

Comments on MUWATTA' Ahadith

Introduction to MUWATTA'

MUWATTA' is one of the most esteemed books of Ahadith in Islam which comprises of Marfu' Ahadith & Mauquf reports and it also includes many rulings (Fatawa) for the practice of the Islamic Commands. It was narrated that Imam Malik (Rehmat-Allah Alaihe) who is the esteemed compiler of MUWATTA' & who also is one of the four high Imams of Fiqh, said that I showed MUWATTA' to seventy of Fuqaha' (learned Jurists) of Madinah and all of them agreed to the authenticity of all narrations with me in it so I called it MUWATTA' (the path well-trodden which means here that it is agreed-upon towards leading to its destination). Imam Malik Ibn Anas compiled it as Abu-Ja'far al-Mansoor, the Caliph at the time, had asked him, "O Malik, make a book for the people that I can make them follow, for there is no one today who is more knowledgeable than you." Imam Malik responded to his request, but he refused to force all the Muslims to adhere to it. Imam Malik read MUWATTA' to all people for many years, with sound additions to it & editing it so as to improve it with time. Many of his students heard it from him or read it to him after they learnt it as was the custom of study at the time then and as such, the reports in it are varied in number at its different versions as the Imam used to edit the book time & again. So as several of his students transmitted it at different times, a number of versions of MUWATTA' became well known and the most notable of them is the transmission of one of his students Yahya ibn Yahya Al-Laythi; this became the most famous transmission from the Imam on which most of the scholars based their commentaries and when MUWATTA' is mentioned generally, it is this transmission of Yahya Al-Laythi that is referred to. Other of its versions have been transmitted by Abu-Mus'ab al-Zuhri, distinguished by additions contained therein and mentioned as the last version transmitted from Malik; by 'Abd-Allah ibn Maslamah al-Qa'nabi and this is the largest version of MUWATTA'; by Muhammad ibn al-Hasan al-Shaybaani; by 'Abd-Allah ibn Salamah al-Fahri al-Masri and few others. These versions differ in the order of the presentation of narrations and even in the number of Marfu' (narrations

that tell the words, deeds or silence over some matter of the Prophet PBUH), Mursal (these narrations also relate to words, deeds & silence of the Prophet PBUH yet Tabi'ee, the companion of the companion of the Prophet PBUH, narrates it directly by the Prophet PBUH without reference in the chain of narration to Sahabi, the companion of the Prophet PBUH), Mauquf (narrations that relate to the words or acts of Sahabi with no reference to the Prophet PBUH; these actually are not Ahadith but Asar of the Sahabi), & Maqtu' (narrations that relate to words or deeds of Tabi'een only). Note that MUWATTA' was compiled so near to the time of the Prophet PBUH that there is no Munqata narration (that omits a narrator other than Sahabi at the chain where he must have been present) in this esteemed compilation. The wording of few Ahadith also differs at versions though not much as to affect the meaning adversely, with difference in their total number in quantity too from version to version as its edit that Imam Malik applied to it time & again had made difference at different versions. The version transmitted by Yahya Al-Laythi (the most famous version that is usually taken as MUWATTA' in general) counts narrations to 1720, including Marfu', Mursal, Mauquf & Maqtu' reports while there are other versions that have more narrations as they include much more of the statements of Imam Malik making this number rise highly. Imam Malik followed high caution choosing only the sound reports at MUWATTA' and Imam Shafa'i (Rehmat-Allah Alaihe) had made the remark that it comprises of the most authentic narrations because if Malik was uncertain about some narration he would reject it altogether. The standard of MUWATTA' is such high that Bukhari and Muslim have narrated almost all of Marfu' Ahadith presented in MUWATTA' in their Sahihain (the two most authentic books of Ahadith). In his comments on MUWATTA' in the previous century, Amin Ahsan Islahi has remarked that ----- though brief in size, it has comprehensiveness; it does not accept any such Marfu' hadith (ascribed to the Prophet PBUH) that does not seem to be an authentic transmission of the words of the Prophet PBUH (mostly Malik even gave consideration to letters & prepositions in the narrations) so it does not accept any Hadith that is not totally authentic as Malik has much stricter standard than many others of the compilers of Ahadith; it has a very

high literary form of the classical Arabic that helps readers to gain the ability to understand the language of the prophetic traditions -----; Al-Hamdu Lillah. In compiling MUWATTA', Malik followed the method of compilation that was current during his time and so he presented Ahadith with the comments of Sahaba (Radhi-Allah Anhum) too at places and with the comments of Tabi'een (Rehmat-Allah Alaihem) too alongwith necessary Fiqhi opinions so revised versions of his book includes much of Fiqh too alongwith Ahadith as noted and that is most worthy to learn for the practice of Islamic Commands; Al-Hamdu Lillah.

As for the commentaries of MUWATTA', the notable among them are the explanation of Al-Suyuti who wrote a small commentary to it while Shah Wali-Ullah had also commented on its narrations; Muhammad Zakariya Kandahlawi has also written its commentary by the name of Awjaz-ul-Masalik that presents the Maliki Fiqh based on MUWATTA' in the previous century while recently Respectable Hafiz Zubair Ali Zai has also written a very good commentary on one of the versions of MUWATTA' that is brief as it contains only the Marfu' Ahadith yet it is much valuable to learn the authentic Ahadith well (published 2008 - Maktaba Islamia). This version of MUWATTA' has been transmitted by Ibnul-Qasim (as presented from him by Abul-Hasan Al-Qabisi); from 195 to 258 in this version, there are 64 Ahadith that are narrated by the chain of narrators that is named as "the golden chain" which says that Malik relates from Nafi who relates from Abdullah ibn Umar who relates from the Messenger of Allah, may Allah bless him and grant him peace; Al-Hamdu Lillah). I, MSD, have chosen this very version of MUWATTA' here for my own brief comments that are mostly based on the "Notes on Tirmidhi-Ahadith" that I had presented at the Net in 2011, presenting it in English omitting the Arabic text. Note that I have taken the translation of Ahadith here from its version available at the Net though I did modify it at places where I felt the need for it. Also note that I have revised the serial numbers providing Ahadith here in sections without omission of any Hadith; Al-Hamdu Lillah; the first number is the serial number of the Hadith at the section and the last number is the serial number

at the actual compilation as transmitted by Ibnul-Qasim (as presented from him by Abul-Hasan Al-Qabisi; this compilation comprises of 527 Ahadith in total). All these Ahadith of the Last Prophet Muhammad PBUH presented here in MUWATTA' are certainly very authentic (except for one that is mentioned as extremely weak narration due to obscurity in the chain of narrators & even in the text i.e. 682-Hadith-102); may Allah help us all to understand all of the authentic Ahadith in such manner as to put it onto our practice well; Al-Hamdu Lillah. Note that in general, MUWATTA' consists of approximately 1,720 narrations (as presented by Yahya Al-Laythi) with the break-up as 600 Marfu' Ahadith (including almost all of 527 Marfu' Ahadith presented here in this version); 222 Mursal narrations; 613 Mawquf narrations and 285 of Maqtu' narrations in total; Al-Hamdu Lillah.

Note here that Sahaba and the four prominent Imams of Fiqh with others of equal status as Ulama to those Imams at their time have decided the necessary issues for practice of Islam needed then and needed even now, well for all times and all places according to the KITAB (the Holy Book Quran that guides to all concepts of Islam well) and the authentic SUNNAH (that is the practical guide to Islam and that is also presented by the Ahadith of MUWATTA' as we find here as also in other books on Ahadith). The difference in opinion in practice was due to difference in interpretation of authentic Ahadith & preferences there-in. These are the totally settled issues from the old times that need total attachment only to them in practice either by the attachment to rulings of the four Imams of Fiqh as of now because all of them based their rulings for practice on the Sunnah of the Prophet PBUH, or either by attachment to Sunnah directly as presented by Ahadith getting their interpretation & preferences by the Salf (different prominent Islamic Scholars i.e. Ulama & Fuqaha of old times); note well that whoever takes stance other than the four Imams and that stance of his too has its basis on authentic Ahadith, he certainly is not blameworthy as he also is following the Sunnah (as Ahle-Hadith among the good Muslims do without blaming other Muslims). Certainly any of Muslims must not challenge these authentic Ahadith by any way

but must adhere to these rulings as settled then at old times in their practice for sure; they might even leave practice on some ruling of the particular Imam they follow generally, on some specific issue taking up another acceptable attitude on that issue being compatible with some other authentic Hadith than the one that is basis to the Imam; Al-Hamdu Lillah. As many of issues that we Muslims are facing by the change in the set-up of living style as of now, do ask for their rulings by Islam fast & clear to keep to the practice by Islam only, we certainly do need that our Fuqaha (the high learned Ulama in Islam) present the guidance to us pondering over the rulings of the Fuqaha of old times (Ijtehad-Muqayyad) or even pondering directly over the guidance provided at the KITAB (the Holy Book Quran) & the SUNNAH (the words, deeds & silence on issues of the Last Prophet Muhammad PBUH) that is termed as Ijtehad-Mutlaq that certainly needs extremely high knowledge of Islam, total Belief in it & worthy practical adherence to it; it would certainly be extremely better that many learned Fuqaha of different schools present these totally necessary rulings together in due time; Al-Hamdu Lillah.

Muhammad Saleem Dada

The Status of Commands in Islam

Islam comprises of Commands of Allah; certainly only Allah has to be obeyed actually as He is the One Creator of all and obedience to any of His creatures is allowed only when it does not become a challenge to His obedience. There are three sources to know these Commands and those are the Holy Book Quran, then the enlightenment about the Holy Book that the Muslim gets from Ahadith and then the Consensus of Ulama, especially Sahaba, though it does not denote the Commands but denotes their status and matters relating to them, clarifying them totally for practice. Here, I am presenting the terms that are commonly used to denote the status of Islamic Commands, the Commands of Allah, and this would insha Allah help a lot in understanding of Ahadith.

FARDH literally means to decree, whilst in the Shariat (the way denoted by Islamic Teachings; also Sirat-Mustaqim in a broad sense), it denotes that which is delineated in such manner that no increase or decrease is possible. Fardh might be Ain (that which is necessary on each Muslim to perform) or it might be Kifayah (that which is necessary to perform by at least some of Muslims in group at a given time & place). To say Prayers is Fardh-Ain and to spread the teachings of Islam with love and care to all is Fardh-Kifayah. The command of a Fardh is communicated by a definite text wherein there is no ambiguity but in fact, it is totally clear and specific and to act upon it is necessary.

WAJIB literally means necessary, whilst in the Shariat it denotes that which is established by the text by good speculation, by an interpretation with understanding of Verses of the Holy Book Quran or of narrations of the Ahadith. And it is also binding and to act upon it is necessary.

SUNNAH (Muakkadah) means in Shariat the emphatic Sunnah or in other words, an act upheld by the Prophet (PBUH) perpetually whilst letting it be known that its performance is not Fardh or Wajib. The abandonment of Sunnah-Muakkadah (emphatic Sunnah) asks for a reproach because its perpetual omission becomes tantamount to leaving which the Prophet (PBUH) perpetuated and in this sense it is somewhat binding on Muslims.

SUNNAH (Ghair Muakkadah) means the Sunnah that the Prophet did sometimes and also left sometimes. It is not binding though it is better to fulfil such a Sunnah sometimes so as to become included in those who care about Sunnah to high extent.

MUSTAHAB means an act that the Shariat likes and favors though it is not binding at all and omission of its practice is not something to blame.

MUBAH means an allowance given to the Mukallaf person (the competent person who is Muslim, Sane, Adult and in full possession of his faculties) in performing or refraining from an act. Mubah has been defined as that act upon which no commendation is shown; neither upon its performance nor on its omission.

MAKRUH-TANZIHI means that act to which the Shariat shows some reproach yet the practicing Muslim person who does take it up, is not in actual blame-

worthy though he would be advised to refrain from it if he persists on that without care.

MAKRUH-TAHRIMI means that act to which the Shariat asks to refrain and takes its practice as a wrongful doing. As such it is a matter that if taken up in practice is much to blame.

HARAAM means that act to which the Shariat asks to refrain emphatically clarifying these acts totally. As such, all the big sins are Haraam; all wrongful acts of high nature included in this term.

The first three denote the position of those Commands of Allah that He wants done (with a leniency in the third); the three that come afterwards denote matters for which He has given us an option to take or to leave; the three last ones denote the Commands of Allah for which He has commanded us to refrain (with strict avoidance of the last one in these three i.e. Haraam as it is the worst to practice and all big sins are counted in this category). Note about the term "Sunnah" that in general, it includes the words, actions & silence of the Prophet (PBUH) yet when applied in the terms of Fiqh, it is the specific designation of the Islamic Commands that are not at the status of Fardh or Wajib and it might be Muakkadah (emphasized) or Ghair-Muakkadah (not emphasized). However in the former sense being general, it includes even Fardh and Wajib and the Prophet PBUH has clarified all the wrongs too to avoid by indicating those in Ahadith in general. Any adverse activity that falls against the Sunnah of the Prophet PBUH in general terms challenging it clearly is termed as Bid'ah; also any continuous activity in practice that seemingly is an addition to the guidance of the Sunnah in some matter (specially but not specifically when that addition is in the Sha'er that are the acts that relate to the manifestation of Islam) is also Bid'ah as it results in raising of the Mubah to a necessary act to perform in the long-run and when it is taken as something praiseworthy, it is even more worthy of blame. Also note that among all these good designation of Islamic Commands that are the Commands of Allah only, Sunnah-Muakkadah and Sunnah-Ghair-Muakkadah and Mustahab according to Fiqh are often taken together by Jurists at Hanafi-Fiqh; they name it as the

set of Mandub. However, the notable point is that while the Sunnah-GM and Mustahab (that is also named as Sunnah-Za'edah) has no blame on its omission in practice, Sunnah-Muakkadah does denote some binding to the command it relates to, though certainly it is not at the status of Fardh or Wajib. Due to putting these three types of Sunnah into one category, the count of designation of Commands is generally taken as seven; in fact, sometimes even Tanzihi and Tahrimi are counted into one category too by the simple name of Makruh only. There are few other terms too to denote the position for the commands of Islam and these are actually sub-headings to the main categories that we all have just studied. I provide a list of such terms below alphabetically:

AADAAB-----Praiseworthy Manners & Etiquettes; comes in MUSTAHAB
HALAAL-----Allowed to eat or to use; comes in MUBAH
JA'EZ-----Another word for Halal; comes in MUBAH
KABIRAH-----The big sins; comes in HARAAM
KARAAHAT-----Feeling of reproach to something; related to MAKRUH
MABRUR-----That which is accepted as a pious act specially Hajj
MAKRUH-----Something detestable; might be TANZIHI or TAHRIMI
MAQBUL-----Accepted; maybe said for any of the first six categories
NAFL-----A good act yet not necessary to do; comes in MUSTAHAB
NAJA'EZ-----Not Allowed; mostly but not always related to TAHRIMI
SAGHIRAH-----The petty sins; comes in TANZIHI

AL-HAMDU-LILLAH

(All praise is for Allah)

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MUWATTA'-IMAM-MALIK

(as narrated by by Ibn-Qasim & presented by Abul-Hasan Al-Qabisi)

A-Booklet of Salah (98 Ahadith)

The Narrator of MUWATTA' tells us that:

A1-Hadith-1 (Salah)

Yahya ibn Yahya Al-Laythi related to me from Malik from Ibn Shihab from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, fell off his horse when riding, and his right side was scraped, so he did one of the prayers sitting, and we prayed behind him sitting. When he turned, he said, "The imam is appointed to be followed. If he prays standing, then pray standing, and when he goes into ruku, go into ruku, and when he rises, rise, and when he says, 'Allah hears whoever praises him,' say, 'Our Lord, praise belongs to You,' and if he prays sitting, then all of you pray sitting."

