَةِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Duʿā' between the *adhān* and the *iqāmah* is not rejected." (*Abū Dāwūd, Tirmidhī, Aḥmad)*

Commentary

The narration of *Tirmidhī* adds: The *Ṣaḥābah* ﷺ enquired, "What should we ask for, O Messenger of Allāh?" He ﷺ replied, "Ask Allāh for *āfiyah* (well-being) in this world and the Hereafter."

Ibn ʿArabī ﷺ stated, "After the *adhān*, the doors of mercy open. For this reason, supplications are readily accepted." However, such acceptance is restricted to those who fulfil the etiquettes and conditions of *duʿā'*.

In summary, there are five *Sunnahs* regarding the *adhān:*

1. Replying to the *adhān* by repeating the words of the *mu'adhdhin.*
2. Reciting *durūd* after the *adhān.*
3. Reciting the *duʿā'* of *al-wasīlah* in *ḥadīth* 1039.
4. Reciting the *duʿā'* mentioned in *ḥadīth* 1040.
5. Making any *duʿā'* between *adhān* and *iqāmah* as *duʿās* are readily accepted at this time.

CHAPTER 187

باب فضل الصلوات

Chapter on the virtue of *ṣalāh*

قَالَ الله تَعَالَى : ﴿ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ﴾ [العنكبوت : ٤٥] .

Allāh ﷻ says: "Verily *ṣalāh* prevents immoral behaviour and evil." (Sūrah al-ʿAnkabūt, 45)

Ḥadīth 1042

وعن أَبي هريرة ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((أَرَأَيْتُمْ لَوْ أَنَّ نَهْرَاً بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ ، هَلْ يَبْقَى مِنْ دَرنِهِ شَيْءٌ ؟)) قالوا : لا يَبْقَى مِنْ دَرنِهِ شَيْءٌ ، قَالَ : ((فَذلِكَ مَثَلُ الصَّلَوَاتِ الخَمْسِ يَمْحُو اللهُ بِهِنَّ الخَطَايَا)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Will any dirt remain on the body of a person who has a river at his door step and he baths therein five times a day?" The *Ṣaḥābah* ﷺ replied: "No dirt will remain on his body." The Messenger of Allāh ﷺ said: "It is the same with the five *ṣalāhs*. Allāh wipes out sins through them." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* explains the benefit of performing the five daily *ṣalāhs*. Running water is generally free from dirt and the deeper it runs, the cleaner and purer it is. Similarly, *ṣalāh* which is performed with the correct etiquettes and devotion purifies the soul of sins. Just as a person who baths in a river five times a day will be cleansed of physical dirt on his body, a person who performs five times *ṣalāh*, is cleansed of the spiritual dirt of sin.

Bathing in pure water, generally removes the grime and dirt which is on the surface, however dirt which is firmly stuck to the body, will only be removed by scrubbing and utilizing a cleaning agent such as soap. In the same way, *ṣalāh* will cause minor sins to be forgiven, but major sins will only be forgiven by sincere repentance.

Additional Points

- ✓ The Messenger ﷺ taught a concept using a practical example of a river with running water so that it could be easily understood and would serve as a motivation towards good.

Ḥadīth 1043

وعن جابرٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَثَلُ الصَّلَواتِ الخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَومٍ خَمْسَ مَرَّاتٍ)) رواه مسلم .

((الغَمْرُ)) بفتح الغين المعجمة : الكثير .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "The similitude of the five *ṣalāhs* is that of an extensively flowing river at your door in which you bath five times a day." (*Muslim, Aḥmad, Bayhaqī*)

Ḥadīth 1044

وعن ابن مسعود ﷺ : أَنَّ رَجُلاً أَصَابَ مِن امْرَأَةٍ قُبْلَةً ، فَأَتَى النبيَّ ﷺ فَأَخْبَرَهُ فَأَنْزَلَ اللهُ تَعَالَى : ﴿ اَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ، اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ﴾ [هود : ١١٤] فَقَالَ الرَّجُلُ أَلِيَ هَذَا ؟ قَالَ : ((لِجَمِيعِ أُمَّتِي كُلِّهِمْ)) متفقٌ عَلَيْهِ .

Ibn Masʿūd ﷺ narrates that a man kissed a woman. He came to the Messenger of Allāh ﷺ and told him about it. Allāh ﷻ revealed the following verse: "Establish *ṣalāh* at the two ends of the day and some portions of the night. Surely, good deeds wipe out evil deeds.' The man asked: "Is this for me only?" The Messenger of Allāh ﷺ said: "It is for my entire *Ummah*." (*Bukhārī, Muslim*)

Commentary

Another narration provides the background of this *ḥadīth*. A *Ṣaḥābī* narrates that a woman came to purchase some dates from him. He said to her, "I have superior quality dates at home. Come and have a look." When she entered, he kissed her. Subsequently, he was overcome with shame and proceeded to the Messenger of Allāh ﷺ and narrated what had happened. (*Al-Sunan al-Kubrā'* of *Nasa'ī*)

Additional Points

- ✓ It is prohibited to kiss or touch a strange woman.
- ✓ There is no *ḥadd* (penal punishment) for kissing or holding a strange woman. However *taʿzīr* (discretionary penalty) can be handed down according to the discretion of the ruler. The ruler may also overlook the wrong if he feels that the offender's repentance is sincere.
- ✓ Good deeds wipe out the effects of evil deeds.

Ḥadīth 1045

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((الصَّلَوَاتُ الخَمْسُ ، وَالجُمُعَةُ إِلَى الجُمُعَةِ ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ ، مَا لَمْ تُغشَ الكَبَائِرُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The five

ṣalāhs, and *Jumuʿah* to *Jumuʿah* is an expiation for whatever is committed between them as long as major sins are avoided." (*Muslim, Aḥmad)*

Commentary

This *ḥadīth* teaches us that minor sins are forgiven when a person performs his five daily *ṣalāhs* and *Jumuʿah*. For the forgiveness of major sins, sincere repentance is required.

One may question why *Jumuʿah* has been included when the five daily *ṣalāhs* are sufficient to forgive all minor sins? Scholars have answered this as follows:

1. Mullā ʿAlī Qārī ﷺ stated that through *ṣalāh* one's sins are forgiven, however if any sin remains, it is forgiven through the performance of *Jumuʿah ṣalāh*; if no sin had remained, then additional rewards are written in one's favour.

2. Shaikh Muḥaddith ʿAbd al-Ḥaqq Dehlawī ﷺ stated that if the five daily *ṣalāhs* are defective and the minor sins are not forgiven, then through the blessings of the *Jumuʿah ṣalāh*, such sins will be forgiven.

Ḥadīth 1046

وعن عثمان بن عفان ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((مَا مِنْ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلاَةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءها ؛ وَخُشُوعَهَا، وَرُكُوعَهَا ، إِلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوب مَا لَمْ تُؤتَ كَبِيرةٌ ، وَذلِكَ الدَّهْرَ كُلَّهُ)) رواه مسلم .

ʿUthmān ibn ʿAffān ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When the time for a compulsory *ṣalāh* enters and a Muslim exels in his *wuḍū'*, humility, and bowing down, then it is an expiation for the sins that were committed before it as long as a major sin was not committed. This applies perpetually." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* specifies three aspects related to *ṣalāh* regarding which one needs to strive for perfection: *wuḍū'*, *khushūʿ* (humility) and *rukūʿ* (bowing down). Scholars have interpreted these aspects in a broader perspective. Hence, a thorough *wuḍū'* refers to excellence in all aspects prior to the commencement of *ṣalāh*. A thorough *rukūʿ* refers to excellence in the external postures of *ṣalāh*, and humility refers to excellence in the internal state of a person during *ṣalāh*.

As Muslims, we are fortunate to be blessed with the opportunity of communicating with our Creator and Sustainer five times a day. When we perform *ṣalāh*, we have an audience with

Allāh ﷻ, hence we should give utmost attention to every detail of *ṣalāh*. In its perfection lies our rewards and success.

The statement "this applies perpetually" shows that the virtue of forgiveness of minor sins was not confined to the most blessed era of the Messenger of Allāh ﷺ and the *Ṣaḥābah* ﷺ, but is relevant to every era.

CHAPTER 188

باب فضل صلاة الصبح والعصر

Chapter on the virtue of the *Fajr* and *ʿAṣr ṣalāhs*

Ḥadīth 1047

عن أَبي موسى ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((مَنْ صَلَّى البَرْدَيْنِ دَخَلَ الجَنَّةَ)) متفقٌ عَلَيْهِ .

((البَرْدَانِ)) : الصُّبْحُ والعَصْرُ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "One who performs the two cool *ṣalāhs* will enter Paradise." (*Bukhārī, Muslim, Bayhaqī*)

The two cool *ṣalāhs* refer to the *Fajr* and *ʿAṣr ṣalāhs*.

Vocabulary and Defintions

"Cool *ṣalāhs*" refer to the *Fajr* and *ʿAṣr ṣalāhs* because they are performed at such a time of the day when the heat is relatively diminished.

Commentary

The reward of Paradise mentioned here could refer to direct entry into Paradise without any punishment, or it could mean that one will enter it after retribution. However, it serves as a glad tiding for one who is punctual in these *ṣalāhs* that he will leave this world on Islām, since only a Muslim will enter Paradise.

We are required to be punctual on all *ṣalāhs*, however, these two *ṣalāhs* have been emphasised, since they are generally more neglected. If these two *ṣalāhs* are given due importance, the remaining *ṣalāhs* will be performed to a greater extent.

Ḥadīth 1048

وعن أَبي زهير عُمارة بن رُؤَيْبَةَ ﷺ ، قَالَ: سَمِعْتُ رسولَ الله ﷺ ، يقول : ((لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا)) يعني : الفَجْرَ والعَصْرَ . رواه مسلم .

Abū Zuhayr ʿUmārah ibn Ruwaybah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "No person who performs *ṣalāh* before sunrise and before sunset will enter the Hell-fire," meaning *Fajr* and *ʿAṣr*. (*Muslim, Aḥmad*)

Commentary

The time of *Fajr* is when one is enjoying sleep, and that of *ʿAṣr* is when one is concluding the affairs of the day, hence these two *ṣalāhs* are difficult to perform. One who adheres to them will adhere to the remaining *ṣalāhs* to a greater extent. In addition, it is more likely that such a person will not commit major sins and sins related to the rights of others. Now when his minor sins are expiated by means of *ṣalāh*, he will not enter the Hell-Fire.

Ḥadīth 1049

وعن جُنْدُبِ بن سفيان ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ صَلَّى الصُّبْحَ فَهُوَ في ذِمَّةِ اللهِ ، فَانْظُرْ يَا ابْنَ آدَمَ ، لاَ يَطْلُبَنَّكَ اللهُ مِنْ ذِمَّتِهِ بِشَيءٍ)) رواه مسلم .

Jundub ibn Sufyān ﷺ narrates that the Messenger of Allāh ﷺ said: "One who performs the *Fajr ṣalāh* is under the protection of Allāh. So, O son of Ādam, let not Allāh seek from you anything regarding His protection." (*Muslim, Ibn Mājah, Tirmidhī*)

Commentary

The statement "under the protection of Allāh," can have one of two meanings:

1. It is an encouragement to perform the *Fajr ṣalāh* because one who is unmindful of it will be deprived of the protection of Allāh ﷻ and called to account for his weakness.

2. One who performs the *Fajr ṣalāh* is under the protection of Allāh ﷻ, hence others should abstain from causing any physical, monetary or spiritual harm to him since Allāh ﷻ will take them to task.

Ḥadīth 1050

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ ، وَمَلاَئِكَةٌ بِالنَّهَارِ ، وَيَجْتَمِعُونَ في صَلاَةِ الصُّبْحِ وَصَلاَةِ العَصْرِ ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ ، فَيَسْأَلُهُمُ

اللهُ – وَهُوَ أَعْلَمُ بِهِمْ – كَيْفَ تَرَكْتُمْ عِبَادِي ؟ فَيَقُولُونَ : تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The angels of the night and those of the day take turns in coming to you. They gather for the *Fajr ṣalāh* and the *ʿAṣr ṣalāh*. The angels who were with you during the night then ascend and Allāh asks them – despite knowing better regarding them – 'How were My servants when you left them?' The angels reply: 'When we left them, they were performing *ṣalāh* and when we came to them, they were performing *ṣalāh*.'" (*Bukhārī, Muslim, Nasa'ī, Mālik*)

Commentary

That two groups of angels gather for *Fajr* and *ʿAṣr* as compared to one group for the remaining *ṣalāhs* shows the virtue of these two *ṣalāhs* and their times.

A question may arise here: why does Allāh ﷻ ask the angels about the actions of man when He is fully aware of everything? Scholars explain that when Allāh ﷻ created Ādam ﷺ, the angels objected, stating that they were sufficient for Allāh's ﷻ worship, while man would cause nothing but corruption and bloodshed. Hence, Allāh ﷻ boasts before the angels about man's sacrificing his needs and desires in order to submit before Him. The objective of this questioning and answering is therefore to honour those who perform *ṣalāh*, and to make apparent their status and the value of their worship.

Additional Points

- ✓ It is Allāh's ﷻ great favour on man that He has commanded the angels to gather and separate at the time when man is engaged in worship. Because of this, his actions in his book of deeds for the day will commence and end with an action of worship.
- ✓ *Ṣalāh* is the greatest form of worship because Allāh's ﷻ questioning the angels relates to it.
- ✓ The *rizq* (sustenance) of man is distributed after *Fajr* and his actions are raised up at the time of *ʿAṣr*, hence one who is in worship at these times is blessed in his sustenance and actions.
- ✓ The honour of the Muslims in the sight of Allāh ﷻ is apparent through this *ḥadīth*.
- ✓ We should be cautious regarding our actions as these are recorded by the angels.

Ḥadīth 1051

وعن جرير بن عبد الله البَجَلِيِّ ﷺ ، قَالَ : كُنَّا عِنْدَ النبيِّ ﷺ فَنَظَرَ إِلَى القَمَرِ لَيْلَةَ البَدْرِ ، فَقَالَ : ((إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا القَمَرَ ، لاَ تُضَامُونَ فِي رُؤْيَتِهِ ، فَإِنِ اسْتَطَعْتُمْ أَنْ

لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ، فَافْعَلُوا)) متفقٌ عَلَيْهِ .

وفي رواية : ((فَنَظَرَ إِلَى القَمَرِ لَيْلَةَ أَرْبَعَ عَشْرَةَ)) .

Jarīr ibn ʿAbdillāh al-Bajalī ﷺ narrates: We were with the Messenger of Allāh ﷺ and he looked at the full moon. He said: "You will see your Sustainer as you are looking at this moon and you will not be overcrowded when seeing Him. So if it is possible for you not to be overwhelmed to the point of missing *ṣalāh* before sunrise and before sunset, then do so." (*Bukhārī, Muslim, Abū Dāwūd*)

Another narration has: "He looked at the moon on the fourteenth night."

Commentary

This *ḥadīth* teaches us that one who performs the *Fajr* and *ʿAṣr ṣalāhs* will be specifically rewarded by viewing Allāh ﷻ in Paradise, hence one should be extra careful to perform them regularly. For a believer to view Allāh ﷻ, will be the greatest bounty in Paradise. The disbelievers and hypocrites will be deprived of this bounty.

"You will not be overcrowded when seeing Him" because He will be seen from every side. The comparison with the moon is merely to explain the phenomenon in human terms because, in reality, Allāh ﷻ is free of time and space.

Ḥadīth 1052

وعن بُرَيْدَة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ تَرَكَ صَلاَةَ العَصْرِ فَقَدْ حَبِطَ عَمَلُهُ)) رواه البخاري .

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who omits the *ʿAṣr ṣalāh,* his actions will be destroyed." (*Bukhārī, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* has been interpreted in various ways:

1. Omitting any *ṣalāh*, especially the *ʿAṣr ṣalāh* is a major sin, which will destroy the rewards of the action.

2. One who regards omitting the *ʿAṣr ṣalāh* as permissible destroys all his good actions because he has left the fold of Islām.

3. A person who omits the *ʿAṣr ṣalāh* due to some worldly engagement will be deprived of the benefit and blessings of that engagement.

CHAPTER 189

باب فضل المشي إلى المساجد

Chapter on the virtue of walking to the *masājid*

Ḥadīth 1053

عن أبي هريرة ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَنْ غَدَا إلى المَسْجِدِ أَوْ رَاحَ ، أَعَدَّ اللهُ لَهُ فِي الجَنَّةِ نُزُلاً كُلَّمَا غَدَا أَوْ رَاحَ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who goes to the *masjid* morning and evening, Allāh prepares for him a welcome reception in Paradise each morning and evening that he goes." (*Bukhārī, Muslim*)

Commentary

The reward mentioned in this *ḥadīth* also applies to those proceeding to the *masjid* for *ṣalāh*, reciting the Qur'ān, teaching or learning Islāmic knowledge and performing *I'tikāf*. When such a huge reward is on offer for merely proceeding to the *masjid*, one can well imagine the rewards for the actual performance of *ṣalāh* and other acts of worship in the *masjid*.

Just as a host prepares a special meal for a visiting guest, Allāh ﷻ prepares a gracious reception and meal in Paradise for those who visit His home, the *masjid*. The meal is not given in this world because the world cannot bear even one of the bounties of Paradise.

Ḥadīth 1054

وعنه : أَنَّ النبيَّ ﷺ ، قَالَ : ((مَنْ تَطَهَّرَ في بَيْتِهِ ، ثُمَّ مَضَى إلى بَيْتٍ مِنْ بُيُوتِ اللهِ ، لِيَقْضِي فَرِيضَةً مِنْ فَرَائِضِ اللهِ ، كَانَتْ خُطُواتُهُ ، إحْدَاهَا تَحُطُّ خَطِيئَةً ، وَالأُخْرَى تَرْفَعُ دَرَجَةً)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who purifies himself at his home and then proceeds to one of the Houses of Allāh to fulfil one of the obligations of Allāh, then each footstep he takes removes a sin and the other elevates his rank." (*Muslim, Bayhaqī*)

Commentary

The *ḥadīth* teaches us the importance of performing *wuḍū'* at home and then proceeding to

the *masjid*. In another *ḥadīth*, Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said, "One who emerges from his house in a purified state for an obligatory *ṣalāh*, his reward is like that of a *Ḥājī* (pilgrim) in *iḥrām*. (*Abū Dāwūd*)

The narration of *Bukhārī*, adds the words, "Nothing makes him leave his home except *ṣalāh*." Hence, the reward mentioned in this *ḥadīth* will be confined to a person proceeding to the *masjid* for *ṣalāh*.

Each footstep towards the *masjid* wipes out a minor sin that is related to the rights of Allāh ﷻ and the next increases his rank in Paradise. Some scholars have stated that when all one's minor sins are wiped away, the remaining footsteps will serve to further elevate one's rank in Paradise.

Ḥadīth 1055

وعن أُبيّ بن كعبٍ ﷺ ، قَالَ : كَانَ رَجُلٌ مِنَ الأَنْصَارِ لاَ أَعْلَمُ أَحَداً أَبْعَدَ مِنَ المَسْجِدِ مِنْهُ ، وَكَانَتْ لا تُخْطِئُهُ صَلاَةٌ ، فَقيلَ لَهُ : لَوْ اشْتَرَيْتَ حِمَاراً لِتَرْكَبَهُ في الظَّلْمَاءِ وَفِي الرَّمْضَاءِ ، قَالَ : مَا يَسُرُّنِي أَنَّ مَنْزِلِي إلى جَنْبِ المَسْجِدِ ، إنِّي أُرِيدُ أَنْ يُكْتَبَ لِي مَمْشَايَ إلى المَسْجِدِ ، وَرُجُوعِي إذَا رَجَعْتُ إلى أَهْلِي . فَقَالَ رَسُولُ اللهِ ﷺ : ((قَدْ جَمَعَ اللهُ لكَ ذَلِكَ كُلَّه)) رواه مُسلِم .

Ubayy ibn Kaʿb ﷺ narrates: There was a person from the Anṣār and I do not know of anyone who lived further away from the *masjid* than him, but he never missed a *ṣalāh*. It was suggested to him: "You should purchase a donkey which you could ride in the dark and in the intense heat?" He replied: "Even if my house was next door to the *masjid*, it would not make me happy. I prefer that my footsteps while proceeding to the *masjid* and while returning to my family be recorded in my favour." The Messenger of Allāh ﷺ said: "Allāh has granted you the reward of all of this." *(Muslim)*

Ḥadīth 1056

وعن جابر ﷺ ، قَالَ : خَلَت البِقاعُ حولَ المَسْجِدِ ، فَأَرَادَ بَنُو سَلِمَةَ أَنْ يَنْتَقِلُوا قُرْبَ المَسْجِدِ ، فَبَلَغَ ذَلِكَ النبي ﷺ ، فَقَالَ لَهُمْ : ((بَلَغَنِي أَنَّكُم تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ المَسْجِدِ ؟)) قالوا : نعم ، يا رَسُول اللهِ ، قَدْ أَرَدْنَا ذَلِكَ . فَقَالَ : ((بَنِي سَلِمَةَ دِيَارَكُم تُكْتَبْ آثارُكُمْ ، دِيَارَكُمْ تُكْتَبْ آثارُكُمْ)) فقالوا : مَا يَسُرُّنَا أَنَّا كُنَّا تَحَوَّلْنَا . رواه مسلم ، وروى البخاري معناه من رواية أنس .

Jābir ﷺ narrates: A piece of land became vacant around the *masjid* so the Banū Salimah decided to move near the *masjid*. This news reached the Messenger of Allāh ﷺ and he said to them: "It has reached me that you intend moving near the *masjid*?" They replied: "Yes, O Messenger of Allāh, we intend doing so." He said: "O Banī Salimah, remain in your homes. Your footsteps are being recorded. Remain in your homes. Your footsteps are being recorded." They replied: "It would not please us to move." (*Muslim, Bukhārī*)

Commentary

Those who reside far from a *masjid* should appreciate the great virtues of walking to the *masjid.* Another benefit of people living on the outskirts of a city or town is that the inhabitants living within will be less vulnerable to the attacks of external enemies.

Ḥadīth 1057

وعن أبي موسى ﷺ ، قَالَ : قال رَسُول اللهِ ﷺ : ((إنَّ أَعْظَمَ النَّاسِ أجْراً في الصَّلاةِ أبْعَدُهُمْ إلَيْهَا مَمْشىً ، فَأبْعَدُهُمْ ، وَالَّذِي يَنْتَظِرُ الصَّلاَةَ حَتَّى يُصَلِّيَهَا مَعَ الإمَامِ أعظَمُ أجْراً مِنَ الَّذِي يُصَلِّيهَا ثُمَّ يَنَامُ)) متفقٌ عَلَيْهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "The people who receive the greatest reward for *ṣalāh* are those who live furthest away and then the next furthest. One who waits for the *ṣalāh* so that he could perform it with the *Imām* receives a greater reward than one who performs it and then goes to sleep." (*Bukhārī, Muslim*)

Commentary

The further away a person's house is from the *masjid*, the more footsteps he will have to take to reach there. Since the effort and sacrifice is more, the reward will be proportionately more. However, this applies only to those who are able to come for *ṣalāh*. For those who are weak and ill, and living at a distance will cause them to miss *ṣalāh* in the *masjid*, then it is best for them to live as close as possible to the *masjid*.

Ṣalāh in congregation is far superior to *ṣalāh* performed individually. Therefore, waiting in anticipation for the *Imām* so that *ṣalāh* can be performed in congregation is superior to performing *ṣalāh* individually and then resting. In addition, as long as one waits for the *ṣalāh* to commence, one will gain the reward of being in *ṣalāh*.

Ḥadīth 1058

وعن بُريدَة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((بَشِّرُوا المَشَّائِينَ في الظُّلَمِ إلى المَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ القِيَامَةِ)) رواه أَبُو دَاوُدَ وَالتِّرمِذِيُّ .

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ said: "Give glad tidings of complete radiance on the day of *Qiyāmah* for those who walk in the dark to the *masājid*." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

There will be extreme darkness on the day of *Qiyāmah*. On that day, a person will benefit from the radiance acquired through actions performed in this world. Amongst the actions which will provide radiance is that of walking to the *masjid* in the dark, at the times of *'Ishā'* and *Fajr*.

The Qur'ān alludes to this,

﴿نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ﴾

"Their radiance shall travel ahead of them." (Sūrah Taḥrīm, 8)

Such radiance will assist a person on the bridge of *Ṣirāṭ*, when one will require light to cross over it. The radiance may also refer to pulpits of light, as is mentioned in the narration of *Ṭabrānī*, "Give glad tidings of pulpits made of light on the day of *Qiyāmah* to those who proceed to the *masjid* in the dark. While other people will be perplexed, they will not."

Ḥadīth 1059

وعن أبي هريرة ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((ألا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللهُ بِهِ الخَطَايَا ، وَيَرْفَعُ بِهِ الدَّرَجَاتِ ؟)) قَالُوا : بَلَى يا رَسُول اللهِ ؟ قَالَ : ((إِسْبَاغُ الوُضُوءِ عَلَى المَكَارِهِ ، وَكَثْرَةُ الخُطَا إِلَى المَسَاجِدِ ، وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ ، فَذَلِكُمُ الرِّبَاطُ ، فذَلِكُمُ الرِّبَاطُ)) رواه مسلِم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Should I not inform you of something by which Allāh will wipe out sins and by which He will raise ranks?" The *Ṣaḥābah* ﷺ said: "Indeed, O Messenger of Allāh." He said: "Performing a thorough *wuḍū'* in adverse circumstances, taking many steps to the *masājid*, and waiting for a *ṣalāh* after having performed a *ṣalāh*. That is *ribāṭ*! That is *ribāṭ*." *(Muslim)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 131. It is repeated here to draw our attention to the great rewards of walking to the *masjid*.

Ḥadīth 1060

وعن أبي سعيد الخدري ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((إذا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ المَسَاجِدَ فَاشْهَدُوا لَهُ بالإيمَانِ ، قال اللهُ : ﴿ إِنَّمَا يَعْمُرُ مَسٰجِدَ اللهِ مَنْ اٰمَنَ بِاللهِ وَالْيَوْمِ الْاٰخِرِ ﴾ ((الآية)) رواه الترمذي، وقال: ((حديث حسن)).

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "If you see a person who frequents the *masjid*, then testify that he is a person of *īmān*. Allāh says: "Only those should attend the *masājid* of Allāh who believe in Allāh and the Last Day." (Sūrah al-Taubah, 18) (*Tirmidhī, Ibn Mājah, Aḥmad)*

Commentary

The *ḥadīth* teaches us the virtue of frequenting the *masjid* for acts of worship, *dhikr*, *tilāwah*, seeking and imparting knowledge, performing *Iʿtikāf*, etc. and that these are signs of a person's *īmān*. Other scholars have mentioned that this virtue also applies to one who is involved in the construction, maintenance, protection or cleanliness of a *masjid*.

The broader context of this *ḥadīth* teaches us that a *masjid* should be the lifeblood of a community. The heart and soul of every Muslim in the community should be attached to the *masjid*. Apart from acts of worship, the *masjid* should serve as a base for community decisions, consultations, education, propagation, supplication and reconciliation, in fact any such activity which will strengthen one's love for Allāh ﷻ and unite people for Allāh's ﷻ sake.

CHAPTER 190

باب فضل انتظار الصلاة

Chapter on the virtue of waiting for *ṣalāh*

Ḥadīth 1061

وعن أبي هريرة ﷺ : أَنَّ رَسُول اللهِ ﷺ ، قَالَ : ((لا يَزَالُ أَحَدُكُمْ في صَلاَةٍ مَا دَامَتِ الصَّلاَةُ

تَحْبِسُهُ ، لا يَمنَعُهُ أنْ يَنقَلِبَ إلى أهلِهِ إلاَّ الصَّلاةُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "You are considered to be in *ṣalāh* as long as it is *ṣalāh* that keeps you waiting and nothing else prevents you from returning to your family." (*Bukhārī, Muslim, Bayhaqī*)

Commentary

The *ḥadīth* means that a person will receive the reward of performing *ṣalāh* as long as he is sitting in the *masjid* waiting for *ṣalāh* to begin. If one engages in additional acts of worship while waiting, such as *dhikr* and *tilāwah*, then his rewards will increase further.

Ḥadīth 1062

وعنه ﷺ : أنَّ رَسُول اللهِ ﷺ ، قَالَ : ((الْمَلائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحْدِثْ، تَقُولُ : اللَّهُمَّ اغْفِرْ لَهُ ، اللَّهُمَّ ارْحَمْهُ)) رواه البُخَارِيُّ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The angels supplicate for each of you as long as you remain at the spot where you performed *ṣalāh* and your *wuḍū'* does not break, saying , 'O Allāh, forgive him. O Allāh, have mercy on him." (*Bukhārī*)

Commentary

The *ḥadīth* means that after a person completes his *ṣalāh*, he receives the *duʿās* of the angels as long as he remains in the *masjid* in the state of purity. One should avail of this reward by at least remaining for a few moments after *ṣalāh*. If one remains in his place of *ṣalāh* waiting for the next *ṣalāh*, then he will attain the virtues mentioned in this and the previous *ḥadīth*.

Ḥadīth 1063

وعن أنس ﷺ : أنَّ رَسُولَ اللهِ ﷺ أَخَّرَ لَيْلَةً صَلاَةَ العِشَاءِ إِلَى شَطْرِ اللَّيْلِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَمَا صَلَّى ، فَقَالَ : ((صَلَّى النَّاسُ وَرَقَدُوا ، وَلَمْ تَزَالُوا في صَلاَةٍ مُنْذُ انْتَظَرْتُمُوهَا)) رواه البُخَارِيُّ .

Anas ﷺ narrates that once the Messenger of Allāh ﷺ delayed the *ʿIshā' ṣalāh* until half the night had passed. After performing the *ṣalāh*, he turned to us and said: "The people have performed their *ṣalāh* and gone to sleep, but you were in *ṣalāh* for the duration of time you were waiting for it." (*Bukhārī, Aḥmad)*

Commentary

This *ḥadīth* points to the superiority of those who wait for *ṣalāh* in congregation over those who perform it individually.

It should be noted that delaying the *ʿIshā' ṣalāh* was not a common practice of the Messenger of Allāh ﷺ, however due to circumstances, this did occur on some occasions.

CHAPTER 191

باب فضل صلاة الجماعة

Chapter on the virtue of performing *ṣalāh* in congregation

Ḥadīth 1064

عن ابن عمر ﷺ : أَنَّ رَسُول اللهِ ﷺ ، قَالَ : ((صَلاَةُ الْجَمَاعَة أَفْضَلُ مِنْ صَلاَةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "*Ṣalāh* offered in congregation is twenty-seven times superior to *ṣalāh* offered individually." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* mentions a reward of twenty-seven times more while other narrations mention twenty-five. Scholars have explained this apparent contradiction in various ways. Some of these are as follows:

1. The difference stems from differences in the quality of the *ṣalāh* and the sincerity of the person performing it.

2. The reward for *ṣalāh* in which the *qirāʿah* is recited aloud (*jahrī*) is twenty-seven times more, while that in which the *qirāʿah* is recited softly (*sirrī*) is twenty-five times more.

3. The reward was originally twenty-five times more, however Allāh ﷻ increased it due to His grace.

Scholars have stated that *ṣalāh* in congregation is a crucial prerequisite for the perfection of *ṣalāh*. The Messenger ﷺ never discarded *ṣalāh* in congregation. Even when he fell ill and did not have the strength to walk by himself, he came to the *masjid* with the assistance of two people and performed his *ṣalāh* in congregation. He would become extremely angry regarding

those who did not perform *ṣalāh* in congregation. The Qur'ān states,

﴿وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ﴾

And bow down (in prayer) with those who bow down. (Sūrah al-Baqarah, 43)

This is an explicit command to offer *ṣalāh* in congregation.

Ḥadīth 1065

وعن أبي هريرة ﷺ ، قَالَ : قال رَسُولُ اللهِ ﷺ : ((صَلاةُ الرَّجُلِ في جَمَاعةٍ تُضَعَّفُ عَلَى صَلاتِهِ فِي بَيْتِهِ وفي سُوقِهِ خَمْساً وَعِشْرِينَ ضِعْفَاً ، وَذلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ ، ثُمَّ خَرَجَ إلى المَسْجِدِ ، لا يُخرِجُهُ إلاَّ الصَّلاةُ ، لَمْ يَخْطُ خَطْوَةً إلاَّ رُفِعَتْ لَهُ بِهَا دَرَجَةٌ ، وَحُطَّتْ عَنهُ بِهَا خَطِيئَةٌ ، فَإِذَا صَلَّى لَمْ تَزَلِ المَلائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ في مُصَلاَّهُ ، مَا لَمْ يُحْدِث ، تقولُ : اللَّهُمَّ صَلِّ عَلَيهِ ، اللَّهُمَّ ارْحَمْهُ ، وَلاَ يَزَالُ في صَلاةٍ مَا انْتَظَرَ الصَّلاَةَ)) متفقٌ عَلَيهِ ، وهذا لفظ البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A person's *ṣalāh* in congregation is twenty-five times superior to his *ṣalāh* in his house or in his business. This is because one who performs a perfect *wuḍū'* and then goes to the *masjid* with the sole purpose of performing *ṣalāh*, then for every step that he takes, he is elevated by one rank and one sin is removed from him. When he now performs his *ṣalāh*, the angels continue supplicating for him for the duration he is in his place of *ṣalāh*, and his *wuḍū'* does not break, saying, 'O Allāh, send salutations to him. O Allāh, have mercy upon him.' And he is considered to be in *ṣalāh* as long as he waits for the *ṣalāh* to begin." (*Bukhārī*)

Commentary

Scholars mention various benefits and wisdoms of performing *ṣalāh* in congregation. Some of these are as follows:

1. The gathering of Muslims to worship Allāh ﷻ and supplicate to Him, readily draws Allāh's ﷻ acceptance and causes His mercy to descend.

2. When all the Muslims of a community including the common folk, the learned, the travellers, the young and the old gather together with the aim of pleasing Allāh ﷻ, then

this serves as an impressive exhibition of the grandeur and power of Islām. This will easily enable the Muslims to defeat their enemies.

3. A gathering of Muslims allows them to become aware of each others conditions and circumstances, so that they may share their difficulties and problems. This will strengthen their religious brotherhood and love based on *īmān*.

Ḥadīth 1066

وعنه ، قَالَ : أَتَى النبيَّ ﷺ رَجُلٌ أعْمَى ، فقَالَ : يا رَسُولَ اللهِ ، لَيسَ لِي قَائِدٌ يَقُودُنِي إلى الْمَسْجِدِ ، فَسَأَلَ رَسُولَ اللهِ ﷺ أنْ يُرَخِّصَ لَهُ فَيُصَلِّي فِي بَيْتِهِ ، فَرَخَّصَ لَهُ ، فَلَمَّا وَلَّى دَعَاهُ ، فَقَالَ لَهُ : ((هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلاَةِ ؟)) قَالَ : نَعَمْ . قَالَ : ((فَأجِبْ)) رواه مُسلِم .

Abū Hurayrah ﷺ narrates that a blind man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, I do not have a guide to lead me to the *masjid*." He then asked the Messenger of Allāh ﷺ to grant him the concession of performing his *ṣalāh* at his home, and he granted him the concession. When he turned to leave, the Messenger of Allāh ﷺ called him back and asked him: "Do you hear the call to *ṣalāh*?" He replied: "Yes." The Messenger of Allāh ﷺ said: "Then respond to it." *(Muslim)*

Ḥadīth 1067

وعن عبدِ الله – وقيل : عَمْرو بن قَيسٍ – المعروف بابن أُمّ مكتوم المؤذن ﷺ أنَّه قَالَ: يا رَسُول اللهِ ، إنَّ المَدينَةَ كَثيرةُ الهَوَامِّ وَالسِّبَاعِ . فَقَالَ رَسُول اللهِ ﷺ : ((تَسْمَعُ حَيَّ عَلَى الصَّلاةِ حَيَّ عَلَى الفَلاحِ ، فَحَيَّهلاً)) رَوَاهُ أبُو دَاوُدَ بإسناد حسن .

ومعنى ((حَيَّهَلاً)) : تعال .

ʿAbdullāh – and according to others, ʿAmr ibn Qays, who was well-known as Ibn Umm Maktūm[41], the *mu'adhdhin*, said: "O Messenger of Allāh, there are many dangerous creatures and wild beasts in Madīnah." The Messenger of

41 His agnomen was Ibn Umm Maktūm. He accepted Islām in Makkah Mukarramah. Despite being blind, he remained engaged in the service of the Messenger of Allāh ﷺ and was one of the *mu'adhdhins* of the Messenger ﷺ. Due to being blind, he was unable to participate in battles. When the Messenger of Allāh ﷺ went out on journeys, on approximately 13 occasions he was made his vicegerent. Being a *ḥafiẓ* of the Qur'ān, he would teach those who came to Madīnah Munawwarah. He passed away during the era of ʿUmar ﷺ. According to most scholars, he was martyred in the Battle of Qādisiyya. 3 *aḥādīth* have been narrated from him.

Allāh ﷻ said: "You hear *ḥayyā ʿalaṣ ṣalāh, ḥayya ʿalal falāh* (Come to *ṣalāh*, come to success!), so come." (*Abū Dāwūd*)

Commentary

From the above two *aḥādīth* we learn that although it is permissible for the blind not to perform *ṣalāh* in congregation, the Messenger of Allāh ﷺ commanded the blind to perform their *ṣalāh* in congregation so that they could practise on the absolute law (*azīmah*), which draws greater divine rewards, as compared to concessionary law (*rukhṣah*). It was also possible that he ﷺ wanted to illustrate the importance of congregational *ṣalāh* in the *masjid*.

Ḥadīth 1068

وعن أبي هريرة ﷺ : أَنَّ رَسُول اللهِ ﷺ ، قَالَ : ((وَالَّذِي نَفْسِي بِيَدِهِ ، لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْتَطَبَ ، ثُمَّ آمُرَ بِالصَّلاَةِ فَيُؤَذَّنَ لهَا ، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ ، ثُمَّ أُخَالِفَ إلى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ)) متفقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "I take an oath by that Being in whose control is my life, I seriously considered issuing an order for firewood to be collected, the call to *ṣalāh* to be given and a person appointed to lead the people in *ṣalāh*, while I go to those people (who are absent from the *masjid*) and burn down their houses." (*Bukhārī, Muslim*)

Commentary

Ṣalāh in congregation is a pivotal element of Islām. However, the scholars have differed with regard to its legal status. The Ẓāhiriyyah and some of the followers of Imām Aḥmad ibn Ḥanbal ﷺ stated that congregation is a prerequisite for the *ṣalāh* to be valid. Imām Aḥmad ﷺ and some of the followers of Imām Shāfiʿī ﷺ stated that it is *Farḍ ʿAyn*. Other followers of Imām Shāfiʿī were of the opinion that it is *Farḍ Kifāyah*. This was also the opinion of Imām Ṭaḥāwī ﷺ, a high ranking Ḥanafī jurist and *ḥadīth* scholar. The majority of the Ḥanafī scholars, such as Ibn Humām ﷺ, are of the opinion that it is *Wājib* or *Sunnah Mu'akkadah*.

Those who say that it is *Farḍ* prove their case by the severity of this *ḥadīth*. Those who say that it is of a lower status than *Farḍ* say that the *ḥadīth* does not prove it being *Farḍ* because the Messenger ﷺ did not punish those who omitted it; he merely threatened to punish them. The latter scholars also state that the warning was directed at the hypocrites and not the *Ṣaḥābah*, who would never have left out *ṣalāh* in congregation with the Messenger ﷺ in their midst.

Jurists have stated that if the people of a city abandon congregational *ṣalāh* and do not establish this noble institution even after they have been instructed to do so, it will be permissible to wage war against them.

Ḥadīth 1069

وعن ابن مسعود ﷺ ، قَالَ : مَنْ سَرَّهُ أَنْ يَلْقَى اللهَ تَعَالَى غداً مُسْلِماً ، فَلْيُحَافِظْ عَلَى هؤُلاَءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ ، فَإِنَّ اللهَ شَرَعَ لِنَبِيِّكم ﷺ سُنَنَ الْهُدَى ، وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى ، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ في بُيُوتِكم كَمَا يُصَلِّي هذا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ، وَلَوْ تَرَكْتُمْ سُنَّة نَبِيِّكُم لَضَلَلْتُمْ ، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ مَعْلُومُ النِّفَاقِ ، وَلَقَدْ كَانَ الرَّجُلُ يُؤتَى بِهِ ، يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ في الصَّفِّ . رَوَاهُ مُسلِم .

وفي رواية لَهُ قَالَ : إِنّ رَسُول اللهِ ﷺ عَلَّمَنَا سُنَنَ الْهُدَى ؛ وإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلاَةَ في الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ .

Ibn Masʿūd ﷺ narrates: "One who would like to meet Allāh ﷻ tomorrow as a Muslim should safeguard these *ṣalāhs* where the call for them is made. Allāh prescribed for your Messenger ﷺ the *Sunan al-Hudā* (ways of guidance) and these (*ṣalāhs*) are from among the ways of guidance. If you were to offer them in your houses as this person who remains behind offers them in his house, you would be abandoning the *Sunnah* of your Messenger. And if you abandon the *Sunnah* of your Messenger, you will go astray. I recall that none except a hypocrite whose hypocrisy was well-known would stay away. And a person would be brought (to the *masjid*) while being supported between two people until he was made to stand in the row." (*Muslim*)

Another narration has: "The Messenger of Allāh ﷺ taught us the ways of guidance, and performing *ṣalāh* in a *masjid* where the call is given is one of the ways of guidance." (*Nasa'ī*)

Commentary

The *ḥadīth* encourages us to perform *ṣalāh* in congregation as those who do not do so are easily misguided. It also teaches us that regularly abandoning congregational *ṣalāh* is a sign of hypocrisy.