Though it is better to read Salah standing for Muqtadi in following of Imam if they are able to stand as the Prophet (PBUH) read Salah rather led Salah in his last illness sitting and the Sahaba behind followed him standing yet this Hadith gives the permission to follow the Imam sitting if he leads the Salah sitting.

A2-Hadith-5 (Salah)

Yahya related to me from Malik from Ibn Shihab that Anas ibn Malik said, "We would pray asr and anyone who then went to Quba would arrive there while the sun was still high."

ASR is better to read early as Quba was 3 Km & 218 meters away at that time by today's calculation; Asr is the Salah before the sunset and its first time is when Zuhr ends and its last time is just before the time when the sun begins to

set; there is a difference of opinion which time is better yet any time between the mentioned space of time is fine for its reading.

A3-Hadith-7 (Salah)

Yahya related to me from Malik from Ibn Shihab from as-Sa'ib ibn Yazid from al Muttalib ibn Abi Wadaa as-Sahmi that Hafsa, the wife of the Prophet, may Allah bless him and grant him peace, said, "I never saw the Messenger of Allah, may Allah bless him and grant him peace, praying nawafil sitting, until a year before his death, when he began to pray them sitting. He would recite the sura with a measured slowness so that it would seem to be longer than other suras which were actually longer than it."

It is allowed to read Salah sitting & even lying-down if needed due to extreme difficulty and Jama'ah might be omitted if needed yet Salah has to be read.

A4-Hadith-8 (Salah)

Yahya related to me from Malik from Ibn Shihab from Mahmud ibn Rabi al-Ansari that Utban ibn Malik, who was a blind man, used to lead his people in prayer, and he said to the Messenger of Allah, may Allah bless him and grant him peace, "Sometimes it is dark and rainy and there is a lot of water around outside, and I am a man who has lost his sight. Messenger of Allah, pray in a certain place in my house so that I can take it as a place to pray." The Messenger of Allah, may Allah bless him and grant him peace, came to him and said, "Where would you like me to pray?" He indicated a place to him and the Messenger of Allah, may Allah bless him and grant him peace, prayed there.

It is allowed to read Salah at home when rain is pouring fast even for persons normal in hearing & sight as such weather might put the person going to mosque in trouble; it is allowed (in fact better) to specify some place for reading Salah at home whenever needed.

A5-Hadith-11 (Salah)

Yahya related to me from Malik from Ibn Shihab from Sai'd ibn al-Musayyab

from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Prayer in congregation is better than the prayer of one of you on his own by twenty-five parts."

Salah in gathering (Jama'ah) is higher in virtue yet the point to note is that these Ahadith do indicate that Salah read at home is valid at times; it is better to take the mention of Salah on his own here as individual reading at the mosque after the Jama'ah (congregation) as Jama'ah has been taken Fardh, Wajib, Sunnah and even Shart (necessary condition) for Salah by different Ulama of repute.

A6-Hadith-12 (Salah)

Yahya related to me from Malik from Ibn Shihab from Sai'd ibn al-Musayyab from Abu Hurayra that some one asked the Messenger of Allah, may Allah bless him and grant him peace about praying in one garment. The Messenger of Allah, may Allah bless him and grant him peace, said, "Do you all have two garments?"

There are conditions to read Salah; they are prescribed time, cleanliness of body & clothes & place, covering of Satar (parts that must remain hidden), facing Qiblah and intention for Salah; if the garment even if one can cover the Satar (for men, it is from belly to knees & for women, it is all the body except for face, both hands & both feet), it is fine for Salah; note that the man must better take some sheet over his shoulders too for Salah.

A7-Hadith-13 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Even saying to your companion 'Quiet' while the imam is giving the khutba on the day of jumua, is to speak foolishly."

When the Imam is delivering Khutbah then even to ask a person to keep quiet is not appreciable; if most necessary, then the communication might be made through minimum of gestures and even that must wait if it causes no immediate trouble if omitted then.

A8-Hadith-14 (Salah)

Yahya related to me from Malik from Ibn Shihab from Sai'd ibn al-Musayyab from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, announced the death of an Najashi to everyone on the day that he died, and went out with them to the place of prayer, and then formed them into rows and said "Allah is greater" four times.

Najashi was the ruler of Abyssinia who had taken-up Islam and had provided space to live with ease to Muslims when they were in great trouble at Makkah due to the severity of attitude of chiefs of Quraysh towards them so when Najashi died, the Prophet (PBUH) read the Funeral-Salah with four Takbir so it was settled that this Salah would have four Takbir in total; it was the Funeral-Salah in the absence of the cadaver.

A9-Hadith-18 (Salah)

Yahya related to me from Malik from Ibn Shihab that Sa'id ibn al-Musayyab and Abu Salama ibn Abd ar-Rahman told him from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the imam says 'Ameen', say 'Amin', for the one whose 'Ameen' coincides with the 'Amin' of the angels - his previous wrong actions are forgiven for him." Ibn Shihab said, "The Messenger of Allah, may Allah bless him and grant him peace, used to say 'Aameen' (extending it)."

There are authentic Ahadith that prove saying Aameen when Imam ends the recitation of Surah Fatiha so the Muqtadi must say Amin at this time though he might say it loudly or might say it silently; see also A65-Hadith-327.

A10-Hadith-22 (Salah)

Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abdar-Rahman ibn Awf that Abu Hurayra used to lead them in prayer and would say "Allah is greater" whenever he lowered himself and raised himself. When he had finished he would say, "By Allah, I am the person whose prayer most

resembles the prayer of the Messenger of Allah, may Allah bless him and grant him peace."

The thing to note here is that the practicing Muslim must try to read his Salah in the manner that is accepted at his residential area by good Muslims in general as Salah is all right by the guidance of any Fiqh accepted today and even when taken-up by Ahadith directly; all manner are reported from the ancient times so Muslims must keep to any of them without any additions or omissions; it is bad to take up rigidity in this matter; there surely are minor differences but that need microscope to detect when Muslims of different schools of Fiqh are reading Salah in congregation; so it is highly better to avoid attention towards them totally rather than giving them any undue importance.

A11-Hadith-23 (Salah)

Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abdar-Rahman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said "Whoever catches a raka of the prayer has caught the prayer."

Whoever joins the congregation in Salah even when the Imam is at the last sitting, his inclusion in Jama'ah counts; if he joins it in Ruku, he has got that Raka'ah even though he missed its standing and so he does not need to repeat it; note that Sahaba joining the Salah with Jama'ah used to complete it individually by guess hastily upto where the others were at Salah and then went on with Jama'ah like others; it happened that once Muadh ibn Jabl (RA) came late at Jama'ah & instead of completing his Salah individually to the point where the Jama'ah was, he went on reading Salah with the Prophet (PBUH) and when the Prophet said Taslim to end Salah, he stood up and completed the missed part then; the Prophet (PBUH) saw this and he appreciated it so it became Sunnah.

A12-Hadith-24 (Salah)

Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abdar-

Rahman ibn Awf from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you stand in prayer, Shaytan comes to you and confuses you until you do not know how much you have prayed. If you find that happening do two sajdahs from the sitting position."

The Hadith here tells about Sajdah-Sahw (two sajdahs from the sitting position after Taslim if an error has been committed at the Salah) and it is interesting to note that one of Ahadith (that is named as Hadith Dhul-Yadain) tells us that the Prophet (PBUH) made Sajdah-Sahw even after some conversation so little of speech that is related to the betterment of Salah does not affect Salah though in current times, it is much better to make Sajdah-Sahw without any speech; at the individual Salah in current times, it is highly better for Sajdah-Sahw that sitting stance remains unchanged & no speech has yet been made.

A13-Hadith-35 (Salah)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, used to pray eleven rakas in the night, making them odd by a single one, and when he had finished he lay down on his right side.

This Hadith tells about Salah at night of the Prophet (PBUH) and it mostly has been narrated as nine Raka'ah minimum and eleven Raka'ah maximum at narrations; see also A60-Hadith-312; this Hadith appreciates to lay down on the right side initially when going to sleep.

A14-Hadith-36 (Salah)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, prayed in the mosque one night and people prayed behind him. Then he prayed the next night and there were more people. Then they gathered on the third or fourth night and the Messenger of Allah, may Allah bless him and grant him peace, did

not come out to them. In the morning, he said, "I saw what you were doing and the only thing that prevented me from coming out to you was that I feared that it would become obligatory (fard) for you." This happened in Ramadan.

The Prophet (PBUH) did not want Taravih to become obligatory in practice so it would not be right to blame anyone who does not take it into practice regularly by today's standard but reads it as he finds appropriate as that certainly is praiseworthy; see also B7-Hadith-29.

A15-Hadith-37 (Salah)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "I never once saw the Messenger of Allah, may Allah bless him and grant him peace, doing the voluntary prayer of dhuha, but I myself do it. Sometimes the Messenger of Allah, may Allah bless him and grant him peace, would refrain from a practice that he loved to do, fearing that people would do the same and it would become fardh for them."

The time for Salah of Chaasht is after Ishraq upto some time before the Sun comes overhead; it is also called Salah of Dhuha; the Prophet PBUH cared highly that practice of Salah does not go beyond the necessary Salah as it might bring hardship to Muslims in general so he made sure that Salah of Dhuha does not become compulsory.

A16-Hadith-45 (Salah)

Yahya ibn Yahya al-Laythi related to me from Malik ibn Anas from Ibn Shihab that one day Umar ibn Abdal-Aziz delayed the prayer. Urwa ibn az-Zubayr came and told him that al-Mughira ibn Shuba had delayed the prayer one day while he was in Kufa and Abu Masud al-Ansari had come to him and said, 'What's this, Mughira? Don't you know that the angel Jibril came down and prayed and the Messenger of Allah, may Allah bless him and grant him peace, prayed.' Then he prayed again, and the Messenger of Allah, may Allah bless him and grant him

puberty. I passed in front of part of the row, dismounted, sent the donkey off to graze, and then joined the row, and no one rebuked me for doing so."

Salah is affected adversely due to the diversion of the concentration upon Salah when someone passes in front of the Musalli; there is an authentic Hadith at Tirmidhi that tells that the Prophet PBUH said, "the Salah is cut off by the passing in front of a black dog, a donkey or a woman"; this means it is affected adversely though it does not become void; see also A39-Hadith-175.

A18-Hadith-49 (Salah)

Yahya related to me from Malik from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from Abdullah ibn Abbas that Umm al-Fadl bint al-Harith heard him reciting al-Mursalat (sura 77) and she said to him, "My son, you have reminded me by reciting this sura that it was what I last heard the Messenger of Allah, may Allah bless him and grant him peace, recite in the maghrib prayer."

It is well to recite from the last of the Holy Book Quran in Maghrib and Isha and keep the Rak'ah brief; note that Surah Al-Mursalat is the last Surah of 29th Sipara.

A19-Hadith-59 (Salah)

Yahya related to me from Malik from Ibn Shihab from Salim ibn Abdullah from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, used to raise his hands to the level of his shoulders when he began the prayer, when he went to ruku and also when he raised his head from the ruku he raised them in the same way, saying, "Allah hears whoever praises him, our Lord and praise belongs to You." He did not raise them in the sujud.

RAFE'-YADAIN (raise of hands) is done at the beginning of Salah; it is better to make Rafe'-Yadain (raise of hands) before and after Ruku too & even when the Musalli (the reader of Salah) stands after the first sitting in Salah due to this Hadith at study and other Ahadith; it is also fine to make Rafe'-Yadain only

at the beginning as many Muslims do; notable is that it is better for the Muslim person to read the Salah as he finds according to the place he lives-in; the practice of Muslims when it fulfills the Islamic Principles as provided by the Holy Book Quran & the Sunnah is highly valuable for certain; it must certainly keep to the previous available rulings of prominent Ulema of old times in general with utmost care in issues that have been settled clearly then rather than going by own carelessly; Al-Hamdu Lillah.

A20-Hadith-69 (Salah)

Yahya related to me from Malik from Ibn Shihab from Muhammad ibn Jubayr ibn Mutim that his father said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, recite at-Tur (Sura 52) in the maghrib prayer."

The commendable recitation in general as told by Ulama due to keeping to the asking of other Ahadith, for Imam at Maghrib is a Surah from Qisar-Mufassal (that is the part from the 99th Surah to the last Surah i.e. 114th in the Holy Book Quran though here the mention of At-Tur is exceptional to this) then at Isha is a Surah from Ausat-Mufassal (that is the part from the 86th Surah to the 98th Surah) then at Fajr is a Surah from Tiwal-Mufassal (that is the part from the 50th Surah to the 85th Surah); in Zuhr and Asr it is better for Imam to recite a Surah from Ausat-Mufassal though in these two he would make the recitation silently; note that Salah would be fine by any of Surah or any of lengthy Ayat of the Holy Book Quran read after Surah Fatiha as the Hadith tells clearly by the mention of Surah-Tur at Maghrib yet I have mentioned here the commendable object generally and that also has its basis upon Ahadith.

A21-Hadith-77 (Salah)

Yahya related to me from Malik from Ibn Shihab from Ata ibn Yazid al-Laythi from Abu Said al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you hear the adhan, repeat (in answer) what the muadhhdhin says."

It is Mustahab to answer Adhan by saying the same phrases the Muaddhin is saying as he says it; Ulama have also taken the meaning here that Adhan has to be answered practically too necessarily by going to Salah; this meaning is also included in the guidance given here by the Prophet (PBUH).

A22-Hadith-80 (Salah)

Yahya related to me from Malik from Ibn Shihab from Ibn Ukayma al-Laythi from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, finished a prayer in which he had recited aloud and asked, "Did any of you recite with me just now?" One man said, "Yes, I did, Messenger of Allah." The Messenger of Allah, may Allah bless him and grant him peace, said, "I was saying to myself, 'Why am I distracted from the Qur'an?' " When the people heard the Messenger of Allah, may Allah bless him and grant him peace, say that, they refrained from reciting with the Messenger of Allah, may Allah bless him and grant him peace, when he recited aloud.

There is no recitation behind the Imam in Salah where recitation is loud (that is in Fajr, Maghrib & Isha) but if someone does recite behind him, it would not make the Salah void; note that some of Ulama do take such recitation behind the Imam as necessary without any blame to others; in the Salah or the Raka'ah where the Imam's recitation is quiet (Zuhr, Asr and other Raka'ah of Maghrib & Isha than the first two), it is praiseworthy for Muqtadi to recite the Fatiha behind the Imam so it is better in practice.

A23-Hadith-81 (Salah)

Yahya related to me from Malik from Ibn Shihab from al-Araj that Abdullah ibn Buhayna said, "The Messenger of Allah, may Allah bless him and grant him peace, prayed two rakas with us and then stood without sitting and the people stood with him. When he had finished the prayer and we waited for him to say the taslim, he said 'Allah is greater' and did two sajdahs from the sitting position and then said the taslim."

If by mistake, anything necessary in the prayer is missed or there is delay in such thing or if something is repeated (like doing Ruku twice) or the manner of anything is changed, Sajdah-Sahw becomes necessary; for example, if Surah Fatiha is left out in the first or second or both the Raka'ah (or if recited twice) or if no recitation is made after it in these two or the recitation is made before Surah Fatiha then Sajdah-Sahw becomes necessary and Salah would be fine then but if not done, Salah would become void; there are other examples too; note that Sajdah Sahw are two prostrations that are made at the end of Salah after Taslim is said at the right side and it is even feasible after Taslim at both sides while sitting in the same stance.

A24-Hadith-84 (Salah)

Yahya related to me from Malik from Ibn Shihab from a man of the family of Khalid ibn Asid that he said to Abdullah ibn Umar, "Abu Abd ar-Rahman, we find the fear prayer and the prayer when settled mentioned in the Qur'an, but we do not find any mention of the travelling prayer in it." Ibn Umar said, "Son of my brother! Allah the Mighty and Majestic sent us Muhammad, may Allah bless him and grant him peace, and we knew nothing. We only do as we saw him doing."

Probably, the advice of Salah at fear came at the fourth year of Hijrah when the Holy Book Quran advised, "And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salah if you fear that the disbelievers may attack you; verily the disbelievers are ever unto you open enemies" (4:101); "And when you (the Prophet PBUH) are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers" (4:102); there is no mention of shortening the prayer at such

travel where situation is of peace here yet as the Prophet PBUH did it so it is not only feasible but necessary to shorten it at the travel in general; the notable point is that it is not of much importance in current times how much distance covered makes the person a traveler due to rapidity in traveling (moving even from city to city in no time) yet the intention for the period of stay is of significance even now and it is interesting to note that Ahadith do relate to this point much; it is mostly taken that if the person intends to reside somewhere lesser than for 15 days, he is a traveller there; however, many of Ulama take this period as lesser than 4 days only in which he would remain a traveller and not afterwards; Al-Hamdu Lillah.

A25-Hadith-86 (Salah)

Yahya related to me from Malik from Muhammad ibn al-Munkadir from Sai'd ibn al-Jubayr that a man who has approval (as a relater of hadith), told him that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "If a man prays in the night and sleep overcomes him during it, Allah writes for him the reward of his prayer, and his sleep is sadaqa for him."

Note that there is another Hadith to the effect that when a person is unable to do a good deed due to some affliction that he does regularly in routine, the good return for it is written for him in the affliction too (as that omission then is not his fault); this is Rehmat from Allah on all good Muslim persons indeed; Al-Hamdu Lillah.

A26-Hadith-96 (Salah)

Yahya related to me from Malik from Muhammad ibn Yahya ibn Habban from al Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, forbade prayer after asr until the sun had set, and prayer after subh until the sun had risen.

There are three plus two timing in the twenty four hours when to read Salah is disallowed; the three are when the Sun is rising, when it is overhead and when it is setting; the two are when a person has read his Fajr-Salah then uptil the

Sun rises fully he must not read any Salah and when he has read his Asr-Salah then upto the Sun sets fully he must not read any Salah; however, reading the Salah of funeral even at these two occasions mentioned is not disallowed but even the Salah of funeral must not be read at the three occasions mentioned before.

A27-Hadith-108 (Salah)

Yahya related to me from Malik from Abu'z-Zubayr al-Makki from Abu't-Tufayl Amir ibn Wathila that Muadh ibn Jabal told him that they went out with the Messenger of Allah, may Allah bless him and grant him peace, in the year of Tabuk, and the Messenger of Allah, may Allah bless him and grant him peace, joined dhuhr with asr and maghrib with isha. Muadh said, "One day he delayed the prayer, and then came out and prayed dhuhr and asr together. Then he said, 'Tomorrow you will come, insha' Allah, to the spring of Tabuk. But you will not get there until well into the morning. No one who arrives should touch any of its water until I come.' We came to it and two men had got to it before us and the spring was dripping with a little water. The Messenger of Allah, may Allah bless him and grant him peace, asked them, 'Have you touched any of its water?' They said, 'Yes.' The Messenger of Allah, may Allah bless him and grant him peace, reviled them and said what Allah wished him to say. Then they took water with their hands from the spring little by little until it had been collected in something. Then the Messenger of Allah, may Allah bless him and grant him peace, washed his face and hands in it. Then he put it back into the spring and the spring flowed with an abundance of water and the people drew water from it. The Messenger of Allah, may Allah bless him and grant him peace, said, 'If you live long enough, Muadh, you will soon see this place filled with gardens.'

Some of Ulama have reasoned that on valid grounds, two Salah might be combined and those grounds might be high rainfall, some trying travel, extremely afflicted state; even today at Hajj at Arafah, Zuhr & Asr are combined while just after that at Muzdalifah, Maghrib & Isha are combined but this is an exceptional matter happening once a year at specific time & place; however, most of Ulama say that if Zuhr is read at its last time and Asr is read

at its first time waiting just for some time, it would seem as if they are combined and that is what this Hadith also tells us; similarly, when Maghrib is said at its last time and Isha at its first, it would seem combination of them that is indicated here; I, MSD, would remark here that if Asr is read late and then the Musalli waits for Maghrib, the closeness of these both Salah would increase the number of Musalli (persons reading Salah) in the current times insha Allah and practice would tell this certainly; Al-Hamdu Lillah; note that it was the Barakah of the hands & face of the Prophet PBUH provided to them by Allah, that washing them with the water made it most abundant at the spring for the needs of Sahaba without any problem at all.

A28-Hadith-112 (Salah)

Yahya related to me from Malik from Ismail ibn Muhammad ibn Sai'd ibn Abi Waqqas from mawla of Abdullah ibn Amr ibn al-As from Abdullah ibn Amr ibn al-As that the Messenger of Allah, may Allah bless him and grant him peace, said, "The prayer of one of you sitting down is only equal to half the prayer of one of you when he is standing."

It is allowed for a person with some affliction to offer his Salah even if it is Fardh sitting down (but chairs must be avoided as much as possible unless totally necessary); it is also allowed for him to offer it even lying down and insha-Allah, it would fetch returns like the normal person's Salah; but if Salah is Nafl (optional) then though it is allowed even for those who can read it standing to read it sitting yet that would fetch half of its return if it is accepted at the court of Allah; note that a person must not read Nafl-Salah while lying down and in such condition where the afflicted person can not even read Salah in the sitting posture it is better that he reads only Fardh-Salah lying down by necessary gestures.

A29-Hadith-115 (Salah)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha from Anas ibn Malik that his grandmother, Mulayka, invited the Messenger of Allah, may Allah bless him and grant him peace, for food and he ate some of it. Then

the Messenger of Allah, may Allah bless him and grant him peace, said, "Get up and I will lead you in prayer." Anas said, "I stood up and took a woven mat belonging to us that had become black through long use and sprinkled it with water, and the Messenger of Allah, may Allah bless him and grant him peace, stood on it. The Yatim (orphan) and I formed a row behind him, and the old woman stood behind us. He prayed two rakas with us and then left."

When women & children are Muqtadi, Imam stands ahead with adult men behind him, then children and then women; Mulayka was the mother of Umm-Sulaym (who was the mother of Anas ibn Malik and the wife of Abu-Talha); the orphan boy (called as Yatim that means orphan) was the younger brother of Anas and perhaps his nick-name was Yatim; note that Abu-Talha was the step-father of Anas and this boy yatim; he was very lenient to them respected by both; note also that this Salah was not Fardh but the Prophet read it to ask Allah for Barakah at the place so it was Nafil, the Jama'ah for which is not usual as it is read individually yet allowed sometimes with few present as Muqtadi without any regularity and without any call to it as happened here.

A30-Hadith-122 (Salah)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha that Anas ibn Malik said, "We would pray asr and anyone who then went to the Bani Amr ibn Awf would find them praying asr."

Asr is the Salah before the sunset and its first time is when Zuhr ends and its last time is just before the time when the sun begins to set; there is a difference of opinion which time is better for Asr yet any time between the mentioned space of time is fine for its reading; see also A2-Hadith-5.

A31-Hadith-128 (Salah)

Yahya related to me from Malik from Ayyub ibn Abi Tamima as-Sakhtayani from Muhammad ibn Sirin from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, finished the prayer after two rakas and Dhu'l-Yadayn said to him, "Has the prayer been shortened or have you forgotten,

Messenger of Allah?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Has Dhu'l-Yadayn spoken the truth?" The people said, "Yes," and the Messenger of Allah, may Allah bless him and grant him peace, stood and prayed the other two rakas and then said, "Peace be upon you." Then he said, "Allah is greater" and went into a sadja as long as his usual prostrations or longer. Then he came up and said, "Allah is greater" and went into a sajda as long as his usual prostrations or longer and then came up.

This Hadith is about Sajdah-Sahw and it is interesting to note that this Hadith (that is named as Hadith Dhul-Yadain) tells us that the Prophet (PBUH) made Sajdah-Sahw even after conversation; see also A12-Hadith-24.

A32-Hadith-132 (Salah)

Yahya related to me from Malik that al-Ala ibn Abd ar-Rahman said, "We visited Anas ibn Malik after dhuhur and he stood up and prayed asr. When he had finished his prayer, we mentioned saying prayers early in their time, or he mentioned it, and he said that he had heard the Messenger of Allah, may Allah bless him and grant him peace, say, the prayer of the hypocrites, the prayer of the hypocrites, the prayer of the hypocrites is that one of them sits until the sun becomes yellow and is between the horns of Shaytan, or on the horn of Shaytan, and then gets up and rattles off four rakas, hardly remembering Allah in them at all.'

Note that the best timing for Asr is difficult to deduct as many of Ulama consider to read it at its first time better yet there are those Ulama too who do ask to read it a bit late in its time; however, both conform to the Hadith clearly that much high delay is not appreciable at all as it indicates the dislike to that in very clear terms.

A33-Hadith-135 (Salah)

Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman ibn Yaqub from his father and Ishaq ibn Abdullah that they informed him that they heard Abu Hurayra say, "The Messenger of Allah, may Allah bless him and grant him peace,

said, 'When the iqama is called for prayer, do not come to it running, but come with calmness. Pray what you catch and complete what you miss. You are in prayer as long as your intention is the prayer.'

When one has to perform a noble act, one must act like a nobleman; Salah asks for a dignified manner not only in walking towards the mosque but also in the attitude; if Jama'ah has stood for Salah and Imam has begun it, there is no need to rush as whatever Salah is lost is completed afterwards when Imam completes Salah saying Taslim; this would be his first Raka'ah with Imam and if two Raka'ah are missed, they would be his first two of Salah where he reads some of the Holy Book Quran too after Fatiha; note that waiting for Salah intending to leave after reading it at Mosque gives the good returns in deeds as Salah itself; Al-Hamdu Lillah.

A34-Hadith-139 (Salah)

Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman ibn Ya'qub that he heard Abu's-Sa'ib, the mawla of Hisham ibn Zuhra, say he had heard Abu Hurayra say, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever prays a prayer without reciting the umm al-Qur'an in it, his prayer is aborted, it is aborted, it is aborted, incomplete.' So I said, 'Abu Hurayra, sometimes I am behind the imam.' He pulled my forearm and said, 'Recite it to yourself, O Persian, for I heard the Messenger of Allah, may Allah bless him and grant him peace, say that Allah the Blessed, the Exalted, said, "I have divided the prayer into two halves between me and my slave. One half of it is for Me and one half of it is for My slave, and My slave has what he asks." ' The Messenger of Allah, may Allah bless him and grant him peace, said, "Recite." The slave says, 'Praise be to Allah, the Lord of the Worlds.' Allah the Blessed, the Exalted, says, 'My slave has praised Me.' The slave says, 'The Merciful, the Compassionate.' Allah says, 'My slave has spoken well of Me.' The slave says, 'Master of the Day of the Deen.' Allah says, 'My slave has glorified Me.' The slave says, 'You alone we worship and You alone we ask for help. Allah says, 'This ayat is between Me and My slave, and for My slave is what he asks. 'The slave says, 'Guide us in the straight Path, the Path of those whom You

have blessed, not of those with whom You are angry, nor those who are in error.' Allah says, 'These are for My slaves, and for My slave is what he asks.'