The actions of the Messenger of Allāh ﷺ can broadly be classified into two types:

1. *Sunan al-Hudā* - those actions which the Messenger of Allāh ﷺ performed as an act of worship.

2. *Sunan al-Zawāid* - those actions which the Messenger of Allāh ﷺ performed as a habit.

Sunan al-Hudā is further divided into two types:

1. *Sunnah Mu'akkadah* - those *Sunnahs* which the Messenger ﷺ emphasised and performed with punctuality.

2. *Sunnah Ghair Mu'akkadah* - those *Sunnahs* which the Messenger ﷺ did not emphasise, and which he occasionally omitted.

Ṣalāh in congregation is amongst the *Sunan al-Hudā* and is *Wājib* or *Sunnah Mu'akkadah.*

Ḥadīth 1070

وعن أبي الدرداء ﷺ ، قال : سمعت رَسُول اللهِ ﷺ ، يقول : ((مَا مِنْ ثَلاثَةٍ فِي قَرْيةٍ ، وَلاَ بَدْوٍ ، لا تُقَامُ فِيهِمُ الصَّلاَةُ إلاَّ قَد اسْتَحْوَذَ عَلَيْهِم الشَّيْطَانُ . فَعَلَيْكُمْ بِالجَمَاعَةِ ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ مِنَ الغَنَمِ القَاصِيَة)) رَوَاهُ أَبُو دَاوُدَ بإسناد حسن .

Abū al-Dardā' ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "If there are three people in a village or desert region and the congregational *ṣalāh* is not established between them, then Shaiṭān most certainly overpowers them. You must therefore adhere to the Muslim congregation because a wolf devours the sheep that strays." (*Abū Dāwūd*, *Nasa'ī*)

Commentary

This *ḥadīth* emphasises the importance of congregational *ṣalāh*. Unity in *ṣalāh* is strength, while abandoning congregational *ṣalāh* induces weakness because Shaiṭān has the ability to influence individuals as he wishes.

It is to be noted that congregational *ṣalāh* applies to men only. Women should perform their *ṣalāh* individually at home. ʿAmrah, the daughter of ʿAbd al-Raḥmin, narrated: I heard ʿĀ'ishah, the wife of the Messenger of Allah ﷺ saying, "If the Messenger of Allah ﷺ had seen the things introduced by the women, he would have definitely prevented them from going to the *masjid*, as the women of Banī Isrā'īl were prevented." (Muslim) It is also narrated that Umm Ḥumayd ﷺ, the wife of Abū Ḥumayd al-Sāʿidī ﷺ came to the Messenger ﷺ and said, "O Messenger of Allah, I like to perform *ṣalāh* with you." He said, "I know that you like to perform *ṣalāh* with me, but your *ṣalāh* in your room is better for you than your *ṣalāh* in your courtyard and your *ṣalāh* in your courtyard is better for you than your *ṣalāh* in your house, and your *ṣalāh* in your house is better for you than your *ṣalāh* in the *masjid* of your people,

and your *ṣalāh* in the *masjid* of your people is better for you than your *ṣalāh* in my *masjid*." So she issued orders that a place of *ṣalāh* be prepared for her in the furthest and darkest part of her house, and she used to perform *ṣalāh* there until she met Allāh." (*Ṣaḥīḥ ibn Ḥibbān*)

CHAPTER 192

باب الحث عَلَى حضور الجماعة في الصبح والعشاء

Chapter on the encouragement to perform the *Fajr* and *ʿIshā ṣalāhs* in congregation

Introduction

The *Fajr* and *ʿIshā' ṣalāhs* carry special merit because they are difficult upon the hypocrites. The time of *Fajr* is when one is enjoying sleep, while *ʿIshā'* is at the time of supper and when people are preparing to rest.

Ḥadīth 1071

عن عثمان بن عفان ﷺ ، قَالَ : سَمِعْتُ رَسُول اللهِ ﷺ ، يقول : ((مَنْ صَلَّى العِشَاءَ فِي جَمَاعَةٍ ، فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ ، وَمَنْ صَلَّى الصُّبْحَ في جَمَاعَةٍ ، فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ)) رواه مُسلِم .

وفي رواية الترمذي عن عثمان بن عفان ﷺ ، قَالَ : قال رَسُول اللهِ ﷺ : ((مَنْ شَهِدَ العِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ قِيَامُ نِصْفَ لَيلَةٍ ، وَمَنْ صَلَّى العِشَاءَ وَالفَجْرَ فِي جَمَاعَةٍ ، كَانَ لَهُ كَقِيَامِ لَيْلَةٍ)) قَالَ الترمذي : ((حديث حسن صحيح)) .

ʿUthmān ibn ʿAffān ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who performs the *ʿIshā' ṣalāh* in congregation, it is as if he has spent half the night in worship; and one who performs the *Fajr ṣalāh* in congregation, it is as if he has spent the entire night in worship." *(Muslim)*

A narration of *Tirmidhī* has: ʿUthmān ibn ʿAffān ﷺ narrates that the Messenger of Allāh ﷺ said: "One who performs the *ʿIshā' ṣalāh* in congregation receives the reward of spending half the night in worship; and one who performs the *ʿIshā'* and *Fajr ṣalāhs* in congregation receives the reward of spending the entire night in worship." (*Tirmidhī*)

Ḥadīth 1072

وعن أبي هريرة ﷺ : أنَّ رَسُول اللهِ ﷺ ، قَالَ : ((وَلَوْ يَعْلَمُونَ مَا في العَتَمَةِ وَالصُّبْحِ لأَتَوْهُمَا وَلَوْ حَبْوَاً)) متفقٌ عَلَيهِ . وقد سبق بِطولِهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If people only knew the rewards for the *ʿIshā'* and *Fajr ṣalāhs*, they would attend them even if they had to crawl on their stomachs." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was discussed previously. See *ḥadīth* 1033. It is repeated here to stress the importance of attending *Fajr* and *ʿIshā' ṣalāhs* in congregation.

Ḥadīth 1073

وعنه ، قَالَ : قال رَسُول اللهِ ﷺ : ((لَيْسَ صَلاَةٌ أثْقَلَ عَلَى المُنَافِقِينَ مِنْ صَلاَةِ الفَجْرِ وَالعِشَاءِ ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لأَتَوْهُمَا وَلَوْ حَبْواً)) متفقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The most difficult *ṣalāh* on the hypocrites is the *ʿIshā'* and *Fajr ṣalāhs*. If they only knew the rewards for them, they would have attended them even if they had to crawl." (*Bukhārī, Muslim*)

CHAPTER 193

باب الأمر بالمحافظة عَلَى الصلوات المكتوبات والنهي الأكيد والوعيد الشديد في تركهنّ

Chapter on the command to safeguard the obligatory *ṣalāhs* and the severest prohibition and warning against abandoning them

قال الله تَعَالَى : ﴿ حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ﴾ [البقرة : ٢٣٨]

Allāh ﷻ says: "Safeguard the *ṣalāhs*, especially the middle *ṣalāh*." (Sūrah al-Baqarah, 238)

وقال تعالى : ﴿ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ﴾ [التوبة : ٥] .

Allāh ﷻ says: "If they repent, establish *ṣalāh* and give *zakāh*, then leave their path free." (Sūrah al-Taubah, 5)

Ḥadīth 1074

وعن ابن مسعود ﷺ ، قال : سألت رَسُول اللهِ ﷺ أيُّ الأعْمَالِ أفْضَلُ ؟ قَالَ : ((الصَّلاَةُ عَلَى وَقْتِهَا)) قلتُ : ثُمَّ أيٌّ ؟ قَالَ : ((بِرُّ الوَالِدَيْنِ)) قلتُ : ثُمَّ أيٌّ ؟ قَالَ : ((الجِهَادُ في سَبِيلِ اللهِ)) متفقٌ عَلَيهِ .

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

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 312. It is repeated here to show the importance of performing *ṣalāh* at its appointed time. This is such a fundamental command of Islām that, according to Imām Shāfiʿī ﷺ, if a person omits *ṣalāh* in its appointed time due to laziness, he should be killed if he does not repent.

Together with *ṣalāh*, the *ḥadīth* highlights the pivotal Islāmic teachings of being respectful to parents and *jihād* in the path of Allāh ﷻ.

Ḥadīth 1075

وعن ابن عمر ﷺ ، قَالَ : قال رَسُول اللهِ ﷺ : ((بُنِيَ الإسْلامُ عَلَى خَمْسٍ : شَهَادَةِ أنْ لاَ إلَهَ إلاَّ اللهُ ، وَأنَّ مُحَمَّداً رَسُولُ اللهِ ، وَإقَامِ الصَّلاَةِ ، وَإيتَاءِ الزَّكَاةِ ، وَحَجِّ البَيْتِ ، وَصَوْمِ رَمَضَانَ)) متفقٌ عَلَيهِ .

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

In this *ḥadīth*, Islām has been compared to a building which has five pillars. Just as any building cannot exist without pillars, Islām cannot exist without these five fundamental elements. A person who denies any of them is a disbeliever. If one omits any of them due to

negligence, but testifies to their compulsion, he is regarded as a flagrant sinner.

Ḥadīth 1076

وعنه ، قَالَ : قال رَسُول اللهِ ﷺ : ((أُمِرْتُ أنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أنْ لاَ إلهَ إلاَّ اللهُ ، وأنَّ مُحَمَّداً رَسُولُ اللهِ ، وَيُقِيمُوا الصَّلاَةَ ، وَيُؤْتُوا الزَّكَاةَ ، فَإذَا فَعَلُوا ذَلِكَ ، عَصَمُوا مِنِّي دِمَاءهُمْ وَأَمْوَالَهُمْ ، إلاَّ بِحَقِّ الإسْلاَمِ ، وَحِسَابُهُمْ عَلَى اللهِ)) متفقٌ عَلَيهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "I have been commanded to fight the people until they testify that there is none worthy of worship except Allāh and Muḥammad is the Messenger of Allāh, they establish *ṣalāh* and pay *zakāh*. When they do that, they will have protected their lives and wealth from me except if justified by a right of Islām. And their accountability is left to Allāh." (*Bukhārī, Muslim, Nasa'ī, Aḥmad, Abū Dāwūd*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 390. It is repeated here to illustrate the importance of *ṣalāh*. It teaches us that after *īmān* in Allāh ﷻ and His Messenger ﷺ, the most important religious duty is *ṣalāh*.

Ḥadīth 1077

وعن معاذٍ ﷺ ، قَالَ : بَعثَنِي رَسُولُ اللهِ ﷺ إلى اليَمَنِ ، فَقَالَ : ((إنَّكَ تَأْتِي قَوْماً مِنْ أَهْلِ الكِتَابِ ، فَادْعُهُمْ إلى شَهَادَةِ أنْ لاَ إلهَ إلاَّ اللهُ ، وأنِّي رَسُولُ اللهِ ، فَإنْ هُمْ أطاعُوا لِذلِكَ ، فَأعْلِمْهُمْ أنَّ اللهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صلَوَاتٍ فِي كُلِّ يَومٍ وَلَيلَةٍ ، فَإنْ هُمْ أطَاعُوا لِذَلِكَ ، فَأعْلِمْهُمْ أنَّ اللهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤخَذُ مِنْ أغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ ، فَإنْ هُمْ أطَاعُوا لِذلِكَ ، فَإيَّاكَ وَكَرَائِمَ أمْوَالِهِمْ ، واتَّقِ دَعْوَةَ المَظْلُومِ ، فَإنَّهُ لَيْسَ بَينَهَا وبَيْنَ اللهِ حِجَابٌ)) متفقٌ عَلَيهِ .

Muʿādh ﷺ narrates: "The Messenger of Allāh ﷺ sent me (as a governor to Yemen). He advised me saying: 'You are going to the people of the Book. Invite them to testify that there is none worthy of worship except Allāh and that I am the Messenger of Allāh. If they accept this, then inform them that Allāh made five daily *ṣalāhs* compulsory on them. If they accept this, then inform them that Allāh made *zakāh* compulsory on them and it is to be taken from their rich and given to the poor amongst them. If they

accept this, then refrain from taking their precious wealth (as *zakāh*) and beware of the supplication of the oppressed for there is no barrier between it and Allāh.'" (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* was mentioned previously. See *ḥadīth* 208.

Ḥadīth 1078

وعن جابرٍ ﷺ ، قال : سمعت رَسُول اللهِ ﷺ ، يقول : ((إنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ والكفر ، تَرْكَ الصَّلاَةِ)) رواه مُسلِم .

Jābir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The differentiating factor between a man and polytheism and disbelief is the abandoning of *ṣalāh*." (*Muslim, Bayhaqī*)

Commentary

This *ḥadīth* shows the severity of abandoning *ṣalāh*. Although the majority of scholars issue the verdict of disbelief only against a person who rejects the obligatory nature of *ṣalāh*, these words of the Messenger ﷺ serve as a severe warning to those who omit *ṣalāh*.

It should be noted that some of the eminent *Ṣaḥābah* were of the opinion that the verdict of disbelief can be issued against the person who intentionally omits *ṣalāh*. Among them were ʿUmar, Ibn Masʿūd and Ibn ʿAbbās ﷺ. Among the jurists who held this view were Imām Aḥmad ibn Ḥanbal, Isḥāq ibn Rāḥwayh and Ibn Mubārak ﷺ." According to Imām Shāfiʿī ﷺ and Imām Mālik ﷺ, such a person is not a disbeliever, but the death penalty will be meted out to him as punishment. According to other *Ṣaḥābah* ﷺ and Imām Abū Ḥanīfah ﷺ, he will be jailed and punished until he realises his error and begins performing his *ṣalāh*.

Ḥadīth 1079

وعن بُرَيْدَة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمْ الصَّلاَةُ ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ)) رواه التِّرمِذِيُّ ، وَقَالَ : ((حَدِيثٌ حَسَنٌ صحيح)) .

Buraydah ﷺ narrates that the Messenger of Allāh ﷺ said: "The treaty between us and them (the hypocrites) hinges upon *ṣalāh*. One who abandons it has committed (*kufr*) disbelief." (*Tirmidhī, Aḥmad, Bayhaqī*)

Commentary

Hypocrites have disbelief in their hearts, but outwardly proclaim to be Muslims. However, as long as they perform *ṣalāh*, their lives and wealth should be protected by the Muslim government, since they resemble the Muslims. Their internal state of disbelief is left to Allāh ﷻ to judge.

For Muslims, the *ḥadīth* serves as an encouragement to never abandon *ṣalāh* because this is a quality of the hypocrites and disbelievers.

Ḥadīth 1080

وعن شقيق بن عبدِ الله التَّابعيِّ المتفق عَلَى جَلاَلَتِهِ ﷺ ، قَالَ : كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لا يَرَوْنَ شَيْئاً مِنَ الأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلاَةِ . رَوَاهُ التِّرمِذِيُّ في كِتابِ الإيمان بإسنادٍ صحيحٍ .

Shaqīq ibn ʿAbdillāh, an eminent *Tābiʿī* by consensus, said: "The *Ṣaḥābah* of Muḥammad ﷺ did not regard the abandoning of any action as *kufr* (disbelief) except *ṣalāh*." (*Tirmidhī*)

Commentary

The term *Ṣaḥābah* here does not refer to all the *Ṣaḥābah* of the Messenger ﷺ, but to a group amongst them who held this belief. The majority of the *Ṣaḥābah* were of the view that only a person who regards omitting *ṣalāh* as permissible will become a disbeliever. As for one who does not perform *ṣalāh* due to negligence or laziness, he will be regarded as a flagrant sinner.

Ḥadīth 1081

وعن أبي هريرة ﷺ ، قَالَ : قال رَسُول اللهِ ﷺ : ((إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ العَبْدُ يَوْمَ القِيَامَةِ مِنْ عَمَلِهِ صَلاَتُهُ ، فَإِنْ صَلَحَتْ ، فَقَدْ أَفْلَحَ وأَنْجَحَ ، وَإِنْ فَسَدَتْ ، فَقَدْ خَابَ وَخَسِرَ ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ ، قَالَ الرَّبُ ﷻ: انْظُرُوا هَلْ لِعَبدي من تطوّعٍ ، فَيُكَمَّلُ مِنْهَا مَا انْتَقَصَ مِنَ الفَرِيضَةِ ؟ ثُمَّ تَكُونُ سَائِرُ أَعْمَالِهِ عَلَى هَذَا)) رواه التِّرمِذِيُّ ، وَقَالَ : ((حَدِيثٌ حَسَنٌ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The first thing that a person will be called to account for on the day of *Qiyāmah* is his *ṣalāh*. If it is in order, he will be successful and triumphant. If it is not in order, he will be unsuccessful and a failure. If there is any deficiency in his obligatory prayers, Allāh will say: 'See if My servant has any optional actions so that they may complete the deficiency in the obligatory prayers.' The remainder of his deeds will then be assessed in the same way." (*Tirmidhī*,

Abū Dāwūd, Bayhaqī, Nasa'ī)

Commentary

If a person omits a *Farḍ ṣalāh*, the *Nafl ṣalāh* of his entire life will not be able to compensate for that omission. However, if there is some deficiency in one's *Farḍ ṣalāh*, then this can be recompensed by one's *Nafl ṣalāh*. One should therefore attempt to perform extra *Nafl ṣalāh* whenever the opportunity exists.

According to another narration, the first thing one will be called to account for on the day of *Qiyāmah* will be unjust murder. There is no contradiction here because the first thing one will be called to account for with regards to Allāh's ﷻ rights will be *ṣalāh*, while the first thing one will be called to account for with regards to people's rights will be unjust murder.

CHAPTER 194

باب فضل الصف الأول والأمر بإتمام الصفوف الأُوَل وتسويتها والتراصّ فِيهَا

Chapter on the virtue of the first row, the order to fill the front rows, to straighten them and to stand close together

Ḥadīth 1082

عن جابر بن سَمُرَة ﷺ ، قَالَ : خَرَجَ عَلَيْنَا رَسُول اللهِ ﷺ ، فَقَالَ: ((ألاَ تَصُفُّونَ كَمَا تَصُفُّ المَلائِكَةُ عِندَ رَبِّهَا ؟)) فَقُلْنَا : يَا رَسُول اللهِ ، وَكَيفَ تَصُفُّ المَلائِكَةُ عِندَ رَبِّهَا ؟ قَالَ : ((يُتِمُّونَ الصُّفُوفَ الأُوَلَ ، وَيَتَرَاصُّونَ في الصَّفِّ)) رواه مُسلِم .

Jābir ibn Samurah ﷺ narrates: The Messenger of Allāh ﷺ came out to us and said: "Do you not want to form your rows as the angels form their rows before their Sustainer?" We asked: "O Messenger of Allāh, how do the angels form their rows before their Sustainer?" He said: "They fill the front rows and stand close together in the row." (*Muslim, Ibn Mājah, Aḥmad)*

Vocabulary and Definitions

تراص literally means to join one brick with another when building a wall. In the context of this *ḥadīth*, it refers to people standing next to one another in such a way that no gaps remain between them.

Commentary

The *ḥadīth* encourages those performing *ṣalāh* in congregation to fill the front rows and to stand close to each other in imitation of the angels. By imitating the angels, it is also hoped that a person will be blessed with angelic qualities.

Ḥadīth 1083

وعن أبي هريرة ﷺ : أَنَّ رَسُولَ اللهِ ﷺ ، قَالَ : ((لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ ، ثُمَّ لَمْ يَجِدُوا إلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَمُوا)) متفقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If people only knew the rewards of the call (to *ṣalāh*) and the first row, and could find no way of attaining them except by drawing lots, they would have drawn lots." (*Bukhārī, Muslim, Aḥmad)*

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 1033. It is repeated here to highlight the virtue of the first row. The closer one is to the *Imām* the more one will benefit through hearing the *Imām's* recitation, observing his movements, drawing from his guidance, and gaining from Allāh's ﷻ mercy and the *duʿās'* of the angels.

Despite the great virtues of the first row, it is important to note that one should not inconvenience others by forcing one's way to reach it. Ibn ʿAbbās ﷺ stated that the Messenger ﷺ said, "One who avoids the first row, fearing that he will cause difficulty to others, Allāh ﷻ will grant him double the reward of the first row." (*Ṭabrānī* in *Awsaṭ*)

Ḥadīth 1084

وعنه ، قَالَ : قال رَسُول اللهِ ﷺ : ((خيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا ، وَشَرُّهَا آخِرُهَا ، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا ، وَشَرُّهَا أَوَّلُهَا)) رواه مُسلِم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The best of rows for the men is the first row and the worst is the last row. The best of rows for the women is the last row and the worst is the first row." (*Muslim, Abū Dāwūd, Ibn Mājah*)

Commentary

This *ḥadīth* refers to the early period of Islām when it was permissible for women to attend the *masjid* for *ṣalāh*. This permission was later revoked. It illustrates the extent to which Islām

dislikes the intermingling of sexes.

Ḥadīth 1085

وعن أبي سعيد الخدرِيِّ ﷺ : أنَّ رَسُول اللهِ ﷺ رأى في أصْحَابِهِ تَأَخُّراً ، فَقَالَ لَهُمْ : ((تَقَدَّمُوا فَأتَمُّوا بِي ، وَلْيَأتَمَّ بِكُمْ مَنْ بَعْدَكُمْ ، لاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ الله)) رواه مُسلِم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ saw some of his *Ṣaḥābah* lagging behind, so he said to them: "Come forward and follow me, and those behind you should follow you. If people persist in lagging behind, Allāh will cause them to lag further behind." *(Abū Dāwūd, Aḥmad)*

Commentary

The Messenger of Allāh ﷺ noticed some of his *Ṣaḥābah* lagging behind from the front row, so he encouraged them to draw forward, or else they would be deprived of Allāh's ﷻ mercy, divine rewards and entrance into Paradise. From this advice, scholars explain that Muslims should always advance and hasten in matters of good.

"Those behind you should follow you," means that those in the second row should follow those in the row ahead of them in their actions. It could also mean that every generation should learn from the preceding generation.

Ḥadīth 1086

وعن أبي مسعود ﷺ ، قال : كَانَ رَسُول اللهِ ﷺ ، يَمْسَحُ مَنَاكِبَنَا في الصَّلاَةِ ، وَيَقُولُ : ((اسْتَوُوا ولاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ ، لِيَلِنِي مِنْكُمْ أُولُو الأَحْلاَمِ وَالنُّهَى ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ)) رَوَاهُ مُسلِم .

Abū Masʿūd ﷺ narrates: "The Messenger of Allāh ﷺ used to pass his hand over our shoulders in *ṣalāh* and say: 'Straighten (your rows) and do not stand unevenly or else your hearts will become disunited. Let those of you who are mature and intelligent stand nearest to me, then those who are closest to them, and then those who are closest to them." *(Muslim)*

Commentary

This *ḥadīth* teaches us to straighten the rows in *ṣalāh* and that people of knowledge and sound understanding should perform their *ṣalāh* directly behind the *Imām*. Those who are young in age or who are not as knowledgeable should perform their *ṣalāh* further back. Various

reasons have been given for this:

1. The elderly should be afforded greater honour.

2. The *Imām* may sometimes need to appoint another person to complete the *ṣalāh* and those who are knowledgeable will be most able to do so.

3. Those who are learned will be more capable of correcting the *Imām's* errors.

4. Those of sound intelligence will carefully observe the *ṣalāh* of the *Imām*, remember it, practise upon it, and teach it to others.

Additional Points

- ✓ An *Imām* should ensure that the rows are straight by verbally encouraging the congregation to this effect or by physically implementing it.

Ḥadīth 1087

وعن أنس ﷺ ، قَالَ : قال رَسُولُ اللهِ ﷺ : ((سَوُّوا صُفُوفَكُمْ ؛ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلاَةِ)) متفقٌ عَلَيهِ .

وفي رواية للبخاري : ((فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلاَةِ)) .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Straighten your rows because the straightening of the row contributes to the perfection of *ṣalāh*."

A narration of *Bukhārī* has: "Straightening of the row contributes to the establishing of *ṣalāh*." (*Bukhārī, Muslim*)

Commentary

The Qur'ān commands us to establish *ṣalāh* (أقيموا الصلوة) and not merely to perform it. Included in the establishment of *ṣalāh* is to perform all its postures correctly, and to fulfil its various *Sunnah* and *Mustaḥab* actions. Among these is the straightening of the rows. Scholars have regarded straightening of the rows as the most emphasised *Sunnah* of *ṣalāh*, and some have even declared it to be *Wājib*. Straightening of the rows reflects perfection, obedience, unity of hearts and contributes towards a pleasant sight for onlookers.

Ḥadīth 1088

وعنه ، قَالَ : أُقِيمَتِ الصَّلاَةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ بِوَجْهِهِ ، فَقَالَ : ((أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا ؛ فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي)) رواه البُخَارِيُّ بلفظه ، ومسلم بمعناه .

وفي رواية للبخاري: وَكَانَ أَحَدُنَا يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ.

Anas ﷺ narrates: "When the *iqāmah* was made, the Messenger of Allāh ﷺ turned towards us and said: 'Straighten your rows and stand close together for I can see you behind me.'"

Another narration of *Bukhārī* has: "We used to make our shoulders and feet touch each others shoulders and feet." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

The Messenger of Allāh ﷺ had the miraculous ability of observing those who were performing *ṣalāh* behind him, despite him facing the *Qiblah*.

The touching of the shoulders and feet is mentioned to emphasise the extent to which they filled the gaps between them. It does not mean that their shoulders and feet would physically touch those of the person next to them while performing *ṣalāh*. Those who are of the opinion that joining the feet in *ṣalāh* is *Wājib* (compulsory) are incorrect for the following reasons:

1. The words which describe the joining of the feet are not the words of the Messenger ﷺ, but those of the narrator.

2. The *aḥādīth* on this topic do not indicate that this posture was maintained throughout the *ṣalāh* as the aim was merely to straighten the rows.

3. That this arrangement is to be confined to *qiyām* (the standing posture) only, lacks proof, and if it is to be extended to all the postures of *ṣalāh,* it would be impossible to practise upon.

4. In a narration of *Abū Dāwūd*, the *Ṣaḥābah* ﷺ are described as having also joined their knees. Why has this been excluded from the ruling?

5. These *aḥādīth* are only intended to show that the *Ṣaḥābah* ﷺ attempted to straighten their rows and fill the gaps on the instruction of the Messenger ﷺ. Ḥāfiẓ ibn Ḥajar ﷺ in *Fatḥ al-Bārī*, while commentating on the chapter in *Ṣaḥīḥ al-Bukhārī*, 'The joining of the shoulders and feet while forming the rows,' stated that Imām Bukhārī's ﷺ reason for choosing this specific title was to emphasise the importance of straightening the rows and filling the gaps.

6. There is no proof to show that one should increase the space between his feet during *ṣalāh*.

7. Narrations mention that the *Ṣaḥābah* ﷺ would place their shoes between their feet and those of the person next to them, hence their feet would not touch each other.

8. None of the four *Madhāhib* advocate such a standing arrangement.

Ḥadīth 1089

وعن النعمان بن بشير ﷺ ، قَالَ : سمعت رَسُول اللهِ ﷺ ، يقول : ((لَتُسَوُّنَّ صُفُوفَكُمْ ، أَوْ

لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ)) متفقٌ عَلَيهِ .

وفي رواية لمسلم : أَنَّ رَسُول اللهِ ﷺ كَانَ يُسَوِّي صُفُوفَنَا ، حَتَّى كَأَنَّمَا يُسَوِّي بِهَا القِدَاحَ حَتَّى رَأى أَنَّا قَدْ عَقَلْنَا عَنْهُ ، ثُمَّ خَرَجَ يَوماً فَقَامَ حَتَّى كَادَ يُكَبِّرُ ، فَرَأى رَجُلاً بَادِياً صَدْرُهُ مِنَ الصَّفِّ ، فَقَالَ : ((عِبَادَ اللهِ ، لتُسَوُّنَّ صُفُوفَكُمْ ، أو لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ)) .

Al-Nuʿmān ibn Bashīr ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "You should straighten your rows or Allāh will cause disagreements between you."

A narration of Muslim has: The Messenger of Allāh ﷺ used to straighten our rows to such an extent that it was as if spears could be straightened by them. This continued until he saw that we understood it. Then, one day, he came, stood up for *ṣalāh* and was about to say the *takbīr* when he saw a person's chest protruding from the row. He said: "O servants of Allāh, you should straighten your rows or Allāh will cause disagreements between you." (*Bukhārī, Muslim, Abū Dāwūd, Aḥmad)*

Vocabulary and Definitions

While the term لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ has been translated as "Allāh will cause disagreements between you" it could also mean, "Allāh will disfigure your faces."

Commentary

The Arabs regarded it as an art to make their spears and arrows perfectly straight, hence it became proverbial among them to compare the straightening of an object with that of a spear or arrow. The *ḥadīth,* therefore, emphasises the extent to which the rows of *ṣalāh* were straightened.

Imām Nawawī ﷺ stated that the *ḥadīth* means that uneven rows lead to enmity, hatred and disunity because uneven rows are a reflection of external disunity, and this in turn leads to internal disunity. Scholars further state that uneven rows give rise to evils and tribulations, disunity in word and purpose, and deterioration of the grandeur of Islām and Muslims, resulting in their enemies gaining ascendency over them.

Additional Points

- ✓ It is permissible for the *Imām* to speak between the *iqāmah* and the commencement of *ṣalāh.*

Ḥadīth 1090

وعن البراءِ بن عازِبٍ ﷺ ، قَالَ : كَانَ رَسُول اللهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إلى نَاحِيَةٍ ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا ، وَيَقُولُ : ((لا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ)) وكانَ يَقُولُ : ((إنَّ اللهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الأُوَلِ)) رواه أَبُو دَاوُدَ بإسناد حسن .

Al-Barā' ibn ʿĀzib ﷺ narrates: The Messenger of Allāh ﷺ used to walk between the rows from one end to the other, passing his hand over our chests and shoulders, saying: "Do not stand unevenly or your hearts will become disunited." He used to say: "Allāh and His angels send salutations to the front rows." (*Abū Dāwūd, Aḥmad, Ḥākim*)

Commentary

The *ḥadīth* teaches us that the shoulders and feet of those in congregational *ṣalāh* should be in a straight line. If outwardly there is no conformity, then the hearts will become disunited, because the effects of outward actions reach the heart.

Allāh ﷻ and His angels sending salutations on those who perform *ṣalāh* in the front rows means that Allāh ﷻ sends His mercy upon them and the angels supplicate and seek forgiveness for them.

Ḥadīth 1091

وعن ابن عمر ﷺ : أَنَّ رَسُولَ اللهِ ﷺ ، قَالَ : ((أقيمُوا الصُّفُوفَ ، وَحَاذُوا بَيْنَ المَنَاكِبِ ، وَسُدُّوا الخَلَلَ ، وَلِينوا بِأَيْدِي إِخْوانِكُمْ ، ولاَ تَذَرُوا فُرُجَاتٍ للشَّيْطَانِ ، وَمَنْ وَصَلَ صَفّاً وَصَلَهُ اللهُ ، وَمَنْ قَطَعَ صَفّاً قَطَعَهُ اللهُ)) رواه أَبُو دَاوُدَ بإسناد صحيح .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Straighten the rows, stand shoulder to shoulder, fill the gaps, be gentle in directing your brothers to straighten the rows, and do not leave gaps for Shaiṭān. Allāh will join with the person who joins the rows and sever with the person who severs the rows." (*Abū Dāwūd, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* teaches us that one should not form a new row if there is an empty space in an existing row.

While the term لِينوا بِأَيْدِي إِخْوانِكُمْ has been translated as, "be gentle in directing your brothers to straighten the rows," it could also mean that one who is requested to straighten the row

or to fill a gap should willingly comply.

"Allāh will join with the person who joins the rows" means that Allāh ﷻ will shower His mercy on him, be pleased with him, and send His favours upon him.

Allāh will "sever with the person who severs the rows" means that Allāh ﷻ will be displeased with him, He will not increase his rewards, and He will distance him from the highest stages of Paradise.

Ḥadīth 1092

وعن أنس ﷺ : أَنَّ رَسُولَ اللهِ ﷺ ، قَالَ : ((رُصُّوا صُفُوفَكُمْ ، وَقَارِبُوا بَيْنَهَا ، وَحَاذُوا بِالأَعْنَاقِ ؛ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ ، كَأَنَّهَا الحَذَفُ)) حديث صحيح رَوَاهُ أَبُو دَاوُدَ بإسنادٍ عَلَى شرط مسلم .

((الحَذَفُ)) بحاء مهملةٍ وذالٍ معجمة مفتوحتين ثُمَّ فاء وهي : غَنَمٌ سُودٌ صِغَارٌ تَكُونُ بِاليَمَنِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Stand closely together in your rows, bring them close to each other, and ensure that the necks are in line. I take an oath by that Being in whose control is my life, I see Shaiṭān entering through the gaps in the row as if he is a small black sheep." (*Abū Dāwūd*, *Bayhaqī*)

Commentary

The instruction to "bring them close to each other," means that there should not be an excessive distance between two rows of the congregation. Scholars have stated that the distance should not exceed three arms-lengths.

Shaiṭān aims to destroy our devotion and concentration in *ṣalāh*, hence he utilises gaps to infiltrate. The *ḥadīth* could be literally interpreted to mean that Shaiṭān moves between the rows attempting to create enmity in the hearts of the worshippers by belittling the importance of straightening the rows. It can also be interpreted figuratively to mean that Shaiṭān whispers evil thoughts into the hearts and minds of the worshippers.

Ḥadīth 1093

وعنه : أَنَّ رَسُول اللهِ ﷺ ، قَالَ : ((أَتِمُّوا الصَّفَّ المُقَدَّمَ ، ثُمَّ الَّذِي يَلِيهِ ، فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ في الصَّفِّ المُؤَخَّرِ)) رواه أَبُو دَاوُدَ بإسناد حسن .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Fill the front row,

then the row that is behind it. If any row is to be incomplete, it should be the last row." (*Abū Dāwūd, Ibn Mājah, Bayhaqī*)

Ḥadīth 1094

وعن عائشة ﵂ ، قالت : قال رَسُول اللهِ ﷺ : ((إنَّ اللهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ)) رواه أَبُو دَاوُدَ بإسنادٍ عَلَى شرط مسلم ، وفيه رجل مُخْتَلَفٌ في تَوثِيقِهِ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "Allāh and His angels send salutations to the right hand side of the rows." (*Abū Dāwūd, Aḥmad, Nasa'ī*)

Commentary

When a person joins the congregation, and he finds an equal number of people to the right and left of the *Imām*, then he should stand to the right. However, if there are more people to the right, then he should stand to the left of the *Imām* in order to balance the rows.

Ḥadīth 1095

وعن البراء ﵁ ، قَالَ : كُنَّا إذَا صَلَّيْنَا خَلْفَ رَسُول اللهِ ﷺ أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ ، يُقْبِلُ عَلَيْنَا بِوَجْهِهِ ، فَسَمِعْتُهُ يَقُولُ : ((رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ – أو تَجْمَعُ – عِبَادَكَ)) رواه مُسلِمٌ .

Al-Barā' ﵁ narrates: "When we used to perform *ṣalāh* behind the Messenger of Allāh ﷺ, we preferred standing on his right so that he would turn his face towards us. I heard him say: 'O my Sustainer, save me from Your punishment on the day when You resurrect – or You gather – Your servants.'" (*Muslim, Aḥmad, Bayhaqī*)

Additional Points

- ✓ The *Imām* should turn and face his followers after *ṣalāh*.
- ✓ It is best to make *duʿā'* softly after *ṣalāh*, however if the intention is to teach others, there is no harm if the voice is sometimes slightly raised.

Ḥadīth 1096

وعن أبي هريرة ﵁ ، قَالَ: قال رَسُول اللهِ ﷺ : ((وَسِّطُوا الإمَامَ ، وَسُدُّوا الخَلَلَ)) رواه أَبُو دَاوُد .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Let the *Imām* be at the centre and fill the gaps." (*Abū Dāwūd*, *Bayhaqī*)

Commentary

"Let the *Imām* be at the centre" means that the *Imām* should be placed at the centre of the *ṣalāh* area and those following him should be in equal number on either side of him. The most virtuous position is directly behind the *Imām*, then one position to his right and one to his left and so forth until the row is complete. The second row should also commence from the centre and continue as mentioned above.

The command to fill the gaps is to ensure that Shaiṭān does not enter the rows and spread his evil amongst the congregation.

CHAPTER 195

باب فضل السنن الراتبة مع الفرائض وبيان أقلها وأكملها وما بينهما

Chapter on the virtue of performing the *Sunnah ṣalāhs* with the obligatory *ṣalāhs* and clarification of their minimum number, their perfect number and what is between the two

Introduction

Ibn Daqīq al-ʿĪd ﷺ stated that there is great significance in performing optional *ṣalāhs* before and after the obligatory *ṣalāhs*. Due to engagement in worldly activities the heart becomes void of concentration and devotion which is the essence of worship. When one performs the optional *ṣalāhs* before the obligatory *ṣalāhs*, the soul becomes accustomed to worship and reaches the desired degree of *khushūʿ* (concentration). When one performs the optional *ṣalāhs* after the obligatory *ṣalāhs*, the former recompenses for any deficiencies and weaknesses found in the latter.

Ḥadīth 1097

وعن أُمِّ المُؤْمِنِينَ أُمِّ حَبِيبَةَ رملة بِنْتِ أبي سُفْيَانَ ﷺ ، قالت : سمعت رَسُولَ اللهِ ﷺ ، يقول : ((مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي للهِ تَعَالى كُلَّ يَوْمٍ ثِنْتَيْ عَشرَةَ رَكْعَةً تَطَوُّعاً غَيرَ الفَرِيضَةِ ، إلاَّ بَنَى الله لَهُ بَيْتاً في الجَنَّةِ ، أو إلاَّ بُنِيَ لَهُ بَيْتٌ فِي الجَنَّةِ)) رواه مُسلِمٌ .

The Mother of the Believers Umm Ḥabībah Ramlah bint Abī Sufyān[42] ﵂ narrates: I heard the Messenger of Allāh ﷺ saying: "A Muslim who performs twelve *rakʿāts* of optional *ṣalāh* every day, apart from the obligatory *ṣalāh*, Allāh builds a house for him in Paradise - or a house is built for him in Paradise." (*Muslim, Aḥmad)*

Commentary

These twelve *rakʿāts* refer to the *ṣalāhs* which are *Sunnah Muʾakkadah*. These are two *rakʿāts* before *Fajr*, four before *Ẓuhr*, two after *Ẓuhr*, two after *Maghrib* and two after *ʿIshāʾ*, as mentioned in other narrations. To attain the reward mentioned in this *ḥadīth*, one should perform these *rakʿāts* regularly.

Ḥadīth 1098

وعن ابن عمر ﵄ ، قَالَ : صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ ، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الجُمُعَةِ ، وَرَكْعَتَينِ بَعدَ المَغْرِبِ ، وَرَكْعَتَينِ بَعدَ العِشَاءِ . متفقٌ عَلَيهِ .

Ibn ʿUmar ﵄ narrates: "I performed with the Messenger of Allāh ﷺ two *rakʿāts* before *Ẓuhr*, two *rakʿāts* after *Ẓuhr*, two *rakʿāts* after *Jumuʿah*, two *rakʿāts* after *Maghrib* and two *rakʿāts* after *ʿIshāʾ*." (*Bukhārī, Muslim*)

Commentary

Performing these *rakʿāts*, including two *rakʿāts* before *Fajr* was the daily practice of Ibn ʿUmar ﵄. This was also the view of Imām Shāfiʿī ﵀ who regarded these ten *rakʿāts* as *Sunnah Muʾakkadah*. According to Imām Abū Ḥanīfah ﵀, a total of twelve *rakʿāts* are *Sunnah Muʾakkadah*, with four *rakʿāts* being necessary before *Ẓuhr* instead of two. Refer to chapter 199 for a detailed explanation on this difference of opinion between the scholars.

Ḥadīth 1099

وعن عبد الله بن مُغَفَّلٍ ﵁ ، قَالَ : قال رَسُول اللهِ ﷺ : ((بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ ، بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ ، بَيْنَ كل أذانين صلاة)) قال في الثَّالِثةِ : ((لِمَنْ شَاءَ)) متفقٌ عَلَيهِ .

42 Umm Ḥabībah Ramlah ﵂ was the daughter of Abū Sufyān ﵁. She was born 17 years before prophethood. She accepted Islām and migrated to Abysinnia with her husband, who then unfortunately renegaded to Christianity. She was then married to the Messenger ﷺ at the age of 36 or 37. She passed away during the *khilāfah* of her brother, Āmir Muʿāwiyah ﵁ at the age of 73 and is buried in Madīnah Munawwarah. 65 *aḥādīth* are narrated from her.

المُرَادُ بِالأَذَانَيْنِ : الأَذَانُ وَالإِقَامَةُ .