This Hadith tells us that it is necessary to recite Surah Fatiha (the first Surah consisting of seven verses) in Salah; there is consensus that this is necessary for the person reading his Salah individually yet there is difference of view if the person reading Salah behind Imam has to recite it or not; it is about preference as nothing among the Ulama has difference in principles so Salah of all Muslims with whatever differences they take are quite fine; if a person observes number of Muslims reading Salah, he would not be able to detect any differences until he observes closely as the posture and rituals are totally the same; this is most evident at Hajj and more so at Madinah than at Makkah after the days of Hajj; there are quite a few among Ulama who have repented the waste of time that they had given to prove some Imam of Fiqh as at the better grounds in some matter as all the four Imams were well-aware of Islamic Principles and were at high status in the knowledge of how to apply them; we must consider their respective viewpoints with respect and to remain inside the prescribed method by any one of them in any topic of concern as that would be near to Kitab & Sunnah insha-Allah; we Muslims must face the fact that many new things have loomed up in the modern world that need attention by the Islamic Principles so we must not waste time at petty differences that are already being practiced with tolerance but clarify commands for the new things that have entered in our living-style without check and some of them have become quite troublesome now for sure; attitudes matter and Ulama must guide to set the right attitudes to take according to Islam in these new things.

A35-Hadith-156 (Salah)

Yahya related to me from Malik from Da'ud ibn al-Husayn that Abu Sufyan, the mawla of Ibn Abi Ahmad, said that he heard Abu Hurayra say, "The Messenger of Allah, may Allah bless him and grant him peace, prayed asr and said the taslim after two rakas. Dhu'l-Yadayn stood up and said, 'Has the prayer been shortened, Messenger of Allah, or have you forgotten?' The Messenger of

Allah, may Allah bless him and grant him peace, stood up and completed what remained of the prayer, and then, remaining sitting after saying the taslim, he made two prostrations."

The Hadith (that is named as Hadith Dhul-Yadain) tells about Sajdah-Sahw (two sajdahs from the sitting position after Taslim if an error has been committed at the Salah) and it is interesting to note that it tells us that the Prophet (PBUH) made Sajdah-Sahw even after some conversation so little of speech that is related to the betterment of Salah does not affect Salah though in current times, it is much better to make Sajdah-Sahw without any speech; at the individual Salah in current times, it is highly better for Sajdah-Sahw that sitting stance remains unchanged & no speech has yet been made; see also A12-Hadith-24.

A36-Hadith-169 (Salah)

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar and from Busr ibn Said and from al-Araj-all of whom related it from Abu Hurayra - that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever manages to do a raka of subh before the sun has risen has found subh on time, and whoever manages to do a raka of asr before the sun has set has found asr on time."

The notable point here is that one who has not read Fajr (or Asr) and he starts it on time yet in between Salah, the Sun begins to rise (or starts to set), his Salah is good if he has at least ended one Raka'ah on its time; Salah comprises of standing, bending, to prostrate and then standing again praising Allah by different words in every position and from one standing to the other is one Raka'ah ; Ahadith do not allow reading Salah at the sunrise or at the sunset and due to this prohibition for offering Salah, there has been some difference of view for the best thing to do in such situation when the time is very near to it; the preference clearly lies at the attitude to wait at such time so that the Sun rises fully (or sets fully) and then read the Salah though if someone does start it and completes one Raka'ah before the sunrise (or the sunset), his Salah

would be taken as offered then, due to this Hadith at the topic here yet please note well that this is some concession given and not the preference; it is notable that when some Hadith prohibits something and the other Hadith allows it conditionally then the best attitude is to prefer the prohibition; there is no contradiction among Ahadith as this one clarifies that with one Raka'ah before the sunrise or the sunset, Salah would be taken at the side of the time of the Salah rather than the other side but there were Sahaba who preferred waiting in such situation and this tells clearly the preference for us well.

A37-Hadith-170 (Salah)

Yahya related to me from Malik from Zayd Aslam from Ata ibn Yasar from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, ate a shoulder of lamb and then prayed without doing wudu.

Fresh Wudhu for Salah is not necessary when Wudhu had been made before, after eating any of fine edibles that also includes a cooked meat as it is like hot water by which Wudhu might be performed for it is Ja'ez; rinsing the mouth is enough at such times; note that the Prophet (PBUH) had no inhibition in eating anything Halal and if he did refrain from taking something as garlic or onion, it was due to their odor as he was visited by the angel Jibraa'el and not because he disliked their taste or had any reservation for any Halal, though somethings he appreciated more in food and even those were simple things like well-cooked pumpkins, not being an enthusiast to ask for it every other day or even weekly or monthly; the Prophet PBUH was a simple man with simple appreciable manners as one of Ahadith has pointed out that he never said anything adverse about any Halal food ever though he did sometimes refrained from eating something that stank (see also G54-Hadith-70); he must be given credit always for the life he led but fulfilling his necessities & obligations well leaving all comforts & luxuries till the last of his worldly life and that was totally by choice (PBUH).

A38-Hadith-171 (Salah)

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that

Abdullah ibn Abbas said, "There was an eclipse of the sun and the Messenger of Allah, may Allah bless him and grant him peace, prayed, and the people prayed with him. He stood for a long time, nearly as long as (it takes to recite) Surat al-Baqara (Sura 2), and then went into ruku for a long time. Then he rose and stood for a long time, though less than the first time. Then he went into ruku for a long time, though less than the first time. Then he went down into sajda. Then he stood for a long time, though less than the first time. Then he went into ruku for a long time, though less than the first time. Then he rose and stood for a long time, though less than the first time. Then he went into ruku for a long time, though less than the first time. Then he went down into sajda, and by the time he had finished the sun had appeared. Then he said, 'The sun and the moon are two of Allah's signs. They do not eclipse for anyone's death nor for anyone's life. When you see an eclipse, remember Allah.' They said, 'Messenger of Allah, we saw you reach out for something while you were standing here and then we saw you withdraw.' He said, 'I saw the Garden and I reached out for a bunch of grapes from it, and if I had taken it you would have been able to eat from it for as long as this world lasted. Then I saw the Fire - and I have never seen anything more hideous than what I saw today - and I saw that most of its people were women.' They said, 'Why, Messenger of Allah?' He said, 'Because of their ungratefulness (kufr).' Someone said, 'Are they ungrateful to Allah?' He said, 'They are ungrateful to their husbands and they are ungrateful for good behaviour (towards them) . Even if you were to behave well towards one of them for a whole lifetime and then she were to see you do something (that she did not like) she would say that she had never seen anything good from you.' "

When the Sun is in eclipse that happens only on the very last days of Lunar month (and the Moon is in eclipse at the full Moon i.e. at its fourteenth night), there is Salah to be read that is called the Salah of Kusuf; this is natural phenomenon and happens often though not in each lunar month as it needs the direction of the Moon to be in line with the Earth and the Sun; when Moon is between them in line, that is solar eclipse and when the Earth is between the

Sun and the Moon in line throwing its shadow at the Moon, that is lunar eclipse so the next full Moon after solar eclipse manifests eclipse as its direction in relation to the Earth remains the same for some time; the salient features that relate to Salah of Kusuf is that it is mentioned as Fardh-Kifayah; that it is read with two-Raka'ah; that it is read with two Ruku in each Raka'ah; that it is read in Jama'ah, that it is read with silent recitation (though allowed with a loud recitation too) and that it is read with lengthy recitations in both the sections of both the Raka'ah; Al-Hamdu Lillah; note that though most of occupants of Jahannum would be women but then, most of the occupants of Jannah too might be women as many of the women from the world would be there insha-Allah and there at Jannah those Hoors would be present too that by creation, are the women of Jannah; also note that among the poor that the Prophet (PBUH) saw at Jannah (that is told at other version of this Hadith), women are also included; many Ahadith tell us that it's a high degree of Ehsaan to live with necessities at the world caring at the highest level about the success at Akhirat; this attitude would certainly pay not only in the world as Allah would care about the necessities of the good Muslims in the world but also in Akhirat, the coming true life; Al-Hamdu Lillah.

A39-Hadith-175 (Salah)

Yahya related to me from Malik from Zayd ibn Aslam from Abd ar-Rahman ibn Abi Said al-Khudri from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not let anyone pass in front of you when you are praying. Repel him as much as you can, and, if he refuses, fight him, for he is only a shaytan."

Salah is affected adversely due to the diversion of the concentration upon Salah when someone passes in front of the Musalli; there is an authentic Hadith at Tirmidhi that tells that the Prophet PBUH said, "the Salah is cut off by the passing in front of a black dog, a donkey or a woman"; here, cut-off means that Salah is affected adversely by these three passing in front as the black dog or the donkey is able to divert attention by their barking and braying respectively

while the woman might attract the eyes of the Musalli due to her charm passing in front; note that Salah does not become void by any of these yet becomes lesser in degree of excellence.

A40-Hadith-177 (Salah)

Yahya related to me from Malik from Zayd ibn Aslam from al-Qaqa ibn Hakim that Abu Yunus, the mawla of A'isha, umm al-muminin said, "'A'isha ordered me to write out a Qur'an for her. She said, 'When you reach this ayat, let me know, "Guard the prayers carefully and the middle prayer and stand obedient to Allah." ' When I reached it I told her, and she dictated to me, 'Guard the prayers carefully and the middle prayer and the asr prayer and stand obedient to Allah.' A'isha said, 'I heard it from the Messenger of Allah, may Allah bless him and grant him peace.' "

The Holy Book Quran says in Surah Baqarah, "Guard strictly (five obligatory) Salah (the prayers) especially the middle Salah; and stand before Allah with obedience" (2:238); there has been some difference of view in this matter of middle Salah among Sahaba (companions of the Prophet PBUH) and this difference of view does prove one thing that the Prophet (PBUH) told this in personal capacity as there is little chance if any that this Hadith did not reach to so many Sahaba that are on record to have given a different view on this; mostly there has been an inclination towards Asr according to this Hadith and most Ulama take this Salah that is before sunset as Salat-ul-Wusta (the middle Salah); another notable view is for Fajr i.e. the Salah before sunrise and some Ulama have taken this view too in the following of Ibne-Abbas (RA) as Fajr is between day and night in time as it is read before the sunrise; it is also at the middle of all five Salah in placement as the start of twenty four hours period is taken from the sunset by Muslims and not midnight; also, it is at the time when there is change of angels that had been at charge in the world for the previous twenty-four hours with the coming batch of angels and it is said in the Holy Book Quran in Surah Bani-Israel, "And recite the Quran in Fajr; verily (the recitation of) the Quran in Fajr is witnessed (by ascending and descending angels)" (17:78).

A41-Hadith-184 (Salah)

Yahya related to me from Malik from Zayd ibn Aslam from a man of the Bani'-Deil called Busr ibn Mihjan from his father Mihjan that he was in a gathering with the Messenger of Allah, may Allah bless him and grant him peace, and the call to prayer was made. The Messenger of Allah, may Allah bless him and grant him peace, rose and prayed and then returned. Mihjan remained sitting and did not pray with him. The Messenger of Allah, may Allah bless him and grant him peace, said, "What prevented you from praying with the people? Aren't you a Muslim?" He said, "Of course, Messenger of Allah, but I have already prayed with my family." The Messenger of Allah, may Allah bless him and grant him peace, said, "When you come, pray with the people, even if you have prayed already."

When someone has already read the Salah, he must still join the Jama'ah if he is present at the Mosque during that; this is better for him as persons around would not take him as a non-Muslim fearing his intentions by mistake; the Salah at Jama'ah for him would become Nafil for him without any issue; note that Salah at home does save from the sin of not saying the Salah.

A42-Hadith-186 (Salah)

Yahya related to me from Malik from Zayd ibn Rabah and Ubaydullah ibn Abi Abdullah Salman al-Agharr from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A prayer in this mosque of mine is better than a thousand prayers in any other mosque, except the Masjid al-Haram (in Makka)."

Even one Salah at Masjid-Nabawi (the mosque of the Prophet PBUH) is 1000 times more in good returns if accepted at the court of Allah except for the Salah at Bayt-Allah (the house of Allah at Makkah i.e. Masjid-Haram); note here that according to another authentic Hadith, if someone goes to any mosque other than the three Mosques (that are Masjid Haram at Makkah, Masjid Nabawi at Madinah and Masjid Aqsa at Jerusalem) by intention in vacation that is disallowed; however, going somewhere by intention and then

visiting mosques there does not pose any issue; in other words, journey by intention for any mosque is not allowed except for these three mentioned here as the good return for Salah is very high in each of these three mosques.

A43-Hadith-193 (Salah)

Yahya related to me from Malik from Makhrama ibn Sulayman from Kurayb, the mawla of Ibn Abbas, that Abdullah ibn Abbas told him that he had spent a night at the house of Maimuna, the wife of the Prophet, may Allah bless him and grant him peace, who was also Ibn Abbas' mother's sister. Ibn Abbas said, "I lay down with my head on the breadth of the cushion, and the Messenger of Allah, may Allah bless him and grant him peace, and his wife lay down with their heads on its length. The Messenger of Allah, may Allah bless him and grant him peace, slept, until, halfway through the night or a little before or after it, he awoke and sat up and wiped the sleep away from his face with his hand. Then he recited the last ten ayats of Sura Ale-Imran (Sura3). Then he got up and went over to a water-skin which was hanging up and did wudu from it, doing his wudu thoroughly, and then he stood in prayer." Ibn Abbas continued, "I stood up and did the same and then went and stood by his side. The Messenger of Allah, may Allah bless him and grant him peace, put his right hand on my head and took my right ear and tweaked it. He prayed two rakas, then two rakas, and then prayed an odd raka. Then he lay down until the muadhin came to him, and then prayed two quick rakas, and went out and prayed subh ."

The night Salah is termed as Tahajjud and it was Fardh for the Prophet (PBUH) but for others it is Nafl; this Salah is read in twos and notable is that Tahajjud is the best of Nafl-Salah as Musalli can read his Salah with total peace of mind then and Allah hears his plea at that time; it is recommended to delay Witr until the end of the night if a person is sure of waking up in order for it to be the last of his Salah at night, reading it after Tahajjud but if he is not sure of waking up at night then he should say it before sleeping; the text at narration that "then prayed an odd Raka" means that the last of the Salah of the Prophet PBUH at night was Witr (and this text possibly means that he read three Raka

at the last adding one to the last two of his Salah read); then as the time of Fajr came, he read two Sunnah Raka of Fajr and after that went out to read the Fardh Salah of Fajr.

A44-Hadith-194 (Salah)

Yahya related to me from Malik from Muslim ibn Abi Maryam that Ali ibn Abd ar-Rahman al-Muawi said, "Abdullah ibn Umar saw me playing with some small pebbles in the prayer. When I finished he forbade me, saying, 'Do as the Messenger of Allah, may Allah bless him and grant him peace, did.' I said, 'What did the Messenger of Allah, may Allah bless him and grant him peace, do?' He said, 'When he sat in the prayer, he placed his right hand on his right thigh and he closed his fist and pointed his index finger, and he placed his left hand on his left thigh. That is what he used to do.' "

To remove pebbles from the front at Salah or to blow at the place where prostration has to be made or to play absent-mindedly with pebbles or clothes at Salah, all these are Makruh though Salah would not have to be revised yet this activity must remain in limit so that any viewer does not get the impression that the man is not at Salah while high activity not relating to Salah that is valid outside Salah is not allowed inside it; that high activity would make Salah null and void liable to revision then and there; note here this issue too that Ulama in general ask to point with the index-finger at the place of prostration at Tashahhud yet many of Ulama at Pakistan (& Afghanistan) do not give it any importance; some of Ulama ask to make some movement too with it as it is raised (Malik prefers that); the bottom-line is that if someone does not raise the index-finger at Tashhahud, his Salah is not affected adversely yet it is better to indicate by it in the saying of the Salah at Tashhahud as is generally done at many of places today at the recitation of the Kalima; Al-Hamdu Lillah.

A45-Hadith-195 (Salah)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone

misses the asr prayer it is as if he has suffered a great misfortune in his family and wealth."

Here the loss of Salah of Asr means that till the end of its time it is not said; note that this means losing it without any valid reason intentionally as trouble from enemy or from some affliction might restrict a person to say it on time; to lose Asr and not say it during its time is like the destruction of calm family life and this indicates that its continuous omission might create some adverse change in the family life (some Ulama have taken it to be the consequence of leaving any Salah yet this view is not much strong due to the specific mention of Asr at the narration).

A46-Hadith-197 (Salah)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Prayer in congregation is better than the prayer of a man by himself by twenty-seven degrees."

This Hadith clearly states that Salah in gathering (Jama'ah) is higher in virtue yet the point to note is that these Ahadith do not indicate that Salah read at home is void; here it is better to take the mention of Salah "by himself" as reading it alone at the mosque after the Jama'ah (congregation) as it has been taken Fardh, Wajib, Sunnah and even Shart (necessary condition) for Salah by different Ulama of repute; at another authentic Hadith, it is mentioned that the excellence of reading Salah with Jama'ah is twenty-five times more than reading it individually but this Hadith clarifies that indeed, it is twenty seven times more for the person that manages to attend Jama'ah coming from far.

A47-Hadith-198 (Salah)

Yahya related to me from Malik from Nafi that Abdullah ibn Umar called the adhan on a cold and windy night and included the phrase, "Do the prayer in shelter." Then he said, "The Messenger of Allah, may Allah bless him and grant

him peace, used to order the muadhhdhin to say, 'Do the prayer in shelter' when it was a cold, rainy night."

It is allowed to read Salah at home when rain is pouring fast (and that may be announced after the Adhan) as it might put the person going to mosque in some high trouble yet if someone can reach Salah with ease at rain even, then that is better if he does reach there.

A48-Hadith-199 (Salah)

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, used to join maghrib and isha together when it was urgent to travel."

The Prophet (PBUH) made this combination of Salah to make some ease for Muslims in reading of the five Salah at times of trouble that are distributed according to timing all over the 24 hours so many Ulama have taken this to mean that on valid grounds, two Salah might be combined and those grounds might be high rainfall, some trying travel or while in some afflicted state; if there is no reason then the combination is possible only in manifestation as mostly Ulama clarify that if Zuhr is read at its last time and Asr is read at its first time waiting just for some time, it would seem as if they are combined; similarly, when Maghrib is read at its last time and Isha at its first, it would seem combination of them while each of the five Salah is read at its own valid time certainly.

A49-Hadith-200 (Salah)

Yahya related to me from Malik from Nafi from Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, used to pray two rakas before dhuhhr and two rakas after it, two rakas after maghrib in his house, and two rakas after isha. He did not pray after jumua until he had left, and then he prayed two rakas.

There are twelve Raka'ah besides Fardh-Salah that if read on daily basis, they become the source for building a beautiful house at Jannah (Paradise) as reported in Ahadith in the same timing as Fardh; they are four raka'ah before Zuhr, two raka'ah after Zuhr, two raka'ah after Maghrib, two raka'ah after Isha and two raka'ah before Fajr; in these the most important ones are two Raka'ah before Fajr and two Raka'ah after Isha (that is mentioned here too as that are needed to say Witr that is Wajib-Salah afterwards at Isha and Witr must remain the last of Salah before going to sleep); it is a point to note that the Prophet (PBUH) never commanded Sahaba to read these Salah necessarily as he did not like to put burden on Muslims in any way except for the two Raka'ah before Fajr; he said that two Raka'ah with extreme concern and showed his high appreciation for that for others too.

A50-Hadith-204 (Salah)

Yahya related to me from Malik from Nafi from Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you come to jumua, do ghusl." Malik said, "It is not enough for someone to do a ghusl on the day of jumua and intend by it the ghusl for jumua unless he does the ghusl and then sets off. That is because the Messenger of Allah, may Allah bless him and grant him peace, said in the hadith related by Ibn Umar, 'When you come to jumua, do ghusl .' " Malik also said, "If someone does ghusl on the day of jumua and intends by it the ghusl of the day of jumua and then sets out, whether early or late, and does something which breaks his wudu, he only has to do wudu and his ghusl remains valid for him."

On Friday, bathing is most praiseworthy though Ulama in general, do not take it as obligatory; it is better to take a bath at Friday intending that for the Salah of Friday and then setting out immediately for it without care to any other activity; application of some light scent to the clothes and reaching the mosque early is also praiseworthy.

A51-Hadith-226 (Salah)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the

Messenger of Allah, may Allah bless him and grant him peace, entered the Kaba with Usama ibn Zayd, Bilal ibn Rabah and Uthman ibn Talha al-Hajabi and locked it behind him and stayed there for some time. Abdullah said that he asked Bilal when he came out what the Messenger of Allah had done there and he said, "He positioned himself with one support to his left, two supports to his right, and three behind him (the house had six supports at that time) and then he read Salah."

Here, we find that the Prophet (PBUH) went inside the holy Ka'bah and Bilal (RA) mentioned that he read Nafil-Salah there; however, it has been narrated by Usama (RA) that he did not read any Salah inside so either the event of the Prophet (PBUH) entering the Holy Ka'bah occurred twice or either Bilal has erred in the judgment about the Salah due to the dim light inside; it is mentioned that Ibn-Abbas who disagreed to the viewpoint that the Prophet (PBUH) read Salah there had not entered the holy place with him; Bilal and Usama had witnessed him at the time and he got his point from Usama; in any case Fardh-Salah must be avoided there even if entry inside becomes possible as Malik has also ruled; though the better stance has been taken as of Bilal in general yet there is a high probability that the occasion is only one (that is the conquest of Makkah) and Usama (and Ibn-Abbas) are right in their judgment that the Prophet (PBUH) did not read any Salah there.

A52-Hadith-267 (Salah)

Yahya related to me from Malik from his paternal uncle Abu Suhayl ibn Malik that his father heard Talha ibn Ubaydullah say, "Once one of the people of Najd came to the Messenger of Allah, may Allah bless him and grant him peace. He had dishevelled hair and although his voice could be heard we could not make out what he was saying until he drew nearer and then we found he was asking about Islam. The Messenger of Allah, may Allah bless him and grant him peace, said to him, 'There are five prayers during the day and the night.' He said, 'Do I have to do anything else besides that?' The Messenger of Allah, may Allah bless him and grant him peace, added, 'And fasting the month of Ramadan.' He said, 'Is there anything else I have to do?' He said, 'No, except what you do of

your own accord.' The Messenger of Allah, may Allah bless him and grant him peace, mentioned zakat. The man said, 'Is there anything else that I have to do?' He said, 'No, except what you do of your own accord.' He continued, "The man went away saying, 'By Allah, I won't do any more than this, nor will I do any less.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'That man will be successful, if he is telling the truth.'

This is the minimum requirement that a person says the Kalimah with total acceptance by heart (there is no god except Allah and that Muhammad PBUH is His slave and His Last Messenger), performs Salah (Prayers), keeps Saum (fasts), pays Zakah (necessary charity, if he has wealth) and does Hajj (if he can afford by health and by wealth with safety of passage); these are the five pillars of Islam and the minimum requirement of Belief and with these a person would not be challenged in any ways; though Hajj is not mentioned here yet it might not have been made Fardh then or it might have been understood at that time; also Tabligh (spreading the message of Islam keeping to it firmly) & Jihad (the war against non-Muslims that are challengers to Islam) is due upon Muslims where necessary as Islam designates Muslims as the force of Allah upon earth so they have to ask people to come to Islam, the word of Allah, as the whole earth too like all other things belong to Allah only; if the people comply that is well & good; if they do not comply then Muslims must make a respectable pact with them; if they do not comply to that too, Muslims must fight them on till they become subdued with their power eliminated; note that to make a respectable pact with them is certainly much better in the current times; Al-Hamdu Lillah.

A53-Hadith-268 (Salah)

Yahya related to me from Malik from Nuaym ibn Abdullah al-Mujmir that Muhammad ibn Abdullah ibn Zayd told him that Abu Masud al Ansari said, "The Messenger of Allah, may Allah bless him and grant him peace, came to us at the gathering of Sad ibn Ubada. Bashir ibn Sad said to him, 'Allah has ordered us to ask for blessings on you, Messenger of Allah. How should we do it?' The Messenger of Allah, may Allah bless him and grant him peace, remained silent

until we wished we had not asked him. Then he told us to say, 'O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim, and give baraka to Muhammad and the family of Muhammad as You gave baraka to Ibrahim. In all the worlds You are worthy of Praise and Glorious,' and the taslim is just as you have learnt." (Allahumma salli ala Muhammad wa ala alei Muhammad kama sallaita ala alei Ibrahim, wa baraka ala Muhammad wa ala alei Muhammad kama barakta ala Ibrahim fi'l alamin, innaka Hamidu'm - Majid).

In every Salah, Durud that means asking Allah to bless the Prophet (PBUH) by words near to words that are reported here is made without fail at the last of it before Taslim; this is named as Durud-Ibrahimi; then DUA for one's own self is also made (after Durud); Durud became customary after Sixth Hijri when the Verse of Surah Ahzaab descended, "Allah and His angels send blessings on the Prophet: O ye that believe! Send blessings (asking Allah for it) on him, and salute him with all respect" (33:56); Al-Hamdu Lillah.

A54-Hadith-269 (Salah)

Malik related to me from Nuaym ibn Abdullah ibn al-Mujmir from Ali ibn Yahya az-Zuraqi from his father that Rifaa ibn Rafi said, "One day we were praying behind the Messenger of Allah, may Allah bless him and grant him peace, when the Messenger of Allah, may Allah bless him and grant him peace, raised his head from ruku and said, 'Allah hears the one who praises Him' (Sami Allahu liman hamidah). A man behind him said, 'Our Lord, praise belongs to you - blessed, pure and abundant praise' (Rabbana wa laka'l hamd kathiran tayiban mubarakan fihi). When the Messenger of Allah, may Allah bless him and grant him peace, had finished, he said, 'Who was it who spoke just now?' The man said, 'I did, Messenger of Allah,' and the Messenger of Allah, may Allah bless him and grant him peace, said, 'I saw more than thirty angels rushing to it to see which one of them would record it first.' "

It is not allowed to speak in Salah yet due to Hadith narrated by Rifaa ibn Rafi, some Ulama have accepted speech to be fine that is not addressed to anyone but it is praise to Allah or to make DUA for himself; another version of this

narration tells us that when the Prophet (PBUH) asked about the speaker of the words at Salah, nobody answered most probably due to the fear that some adverse message might have descended on this yet when Rifaa told frankly that it was his doing, the Prophet (PBUH) mentioned the virtue of this action by telling how angels were contesting to take this honorable matter to his document of deeds; in current times, it is better to praise Allah or to make DUA inaudibly at Salah where the Musalli intends for that.

A55-Hadith-273 (Salah)

Yahya related to me from Malik from Salih ibn Kaysan from Urwa ibn az-Zubayr that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The prayer was prescribed as two rakas, both when settled and when travelling. Then the travelling prayer was kept as it was, and an increase was made in the prayer when settled. "

The Fardh-Salah at travel is called as Qasr-Salah reading two Raka'ah instead of four but Salah that normally comprises of two or three Raka'ah (that is of Fajr & Maghrib respectively) is not shortened at traveling; Sayyeda Ayesha (RA) used to read Salah in full while traveling and Uthman (RA) also did read Salah in full while traveling in the last half of his term as Caliph (he led Salah at Hajj in full) yet that is taken to be their ruling that applied well on their own selves; note here that Ijtehad means that ruling which takes place by pondering high on the commands of Islam that needs refinement in two aspects for its validity i.e. Subject and Object; this means that the matter to decide must be open to debate that is the aspect for "Object" and the person taking the decision on that debatable matter must be very highly knowledgable in Islamic Teachings that is the aspect of "Subject" yet please note here that Ijtehad, even if it passes both tests of Subject and Object, of someone is not binding on all Muslims until Ijma (Consensus of reasonable number of Ulama of repute) takes place on it; Sayyeda Ayesha (RA) did have reason for the complete Salah at the travel as the Prophet (PBUH) had not prohibited reading Salah for her in complete at traveling when he learned that she does so and this is taken as an

exception for her specifically; however, Uthman (RA) was unique in his Ijtehad that was not accepted in general for leaving Qasr at travel.