ʿAbdullāh ibn Mughaffal ﷺ narrates that the Messenger of Allāh ﷺ said: "There is a *ṣalāh* between every two *adhāns*. There is a *ṣalāh* between every two *adhāns*. There is a *ṣalāh* between every two *adhāns*." When he said it the third time, he added: "For whoever wills." (*Bukhārī, Muslim, Aḥmad, Tirmidhī*)

The words "between two *adhāns*" refer to the *adhān* and the *iqāmah*.

CHAPTER 196

باب تأكيد ركعتي سنّةِ الصبح

Chapter on the importance of the two *rakʿāts Sunnah* of the *Fajr ṣalāh*

Ḥadīth 1100

عن عائشة ﷺ : أَنَّ النَّبِيَّ ﷺ كَانَ لا يَدَعُ أَرْبَعاً قَبْلَ الظُّهْرِ ، وَرَكْعَتَيْنِ قَبْلَ الغَدَاةِ . رَوَاهُ البُخَارِيُّ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ would not omit four *rakʿāts* before *Ẓuhr* and two *rakʿāts* before *Fajr*. (*Bukhārī, Abū Dāwūd*)

Commentary

Many *aḥādīth* emphasise the importance of the two *rakʿāts* before *Fajr*. For this reason, some scholars state that they are the most emphasised of all the *Sunnah ṣalāhs*.

Ḥadīth 1101

وعنها ، قالت : لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُدَاً مِنهُ عَلَى رَكْعَتَي الفَجْرِ . متفقٌ عَلَيهِ .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ was not more steadfast upon any optional action as he was upon the two *rakʿāts* of *Fajr*." (*Bukhārī, Abū Dāwūd*)

Commentary

In another narration, Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said, "Do

not omit the two *rakʿāts* of *Fajr* even if horses trample you." (*Abū Dāwūd*)

ʿAllāmah Qutbuddīn ﷺ stated that the Messenger ﷺ gave so much of importance to the two *rakʿāts* of *Fajr* that he would not omit them under any circumstances, whether at home or while travelling.

Ḥadīth 1102

وعنها ، عن النبيِّ ﷺ ، قَالَ : ((رَكْعَتَا الفَجْرِ خَيْرٌ مِنَ الدنْيَا وَمَا فِيهَا)) رواه مُسلِمٌ . وفي رواية : ((لَهُمَا أَحَبُّ إليَّ مِنَ الدنْيَا جَمِيعاً)) .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "The two *rakʿāts* of *Fajr* are better than this world and whatever it contains."

Another narration has: "They are more beloved to me than the entire world." (*Muslim, Tirmidhī, Bayhaqī, Ḥākim*)

Commentary

"They are more beloved to me" is an indication that these are extremely beloved to Allāh ﷻ since the Messenger ﷺ would only love that which was beloved to his Master.

Ḥadīth 1103

وعن أبي عبد الله بلالِ بن رَبَاح ﷺ ، مُؤَذِّن رَسُولِ اللهِ ﷺ : أَنَّهُ أَتَى رَسُول اللهِ ﷺ ، لِيُؤْذِنَه بِصَلاةِ الغَدَاةِ ، فَشَغَلَتْ عَائِشَةُ بِلالاً بِأَمْرٍ سَأَلَتْهُ عَنْهُ ، حَتَّى أَصْبَحَ جِدّاً، فَقَامَ بِلالٌ فَآذَنَهُ بِالصَّلاَةِ، وَتَابَعَ أَذَانَهُ ، فَلَمْ يَخْرُجْ رَسُولُ اللهِ ﷺ ، فَلَمَّا خَرَجَ صَلَّى بِالنَّاسِ ، فَأَخْبَرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرٍ سَأَلَتْهُ عَنْهُ حَتَّى أَصْبَحَ جِدّاً ، وَأَنَّهُ أَبْطَأَ عَلَيْهِ بِالخُرُوجِ ، فَقَالَ – يَعْنِي النَّبيَّ ﷺ – : ((إِنِّي كُنْتُ رَكَعْتُ رَكْعَتَي الفَجْرِ)) فقالَ : يَا رَسُولَ اللهِ ، إِنَّكَ أَصْبَحْتَ جِدّاً ؟ فقَالَ : ((لَوْ أَصْبَحْتُ أَكْثَرَ مِمَّا أَصْبَحْتُ ، لَرَكَعْتُهُمَا ، وَأَحْسَنْتُهُمَا وَأَجْمَلْتُهُمَا)) رواه أَبُو دَاوُدَ بإسناد حسن .

Abū ʿAbdillāh Bilāl ibn Rabāḥ[43] ﷺ , the *mu'adhdhin* of the Messenger of

43 Abū ʿAbdillāh Bilāl ibn Rabāḥ ﷺ was an Abyssinian slave. He was born in Makkah Mukarramah. He accepted Islām in the early stages and was severely tortured. Because of this, at times, he was made to lie on the scorching sands of Makkah Mukarramah on boiling coals. Despite these difficulties, he remained firm on Islām. Eventually Abū Bakr ﷺ purchased him for five *uqiyyās* of gold and freed him. He was honoured to be the first person to call out the *adhān*. He participated in all the battles. After

Allāh ﷻ, narrates that he went to the Messenger of Allāh ﷺ to inform him that it was time for the *Fajr ṣalāh*. ʿĀ'ishah ﷺ engaged Bilāl in something which she asked him about to the extent that morning entered. Bilāl then stood up and informed him of the time of *ṣalāh* and followed it with the *adhān*. The Messenger of Allāh ﷺ did not come out immediately. When he came out, he led the people in *ṣalāh* and Bilāl then informed him that ʿĀ'ishah had engaged him in something she had asked him about to the extent that morning entered. He was therefore delayed in coming to him. The Messenger of Allāh ﷺ said to him: "I was performing the two *rakʿāts* of *Fajr*." He said: "O Messenger of Allāh, it was well into morning time." He said: "Even if I had been further into morning time, I would have performed these two *rakʿāts* and done so in a beautiful and excellent manner." (*Abū Dāwūd*)

Commentary

This *ḥadīth* is mentioned here to point out the importance of the two *rakʿāts* of *Fajr*. One should endeavour to perform them irrespective of the amount of time available. Only if one fears the time of *Fajr* elapsing, can one omit them. However, if one omits them, one should perform them as *qaḍā'* after the sun rises considerably.

CHAPTER 197

باب تخفيف ركعتي الفجر وبيان مَا يقرأ فيهما وبيان وقتهما

Chapter on performing two short *rakʿāts* for *Fajr* and clarification of what should be recited in them and the time to do so

Ḥadīth 1104

عن عائشة ﷺ : أَنَّ رسولَ الله ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الصُّبْحِ . متفقٌ عَلَيهِ .

وفي روايَةٍ لَهُمَا : يُصَلِّي رَكْعَتَي الفَجْرِ ، فَيُخَفِّفُهُمَا حَتَّى أَقُولَ : هَلْ قَرَأَ فِيهما بِأُمِّ القُرْآنِ .

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the demise of the Messenger ﷺ, he proceeded to Shām and remained there until his demise, which was in 20 *Hijrī*, at approximately 60 years of age. He is buried in Damascus, close to *Bāb al-Ṣaghīr*. 44 *aḥādīth* have been narrated from him.

وفي رواية لمسلم : كَانَ يُصلِّي رَكْعَتَي الفَجْرِ إذَا سَمِعَ الأذَانَ وَيُخَفِّفُهُمَا .

وفي رواية : إذَا طَلَعَ الفَجْرُ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ used to perform two short *rakʿāts* between the *adhān* and *iqāmah* of the *Fajr ṣalāh*.

Another narration has: "When he heard the *adhān*, he would perform two *rakʿāts* of the *Fajr ṣalāh*. He would shorten them to such an extent that I would think to myself: 'Did he recite Sūrah al-Fātiḥah in them?'"

Another narration has: "He used to perform two *rakʿāts* when he heard the *adhān* and he would shorten them. A narration has, "at the break of dawn." (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ would shorten these *rakʿāts* so that he could perform the *Farḍ ṣalāh* with added enthusiasm and concentration. It is therefore *Mustaḥab* for others to also shorten these two *rakʿāts*.

Ḥadīth 1105

وعن حفصة ﵂ : أنَّ رَسُولَ اللهِ ﷺ كَانَ إذَا أذَّنَ المُؤَذِّنُ لِلصُّبْحِ وَبَدَا الصُّبْحُ ، صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ . متفقٌ عَلَيهِ .

وفي رواية لمسلم : كَانَ رَسُول اللهِ ﷺ ، إذَا طَلَعَ الفَجْرُ لا يُصَلِّي إلاَّ رَكْعَتَيْنِ خَفِيفَتَيْنِ .

Ḥafṣah ﵂ narrates that when the *mu'adhdhin* called out the *adhān* for *Fajr* and dawn appeared, the Messenger of Allāh ﷺ would perform two short *rakʿāts* of *ṣalāh*. (*Bukhārī, Muslim*)

A narration of Muslim has: "When the dawn appeared, the Messenger of Allāh ﷺ would only perform two short *rakʿāts* of *ṣalāh*."

Ḥadīth 1106

وعن ابن عمر ﵄ ، قَالَ : كَانَ رسول الله ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى ، وَيُوتِرُ بِرَكْعَةٍ مِنْ آخِرِ اللَّيْلِ ، وَيُصَلِّي الرَّكْعَتَيْنِ قَبْلَ صلاةِ الغَدَاةِ ، وَكَأنَّ الأذَانَ بِأُذُنَيْهِ . متفقٌ عَلَيهِ .

Ibn ʿUmar ﵄ narrates: The Messenger of Allāh ﷺ used to perform *ṣalāh* at

night in units of two *rakʿāts*, and he would add one *rakʿāt* making it an odd number in the last part of the night. He would perform two *rakʿāts* before the *Fajr ṣalāh* and it was as if the *adhān* was still in his ears. (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that the Messenger ﷺ would offer *Tahajjud ṣalāh* in units of two *rakʿāts,* and when he ﷺ felt that the time of *Fajr* was drawing near, he would add on one *rakʿāt* to his last two *rakʿāts* to make it a total of three *rakʿāts Witr.* This is the view of Imām Abū Ḥanīfah ﷺ. According to Imām Shāfiʿī ﷺ, Imām Mālik ﷺ and Imām Aḥmad ibn Ḥanbal ﷺ, the *ḥadīth* indicates that *Witr* should be a single *rakʿāt.*

Based on this *ḥadīth*, it is best that the *Witr* of *ʿIshā'* be performed after the *Tahajjud ṣalāh*, however, if there is a fear of omitting the *Witr ṣalāh* at that time, it is best that one performs it before sleeping.

Ḥadīth 1107

وعن ابن عباسٍ ﷺ : أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ في رَكْعَتَي الفَجْرِ في الأُولَى مِنْهُمَا : ﴿ قُوْلُوْآ اٰمَنَّا بِاللهِ وَمَآ اُنْزِلَ اِلَيْنَا ﴾ الآية الَّتي في البقرة ، وفي الآخِرَةِ مِنْهُمَا : ﴿ اٰمَنَّا بِاللهِ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ﴾ .

وفي رواية : وفي الآخِرَةِ الَّتي في آل عِمْران : ﴿ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ ﴾ رواهما مسلم .

Ibn ʿAbbās ﷺ narrates that when the Messenger of Allāh ﷺ used to perform the two *rakʿāts* of *Fajr*, he used to recite in the first *rakʿāt* قُوْلُوْآ اٰمَنَّا بِاللهِ وَمَآ اُنْزِلَ اِلَيْنَا and in the second *rakʿāt* اٰمَنَّا بِاللهِ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ

Another narration has that he used to recite from Sūrah Āl ʿImrān in the second *rakʿāt*: تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ (*Muslim, Bayhaqī*)

Commentary

In the first *rakʿāt*, the Messenger ﷺ would sometimes recite this verse of Sūrah al-Baqarah after Sūrah al-Fātiḥah:

﴿قُوْلُوْآ اٰمَنَّا بِاللهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ

مُسْلِمُوْنَ﴾

Say, "We believe in Allāh, in what has been revealed to us and in what was revealed to Ibrāhim, Ismāīl, Ishāq,Yāqūb and the descendants, and what was granted to Mūsā, ʿĪsā and what was granted to all the Messengers from their Sustainer. We make no distinction between any of them, and we are obedient to Allāh." (Sūrah al-Baqarah, 136)

In the second *rakʿāt*, he ﷺ would recite one of the following two verses of Sūrah Āl ʿImrān after Sūrah al-Fātiḥah:

﴿فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللهِ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللهِ اٰمَنَّا بِاللهِ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ﴾

When ʿĪsā sensed disbelief from them, he said, "Who will be my helpers towards Allāh?" The disciples replied, "We shall be the helpers of Allāh. We believe in Allāh, and you be the witness that we are indeed Muslims." (Sūrah Āl ʿImrān, 52)

﴿قُلْ يَاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللهِ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ﴾

Say, "O people of the Book! Come to a word that is common between us and You; that we worship none but Allāh, that we do not ascribe anyone as equal to Him and that we do not take each other as gods besides Allāh." If they turn away, then say, "Be witness that we are certainly Muslims. (Sūrah Āl ʿImrān, 64)

Ḥadīth 1108

وعن أبي هريرة ﷺ : أَنَّ رَسُولَ اللهِ ﷺ قرأ في رَكْعَتَي الفَجْرِ : ﴿ قُلْ يَاَيُّهَا الْكٰفِرُوْنَ ﴾ وَ ﴿ قُلْ هُوَ اللهُ اَحَدٌ ﴾ رَوَاهُ مُسلِمٌ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ recited Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ in the two *rakʿāts* of *Fajr ṣalāh*. (*Muslim, Abū Dāwūd, Nasa'ī*)

Ḥadīth 1109

وعن ابن عمر ﷺ ، قَالَ : رَمَقْتُ النَّبيَّ ﷺ ، شَهْراً فَكَانَ يَقْرَأُ في الرَّكْعَتَيْنِ قَبْلَ الفَجْرِ : ﴿

قُلْ يَاَيُّهَا الْكٰفِرُوْنَ ﴾ وَ﴿ قُلْ هُوَ اللهُ اَحَدٌ ﴾ رَوَاهُ التِّرمِذِيُّ ، وَقَالَ : ((حَدِيثٌ حَسَنٌ)) .

Ibn ʿUmar ﷺ narrates: "I watched the Messenger of Allāh ﷺ carefully for one month. He used to recite Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ in the two *rakʿāts* before the *Fajr ṣalāh*." (*Tirmidhī*)

Commentary

The sūrahs most commonly recited by the Messenger ﷺ in the two *Sunnah rakʿāts* before the *Farḍ* were Sūrah al-Kāfirūn and Sūrah al-Ikhlāṣ. Sūrah al-Kāfirūn is a declaration of absolute aversion from the ways of polytheism, whilst Sūrah al-Ikhlāṣ is an exposition of the oneness of Allāh ﷻ (*tawḥīd*). In other words, both deal with beliefs which are crucial to one's salvation in the Hereafter.

Ibn Nujaim ﷺ stated in *Baḥr-al-Rā'iq* that one should regularly recite these two sūrahs, in the *Sunnah ṣalāh* before *Fajr*, however one should occasionally also recite other sūrahs.

CHAPTER 198

باب استحباب الاضطجاع بعد ركعتي الفجر عَلَى جنبه الأيمن والحث عليه سواءٌ كَانَ تَهَجَّدَ بِاللَّيْلِ أَمْ لا

Chapter on the desirability of lying down on the right side after performing the two *rakʿāts* of the *Fajr ṣalāh* and encouragement to do so whether one has performed *Tahajjud ṣalāh* or not

Ḥadīth 1110

عن عائشة ﷺ ، قالت : كَانَ النبيُّ ﷺ إذَا صَلَّى ركعتي الفجر ، اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَن . رَوَاهُ البُخَارِي .

ʿĀ'ishah ﷺ narrates: "When the Messenger of Allāh ﷺ had performed the two *rakʿāts* of *Fajr*, he would lie down on his right side." (*Bukhārī, Aḥmad)*

Commentary

According to the majority of the scholars, lying down before the *Farḍ* of *Fajr ṣalāh* is to gain rest after *Tahajjud* and if one does so to remove tiredness, he will be rewarded. According to Imām Shāfiʿī ﷺ and others, a person should rest at this time whether he is tired or not.

Ḥadīth 1111

وعنها ، قالت : كَانَ النَّبِيُّ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ العِشَاءِ إِلَى الفَجْرِ إِحْدَى عَشرَةَ رَكْعَةً ، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ ، وَيُوتِرُ بِوَاحِدَةٍ ، فَإِذَا سَكَتَ المُؤَذِّنُ مِنْ صَلاَةِ الفَجْرِ ، وَتَبَيَّنَ لَهُ الفَجْرُ ، وَجَاءهُ المُؤَذِّنُ ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ ، هكَذَا حَتَّى يأْتِيَهُ المُؤَذِّنُ لِلإِقَامَةِ . رَوَاهُ مُسلِم .

قَوْلُهَا : ((يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ)) هكَذَا هو في مسلمٍ ومعناه : بَعْدَ كُلِّ رَكْعَتَيْن .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to perform eleven *rakʿāts* of *ṣalāh* from the time he completed *ʿIshā'* until *Fajr*. He would make *salām* between every two *rakʿāts* and add one *rakʿāt* making the total number of *rakʿāts* an odd number. When the *mu'adhdhin* was silent after calling out the *adhān* of the *Fajr ṣalāh*, and dawn seemed clear to him, and the *mu'adhdhin* had come to him, he would stand up and perform two short *rakʿāts* of *ṣalāh*. He would then lie down on his right side until the *mu'adhdhin* came to him to call out the *iqāmah*." (*Muslim, Abū Dāwūd, Nasa'ī*)

The words, "He used to make *salām* between every two *rakʿāts*," are stated in the narration of Muslim and they mean: "after every two *rakʿāts*."

Additional Points

- ✓ The Messenger ﷺ generally performed eight *rakʿāts* of *Tahajjud ṣalāh* and then three *rakʿāts* of *Witr* which equalled eleven *rakʿāts* in total.

Ḥadīth 1112

وعن أبي هريرة ﵁ ، قَالَ : قال رَسُول اللَّهِ ﷺ : ((إذا صَلَّى أَحَدُكُمْ رَكْعَتَي الفَجْرِ ، فَلْيَضْطَجِعْ عَلَى يَمِينِهِ)) رواه أَبُو دَاوُدَ وَالتِّرمِذِيُّ بأسانيد صحيحة ، قال الترمذي : ((حديث حسن صحيح)) .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "When any of you has performed the two *rakʿāts* of *Fajr*, he should lie down on his right side." (*Abū Dāwūd, Tirmidhī*)

Commentary

From this *ḥadīth* and the previous one, we learn that the Messenger ﷺ would rest after performing the two *Sunnah rakʿāts* of *Fajr*. In another narration ʿĀ'ishāh ﵂ stated, "After

the Messenger ﷺ performed the two *rakʿāts* of *Fajr*, he would speak to me if I was awake, otherwise he would lie down." (*Bukhārī*) From this we learn that, at times, he would rest and at other times he would not.

It is also important to note that the *wuḍū'* of the Messenger ﷺ would not break because of sleep, since the hearts of the Messengers ﷺ were perpetually awake.

CHAPTER 199

باب سنة الظهر

Chapter on the *Sunnah* of the *Ẓuhr ṣalāh*

Ḥadīth 1113

عن ابن عمر ﷺ ، قَالَ : صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا . متفقٌ عَلَيهِ .

Ibn ʿUmar ﷺ narrates: "I performed two *rakʿāts* before the *Ẓuhr ṣalāh* and two *rakʿāts* after it with the Messenger of Allāh ﷺ." (*Bukhārī, Muslim*)

Commentary

Regarding the *Sunnah* number of *rakʿāts* before the *Ẓuhr ṣalāh*, scholars have different views based on different *aḥādīth*. According to the Ḥanafī scholars and Imām Mālik ﷺ, there are four *rakʿāts Sunnah Mu'akkadah*. According to the view of Imām Aḥmad ﷺ and the recognised view of Imām Shāfiʿī, there are two *rakʿāts* of *Sunnah Mu'akkadah*. The above *ḥadīth* is used as proof by the latter mentioned scholars. The Ḥanafī scholars and Imām Mālik ﷺ utilise the *aḥādīth* that follow as proof of four *rakʿāts*.

As for the above *ḥadīth*, some scholars say that it refers to the two *rakʿāts* of *zawāl*, which the Messenger ﷺ would perform as soon as the time of *zawāl* had passed. Others state that it refers to *Taḥiyyat al-Masjid*, since he usually performed the four *Sunnah rakʿāts* of *Ẓuhr* at home, while these were performed in the *masjid*.

Ḥadīth 1114

وعن عائشة ﷺ : أَنَّ النَّبِيَّ ﷺ كَانَ لا يَدَعُ أَرْبَعاً قَبْلَ الظُّهْرِ . رَوَاهُ البُخَارِيُّ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ would not omit four *rakʿāts* before the *Ẓuhr ṣalāh*." (*Bukhārī, Aḥmad)*

Commentary

This *ḥadīth* serves as proof for those scholars who say that the *Sunnah rakʿāts* before the *Ẓuhr ṣalāh* are four and not two.

Ḥadīth 1115

وعنها ، قالت : كَانَ النَّبِيُّ ﷺ يُصَلِّي في بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعاً ، ثُمَّ يَخْرُجُ ، فَيُصَلِّي بِالنَّاسِ ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ . وَكَانَ يُصَلِّي بِالنَّاسِ المَغْرِبَ ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ ، وَيُصَلِّي بِالنَّاسِ العِشَاء ، وَيَدْخُلُ بَيتِي فَيُصَلِّي رَكْعَتَيْنِ . رَوَاهُ مُسلِم .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to perform four *rakʿāts* in my house before the *Ẓuhr ṣalāh*, and then go out and lead the people in *ṣalāh*. He would then return and perform two *rakʿāts*. He used to lead the people for the *Maghrib ṣalāh*, then return and perform two *rakʿāts*. He used to lead the people for the *ʿIshā' ṣalāh*, come into my house and perform two *rakʿāts*." *(Muslim)*

Commentary

This *ḥadīth* teaches us that the Messenger ﷺ used to generally perform the *Sunnah ṣalāhs* that followed the *Farḍ*, at home. This carries greater merit as compared to performing them in the *masjid*, however if there is a fear that one will be distracted from performing them once he reaches home, then he should perform them in the *masjid.*

Ḥadīth 1116

وعن أُمّ حَبِيبَةَ ﵂ ، قالت : قال رَسُولُ اللهِ ﷺ : ((مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ ، وَأَرْبَعٍ بَعْدَهَا ، حَرَّمَهُ اللهُ عَلَى النَّارِ)) رواه أَبُو دَاوُدَ وَالتِّرمِذِيُّ ، وَقَالَ : ((حَدِيثٌ حَسَنٌ صحيح)) .

Umm Ḥabībah ﵂ narrates that the Messenger of Allāh ﷺ said: "Allāh will make unlawful for the Hell-fire one who safeguards the four *rakʿāts* before the *Ẓuhr ṣalāh* and the four *rakʿāts* after it." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

The four *rakʿāts* after *Ẓuhr*, according to some scholars, refer to an additional four *rakʿāts*

after the two *Sunnah*. Mullā ʿAlī Qārī ﷺ, however, stated that the two *Sunnah* are included in the four. Hence, one should perform an additional two *rakʿāts* of *Nafl ṣalāh* in addition to the two *Sunnah rakʿāts* to earn this virtue.

The merit of the four *rakʿāts* prior to the *Ẓuhr ṣalāh* can be further gauged by the narration of ʿAbdullāh ibn Masʿūd ﷺ who said, "No *ṣalāh* of the day equals the *ṣalāh* of the night except the four *rakʿāts* before *Ẓuhr*. The virtue of this *ṣalāh* over the other (optional) *ṣalāhs* of the day is like the virtue of the congregational *ṣalāh* over the *ṣalāh* performed individually." (*Ṭabrānī*)

Ḥadīth 1117

وعن عبد الله بن السائب ﷺ : أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي أَرْبَعاً بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ ، وقَالَ : ((إِنَّهَا سَاعَةٌ تُفْتَحُ فِيها أَبْوَابُ السَّمَاءِ ، فَأُحِبُّ أَنْ يَصْعَدَ لِي فيهَا عَمَلٌ صَالِحٌ)) رواه التِّرمِذِيُّ، وَقَالَ: ((حَدِيثٌ حَسَنٌ)) .

ʿAbdullāh ibn al-Sā'ib ﷺ narrates that the Messenger of Allāh ﷺ used to perform four *rakʿāts* after mid-day before the *Ẓuhr ṣalāh*, and he said: "It is a time wherein the doors of the heavens are opened and I therefore prefer my good deed to ascend at that time." (*Tirmidhī*)

Commentary

Some scholars are of the view that these four *rakʿāts* refer to the four *rakʿāts* of *Sunnah Mu'akkadah* prior to the *Ẓuhr ṣalāh*. However, the majority of the scholars are of the view that these refer to the *ṣalāh* of *zawāl* which the Messenger ﷺ used to perform immediately after *zawāl*.

Ḥadīth 1118

وعن عائشة ﷺ : أَنَّ النَّبِيَّ ﷺ كَانَ إذا لَمْ يُصَلِّ أربَعاً قَبلَ الظُّهْرِ ، صَلاَّهُنَّ بَعْدَهَا . رَوَاهُ التِّرمِذِيُّ ، وَقَالَ : ((حَدِيثٌ حَسَنٌ)) .

ʿĀ'ishah ﷺ narrates that if the Messenger of Allāh ﷺ did not perform four *rakʿāts* before the *Ẓuhr ṣalāh*, he would perform them after it. (*Tirmidhī*)

Commentary

This *ḥadīth* illustrates the importance which the Messenger ﷺ afforded to this *ṣalāh*. According to the most preferred view, if one does not perform it before the *Farḍ* of *Ẓuhr*, one should perform it after the two *Sunnah*. A narration of ʿĀ'ishah ﷺ states, "When the Messenger ﷺ missed the four *rakʿāts* before *Ẓuhr*, he would perform them after the two

rakʿāts after *Ẓuhr*." (*Ibn Mājah*)

CHAPTER 200

باب سنة العصر

Chapter on the *Sunnah* of the *ʿAṣr ṣalāh*

Ḥadīth 1119

عن علي بن أبي طالب ﷺ ، قَالَ : كَانَ النبيُّ ﷺ يُصَلِّي قَبْلَ العَصْرِ أَرْبَعَ رَكَعَاتٍ ، يَفْصلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى المَلائِكَةِ المُقَرَّبِينَ ، وَمَنْ تَبِعَهُمْ مِنَ المُسْلِمِينَ وَالمُؤْمِنِينَ . رَوَاهُ التِّرمِذِيُّ ، وَقَالَ : ((حَدِيثٌ حَسَنٌ)) .

ʿAlī ibn Abī Ṭālib ﷺ narrates: "The Messenger of Allāh ﷺ used to perform four *rakʿāts* before the *ʿAṣr ṣalāh*. He would separate them by sending *salām* to the close angels, and the Muslims and believers who follow them." (*Tirmidhī*)

Commentary

"He would separate them," according to some scholars, refers to the *tashahhud* which is usually recited after two *rakʿāts*. In this case, the four *rakʿāts* would be performed together with a single *salām* at the end. However, according to Imām Shāfiʿī ﷺ and Imām Aḥmad ﷺ, it means that the *ṣalāh* should be performed in units of two *rakʿāts* each.

Ḥadīth 1120

عن ابن عمر ﷺ ، عن النبي ﷺ ، قَالَ : ((رَحِمَ اللهُ امْرءاً صَلَّى قَبْلَ العَصْرِ أَرْبَعاً)) رواه أَبُو دَاوُدَ وَالتِّرمِذِيُّ، وَقَالَ: ((حَدِيثٌ حَسَنٌ)).

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "May Allāh have mercy upon the person who performs four *rakʿāts* before the *ʿAṣr ṣalāh*." (*Abū Dāwūd, Tirmidhī, Aḥmad)*

Commentary

While this *ḥadīth* has been translated as a *duʿā'* of mercy for the person who performs these four *rakʿāts*, it may also serve as a report informing us that Allāh ﷻ showers His mercy on such a person.

Ḥadīth 1121

وعن علي بن أبي طالب ﷺ : أَنَّ النبيَّ ﷺ كَانَ يُصَلِّي قَبلَ العَصْرِ رَكْعَتَيْنِ . رَوَاهُ أَبُو دَاوُدَ بإسناد صحيح .

ʿAlī ibn Abī Ṭālib ﷺ narrates that the Messenger of Allāh ﷺ used to perform two *rakʿāts* before the *ʿAṣr ṣalāh*. (*Abū Dāwūd*)

Commentary

There are various narrations regarding the *Sunnah ṣalāh* before *ʿAṣr*. Some show that the Messenger ﷺ performed two *rakʿāts* whilst others show that he performed four *rakʿāts*. After studying all these narrations, scholars mention that this *ṣalāh* is *Sunnah Ghair Mu'akkadah* and that one has the choice to perform two or four *rakʿāts*, with four being more superior.

CHAPTER 201

باب سنة المغرب بعدها وقبلها

Chapter on the *Sunnah* before and after the *Maghrib ṣalāh*

تقدم في هذه الأبواب حديثُ ابن عمر وحديث عائشة ، وهما صحيحان : أَنَّ النبيَّ ﷺ كَانَ يُصَلِّي بَعدَ المَغْرِبِ رَكْعَتَيْنِ .

Previous chapters quoted the *aḥādīth* of Ibn ʿUmar ﷺ and ʿĀ'ishah ﷺ that the Messenger of Allāh ﷺ used to offer two *rakʿāts* after the *Maghrib ṣalāh*.

Commentary

The virtue of the two *rakʿāts Sunnah Mu'akkadah* after *Maghrib* can be gauged from the narration of ʿAbdullāh ibn ʿUmar ﷺ who said, "One who performs four *rakʿāts ṣalāh* after *Maghrib* is like the person fighting one battle after another (in the path of Allāh)." (*Muṣannaf ibn Abī Shaybah*)

Ḥadīth 1122

وعن عبد الله بن مُغَفَّل ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((صَلُّوا قَبْلَ المَغْرِبِ)) قال في الثَّالِثَةِ : ((لِمَنْ شَاءَ)) رواه البُخَارِيُّ .

ʿAbdullāh ibn Mughaffal ﷺ narrates that the Messenger of Allāh ﷺ said:

"Perform *ṣalāh* before the *Maghrib ṣalāh*," and the third time he said, "for whoever wishes to do so." (*Bukhārī, Bayhaqī*)

Commentary

From various authentic *aḥādīth*, it is established that the Messenger of Allāh ﷺ used to perform two *rakʿāts* after the *adhān* and before the *iqāmah* of the *Maghrib ṣalāh*. Hence according to Imām Shāfiʿī ﷺ, to do so is *mustaḥab*. According to Imām Aḥmad ﷺ, these two *rakʿāts* are permissible. According to Imām Abū Ḥanīfah ﷺ, it is permissible but not preferred. According to Imām Mālik ﷺ, it is disliked, as it was abrogated. The Ḥanafī and Mālikī scholars base their opinion on the narration which states that the Messenger ﷺ said, "Between every *adhān* and *iqāmah* are two *rakʿāts*, except *Maghrib ṣalāh*." (*Dāraquṭnī* and *Bayhaqī*)

Ḥadīth 1123

وعن أنس ﷺ ، قَالَ : لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ رَسُولِ اللهِ ﷺ ، يَبْتَدِرُونَ السَّوَارِيَ عِندَ المَغْرِبِ . رَوَاهُ البُخَارِيُّ .

Anas ﷺ narrates: "I saw senior *Ṣaḥābah* of the Messenger of Allāh ﷺ hastening towards the pillars of the *masjid* at the time of *Maghrib*." (*Bukhārī*)

Commentary

The pillars in the *masjid* of the Messenger of Allāh ﷺ were trunks of date-palm trees. The *Ṣaḥābah* ﷺ used to hasten towards these trunks to perform *ṣalāh* behind them so that those who were passing in front of them would not cross them while they were in *ṣalāh*.

Ḥadīth 1124

وعنه ، قَالَ : كُنَّا نصلِّي عَلَى عهدِ رسولِ اللهِ ﷺ رَكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ قَبْلَ المَغْرِبِ ، فَقِيلَ : أَكَانَ رسولُ الله ﷺ صَلاَّهما ؟ قَالَ : كَانَ يَرَانَا نُصَلِّيهِمَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا . رواه مسلم .

Anas ﷺ narrates: "We used to perform two *rakʿāts* after sunset before the *Maghrib ṣalāh* during the era of the Messenger of Allāh ﷺ." Anas ﷺ was asked: "Did the Messenger of Allāh ﷺ perform these two *rakʿāts*?" He replied: "He used to see us performing them, and he neither commanded us nor prohibited us." (*Muslim, Dārimī*)

Ḥadīth 1125

وعنه ، قَالَ : كُنَّا بِالمَدِينَةِ فَإِذَا أَذَّنَ المُؤَذِّنُ لِصَلاَةِ المَغْرِبِ ، ابْتَدَرُوا السَّوَارِيَ ، فَرَكَعُوا رَكْعَتَيْنِ ، حَتَّى إِنَّ الرَّجُلَ الغَرِيبَ لَيَدْخُلُ المَسْجِدَ فَيَحْسَبُ أَنَّ الصَّلاَةَ قَدْ صُلِّيَتْ مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا . رواه مسلم .

Anas ﷺ narrates: "When we were in Madīnah and the *mu'adhdhin* called out the *adhān* for the *Maghrib ṣalāh*, the *Ṣaḥābah* would hasten towards the pillars and perform two *rakʿāts*. If a stranger would enter the *masjid* he would assume that the *Maghrib ṣalāh* was over because of the large number of people performing these two *rakʿāts*." (*Muslim, Tirmidhī*)

CHAPTER 202

باب سنة العشاء بعدها وقبلها

Chapter on the *Sunnah* before and after the *ʿIshā' ṣalāh*

فِيهِ حديث ابن عمر السابق : صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ بَعْدَ العِشَاءِ ، وحديث عبد الله بن مُغَفَّلٍ : ((بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ)) متفق عَلَيْهِ . كما سبق .

The previously quoted *ḥadīth* of Ibn ʿUmar ﷺ is relevant to this chapter: "I performed two *rakʿāts* after the ʿIshā *ṣalāh* with the Messenger of Allāh ﷺ," and the *ḥadīth* of ʿAbdullāh ibn Mughaffal ﷺ: "There is a *ṣalāh* between every two *adhāns*."

Commentary

According to the Ḥanafī and Shāfiʿī scholars, two *rakʿāts* of *ṣalāh* after *ʿIshā'* are *Sunnah Mu'akkadah*.

CHAPTER 203

باب سنة الجمعة

Chapter on the *Sunnah* of the *Jumuʿah ṣalāh*

According to Ḥanafī scholars, four *rakʿāts* are *Sunnah* before the *Jumuʿah ṣalāh*, and according

to the Shāfiʿī scholars two *rakʿāts* are *Sunnah*. The Ḥanafī scholars prove their view by the narration of Ibn ʿAbbās ﷺ who stated that the Messenger ﷺ used to perform four *rakʿāts* before the *Jumuʿah ṣalāh* without any break in between." (*Ibn Mājah*) Even though this *ḥadīth* is weak with regards to its chain of narrators, it is corroborated by the actions and statements of other *Ṣaḥābah*. For example, Ibn Masʿūd ﷺ narrated, "The Messenger ﷺ used to perform four *rakʿāts* before the *Jumuʿah ṣalāh* and four *rakʿāts* after the *Jumuʿah ṣalāh*." (*Ṭabrānī* in *Awsaṭ*) Ibn Masʿūd, ʿAlī, and Ibn ʿUmar ﷺ would also perform four *rakʿāts* before the *Jumuʿah ṣalāh*.

فِيهِ حَديث ابن عمر السابق أَنَّه صَلَّى مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ بَعْدَ الجُمعَةِ . متفقٌ عَلَيْهِ .

The previously quoted *ḥadīth* of Ibn ʿUmar ﷺ is relevant to this chapter: "He performed two *rakʿāts* with the Messenger of Allāh ﷺ after the *Jumuʿah ṣalāh*."

Ḥadīth 1126

عن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا صَلَّى أَحَدُكُم الجُمُعَةَ ، فَلْيُصَلِّ بَعْدَهَا أَرْبعاً)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you performs the *Jumuʿah ṣalāh*, he should perform four *rakʿāts* after it." (*Muslim, Aḥmad, Bayhaqī*)

Ḥadīth 1127

وعن ابن عمر ﷺ : أَنَّ النَّبيَّ ﷺ كَانَ لاَ يُصَلِّي بَعْدَ الجُمُعَةِ حَتَّى يَنْصَرِفَ ، فَيُصَلِّي رَكْعَتَيْنِ في بَيْتِهِ . رواه مسلم .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ would not perform any *ṣalāh* after the *Jumuʿah ṣalāh* until after he had left. He would then perform two *rakʿāts* in his house. (*Muslim, Nasa'ī, Bayhaqī*)

Commentary

There are three views with regards to the *Sunnah ṣalāh* after *Jumuʿah*:

1. It is *Sunnah* to perform two *rakʿāts*. This is the view of Imām Shāfiʿī ﷺ and Imām Aḥmad ﷺ. The above *ḥadīth* of Ibn ʿUmar ﷺ proves their position.

2. It is *Sunnah* to perform four *rakʿāts*. This is the view of Imām Abū Ḥanīfah ﷺ. The *ḥadīth* of Abū Hurayrah ﷺ supports this view.

3. It is *Sunnah* to perform six *rakʿāts*. This is the view of Imām Abū Yūsuf ﷺ and Imām Muḥammad ﷺ, the students of Imām Abū Ḥanīfah ﷺ. The verdict according to the Ḥanafī school is based on this view, since it incorporates all the narrations related to the topic.

CHAPTER 204

باب استحباب جعل النوافل في البيت سواء الراتبة وغيرها والأمر بالتحول للنافلة من موضع الفريضة أو الفصل بينهما بكلام

Chapter on the desirability of performing optional *ṣalāhs* at home but not the obligatory *ṣalāhs*. The command to perform the optional *ṣalāh* away from the place where the obligatory *ṣalāh* was performed, or to separate between the two *ṣalāhs* by talking

Ḥadīth 1128

عن زيد بن ثابت ﷺ : أَنَّ النَّبِيَّ ﷺ ، قَالَ : ((صَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ ، فَإِنَّ أَفْضَلَ الصَّلاَةِ صَلاَةُ المَرْءِ في بَيْتِهِ إِلاَّ المَكْتُوبَةَ)) متفقٌ عَلَيْهِ .

Zayd ibn Thābit ﷺ narrates that the Messenger of Allāh ﷺ said: "O people, perform your *ṣalāh* in your homes. The best *ṣalāh* is a man's *ṣalāh* in his home, except for the obligatory *ṣalāh*." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

There are various advantages of performing the *Sunnah* and *Nafl ṣalāh* in the home. Firstly, it repels pride and inculcates sincerity. Secondly, it draws divine blessings and mercy in the home. Thirdly, it causes Shaiṭān to flee. However, scholars have mentioned that if one fears distraction and negligence in the home, then it is preferable to perform these *ṣalāhs* in the *masjid*.

Ḥadīth 1129

وعن ابن عمر ﷺ ، عن النَّبِيِّ ﷺ ، قَالَ : ((اجْعَلُوا مِنْ صَلاَتِكُمْ فِي بُيُوتِكُمْ ، وَلاَ تَتَّخِذُوهَا قُبُوراً)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Perform some of your *ṣalāhs* in your homes and do not make them into graveyards." (*Bukhārī, Muslim, Aḥmad)*

Commentary

The command not to convert homes into graveyards could mean that the deceased should not be buried in homes, but in the graveyard. It could also mean that if *ṣalāh* is not performed in the home, then it will be similar to a graveyard where no good deeds can be performed.

It is best to allocate a place for *ṣalāh* in the home. ʿĀ'ishāh ﷺ narrates, "The Messenger of Allāh ﷺ commanded us to build a place of *ṣalāh* in our homes, to keep it clean and to keep it scented. (*Aḥmad, Tirmidhī*)

Ḥadīth 1130

وعن جابر ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا قَضَى أَحَدُكُمْ صَلاَتَهُ في مَسْجِدِهِ فَلْيَجْعَلْ لِبَيْتِهِ نَصِيباً مِنْ صَلاَتِهِ ؛ فَإِنَّ اللهَ جَاعِلٌ في بَيْتِهِ مِنْ صَلاَتِهِ خَيْراً)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Any of you who performs his *ṣalāh* in his *masjid*, should perform some of his *ṣalāh* in his home as Allāh will place blessings in his home because of his *ṣalāh*." (*Muslim, Ibn Mājah, Aḥmad)*

Commentary

The performance of *Sunnah* and *Nafl ṣalāh* in one's home draws divine goodness and blessings. This ruling applies to those who return home immediately after the *Farḍ ṣalāh*. If a person does not return home or is in *Iʿtikāf*, then these *ṣalāhs* should be performed in the *masjid*.

Ḥadīth 1131

وعن عمر بن عطاءٍ : أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ ابن أُخْتِ نَمِرٍ يَسأَلُهُ عَنْ شَيْءٍ رَآهُ مِنْهُ مُعَاوِيَةُ في الصَّلاَةِ ، فَقَالَ : نَعَمْ ، صَلَّيْتُ مَعَهُ الجُمُعَةَ في المَقْصُورَةِ ، فَلَمَّا سَلَّمَ الإِمَامُ ، قُمْتُ في مَقَامِي ، فَصَلَّيْتُ ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ ، فَقَالَ: لاَ تَعُدْ لِمَا فَعَلْتَ. إِذَا صَلَّيْتَ الجُمُعَةَ فَلاَ تَصِلْهَا بِصَلاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ ؛ فَإِنَّ رسولَ الله ﷺ أَمَرَنَا بِذلِكَ ، أن لاَ نُوصِلَ صَلاَةً بِصَلاَةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ . رواه مسلم .

ʿUmar ibn ʿAṭā' narrates that Nāfiʿ ibn Jubayr sent him to al-Sā'ib, the son of Namir's sister, to ask him about something that Muʿāwiyah had seen him

doing regarding *ṣalāh*. He said: "Yes, I performed the *Jumuʿah ṣalāh* with him in the enclosure. When the *Imām* said the *salām*, I stood up in my place and performed *ṣalāh*. When he entered, he called for me and said: 'Do not again do what you just did. Once you have performed the *Jumuʿah ṣalāh*, do not perform another *ṣalāh* immediately after until you have spoken or moved away. The Messenger of Allāh ﷺ ordered us to do so, that is not to perform any *ṣalāh* immediately after the obligatory *ṣalāh* until we had spoken or moved away." *(Muslim)*

Vocabulary and Definitions

A مَقْصُورَة refers to a special room in one of the corners of the *masjid* which is made for the *Imām*. Muʿāwiyah ﷺ would perform *ṣalāh* there after the Khawārij attempted to assassinate him.

After the *Farḍ ṣalāh*, a person should not perform *Sunnah ṣalāh* in the same place. He should move away or at least speak to someone so that others may be able to differentiate between the *Sunnah* and *Farḍ ṣalāh*.

Additional Points

✓ A Muslim should advise his fellow Muslim brother in a kind manner. Imām Shāfiʿī ﷺ said,

من وعظ أخاه سراً فقد نصحه وزانه، ومن وعظه جهراً فقد فضحه وشانه

"One who advises his brother in secrecy has done good to him and beautified him, and one who advises him openly has disgraced him and dishonoured him."

CHAPTER 205

باب الحث عَلَى صلاة الوتر وبيان أنه سنة مؤكدة وبيان وقته

Chapter on the encouragement of performing the *Witr ṣalāh* and clarification that it is *Sunnah Mu'akkadah*, and its time

Ḥadīth 1132

عن عليٍّ ﷺ ، قَالَ : الوِتْرُ لَيْسَ بِحَتْمٍ كَصَلاَةِ المَكْتُوبَةِ ، وَلَكِنْ سَنَّ رسولُ الله ﷺ ، قَالَ : ((إنَّ اللهَ وِتْرٌ يُحِبُّ الوِتْرَ ، فَأَوْتِرُوا يَا أَهْلَ القُرْآنِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

ʿAlī ﷺ narrates: "The *Witr ṣalāh* is not obligatory like the prescribed *ṣalāhs*, but the Messenger of Allāh ﷺ stipulated it by saying: 'Allāh is an odd number (one) and He loves odd numbers, so perform the *Witr ṣalāh*, O people of the Qur'ān!'" (*Abū Dāwūd, Tirmidhī*)

Commentary

Allāh ﷻ loves odd numbers, hence we find that many of the actions of worship are odd in number, such as the circuits in *ṭawāf, saʿī* between Ṣafā and Marwā, pelting of the Jamarāt, number of *tasbīḥāts* in *ṣalāh* and so forth.

According to Imām Abū Ḥanīfah ﷺ, *Witr ṣalāh* is *Wājib*, whereas according to the other three *Imāms*, it is *Sunnah Mu'akkadah*. However, all the scholars stress upon the importance of performing it.

Imām Abū Ḥanīfah ﷺ bases his view on the narration of *Abū Dāwūd* which states, "*Witr* is established. Whoever does not perform *Witr* is not from us." Similarly, in the above *ḥadīth*, the command form (*amr*) is utilised, indicating compulsion (*wujūb*).

Ḥadīth 1133

وعن عائشة ﷺ ، قالت : مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رسول الله ﷺ ، مِنْ أَوَّلِ اللَّيْلِ، وَمِنْ أَوْسَطِهِ، وَمِنْ آخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ performed the *Witr ṣalāh* at all portions of the night: the first portion, the middle and the last. His *Witr ṣalāh* would extend to the last portion of the night." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* indicates the time for the *Witr ṣalāh*. It can be performed at any time after the *ʿIshā' ṣalāh* until *subḥ ṣādiq* (break of dawn).

Ḥadīth 1134

وعن ابن عمر ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْراً)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Make the *Witr ṣalāh* the last of your *ṣalāhs* at night." (*Bukhārī, Muslim, Aḥmad)*

Commentary

It is best and most virtuous that the last *ṣalāh* to be performed at night be the *Witr ṣalāh*.

The reason for this is that the *Witr ṣalāh* is superior to *Sunnah*, *Nafl* and *Tahajjud ṣalāh*, hence it is best that one ends his good actions with that which is most superior. As for the two *rakʿāts* which the Messenger ﷺ generally performed after *Witr*, while sitting, this was the completion of the *Witr* just as the *Sunnah* are a completion of the *Farḍ ṣalāh*. These *Sunnah* and *Nafl ṣalāhs* compensate for any shortcomings in the *Farḍ* and *Witr* respectively.

Ḥadīth 1135

وعن أَبي سعيد الخدري ﷺ : أَنَّ النَّبيَّ ﷺ ، قَالَ : ((أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Perform the *Witr ṣalāh* before the morning." (*Muslim, Tirmidhī, Ibn Mājah*)

Commentary

According to the Ḥanafī scholars, *Witr ṣalāh* is *Wājib*, hence one who misses it, has to perform *qaḍā'* of it in compensation. According to the other *Imāms*, since *Witr* is *Sunnah*, there is no *qaḍā'* if it is omitted.

Ḥadīth 1136

وعن عائشة ﷺ: أَنَّ النَّبيَّ ﷺ كَانَ يُصَلِّي صَلاَتَهُ باللَّيْلِ ، وَهِيَ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ ، فَإِذَا بَقِيَ الوِتْرُ ، أَيْقَظَهَا فَأَوْتَرَتْ . رواه مسلم .

وفي روايةٍ لَهُ : فَإِذَا بَقِيَ الوِتْرُ ، قَالَ : ((قُومِي فَأَوتِرِي يَا عائِشَةُ)) .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ used to perform his *ṣalāh* at night while she was lying down in front of him. When only the *Witr ṣalāh* remained, he would wake her up and she would perform the *Witr ṣalāh*.

Another narration has: "When only the *Witr ṣalāh* remained, he would say: 'O ʿĀ'ishah, wake up and perform the *Witr ṣalāh*.'" (*Muslim, Bayhaqī*)

Commentary

Since *Witr* is of greater importance than *Sunnah ṣalāhs*, according to the the Ḥanafī scholars, the Messenger ﷺ stressed its performance to ʿĀ'ishāh ﷺ.

Additional Points

- ✓ It is permissible for a person to perform *ṣalāh* when another person is sleeping in front of him.

Ḥadīth 1137

وعن ابن عمرَ ﷺ : أنَّ النَّبيَّ ﷺ ، قَالَ : ((بَادِرُوا الصُّبْحَ بِالوِتْرِ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Perform the *Witr ṣalāh* before the break of dawn." (*Muslim, Aḥmad, Abū Dāwūd, Tirmidhī*)

Ḥadīth 1138

وعن جابر ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ خَافَ أَنْ لاَ يَقُومَ مِنْ آخِرِ اللَّيْلِ ، فَلْيُوتِرْ أَوَّلَهُ ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيلِ ، فَإِنَّ صَلاَةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ ، وذَلِكَ أَفْضَلُ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "One who fears that he will not wake up in the last part of the night should perform the *Witr ṣalāh* in the first part. One who intends waking up in the last part should perform the *Witr ṣalāh* in the last part. *Ṣalāh* performed in the last part of the night is attended (by the angels), and that is the best." (*Muslim, Bayhaqī*)

Commentary

The best time to perform *Witr* is the last portion of the night. However, if a person fears that he will not wake up, then he should perform it before sleeping, so that it does not become *qaḍā'*.

The last portion of the night is blessed because the angels descend at that time. One who performs *ṣalāh* then is granted blessings and mercy from Allāh ﷻ.

CHAPTER 206

باب فضل صلاة الضحى وبيان أقلها وأكثرها وأوسطها ، والحث عَلَى المحافظة عَلَيْهَا

Chapter on the virtue of *Ṣalāt al-Ḍuḥā*, clarification of its minimum, maximum and intermediate number, and encouragement to safeguard it

Ḥadīth 1139

عن أَبي هريرة ﷺ ، قَالَ : أَوْصَانِي خَلِيلِي ﷺ بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ ، وَرَكْعَتَي

الضُّحَى ، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ . متفقٌ عَلَيْهِ .

وَالإِيتَارُ قَبْلَ النَّوْمِ إِنَّمَا يُسْتَحَبُّ لِمَنْ لاَ يَثِقُ بِالاسْتِيقَاظِ آخِرَ اللَّيْلِ فَإِنْ وَثِقَ ، فَآخِرُ اللَّيْلِ أَفْضَلُ .

Abū Hurayrah ﷺ narrates: "My bosom friend, (the Messenger of Allāh ﷺ) advised me to fast three days in every month, to perform two *rakʿāts* of *Ṣalāt al-Ḍuḥā* and that I perform the *Witr ṣalāh* before going to sleep." (*Bukhārī, Muslim, Aḥmad)*

Performing the *Witr ṣalāh* before going to sleep is preferable for one who fears that he will not be able to wake up in the latter part of the night. If he feels he will be able to wake up, then it will be preferable for him to perform it in the latter part of the night.

Commentary

The *ḥadīth* encourages us to do three things, one of which is to perform *Ṣalāt al-Ḍuḥā.*

Fasting three days every month is equivalent to fasting throughout the year since every good deed is multiplied by ten. The best days to fast are the 13th, 14th and 15th of the Islāmic month which are known as *Ayyām al-Bīḍ*, however one may fast any of the days of the month.

Ḥadīth 1140

وعن أَبي ذَرٍّ ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ صَدَقَةٌ : فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ ، وَأَمْرٌ بِالمَعْرُوفِ صَدَقَةٌ ، وَنَهْيٌ عَنِ المُنْكَرِ صَدَقَةٌ ، وَيُجْزِىء مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِن الضُّحَى)) رواه 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) is charity; every *taḥmīd* (*alḥamdulillāh* - praise of Allāh) is charity; every *tahlīl* (*lā ilāhā illallāh* - proclamation of the oneness of Allāh) is charity; every *takbīr* (*Allāhu akbar* - expression of the greatness of Allāh) 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 mentioned here to illustrate the virtue of *Ṣalāt al-Ḍuḥā.*

The minimum amount of *rakʿāts* for *Ṣalāt al-Ḍuḥā* is two and the maximum is twelve.

Ḥadīth 1141

وعن عائشة ﵂ ، قالت : كَانَ رسولُ اللهِ ﷺ يُصَلِّي الضُّحَى أَرْبَعاً ، وَيَزِيدُ مَا شَاءَ الله . رواه مسلم .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to perform four *rakʿāts* for *Ṣalāt al-Ḍuḥā* and he would add on as many as Allāh willed." (*Muslim, Aḥmad, Bayhaqī*)

Ḥadīth 1142

وعن أُمِّ هَانِىءٍ فاختة بنت أَبي طالب ﵂ ، قالت : ذَهَبْتُ إِلَى رَسولِ اللهِ ﷺ ، عَامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ ، صَلَّى ثَمَانِيَ رَكَعَاتٍ، وَذَلِكَ ضُحىً. متفقٌ عَلَيْهِ . وهذا مختصرُ لفظِ إحدى روايات مسلم.

Umm Hāni' Fākhitah bint Abī Ṭālib ﵂ narrates: "I went to the Messenger of Allāh ﷺ during the conquest of Makkah and found him performing *ghusl*. When he completed his *ghusl*, he performed eight *rakʿāts* and that was *Ṣalāt al-Ḍuḥā*." (*Bukhārī, Muslim*)

Commentary

Ṣalāt al-Ḍuḥā has numerous virtues. One of these is mentioned in a *ḥadīth* narrated by Abū Hurayrah ﵁ wherein the Messenger ﷺ said, "One who safeguards the two *rakʿāts* of *Ṣalāt al-Ḍuḥā*, his sins will be forgiven, even if they equal the foam of the ocean." (*Tirmidhī, Ibn Mājah*)

CHAPTER 207

باب تجويز صلاة الضحى من ارتفاع الشمس إِلَى زوالها والأفضل أن تُصلَّى عِنْدَ اشتداد الحر وارتفاع الضحى

Chapter on the permissibility of performing *Ṣalāt al-Ḍuḥā* from after sunrise until mid-day; it is best to perform it when it is relatively hot and at mid-morning

Ḥadīth 1143

عن زيد بن أَرْقَم ﷺ : أَنَّهُ رَأَى قَوْماً يُصَلُّونَ مِنَ الضُّحَى ، فَقَالَ : أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلاَةَ فِي غَيْرِ هذِهِ السَّاعَةِ أَفْضَلُ ، إِنَّ رسولَ الله ﷺ ، قَالَ : ((صَلاَةُ الأَوَّابِينَ حِيْنَ تَرْمَضُ الفِصَالُ)) رواه مسلم .

((تَرْمَضُ)) بفتح التاء والميم وبالضاد المعجمة ، يعني : شدة الحر .

وَ((الفِصَالُ)) جَمْعُ فَصِيلٍ وَهُوَ : الصَّغيرُ مِنَ الإِبِلِ .

Zayd ibn Arqam ﷺ narrates that he saw some people performing *Ṣalāt al-Ḍuḥā*, so he said: "Do they not know that *ṣalāh* performed at a time other than now is better? The Messenger of Allāh ﷺ said: 'The *ṣalāh* of those who repent to Allāh is performed when it is relatively hot.'" (*Muslim, Aḥmad, Bayhaqī*)

Commentary

The time to perform *Ṣalat al-Ḍuḥā* is from after sunrise until midday, however the best time is when it is quite hot. In this *ḥadīth*, the people performed it as soon as the time commenced, hence Zayd ﷺ advised them to perform it just before midday.

It is also recommended to perform 2 or 4 *rakʿāts* immediately after sunrise. (*Tirmidhī*) This *ṣalāh* is generally referred to as *Ṣalāt al-Ishrāq.*

CHAPTER 208

باب الحث عَلَى صلاة تحية المسجد بركعتين وكراهة الجلوس قبلِ أن يصلي رِكعتين في أي وقت دخل وسواء صلَّى ركعتين بنية التَّحِيَّةِ أَوْ صلاة فريضة أَوْ سنة راتبة أَوْ غيرها

Chapter on the encouragement to perform two *rakʿāts* of *Taḥīyyat al-Masjid*, and the detestability of sitting down before doing so, at whatever time one enters the *masjid*, and irrespective whether he offers these two *rakʿāts* with the intention of *Taḥīyyat al-Masjid*, an obligatory *ṣalāh*, a *Sunnah ṣalāh*, etc.

Ḥadīth 1144

عن أَبي قتادة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا دَخَلَ أَحَدُكُمُ المَسْجِدَ ، فَلاَ يَجْلِسْ

حَتَّى يُصَلِّي رَكْعَتَيْنِ)) متفقٌ عَلَيْهِ .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you enters the *masjid*, he should not sit down before performing two *rakʿāts*." (*Bukhārī, Muslim*)

Ḥadīth 1145

وعن جابرٍ ﷺ ، قَالَ : أَتَيْتُ النَّبيَّ ﷺ وَهُوَ في المَسْجِدِ ، فَقَالَ : ((صَلِّ رَكْعَتَيْنِ)) متفقٌ عَلَيْهِ .

Jābir ﷺ narrates: "I came to the Messenger of Allāh ﷺ when he was in the *masjid*. He said: 'Perform two *rakʿāts*.'" (*Bukhārī, Muslim, Ibn Mājah, Aḥmad)*

Commentary

When a person enters the *masjid*, he should perform two *rakʿāts* of *Taḥīyyat al-Masjid*. According to the majority of the scholars, this *ṣalāh* is *Mustaḥab*, whilst others are of the view that it is *Wājib*. If any other *ṣalāh* such as the *Farḍ* or *Sunnah Mu'akkadah* are performed with the intention of *Taḥīyyat al-Masjid,* then one will also receive the promised reward. If a person enters the *masjid* and sits down, he may still perform this *ṣalāh*, according to the Ḥanafī scholars. According to Imām Shāfiʿī ﷺ, the *ṣalāh* cannot be performed after sitting down.

CHAPTER 209

باب استحباب ركعتين بعد الوضوء

Chapter on the desirability of performing two *rakʿāts* after *wuḍū'*

Ḥadīth 1146

عن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ قَالَ لِبِلاَلٍ : ((يَا بِلاَلُ ، حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلاَمِ ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ في الجَنَّةِ)) قَالَ : مَا عَمِلْتُ عَمَلاً أَرْجَى عِنْدي مِنْ أَنِّي لَمْ أَتَطَهَّرْ طُهُوراً فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلاَّ صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّي . متفقٌ عَلَيْهِ ، وهذا لفظ البخاري .

((الدَّفُّ)) بالفاءِ : صَوْتُ النَّعْلِ وَحَرَكَتُهُ عَلَى الأَرْضِ ، واللهُ أَعْلَم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ asked Bilāl ﷺ: "O Bilāl, tell me about the action of which you are most hopeful in Islām as

I heard your footsteps ahead of me in Paradise." Bilāl ﷺ replied: "I have not done any action of which I am most hopeful except that whenever I perform *wuḍū'*, at any time of day or night, I perform after that *wuḍū'* the *ṣalāh* that Allāh destined that I should perform." (*Bukhārī, Muslim, Aḥmad)*

Vocabulary and Definitions

While the word طُهُوراً has been translated as *wuḍū'* it can equally apply to *ghusl* and *tayammum*, since purity is attained by all these methods.

Commentary

This *ḥadīth* explains the great reward of entrance into Paradise for one who punctually performs *ṣalāh* after attaining purity.

Scholars mention that the Messenger ﷺ heard Bilāl's ﷺ footsteps in Paradise on the night of *Miʿrāj* or it was shown to him in a dream. This does not at all mean that Bilāl ﷺ was superior to the Messenger of Allāh ﷺ because it is similar to the example of a servant walking in front of his master. However, it does indicate the lofty status of Bilāl ﷺ.

CHAPTER 210

باب فضل يوم الجمعة ووجوبها والاغتسال لَهَا والطّيب والتبكير إِلَيْهَا والدعاء يوم الجمعة و الصلاة عَلَى النبي ﷺ فِيهِ و بيان ساعة الإجابة واستحباب إكثار ذكر الله تعالى بعد الجمعة

Chapter on the virtue of the day of *Jumuʿah*, its obligation, performing *ghusl*, applying *ʿiṭr* and going early for it. Clarification of the time of acceptance of *duʿās*, and encouragement to remember Allāh in abundance after *Jumuʿah*

Introduction

The day of *Jumuʿah* has great significance in Islām. It is a day when the Muslims gather together and it has been referred to as the *ʿĪd* of the Muslims. Those who pass away on this day will be saved from the punishment in the grave. In Paradise, this day will be called *Yaum al-Mazīd* (the day of increase) because the people of *īmān* will be blessed with the vision of Allāh ﷻ every *Jumuʿah*, and they will receive more bounties on it than on other days. Various forms of worship have been stipulated for this day such as to recite certain stipulated sūrahs, engage in *duʿā'* and *durūd*.

قَالَ الله تَعَالَى : ﴿ فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ ، وَابْتَغُوْا مِنْ فَضْلِ اللهِ ، وَاذْكُرُوا اللهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴾ (الجمعة : ١٠) .

Allāh ﷻ says: "When the *ṣalāh* has been completed, disperse in the land, seek from Allāh's bounty and remember Allāh abundantly so that you may be successful." (Sūrah al-Jumuʿah, 10)

Ḥadīth 1147

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((خَيْرُ يَومٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الجُمُعَةِ : فِيهِ خُلِقَ آدَمُ ، وَفِيهِ أُدْخِلَ الجَنَّةَ ، وَفِيهِ أُخْرِجَ مِنْهَا)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The best day on which the sun has risen is Friday. On this day Ādam ﷺ was created, on it he was admitted into Paradise, and on it he was removed from it (Paradise)." (*Muslim, Abū Dāwūd*, *Tirmidhī*)

Commentary

In other narrations, the Messenger of Allāh ﷺ also referred to the day of *Jumuʿah* as *Sayyid Al-Ayyām* and he stated that it is greater in the sight of Allāh ﷻ than the two *ʿĪds*. Some scholars are of the view that the day of ʿArafah is the most virtuous of days. They reconcile between the various narrations by asserting that *Jumuʿah* is the best day of the week and ʿArafah is the best day of the year.

The creation of Ādam ﷺ on the day of *Jumuʿah* makes it virtuous because this was the beginning of the noblest of Allāh's ﷻ creation. His admittance into Paradise on this day makes it virtuous because of the honour of having Allāh's ﷻ noblest creation enter Paradise. His removal from Paradise also makes the day virtuous because the objective of the creation of man was to populate the world and for man to become the vicegerent of Allāh ﷻ on earth. Secondly, his removal from Paradise was the cause of the creation of the many Messengers ﷺ and righteous souls, especially the pride of the creation, Muḥammad ﷺ.

Some scholars have stated that Ādam's ﷺ creation, and his entrance and removal from Paradise were not necessarily virtuous, but they have been linked to *Jumuʿah* to show that significant events occurred on that day.

Ḥadīth 1148

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ ثُمَّ أَتَى الجُمُعَةَ ، فَاسْتَمَعَ

وأَنْصَتَ ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ وَزِيادَةُ ثَلاثَةِ أيَّامٍ ، وَمَنْ مَسَّ الحَصَى ، فَقَدْ لَغَا))

رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who performs a thorough *wuḍū'*, then goes for *Jumuʿah*, listens (to the sermon) and remains silent, will have his sins forgiven from then until the next *Jumuʿah* and three days more. One who plays with pebbles has engaged in a futile activity." *(Muslim)*

Commentary

The *ḥadīth* teaches us that a person's minor sins of ten days are forgiven by performing *Jumuʿah*. It also teaches us that one should be focussed to the *Jumuʿah* sermon and avoid every form of speech and activity which diverts one's attention away from the sermon. The sequence of the words of the *ḥadīth* also teaches us that it is more virtuous to perform *wuḍū'* at home and then proceed to the *masjid*.

Ḥadīth 1149

وعنه ، عن النبيِّ ﷺ ، قَالَ : ((الصَّلَوَاتُ الخَمْسُ ، وَالجُمُعَةُ إِلَى الجُمُعَةِ ، وَرَمَضَانُ إِلَى رَمَضَانَ ، مُكَفِّراتٌ مَا بَيْنَهُنَّ إِذَا اجْتُنِبَتِ الكَبَائِرُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The five daily *ṣalāhs*, one *Jumuʿah* until the next *Jumuʿah*, and one *Ramaḍān* until the next *Ramaḍān* will expiate whatever is between them provided the major sins are avoided." (*Muslim, Aḥmad, Ibn Mājah*)

Commentary

Jumuʿah ṣalāh, *Ramaḍān* and performing noble actions result in the forgiveness of sins, provided that one abstains from major sins. From this we also learn that such noble actions only result in the forgiveness of minor sins. For the forgiveness of major sins, sincere repentance is required. If a person has no minor sins, then his stages in Paradise will be elevated or, according to some scholars, his major sins will be forgiven.

Ḥadīth 1150

وعنه ، وعن ابن عمر ﷺ : أنهما سَمِعَا رسولَ الله ﷺ ، يقولُ عَلَى أعْوَادِ مِنْبَرِهِ : ((لَيَنْتَهِيَنَّ أقْوَامٌ عَنْ وَدْعِهِمُ الجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونُنَّ مِنَ الغَافِلِينَ))

رواه مسلم .

Abū Hurayrah ﷺ and Ibn ʿUmar ﷺ narrate that they heard the Messenger of Allāh ﷺ say, while sitting on his pulpit: "People should stop abandoning the *Jumuʿah ṣalāh* or else Allāh will seal their hearts and they will definitely be included among the heedless." (*Muslim, Ibn Mājah, Nasa'ī*)

Commentary

Scholars state that the sealing of the heart is an expression to show that the heart becomes hardened and unresponsive to advice. Other scholars state that it refers to the creation of disbelief in the heart. Some are of the view that a sign is created in the heart which the angels can recognise.

On the basis of this *ḥadīth*, scholars have stated that *Jumuʿah ṣalāh* is *Farḍ ʿAin*. Those who are *musāfir* as well as women and children are excluded from this obligation.

Ḥadīth 1151

وعن ابن عمر ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((إِذَا جَاءَ أَحَدُكُمُ الجُمُعَةَ فَلْيَغْتَسِلْ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you comes to the *Jumuʿah ṣalāh*, he should first perform a *ghusl*." (*Bukhārī, Muslim, Aḥmad, Mālik*)

Ḥadīth 1152

وعن أَبي سعيد الخدري ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ)) متفقٌ عَلَيْهِ .

المراد بِالمُحْتَلِمِ : البَالِغُ . وَالمُرادُ بِالوَاجِبِ : وُجُوبُ اخْتِيارٍ ، كَقولِ الرَّجُلِ لِصَاحِبِهِ : حَقُّكَ وَاجِبٌ عَلَيَّ . واللهُ أعلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Performing a *ghusl* on *Jumuʿah* is obligatory upon every mature person." (*Bukhārī, Muslim, Abū Dāwūd*)

The word "obligatory" in this context refers to a self-imposed obligation. For example, a person says to another: "Your right is obligatory upon me." Allāh knows best.

Commentary

The *aḥādīth* mention great virtues for performing *ghusl* on the day of *Jumuʿah*. For example, Abū Bakr Ṣiddīq ﷺ and ʿImrān ibn Ḥusain ﷺ narrate that the Messenger of Allāh ﷺ said, "The sins and wrongs of one who performs a *ghusl* on the day of *Jumuʿah* are forgiven. (*Ṭabrānī*)

Since the *ḥadīth* which commands performing a *ghusl* is general, it is *Mustaḥab* for women to do so, even though they do not perform *Jumuʿah ṣalāh*.

According to most scholars including Imām Abū Ḥanīfah ﷺ, Imām Shāfiʿī ﷺ and Imām Aḥmad ﷺ, it is *Sunnah* to perform *ghusl* on the day of *Jumuʿah*. Other scholars are of the opinion that it is *Wājib* (compulsory). Those who support the second view utilise the above *ḥadīth* as proof. Those who state that it is *Sunnah* say that the obligation mentioned in the *ḥadīth* does not prove *wujūb* but preference. Secondly, in the early stages of Islām, it was compulsory to perform *ghusl* before *Jumuʿah* because many people were labourers and after work their clothing would emit a bad odour. Since Masjid al-Nabawī was small and the roof was low, people were inconvenienced. However, after the conquests of Islām began, this situation no longer existed: *masjids* grew in size, people stopped wearing clothing that emitted odour, and they abstained from such labour which produced perspiration. Thus, the law was abrogated.

Ḥadīth 1153

وعن سَمُرَةَ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ تَوَضَّأَ يَوْمَ الجُمُعَةِ فبِها وَنِعْمَتْ وَمَن اغْتَسَلَ فَالغُسْلُ أَفْضَلُ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

Samurah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who performs *wuḍūʾ* on the day of *Jumuʿah* it is good and a blessing, but one who performs *ghusl*, then *ghusl* is best." (*Abū Dāwūd*, *Tirmidhī*, *Nasaʾī*, *Ibn Mājah*)

Commentary

This *ḥadīth* as well as many others prove that it is permissible to perform *wuḍūʾ* and proceed for *Jumuʿah*. However, it is more meritorious to perform *ghusl*. It is also best that one performs his *Jumuʿah ṣalāh* with the *wuḍūʾ* made during *ghusl*.

Ḥadīth 1154

وعن سَلمَان ﷺ ، قَالَ : قَالَ رسول اللهِ ﷺ : ((لاَ يَغْتَسِلُ رَجُلٌ يومَ الجُمُعَةِ ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِن طُهْرٍ ، وَيَدَّهِنُ مِنْ دُهْنِهِ ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ، ثُمَّ يَخْرُجُ فَلاَ يُفَرِّقُ بَيْنَ اثنَيْنِ

، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الإِمَامُ ، إِلاَّ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الجُمُعَةِ الأُخْرَى
)) رواه البخاري .

Salmān ﷺ narrates that the Messenger of Allāh ﷺ said: "A person who performs *ghusl* on the day of *Jumuʿah*, purifies himself to the best of his ability, applies oil or puts on any perfume he has in his house, then goes out and does not separate between two people, performs whatever *ṣalāh* is prescribed for him, and is silent when the *Imām* speaks, then he is forgiven for sins committed from then until the next *Jumuʿah*." (*Bukhārī, Aḥmad, Bayhaqī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 828.

To purify oneself refers to trimming the moustache, clipping the nails, removing the pubic and underarm hair, and wearing clean clothing. The Messenger of Allāh ﷺ used to clip his nails and shorten his moustache on the day of *Jumuʿah* before emerging for *ṣalāh*. (*Bazzār*, *Shuʿab al-Īmān*)

As for clothing, the Messenger of Allāh ﷺ had a special garment which he used to wear on the day of *Jumuʿah* and the two *ʿĪds*. ʿĀ'ishah ﷺ stated that the Messenger of Allāh ﷺ had two pieces of clothing which he used to wear for *Jumuʿah*. When he would return from *Jumuʿah*, she would fold them and put them away. (*Ṭabrānī* in *Awsaṭ*)

Additional Points

- ✓ One should apply *ʿiṭr* before *Jumuʿah* so that one does not inconvenience the large crowd that usually gathers for *Jumuʿah*.
- ✓ One should proceed early for *ṣalāh* and not cause inconvenience to others by scaling over people's shoulders to get to the front.
- ✓ One may perform *Nafl ṣalāh* before the commencement of *Jumuʿah*.
- ✓ One should remain silent while the sermon is in progress.
- ✓ One should abstain from causing any form of difficulty to others by raising one's voice or pushing through the rows in the *masjid*.

Ḥadīth 1155

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((مَن اغْتَسَلَ يَومَ الجُمُعَةِ غُسْلَ الجَنَابَةِ ، ثُمَّ رَاحَ في الساعة الأولى فَكَأَنَّمَا قَرَّبَ بَدَنَةً ، وَمَنْ رَاحَ في السَّاعَةِ الثَّانِيَةِ ، فَكَأَنَّمَا قَرَّبَ

بَقَرَةً ، وَمَنْ رَاحَ في الساعة الثَّالِثَةِ ، فَكَأَنَّمَا قَرَّبَ كَبْشاً أَقْرَنَ ، وَمَنْ رَاحَ في السَّاعَةِ الرَّابِعَةِ ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً ، وَمَنْ رَاحَ في السَّاعَةِ الخَامِسَةِ ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً ، فَإِذَا خَرَجَ الإِمَامُ ، حَضَرَتِ المَلاَئِكَةُ يَسْتَمِعُونَ الذِّكْرَ)) متفقٌ عَلَيْهِ .

قَوْله : ((غُسْلُ الجَنَابَةِ)) أَيْ غُسلاً كغُسْلِ الجَنَابَةِ في الصِّفَةِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who performs *ghusl* on the day of *Jumuʿah*, like the *ghusl* of *janābah* (major impurity), then proceeds in the first hour, it is as if he has sacrificed a camel. One who proceeds in the second hour, it is as if he has sacrificed a cow. One who proceeds in the third hour, it is as if he has sacrificed a horned ram. One who proceeds in the fourth hour, it is as if he has sacrificed a fowl. One who proceeds in the fifth hour, it is as if he has sacrificed an egg. But, once the *Imām* comes forward, the angels gather to listen to the advice." (*Bukhārī, Muslim, Aḥmad)*

Performing a *ghusl* of *janābah* refers to the *ghusl* that one normally has to perform to purify oneself from the major impurity.

Commentary

This *ḥadīth* encourages a person to proceed early for *ṣalāh* on the day of *Jumuʿah*. The earlier one goes to the *masjid*, the greater will be his reward. One should ensure that one does not arrive later than the commencement of the sermon because after this time the angels no longer record those who perform *Jumuʿah*.

Additional Points

- ✓ Based on this *ḥadīth,* the majority of the scholars state that the best animal to sacrifice is a camel, then a cow and then a ram.
- ✓ That the angels gather for *Jumuʿah* points to one of its many merits because angels draw mercy and peace.
- ✓ When the angels listen to the sermon, then others should do so to a greater extent.

Ḥadīth 1156

وعنه أَنَّ رسول الله ﷺ ذَكَرَ يَوْمَ الجُمُعَةِ ، فَقَالَ : ((فِيهَا سَاعَةٌ لا يُوافِقُهَا عَبْدٌ مُسْلِمٌ ، وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللهَ شَيْئاً ، إِلاَّ أَعْطَاهُ إِيّاهُ)) وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا. متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ mentioned the

day of *Jumuʿah* and said: "In it is a time when Allāh grants a Muslim servant standing in *ṣalāh* whatever he asks for." He indicated with his hand that it was a short time. (*Bukhārī, Muslim*)

Ḥadīth 1157

وعن أَبي بُرْدَةَ بن أَبي موسى الأشعريِّ ﷺ ، قَالَ : قَالَ عبد الله بن عمر ﷺ : أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رسول الله ﷺ ، في شأنِ سَاعَةِ الجُمُعَةِ ؟ قَالَ : قُلْتُ : نَعَمْ ، سَمِعْتُهُ يَقُولُ : سَمِعْتُ رسول الله ﷺ ، يقول : ((هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاةُ)) رواه مسلم .

Abū Burdah ibn Abī Mūsā al-Ashʿarī ﷺ narrates that ʿAbdullāh ibn ʿUmar ﷺ asked: "Did you hear your father narrating anything from the Messenger of Allāh ﷺ regarding the special time on the day of *Jumuʿah*?" I replied: "Yes. I heard him say that he heard the Messenger of Allāh ﷺ saying: 'It is from the time the *Imām* sits (on the pulpit) until the *ṣalāh* is completed.'" (*Muslim, Abū Dāwūd, Bayhaqī*)

Commentary

There are around fifty different views regarding this special moment on the day of *Jumuʿah*. However, the following two are the most accepted because they are backed by *aḥādīth*.

1. It is from the time the *Imām* sits on the pulpit for the sermon until the completion of the *ṣalāh*.

2. It is shortly before sunset. This is the view of ʿAbdullāh ibn Salām ﷺ, Abū Hurayrah ﷺ, Imām Aḥmad ﷺ and many other scholars.

Scholars state that the reason for not revealing the exact time was so that people could engage in *duʿā'* and worship for extended periods on the day of *Jumuʿah*.

Ḥadīth 1158

وعن أوس بن أوسٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الجُمُعَةِ ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ ؛ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ)) رواه أَبُو داود بإسناد صحيح .

Aus ibn Aus ﷺ narrates that the Messenger of Allāh ﷺ said: "The best of your days is the day of *Jumuʿah*, so send abundant salutations to me in it, as your salutations are presented to me." (*Abū Dāwūd, Nasa'ī, Ibn Mājah*)

Commentary

"Your salutations are presented to me" applies to those who recite salutations upon the Messenger ﷺ while not in close physical proximity to him. As for those who recite salutations in Masjid al-Nabawī, he ﷺ hears them directly as mentioned in the narration of *Bayhaqī* in *Shuʿab al-Īmān*.

In some narrations of this *ḥadīth*, the following is added: The *Ṣaḥābah* ﷺ then asked, "O Messenger of Allāh ﷺ, how will our salutations be presented to you when your body would be decomposed?" The Messenger ﷺ replied, "Allāh has prohibited the earth from consuming the bodies of the Messengers ﷺ." (*Abū Dāwūd*)

The *ḥadīth* encourages us to send abundant salutations upon the Messenger ﷺ on *Jumuʿah*. The reason for this is that the Messenger of Allāh ﷺ is the best of creation and the day of *Jumuʿah* is the best of days.

The actions of the *Ummah* are presented to the Messenger of Allāh ﷺ as a means of honouring him and the *Ummah*, and so that he may seek forgiveness and mercy on their behalf.

Various *aḥādīth* explain the virtue of excessive *durūd* on the day of *Jumuʿah*. For example, Abū Umāmah ﷺ narrates that the Messenger ﷺ said, "Send *durūd* on me in abundance every *Jumuʿah* because the *durūd* of my *Ummah* is presented to me every *Jumuʿah*. The one who recites the most *durūd* on me, will be closest to me in rank (in the Hereafter)." (*Bayhaqī*)

CHAPTER 211

باب استحباب سجود الشكر عِنْدَ حصول نعمة ظاهرة أَو اندفاع بلية ظاهرة

Chapter on the desirability of performing the prostration of gratitude when acquiring a bounty or when a calamity is averted

Ḥadīth 1159

عن سعد بن أَبي وقاص ﷺ ، قَالَ : خَرَجْنَا مَعَ رسولِ الله ﷺ مِنْ مَكّةَ نُرِيدُ المَدِينَةَ ، فَلَمَّا كُنَّا قَرِيباً مِنْ عَزْوَرَاءَ نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا الله سَاعَةً ، ثُمَّ خَرَّ سَاجِداً ، فَمَكَثَ طَوِيلاً ، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ، ثُمَّ خَرَّ سَاجِداً – فَعَلَهُ ثَلاثاً – وقال : ((إِنِّي سَأَلتُ رَبِّي ، وَشَفَعْتُ لأُمَّتِي ، فَأَعْطَانِي ثُلُثَ أُمَّتِي ، فَخَرَرْتُ سَاجِداً لِرَبِّي شُكْراً ، ثُمَّ رَفَعْتُ رَأسِي ، فَسَأَلْتُ رَبِّي

لأُمَّتِي ، فَأَعْطَانِي ثُلُثَ أُمَّتِي، فَخَرَرْتُ سَاجِداً لِرَبِّي شُكْراً ، ثُمَّ رَفَعْتُ رَأسِي ، فَسَأَلْتُ رَبِّي لأُمَّتِي ، فَأَعْطَانِي الثُّلُثَ الآخَرَ ، فَخَرَرْتُ سَاجِداً لِرَبِّي)) رواه أَبُو داود .

Saʿd ibn Abī Waqqāṣ ﷺ narrates: We departed from Makkah towards Madīnah with the Messenger of Allāh ﷺ. When we were near ʿAzwarā, he dismounted, raised his hands, supplicated to Allāh for some time and fell into prostration for a long time. He then stood up, raised his hands in supplication for some time, and again fell into prostration. He did this three times and said: 'I asked my Sustainer and interceded on behalf of my *Ummah*. So He gave me a third of my *Ummah*. So I fell in prostration in gratitude to my Sustainer. I then raised my head and asked Him for my *Ummah*. He gave me another third of my *Ummah*. So I fell in prostration in gratitude to my Sustainer. I then raised my head and asked Him for my *Ummah*. He gave me the final third. So I fell in prostration to my Sustainer." (*Abū Dāwūd*)

Commentary

In this *ḥadīth*, the Messenger ﷺ interceded for his *Ummah* so that they could all enter Paradise and none of them would remain in the Hell-fire forever. His request was granted.

According to the Ḥanafī scholars, a prostration of gratitude is *Mustaḥab* for a person who has acquired a new bounty such as wealth or children, or if a calamity has been averted from him. One should praise Allāh ﷻ and recite *tasbīḥ* in the *sajdah*, then recite *takbīr* and raise one's head as is done when performing *sajdah tilāwah*. It is superior, however, to perform two *rakʿāts* of *Nafl ṣalāh* as this is a more complete expression of gratitude.

Additional Points

- ✓ The *ḥadīth* indicates the Messenger's ﷺ concern for the salvation of his *Ummah*.
- ✓ Allāh ﷻ accepted the *duʿā'* and intercession of the Messenger ﷺ on account of His honour for him.

CHAPTER 212

باب فضل قيام الليل

Chapter on the virtue of spending the night in worship

Introduction

Qiyām al-Layl refers to *Tahajjud ṣalāh*. Amongst the optional *ṣalāhs*, it enjoys the greatest virtue. The Messenger of Allāh ﷺ said, "The most virtuous *ṣalāh* after the compulsory *ṣalāhs* is the night *ṣalāh*." *(Muslim)*

Regarding *Tahajjud ṣalāh* and the Messenger of Allāh ﷺ, some scholars are of the view that it was compulsory upon him, while others state that this compulsion was abrogated. As for the *Ummah*, it is either *Sunnah* or *Mustaḥab* according to different scholars.

The time for *Tahajjud ṣalāh* commences after performing the two *rakʿāts Sunnah* of *ʿIshā'*, hence if one performs two *rakʿāts Nafl* at this time one will be entitled to some of the rewards promised for those who perform *Tahajjud*. However, the best time to perform *Tahajjud* is in the last portion of the night.

In the beginning stages of Islām, *Tahajjud* was compulsory upon the Messenger ﷺ and the *Ṣaḥābah* رضي الله عنهم. They would stand for up to two thirds of the night in worship, however, Allāh ﷻ later abrogated this ruling in order to make it easy upon the *Ummah*.