A56-Hadith-276 (Salah)

Yahya related to me from Malik from Damra ibn Said al-Mazini from Ubaydullah ibn Abdullah ibn Utba ibn Masud that ad-Dahhak ibn Qays asked an-Numan ibn Bashir, "What did the Messenger of Allah, may Allah bless him and grant him peace, use to recite on the day of jumua after suratal-Jumua (Sura 62)?" He said, "He used to recite al-Ghashiya (Sura 88)."

The Prophet (PBUH) used to recite mostly Surah Aala and Ghashiah at Friday and even at Eid yet sometimes he did take up some lengthy Surah like Qaaf and Qamar at Eid-Salah too; it is better to take Surah that are not much lengthy at Eid too though if Imam and Muqtadi both do not have any problem of scarcity of time then Surah that are somewhat lengthy might be taken for recitation at Salah, especially when Eid falls at Friday.

A57-Hadith-277 (Salah)

Yahya related to me from Malik from Abdullah ibn Dinar that Abdullah ibn Umar said, "On one occasion when the people were praying subh at Quba a man came to them and said, 'A piece of Qur'an was sent down to the Messenger of Allah, may Allah bless him and grant him peace, last night, and he was ordered to face the Kaba, so face it.' 'They had been facing ash-Sham, so they turned round and faced the Kaba.'

After coming to Madinah, the Prophet (PBUH) read Salah facing Bayt-ul-Maqdas for some 16 and half months; he had come at Madinah at the beginning of Rabiul-Awwal, the third Hijri Month, and the command to change Qiblah came between the seventh month of the next year i.e. Rajab of 2nd Hijri; it is interesting to note that on an individual testimony, the persons at Salah changed direction towards Kaabah (Bayt-Allah, Makkah) while two witnesses among men are necessary for such matters; Ulama have written that this was something special then and with two conditions occurring together such

testimony was taken as acceptable; first that the individual giving testimony must be among Sahaba and the second that the testimony he is giving must be in favor of something already awaited; these both conditions could have been met together at those times only and so the testimony of only one individual would not be acceptable now certainly in issues of concern.

A58-Hadith-278 (Salah)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, used to pray on his mount while travelling, whichever way it was facing. Abdullah ibn Dinar said, "Abdullah ibn Umar would also do that."

When a person tries his best to read the Salah that is Nafil in direction of the Holy Kaabah, his unintentional error in direction is not accountable and please note that Islam asks for ease and not complications; Fardh Salah must not be read at the transport-animal (and it is better not to read that at the transport-vehicle too) as that is not appreciable.

A59-Hadith-305 (Salah)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Amr ibn Hazm that he had heard Abbad ibn Tamim say that he had heard Abdullah ibn Zayd al-Mazini say, "The Messenger of Allah, may Allah bless him and grant him peace, came out to the place of prayer and asked for rain, and when he faced the qibla he turned his cloak inside out."

"ISTISAQA" is the Salah of 2-Raka'ah to ask Allah for rain (to eliminate trial and trouble from Muslims) and it is said in the Holy Book Quran in Surah Nooh where the speech of Nooh-RA is recorded, "Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving; He would send down upon you the cloud, pouring down abundance of rain" (71:10 & 11); the Imam has to recite the Holy Book Quran with some voice and it needs Khutbah too (i.e. speech of Imam) after the Salah like in Eid (in fact Istisqa is also read much like Eid with more Takbiraat); the unique act of changing the sides for Rida (garment-sheet

taken around the upper part of the body) is also performed by everyone at Salah at Istisqa, placing its left side on the right side of the body, and its right side on the left.

A60-Hadith-312 (Salah)

Yahya related to me from Malik from Abdullah ibn Abi Bakr from his father that Abdullah ibn Qays ibn Makhrama told him that Zayd ibn Khalid al-Juhani said one night that he was going to observe the prayer of the Messenger of Allah, may Allah bless him and grant him peace. He said, "I rested my head on his threshold. The Messenger of Allah, may Allah bless him and grant him peace, got up and prayed two long, long, long rakas. Then he prayed two rakas which were slightly less long than the two before them. Then he prayed two rakas which were slightly less long than the two before them. Then he prayed two rakas which were slightly less long than the two before them. Then he prayed two rakas which were slightly less long than the two before them. Then he prayed two rakas which were slightly less long than the two before them. Then he prayed two rakas which were slightly less long than the two before them. Then he prayed an odd raka, making thirteen rakas in all."

This Hadith tells about Salah at night of the Prophet (PBUH) and it mostly has been narrated as nine Raka'ah minimum and eleven Raka'ah maximum at narrations; these included three Raka'ah of Witr so the Prophet PBUH read different Raka'ah caring for ease in Tahajjud that was Fardh to him; the Musalli may read Tahajjud that is Nafl for him as only two Raka'ah and even as six or eight (or even ten Raka'ah as reported here) in twos besides three Raka'ah Witr if he intends; if someone wants to read Tahajjud then the better way is that he must have some sleep and then get up at the last part of the night and read them in twos as many as he intends, saving Witr till the last that he has to read by three Raka'ah.

A61-Hadith-323 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace,

said, "When the heat is fierce, wait until it gets cooler before you do the prayer, for scorching heat is from the blast of Jahannam."

Musalli has to read Zuhr early yet when the weather is much hot, he should wait to read it at its final time; however, if the temperature of an environment around could be made better by modern gadgets, he can say it early with ease; mostly this guidance at the Hadith here is taken as during the travel where the Musalli feels ease to read it late.

A62-Hadith-324 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the call to prayer is made Shaytan retreats, passing wind, so that he will not hear the adhan. When the adhan is completed he comes back, until, when the iqama is said, he retreats again. When the iqama is completed, he comes back, until he comes between a man and his self and says, 'Think of such and such, think of such and such,' which he was not thinking about before, until the man does not know how much he has prayed."

If any Wajib of the prayer is delayed or missed, or there is delay in a Fardh, or wrong priority was given to any Fardh or a Fardh was repeated (like doing Ruku twice), or by changing the manner of any Wajib, Sajdah Sahw becomes necessary; note that the error must purely be due to mistake; for example, if by mistake, Surah Fatiha is left out in the first or second or both the Raka'ah (or if recited twice) or if no recitation is made after it in these two or the recitation is made before Surah Fatiha then Sajdah Sahw becomes necessary and Salah would be fine then but if not done, Salah would become void; there are other examples too; Sajdah Sahw are two prostrations that are made at the end of Salah after Taslim is said at the right side or after Taslim at both sides; note that some persons are more prone to forgetfulness than others as mentioned in the Hadith here.

A63-Hadith-325 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "By Him in whose hand myself is! I had in mind to order firewood to be collected, then to order the prayer to be called, and to appoint a man to lead the people in prayer, and then to come up behind certain men and burn their houses down about them! By Him in whose hand myself is! If one of them knew that he would find a meaty bone or two good legs of meat, he would be present at isha."

The Hadith might mean that those who did not attend Jama'ah saying their Isha-Salah at home the Prophet (PBUH) felt such anger for them that he considered punishing them severely; the other meaning is that the Prophet (PBUH) felt such anger for those who did not read their Salah at all as in those times, generally all persons used to say Salah at the mosque and I, MSD, gather that this second meaning seems to be the case here and Allah know better; we have studied that saying Salah alone is lesser in degree than Salah at the gathering in the mosque and it did not designate the individual Salah as void; so here the grave warning seems to be at the omission of Salah rather than the omission of Jama'ah as Salah is one of high identities of Muslims for which they must care as much as possible; Al-Hamdu Lillah.

A64-Hadith-326 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you lead people in the prayer, make it short, because there are among them some people who are weak, ill and old. But when you pray on your own, make it as long as you wish."

The prophet PBUH cared for the ease of Muslims and this Hadith is also an example to it; when a person is at the Imamate of Salah, he must take care that his long recitations do not worry the old & weak; also, the person delivering some speech must care that his speech does not become so lengthy

that puts the listeners to trouble; the persons at administration must also care for this ease to the public in their attitudes; note that in the individual Salah, the Mussalli might prolong it as he wills according to his ease.

A65-Hadith-327 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When one of you says 'Ameen' and the angels in the sky say 'Ameen' so that one coincides with the other, his previous wrong actions are forgiven for him."

There are authentic Ahadith that prove saying Ameen when Imam ends the recitation of Surah Fatiha so the Muqtadi must say Ameen at this time though he might say it loudly or might say it silently; the Hadith also tells that the petty sins are forgiven when his Ameen coincides with the Ameen of angels that also say it then; Al-Hamdu Lillah.

A66-Hadith-328 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do you see the direction I am facing here? By Allah, neither your concentration nor your ruku is hidden from me. I can see you behind my back."

In Salah, the Prophet PBUH was able to gather about Sahaba at what standard their application to Salah was; there is a hadith that once when the Prophet PBUH finished an audible Salah, he asked, "Did anyone of you recite with me?" A man said that he did; he said, "I was wondering why there was difficulty in reciting the Qur'an"; the message of this Hadith here is that the Musalli must read Salah keeping his attention towards Salah whether he reads it with Imam or reads it alone.

A67-Hadith-329 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu

Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "You are in prayer as long as the prayer detains you and there is nothing that prevents you from returning to your family except the prayer."

Note that many of Ahadith clarify that waiting for Salah is like reading of Salah that means it fetches returns that the person gets for reading Salah and this is so when such waiting to attend the next Salah is at the Mosque itself (attending some gathering to attain knowledge about Islam) though to wait to read the next Salah on time anywhere even at some work might also fetch some very good returns near to it and Allah knows better.

A68-Hadith-330 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The angels ask for blessings on each one of you as long as he is in the place where he has prayed and has not broken his wudu. They say, 'Allah, forgive him. Allah have mercy on him'."

It is the merit of Salah that due to it, the angels ask for blessings on him who not only reads the Salah but also waits at the Mosque to read the next Salah as we have read that waiting for Salah is like the reading of Salah in good returns to the man who waits there.

A69-Hadith-331 (Salah)

Yahya related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A group of angels in the night and a group of angels in the day alternate with each other among you, and gather together at the time of the asr and fajr prayers. Then those that have spent the night among you ascend, and He asks them, and He knows best, 'How did you leave my slaves?' and they say, 'When we left them they were praying, and when we came to them they were praying.' "

Allah knows everything every-time and every-where so the Hadith has presented an eloquence only in speech to point out that Allah is Well-Aware and All-Caring for his creatures and He would surely forgive all those who remember Him always especially collectively and if someone among Muslims is not as enthusiastic in deeds as other Muslims in the gathering he would still get the good returns as all others get if he remains with them doing his good deeds as they do; Fajr is between day and night in time (and Asr is also at such time when day is ending and the arrival of night is near); at both of these times, it is mentioned that there is change of angels that had been at service in the world by the command of Allah for the previous hours with the coming batch of angels and it is said in the Holy Book Quran in Surah Bani-Israel about Fajr, "And recite the Quran in Fajr; verily (the recitation of) the Quran in Fajr is witnessed (by ascending and descending angels)".

A70-Hadith-332 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, mentioned the day of jumua and said, "There is a time in it when Allah gives to a muslim slave standing in prayer whatever he asks for," and the Messenger of Allah, may Allah bless him and grant him peace, indicated with his hand how brief in period it was.

There is some little time between Asr and Maghrib on Friday which is said to be the time when Allah accepts all rightful DUA; note that some Ulama differ to this taking their reason from one of Ahadith that this time commences from the time the Imam sits for Khutbah till the end of Jumu'ah-Salah.

A71-Hadith-333 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Even saying to your companion 'Quiet' while the imam is giving the khutba on the day of jumua, is to speak foolishly."

Note the strictness of the advice to remain silent while the Imam is delivering Khutbah as even to tell a person to keep quiet is not appreciable and the most necessary communication might be made through minimum of gestures; even that must wait if that causes no trouble if omitted then & there.

A72-Hadith-334 (Salah)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shaytan ties three knots at the back of your head when you sleep, and he seals the place of each knot with 'You have a long night ahead, so sleep.' If you wake up and remember Allah, a knot is untied. If you do wudu, a knot is untied. If you pray, a knot is untied, and morning finds you lively and in good spirits, and if not, morning finds you in bad spirits and lazy."

The Hadith here tells about the goodness of Fajr and so the person who is able to fight the sleep and wakes up early against the temptation of Shaytan to sleep on so that he reads Fajr on its time, is highly praiseworthy; Al-Hamdu Lillah.

A73-Hadith-376 (Salah)

Malik related to us from Abdullah ibn Yazid the mawla of al-Aswad ibn Sufyan, from Abu Salama ibn Abd ar-Rahman from Muhammad ibn Abd ar-Rahman ibn Thawban from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the heat is fierce delay the prayer until it gets cooler, for scorching heat is a part of the blast of Jahannam." He added, "The Fire complained to its Lord, so He allowed it two breaths in each year, a breath in winter and a breath in summer."

It is better to say Zuhr early yet when the weather is much hot, it is better to say it at its final time especially at travel; today, when people are much involved in business or service to fulfill their physical obligations, it seems much feasible that Zuhr is said at its final time at all occasions and that might fall near to the last part of the lunch-time as observed today; it would not affect

the routine or the Salah adversely insha-Allah; at Zuhr, care about ease is better putting it at the very last of lunch-time as that is the rush-occasion for all people at work; it is notable that many of Ulama preferred Zuhr at its final time even then at the ancient times, so there is some margin to make it routine at these current times to read Zuhr somewhat late in its time for the ease of all.

A74-Hadith-378 (Salah)

Yahya related to me from Malik from Abdullah ibn Yazid al-Madani and from Abu'n Nadr from Abu Salama ibn Abd ar-Rahman from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, used to pray sitting. He would recite sitting, and then, when about thirty or forty ayats of what he was reciting remained, he would stand up and recite standing and then go into ruku and sajda. He would do the same in the second raka.