قَالَ الله تَعَالَى : ﴿ وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴾ (الإسراء : ٧٩) ،

Allāh ﷻ says: "In a portion of the night perform *ṣalāh* that is an extra for you. Soon your Sustainer will accord to you the *Maqām Maḥmūd*." (Sūrah al-Isrā', 79)

وقال تَعَالَى : ﴿ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ ﴾ [السجدة : ١٦] الآية ،

Allāh ﷻ says: "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." (Sūrah al-Sajdah, 16)

وقال تَعَالَى : ﴿ كَانُوْا قَلِيْلاً مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ﴾ [الذاريات : ١٧] .

Allāh ﷻ says: "Little was it that they slept at night. During the closing portions of the night they would be seeking forgiveness." (Sūrah al-Dhāriyāt, 17)

Ḥadīth 1160

وعن عائشة ﵂ ، قالت : كَانَ النبيُّ ﷺ يَقومُ مِنَ اللَّيْلِ حَتَّى تَتفطَّرَ قَدَمَاهُ ، فَقُلْتُ لَهُ : لِمَ تَصْنَعُ هَذَا ، يَا رَسُولَ الله ، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ؟ قَالَ : ((أفلاَ أكُونُ عَبْداً شَكُوراً!)) متفقٌ عَلَيْهِ .

وَعَن المُغِيرَةِ بن شُعبة نَحْوهُ متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ used to stand in *ṣalāh* at night until his feet would crack. I asked him: "Why do you do this when all your past and future sins have been forgiven?" He replied: "Should I not be a grateful servant?" (*Bukhārī, Muslim, Aḥmad)*

Commentary

ʿĀ'ishah ﵂ thought that the reason for the Messenger ﷺ performing excessive acts of worship was in order to seek forgiveness. However, the Messenger of Allāh ﷺ explained that in addition to seeking forgiveness there was another more superior reason, namely to be grateful that Allāh ﷻ had granted him the ability to perform acts of worship. The more favours Allāh ﷻ bestows upon a person, the greater should be his gratitude in the form of worship. The performance of *Tahajjud ṣalāh* is compelling proof of a person being grateful to Allāh ﷻ, since it comprises striving against the desires.

Shukr (gratitude) means to acknowledge the bounties of another and to engage in his service. The Messengers ﵈ engaged themselves in strenuous acts of worship because of their complete knowledge of the great bounties of their Creator and their acknowledgement that they were not deserving and worthy of them.

Ḥadīth 1161

وعن علي ﵁ : أنَّ النبيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ لَيْلاً ، فَقَالَ : ((أَلاَ تُصَلِّيَانِ ؟)) متفقٌ عَلَيْهِ .

((طَرَقَهُ)) : أتَاهُ لَيْلاً .

ʿAlī ﵁ narrates that one night the Messenger of Allāh ﷺ came to him and Fāṭimah and said: "Are you not going to perform *ṣalāh*?" (*Bukhārī, Muslim, Aḥmad)*

Commentary

Ibn Jarīr ﵀ stated that the Messenger ﷺ would not have awoken his daughter and cousin at a time which Allāh ﷻ had made for rest, if he had not known the great virtue of *Tahajjud*

ṣalāh. The fact that he chose for them this virtue over their comfort proves its importance.

Ḥadīth 1162

وعن سالم بن عبدِ الله بن عمر بن الخطاب ﷺ ، عن أبيهِ : أنَّ رسول الله ﷺ ، قَالَ : ((نِعْمَ الرَّجُلُ عَبْدُ اللهِ ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيلِ)) قَالَ سالِم : فَكَانَ عَبدُ اللهِ بَعْدَ ذَلِكَ لاَ يَنامُ مِنَ اللَّيلِ إلاَّ قَلِيلاً . متفقٌ عَلَيْهِ .

Sālim ibn ʿAbdillāh ibn ʿUmar ibn al-Khattāb ﷺ narrates from his father that the Messenger of Allāh ﷺ said: "What an excellent man ʿAbdullāh is, if only he performs *ṣalāh* at night." Sālim said: "After hearing this, ʿAbdullāh would sleep very little at night." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that *Tahajjud* is a means of perfecting one's spirituality and character.

Additional Points

- ✓ The *Ṣaḥābah* ﷺ made every effort to enhance their piety and character.
- ✓ A person may be praised in his presence if there is no fear of pride and vanity developing within him.
- ✓ One should desire good for others and advise them accordingly.

Ḥadīth 1163

وعن عبد الله بن عَمرو بن العاصِ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((يَا عَبدَ اللهِ ، لاَ تَكُنْ مِثْلَ فُلانٍ ؛ كَانَ يَقُومُ اللَّيلَ فَتَرَكَ قِيَامَ اللَّيلِ)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "O 'Abdullāh, do not be like so-and-so person who used to engage in night worship and then abandoned it." (*Bukhārī, Muslim, Aḥmad)*

Commentary

This *ḥadīth* teaches us that we should perform optional worship in moderation. It is inappropriate to commence a good action, such as night worship, and then abandon it.

Ḥadīth 1164

وعن ابن مسعودٍ ﷺ ، قَالَ : ذُكِرَ عِنْدَ النَّبيِّ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أصْبَحَ ، قَالَ : ((ذَاكَ رَجُلٌ بَالَ الشَّيطَانُ في أُذُنَيْهِ – أَوْ قَالَ : في أُذُنِهِ –)) متفقٌ عَلَيْهِ .

Ibn Masʿūd ﷺ narrates: A person who slept the entire night until the morning was mentioned in the presence of the Messenger of Allāh ﷺ. He ﷺ said: "Shaiṭān urinated in his ears,' or he said, 'in his ear'." (*Bukhārī, Muslim, Nasa'ī*)

Commentary

According to some scholars, this refers to a person who does not perform *Fajr ṣalāh*. According to others, it refers to a person who does not perform *Tahajjud*.

Ḥadīth scholars state that, "Shaiṭān urinated in his ears," may have the following meanings:

1. Shaiṭān literally urinates in his ears. ʿAllāmah Shaʿrāni ﷺ stated, "I physically saw a person from amongst the *Ṣūfīs* sleeping until *Fajr*. When he stood up, urine was flowing from his ears. He was a person who had denied this phenomenon."

2. It is an expression to show that Shaiṭān blocked the ears of the person sleeping so that he would not awaken for *ṣalāh*.

3. It is an expression to show that Shaiṭān has overpowered him.

4. Shaiṭān regards such a person as lowly and disgraced, since a person urinates on that for which he has no regard.

5. Shaiṭān has destroyed such a person.

Additional Points

- ✓ Noncompliance to the instructions of the Messenger of Allāh ﷺ allows Shaiṭān to overpower man and to turn him away from acts of obedience.

Ḥadīth 1165

وعن أَبي هريرة ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((يَعْقِدُ الشَّيطَانُ عَلَى قَافِيَةِ رَأسِ أَحَدِكُمْ ، إِذَا هُوَ نَامَ ، ثَلاَثَ عُقَدٍ ، يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ : عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإن اسْتَيقَظَ ، فَذَكَرَ اللهَ تَعَالَى انحَلَّتْ عُقْدَةٌ ، فَإنْ تَوَضّأ ، انْحَلّتْ عُقدَةٌ ، فَإنْ صَلَّى ، انْحَلَّتْ عُقَدُهُ كُلُّهَا ، فَأَصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ ، وَإلاَّ أَصْبحَ خَبيثَ النَّفْسِ كَسْلاَنَ)) متفقٌ عَلَيْهِ .

قافية الراس: آخره.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Shaiṭān ties three knots at the back of your head when you are asleep. Upon every knot, he stamps the words, 'You have a long night ahead of you, so continue sleeping.' If he wakes up and remembers Allāh, one knot is opened. If he performs *wuḍū'*, another knot is opened. If he performs *ṣalāh*, all the knots

are opened. So in the morning he is energetic and cheerful. Otherwise, he wakes up in a bad mood, and lazy." (*Bukhārī, Muslim, Ibn Mājah, Bayhaqī*)

Commentary

This *ḥadīth* explains the importance of *Fajr* and *Tahajjud ṣalāh*.

"Shaiṭān ties three knots" can have one of the following meanings:

1. It refers to a physical knot with a rope which holds a person down.
2. It refers to a person becoming lazy.
3. It refers to Shaiṭān gaining control over a person.
4. It is similar to the knots used in black magic as described in Sūrah al-Falaq.

One who awakens for *Fajr* is cheerful for the following reasons:

1. He knows that Allāh ﷻ has enabled him to worship Him.
2. He is hopeful that Allāh ﷻ will reward and grant him blessings for his worship.
3. He knows that Allāh ﷻ will assist him and guide him in his tasks of the day.
4. He is freed from the yokes of Shaiṭān.

Additional Points

- ✓ Shaiṭān makes tremendous efforts to divert believers from righteous actions.
- ✓ Worship creates life and fervour in the soul, and it repels Shaiṭān, pride and laziness.

Ḥadīth 1166

وعن عبد الله بن سلام ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((أَيُّهَا النَّاسُ : أَفْشُوا السَّلامَ ، وَأَطْعِمُوا الطَّعَامَ ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ ، تَدْخُلُوا الجَنَّةَ بِسَلامٍ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ʿAbdullāh ibn Salām ﷺ narrates that the Messenger of Allāh ﷺ said: "O people, make the *salām* common, provide food to the people, perform *ṣalāh* at night when the people are asleep, and you will enter Paradise in peace." (*Tirmidhī, Dārimī*)

Commentary

This *ḥadīth* was mentioned in a previous chapter. See *ḥadīth* 849. It is repeated here to show the virtue of *Tahajjud ṣalāh*.

Ḥadīth 1167

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ : شَهْرُ اللهِ المُحَرَّمُ ، وَأَفْضَلُ الصَّلاَةِ بَعْدَ الفَرِيضَةِ : صَلاَةُ اللَّيْلِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The best fast after *Ramaḍān* is that of the month of Allāh, *al-Muḥarram*; and the best *ṣalāh* after the obligatory *ṣalāh* is the night *ṣalāh*." (*Muslim, Nasa'ī*)

Commentary

The most virtuous of optional *ṣalāhs* is *Tahajjud* because it is performed at night and the darkness of the night enhances concentration and tranquillity. This *ṣalāh* is extremely difficult upon the desires because one has to abandon the warmth of a bed. It is also performed in seclusion, hence it prevents pride and ostentation. In addition, a person who performs *Tahajjud* will perform his *Farḍ ṣalāh* with additional concentration and devotion.

Ḥadīth 1168

وعن ابن عمر ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى ، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "The night *ṣalāh* should be in units of two *rakʿāts*, and if you fear the break of dawn, then add one *rakʿāt* to make it into *Witr*." (*Bukhārī, Muslim, Aḥmad)*

Ḥadīth 1169

وعنه ، قَالَ : كَانَ النَّبيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى ، وَيُوتِرُ بِرَكْعَةٍ .متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ used to perform the night *ṣalāh* in units of two *rakʿāts* and then add one *rakʿāt* to make it into *Witr*. (*Bukhārī, Muslim, Tirmidhī, Ibn Mājah*)

Commentary

All scholars agree that one may perform *Tahajjud ṣalāh* in units of two or four, however according to Imām Abū Yūsuf ﷺ and Imām Muḥammad ﷺ, two is best, while according to Imām Abū Ḥanīfah ﷺ, four is best.

Ḥadīth 1170

وعن أنس ﷺ ، قَالَ : كَانَ رسولُ اللهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أنْ لاَ يَصُومَ مِنْهُ ، وَيَصُومُ حَتَّى نَظُنَّ أنْ لاَ يُفْطِرَ مِنْهُ شَيْئاً ، وَكَانَ لاَ تَشَاءُ أنْ تَرَاهُ مِنَ اللَّيلِ مُصَلِّياً إلاَّ رَأيْتَهُ ، وَلاَ نَائِماً إلاَّ رَأيْتَهُ . رواه البخاري .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ used to abstain from fasting in a month until we thought that he would not fast in it at all; and at times he used to fast until we thought that he would not break his fast in it at all. If you wanted to see him performing *ṣalāh* at night you would see him doing so, and if you wanted to see him sleeping you would see him doing so." (*Bukhārī, Muslim*)

Commentary

The Messenger of Allāh ﷺ did not have a fixed habit of performing optional *ṣalāh* or observing fasts on particular days. At times he would fast for many days and at other times he would not fast. Similarly, he sometimes would perform *ṣalāh* for lengthy periods and at other times he would not. His approach was not excessively harsh upon his carnal self, neither was it excessively lenient. If he wanted, he could have engaged himself fully in acts of worship due to his strength, but he chose a moderate way so that his *Ummah* would not be overburdened.

Ḥadīth 1171

وعن عائشة ﷺ : أنَّ رسول الله ﷺ كَانَ يُصَلِّي إحْدَى عَشْرَةَ رَكْعَةً – تَعْنِي في اللَّيلِ – يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ أحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أنْ يَرْفَعَ رَأسَهُ ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلاَةِ الفَجْرِ ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأيْمَنِ حَتَّى يَأتِيَهُ المُنَادِي للصَلاَةِ . رواه البخاري .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ used to perform eleven *rakʿāts*, that is at night. He used to remain in prostration as long as it takes one of you to recite fifty verses, and then he would raise his head. He used to perform two *rakʿāts* before the *Fajr ṣalāh* and then lie on his right side until a person came to call him for *ṣalāh*." (*Bukhārī, Nasa'ī, Aḥmad)*

Commentary

The *ḥadīth* teaches us that it is *Mustaḥab* to lengthen one's *sajdah* in the night *ṣalāh*. It is a posture that brings one closest to Allāh ﷻ because it is one of utmost humility and submissiveness.

The Messenger ﷺ would lie down on his right so that the *Ummah* could imitate him and it would serve as a reminder of the posture one will be in when lying down in the grave. This will also lead to increased concentration and devotion in *ṣalāh*.

After performing *Tahajjud ṣalāh*, if one is extremely tired, then one could rest for a while provided that one does not fall into a deep sleep and miss the *Fajr ṣalāh*. The objective of this period of rest is to remove the tiredness of night worship and so that one may perform the *Fajr ṣalāh* with fervour and enthusiasm.

Ḥadīth 1172

وعنها ، قالت : مَا كَانَ رسول الله ﷺ يَزيدُ – في رَمَضَانَ وَلاَ في غَيْرِهِ – عَلَى إِحْدَى عَشْرَةَ رَكْعَةً : يُصَلِّي أَرْبَعاً فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ، ثُمَّ يُصَلِّي أَرْبَعاً فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثاً. فَقُلتُ: يَا رسولَ اللهِ ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: ((يَا عَائِشَة، إِنَّ عَيْنَيَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي)) متفقٌ عَلَيْهِ.

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ would not perform more than eleven *rakʿāts* during *Ramaḍān* or in any other month. He would perform four *rakʿāts* - do not even ask about their beauty and length – and then another four *rakʿāts* - do not even ask about their beauty and length. He would then perform three *rakʿāts*. I asked: 'O Messenger of Allāh, do you sleep before performing *Witr ṣalāh*?' He replied: 'O ʿĀ'ishah, my eyes sleep but my heart does not sleep.'" (*Bukhārī, Muslim, Bayhaqī*)

Commentary

This *ḥadīth* teaches the following:

1. One should lengthen and beautify one's optional *ṣalāh* by performing it with devotion and by adhering to all the *Sunnah* and *Mustaḥab* actions.

2. It was a speciality of the Messengers ﵈ that after sleeping, their *wuḍū'* would not be nullified.

3. Imām Abū Ḥanīfah ﵀ deduces from this *ḥadīth* that to perform *Tahajjud ṣalāh* in units of four is superior, since it involves more effort compared to two *rakʿāts*.

While the general practice of the Messenger of Allāh ﷺ was to perform not more than eleven *rakʿāts*, there were nights when he performed more.

It is important to note that the *ṣalāh* mentioned in this *ḥadīth* refers to *Tahajjud ṣalāh* and not *Tarāwīḥ ṣalāh*. Some people of latter times claim that since the *Tahajjud ṣalāh* only consisted of

eight *rakʿāts*, the same should apply to *Tarāwīḥ*. This is incorrect because of various reasons. Firstly, other *aḥādīth* suggest that more than eight *rakʿāts* were performed at certain times. Secondly, there are several differences between *Tarāwīḥ* and *Tahajjud*, hence there are no grounds for analogy. Some of these differences are as follows:

1. *Tahajjud* consists of only eight to twelve *rakʿāts*, while *Tarāwīḥ* consists of twenty *rakʿāts*. Twenty *rakʿāts* of *Tarāwīḥ* has been an established practice in both the *ḥarams* of Makkah Mukarramah and Madīnah Munawwarah since the era of the *Ṣaḥābah*.

2. *Tarāwīḥ* is an emphasised *Sunnah* while *Tahajjud* is *Mustaḥab*.

3. *Tarāwīḥ* is performed in congregation while *Tahajjud* is performed individually.

4. *Tarāwīḥ* is only performed in the month of *Ramaḍān* while *Tahajjud* is performed throughout the year.

5. *Tarāwīḥ* is performed in the earlier portion of the night while *Tahajjud* is performed in the latter portion of the night.

Ḥadīth 1173

وعنها : أَنَّ النبيَّ ﷺ كَانَ يَنَامُ أَوّلَ اللَّيلِ ، وَيَقُومُ آخِرَهُ فَيُصَلِّي . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to sleep in the first part of the night, and stand up in *ṣalāh* in the latter part." (*Bukhārī, Muslim, Aḥmad)*

Commentary

The *ḥadīth* teaches us that it is best to sleep for the first portion of the night and to then wake up and perform *Tahajjud ṣalāh* in the latter portion of the night.

Ḥadīth 1174

وعن ابن مسعود ﵁ ، قَالَ : صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً ، فَلَمْ يَزَلْ قائِماً حَتَّى هَمَمْتُ بِأَمْرِ سوءٍ ! قيلَ : مَا هَمَمْتَ ؟ قَالَ : هَمَمْتُ أَنْ أَجلِسَ وَأَدَعَهُ . متفقٌ عَلَيْهِ

Ibn Masʿūd ﵁ narrates: "I performed *ṣalāh* with the Messenger of Allāh ﷺ one night. He remained standing (in *ṣalāh*) for so long that I wanted to do something bad." He was asked: "What did you intend doing?" He replied: "I wanted to sit down and leave him." (*Bukhārī, Muslim*)

Commentary

The *ḥadīth* gives us an idea of how lengthy the Messenger's ﷺ night *ṣalāh* was. It also teaches

us that it is permissible to perform *Nafl ṣalāh* in a group provided that it is not announced. In addition, if a *muqtadī* cannot stand behind the *Imām* due to tiredness or illness, he may sit down.

Ḥadīth 1175

وعن حذيفة ﷺ ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَافْتَتَحَ البَقَرَةَ ، فَقُلْتُ : يَرْكَعُ عِنْدَ المِئَةِ ، ثُمَّ مَضَى ، فقلتُ : يُصَلِّي بِهَا في رَكْعَةٍ فَمَضَى ، فقلتُ : يَرْكَعُ بِهَا ، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا ، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا ، يَقرَأُ مُتَرَسِّلاً : إِذَا مَرَّ بآيةٍ فِيهَا تَسبيحٌ سَبَّحَ ، وَإِذَا مَرَّ بسُؤَالٍ سَأَلَ ، وَإِذَا مَرَّ بتَعَوُّذٍ تَعَوَّذَ ، ثُمَّ رَكَعَ ، فَجَعَلَ يَقُولُ : ((سُبْحَانَ رَبِّيَ العَظِيمِ)) فَكَانَ رُكُوعُهُ نَحواً مِنْ قِيَامِهِ ، ثُمَّ قَالَ : ((سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، رَبَّنَا لَكَ الحَمْدُ)) ثُمَّ قَامَ طَوِيلاً قَرِيباً مِمَّا رَكَعَ ، ثُمَّ سَجَدَ ، فَقَالَ : ((سُبْحَانَ رَبِّيَ الأَعْلَى)) فَكَانَ سجُودُهُ قَرِيباً مِنْ قِيَامِهِ.

رواه مسلم.

Hudhayfah ibn al-Yamān ﷺ narrates: "I performed *ṣalāh* with the Messenger of Allāh ﷺ one night and he began by reciting Sūrah al-Baqarah. I thought to myself that he would go into *rukūʿ* after reciting 100 verses, but he continued reciting. I then thought to myself that he would complete the Sūrah in the *ṣalāh* (two *rakʿāts*), but he continued. I then thought that he would go into *rukūʿ* at the end of the Sūrah, but he began reciting Sūrah al-Nisā' and completed the entire Sūrah. He then began reciting Sūrah Āl ʿImrān and completed the entire Sūrah. His recitation was slow and measured. When he recited a verse containing glorification, he glorified Allāh ﷻ. When he recited a verse of request, he asked from Allāh ﷻ. When he recited a verse seeking refuge, he sought refuge (in Allāh ﷻ). He then went into *rukūʿ* and said: سُبْحَانَ رَبِّيَ الْعَظِيْمِ (Glory be to my Sustainer, the Mighty). His *rukūʿ* was similar to his standing. He then said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ (Allāh hears the one who praises Him. O our Sustainer! All praise is due to You). He then remained standing for a long time, almost as long as his *rukūʿ*. He then prostrated and said: سُبْحَانَ رَبِّيَ الأَعْلَى (Glory be to my Sustainer, the Most High). His prostration was almost as long as his standing." *(Muslim)*

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 102. It is repeated here to show how lengthy and splendid the Messenger's ﷺ night *ṣalāh* was. His devotion in every posture of the *ṣalāh*

can be appreciated from the length of his *qirāʿah*, *rukūʿ* and *sajdah*. The *ḥadīth* also teaches us that it is permissible in *Nafl ṣalāh* to make *duʿā'* after reciting a verse dealing with hope, fear, etc.

Ḥadīth 1176

وعن جابر ﷺ ، قَالَ : سُئِلَ رسولُ الله ﷺ أيُّ الصَّلاَةِ أفْضَلُ ؟ قَالَ : ((طُولُ القُنُوتِ)) رواه مسلم .

المراد بـ ((القنوتِ)) : القِيام .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ was asked: "Which *ṣalāh* is the best?" He replied: "One with the longest standing position." *(Muslim)*

Commentary

Based on this *ḥadīth*, Imām Abū Ḥanīfah ﷺ concluded that lengthy standing in *ṣalāh* is superior to abundant *sajdahs*. Other scholars such as Imām Muḥammad ﷺ are of the view that abundant *sajdahs* are superior because of other narrations.

Ḥadīth 1177

وعن عبد الله بن عمرو بن العاص ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((أَحَبُّ الصَّلاةِ إِلَى اللهِ صَلاةُ دَاوُدَ ، وَأَحَبُّ الصِّيَامِ إِلَى اللهِ صِيَامُ دَاوُدَ ، كَانَ يَنَامُ نِصْفَ اللَّيلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوماً وَيُفْطِرُ يَوْماً)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "The most beloved *ṣalāh* to Allāh is the *ṣalāh* of Dāwūd ﷺ and the most beloved fast to Allāh is the fast of Dāwūd ﷺ. He used to sleep for half the night, remain in worship for one third of it, and sleep for one sixth of it. He used to fast on one day and not on the next." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

Dāwūd ﷺ used to sleep for two-thirds of the night and then worship for the remainder. This is regarded as the best because when a person rests sufficiently, then he will be able to worship His Creator with greater enthusiasm and fervour.

Fasting on alternate days entails greater sacrifice since the body does not become accustomed to fasting. It is also beneficial for the physical body and general health because one gains

strength by not fasting on alternate days.

Ḥadīth 1178

وعن جابر ﷺ ، قَالَ : سَمِعْتُ رسولَ اللهِ ﷺ ، يقول : ((إنَّ في اللَّيْلِ لَسَاعَةً، لاَ يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ الله تَعَالَى خَيْراً مِنْ أمْرِ الدُّنْيَا وَالآخِرَةِ، إلاَّ أعْطَاهُ إيَّاهُ ، وَذَلِكَ كُلَّ لَيْلَةٍ)) رواه مسلم .

Jābir ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "There is a certain hour during the night wherein whatever good of this world and the Hereafter a Muslim asks Allāh ﷻ for, Allāh will give it to him. This happens every night." (*Muslim, Aḥmad)*

Commentary

The fact that this virtue is found every night shows the superiority of night over day. Divine *tajalliyāt* (radiance) are found every night, whereas in the day, it is found only on the day of *Jumuʿah*.

Allāh ﷻ has kept this hour hidden like the night of *Qadr* is hidden and the special moment on the day of *Jumuʿah* when *duʿās* are accepted is hidden. The reason for this is to encourage a person to endeavour in acts of worship and obedience. Some scholars are of the opinion that the hour of acceptance is during the middle portion of the night, while others have stated that it is during the final moments before the time of *Fajr*.

Ḥadīth 1179

وعن أَبي هريرة ﷺ : أنَّ النبيَّ ﷺ ، قَالَ : ((إذَا قَامَ أحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَتِحِ الصَّلاَةَ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you stands up for worship at night, he should commence his *ṣalāh* with two short *rakʿāts*." (*Muslim, Bayhaqī*)

Ḥadīth 1180

وعن عائشة ﷺ ، قالت : كَانَ رسولُ الله ﷺ إذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلاَتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ . رواه مسلم .

ʿĀ'ishah ﷺ narrates: "When the Messenger of Allāh ﷺ used to stand up

for worship at night, he would commence his *ṣalāh* with two short *rakʿāts*." (*Muslim, Nasa'ī*)

Commentary

Scholars state that the first two *rakʿāts* should be short so that the effect of sleep does not remain and one will gain the energy and enthusiasm for the remaining worship.

Ḥadīth 1181

وعنها ﵂ ، قالت : كَانَ رسول الله ﷺ إِذَا فَاتَتْهُ الصَّلاةُ مِن اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشرَةَ رَكْعَةً . رواه مسلم .

ʿĀ'ishah ﵂ narrates: "If the Messenger of Allāh ﷺ missed out the night *ṣalāh* because of illness or some other reason, he would offer twelve *rakʿāts* during the day." (*Muslim, Bayhaqī*)

Commentary

This *ḥadīth* teaches us that if one misses out an optional act of worship due to some reason, then he should perform it later so that the habit remains and he is not deprived of its blessings.

Ḥadīth 1182

وعن عمر بن الخطاب ﵁ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ نَامَ عَنْ حِزْبِهِ ، أَوْ عَنْ شَيْءٍ مِنْهُ ، فَقَرَأَهُ فيما بَيْنَ صَلاَةِ الفَجْرِ وصلاة الظُّهْرِ ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ)) رواه مسلم .

ʿUmar ibn al-Khaṭṭāb ﵁ narrates that the Messenger of Allāh ﷺ said: "One who sleeps through his habitual worship or any part thereof (at night), and then recites it between the *Fajr* and *Ẓuhr ṣalāhs*, it will be recorded for him as if he had read it at night." (*Muslim, Tirmidhī, Abū Dāwūd*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 153. It is the mercy of Allāh ﷻ that He grants the full reward of an action if it is performed before the *Ẓuhr ṣalāh* for one who is ill at night or overpowered by sleep.

Additional Points

- ✓ In addition to night *ṣalāh*, it is advisable to adopt a regular form of worship at night such as recitation of Qur'ān, *dhikr* of Allāh ﷻ, *durūd*, *duʿā'*, etc.

Ḥadīth 1183

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((رَحِمَ اللهُ رَجُلاً قَامَ مِنَ اللَّيْلِ ، فَصَلَّى وَأيْقَظَ امْرَأَتَهُ ، فَإنْ أَبَتْ نَضَحَ في وَجْهِهَا المَاءَ ، رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ ، فَصَلَّتْ وَأيْقَظَتْ زَوْجَهَا ، فَإن أَبَى نَضَحَتْ فِي وَجْهِهِ المَاءَ)) رواه أَبُو داود بإسناد صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "May Allāh show mercy upon a man who gets up at night and performs *ṣalāh*. He wakes up his wife, and if she refuses, he sprinkles some water on her face. May Allāh show mercy upon a woman who gets up at night and performs *ṣalāh*. She wakes up her husband, and if he refuses, she sprinkles some water on his face." (*Abū Dāwūd, Ibn Mājah, Aḥmad)*

Commentary

The appeal of the divine is that spouses should assist one another in actions of worship and the obedience of Allāh ﷻ just as they assist each other in worldly matters. Such assistance should include advice, encouragement and motivation. Seen in a broader context, every Muslim should be an advisory and assistant to his Muslim brother in good actions.

Additional Points

- ✓ Men and women have an equal opportunity to engage in the worship of Allāh ﷻ.

Ḥadīth 1184

وعنه وعن أَبي سعيدٍ ﷺ ، قالا : قَالَ رسولُ اللهِ ﷺ : ((إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا – أَوْ صَلَّى رَكْعَتَيْنِ جَمِيعاً ، كُتِبَا في الذَّاكِرِينَ وَالذَّاكِرَاتِ)) رواه أَبُو داود بإسناد صحيح .

Abū Hurayrah ﷺ and Abū Saʿīd ﷺ narrate that the Messenger of Allāh ﷺ said: "When a man wakes up his wife at night and they both perform two *rakʿāts* of *ṣalāh* together, they are recorded among the men and women who remember Allāh." (*Abū Dāwūd*)

Commentary

"They are recorded among the men and women who remember Allāh," is a reference to a verse of the Qur'ān in which Allāh ﷻ describes the qualities of the believing men and women,

﴿وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا﴾

...and men who remember Allāh in abundance and women who remember Allāh, Allāh has prepared forgiveness and an immense reward for them. (Sūrah al-Aḥzāb, 35)

Ḥadīth 1185

وعن عائشة ﵂ : أَنَّ النبيَّ ﷺ ، قَالَ : ((إِذَا نَعَسَ أَحَدُكُمْ في الصَّلاَةِ ، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ ، لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ)) متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "If any of you dozes off while in *ṣalāh*, he should lie down until his sleepiness disappears. If any of you performs *ṣalāh* while he is sleepy, it is possible that he intends seeking forgiveness, but he curses himself." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

The *ḥadīth* teaches us that one who is sleepy should lie down because the main objective of *ṣalāh* is concentration and this will only be possible when one is energetic and free from tiredness.

The sign of a person who is sleepy is when he can hear the speech of others, but he cannot understand its meaning.

Ḥadīth 1186

وعن أَبي هريرة ﵁ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ ، فَاسْتَعْجَمَ القُرْآن عَلَى لِسَانِهِ ، فَلَمْ يَدْرِ مَا يَقُولُ ، فَلْيَضْطَجِع)) رواه مسلم .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "When any of you gets up at night and his recitation of the Qur'ān is incoherent and he does not know what he is saying, then he should lie down." (*Muslim, Aḥmad, Abū Dāwūd*)

Commentary

Just as one is prohibited from performing *ṣalāh* when one is sleepy, one should abstain from doing so when one lacks concentration and focus. This applies to all *ṣalāh* whether *Nafl*, *Sunnah* or *Farḍ*, however one should ensure that the stipulated time for *ṣalāh* does not elapse. Scholars state that one should similarly free oneself from any such activity which clouds the concentration and diverts one's focus from *ṣalāh*, prior to commencing *ṣalāh*.

CHAPTER 213

باب استحباب قيام رمضان وَهُوَ التراويح

Chapter on the desirability of worshiping at night in *Ramaḍān*, i.e. *Tarāwīḥ ṣalāh*

Ḥadīth 1187

عن أَبي هريرة ﷺ أَنَّ رسول الله ﷺ ، قَالَ : ((مَنْ قَامَ رَمَضَانَ إيماناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who stands up for worship in *Ramaḍān* with faith and in expectation of reward, will be forgiven for his past sins." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

The phrase "with faith and in expectation of reward," means that a person should acknowledge the reward for fulfilling this command of Allāh ﷻ and he should perform it with sincerity and in anticipation of reward.

Forgiveness of sins refers to minor sins. As for major sins, *tawbah* and *istighfār* are required. If a person is fortunate to have no minor or major sins in his account, then it will be a means of elevating his rank in Paradise.

Ḥadīth 1188

وعنه ﷺ ، قَالَ : كَانَ رسولُ اللهِ ﷺ يُرَغِّبُ في قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ ، فيقولُ : ((مَنْ قَامَ رَمَضَانَ إيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ used to encourage the night *ṣalāh* in *Ramaḍān* without commanding them to do it as an obligatory duty. He would say: "One who stands up for worship in *Ramaḍān* with faith and in expectation of reward, will be forgiven for his past sins." (*Muslim, Aḥmad, Tirmidhī*)

Commentary

Based on this *ḥadīth*, scholars have deduced that *Tarāwīḥ* is *Sunnah Mu'akkadah*. It is also established from other *aḥādīth* that the Messenger ﷺ performed *Tarāwīḥ ṣalāh* in congregation

for three nights. Thereafter he said, "I fear that it may become compulsory upon you," and he did not lead the *Ṣaḥābah* ﷺ in *Tarāwīḥ* in the *masjid*. After the demise of the Messenger of Allāh ﷺ, this fear no longer remained, hence ʿUmar ﷺ instituted twenty *rakʿāts* of congregational *Tarāwīḥ ṣalāh*.

In recent times there have been claims that *Tarāwīḥ* consists of only eight *rakʿāts* instead of twenty *rakʿāts*. This is an incorrect notion and is in conflict with the practice of the *Ummah* throughout the ages. The following facts irrefutably prove that *Tarāwīḥ* is twenty *rakʿāts*:

1. There is *ijmāʿ* (consensus) of the *Ṣaḥābah* on this. Ḥafiẓ Ibn ʿAbd al-Barr, ʿAllāmah ibn Qudāmah, Ḥāfiẓ ʿIrāqī, Mullā ʿAlī Qārī, Ibn Ḥajar Haythamī ﷺ and many other eminent scholars have emphatically stated that there was *ijmāʿ* of the *Ṣaḥābah* on this issue.

2. None of the four *madhhabs* (i.e. the Ḥanafī, Shāfiʿī, Mālikī and Ḥanbalī) support the opinion that *Tarāwīḥ* consists of eight *rakʿāts*. The Ḥanafī, Shafiʿī and Ḥanbalī scholars state that *Tarāwīḥ* consists of twenty *rakʿāts* while Imām Mālik ﷺ is of the view that it consists of thirty-six, forty-one or twenty *rakʿāts*, according to various narrations attributed to him.

3. The practice of the *Ṣaḥābah* and *Tābiʿīn* prove that it is twenty *rakʿāts*. This is proven from the narrations of Yazīd ibn Rumān, Yaḥyā ibn Saʿid al-Anṣāri, Ubay ibn Kaʿb and Muḥammad ibn Kaʿb al-Quraḍī ﷺ. It was also the practice of ʿUmar, ʿAli, ʿAbdullāh ibn Masʿūd, ʿAbd al-Raḥmān ibn Abī Bakr, Ubay ibn Kaʿb, Shutayr ibn Shakl, Ibn Abī Mulaykah, Ḥārith al-Hamdānī, ʿAli ibn Rabīʿah, Abū al-Bukhtarī, Saʿīd ibn Jubayr, ʿAṭā ﷺ and others.

4. A narration states that the Messenger ﷺ performed twenty *rakʿāts* of *Tarāwīḥ*. The chain of this narration is weak. However, it is a well established principle in the science of *ḥadīth* and *Fiqh* that if a *ḥadīth* has a weak chain but is supported by the general practice of the *Ummah* in the era of the *Ṣaḥābah* and *Tābiʿīn,* then it is considered authentic.

5. Twenty *rakʿāts* of *Tarāwīḥ* were established by ʿUmar ﷺ. The narration of Imām Mālik ﷺ stating that ʿUmar ﷺ performed eights *rakʿāts* is weak because Imām Mālik ﷺ, despite quoting the narration, still chose twenty, thirty-six or forty-one *rakʿāts* as his accepted view.

6. Twenty *rakʿāts* was the *Sunnah* of the rightly-guided *khalīfs*. The fact that ʿUmar ﷺ approved of twenty *rakʿāts* and the other *khalīfs* maintained this practice after him proves its authenticity. ʿUmar ﷺ also introduced this practice in the presence of a large number of eminent *Ṣaḥābah* such as ʿUthmān ﷺ, ʿAlī ﷺ, Ibn Masʿūd ﷺ, ʿAbbās ﷺ, Ibn ʿAbbās ﷺ, Ṭalḥah ﷺ, Zubayr ﷺ, Muʿādh ﷺ, Ubay ﷺ and others and none of them objected to it.

7. In the *ḥarams* of Makkah Mukarramah and Madīnah Munawwarah twenty *rakʿāts* are performed since the time of ʿUmar ﷺ.

8. *Tarāwīḥ* has a number of fundamental differences from *Tahajjud ṣalāh* hence it is incorrect to draw a parallel between the two.

Based on the above and other reasons which cannot be discussed here due to the technical nature of this discussion, it is blatantly clear that *Tarāwīḥ* is twenty *rakʿāts*.

CHAPTER 214

باب فضل قيام ليلة القدر وبيان أرجى لياليها

Chapter on the virtue of the night of *Qadr* and clarification of its occurrence

Introduction

The word *Qadr* literally has three meanings:

1. Grandeur - The night is one of grandeur because the Qur'ān was revealed in it and because huge groups of angels descend in it. Also, one who engages in *tawbah* and *istighfār* in it will become one of grandeur and status.

2. Decision – In this night, decisions for the coming year are handed over to the angels.

3. Straitening – Due to the abundant numbers of angels that descend in it, the land becomes straitened.

This night is a speciality of this *Ummah*. There are different narrations regarding the reason for this *Ummah* receiving this night. One narration states that the Messenger of Allāh ﷺ came to know of the life-spans of the previous nations, and comparing them to the short life-span of his *Ummah*, he realised that they would not be able to perform as much actions as those before them. Allāh ﷻ, therefore, bestowed this *Ummah* with a night better than 1000 months, which is equal to over 83 years. (*al-Dur al-Manthūr)*

قَالَ الله تَعَالَى : ﴿ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ﴾ (القدر : ١) إِلَى آخرِ السورة ،

Allāh ﷻ says: "Surely We revealed it (the Qur'ān) in the night of *Qadr*." (Sūrah al-Qadr, 1)

وقال تَعَالَى : ﴿ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ ﴾ [الدخان : ٣] الآياتِ .

Allāh ﷻ says: "Surely We revealed it (the Qur'ān) in a blessed night." (Sūrah al-Dukhān, 3)

Ḥadīth 1189

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((مَنْ قَامَ لَيْلَةَ القَدْرِ إِيمَاناً وَاحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who stands up for worship on the night of *Qadr* with faith and in expectation of reward, will have his past sins forgiven." (*Bukhārī, Muslim, Aḥmad, Nasa'ī*)

Commentary

While the word قَامَ in Arabic means to stand in *ṣalāh*, other acts of worship like *tilāwah*, *dhikr* and *duʿā'* are also included in its implication. The bare minimum is that a person should perform his *ʿIshā'* and *Fajr ṣalāhs* in congregation.

According to Khaṭṭābī ﷺ the phrase "in expectation of a reward," means to stand with a happy heart having conviction of attaining reward and not regarding it as a burden.

According to all the scholars, forgiveness refers to minor sins. The reason for this is that major sins are not forgiven without repentance. Scholars state that there are two reasons why the *ḥadīth* has not been qualified with the term 'minor sins'. Firstly, it is against the dignity of a believer to indulge in major sins, and if a major sin does occur, a believer will not be at peace until he repents. Secondly, whenever such a blessed occasion arrives, a person who is hopeful of rewards, is bound to regret over all his bad deeds, hence his repentance from major sins is natural and inevitable.

Ḥadīth 1190

وعن ابن عمر ﷺ : أَنَّ رِجالاً مِنْ أَصْحَابِ النبيِّ ﷺ أُرُوا لَيْلَةَ القَدْرِ في المَنَامِ في السَّبْعِ الأَوَاخِرِ ، فَقَالَ رسول الله ﷺ : ((أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ في السَّبْعِ الأَوَاخِرِ ، فَمَنْ كَانَ مُتَحَرِّيهَا فَلْيَتَحَرَّهَا في السَّبْعِ الأَوَاخِرِ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that some *Ṣaḥābah* of the Messenger of Allāh ﷺ were shown in a dream that the night of *Qadr* is in the last seven nights (of *Ramaḍān*). The Messenger of Allāh ﷺ said: "I see that your dreams coincide regarding the last seven nights. One who seeks the night of *Qadr* should seek it in the last seven nights." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

The last seven nights could mean the 21st to the 27th of *Ramaḍān*, or the 23rd to the 30th of

Ramaḍān. According to most scholars, the second view is preferred.

Ḥadīth 1191

وعن عائشة ﷺ ، قالت : كَانَ رسولُ الله ﷺ يُجَاوِرُ في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ ، ويقول : ((تحرَّوا لَيْلَةَ القَدْرِ في العَشْرِ الأواخرِ منْ رَمَضانَ))متفقٌ عَلَيْهِ .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ used to perform *Iʿitikāf* in the last ten nights of *Ramaḍān* and he would say: 'Seek the night of *Qadr* in the last ten nights of *Ramaḍān*.'" (*Bukhārī, Muslim, Tirmidhī*)

Commentary

It is *Sunnah* to perform *Iʿitikāf* in the last ten nights of *Ramaḍān*. Because one who spends his time in *Iʿitikāf* is regarded to be in worship all the time, such a person is fortunate to receive the reward of worship on the night of *Qadr*.