It is allowed for a person with some affliction to offer his Salah even if it is Fardh sitting down and even lying down and it would be like the normal person's Salah; if it is Nafl (optional) then it is allowed even for those who can read it standing to read it sitting but that would fetch half of its return if it is accepted at the court of Allah; Nafl-Salah must not be read lying as in such condition where the afflicted person can not even read Salah in the sitting posture then it is better that he reads only Fardh by necessary gestures while he lies down; at times of affliction, if he can manage some of Salah standing and some of it sitting, it is feasible to do so though not necessary and he might say the whole of it while sitting.

A75-Hadith-383 (Salah)

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim that Abdullah ibn Umar told him that he used to see Abdullah ibn Umar cross his legs in the sitting position of the prayer. He said, "So I did the same, and I was young at the time. Abdullah ibn Umar forbade me and said, 'The sunna of the prayer is that you keep your right foot vertical and lay your left foot down.' I

said to him, 'But you do the same (as I did).' He said, 'My feet do not support me.' "

IFTIRASH is the position at Tashahhud which is to place the left foot on its side and sitting on it and keeping the right foot vertical while resting on the bottom of the toes turning them towards the qibla (this is the position narrated at the Hadith here); the other position than Iftirash is Tawarruk where the person takes another ways to sit at Tashahhud and with it, the left foot emerges from under the right foot (this also has been narrated at another Hadith); both positions to sit at Tashahhud are valid and with any, Salah is fine; the Musalli who is unable to take normal posture due to some affliction, may sit in any manner he finds suitable and his Salah would also be fine insha-Allah.

A76-Hadith-392 (Salah)

Yahya related to me from Malik from Abd arRahman ibn Abdullah ibn Abd ar-Rahman ibn Abu Sasa'a al-Ansari, and later al-Mazini, that his father told him that Abu Sai'd al-Khudri had said to him, "I see that you love sheep and the desert. When you are among your sheep or in your desert, call the prayer and raise your voice in the adhan, because I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No jinn or man or anything within range hears the voice of the muadhdhin except that it bears witness for him on the day of rising.' "

Giving Adhan is such blessing for the Muaddhin that all that hear the call would bear witness to his goodness at Hashr (the first day of Akhirat); there is an Hadith at Tirmidhi that tells that "If anyone calls the Adhan for seven years with the intention of reward (at Akhirat) then freedom from Hell is recorded for him"; this is for the Muaddhin who does not ask any worldly benefit for this service and there are times when the person has to decide either to take worldly benefits or either to take benefits at Akhirat; at such times, Akhirat is certainly better; Al-Hamdu Lillah.

A77-Hadith-398 (Salah)

Yahya related to me from Malik from Amir ibn Abdullah ibn az-Zubayr from Amr ibn Sulaym az-Zuraqi from Abu Qatada al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, used to pray (NafI) carrying Umama, who was the daughter of his daughter Zaynab by Abu'l As ibn Rabia ibn Abd Shams. When he prostrated, he put her down, and when he got up he carried her.

It is allowed to carry a child while standing at NafI-Salah; even at the Fardh-Salah, it is allowed when it seems necessary to care about the child; however, the preference is to see if some woman is available that is trustworthy to care about the child so that the Musalli reads his Salah with high concentration.

A78-Hadith-399 (Salah)

Yahya related to me from Malik from Amir ibn Abdullah ibn az-Zubayr from Amr ibn Sulaym az-Zuraqi from Abu Qatada al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you enter the mosque, you should pray two rakas before you sit down."

This Hadith narrated by Abu-Qatadah tells about the Salah that is called Tahiyat-ul-Masjid that is the Salah read on entering the mosque before sitting (and even after sitting for a while) and it is Mustahab once daily in any Salah but not in the prohibited timing for Salah; if Fardh-Salah is near or in progress, he must join that coming to Masjid and that would in itself become this Salah too with the Fardh-Salah for him then.

A79-Hadith-400 (Salah)

Yahya related to me from Malik from Amr ibn Yahya al-Mazini from Abu'l-Hubab Sai'd ibn Yasar that Abdullah ibn Umar said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, praying (NafI) on a donkey while heading towards Khaybar."

The Salah mentioned here is Mustahab (Nafil; not obligatory) and that is allowed on such means of conveyance on which a person is at travel whatever the direction; Fardh is only allowed on conveyance if the traveler is fearful of some Fitnah (trouble) and even then it must be said in the direction of Kiblah; in the normal situation it must not be said on any means of conveyance; on trains and buses it is allowed to read Fardh if they are stationary as their matter is like the land but not on the run (there are Ulama who even allow that if the direction could be maintained) ; on an air-plane, it is not feasible to say the Fardh-Salah; that was how the Ulama used to say initially when the public service began by air-planes though now many of them do allow it yet the best is the old ruling that is certainly preferable by all means; I, MSD, would take the opportunity to point out here that many of adversities by the Islamic Viewpoint that have entered our life-style (and put Muslims especially to much trial) is due to the advancement at the air & space by air-crafts & satellites and not due to any other reason; the man-made satellites sent to space that have the quality to ease the communication among all peoples, the air-planes that are employed for travel & even for wars, the current astronomical ventures that take extreme amount of finances & efforts, the flying drones operated for war-fare from areas that are remote from the target; these all have affected adversely the life-style that we had known for centuries till the last century and for Muslims they have proved extremely challenging; note that the first of these four that is the man-made satellite must be very highly limited to necessary reports for weather & the necessary communication among peoples and the second of these that are air-planes might be used freely but only as the means for travel where the travel by any other means might take a day or two (or even more) as that is its valid usage insha-Allah; the third among the four that is the current astronomical ventures and the last that is the flying drones must be totally eliminated in practice,; the fact of the matter (and the primary reason) to limit these air-crafts & satellites except for necessity (that might actually be for the air-planes in the current era for travel in general or to some extent, for the man-made satellites) is that the upper area of the Earth is not for the Man to take for the physical venture upon the self as the

worldly life is nothing to us Muslims but an examination to prove ourselves liable to enter Jannah, and we only have to study this upper area well to praise Allah for such vastness & beauty of His creation; if necessary we might put it to some usage but not to extreme for certain; the secondary reason to avoid these things causing adversity (the last two totally and the other two in extreme) is that the control of these mostly has been with the non-Muslims since their introduction who care but little to morals that Muslims must adhere to; certainly these space satellites have led since a century to the end of some necessary good aspects of the life-style that the Man had always known; may Allah help all good Muslims to adhere to all of their good Islamic Values in these trying times; Al-Hamdu Lillah.

A80-Hadith-404 (Salah)

Yahya related to me from Malik from Alqama ibn Abi Alqama from his mother that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "Abu Jahm ibn Hudhayfa gave the Messenger of Allah, may Allah bless him and grant him peace, a fine striped garment from Syria and he did the prayer in it. When he had finished he said, 'Give this garment back to Abu Jahm. I looked at its stripes in the prayer and they almost distracted me.' "

It is better to read Salah in plain clothes so that the shine or the design of the garment worn does not distract the attention away from the Salah; the mats at the Masjid must better be plain too; note here that it is better for the Muslim to return gifts that guide attention towards worldly matters and this implies that if gifts are provided in routine by organizing game-shows or other such events, they must better be avoided tototally; Al-Hamdu Lillah.

A81-Hadith-408 (Salah)

Yahya related to me from Malik from Abu Hazim Salama ibn Dinar from Sahl ibn Said as-Saidi that the Messenger of Allah, may Allah bless him and grant him peace, went to the tribe of Bani Amr ibn Awf to settle their disputes .The time for the prayer came and the muadhhdhin came to Abu Bakr as-Siddiq and said, "Could you lead the people in prayer and I will say the iqama?" He said, "Yes,"

and Abu Bakr prayed. The Messenger of Allah, may Allah bless him and grant him peace, came back while the people were praying, and approached and joined the row. People clapped, but Abu Bakr did not turn round. The people increased their clapping, and Abu Bakr turned round and saw the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, indicated to him to stay in his place. Abu Bakr raised his hands and praised Allah that the Messenger of Allah, may Allah bless him and grant him peace, had told him to do that. Then he drew back until he was in the row, and the Messenger of Allah, may Allah bless him and grant him peace, stepped forward and led the prayer. When he had finished he said, "Abu Bakr, what stopped you from staying put like I told you?" Abu Bakr said, "It is not for Ibn Abi Quhafa to pray in front of the Messenger of Allah, may Allah bless him and grant him peace." The Messenger of Allah, may Allah bless him and grant him peace, said, "Why did I see you all clapping so much? If something happens to you in the prayer you should say 'Subhana-Allah' (Glory be to Allah), and when you say 'Subhana-Allah' you will be heard. Clapping is only for women."

If Imam makes some mistake in the Salah or the Muqtadi want him to notice something to which he has no attention, it is allowed for men to praise Allah by saying Subhan-Allah (Glory is for Allah) and for women to beat the back of right hand onto the palm of the left hand if they do find that necessary as they must not call out even the praise of Allah at this particular time and place (note that women practicing Islam highly must not even converse with unrelated men without necessity outside homes; Islam is strict in this matter); the Arabic word Aurat that is used in Urdu for women means "that which must remain hidden" and even Masturaat is used meaning "ladies that are hidden"; Allah has hidden all beauty around us in a wonderful manner; diamonds are in mines deep inside, pearls are at the depth of the sea, the beautiful evening star Venus is seen only at early mornings or at early evenings as it remains close to the Sun by 48 degrees maximum as seen from the Earth, Moon when it is full at light always rises after the Sun has set and when people have retired from activity

and so women, the symbol of charm and beauty, are commanded to take care about Hejab too besides the total care to Satar (see Surah Noor, the 24th Surah, verse-31, where women have been commanded additionally about Hejab after the command to care about their views and their private parts and see Surah Ahzaab too that is the 33rd Surah, verse-59).

A82-Hadith-409 (Salah)

Yahya related to me from Malik from Abu Hazim ibn Dinar that Sahl ibn Sad said, "People used to be ordered to place their right hands on their left forearms in the prayer." Abu Hazim added, "I know for sure that Sahl traces that back to the Prophet, may Allah bless him and grant him peace."

The hands might be folded at the chest (and this Hadith guides to this) or they might be folded below the navel as many of Muslims do in following of the practice of many of Ulama of the old times that they practiced due to deduction from the text of another Hadith; in both of these cases, Salah is fine insha Allah.

A83-Hadith-417 (Salah)

Yahya related to me from Malik from Saï'd ibn Abi Said al-Maqburi from Abu Salama ibn Abd ar-Rahman ibn Awf that he asked A'isha, the wife of the Prophet, may Allah bless him and grant him peace, how was the prayer of the Messenger of Allah, may Allah bless him and grant him peace, during Ramadan. She said, "The Messenger of Allah, may Allah bless him and grant him peace, did not go above eleven rakas in Ramadan or at any other time. He prayed four - do not ask me about their beauty or length. Then he prayed another four - do not ask me about their beauty and length. Then he prayed three." A'isha continued, "I said, 'Messenger of Allah, are you sleeping before you do the witr?' He said, A'isha, my eyes sleep but my heart does not sleep.' "

The Hadith here tells about Salah at night of the Prophet (PBUH) and it has been mostly narrated as nine Raka'ah minimum and eleven Raka'ah maximum with three Raka'ah of Witr included; see also B7-Hadith-29.

A84-Hadith-422 (Salah)

Yahya related to me from Malik from Abu'n Nadr, the mawla of Umar ibn Ubaydullah from Busr ibn Sai'd that Zayd ibn Khalid al-Juhani sent him to Abu Juhaym to ask him what he had heard from the Messenger of Allah, may Allah bless him and grant him peace, about passing in front of someone praying. Abu Juhaym said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'If the one who passes in front of a man praying knew what he was bringing upon himself it would be better for him to stop for forty than to pass in front of him.' " Abu'n-Nadr said, "I do not know whether he said forty days or months or years."

It is bad to pass from the front of Musalli though when he is observed in Salah then passing from such distance in front that does not catch his view is not wrong; his Salah does not become void though due to distraction of attention, it is affected adversely; note that it is even allowed if someone passes in front of Musalli that he stops him even at Salah with minimum of gestures; such passer if he passes seeing the Musalli praying would get the sin of it yet if he does it unintentionally, he is not liable to any sin; in both cases the Musalli has the right to stop him by minimum of gestures.

A85-Hadith-423 (Salah)

Yahya related to me from Malik from Abu'nNadr, the mawla of Umar ibn 'Ubaydullah, from Abu Salama ibn Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "I was sleeping in front of the Messenger of Allah, may Allah bless him and grant him peace, and my feet were in his qibla. When he prostrated, he nudged me and I pulled up my feet, and when he stood up I spread them out." She added, "There were no lamps in the house at that time."

This Hadith tells us that Salah does not become void if the space is less for Salah and the wife is in its way; if the Musalli can manage it well without getting distracted, it is fine though of-course the issue relates only to that Musalli that reads the Mustahab Salah at home.

A86-Hadith-428 (Salah)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr ibn Abd ar-Rahman, from Abu Salih as-Sammani from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone does ghusl for major ritual impurity on the day of jumua and then goes in the first part of the time, it is as if he had offered up a camel. If he goes in the second part of the time, it is as if he had offered up a cow. If he goes in the third part of the time, it is as if he had offered up a horned ram. If he goes in the fourth part of the time, it is as if he had offered up a hen. If he goes in the fifth part of the time, it is as if he had offered up an egg. And when the imam comes out, the angels settle down listening to the dhikr (remembrance of Allah)."

The narration tells about the merits of those who come early at the Friday-Prayers and it says 'the earlier the better'; the good return in comparison to their coming to mosque is like the animals given in sacrifice in the way of Allah that are named in sequence from the bigger to the smaller and those who come last just before the Khutbah, their good return is like a hen or an egg given in the way of Allah in comparison by the ratio to others that have come earlier so even those late-comers do get some good return though these two are not sacrificed at the Eid of Sacrifice at the 10th of Zil-Hajjah like the other three and so they could only bring some meager good return according to the narration; those who come even later they would not get anything from this special merit of coming at mosque for the Friday-Salah as the book for writing the good return for coming to mosque earlier is then closed though their obligation would be fulfilled as they read the Friday-Salah at the mosque in following of the Imam there.