Ḥadīth 1192

وعنها ﷺ : أنَّ رسولَ اللهِ ﷺ ، قَالَ : ((تَحَرَّوْا لَيْلَةَ القَدْرِ في الوَتْرِ مِنَ العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ)) رواه البخاري .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "Seek the night of *Qadr* during the odd nights of the last ten nights of *Ramaḍān*." (*Bukhārī, Muslim, Aḥmad)*

Commentary

There are close to fifty different opinions with regard to which night is the night of *Qadr*. While some scholars state that the night is restricted to a specific night, others state that it rotates throughout the year. Some say that it occurs every *Ramaḍān* and it rotates in the odd nights of the last ten nights.

It is advisable to search for this night by engaging in additional worship during the last ten nights of *Ramaḍān*, especially the odd nights. One should also make the effort to perform *Fajr* and *ʿIshā'* in the Masjid everyday of the year so that one may receive the reward of spending every night in worship.

Imām Rāzī ﷺ has provided an informative explanation regarding why the night was not expressly stipulated. He said, "Allāh ﷻ concealed it as He concealed many other matters. He concealed His pleasure in various acts of obedience so that people could endeavour to engage in all of them. He concealed His anger in sins, so that people would abstain from all sin. He

concealed His *awliyā'* (friends) amongst people so that people would honour all people. He concealed acceptance in *duʿās*, so that people would strive to make all the *duʿās*. He concealed the *Ism al-Aʿẓam* (the great name of Allāh) so that people would respect every name of Allāh. He concealed the middle *ṣalāh* (*Ṣalāt al-Wusṭā*) so that people would safeguard all the *ṣalāhs*. He concealed the acceptance of repentance so that people would continuously engage in every form of repentance. He concealed the time of death so that people would fear death at all times. He concealed this night so that people would honour every night of *Ramaḍān*."

Scholars have mentioned five benefits of concealment:

1. If man knew the exact date, he would not have worshipped Allāh ﷻ on any other night during the year. As it is unclear, people will engage in more worship hoping to find the night.

2. If one commits sin on a night knowing it to be a great night, then the punishment will be severe because this is tantamount to audacity in the face of Allāh's ﷻ mercy.

3. If that night passes by without one engaging in worship, then one will not worship in any other night either.

4. There is an additional reward for every night spent in Allāh's ﷻ worship.

5. Allāh ﷻ boasts to the angels about those who exert themselves in worship during *Ramaḍān*.

Ḥadīth 1193

وعنها ، رضي الله عنها ، قالت : كَانَ رسول الله ﷺ إِذَا دَخَلَ العَشْرُ الأَوَاخِرُ مِنْ رَمَضَانَ ، أَحْيَا اللَّيْلَ ، وَأَيْقَظَ أَهْلَهُ ، وَجَدَّ وَشَدَّ المِئزَرَ. متفقٌ عَلَيْهِ .

ʿĀ'ishah رضي الله عنها narrates: "When the last ten nights of *Ramaḍān* commenced, the Messenger of Allāh ﷺ would spend the night in worship, wake up his family, intensify his worship, and fasten his loin cloth." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

This *ḥadīth* means that the Messenger of Allāh ﷺ would generally not engage in worship the entire night, however in the last ten nights of *Ramaḍān* he would. Therefore, during the month of *Ramaḍān* and especially the last ten nights, one should exert oneself in worship. One should encourage his family members to also do the same and thereby draw the benefits of such moments of acceptance.

"He would fasten his loin cloth," means that he would exert himself in worship, or that he would abstain from conjugal relations with his spouses.

Ḥadīth 1194

وعنها ، قالت : كَانَ رسولُ اللهِ ﷺ يَجْتَهِدُ في رَمَضَانَ مَا لاَ يَجْتَهِدُ في غَيْرِهِ ، وَفِي العَشْرِ الأَوَاخِرِ مِنْهُ مَا لا يَجْتَهِدُ في غَيْرِهِ . رواه مسلم .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to strive in worship in *Ramaḍān* as compared to other months, and in the last ten nights of *Ramaḍān* as compared the other nights." (*Muslim, Aḥmad, Tirmidhī*)

Commentary

The month of *Ramaḍān* is more virtuous than other months, and the last ten nights of it are even more virtuous. A person should therefore strive to perform acts of worship in this month, especially in the last ten days.

Ḥadīth 1195

وعنها ، قالت : قُلْتُ : يَا رسول الله ، أَرَأَيْتَ إِنْ عَلِمْتُ أَيُّ لَيْلَةٍ لَيْلَةُ القَدْرِ مَا أَقُولُ فِيهَا ؟ قَالَ : ((قُولِي : اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ العَفْوَ فَاعْفُ عَنِّي)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ʿĀ'ishah ﵂ narrates: "I asked: 'O Messenger of Allāh, if I were to know the night of *Qadr*, what supplication should I make in it?' He replied: 'Say, "O Allāh, You are all-pardoning and You love to pardon, so pardon me."' (*Tirmidhī, Aḥmad)*

Commentary

"If I were to know the night of *Qadr*" means that "if I were to see the signs of the night."

The *ḥadīth* teaches us that the greatest objective in the life of a Muslim should be to gain forgiveness and purity from sins.

CHAPTER 215

باب فضل السواك وخصال الفطرة

Chapter on the virtue of the *miswāk* and qualities of the natural disposition

Introduction

The *miswāk* refers to a twig or something similar which is rubbed on the teeth to dispel the odour and plaque that develops when they are not cleaned regularly.

Fiṭrah (natural disposition) refers to the long-standing *Sunnah* chosen by the Messengers ﷺ and which conformed to all the previous divine religions.

Ḥadīth 1196

عن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي – أَوْ عَلَى النَّاسِ – لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاَةٍ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If it was not for my fear of overburdening my *Ummah* – or the people – I would have ordered them to use the *miswāk* for every *ṣalāh*." (*Bukhārī, Muslim, Abū Dāwūd, Aḥmad)*

Commentary

The benefits of the *miswāk* are many, however because the Messenger of Allāh ﷺ possessed extreme compassion for his *Ummah*, he did not make it compulsory upon them to utilise it. If it was compulsory, they would have been punished for not using it due to negligence.

One is advised to use it before *ṣalāh* because *ṣalāh* is a form of communication with Allāh ﷻ and it is only appropriate that one converses with Allāh ﷻ while one's person is pure and clean. Also a person who has an offensive odour issuing from his mouth causes inconvenience to the angels as well as to people around him. Another benefit is that the removal of food residue from between the teeth is a contributing factor towards good health.

In a *ḥadīth*, ʿĀishāh ﷺ said, "A *ṣalāh* performed after using the *miswāk* is seventy times superior to the *ṣalāh* performed without *miswāk*." (*Sunan al-Kubrā*)

Ḥadīth 1197

وعن حُذَيْفَةَ ﷺ ، قَالَ : كَانَ رسول الله ﷺ إِذَا قَامَ مِن النَّومِ يَشُوصُ فَاهُ بِالسِّوَاكِ . متفقٌ عَلَيْهِ .

((الشَّوْصُ)) : الدَّلْكُ .

Ḥudhayfah ﷺ narrates: "When the Messenger of Allāh ﷺ used to wake up for the night *ṣalāh*, he would clean his mouth with the *miswāk*." (*Bukhārī, Muslim, Abū Dāwūd, Aḥmad)*

Commentary

When a person sleeps, the taste in his mouth changes due to the foul smell emitting from his stomach, hence the Messenger of Allāh ﷺ would utilise a *miswāk* as soon as he woke up from his sleep. To utilise a *miswāk* as soon as one awakens is *Mustaḥab*, and to utilise it at the time of *wuḍū'* is *Sunnah*.

Ḥadīth 1198

وعن عائشة ﵂ ، قالت : كُنَّا نُعِدُّ لِرسولِ الله ﷺ سِوَاكَهُ وَطَهُورَهُ ، فَيَبْعَثُهُ اللهُ مَا شَاءَ أنْ يَبْعَثَهُ مِنَ اللَّيْلِ ، فَيَتَسَوَّكُ ، وَيَتَوضَّأُ وَيُصَلِّي . رواه مسلم .

ʿĀ'ishah ﵂ narrates: "We used to prepare the Messenger of Allāh's ﷺ *miswāk* and *wuḍū'* water and Allāh would make him wake up at whatever time of the night He willed. He would then use the *miswāk*, perform *wuḍū'* and perform *ṣalāh*." (*Muslim, Nasa'ī*)

Commentary

The pure wives of the Messenger of Allāh ﷺ understood the wishes of the Messenger of Allāh ﷺ and acted to please him. Since he loved to utilise a *miswāk* when awakening, they would prepare it in advance.

Ḥadīth 1199

وعن أنس ﵁ ، قَالَ : قَالَ رسول الله ﷺ : ((أَكْثَرْتُ عَلَيْكُمْ في السِّوَاكِ)) رواه البخاري .

Anas ﵁ narrates that the Messenger of Allāh ﷺ said: "I have repeatedly advised you to use the *miswāk*." (*Bukhārī*)

Commentary

That the Messenger ﷺ stressed the use of the *miswāk* highlights its importance.

Ḥadīth 1200

وعن شريح بن هانىءٍ ، قَالَ : قلت لعائشة ﵂ : بأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ ؟ قالت : بِالسِّوَاكِ . رواه مسلم .

Shurayḥ ibn Hānī' narrates: "I asked ʿĀ'ishah ﵂: 'What did the Messenger of Allāh ﷺ do first when he entered his house?' She replied: 'He used the *miswāk*.'" *(Muslim)*

Commentary

Just as a person leaves his home in a clean and presentable manner, he should do the same when he returns home. Ibn Ḥajar ﷺ stated, "This *ḥadīth* emphasises that every person should make *miswāk* on entering his home, since this will create a fragrance in his mouth and will lead to a better relationship with his spouse." Another possible reason for the injunction is that it is necessary to greet with *salām* when entering the home, and since *salām* is one of the names of Allāh ﷻ, it is advisable to take His name with a pure and fragrant mouth.

Ḥadīth 1201

وعن أَبي موسى الأشعري ﷺ ، قَالَ : دَخلتُ عَلَى النَّبيِّ ﷺ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ .
متفقٌ عَلَيْهِ ، وهذا لفظ مسلمٍ .

Abū Mūsā al-Ashʿarī ﷺ narrates: "I went to the Messenger of Allāh ﷺ and the end of the *miswāk* was on his tongue." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that it is *Mustaḥab* to use the *miswāk* on the tongue. Shāh Waliyullāh ﷺ stated that a person should use the *miswāk* even at the extreme rear of the mouth in order to expel the phlegm that accumulates in the throat.

When using the *miswāk* it is best to commence with the right side of the upper jaw and then the left side. Thereafter one should do the right side of the lower jaw and then the left side.

Ḥadīth 1202

وعن عائشة ﷺ : أَنَّ النبيَّ ﷺ ، قَالَ : ((السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ للرَّبِّ)) رواه النسائي وابنُ خُزَيْمَةَ في صحيحِهِ بأسانيدَ صحيحةٍ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "The *miswāk* is purification for the mouth and pleasing to the Sustainer." (*Nasa'ī, Ibn Mājah, Aḥmad)*

Commentary

From this *ḥadīth*, we learn that two types of benefits accrue from the use of the *miswāk*: worldly benefits pertaining to health and the human body, and spiritual benefits in the Hereafter.

The *miswāk* pleases Allāh ﷻ because it is a *Mustaḥab* action and also because it contributes to a fragrant mouth which is used to converse with Allāh ﷻ in *ṣalāh*.

In addition to the two benefits mentioned in this *ḥadīth*, there are many others. Some of these are as follows:

1. It eases the pangs of death.
2. It enables one to easily recite the *kalimah* at the time of death.
3. It increases the reward of *ṣalāh* from seventy to four hundred times.
4. It displeases Shaiṭān.
5. It draws the praises of the angels.
6. It improves the sense of taste and appetite.
7. It sharpens the memory and intelligence.
8. It strengthens the gums.
9. It cures headaches.
10. It causes the teeth to glow.
11. It strengthens the eyesight.
12. It assists in the digestion of food.

Ḥadīth 1203

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((الفِطْرَةُ خَمْسٌ ، أَوْ خَمْسٌ مِنَ الفِطْرَةِ : الخِتَانُ ، وَالاسْتِحْدَادُ ، وَتَقْلِيمُ الأَظْفَارِ ، وَنَتْفُ الإبطِ ، وَقَصُّ الشَّارِبِ)) متفقٌ عَلَيْهِ .

((الاستحْدَادُ)) : حَلقُ العَانَةِ ، وَهُوَ حَلْقُ الشَّعْرِ الَّذِي حَولَ الفَرْجِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The natural disposition of man includes five things - or five things are from the natural disposition of man: circumcision, shaving the pubic hair, clipping the nails, removing the hair from the armpits, and clipping the moustache." (*Bukhārī, Muslim, Aḥmad, Tirmidhī*)

Ḥadīth 1204

وعن عائشة ﷺ ، قالت : قَالَ رسول الله ﷺ : ((عَشْرٌ مِنَ الفِطْرَةِ : قَصُّ الشَّارِبِ ، وَإِعْفَاءُ اللِّحْيَةِ ، وَالسِّوَاكُ ، وَاسْتِنْشَاقُ المَاءِ ، وَقَصُّ الأَظْفَارِ ، وَغَسْلُ البَرَاجِمِ ، وَنَتف الإبْطِ ، وَحَلْقُ العَانَةِ ، وَانْتِقَاصُ المَاءِ)) قَالَ الرَّاوِي : وَنَسِيْتُ العَاشِرَةَ إِلاَّ أَنْ تَكُونَ المَضمَضَةُ . قَالَ وَكِيعٌ – وَهُوَ أَحَدُ رُواتِهِ – انْتِقَاصُ المَاءِ : يَعْنِي الاسْتِنْجَاء . رواه مسلم .

((البَرَاجِم)) بالباء الموحدةِ والجِيم : وهي عُقَدُ الأَصَابِعِ ، وَ((إِعْفَاءُ اللِّحْيَةِ)) مَعْنَاهُ :

لاَ يَقُصُّ مِنْهَا شَيْئاً .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "Ten things are from man's natural disposition: clipping the moustache, lengthening the beard, using the *miswāk*, inserting water into the nose, clipping the nails, washing the joints, removing the hair from the armpits, shaving the pubic region, and washing the private parts after relieving oneself." The narrator said: "I forgot the tenth thing, but it is most probably rinsing the mouth when performing *wuḍū'*." (*Muslim, Abū Dāwūd, Ibn Mājah*)

Ḥadīth 1205

وعن ابن عمر ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Clip the moustaches and lengthen the beards." (*Bukhārī, Muslim, Aḥmad)*

Commentary

In the above three *aḥādīth*, various things have been specified to be part of the natural disposition of man. Some of the rulings regarding them are mentioned below:

1. Inserting water into the nose is in order to clean it at the time of *wuḍū'*. One should draw water in with the right hand, and use the left hand for cleaning.

2. Rinsing the mouth in *wuḍū'* is *Sunnah*, and when performing an obligatory *ghusl*, it is compulsory. When fasting, it is *Makrūh* to gargle intensely because if water mistakenly goes down the throat, then one's fast will be nullified.

3. When clipping the nails it is *Sunnah* to commence with the right hand. Any order could be utilised when cutting the nails as no sequence has been established from the Messenger of Allāh ﷺ. Similarly, no specific day has been specified for this, however many scholars are of the view that the nails should be pared weekly on the day of *Jumuʿah*. It is *Mustaḥab* to bury one's nails. It is *Makrūh* to dispose of the nails in a dirty place.

4. Washing the joints of the body is necessary because dirt generally collects at these points.

5. It is preferable to pluck the hair of the armpits instead of shaving them, however both are permissible. It is *Mustaḥab* to commence with the hair of the right armpit.

6. The pubic hair refers to the hair that appears around the private part of a male and female after puberty. It is also encouraged to remove the hair that grows around the anus as this assists in cleanliness when making *istinjā*. If one cannot attend to the pubic hair weekly on

Jumuʿah, it should be done once every two weeks. It should not be delayed for more than 40 days. (*Mirqāt*)

7. Washing the private parts after relieving oneself is the *Sunnah* of the Messengers ﷺ. It is preferable to use water and stones (or toilet paper in today's times), or any one of the two. However, if the impurities exceed the boundaries mentioned in the books of *Fiqh*, it becomes compulsory to wash with water.

8. Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ always used to clip his moustache and that Ibrāhīm ﷺ would also do the same." (*Tirmidhī*) In the *aḥādīth*, the words 'قص', 'انهك' and 'احف' appear. The latter two verbs convey a meaning of thoroughness, hence it is *Mustaḥab* to clip the moustache closely. Ibn ʿUmar ﷺ used to clip his moustache so thoroughly that the whiteness of his upper lip would be visible. (*Bukhārī*) If a person trims his moustache finely by means of scissors, then the desired aim of thoroughness will be achieved. Many senior Ḥanafī jurists have regarded shaving the moustache as incorrect, or have termed it a *bidʿah* (innovation). Mālikī jurists unanimously regard it as an innovation. Thus, one should not shave the moustache, but rather use a scissor or trimming machine to trim it.

9. Circumcision for a male is *Sunnah* according to the *Ḥanafī* and *Mālikī* scholars. According to the *Shāfiʿī* scholars it is *Wājib* (compulsory).

10. To keep a fist length beard is *Wājib* (compulsory). The practice of keeping a beard is both an act of obedience to the Messenger of Allāh ﷺ as well as an emulation of his noble practice. It is a demonstration of love for Allāh ﷻ and His Messenger ﷺ.

Some scholars, such as the Shāfiʿī scholars, are of the opinion that there is no stipulated length for the beard. It should be left to grow, without any interference, as the *aḥādīth* state that the beard should be lengthened. Other scholars state that the *aḥādīth* imply that the beard should be so long that a person differs from the fire-worshippers, who cut or trim their beards. Their view is that it is permissible to trim the beard when it is longer than a fist length as is proven from the actions of ʿUmar ﷺ, Ibn ʿUmar ﷺ and Abū Hurairah ﷺ. This is the view of the Ḥanafī scholars. The practice of shortening the beard less than a fist-length is not proven from any *Ṣaḥābī*. Therefore, according to the majority of the scholars, this action constitutes a major sin.

CHAPTER 216

باب تأكيد وجوب الزكاة وبيان فضلها وَمَا يتعلق بِهَا

Chapter on emphasising the obligation of *zakāh* and clarification of its virtue

and related matters

Introduction

Literally, the word *zakāh* has two meanings:

1. Growth or increase. By giving *zakāh*, there is an increase in a person's wealth. Similarly, one's reward in the Hereafter increases. Thirdly, *zakāh* is only compulsory on that wealth which grows and increases in value.

2. Purification. *Zakāh* is a means of purifying the carnal self from evil qualities and it purifies one from sin.

Technically, *zakāh* means to give a stipulated portion of one's wealth, which exceeds *nisāb*, to those who are worthy of accepting it.

Zakāh has many benefits. It saves one from greed and love for wealth which is disastrous at the time of death. *Zakāh* benefits those who are poor and destitute and it creates love and unity amongst people. *Zakāh* draws Allāh's ﷻ unseen assistance and *barakah*. It brings cure to illnesses. It protects and safeguards one's wealth from loss and destruction. It saves one from an evil death and other calamities. By withholding *zakāh*, the rains are withheld.

قَالَ الله تَعَالَى : ﴿ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ﴾ (البقرة : ٤٣) ، .

Allāh ﷻ says: "Establish *ṣalāh* and give *zakāh*." (Sūrah al-Baqarah, 43)

وقال تَعَالَى : ﴿ وَمَآ اُمِرُوْٓا اِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ﴾ (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; to perform *ṣalāh* and give *zakāh*. This is the true religion." (Sūrah al-Bayyinah, 5)

وقال تَعَالَى : ﴿ خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا ﴾ (التوبة : ١٠٣)

Allāh ﷻ says: "Take charity from their wealth by which you may purify and cleanse them." (Sūrah al-Taubah, 103)

Ḥadīth 1206

وعن ابن عمر ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ : شَهَادَةِ أَنْ لاَ إِلَهَ

إِلاَّ اللهُ ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ، 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*, performing *Ḥaj* to the House (Kaʿbah), and fasting in *Ramaḍān*." (*Bukhārī, Muslim, Tirmidhī, Aḥmad)*

Commentary

This narration was mentioned previously. See *ḥadīth* 1075. It is repeated here to highlight the fact that *zakāh* is one of the five pillars of Islām. In the Qur'ān and *aḥādīth*, giving of *zakāh* is generally mentioned after *ṣalāh* due to its great status. *Ṣalāh* is the most important bodily act of worship, while *zakāh* is the most important monetary act of worship.

Ḥafiẓ Ibn Rajab ﷺ, while commenting on this *ḥadīth*, explained that the pillars of Islām are similar to the pillars of a castle or palace which hold up the entire building by supporting one another. If all are standing firm and strong, the weight of the entire palace will be distributed equally between them. However, if any pillar collapses, every one of the remaining pillars will have to support an additional weight which will finally result in the weakening of all the pillars and, eventually, the weakening of the entire structure. Since the connection between the pillars of Islām is much greater, if any pillar is neglected or omitted, the others would necessarily begin to weaken with the result that the structure of Islām would collapse and no sign of Islām will remain in a person.

Ḥadīth 1207

وعن طَلْحَةَ بن عبيد الله ﷺ ، قَالَ : جَاءَ رَجُلٌ إِلَى رسولِ الله ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأسِ نَسْمَعُ دَوِيَّ صَوْتِهِ ، وَلاَ نَفْقَهُ مَا يَقُولُ ، حَتَّى دَنَا مِنْ رسولِ الله ﷺ ، فَإِذا هُوَ يَسألُ عَنِ الإِسْلاَمِ ، فَقَالَ رسول الله ﷺ : ((خَمْسُ صَلَواتٍ في اليَوْمِ وَاللَّيْلَةِ)) قَالَ : هَلْ عَلَيَّ غَيْرُهُنَّ ؟ قَالَ : ((لاَ ، إِلاَّ أَنْ تَطَّوَّعَ)) فَقَالَ رسولُ الله ﷺ : ((وَصِيامُ شَهْرِ رَمَضَانَ)) قَالَ : هَلْ عَلَيَّ غَيْرُهُ ؟ قَالَ : ((لاَ ، إِلاَّ أَنْ تَطَّوَّعَ)) قَالَ : وَذَكَرَ لَهُ رسول الله ﷺ الزَّكَاةَ ، فَقَالَ : هَلْ عَلَيَّ غَيْرُهَا ؟ قَالَ : ((لاَ ، إِلاَّ أَنْ تَطَّوَّعَ)) فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ : وَاللهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ مِنْهُ ، فَقَالَ رسول الله ﷺ : ((أَفْلَحَ إِنْ صَدَقَ)) متفقٌ عَلَيْهِ .

Ṭalḥah ibn ʿUbaydillāh[44] ﷺ narrates: "A man from Najd came to the Messenger of Allāh ﷺ. His hair was dishevelled. We could hear his voice due to its intensity, but we could not understand what he was saying, until he came close to the Messenger of Allāh ﷺ. He was asking about Islām. The Messenger of Allāh ﷺ said: "It is to perform five *ṣalāhs* daily." He asked: "Do I have to perform any more than these?" He replied: "No, unless you want to perform optional *ṣalāh*." The Messenger of Allāh ﷺ said: "And to fast in the month of *Ramaḍān*." He asked: "Do I have to keep any more than these?" He replied: "No, unless you want to observe optional fasts." The Messenger of Allāh ﷺ then mentioned *zakāh* to him. He asked: "Do I have to give any other charity?" He replied: "No, unless you want to give optional charity." The man then turned around to leave, saying: "By Allāh, I will do no more nor less than this." The Messenger of Allāh ﷺ said: "If he is true to his word, he will be successful." (*Bukhārī, Muslim, Nasa'ī, Abū Dāwūd*)

Commentary

Why did the Messenger ﷺ not inform him of other injunctions such as *Ḥajj*? Scholars state that circumstances did not permit this, hence the Messenger ﷺ explained to him what was most important. This should be the preferred approach with those who are new to Islām.

Additional Points

- ✓ The Messenger of Allāh's ﷺ method of teaching people the basics of Islām was clear and did not result in confusion. In a few words, he was able to remove them from disbelief and lead them into the light of Islām.
- ✓ *Ṣalāh* and *zakāh* are the core elements of one's success in this world and the Hereafter.

Ḥadīth 1208

وعن ابن عباس ﷺ : أَنَّ النبيَّ ﷺ بعث مُعاذاً ﷺ إِلَى اليَمَنِ ، فَقَالَ : ((ادْعُهُمْ إِلَى شَهَادَةِ

44 Ṭalḥah ibn ʿUbaydillāh ﷺ was referred to as Fayyāḍ (generous) and Khair (goodness). He was born approximately 24-25 years before prophethood. At the age of 17 or 18, he travelled to Baṣrah where a monk gave him the glad tidings of the coming of the Messenger of Allāh ﷺ. He accepted Islām by the invitation of Abū Bakr ﷺ. Besides the Battle of Badr, he participated in all the other expeditions. He also fought in the battles during the era of the other *khalīfs*. He was from amongst the *ʿAshara al-Mubashsharah* (ten *Ṣaḥābah* who were given the glad tidings of Paradise). He was martyred in the Battle of Jamal, when he was either 62 or 64 years old. After his burial, water began gathering in his grave. Through a dream, he requested some people to relocate his grave. When his body was transferred to the original house of Abū Bakr ﷺ, people were surprised to see his body completely intact, and even the camphor placed on his head was visible. 38 narrations have been narrated from him.

أنْ لاَ إلهَ إلاَّ اللهُ وَأنِّي رسول اللهِ ، فإنْ هُمْ أطَاعُوا لِذلِكَ ، فَأعْلِمْهُمْ أن اللهَ تَعَالَى ، افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ ، فَإنْ هُمْ أطَاعُوا لِذلِكَ ، فَأعْلِمْهُمْ أنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤخَذُ مِنْ أغْنِيَائِهِمْ ، وتُرَدُّ عَلَى فُقَرَائِهِمْ)) متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ sent Muʿādh ﷺ to Yemen, saying: "Invite them to testify that there is none worthy of worship except Allāh and that I am the Messenger of Allāh. If they accept this, then inform them that Allāh ﷻ made five daily *ṣalāhs* compulsory on them. If they accept this, then inform them that Allāh made *zakāh* compulsory on them and it is to be taken from their rich and given to the poor amongst them." (*Bukhārī, Muslim, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 208. Muʿādh ibn Jabal ﷺ was sent by the Messenger ﷺ to Yemen as a teacher and judge.

The *ḥadīth* shows the importance of *zakāh* and explains that it is best that the affluent distribute their *zakāh* amongst the poor in their own communities. Only the poor have been mentioned despite the fact that eight categories of people may accept *zakāh* because the poor are generally the greatest recipients of *zakāh*.

Additional Points

- ✓ The *ḥadīth* indicates that people who are new to Islām should be gradually introduced to its various injunctions. All the laws of Islām should not be forced upon them at once because this will make it difficult for them.
- ✓ The core of Islām is *tawḥīd* (belief in the Oneness of Allāh ﷻ). The next most important injunction is *ṣalāh* and then *zakāh*, hence these have repeatedly been mentioned in the Qur'ān in this order.

Ḥadīth 1209

وعن ابن عمر ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((أُمِرْتُ أنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أنْ لاَ إلهَ إلاَّ اللهُ، وَأنَّ مُحَمَّداً رسول الله ، وَيُقِيمُوا الصَّلاةَ ، وَيُؤتُوا الزَّكَاةَ، فَإذَا فَعَلُوا ذَلِكَ عَصَمُوا مِني دِمَاءهُمْ وَأمْوَالَهُمْ ، إلاَّ بِحَقِّ الإسْلاَمِ ، وَحِسَابُهُم عَلَى الله)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "I have been commanded to fight the people until they testify that there is none worthy of worship except Allāh and Muḥammad is the Messenger of Allāh, they establish *ṣalāh* and give *zakāh*. When they do that, they will have protected

their lives and wealth from me except if justified by a right of Islām. And their accountability is left to Allāh." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 390. It has been repeated here to show the severity of not giving *zakāh*. Its importance in Islām can be gauged from the fact that the Messenger of Allāh ﷺ was prepared to fight those who claim to be Muslims, but refuse to give *zakāh*.

Additional Points

- ✓ Once a person outwardly accepts Islām and fulfils the important fundamentals of Islām, then his life and property are to be protected in an Islāmic state. One cannot make judgements based on what is in his heart. This will be done by Allāh ﷻ on the day of *Qiyāmah*.
- ✓ Disbelievers must be invited to Islām and its basic tenets must be explained to them before a Muslim army wages war against them.
- ✓ A disbeliever who proclaims Islām while fighting the Muslims, is to be accepted as a Muslim.

Ḥadīth 1210

وعن أَبي هريرة ﷺ ، قَالَ : لَمَّا تُوُفِّيَ رسولُ الله ﷺ – وَكَانَ أَبُو بَكْرٍ ﷺ – وَكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ ، فَقال عُمَرُ ﷺ : كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رسولُ الله ﷺ : ((أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلهَ إِلاَّ اللهُ ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ ، وَحِسَابُهُ عَلَى الله)) فَقَالَ أَبُو بَكْرٍ : وَاللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بين الصَّلاَةِ وَالزَّكَاةِ ، فَإِنَّ الزَّكَاةَ حَقُّ المَالِ . وَاللهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رسولِ الله ﷺ ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ . قَالَ عُمَرُ ﷺ : فَوَاللهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبي بَكْرٍ لِلقِتَالِ ، فَعَرَفْتُ أَنَّهُ الحَقُّ . متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates: "When the Messenger of Allāh ﷺ passed away and Abū Bakr ﷺ became the *khalīf*, some Arabs became apostates. ʿUmar ﷺ said to Abū Bakr ﷺ: 'How can you fight the people when the Messenger of Allāh ﷺ said: 'I have been ordered to fight the people until they testify that there is none worthy of worship besides Allāh. Whoever says this, will have protected his wealth and life from me except if justified by a right (of Islām), and their accountability is left to Allāh?'' Abū Bakr ﷺ said: 'By Allāh, I will fight the one who makes a distinction between *ṣalāh* and

zakāh, because *zakāh* is the right which is due on wealth. By Allāh, if they refuse to give a rope (in *zakāh*) which they used to give to the Messenger of Allāh ﷺ, I will fight them for refusing to give it.' ʿUmar ؓ said: 'By Allāh, I then realised that since Allāh had expanded the breast of Abū Bakr ؓ to fight, I accepted it as the truth.'" (*Bukhārī, Muslim, Ibn Mājah, Bayhaqī*)

Commentary

After the demise of the Messenger of Allāh ﷺ, four types of apostasy took place:

1. Some people reverted to polytheism.

2. Some people believed in *tawḥīd*, but denied the finality of the prophethood of the Messenger ﷺ. Hence a number of false messengers emerged.

3. Some denied the compulsion of *zakāh*, feeling that it was only confined to the era of the Messenger ﷺ.

4. Some refused to give the *khalīf* their *zakāh*, saying that they could distribute it themselves.

ʿUmar ؓ questioned Abū Bakr's ؓ decision to fight them because he considered the initial part of the *ḥadīth*. He did not consider that those who refused *zakāh* are included in the latter part of it, namely, "except what is justified by a right of Islām." Abū Bakr ؓ correctly concluded that those who denied *zakāh* are apostates and should be killed just as those who deny *ṣalāh* should be killed because *ṣalāh* is a bodily form of worship and *zakāh* is a monetary form of worship. When ʿUmar ؓ heard his explanation, he realised that it was correct.

Additional Points

- ✓ Islām needs to be accepted and practised in its entirety.
- ✓ Scholars may debate matters, however a scholar should not be hesitant to retract his view if he finds another view to be correct.

Ḥadīth 1211

وعن أَبي أَيُّوب ؓ : أَنّ رَجُلاً قَالَ للنبيِّ ﷺ : أَخْبِرْنِي بعمل يُدْخِلُنِي الجَنَّة ، قَالَ : ((تَعْبُدُ اللهَ ، وَلاَ تُشْرِكُ بِهِ شَيْئاً ، وَتُقِيمُ الصَّلاَةَ ، وَتُؤْتِي الزَّكَاةَ ، وَتَصِلُ الرَّحِمَ)) متفقٌ عَلَيْهِ .

Abū Ayyūb ؓ narrates that a man asked the Messenger of Allāh ﷺ: "Tell me of an action that will ensure my entrance into Paradise." He replied: "That you worship Allāh without ascribing any partner with Him, establish *ṣalāh*, give *zakāh*, and maintain ties of kinship." (*Bukhārī, Muslim, Tirmidhī, Aḥmad)*

Commentary

Four actions have been mentioned in this *ḥadīth* for entrance into Paradise: sound beliefs, *ṣalāh*, *zakāh* and maintaining ties of kinship. Sound beliefs are the core of Islām and then come the rights of Allāh ﷻ and the rights of fellow human beings. The rights of Allāh ﷻ are further divided into bodily rights and monetary rights. *Ṣalāh* entails a bodily act of worship, while *zakāh* entails a monetary act of worship. Maintaining ties of kinship refers to fulfilling the rights of fellow human beings. In essence, by these four injunctions, the Messenger of Allāh ﷺ summarised the whole of Islām.

Maintaining ties of kinship has been mentioned together with *ṣalāh* and *zakāh* to show its importance. Maintaining ties of kinship entails dealing kindly with family members even if they deal unfavourably with a person.

Ḥadīth 1212

وعن أَبي هريرة ﷺ: أَنَّ أَعْرَابياً أَتَى النبيَّ ﷺ ، فَقَالَ : يَا رسولَ اللهِ، دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ ، دَخَلْتُ الجَنَّةَ . قَالَ : ((تَعْبُدُ اللهَ لاَ تُشْرِكُ بِهِ شَيْئاً ، وتُقِيمُ الصَّلاَةَ ، وتُؤتِي الزَّكَاةَ المَفْرُوضَةَ ، وَتَصُومُ رَمَضَانَ)) قَالَ : وَالذي نَفْسِي بِيَدِهِ ، لا أَزيدُ عَلَى هَذَا ، فَلَمَّا وَلَّى ، قَالَ النبيُّ ﷺ : ((مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that a Bedouin came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, tell me about an action, which if I do, I will enter Paradise." He said: "Worship Allāh without ascribing any partner with Him, establish *ṣalāh*, give the obligatory *zakāh*, and fast in *Ramaḍān*." He said: "I take an oath by that Being in whose control is my life, I will do no more than this." When he turned to leave, the Messenger of Allāh ﷺ said: "One who would like to see one of the inhabitants of Paradise should look at this person." (*Bukhārī, Muslim, Tirmidhī, Aḥmad)*

Commentary

Since this *Ṣaḥābī* had recently accepted Islām, the Messenger of Allāh ﷺ sufficed with that which was compulsory. He was not told of optional actions as these would have been difficult for him to practise upon. With time, he would become accustomed to the compulsory actions, and his heart would be naturally inclined towards progress and optional acts of worship. This teaches us that those who invite to Islām should gradually explain the laws of Islām to others, so that they do not regard Islām as a burden.

That the Messenger ﷺ gave the glad tidings of Paradise to this *Ṣaḥābī*, indicates that there

were not only ten people who were given such glad tidings. A study of *aḥādīth* shows that *Ṣaḥābah* like Ḥasan and Ḥusain, Fāṭimah, Khadījah ﷺ and the noble wives of the Messenger ﷺ were also given glad tidings of Paradise. The *ʿAsharah al-Mubashsharah* or the ten *Ṣaḥābah* who were given glad tidings of Paradise were named as such because they received this glad tiding in one gathering.

Ḥadīth 1213

وعن جرير بن عبد الله ﷺ ، قَالَ : بايَعْتُ النبيَ ﷺ عَلَى إقَامِ الصَّلاَةِ ، وَإيتَاءِ الزَّكَاةِ ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ . متفقٌ عَلَيْهِ .

Jarīr ibn ʿAbdillāh ﷺ narrates: "I pledged allegiance to the Messenger of Allāh ﷺ to establish *ṣalāh*, give *zakāh*, and give good advice to every Muslim." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 182. It is repeated here to show the importance of *zakāh*. Scholars state that *ṣalāh* and *zakāh* have been mentioned as they are the most important physical and monetary acts of worship, however, all the injunctions of Islām are applicable, as is mentioned in other narrations where the *Ṣaḥābah* pledged allegiance to the Messenger ﷺ to hear and obey.

Ḥadīth 1214

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا مِنْ صَاحِبِ ذَهَبٍ ، وَلاَ فِضَّةٍ ، لا يُؤَدِّي مِنْهَا حَقَّهَا إلاَّ إذَا كَانَ يَومُ القِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا في نَارِ جَهَنَّمَ ، فَيُكْوَى بِهَا جَنْبُهُ، وَجَبِينُهُ ، وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ في يَومٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ، حَتَّى يُقْضَى بَيْنَ العِبَادِ فَيَرَى سَبِيلَهُ ، إمَّا إلَى الجَنَّةِ ، وَإمَّا إلَى النَّارِ)) قيل : يَا رسولَ الله ، فالإبلُ ؟ قَالَ : ((وَلاَ صَاحِبِ إبلٍ لا يُؤَدِّي مِنْهَا حَقَّهَا ، وَمِنْ حَقِّهَا حَلْبُهَا يَومَ وِرْدِهَا ، إلاَّ إذَا كَانَ يَومُ القِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ أَوْفَرَ مَا كَانَتْ ، لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِداً ، تَطَؤُهُ بِأَخْفَافِهَا ، وَتَعَضُّهُ بِأَفْوَاهِهَا ، كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا ، رُدَّ عَلَيْهِ أُخْرَاهَا ، في يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ، حَتَّى يُقْضى بَيْنَ العِبَادِ ، فَيَرَى سَبِيلَهُ ، إمَّا إلَى الجَنَّةِ ، وَإمَّا إلَى النَّارِ)) قِيلَ : يَا رَسولَ اللهِ ، فَالبَقَرُ وَالغَنَمُ ؟ قَالَ : ((وَلاَ صَاحِبِ بَقَرٍ وَلاَ غَنَمٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا ، إلاَّ إذَا كَانَ يَوْمُ القِيَامَةِ ، بُطِحَ لَهَا بقَاعٍ قَرْقَرٍ ، لاَ يَفْقِدُ مِنْهَا شَيْئاً ، لَيْسَ فِيهَا عَقْصَاءُ ، وَلاَ جَلْحَاءُ ، وَلاَ عَضْبَاءُ ، تَنْطَحُهُ بِقُرُونها ، وَتَطَؤُهُ بِأَظْلاَفِهَا ، كُلَّمَا مرَّ عَلَيْهِ أُولاَهَا ، رُدَّ

عَلَيْهِ أُخْرَاهَا ، في يَومٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَة حَتَّى يُقْضى بَيْنَ العِبَادِ ، فَيَرى سَبِيلَهُ ، إمَّا إِلَى الجَنَّةِ ، وَإِمَّا إِلَى النَّارِ)) قيل : يَا رسول الله فالخَيْلُ ؟ قَالَ : ((الخَيلُ ثَلاَثَةٌ : هِيَ لِرَجُلٍ وِزْرٌ ، وَهِيَ لِرَجُلٍ سِتْرٌ ، وَهِيَ لِرَجُلٍ أَجْرٌ . فَأَمَّا الَّتي هي لَهُ وِزْرٌ فَرَجُلٌ ربطها رِيَاءً وَفَخْراً وَنِوَاءً عَلَى أَهْلِ الإِسْلاَمِ ، فَهِيَ لَهُ وِزْرٌ ، وَأَمَّا الَّتي هي لَهُ سِتْرٌ ، فَرَجُلٌ رَبَطَهَا في سَبيلِ الله ، ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ في ظُهُورِهَا ، وَلاَ رِقَابِهَا ، فَهِيَ لَهُ سِتْرٌ ، وَأَمَّا الَّتي هي لَهُ أَجْرٌ ، فَرَجُلٌ رَبَطَهَا في سَبيلِ الله لأَهْلِ الإِسْلاَمِ في مَرْجٍ ، أَوْ رَوْضَةٍ فَمَا أَكَلَتْ مِنْ ذَلِكَ المَرْجِ أَوْ الرَّوْضَةِ مِنْ شَيْءٍ إِلاَّ كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَات وكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا حَسَنَات ، وَلاَ تَقْطَعُ طِوَلَهَا فَاسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ إِلاَّ كَتَبَ اللهُ لَهُ عَدَدَ آثَارِهَا ، وَأَرْوَاثِهَا حَسَنَاتٍ ، وَلاَ مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ ، فَشَرِبَتْ مِنْهُ ، وَلاَ يُرِيدُ أَنْ يَسْقِيَهَا إِلاَّ كَتَبَ اللهُ لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ)) قِيلَ : يَا رسولَ اللهِ فالحُمُرُ ؟ قَالَ : ((مَا أُنْزِلَ عَلَيَّ في الحُمُرِ شَيْءٌ إِلاَّ هذِهِ الآيَة الفَاذَّةُ الجَامِعَةُ : ﴿ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ﴾)) متفقٌ عَلَيْهِ ، وهذا لفظ مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: “Any person who owns gold and silver and does not give what is due on them, then on the day of *Qiyāmah*, these will be made into slabs of fire, then heated in the Hell-fire and his side, forehead and back will be stamped with them. Every time they become cool, they will be heated for him for the duration of a day that is equal to 50 000 years until the accounting of deeds is completed and he will be shown his path, either towards Paradise or towards the Hell-fire.”

Someone asked: “O Messenger of Allāh, what about camels?” He replied: “A person who owns camels and does not fulfil what is due upon them - and one of their rights is that they be milked on the day they are given drinking water - then on the day of *Qiyāmah* he will be flung on his face in a wide open field. His camels will be the largest size they had ever been and not a single young camel will be missing from them. They will trample him with their hooves and bite him with their mouths. When the last of them have passed over him, then the first of them will return to him for the duration of a day that is equal to 50 000 years until the accounting of deeds is completed and he will be shown his path, either towards Paradise or towards the Hell-fire.”

Someone asked: "O Messenger of Allāh, what about cattle and sheep?" He replied: "A person who owns cattle and sheep and does not fulfil what is due upon them, then on the day of *Qiyāmah*, he will be flung on his face in a wide open field. Not a single one of them will be missing from them, and none of them will have crooked horns, missing horns or broken horns. They will all poke him with their horns and trample him with their hooves. When the last of them have passed over him, then the first of them will return to him for the duration of a day that is equal to 50 000 years until the accounting of deeds is completed and he will be shown his path, either towards Paradise or towards the Hell-fire."

Someone asked: "O Messenger of Allāh, what about horses." He replied: "There are three types of horses: one that is a burden for a person, one that is a protection for a person, and one that is a reward for a person. One that is a burden for a person, is one that a person kept for showing off, boasting, and in order to cause harm to Muslims. It will be a burden for him. One that is a protection for a person, is one that a person keeps in the path of Allāh and does not forget the right of Allāh with regard to its back and neck. It will be a protection for him. One that is a reward for a person, is one that a person keeps in a meadow or pasture in the path of Allāh for the Muslims. Whatever it eats from that meadow or pasture is recorded in his favour as rewards. The quantity of its dung and urine is also recorded in his favour as rewards. If it breaks its rope and gallops over a hill or two, Allāh records its footsteps and dung as rewards in his favour. If its owner passes by a river and it drinks from the water, whereas he had not intended to allow it to drink from it, Allāh records the quantity as rewards in his favour."

Someone asked: "O Messenger of Allāh, what about donkeys?" He replied: "Nothing has been revealed to me about donkeys apart from this unique and comprehensive verse: 'Whoever does an atom's weight of good, will see it. Whoever does an atom's weight of evil, will see it.'" (*Bukhārī, Muslim, Bayhaqī*)

Commentary

This *ḥadīth* contains a severe warning for one who withholds *zakāh*. Such a person will be punished on the day of *Qiyāmah* with the very same wealth he had withheld, in order to

increase his sorrow and anguish.

The phrase, "his side, forehead and back will be stamped with them," is a reference to the verse of the Qur'ān

﴿يَوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ﴾ (التوبة: ٣٥)

> The day when it will be heated in the fire of Hell and their foreheads, their sides and their backs will be branded with it. "That is what you used to hoard for yourselves, so taste what you hoarded." (Sūrah al-Tawbah, 35)

Scholars mention various reasons why these three portions of the body have been specifically mentioned:

1. A person generally does not discharge his *zakāh* because of his honour (a reference to his forehead), his greed to fill his stomach with food (a reference to his sides), and his covering himself with clothing (a reference to his back).

2. A person turns his face away from a beggar, shows him his side, and then turns his back towards him.

The period of 50 000 years will apply to the disbelievers and sinners. As for the true believers, the day of *Qiyāmah* will be the duration of two *rakʿāts* of *Fajr* or like half a day of this worldly life.

The reference to milking a camel on the day when it gets drinking water, refers to the demand of human nature that a person should give such milk to those who are extremely hungry and in distress. Some scholars are of the opinion that this command was initially applicable, but it was later abrogated.

The back in "he does not forget the right of Allāh as regards its back and neck" refers to paying its *zakāh* and riding it for correct purposes, while neck refers to fulfilling its rights by taking into cognisance those things which will benefit it and removing that which will harm it.

CHAPTER 217

باب وجوب صوم رمضان وبيان فضل الصيام وَمَا يتعلق بِهِ

Chapter on the obligation of fasting in *Ramaḍān* and clarification of the

virtue of fasting and whatever is related to it

Introduction

Fasting literally means to abstain. Technically, it means to abstain from eating, drinking and fulfilling one's sexual desires from dawn until sunset with the intention of fasting. Fasting was ordained in 2 *Hijrī*. Fasting had been ordained for all the religions from the time of Ādam ﷺ until the Messenger ﷺ, however the amount of time and manner of keeping the fasts were not always the same.

قَالَ الله تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ ﴾ إِلَى قَوْله تَعَالَى : ﴿ شَهْرُ رَمَضَانَ الَّذِىْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ﴾ (البقرة : ١٨٣–١٨٥) .

Allāh ﷻ says: "O believers! Ordained for you is fasting as it was ordained for those before you, so that you may become pious. They are a few days, numbered. But whoever among you is ill or travelling, upon him is the like number of other days. And those who have the strength to fast, upon them the compensation is the food of one poor person. Whoever does good of his own free will, it is good for him. And if you fast, it is better for you - if you have understanding. It is the month of *Ramaḍān* in which the Qur'ān was revealed. It is a guidance for the people and clear proofs to find the way and to differentiate truth from falsehood. So whoever of you finds this month, should certainly keep its fasts. And whoever is ill or travelling, he has to complete the number in other days." (Sūrah al-Baqarah, 2: 3-185)

وأما الأحاديث فقد تقدمت في الباب الذي قبله.

Some *aḥādīth* that are applicable to this chapter were quoted in the previous chapter.

Ḥadīth 1215

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((قَالَ اللهُ ﷻ : كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَام ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ ، وَالصِّيَامُ جُنَّةٌ ، فَإِذَا كَانَ يَومُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ . وَالذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ

الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ . لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا : إِذَا أَفْطَرَ فَرِحَ بفطره ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ)) متفقٌ عَلَيْهِ ، وهذا لفظ روايةِ البُخَارِي .

وفي روايةٍ لَهُ : ((يَتْرُكُ طَعَامَهُ ، وَشَرَابَهُ ، وَشَهْوَتَهُ مِنْ أَجْلِي ، الصِّيَامُ لي وَأَنَا أَجْزِي بِهِ ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا)) .

وفي رواية لمسلم : ((كُلُّ عَمَلِ ابْنِ آدَمَ يضاعَفُ ، الحسنةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِئَةِ ضِعْفٍ . قَالَ الله تَعَالَى : إِلاَّ الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ ؛ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي . للصَّائِمِ فَرْحَتَانِ : فَرْحَةٌ عِنْدَ فِطْرِهِ ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ . وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'Every action of the son of Ādam is for himself except fasting. It is for Me and I will give the reward for it.' Fasting is a shield. When any of you is fasting, he should not be obscene nor raise his voice. If anyone is abusive towards him or fights him, he should say: 'I am fasting.' I take an oath by that Being in whose control is the life of Muḥammad, that the smell that emanates from the mouth of a fasting person is more fragrant to Allāh ﷻ than the fragrance of musk. There are two occasions of joy for the fasting person: when he breaks his fast he rejoices, and when he meets his Sustainer he will rejoice on account of his fast." (*Bukhārī, Muslim, Aḥmad)*

Another narration of *Bukhārī* has: "He leaves his food, drink and desire for My sake. Fasting is for Me, and I will give the reward for it. A good deed is rewarded tenfold."

Another narration of Muslim has: "Every action of the son of Ādam is multiplied. A good action is multiplied from 10 to 700 times. Allāh ﷻ said: 'Except for fasting. It is for Me and I will give the reward for it. He leaves his lust and food for My sake. There are two occasions of joy for the fasting person: when he breaks his fast he rejoices, and when he meets his Sustainer he will rejoice. The smell that emanates from the mouth of a fasting person is more fragrant to Allāh ﷻ than the fragrance of musk."

Commentary

The virtues of fasting are many. Fasting protects a person from going astray in this world by

following his desires, and it saves him from the Hell-Fire in the Hereafter.

"Fasting is a shield" because it protects one from indulging in the fulfilment of desires, thus shielding him from the Hell-Fire, which is surrounded by desires. Fasting also shields one from Shaiṭān and from Allāh's ﷻ punishment.

"He rejoices when he breaks his fast" because at this time he experiences the joy of completing the command of Allāh ﷻ. Also, due to fasting, a special radiance is created in the heart, which is a cause of great joy.

"He will rejoice by his fast when he meets his Sustainer" because he will realise that Allāh ﷻ is pleased with him, which will be the greatest pleasure in the Hereafter. In addition, he will witness the great rewards in store for him.

"The smell that emanates from the mouth of a fasting person is more fragrant to Allāh than the fragrance of musk" has been interpreted in various ways:

1. Allāh ﷻ loves that smell and it is more fragrant to Him than the smell of musk is to another person.

2. Just as a person is attracted to fragrance and draws it closer to him, Allāh ﷻ draws a fasting person closer to Him.

3. A fasting person's reward in the Hereafter will be superior to the smell of musk.

4. In the Hereafter, Allāh ﷻ will reward a person to such an extent that his breath will be more fragrant than musk.

5. His fragrance is worthy of greater reward than that of musk which is applied in gatherings of *dhikr* and learning.

Allāh ﷻ rewards a fasting person differently from others. Hence he declares that "fasting is for Me and I will give the reward for it." Some of the the reasons for this unique reward are as follows:

1. The degree of sincerity found in fasting is not found in any other form of worship because fasting has no real external form. Only Allāh ﷻ knows who is fasting and who is not.

2. The polytheists used to prostrate and give charity for their deities but they would not fast for them.

3. It is an action that is free of pride and boasting.

4. By fasting one imitates a quality of Allāh ﷻ which is independence of food and drink.

5. Fasting is a severe form of sacrifice on the body. The sacrifice found in fasting is not to be found in other forms of worship.

Additional Points

- ✓ Fasting is not merely to abstain from food, drinks and sexual intercourse. Fasting demands that a person abstain from all evil actions. Amongst the etiquettes of fasting is to abstain from immoral speech, fighting and obscene behaviour. One should also bear the taunts of people with patience. For the perfection of one's fast, one should protect one's gaze, ears, tongue and limbs, one should abstain from prohibited and doubtful foods, and one should not be proud of having fasted.

Ḥadīth 1216

وعنه : أَنَّ رسول الله ﷺ ، قَالَ : ((مَنْ أَنْفَقَ زَوْجَيْنِ في سَبِيلِ اللهِ نُودِيَ مِنْ أَبْوَابِ الجَنَّةِ ، يَا عَبْدَ اللهِ هَذَا خَيرٌ ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ ، وَمَنْ كَانَ مِنْ أَهْلِ الجِهَادِ دُعِيَ مِنْ بَابِ الجِهَادِ ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ)) قَالَ أَبُو بَكْرٍ رضي الله عنه : بِأَبِي أَنْتَ وَأُمِّي يَا رسولَ اللهِ ! مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرورةٍ ، فهل يُدْعى أَحَدٌ مِنْ تِلْكَ الأبوَابِ كُلِّهَا ؟ فَقَالَ : ((نَعَمْ ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ)) متفقٌ عَلَيْهِ .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "One who spends a pair in the path of Allāh will be summoned from the doors of Paradise: 'O servant of Allāh, this (door) is much better (for you).' One who was regular with his *ṣalāh* will be called from the door of *ṣalāh*. One who was regular with *jihād* will be called from the door of *jihād*. One who was regular with fasting will be called from the door of *al-Rayyān*. One who was regular with *ṣadaqah* will be called from the door of *ṣadaqah*." Abū Bakr رضي الله عنه said: "O Messenger of Allāh, may my parents be sacrificed for you. One who is called from any of these doors will have no further need, but will anyone be called from all these doors?" He replied: "Yes, and I hope that you will be among them." (*Bukhārī, Muslim, Aḥmad)*

Vocabulary and Definitions

The word *al-Rayyān* literally means to be quenched and satiated. It is significant that the door is not called the door of fasting, but the door of satiation. This indicates that one who endured thirst in the world due to fasting will never again experience thirst in the Hereafter.

Scholars state that when Allāh ﷻ or His Messenger ﷺ express a hope it means certainty, hence based on this *ḥadīth*, we believe that Abū Bakr رضي الله عنه will definitely be called to enter from all these doors.

Commentary

Spending a pair may refer to giving two horses, slaves, camels, etc. in the path of Allāh ﷻ. Some scholars suggest that it refers to giving a male and female animal so that their offspring may cause one to receive the rewards of perpetual *ṣadaqah*.

There are various doors in Paradise and a person will be called to enter the door based on the form of worship in which he was most dominantly engaged.

Additional Points

- ✓ Abū Bakr ﷺ gained perfection in all forms of worship.
- ✓ It is permissible to praise a person in his presence if there is no fear of pride or conceit developing within him.

Ḥadīth 1217

وعن سهل بن سعد ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((إنَّ في الجَنَّةِ بَاباً يُقَالُ لَهُ : الرَّيَّانُ ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يومَ القِيَامَةِ ، لاَ يَدْخُلُ مِنْهُ أحدٌ غَيْرُهُمْ ، يقال : أيْنَ الصَّائِمُونَ ؟ فَيَقُومُونَ لاَ يَدخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ ، فَإذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ)) متفقٌ عَلَيْهِ .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "There is a door in Paradise known as *al-Rayyān*. Those who fast will enter it on the day of *Qiyāmah*, and none besides them will enter it. It will be said: 'Where are those who used to fast?' They will stand up and none besides them will enter it. Once they have entered, it will be locked and no one else will enter it." (*Bukhārī, Muslim, Ibn Mājah, Bayhaqī*)

Commentary

Scholars state that the virtue mentioned here is restricted to those who fast optional fasts in addition to the fasts of *Ramaḍān*.

Ḥadīth 1218

وعن أَبي سعيد الخدري ﷺ، قَالَ : قَالَ رسول الله ﷺ : ((مَا مِنْ عَبْدٍ يَصُومُ يَوْماً في سَبِيلِ اللهِ إلاَّ بَاعَدَ اللهُ بِذَلِكَ اليَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفَاً)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When a servants fasts for a single day in the path of Allāh, Allāh keeps his face at a distance of seventy years' journey away from the Hell-fire on account of that day." (*Bukhārī, Muslim, Nasa'ī, Dārimī*)

Commentary

Scholars state that Allāh ﷻ will recompense such a person by keeping him away from the heat of the Hereafter because he experienced the heat of fasting in the summer months and on hot days.

"In the path of Allāh," may refer to *jihād* against the disbelievers or, according to some scholars, any activity in the path of Allāh ﷻ such as *Ḥaj*, *ʿUmrah* or to propagate the word of Allāh ﷻ. Imām Nawawī ﷺ stated, "This *ḥadīth* mentions the virtue of fasting while in the path of Allāh ﷻ. This applies to those people who are not harmed by it, do not relinquish any rights, and bring about no shortcomings in their fighting and other important matters while in the path of Allāh ﷻ."

Ḥadīth 1219

وعن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((مَنْ صَامَ رَمَضَانَ إيمَاناً وَاحْتِسَاباً ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who fasts in *Ramaḍān* motivated by faith and in expectation of a reward, will have his past sins forgiven." (*Bukhārī, Muslim*)

Commentary

By the blessings of the *Ramaḍān* fasts, all a person's minor sins are forgiven. If he has no sins in his account, then his rank in the Hereafter is increased.

Ḥadīth 1220

وعنه ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((إِذَا جَاءَ رَمَضَانُ ، فُتِحَتْ أَبْوَاب الجَنَّةِ ، وَغُلِّقَتْ أَبْوَابُ النَّارِ ، وَصفِّدَتِ الشَّيَاطِينُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When *Ramaḍān* comes, the doors of Paradise are opened, the doors of the Hell-fire are locked, and the Shayāṭīn are chained." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

The benefit of "the doors of Paradise being opened" is that more angels descend and praise those who are fasting.

The benefit of "the Shayāṭīn being chained" is that they cannot lead the believers towards

sin. According to some scholars, all the Shayāṭīn are chained, while according to others, only the extremely rebellious ones are chained. This latter opinion explains why sin still occurs during *Ramaḍān*, albeit little. If we assume that all the Shayāṭīn are chained, the evil that takes place can be attributed to the evil of the base desires.

Some scholars have interpreted these phenomena figuratively. Hence, the opening of Paradise and the locking of Hell-fire refer to the forgiveness, mercy and rewards of Allāh.

When both the enemies of man, namely his base desires and Shaiṭān are suppressed by fasting and chaining respectively, it allows man to excel in worshipping Allāh ﷻ and gaining the quality of *taqwā*. It is for this reason, that one notices an increase in worship and good actions in the month of *Ramaḍān*.

Ḥadīth 1221

وعنه: أَنَّ رسول الله ﷺ، قَالَ: ((صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤيَتِهِ، فَإِنْ غُبِيَ عَلَيْكُمْ ، فَأكمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ)) متفقٌ عَلَيْهِ ، وهذا لفظ البخاري .

وفي رواية لمسلم : ((فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلاَثِينَ يَوْماً)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Commence fasting with the sighting (of the new moon) and end fasting with the sighting (of the new moon). If it (the new moon) is concealed from you (because of clouds), complete thirty days of *Shaʿbān*." (*Bukhārī, Muslim, Tirmidhī*)

A narration of Muslim has: "If it is cloudy (and you do not see it), then fast for thirty days."

Commentary

The *ḥadīth* means that as long as one does not physically sight the moon or receive news of its sighting by reliable testimony on the 29th, he should regard the month to be incomplete. In such a scenario, only after the completion of thirty days, will the next month commence.

The following points are worthy of note regarding the sighting of the moon:

1. Islām has stipulated the actual sighting (*ru'yā*) of the new moon (*hilāl*) as the principle for the determination of the commencement of the Islāmic month. This principle has been accepted for the past 1400 years.
2. The birth of the moon is not the determining factor for commencement of the month.

3. It is the duty of the Muslim *Ummah* to sight the moon. Astronomical calculations are not a substitute for the sighting of the moon. This is according to *ijmāʿ* (consensus) of the scholars and the view of all four *madhhabs*.

4. There is no disunity if *Ramaḍān* and *ʿĪd* are on different days in different parts of the world. Never in the history of Islām were any measures instituted for the unification of *ʿĪd* throughout the Islāmic empire. The *Khulafā Rāshidīn*, despite their zeal for Islām and their exceptionally high degree of piety, never issued orders for *Ramaḍān* and *ʿĪd* to be held on the same day throughout the empire. Every community was left to sight the moon on its own. A narration of *Muslim* has that the *khalīf* Muʿāwiyah ﷺ and the Muslims of Syria started *Ramaḍān* on Friday, while the Muslims in Madīnah began on Saturday due to different sightings of the moon.

CHAPTER 218

باب الجود وفعل المعروف والإكثار من الخير في شهر رمضان والزيادة من ذَلِكَ في العشر الأواخر منه

Chapter on generosity and doing good and virtuous actions in *Ramaḍān*, and increasing them in the last ten days of the month

Ḥadīth 1222

وعن ابن عباس ﷺ ، قَالَ : كَانَ رسول الله ﷺ أَجْوَدَ النَّاسِ ، وَكَانَ أَجْوَدَ مَا يَكُونُ في رَمَضَانَ حِيْنَ يَلْقَاهُ جِبْرِيلُ ، وَكَانَ جِبْرِيلُ يَلْقَاهُ في كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ القُرْآنَ ، فَلَرَسُولُ الله ﷺ ، حِيْنَ يَلْقَاهُ جِبرِيلُ أَجْوَدُ بالخَيْرِ مِن الرِّيحِ المُرْسَلَةِ . متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates: "The Messenger of Allāh ﷺ was the most generous of people, and he was most generous in *Ramaḍān* when Jibra'īl would meet him. Jibra'īl used to meet him every night of *Ramaḍān* and study the Qur'ān with him. When he would meet Jibra'īl, the Messenger of Allāh ﷺ used to be more generous with good deeds than the blowing wind." (*Bukhārī, Muslim, Aḥmad, Bayhaqī*)

Commentary

The Messenger of Allāh ﷺ was the most generous of people. Many examples of his generosity are found in the books of *aḥādīth*. However in *Ramaḍān*, his generosity knew no bounds. One of the reasons for this is that the blessedness of *Ramaḍān* encourages one to do noble deeds. Secondly, as angels have no desire for worldly wealth, the Messenger's ﷺ increased

interaction with Jibra'īl in *Ramaḍān* influenced him to spend more in charity.

The Messenger's ﷺ generosity is compared to a strong wind because of their similarity in intensity, continuity and general impact.

Additional Points

- ✓ One should honour the month of *Ramaḍān* by excessively spending in charity and by reciting the Qur'ān in abundance because the Qur'ān was revealed from the protected tablet to the lowest heaven in this month.
- ✓ Jibra'īl's regular visits in *Ramaḍān* brought abundant goodness and blessings.
- ✓ Frequent recitation of the Qur'ān draws goodness and encourages one towards virtuous actions.
- ✓ The nights of *Ramaḍān* are superior to its days.

Ḥadīth 1223

وعن عائشة ﵂ ، قالت : كَانَ رسول الله ﷺ إِذَا دَخَلَ العَشْر أَحْيَا اللَّيْلَ ، وَأَيْقَظَ أَهْلَهُ ، وَشَدَّ المِئْزَرَ . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "When the last ten nights of *Ramaḍān* commenced, the Messenger of Allāh ﷺ would spend the night in worship, wake up his family, and fasten his loin cloth." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1193. It is repeated here to show the intensity of the Messenger's ﷺ worship during the last ten nights of *Ramaḍān*, and the encouragement he gave to his family members to do the same.

CHAPTER 219

باب النهي عن تقدم رمضان بصوم بعد نصف شعبان إِلاَّ لمن وصله بما قبله أَوْ وافق عادة لَهُ بأن كَانَ عادته صوم الإثنين والخميس فوافقه

Chapter on the prohibition of fasting before *Ramaḍān*, after the 15th of *Shaʿbān*, except for one who also fasts before it, or it coincides with his habit of fasting on Mondays and Thursdays

Ḥadīth 1224

عن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((لاَ يَتَقَدَّمَنَّ أَحَدُكُم رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ ، إِلاَّ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَومَهُ ، فَلْيَصُمْ ذَلِكَ اليَوْمَ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should fast one or two days before *Ramaḍān* except a person who normally fasts on such a day. He may fast on that day." (*Bukhārī, Muslim, Bayhaqī*)

Ḥadīth 1225

وعن ابن عباس ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ تَصُومُوا قَبْلَ رَمضَانَ ، صُومُوا لِرُؤيَتِهِ ، وَأَفْطِرُوا لِرُؤيَتِهِ ، فَإِنْ حَالَتْ دُونَهُ غَيَايَةٌ فَأَكْمِلُوا ثَلاثِينَ يَوْماً)) رواه الترمذي ، وقال : ((حديث حسنٌ صحيح)) .

((الغَيَايَةُ)) بالغين المعجمة وبالياءِ المثناةِ من تَحْت المكررةِ ، وهي : السحابة .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not fast before *Ramaḍān*. Commence the fast with the sighting of the new moon and end the fast with the sighting of the new moon. If clouds conceal its sighting, then complete thirty days." (*Tirmidhī, Nasa'ī*)

Commentary

Scholars state that it is *Wājib ʿalal-kifāyah* for the Muslims to search for the moon on the 29th of *Shaʿbān* and *Ramaḍān*, so that they commence and end their fasts on the correct days.

One is prohibited from fasting one or two days before *Ramaḍān* as this will outwardly seem that one is adding to the fasts of *Ramaḍān*. However, if one is in the habit of fasting on that day, namely a Monday and Thursday, or every alternate day then there is no harm in fasting. When viewed in a broader context, it teaches us that Islām prevents us from excesses. At every juncture, we are taught to follow the divine law, and not our base desires or personal opinions.

Ḥadīth 1226

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلاَ تَصُومُوا)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When half the month of *Shaʿbān* remains, do not fast." (*Tirmidhī*)

Commentary

The reason for this prohibition is that fasting shortly before the commencement of *Ramaḍān* might cause physical weakness, thereby preventing one from properly observing the *Farḍ* fasts of *Ramaḍān*.

Ḥadīth 1227

وعن أَبي اليقظان عمارِ بن يَاسِرٍ ﷺ ، قَالَ : مَنْ صَامَ اليَوْمَ الَّذِي يُشَكُّ فِيهِ ، فَقَدْ عَصَى أَبَا القَاسِمِ ﷺ . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Abū al-Yaqẓān ʿAmmār ibn Yāsir ﷺ narrates: "One who fasts on the day in which there is doubt has disobeyed Abū al-Qāsim ﷺ." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

The day in which there is doubt is the 30th of *Shaʿbān* because it is possible that *Ramaḍān* may have commenced. As long as the moon is not sighted or there are no reliable witnesses, it is *Makrūh* to keep any *Farḍ*, *Wājib* or *Nafl* fast on this day. However, a person who is in the habit of fasting on that day is allowed to do so, for example one who fasts every Monday and Thursday, or every alternate day.

CHAPTER 220

باب مَا يقال عند رؤية الهلال

Chapter on the *duʿā'* to recite when seeing the new moon

Ḥadīth 1228

عن طلحة بن عبيدِ اللهِ ﷺ : أَنَّ النبيَّ ﷺ كَانَ إِذَا رَأى الهلاَلَ ، قَالَ : ((اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإيمانِ ، وَالسَّلاَمَةِ وَالإِسْلاَمِ ، رَبِّي وَرَبُّكَ اللهُ ، هِلالُ رُشْدٍ وخَيْرٍ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ṭalḥah ibn ʿUbaydillāh ﷺ narrates that when the Messenger of Allāh ﷺ saw the new moon, he would say, "O Allāh, let this new moon appear before us with peace, faith, security and Islām. My Sustainer and your Sustainer

is Allāh. Let this moon be one of guidance and goodness." (*Tirmidhī, Dārimī, Abū Dāwūd*)

Commentary

Scholars state that one who sees the new moon should recite any of the *Sunnah duʿās*, such as the one mentioned in this *ḥadīth*, in emulation of the noble practice of the Messenger of Allāh ﷺ.

In this *duʿā'* one seeks protection from all dangers, illnesses and loss, while requesting Allāh ﷻ for steadfastness on *īmān* and Islām.

The declaration, "my Sustainer and your Sustainer is Allāh" means that "we are both subservient to the will of Allāh." This is to ward off the incorrect belief of some people who claim that the moon can benefit and harm.

CHAPTER 221

باب فضل السحور وتأخيره مَا لَمْ يخش طلوع الفجر

Chapter on the virtue of *suḥūr* and delaying it as long as one does not fear the break of dawn

Ḥadīth 1229

عن أنس ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((تَسَحَّرُوا ؛ فَإِنَّ في السُّحُورِ بَرَكَةً)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Have *suḥūr* as there is blessing in it." (*Bukhārī, Muslim, Tirmidhī, Aḥmad)*

Commentary

Suḥūr refers to the food eaten before dawn. While some are of the opinion that it begins after half the night has passed, it is better to delay it until shortly before *Fajr*. One should however ensure that one does not delay it to such an extent that it extends into the time of *Fajr*.

This *ḥadīth* explains one of the many virtues of *suḥūr*. In another *ḥadīth*, Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said, "Allāh sends mercies and His angels supplicate on behalf of those who partake of *suḥūr*." (*Ṭabrānī, Ibn Ḥibbān*)

The Messenger of Allāh ﷺ encouraged *suḥūr* in a number of narrations, hence if no food

is available to consume for *suḥūr*, a person should at least eat a date or have a sip of water.

Scholars have stated that the blessings of *suḥūr* manifest in various ways:

1. It provides physical strength for the fasting person.
2. It enables one to practise upon the blessed *Sunnah*.
3. It opposes the ways of the Jews and Christians.
4. It provides strength for worship.
5. It prevents sinful behaviour which results from severe hunger.
6. It allows one to assist the needy who may require food at this time.
7. A person gets the opportunity to make *duʿā', dhikr, tilāwah*, etc. during the last portion of the night which is a blessed time for worship.

Ḥadīth 1230

وعن زيدِ بن ثابتٍ ﷺ ، قَالَ : تَسَحَّرْنَا مَعَ رسولِ اللهِ ﷺ ، ثُمَّ قُمْنَا إِلَى الصَّلاَةِ . قِيلَ : كَمْ كَانَ بينهما ؟ قَالَ : قَدْرُ خَمْسين آيةً . متفقٌ عَلَيْهِ .

Zayd ibn Thābit ﷺ narrates: "We had *suḥūr* with the Messenger of Allāh ﷺ and then proceeded to perform *ṣalāh*." Someone asked him: "What was the time span between the two?" He replied: "The time it takes to recite fifty verses." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* gives us an idea of the timespan between *suḥūr* and the *Fajr ṣalāh*. It takes approximately 10-15 minutes to recite fifty verses of the Qur'ān, hence the *suḥūr* should be delayed to shortly before dawn.

The *Ṣaḥābah* ﷺ used to indicate time periods by means of righteous actions, such as the recitation of fifty verses of the Qur'ān, the slaughtering of a camel and distribution of its meat, etc. In this *ḥadīth*, recitation of verses is mentioned since the time of *suḥūr* is a blessed time wherein the righteous usually engage in *tilāwah*.

Ḥadīth 1231

وعن ابن عمر ﷺ ، قَالَ : كَانَ لرسولِ الله ﷺ مُؤَذِّنَانِ : بِلاَلٌ وَابْنُ أُمِّ مَكْتُومٍ ، فَقَالَ رسول الله ﷺ : ((إِنْ بِلالاً يُؤَذِّنُ بِلَيْلٍ ، فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ)) قَالَ : وَلَمْ يَكُنْ بَيْنَهُمَا إِلاَّ أَنْ يَنْزِلَ هَذَا وَيَرْقَى هَذَا . متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ had two mu'adh-dhins: Bilāl ﷺ and Ibn Umm Maktūm ﷺ. The Messenger of Allāh ﷺ said: 'Bilāl calls out the *adhān* at night, so eat and drink until Ibn Umm Maktūm calls out the *adhān*.' Ibn ʿUmar ﷺ said: "The time span between the two *adhāns* was only long enough for one of them to come down and the other to climb up." (*Bukhārī, Muslim*)

Commentary

In the era of the Messenger ﷺ, two extra *adhāns* were given in the month of *Ramaḍān*. The first was to remind the people to prepare themselves for *suḥūr* and to complete their other necessities. The second *adhān*, shortly before dawn, was to inform them that the time of *suḥūr* was about to terminate. A third *adhān* would then be given after the time of *Fajr* had entered. However this practice of giving *adhāns* before *Fajr* did not remain during the era of the *Khulafā Rāshidīn*.

According to Imām Shāfiʿī, Imām Mālik and Imām Aḥmad ibn Ḥanbal ﷺ, the second *adhān* was for *Fajr* and it used to be given before the time of *Fajr* had entered. According to the Ḥanafī scholars, if any *adhān* is given before its time, it will have to be repeated, hence it was not the *Fajr adhān*.

In todays time, many people erroneously wait until the *Fajr adhān* to stop eating. This is completely incorrect, as the *adhān* is nowadays given when the time of *Fajr* has already commenced, hence the fast will not be valid because one has eaten after the time of fasting has commenced.

Ḥadīth 1232

وعن عمرو بن العاص ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((فَصْلُ مَا بَيْنَ صِيَامِنَا وصِيَامِ أَهْلِ الكِتَابِ ، أَكْلَةُ السَّحَرِ)) رواه مسلم .

ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "The difference between our fasting and the fasting of the people of the Book is in the partaking of *suḥūr*." *(Muslim)*

Commentary

The Jews and Christians would eat before sleeping because it was forbidden for them to awaken, eat and then fast. The same ruling was found in the beginning stages of Islām, and later abrogated. Hence, *suḥūr* is one of the specialities of the *Ummah* of the Messenger ﷺ.

CHAPTER 222

باب فضل تعجيل الفطر وَمَا يفطر عَلَيْهِ ، وَمَا يقوله بعد الإفطار

Chapter on the virtue of hastening to break the fast, that with which one should break his fast, and what one should say after breaking the fast

Ḥadīth 1233

عن سهل بن سعد ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الفِطْرَ)) متفقٌ عَلَيْهِ .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "People will remain on goodness as long as they hasten to break the fast." (*Bukhārī, Muslim, Aḥmad, Tirmidhī*)

Commentary

It is *Mustaḥab* for the fasting person to hasten in breaking his fast after the setting of the sun is established. There are various wisdoms in this:

1. Opposing the ways of the Jews, Christians and Shīʿas .

2. It makes things easier for people by granting them more strength for acts of worship.

3. It will save people from excesses and extremes and prevent the boundaries of Islām from being eroded. If such behaviour is left unchecked, people may fast for longer hours and feel that they are engaging in a greater form of worship.

In *Abū Dāwūd*, the words, "because the Jews and Christians delay it," also appear. The Jews and Christians used to delay their fast until the appearance of the stars, and it was for this reason that the Messenger of Allāh ﷺ said, "My *Ummah* will remain upon my *Sunnah* as long as they do not delay to break their fast until the stars appear." (*Ibn Ḥibbān, Ḥākim*)

"Remaining on goodness," according to the narration of *Abū Dāwūd*, means that Islām will remain apparent.

Additional Points

- ✓ Muslims will remain on the path of goodness as long they adhere firmly to the lifestyle of the Messenger of Allāh ﷺ.

Ḥadīth 1234

وعن أَبي عطِيَّة ، قَالَ : دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عائشة ﷺ ، فَقَالَ لَهَا مَسْرُوق : رَجُلاَنِ مِنْ

أَصْحَابِ مُحَمَّدٍ ﷺ ، كِلاَهُمَا لا يَأْلُو عَنِ الخَيْرِ ؛ أَحَدُهُمَا يُعَجِّلُ المَغْرِبَ وَالإِفْطَارَ ، وَالآخَرُ يُؤَخِّرُ المَغْرِبَ وَالإِفْطَارَ ؟ فَقَالَتْ : مَنْ يُعَجِّلُ المَغْرِبَ وَالإِفْطَارَ ؟ قَالَ : عَبْدُ اللهِ – يعني : ابن مسعود – فَقَالَتْ : هكَذَا كَانَ رسولُ اللهِ يَصْنَعُ . رواه مسلم .

قَوْله : ((لا يَأْلُو)) أَيْ : لاَ يُقَصِّرُ في الخَيْرِ .

Abū ʿAṭīyyah[45] narrates: "Masrūq and I went to ʿĀ'ishah ﵂ and Masrūq said to her: 'There are two *Ṣaḥābah* of the Messenger of Allāh ﷺ and neither of them slacken in doing good. One of them hastens in performing *Maghrib ṣalāh* and in breaking the fast, while the other delays in performing *Maghrib ṣalāh* and in breaking the fast.' She asked: 'Who hastens in performing *Maghrib ṣalāh* and breaking the fast?' He replied: ''Abdullāh – i.e. Ibn Masʿūd.' She said: 'This is what the Messenger of Allāh ﷺ used to do.'" (*Muslim, Abū Dāwūd, Aḥmad)*

Commentary

The "two *Ṣaḥābah*" referred to ʿAbdullāh Ibn Masʿūd ﵁ and Abū Mūsā al-Ashʿarī ﵁. ʿĀ'ishāh ﵂ concurred with the action of Ibn Masʿūd ﵁ in hastening the *Maghrib ṣalāh* and breaking the fast quickly.

Abū Mūsā al-Ashʿarī ﵁ was a high-ranking *Ṣaḥābī*. Scholars have explained that he delayed *Maghrib* and the breaking of the fast in order to show the permissibility of these actions, or he had done so a few times and Masrūq ﵀ had assumed this to be his routine practice.

Ḥadīth 1235

وعن أَبي هريرة ﵁ ، قَالَ : قَالَ رسولُ الله ﷺ : ((قَالَ اللهُ ﷻ : أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْراً)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'The most beloved of My servants to Me are those who are quickest in breaking the fast.'" (*Tirmidhī*)

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45 His name was either Mālik ibn Amir, Mālik ibn Abī Amir or Mālik ibn ʿAuf. He was from the tribe of Hamdān. Generally he would narrate from Ibn Masʿūd ﵁ and Abū Mūsā al-Ashʿarī ﵁. Aʿmash and Isḥāq, etc. have regarded him as a reliable narrator. He passed away in the year 78 *Hijrī*. *Bukhārī, Muslim, Abū Dāwūd, Tirmidhī, Nasa'ī*, etc. have narrated his *aḥādīth*.

Commentary

One can attain the love of Allāh ﷻ by following in the blessed footsteps of His beloved Messenger ﷺ, and one of the ways of doing so is to hasten in breaking one's fast.

Ḥadīth 1236

وعن عمر بن الخطاب ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((إِذَا أَقْبَلَ اللَّيْلُ مِنْ هاهُنَا ، وَأَدْبَرَ النهارُ مِنْ هَاهُنَا ، وَغَرَبَتِ الشَّمْسُ ، فَقَدْ أَفْطَر الصَّائِمُ)) متفقٌ عَلَيْهِ .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates that the Messenger of Allāh ﷺ said: "When the night advances from this side, the day withdraws from this side, and the sun sets, then the fasting person has broken his fast." (*Bukhārī, Muslim, Bayhaqī*)

Commentary

"Then the fasting person has broken his fast," may have one of two meanings:

1. It is an informative sentence (*jumlah al-khabariyyah*) with the meaning of a command (*amr*), i.e. "Break your fast."

2. The fasting time has terminated even though one has not yet eaten.

Actions of worship in Islām such as *ṣalāh*, *zakāh* and fasting are to be performed at stipulated times. *Ḥaj* is further restricted to time and place. This is to teach us to be obedient to Allāh ﷻ according to His laws and not according to our logic. It also teaches us discipline and the importance of time.

Ḥadīth 1237

وعن أَبي إبراهيم عبدِ الله بنِ أَبي أوفى ﷺ ، قَالَ : سِرْنَا مَعَ رسولِ الله ﷺ ، وَهُوَ صَائِمٌ ، فَلَمَّا غَرَبَتِ الشَّمْسُ ، قَالَ لِبَعْضِ القَوْمِ : ((يَا فُلاَنُ انْزِلْ فَاجْدَحْ لَنَا)) ، فَقَالَ : يَا رسول الله ، لَوْ أَمْسَيْتَ ؟ قَالَ : ((انْزِلْ فَاجْدَحْ لَنَا)) قَالَ : إِنَّ عَلَيْكَ نَهَاراً ، قَالَ : ((انْزِلْ فَاجْدَحْ لَنَا)) قَالَ : فَنَزَلَ فَجَدَحَ لَهُمْ فَشَرِبَ رسولُ الله ﷺ ، ثُمَّ قَالَ : ((إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هاهُنَا ، فَقَدْ أَفْطَرَ الصَّائِمُ)) وَأَشَارَ بِيَدِهِ قِبَلَ المَشْرِقِ . متفقٌ عَلَيْهِ .

قَوْله: ((اجْدَحْ)) بِجيم ثُمَّ دال ثُمَّ حاءٍ مهملتين، أَيْ : اخْلِطِ السَّوِيقَ بِالمَاءِ .

Abū Ibrāhīm ʿAbdullāh ibn Abī Aufā ﷺ narrates: "We were on a journey with the Messenger of Allāh ﷺ while he was fasting. When the sun set, he said to someone: 'O so-and-so person, dismount and prepare some *sawīq*

for us.' He said: 'O Messenger of Allāh, would you not like to wait for the night?' He said: 'Dismount and prepare some *sawīq* for us.' He said: 'It is still daytime.' He said: 'Dismount and prepare some *sawīq* for us.' So he dismounted and prepared the *sawīq*. The Messenger of Allāh ﷺ drank it and said: 'When you see the night advancing from this side, then the fasting person has broken his fast,' and he pointed with his hand towards the east." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

This *ḥadīth*, like the previous *aḥādīth* in this chapter, highlights that a person should hasten to break his fast as soon as the sun sets.

Additional Points

- ✓ There is no harm in fasting while on a journey if one has the strength to do so.
- ✓ It is permissible to break one's fast with any food besides dates.

Ḥadīth 1238

وعن سلمان بن عامر الضَّبِّيِّ الصحابي ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((إِذَا أَفْطَرَ أَحَدُكُمْ ، فَلْيُفْطِرْ عَلَى تَمْرٍ ، فَإِنْ لَمْ يَجِدْ ، فَلْيُفْطِرْ عَلَى مَاءٍ ؛ فإِنَّهُ طَهُورٌ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن صحيح)) .

Salmān ibn ʿĀmir al-Ḍabbī[46] ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you breaks his fast, he should do so with dates. If he does not find any dates, then he should break his fast with water because it purifies." (*Abū Dāwūd, Tirmidhī, Ibn Mājah, Aḥmad)*

Commentary

Breaking the fast with dates is beneficial for the body because when the stomach is empty, the vitamins and minerals in dates quickly digest into the system. Water is also beneficial because it purifies the body.

Ḥadīth 1239

وعن أنس ﷺ ، قَالَ : كَانَ رسولُ الله ﷺ يُفْطِرُ قَبْلَ أَنْ يُصَلِّي عَلَى رُطَبَاتٍ ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ ، فَإِنْ لَمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ . رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

46 Salmān ﷺ was a resident of Basrah. 13 *aḥādīth* have been narrated from him.

Anas ﷺ narrates: "The Messenger of Allāh ﷺ used to break the fast with fresh dates before performing *ṣalāh*. If there were no fresh dates, then with dry dates. If there were no dry dates, then he would take a few sips of water." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

The chemical composition of dates shows that they contain various minerals which are beneficial for the body. Some of these are sodium, potassium, calcium, magnesium, copper, iron, phosphorus, sulphur and chlorine. They also contain proteins, fats, carbohydrates and calories. Also, when fasting from morning to evening, the temperature of the body decreases and dates provide the required balance. Dates are rich in iron, which benefits those who have a deficiency of iron in the blood.

As part of the title of this chapter, Imām Nawawī ﷺ included what a fasting person should say after breaking his fast. He, however, did not mention any *ḥadīth* in this regard. Commentaries have narrated the following *aḥādīth*:

Ibn ʿUmar ﷺ narrates that when the Messenger ﷺ broke his fast, he would say,

ذهب الظمأ و ابتلت العروق و ثبت الاجر إن شاء الله

The thirst has been quenched, the veins are moist and the reward is assured, if Allāh wills. (*Abū Dāwūd*)

Muʿāz ibn Zuhrah ﷺ says that when the Messenger of Allāh ﷺ would break his fast, he would recite,

اللهم لك صمت و على رزقك أفطرت

O Allāh, for You I have fasted and by Your provision I have broken my fast. (*Abū Dāwūd*)

CHAPTER 223

باب أمر الصائم بحفظ لسانه وجوارحه عن المخالفات والمشاتمة ونحوها

Chapter on commanding the fasting person to safeguard his tongue and limbs from arguments, abusive language, etc.

Ḥadīth 1240

عن أَبي هريرة ﷺ ، قَالَ : قَالَ رسولُ اللهِ ﷺ : ((إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ ، فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ ، فَلْيَقُلْ : إِنِّي صَائِمٌ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you fasts, he should not engage in futile conversations nor raise his voice. If anyone is abusive towards him or fights him, he should say: 'I am fasting.'" (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1215. It explains that a fasting person should abstain from any such speech or action which is contrary to the dignity and restraint required of him. Instead of utilising the tongue and limbs in sinful avenues, one should engage in Qur'ān *tilāwah*, *dhikr*, *duʿā'*, etc.

When permissible actions such as eating, drinking and conjugal relations are forbidden during fasting, then impermissible and sinful actions should be avoided to a greater extent.

Ḥadīth 1241

وعنه ، قَالَ : قَالَ النبيُّ ﷺ : ((مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالعَمَلَ بِهِ فَلَيْسَ للهِ حَاجَةٌ في أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh does not require a person to abstain from food and drink if he does not abstain from speaking lies and acting upon them." (*Bukhārī, Abū Dāwūd, Tirmidhī*)

Commentary

This *ḥadīth* indicates that a fasting person who indulges in lies will not receive any divine reward for his endeavours even though he will be absolved of the compulsion of the fast. While the *ḥadīth* only mentions lies, every sinful utterance is included such as false testimony, backbiting, slandering, vulgar language, futile conversation, arguing, etc. Basically, a fasting person needs to abstain from every form of speech which Allāh ﷻ has forbidden.

In another *ḥadīth*, the Messenger of Allāh ﷺ mentioned, "Many are those who fast, attaining nothing by it except hunger, and many are those who perform *ṣalāh* at night, attaining nothing by it except the discomfort of staying awake at night. (*Nasaī, Ibn Mājah*)

Once during the time of the Messenger ﷺ, two fasting women were on the verge of death

due to hunger. When the Messenger ﷺ was told about this, he sent a bowl to the women and asked them to vomit into it. When they vomited, pieces of meat and fresh blood emanated. The *Ṣaḥābah* ﷺ were surprised, upon which the Messenger ﷺ said, "They fasted with pure food, but ate food not permitted by Allāh ﷻ when they had backbitten other people." (*Aḥmad*)

CHAPTER 224

باب في مسائل من الصوم

Chapter on regulations regarding fasting

Ḥadīth 1242

عن أَبي هريرة ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((إِذَا نَسِيَ أَحَدُكُمْ ، فَأَكَلَ ، أَوْ شَرِبَ ، فَلْيُتِمَّ صَوْمَهُ ، فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If any of you eats or drinks forgetfully, he should complete his fast, as Allāh fed him and made him drink." (*Bukhārī, Muslim, Bayhaqī*)

Commentary

If a fasting person forgetfully eats, drinks or engages in conjugal relations, his fast will not be nullified, whether it is a *Farḍ*, *Nafl* or *Qaḍā* fast. The Messenger of Allāh ﷺ said, "One who breaks his fast in *Ramaḍān* forgetfully, then there is no *Qaḍā* or *kaffārah* upon him." (*Ibn Ḥibbān*, *Ḥākim*) However according to Imām Mālik ﷺ, if a person eats forgetfully in *Ramaḍān*, he will be required to perform a *Qaḍā* of that fast.

Additional Points

- ✓ Islāmic laws are in conformity with human nature as Allāh, the Creator of man, knows that man is prone to forgetfulness and does not penalise man when he forgets.

Ḥadīth 1243

وعن لَقِيط بن صَبِرَةَ ﷺ ، قَالَ : قُلْتُ : يَا رسول الله ، أَخْبِرْني عَنِ الوُضُوءِ ؟ قَالَ : ((أَسْبِغِ الوُضُوءَ ، وَخَلِّلْ بَيْنَ الأَصَابِعِ ، وَبَالِغْ في الاسْتِنْشَاقِ ، إِلاَّ أَنْ تَكُونَ صَائِماً)) رواه أَبُو داود والترمذي، وقال : ((حديث حسن صحيح)).

Laqīṭ ibn Ṣabirah ﷺ narrates: "I asked: 'O Messenger of Allāh! Tell me about *wuḍū'*.' He said: 'Perform *wuḍū'* thoroughly, pass water between the fingers, and place water into the nose thoroughly, unless you are fasting.'" (*Abū Dāwūd, Tirmidhī, Ibn Mājah, Bayhaqī*)

Commentary

In this *ḥadīth*, the *Ṣaḥābī* asked the Messenger ﷺ how he could perfect his *wuḍū'*. The Messenger ﷺ advised him to adhere to all the *Sunnah* and *Mustaḥab* actions, to perform *khilāl* of the fingers, and to place water into the nose thoroughly. This last instruction means that water should be allowed to reach up to the soft part of the nose. However, while fasting one should not place water as high up into the nose nor gargle intensely because if water goes down the throat the fast will be nullified.

Ḥadīth 1244

وعن عائشة ﷺ ، قالت : كَانَ رسول الله ﷺ يُدْرِكُهُ الفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ ، ثُمَّ يَغْتَسِلُ وَيَصُومُ . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﷺ narrates: "At times the Messenger of Allāh ﷺ would rise in the morning in a state of *janābah* (major impurity) due to engaging in conjugal relations with his wife. He would perform *ghusl* and fast." (*Bukhārī, Muslim, Bayhaqī*)

Ḥadīth 1245

وعن عائشة وأم سلمة ﷺ ، قالتا : كَانَ رسول الله ﷺ يُصْبِحُ جُنُباً مِنْ غَيْرِ حُلُمٍ ، ثُمَّ يَصُومُ . متفقٌ عَلَيْهِ .

ʿĀ'ishah and Umm Salamah ﷺ narrate: "The Messenger of Allāh ﷺ used to rise in the morning in a state of *janābah* (major impurity) not due to a wet dream and he would then fast." (*Bukhārī, Muslim, Bayhaqī*)

Commentary

The *ḥadīth* explains that a person in the state of major impurity, does not need to perform *ghusl* before the time of *Fajr* enters for his fast to be valid. He may make his intention to fast in this state, and then perform a *ghusl* after the time of *suḥūr* has expired. All the four *Imāms* agree upon this.

This ruling also applies to a person who has a wet dream before the commencement of

the fast. The reason for this is that when a person is allowed to begin the fast after sexual relations which is a voluntary action, then to a greater extent will he be allowed to fast after having a wet dream which is an involuntary action.

Additional Points

- ✓ The Messengers of Allāh ﷺ were protected from the whisperings of Shaiṭān, hence they would not experience wet dreams.
- ✓ One should not delay a compulsory *ghusl* unnecessarily.

CHAPTER 225

باب بيان فضل صوم المحرم وشعبان والأشهر الحرم

Chapter on the virtue of fasting in *al-Muḥarram*, *Shaʿbān* and the sacred months

Ḥadīth 1246

وعن أَبي هريرة رضي الله عنه ، قَالَ : قَالَ رسول الله ﷺ : ((أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ : شَهْرُ الله المُحَرَّمُ ، وَأَفْضَلُ الصَّلاَةِ بَعدَ الفَرِيضَةِ : صَلاَةُ اللَّيْلِ)) رواه مسلم .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "The best fast after *Ramaḍān* is the month of Allāh, *al-Muḥarram*, and the best *ṣalāh* after the obligatory *ṣalāhs* is the night *ṣalāh*." (*Muslim, Aḥmad, Nasa'ī*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1167. Some scholars mention that the virtue of *al-Muḥarram* is due to the fast of *ʿĀshūrā'*, while others state that the virtue is associated with fasting on any of the days during this month.

Al-Muḥarram has been referred to as "the month of Allāh" despite all the months being the months of Allāh ﷻ. This is due to the honour and respect of this month, just as the Qur'ān mentions the "camel of Allāh" and the "house of Allāh" as a sign of respect.

We know that the *Sunnah Mu'akkadah ṣalāhs* are superior to the night *ṣalāh*, hence one may ask why the latter has been mentioned after the obligatory *ṣalāhs* in virtue. Scholars have given two answers to this:

1. The *Sunnah Mu'akkadah ṣalāhs* are for the perfection of the *Farḍ ṣalāh*, hence they are included in the *Farḍ ṣalāh*.

2. With regards to striving and purity from show, the night *ṣalāh* is most virtuous, and with regards to importance and status, the *Sunnah Mu'akkadah ṣalāhs* are most virtuous.

Ḥadīth 1247

عن عائشة ﵂ ، قالت : لَمْ يكن النبي ﷺ يَصُومُ مِنْ شَهْرٍ أَكْثَرَ مِنْ شَعْبَانَ ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ .

وفي رواية : كَانَ يَصُومُ شَعْبَانَ إِلاَّ قَلِيلاً . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ did not fast in any month more than in *Shaʿbān*. He used to fast for the entire month of *Shaʿbān*." Another narration states: "He used to fast in *Shaʿbān* with the exception of a few days." (*Bukhārī, Aḥmad, Nasa'ī*)

Commentary

Another *ḥadīth* highlights the reason why the Messenger ﷺ fasted in *Shaʿbān*. Usāmah ﵁ asked the Messenger of Allāh ﷺ: "I do not see you fasting in any other month as you fast in *Shaʿbān*?" He replied, "This is a month between *Rajab* and *Ramaḍān* which people are unmindful of. It is a month in which my actions are presented in the court of the Sustainer of the Universe. I like that my actions be presented while I am in the state of fasting." (*Nasa'ī*)

Besides *Ramaḍān*, the Messenger of Allāh ﷺ used to fast in the month of *Shaʿbān* more than other months, but he rarely fasted for the full month so that people would not consider it obligatory.

Those who are not in the habit of fasting should not commence fasting after the 15th of *Shaʿbān* as this will drain their strength before *Ramaḍān*.

Ḥadīth 1248

وعن مُجِيبَةَ البَاهِلِيَّةِ ، عن أبيها أَوْ عمها : أنه أتى رسولَ اللهِ ﷺ ، ثُمَّ انطَلَقَ فَأَتَاهُ بَعْدَ سَنَةٍ – وَقَدْ تَغَيَّرَتْ حَالُهُ وَهيئَتُهُ – فَقَالَ : يَا رسولَ الله ، أَمَا تَعْرِفُنِي ؟ قَالَ : ((وَمَنْ أَنْتَ)) ؟ قَالَ : أَنَا البَاهِلِيُّ الَّذِي جِئْتُك عام الأَوَّلِ . قَالَ : ((فَمَا غَيَّرَكَ ، وَقَدْ كُنْتَ حَسَنَ الهَيْئَةِ !)) قَالَ : مَا أَكَلْتُ طَعَاماً مُنْذُ فَارقتُكَ إِلاَّ بِلَيْلٍ . فَقَالَ رسولُ اللهِ ﷺ : ((عَذَّبْتَ نَفْسَكَ !)) ثُمَّ قَالَ : ((صُمْ شَهْرَ الصَّبْرِ ، وَيَوماً مِنْ كُلِّ شَهْرٍ)) قَالَ : زِدْنِي ، فَإِنَّ بِي قُوَّةً ، قَالَ : ((

صُمْ يَوْمَيْن)) قَالَ : زِدْنِي ، قَالَ : ((صُمْ ثَلاثَةَ أيَّامٍ)) قَالَ : زِدْنِي ، قَالَ : ((صُمْ مِنَ الحُرُم وَاتركْ ، صُمْ مِنَ الحُرُمِ وَاتركْ ، صُمْ مِنَ الحُرُمِ وَاتركْ)) وقال بأصابِعه الثَّلاثِ فَضَمَّها ، ثُمَّ أرْسَلَهَا . رواه أَبُو داود .

وَ((شَهْر الصَّبر)) : رَمَضَان .

Mujībah al-Bāhilīyyah narrates from her father or her uncle that he went to the Messenger of Allāh ﷺ. He then left and returned to him a year later, when his condition and appearance had changed. He said: "O Messenger of Allāh, do you not recognise me?" He asked: "Who are you?" He replied: "I am the Bāhilī who had come to you last year." He asked: "What has changed your appearance? You were good in appearance." He said: "From the time I left you, I abstained from eating food except at night." The Messenger of Allāh ﷺ said: "You have tortured yourself." The Messenger of Allāh ﷺ then said: "You should fast in the month of patience (i.e. *Ramaḍān*) and one day of every month." He said: "Allow me to do more as I have the strength." He said: "Fast for two days." He said: "Allow me to do more." He said: "Fast for three days." He said: "Allow me to do more." He said: "Fast in the sacred months then stop. Fast in the sacred months then stop. Fast in the sacred months then stop." The Messenger of Allāh ﷺ spoke while pointing with his three fingers by joining them together and then separating them. (*Abū Dāwūd*)

Commentary

It is *Mustaḥab* to keep optional fasts, as an expression of love for Allāh ﷻ and His Messenger ﷺ, especially in the sacred months (*al-Muḥarram*, *Rajab*, *Dhul Qaʿdah* and *Dhul Ḥijjah*). However it is *Makrūh* to fast throughout the year if one fears harm coming to himself or if it will cause others to be deprived of their rights. For one who is safe from these two fears, it is permissible to fast for the entire year besides the five prohibited days.

As mentioned in another *ḥadīth*, the most virtuous is to fast one day and not to fast the next day. Fasting three days every month, also draws the reward of fasting for the entire month as the reward for actions is multiplied by ten.

"You have tortured yourself," means that you have harmed yourself by opposing the prophetic teachings. This highlights an important principle of Islām: the object of worship is not to torture oneself, but to enhance one's spiritual relationship with Allāh ﷻ. The best of actions are those performed punctually, even if they are little.

CHAPTER 226

باب فضل الصوم وغيره في العشر الأول من ذي الحجة

Chapter on the virtue of fasting and other actions in the first ten days of *Dhul Ḥijjah*

Ḥadīth 1249

وعن ابن عباس ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا مِنْ أيَّامٍ ، العَمَلُ الصَّالِحُ فِيهَا أحَبُّ إِلَى اللهِ مِنْ هذِهِ الأَيَّام)) يعني أيام العشر . قالوا : يَا رسولَ اللهِ ، وَلاَ الجِهَادُ في سَبيلِ اللهِ ؟ قَالَ : ((وَلاَ الجِهَادُ فِي سَبِيلِ اللهِ ، إِلاَّ رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ ، فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيءٍ)) رواه البخاري .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "There are no days in which good actions are more beloved to Allāh than during these days," namely the first ten days of *Dhul Ḥijjah*. The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh, not even *jihād* in the path of Allāh?" He replied: "Not even *jihād* in the path of Allāh except for a person who goes for *jihād* with his life and his wealth and returns with nothing." (*Bukhārī, Aḥmad, Ibn Mājah*)

Commentary

The first ten days of *Dhul Ḥijjah* are greatly meritorious. Allāh ﷻ has taken an oath on these blessed days to show their greatness,

﴿وَالْفَجْرِ وَلَيَالٍ عَشْرٍ﴾

By the dawn and the ten nights. (Sūrah al-Fajr, 1-2)

Many commentators of the Qur'ān are of the view that these nights refer to the first ten nights of *Dhul Ḥijjah*.

Goods actions done during these days draw great rewards. The Messenger of Allāh ﷺ said, "There are no days more beloved to Allāh for His worship than the ten days of *Dhul Ḥijjah*. The fast of every day equals a year, and the worship of each night equals *Lailat al-Qadr*." (*Tirmidhī, Ibn Mājah*)

In the beginning ten days of *Dhul Ḥijjah*, the greatest act of worship is *Ḥaj*, however, only a small percentage of Muslims are able to benefit from this bounty. For this reason, Allāh ﷻ

made it possible for others to also enjoy the rewards of engaging in extra worship in their homes. During these days, one should increase in the recitation of the following: *lā ilāhā illallāh, Allāhu Akbar* and *Al-ḥamdulillāh*.

CHAPTER 227

باب فضل صوم يوم عرفة وعاشوراء وتاسوعاء

Chapter on the virtue of fasting on the day of ʿArafah, *ʿĀshūrā'* and 9th of *al-Muḥarram*

Ḥadīth 1250

وعن أَبي قتادة ﷺ، قَالَ : سُئِلَ رسول الله ﷺ عن صَومِ يَوْمِ عَرَفَةَ ، قَالَ : ((يُكَفِّرُ السَّنَةَ المَاضِيَةَ وَالبَاقِيَةَ)) رواه مسلم .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ was asked about fasting on the day of ʿArafah. He said: "It expiates the sins of the past year and the coming year." (*Muslim, Aḥmad, Bayhaqī*)

Commentary

The day of ʿArafah, namely the 9th of *Dhul Ḥijjah*, is a day of great blessings. It was the day when the verse of the completion and perfection of Islām was given to the Muslims. In a narration, the Messenger of Allāh ﷺ said, "The most virtuous of days is the day of ʿArafah." (*Ibn Ḥibbān*) The Messenger of Allāh ﷺ also said, "There is no day in which Allāh ﷻ frees more of his servants from the Hell-Fire than the day of ʿArafah." (*Tirmidhī*) The following *duʿā'* should be recited in abundance on this day,

لا اله الا الله وحده لاشريك له له الملك و له الحمد و هو علي كل شيئ قدير

The fast referred to in this *ḥadīth* is not for those who are performing *Ḥaj* because it will deprive them of the strength needed to perform *dhikr*, *talbiyah*, *duʿā'* and the remaining rites of *Ḥaj*.

Ḥadīth 1251

وعن ابن عباس ﷺ : أَنَّ رسولَ الله ﷺ صَامَ يَومَ عاشوراءَ وَأَمَرَ بِصِيامِهِ . متفقٌ عَلَيْهِ .

Ibn ʿAbbās ﷺ narrates: "The Messenger of Allāh ﷺ fasted on the day of *ʿĀshūrā'* and ordered it be fasted." (*Bukhārī, Muslim, Abū Dāwūd*)

Commentary

The Messenger of Allāh ﷺ went through four stages regarding the fast of *ʿĀshūrā'*.

1. He would fast whilst in Makkah Mukarramah, but would not command others to do so. (*Bukhārī*)

2. When he arrived in Madīnah Munawwarah, he saw the Jews and Christians fasting and honouring this day. When he enquired why, he was told that this was the day in which Allāh ﷻ had saved Mūsā ﷺ and his people from the tyranny of Firʿawn and his army. Mūsā ﷺ, out of gratitude, would fast on this day. The Messenger of Allāh ﷺ said, "We have a greater right to Mūsā ﷺ than you." He then commanded the *Ṣaḥābah* to fast on that day. (*Bukhārī*)

3. When the fasting in *Ramaḍān* became compulsory, the Messenger of Allāh ﷺ gave the *Ṣaḥābah* the choice to fast on this day. He no longer commanded it but merely mentioned its virtue.

4. At the end of his life, he made a firm intention not to fast on this day alone, but to add another day to it, so that he could oppose the ways of the Jews and Christians. Therefore, one should fast on the 9th and 10th or the 10th and 11th of *al-Muḥarram*.

Ḥadīth 1252

وعن أَبي قتادة ﷺ: أَنَّ رسول الله ﷺ سُئِلَ عَنْ صِيامِ يَوْمِ عَاشُوراءَ، فَقَالَ : ((يُكَفِّرُ السَّنَةَ المَاضِيَةَ)) رواه مسلم .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ was asked about fasting on the day of *ʿĀshūrā'*. He said: "It is expiation for the past year." (*Muslim, Abū Dāwūd, Tirmidhī, Aḥmad*)

Commentary

One may question why only the past year's sins are forgiven with the fast of *ʿĀshūrā'* whilst the previous and coming year's sins are forgiven with the fast of ʿArafah. One answer is that fasting on the day of ʿArafah is from the religion of Muḥammad ﷺ, whilst the fast of *ʿĀshūrā'* is from the religion of Mūsā ﷺ, therefore, fasting on the day of ʿArafah is more virtuous.

Ḥadīth 1253

وعن ابن عباس ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لَئِنْ بَقِيتُ إِلَى قَابِلٍ لأَصُومَنَّ التَّاسِعَ)) رواه مسلم .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "If I remain alive until next year, I will fast on the 9th." (*Muslim, Aḥmad, Ibn Mājah*)

Commentary

When the Messenger of Allāh ﷺ arrived in Madīnah Munawwarah after the *Hijrah*, he preferred conformity with the Jews and Christians in matters wherein he was not provided with a particular command, especially when such a course of action was contrary to that of the idol-worshippers. However, after Makkah Mukarramah was conquered and Islām spread, he preferred to oppose the ways of even the Jews and Christians, showing that Islāmic ideals and values are unique.

CHAPTER 228

باب استحباب صوم ستة أيام من شوال

Chapter on the desirability of fasting six days in *Shawwāl*

Ḥadīth 1254

عن أَبي أيوب ﷺ : أَنَّ رسولَ الله ﷺ ، قَالَ : ((مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتّاً مِنْ شَوَّالٍ ، كَانَ كَصِيَامِ الدَّهْرِ)) رواه مسلم .

Abū Ayyūb ﷺ narrates that the Messenger of Allāh ﷺ said: "One who fasts for the month of *Ramaḍān* and then follows it with six fasts in *Shawwāl*, it is as if he had fasted for the entire year." (*Muslim, Abū Dāwūd, Ibn Mājah*)

Commentary

The phrase, "six fasts" is general and indicates that a person may fast any six days of *Shawwāl*. However, it is preferable that the fasts be kept immediately after *ʿĪd al-Fiṭr*.

Scholars have mentioned various benefits of fasting these six extra fasts:

1. Fasting thirty days of *Ramaḍān* followed by another six in *Shawwāl* equals thirty-six in total, and a believer's actions are multiplied by ten, hence one will attain the reward of fasting for the entire year.

2. The fasting of *Shaʿbān* and *Shawwāl* are similar to the *Sunnah ṣalāhs* before and after the *Farāʾidh*, in making up for any deficiencies in the latter.

3. One who fasts in *Shawwāl* shows that he did not regard the *Ramaḍān* fasts as a burden, and that his good actions have not terminated with the termination of *Ramaḍān*.

CHAPTER 229

باب استحباب صوم الإثنين والخميس

Chapter on the desirability of fasting on Mondays and Thursdays

Ḥadīth 1255

عن أَبي قتادة ﷺ : أَنَّ رسول الله ﷺ سُئِلَ عَنْ صَومِ يَوْمِ الإِثْنَيْنِ ، فَقَالَ : ((ذَلِكَ يَومٌ وُلِدْتُ فِيهِ ، وَيَومٌ بُعِثْتُ ، أَوْ أُنْزِلَ عَلَيَّ فِيهِ)) رواه مسلم .

Abū Qatādah ﷺ narrates that the Messenger of Allāh ﷺ was asked about fasting on Mondays. He said: "That is the day on which I was born, and the day on which I was commissioned as a Messenger – or when revelation descended upon me." (*Muslim, Bayhaqī*)

Commentary

The Messenger of Allāh ﷺ was born in *Rabīʿ al-Awwal* on a Monday and revelation commenced on a Monday, the 17th *Ramaḍān*. Both of these events were great bounties in their own right, hence, as an expression of gratitude, one may fast on Mondays.

Ḥadīth 1256

وعن أَبي هريرة ﷺ ، عن رسول الله ﷺ ، قَالَ : ((تُعْرَضُ الأَعْمَالُ يَومَ الإِثْنَيْنِ وَالخَمِيسِ ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ)) رواه الترمذي ، وقال : ((حديث حسن)) ، ورواه مسلم بغير ذِكر الصوم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Actions are presented on Mondays and Thursdays, so I like my actions to be presented

while I am fasting." (*Tirmidhī, Ibn Mājah*)

Commentary

A *ḥadīth* of *Muslim* provides further details: "The actions of people are presented twice a week, on Mondays and Thursdays. Every believer is forgiven except those people who bear malice for one another. It is said, "Leave them until they reconcile."

Ḥadīth 1257

وعن عائشة ﵂ ، قالت : كَانَ رسولُ الله ﷺ يَتَحَرَّى صَومَ الإثْنَيْنِ وَالخَمِيس . رواه الترمذي ، وقال : ((حديث حسن)) .

ʿĀ'ishah ﵂ narrates: "The Messenger of Allāh ﷺ used to anxiously await to fast on Mondays and Thursdays." (*Tirmidhī, Nasa'ī*)

CHAPTER 230

باب استحباب صوم ثلاثة أيام من كل شهر

Chapter on the desirability of fasting for three days of every month

والأفضل صومُها في الأيام البيض وهي الثالثَ عشر والرابعَ عشر والخامسَ عشر ، وقِيل : الثاني عشر ، والثالِثَ عشر ، والرابعَ عشر ، والصحيح المشهور هُوَ الأول .

It is best to fast on the '*Ayyām al-Bīḍ*', which are the 13th, 14th and 15th of every month. Others state the 12th, 13th and 14th. The more authentic and popular opinion is the first opinion.

Ḥadīth 1258

وعن أَبي هريرة ﵁ ، قَالَ : أوْصاني خَلِيلي ﷺ بِثَلاثٍ : صِيَامِ ثَلاَثَةِ أيَّامٍ مِنْ كُلِّ شَهْرٍ ، وَرَكْعَتَي الضُّحَى ، وَأنْ أُوتِرَ قَبْلَ أنْ أنَامَ . متفقٌ عَلَيْهِ .

Abū Hurayrah ﵁ narrates: "My bosom friend (Muḥammad ﷺ) advised me to do three things: to fast for three days every month, to perform two *rakʿāts* of *Ṣalāt al-Ḍuḥā*, and to perform the *Witr ṣalāh* before sleeping." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was mentioned previously. See *ḥadīth* 1139. It is repeated here to highlight the importance of fasting for three days every month. One may fast on any three days during the month, however the best days are those of the *Ayyām al-Bīḍ*.

Ḥadīth 1259

وعن أَبي الدرداءِ ﷺ ، قَالَ : أوصاني حَبِيبي ﷺ بِثَلاثٍ لَنْ أَدَعَهُنَّ مَا عِشتُ : بِصِيَامِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ ، وَصَلاَةِ الضُّحَى ، وبِأَنْ لاَ أَنَامَ حَتَّى أُوتِرَ . رواه مسلم .

Abū al-Dardā' ﷺ narrates: "My beloved friend (Muḥammad ﷺ) advised me to do three things and I will not omit them as long as I live: to fast for three days every month, to perform the *Ṣalāt al-Ḍuḥā*, and that I should not sleep until I perform the *Witr ṣalāh*." (*Muslim, Aḥmad)*

Commentary

Those who are not in the habit of awakening in the last portion of the night to perform *Tahajjud ṣalāh*, should perform their *Witr* before sleeping. Otherwise, it is best to perform the *Witr ṣalāh* in the last portion of the night.

Ḥadīth 1260

وعن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((صَوْمُ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّهِ)) متفقٌ عَلَيْهِ .

Abdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "Fasting for three days every month is equivalent to fasting the entire year." (*Bukhārī, Muslim*)

Commentary

As every action is multiplied in reward tenfold, by fasting three days every month, one gains the reward of fasting thirty days. If one does so every month, one will get the reward of fasting throughout the year.

Ḥadīth 1261

وعن مُعاذة العدوية : أنها سألت عائشةَ ﷺ : أَكَانَ رسول الله ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلاَثَة أَيَّامٍ ؟ قالت : نَعَمْ . فقلتُ : مِنْ أيِّ الشَّهْرِ كَانَ يَصُومُ ؟ قالت : لَمْ يَكُنْ يُبَالِي مِنْ أيِّ الشَّهْرِ

يَصُومُ . رواه مسلم .

Muʿādhah al-ʿAdawīyyah[47] narrates that she asked ʿĀ'ishah ﵂: "Did the Messenger of Allāh ﷺ keep fast for three days every month?" She replied: "Yes." I asked: "Which part of the month did he fast?" She replied: "He did not fast any specific days of the month." (*Muslim, Abū Dāwūd, Ibn Mājah*)

Commentary

This *ḥadīth* shows that a person can fast on any three days of the month. However, other *aḥādīth* indicate that it is more virtuous to fast on the *Ayyām al-Bīḍ* - the illuminated days (13th, 14th and 15th of the month).

Some scholars have suggested that these days are called *Ayyām al-Bīḍ*, because when a person fasts during them, the darkness of his sins will be removed and his Hereafter will be illuminated with reward.

Ḥadīth 1262

وعن أَبي ذر ﵁ ، قَالَ : قَالَ رسول الله ﷺ : ((إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلاَثاً، فَصُمْ ثَلاَثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ ، وَخَمْسَ عَشْرَةَ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Dharr ﵁ narrates that the Messenger of Allāh ﷺ said: "If you fast for three days a month, fast on the 13th, 14th and 15th." (*Tirmidhī, Nasa'ī*)

Ḥadīth 1263

وعن قتادة بن مِلْحَان ﵁ ، قَالَ : كَانَ رسولُ الله ﷺ يَأْمُرُنَا بِصِيَامِ أَيَّامِ البِيضِ : ثَلاثَ عَشْرَةَ ، وَأَرْبَعَ عَشْرَةَ ، وَخَمْسَ عَشْرَةَ . رواه أَبُو داود .

Qatādah ibn Milḥān ﵁ narrates: "The Messenger of Allāh ﷺ used to command us to fast on the Ayyam al-bīd: the 13th, 14th and 15th." (*Abū Dāwūd, Nasa'ī, Ibn Mājah*)

Ḥadīth 1264

وعن ابن عباس ﵄ ، قَالَ : كَانَ رسولُ اللهِ ﷺ لاَ يُفْطِرُ أَيَّامَ البِيضِ في حَضَرٍ وَلاَ سَفَرٍ . رواه النسائي بإسنادٍ حسن .

47 Muʿādhah al-ʿAdawīyyah ﵂ was married to Ṣilah ibn Ashyam ﵁. She resided in Baṣrah. She would regularly visit ʿĀ'ishah ﵂ and therefore quoted *aḥādīth* from her. She was devoted to worship.

Ibn ʿAbbās ﷺ narrates: "The Messenger of Allāh ﷺ did not fail to fast on the *Ayyām al-bīd* when he was at home or on a journey." (*Nasa'ī*)

Commentary

Scholars have suggested that the wisdom of fasting on these days is that when light encompasses the night due to the full moon, it is appropriate to fill the day with acts of worship. Others have suggested that we are commanded to gain closeness to Allāh ﷻ during these days because an eclipse, when it occurs, normally occurs during these nights.

CHAPTER 231

باب فضل من فطَّر صائماً وفضل الصائم الذي يؤكل عنده ودعاء الآكل للمأكول عنده

Chapter on the virtue of one who feeds a fasting person at *iftār*, the virtue of the fasting person in whose presence food is eaten, and the *duʿā'* that the fasting person makes for his host

Ḥadīth 1265

عن زيد بن خالد الجُهَنِيِّ ﷺ ، عن النبي ﷺ ، قَالَ : ((مَنْ فَطَّرَ صَائِماً ، كَانَ لَهُ مِثْلُ أَجْرِهِ ، غَيْرَ أَنَّهُ لاَ يُنْقَصُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Zayd ibn Khālid al-Juhanī ﷺ narrates that the Messenger of Allāh ﷺ said: "One who feeds a fasting person at *iftār* receives a reward similar to his without the reward of the fasting person decreasing in any way." (*Tirmidhī*, *Ibn Mājah*, *Dārimī*)

Commentary

The *ḥadīth* provides encouragement to feed a fasting person. One of the benefits of this noble action is that it generates love and unity amongst Muslims. It also serves to assist a Muslim in an act of obedience. It is Allāh's ﷻ mercy that He grants such great rewards for such small acts of kindness.

Another *ḥadīth* sheds further light on this virtuous action. The Messenger of Allāh ﷺ said, "One who feeds a fasting person at *iftār*, it is a means of forgiveness for him and freedom from the Fire. He will receive a similar reward as the fasting person without the reward of the fasting person decreasing in any way." The *Ṣaḥābah* ﷺ asked, "O Messenger of Allāh,

not all of us have the ability to feed a fasting person." The Messenger of Allāh ﷺ replied, "Allāh gives this reward to the one who gives a fasting person even a date, a sip of water or a sip of milk." (*Ibn Khuzaymah, Bayhaqī*)

Ḥadīth 1266

وعن أُمِّ عُمَارَةَ الأنصارِيَّةِ ﵂ : أَنَّ النبيَّ ﷺ دَخَلَ عَلَيْهَا ، فَقَدَّمَتْ إِلَيْهِ طَعَاماً ، فَقَالَ : ((كُلِي)) فَقَالَتْ : إِنِّي صَائِمَةٌ ، فَقَالَ رسول الله ﷺ : ((إِنَّ الصَائِمَ تُصَلِّي عَلَيْهِ المَلاَئِكَةُ إِذَا أُكِلَ عِنْدَهُ حَتَّى يَفْرغُوا)) وَرُبَّمَا قَالَ : ((حَتَّى يَشْبَعُوا)) رواه الترمذي ، وقال : ((حديث حسن)) .

Umm ʿUmārah al-Anṣārīyyah[48] ﵂ narrates that the Messenger of Allāh ﷺ came to her and she presented him with some food. He said: "Eat!" She replied: "I am fasting." The Messenger of Allāh ﷺ said: "The angels supplicate for a fasting person when people eat in his presence until they finish." Or perhaps he said: "Until they are satiated." (*Tirmidhī, Ibn Mājah, Aḥmad, Dārimī*)

Commentary

The angels seek forgiveness and supplicate for mercy on behalf of those who are fasting when food is eaten in their presence, because of their patience and sacrifice.

Additional Points

- ✓ Leaders should visit their subordinates.

Ḥadīth 1267

وعن أنسٍ ﵁ : أَنَّ النبيَّ ﷺ جَاءَ إِلَى سعد بن عبادة ﵁ فَجَاءَ بِخُبْزٍ وَزَيْتٍ ، فَأَكَلَ ، ثُمَّ قَالَ النبي ﷺ : ((أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ ؛ وَأَكَلَ طَعَامَكُمُ الأَبرَارُ ، وَصَلَّتْ عَلَيْكُمُ المَلاَئِكَةُ)) رواه أَبُو داود بإسناد صحيح .

Anas ﵁ narrates: "The Messenger of Allāh ﷺ went to Saʿd ibn ʿUbādah ﵁ who brought some bread and olive oil to him. The Messenger of Allāh ﷺ

48 Her name was Nasībah and her agnomen was Umm Ammārah. She belonged to the Najjār family of the Khazraj tribe. She was first married to Zaid ibn ʿĀṣim, followed by Arbah ibn ʿAmr. She was amongst those who accepted Islām at ʿAqabah. During the battle of Uḥud, she prevented the enemy from attacking the Messenger of Allāh ﷺ. In the battle of Yarmūk, she suffered 12 wounds and her hand was also cut off. Her date of demise is unknown. 2 *aḥādīth* have been narrated from her.

ate and said: "May you host those who are fasting for *ifṭār*, may righteous people eat your food, and may the angels supplicate for you." (*Abū Dāwūd*)

Commentary

It is *Mustaḥab* for the fasting person to supplicate with these words for the one who presents him with food for *ifṭār*.

"May you host those who are fasting for *ifṭār,*" is a *duʿā'* which means, "May Allāh grant you the reward of those who feed a fasting person."

"May righteous people eat your food," is a *duʿā'* for good health, *āfiyah* (well-being), abundance of provisions and the company of the pious.

"May the angels supplicate for you," is a *duʿā'* for steadfastness on *īmān* because angels only supplicate for people of *īmān*. It is an effective *duʿā'* because the *duʿās* of the angels are readily accepted by Allāh ﷻ.

Additional Points

- ✓ It is not contrary to generosity for a host to present his guest with whatever food he can easily acquire.

كتَاب الاعْتِكَاف

THE BOOK OF *IʿTIKĀF*

CHAPTER 232

باب فضل الاعْتِكَاف

Chapter on the virtue of *I'tikāf*

Introduction

Iʿtikāf means to remain in a *masjid* for the purpose of worship and to gain the closeness of Allāh ﷻ by engaging in good deeds. That the Messenger ﷺ consistently performed *Iʿtikāf* every year shows that it is *Sunnah Mu'akkadah* in the last ten days of *Ramaḍān*. Some of the wisdoms and benefits of *Iʿtikāf* are as follows:

1. In a *masjid*, one is saved from evil company. In addition, one benefits from the company of the pious and those who perform extra acts of worship such as *Tahajjud*, *tilāwah*, *dhikr*, etc.

2. One's heart is freed of worldly thoughts and has the opportunity of focussing towards Allāh ﷻ. This grants one the ability to attain the true radiance and blessings of worship.

3. One is saved from the many sins which generally arise due to meeting people and being involved in business endeavours.

4. The house of Allāh ﷻ is a fortified area where Shaiṭān cannot influence a person as he normally does elsewhere.

5. One who is in *Iʿtikāf*, is perpetually in the remembrance and worship of Allāh ﷻ just like the angels, and this allows him to attain Allāh's ﷻ closeness.

6. As long as one remains in *Iʿtikāf*, one attains the reward of worship, even if one is sleeping.

7. As one is considered to be in perpetual worship, one receives the reward of worship on *Lailat al-Qadr*.

Ḥadīth 1268

عن ابن عمر ﷺ ، قَالَ : كَانَ رسولُ اللهِ ﷺ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ . متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ used to perform *Iʿtikāf* for the last ten days of *Ramaḍān*." (*Bukhārī, Muslim, Aḥmad, Ibn Mājah*)

Commentary

Imām Zuhrī ﷺ stated that *Iʿtikāf* was an act of worship which the Messenger ﷺ never omitted from the time he arrived in Madīnah Munawwarah until the end of his life. This indicates the importance he gave to it.

Ḥadīth 1269

وعن عائشة ﷺ : أَنَّ النبيَّ ﷺ كَانَ يَعْتَكِفُ العَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ ، حَتَّى تَوَفَّاهُ اللهُ تَعَالَى ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﷺ narrates: "The Messenger of Allāh ﷺ used to perform *Iʿtikāf* for the last ten days of *Ramaḍān* until Allāh brought about his demise. Thereafter, his wives performed *Iʿtikāf* after him." (*Bukhārī, Muslim, Abū Dāwūd, Tirmidhī*)

Commentary

During the last ten days of *Ramaḍān*, *Iʿtikāf* is *Sunnah* for women just as it is for men. This *ḥadīth* explains that after the demise of the Messenger ﷺ, the noble wives of the Messenger ﷺ would sit in *Iʿtikāf*. A woman should confine herself to a specified place in her home and dedicate herself to *ṣalāh* and other acts of worship during this time. As fasting is a condition

for *Iʿtikāf*, she may not sit in *Iʿtikāf* if she is in her menstrual period. A married woman also requires the consent of her husband to perform *Iʿtikāf.*

Ḥadīth 1270

وعن أَبي هريرة ﷺ ، قَالَ : كَانَ النبيُّ ﷺ يَعْتَكِفُ في كُلِّ رَمَضَانَ عَشْرَةَ أيَّامٍ ، فَلَمَّا كَانَ العَامُ الَّذِي قُبِضَ فِيهِ اعْتَكَفَ عِشْرِينَ يَوْماً . رواه البخاري .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ used to perform *Iʿtikāf* for ten days every *Ramaḍān*. In the year of his demise, he performed *Iʿtikāf* for twenty days." (*Bukhārī, Aḥmad, Tirmidhī*)

Commentary

When the Messenger ﷺ realised that his demise was close he doubled his efforts in worship. Hence, he revised the Qur'ān with Jibraīl twice in the last year of his life as opposed to once. Similarly, as mentioned in this *ḥadīth*, he doubled the amount of time he spent in *Iʿtikāf.* This serves as a lesson for the *Ummah* to increase in worship during old age.

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