A87-Hadith-429 (Salah)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr, from Abu Salih as Samman, from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the imam has said, 'not of those with whom You are angry nor of those who are in error,' say 'Amin', for the

previous wrong actions of the one whose utterance coincides with that of the angels, are forgiven for him."

There are authentic Ahadith that prove saying Aameen when Imam ends the recitation of Surah Fatiha; that is why all of the Ulama agree that Muqtadi (& even Imam) must say Aameen at this time though there is difference about saying it loudly or silently as many of Ulama ask to say it loudly while many of them ask to say it silently; note this well that due to high quality and high quantity of Ahadith that do prove saying it loudly, nobody minds if anyone does say it loudly so it is not a matter of much concern; Al-Hamdu Lillah.

A88-Hadith-430 (Salah)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr, from Abu Salih as-Samman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the imam says, 'Allah hears whoever praises Him,' then say 'O Allah! You are our Lord and all praise belongs to You,' because the previous wrong actions done by the one whose utterance coincides with that of the angels are forgiven."

When Muqtadi says 'O Allah; You are our Lord and all praise belongs to You' when he stands with Imam from Ruku and his statement synchronizes with angels, then like saying Ameen harmoniously with angels, his petty sins would be washed away insha-Allah; note that a major sin is not erased except by repentance and asking mercy from Allah with strong will not to commit it again; Muslims must try their best to keep away from all major sins that are either injustice or either deeds of high shameful nature and no person must commit sins on the thought that he would compensate.

A89-Hadith-452 (Salah)

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "If you are drowsy in prayer, sleep until sleep leaves you, because if you pray while you

are drowsy, you do not know whether you may intend to ask for forgiveness but (in fact) ask for haram."

The person must sleep if it is making him drowsy; it is notable that when the wine was not yet forbidden, the Holy Book Quran commanded not to go near the Salah in the drunken state; Musalli has to take care to other things too that might disturb him in the Salah and so it is better to eat something that could hold the man well if he is hungry especially when the food has come in front (and that especially at Maghrib or Isha); it is better to think of Salah eating less food with some haste rather than saying Salah thinking about food all the time; there is an authentic Hadith that tells that the person must relieve himself even from the necessity of going to the wash-room before the reading of Salah.

A90-Hadith-453 (Salah)

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "Tell Abu Bakr to lead the people in prayer." A'isha said, "Messenger of Allah, when Abu Bakr stands in your place his voice does not reach the ears of the people because of his weeping, so tell Umar to lead the people in prayer." He said, "Tell Abu Bakr to lead the people in prayer." A'isha continued, "I told Hafsa to tell him that when Abu Bakr stood in his place his voice did not reach the ears of the people because of his weeping, and that he should tell Umar to lead the people in prayer. Hafsa did so, and the Messenger of Allah, may Allah bless him and grant him peace, said, 'You are the companions of Yusuf! (referring to the women who cut their hands when they saw the beauty of Yusuf). Tell Abu Bakr to lead the people in prayer!' " A'isha added that Hafsa said to her, "I have never had anything good from you!"

Abu-Bakr (RA) was born two years after the Prophet (PBUH) and his main profession was trade; Abu-Bakr accepted Islam immediately without having the slightest doubt when the Prophet (PBUH) presented it to him so in this way he

was the first adult free man to accept the Prophet's invitation to Islam; he has an esteemed position among Sahaba and he became the first Caliph of Muslims after the passing-away of the Prophet (PBUH); the Hadith notes that when the Prophet PBUH had decided for something clearly, it was not feasible to advise him for anything else about that issue even if it seemed better to the advisors.

A91 - Hadith - 456 (Salah)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, umm al-muminin said, "The Messenger of Allah, may Allah bless him and grant him peace, used to pray thirteen rakas in the night and then would pray two rakas when he heard the adhan for the subh prayer."

The Hadith here tells about Salah at night of the Prophet (PBUH) and it has been mostly narrated as nine Raka'ah minimum and eleven Raka'ah maximum with three Raka'ah of Witr included; this Salah at night that is Mustahab in general is read by two Raka'ah each; Al-Hamdu Lillah.

A92 - Hadith - 459 (Salah)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "There was an eclipse of the sun in the time of the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, led the people in prayer. He stood, and did so for a long time. Then he went into ruku, and made the ruku long. Then he stood again, and did so for a long time, though not as long as the first time. Then he went into ruku, and made the ruku long, though not as long as the first time. Then he rose, and went down into sajda. He then did the same in the second raka, and by the time he had finished the sun had appeared. He then gave a khutba to the people, in which he praised Allah and then said, 'The sun and the moon are two of Allah's signs. They do not eclipse for anyone's death nor for anyone's life. When you see an eclipse, call on Allah and say, "Allah is greater" and give sadaqa.' Then he said, 'O community of Muhammad! By Allah, there is no-one more jealous than Allah of a male or female slave of his who commits

adultery. O community of Muhammad! By Allah, if you knew what I knew, you would laugh little and weep much'."

When the Sun is in eclipse that happens only on the very last days of Lunar month or when the Moon is in eclipse that happens at the full Moon i.e. at its fourteenth night, there is Salah to be read; this is natural phenomenon and happens often though not in each lunar month as it needs the direction of the Moon to be in line with the Earth and the Sun; when Moon is between them in line, that is solar eclipse and when the Earth is between the Sun and the Moon in line throwing its shadow at the Moon, that is lunar eclipse; that is why when solar eclipse takes place at the end of a lunar month, the next full Moon is in eclipse as its direction in relation to the Earth remains the same for some time; mostly its salient features are that it is read with two-Raka'ah; that it is read with two Ruku in each Raka'ah; that it is read in Jama'ah; that it is read with silent recitation; that it is read with lengthy recitations in both the sections of both the Raka'ah; the Prophet (PBUH) had led Salah at solar eclipse when his son died in infancy in the middle of the tenth year of Hijrah at the last of days of the fourth month of Hijrah (being around 17 months old as he was born in Zil-Hajjah at the eighth year of Hijrah); in actual there are two categories of sins; injustice (Zulm) and indecency (Fahisha); the three biggest sins are Sherk (to take someone equal in power to Allah considering him capable to fulfil human necessities with Allah or without Him); this is the biggest sin and it is the greatest Zulm (injustice); the two greatest of sins after it are to kill some innocent person (highly great Zulm) and to commit fornication (or adultery; highly great Fahisha); may Allah save all good Muslims from these three always; Al-Hamdu Lillah; whoever repents with total heart asking forgiveness from Allah reading Nafl-Salah for this purpose doing good to those he had done wrong and refrains strictly from committing any big sin ahead of these two categories (that means all big sins), Allah would surely forgive him and give him Taufiq (good time and space) to make things better for himself; Al-Hamdu Lillah.

A93-Hadith-476 (Salah)

Yahya related to me from Malik from Hisham ibn Urwa from his father from Humran, the mawla of Uthman ibn Affan, that Uthman ibn Affan was once sitting on the Maqaid (the benches surrounding the Madina Mosque, or else a stone near Uthman ibn Affan's house where he sat to discuss with people), when the muadhhdhin came and told him that it was time for the asr prayer. He called for water and did wudu. Then he said, "By Allah, I shall tell you something which I would not tell you if it were not in the Book of Allah. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If a man does wudu, and makes sure he does it correctly, and then does the prayer, he will be forgiven everything that he does between then and the time when he prays the next prayer.' " Yahya said that Malik said, "I believe he meant this ayat - 'Establish prayer at the two ends of the day and in patches of the night. The Good Deeds wipe off the Bad Deeds. That is a reminder for those who remember.' " (Sura 11, ayat 114).

The Holy Book Quran says that "The Good Deeds wipe off the Bad Deeds" (verse 114 of Surah Hud, the eleventh Surah) and this especially means Salah that wipes off those wrongful deeds that lead to some major sin; with Salah, the Musalli does get sense on time and saves his self before committing that specific major sin by the blessing of Allah; the Bad Deeds mentioned here also enfolds all the petty bad deeds; according to Tirmidhi, this verse was related on the occasion when one among Sahaba had kissed and fondled an unrelated woman (though without the sexual act) and with repentance, had notified this himself to the Prophet (PBUH); he had asked his comment and the verdict against the deed committed; he had read Salah with the Prophet PBUH and this verse descended at that time indicating that Allah forgave him; someone had asked then if this verse only relates to this man or its application is in general, the Prophet PBUH had replied that it is rather for all men whomsoever; indeed, attention towards Allah eliminates all wrongs in a man; and even in a woman for that matter; Al-Hamdu Lillah.

A94-Hadith-481 (Salah)

Yahya related to me from Malik from Hisham ibn Urwa from Fatima bint al Mundhir that Asma bint Abi Bakr as-Siddiq said, "I went to A'isha, the wife of the Prophet, may Allah bless him and grant him peace, during an eclipse of the sun, and everybody was standing in prayer, and she too was standing praying. I said, 'What is everybody doing?' She pointed towards the sky with her hand and said, 'Glory be to Allah.' I said, 'A sign?' She nodded 'Yes' with her head." She continued, "I stood until I had almost fainted, and I began to pour water over my head. The Messenger of Allah, may Allah bless him and grant him peace, praised Allah and spoke well of Him, and then said, 'There is nothing which I had previously not seen beforehand that I have not now seen while standing - even the Garden and the Fire. It has been revealed to me that you will be tried in your graves with a trial, like, or near to, the trial of the Dajjal (I do not know which one Asma said). Every one of you will have someone who comes to him and asks him, 'What do you know about this man?' A mumin, or one who has certainty (muqin) (I do not know which one Asma said), will say, 'He is Muhammad, the Messenger of Allah, may Allah bless him and grant him peace, who came to us with clear proofs and guidance, and we answered and believed and followed.' He will then be told, 'Sleep in a good state. We know now that you were a mumin.' A hypocrite, however, or one who has doubts (I do not know which one Asma said), will say, 'I do not know, I heard everybody saying something and I said it.' "

It is interesting to note that someone may address the Musalli at necessity and he or she might answer by some minimum gesture as it does not break the Salah; see also A38-Hadith-171; another notable thing here is that the query at the grave is certain and that is the first stopping-place towards Qiyamat; there is a Hadith that tells us that the grave is either a garden from the gardens of Jannah or either a pit from the pits of Jahannum; the Hadith here tells us that there would come a time when there would be trials from Dajjal; the environment at many big cities have such set-up of life as of now that denotes the philosophy of Dajjal which misguides telling to keep away even

from the mention of the power of Allah in any of matters of life; to keep away from any care to Akhirat; to keep away from any concern for the spiritual health; note that Surah Kahaf is medicine to Dajjali Fitnah (trials from Dajjal) as it guides attention towards the true authority of Allah, and towards the futility of the worldly life and the worthiness of Akhirat, and towards baseness of caring totally about physical health and blessing of the spiritual purity by good words that praise Allah, the True Lord; Al-Hamdu Lillah.

A95-Hadith-487 (Salah)

Yahya related to me from Malik from Yahya ibn Said from Adi ibn Thabit al-Ansari that al-Bara ibn Azib said, "I prayed isha with the Messenger of Allah, may Allah bless him and grant him peace, and he recited at-Tin (Sura 95) in it."

In Zuhr & Asr (the Salah that are at the day; the other three are at the night), Imam does not recite the Holy Book Quran loudly while at other three he has to recite loudly; the commendable recitation for Imam at Maghrib is a Surah from Qisar-Mufassal (that is the part from the 99th Surah to the last Surah i.e. 114th in the Holy Book Quran) ; at Isha is a Surah from Ausat-Mufassal (that is the part from the 86th Surah to the 98th Surah); at Fajr is a Surah from Tiwal-Mufassal (that is the part from the 49th Surah to the 85th Surah); In Zuhr and Asr, it is better for Imam to recite a Surah from Ausat-Mufassal though in these two he would make the recitation silently; Salah is fine by any of Surah read after Surah Fatiha yet this is the commendable object.

A96-Hadith-494 (Salah)

Yahya related to me from Malik from Yahya ibn Said from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, used to pray subh and the women would leave wrapped in their garments and they could not yet be recognised in the darkness."

When there remains no doubt that the time of Fajr has come then the person must read it then as the Hadith here asks to read it early; this is good in practice for sure; in Ramadhan when everyone wakes-up early, it is most feasible to read it as soon as its time arrives.

A97-Hadith-503 (Salah)

Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Yahya ibn Habban from Ibn Muhayriz that a man from the Kinana tribe called al-Mukhdaji heard a man in Syria known as Abu Muhammad saying, "The witr is obligatory (fard)." Al-Mukhdaji said, "I went to Ubada ibn as-Samit and presented myself to him as he was going to the mosque, and told him what Abu Muhammad had said. Ubada said that Abu Muhammad had lied and that he had heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Allah the Majestic and Mighty has written five prayers for mankind, and whoever does them and does not waste anything of them by making light of what is due to them, there is a pact for him with Allah that He will admit him into the Garden. Whoever does not do them, there is no pact for him with Allah. If He wishes, He punishes him, and if He wishes, He admits him into the Garden.' "

WITR is the 3-Raka'ah Salah that is read mostly after Isha at night though the whole night after Isha is its time until the time of Fajr; it is taken as Wajib or Sunnah (Muakkadah) yet like Nafil, it might be read at the means of conveyance when highly needed; it is a separate Salah than Tahajjud yet it is better to read at the time of Tahajjud (which is Nafil); mostly it is read with Isha and it seems in practice that it is the part of Isha when it is read after the two-Raka'ah Sunnah; Tahajjud has to be read after some sleep and not just after the completion of the Isha and it is better to read Witr after Tahajjud making it part of that rather than Isha; as Witr means an odd number so it is read as the Salah comprising of three Raka'ah.

A98-Hadith-514 (Salah)

Yahya related to me from Malik from Yazid ibn Ruman from Salih ibn Khawwat

from someone who had prayed (the prayer of fear) with the Messenger of Allah, may Allah bless him and grant him peace, on the day of Dhat ar-Riqa that one group had formed a row with him and one group had formed a row opposite the enemy. He then prayed one raka with the group he was with, and then remained standing while they finished by themselves. They then left and formed a row opposite the enemy, and then the other group came and he prayed the remaining raka of his prayer with them, and then remained sitting while they finished by themselves. Then he said the taslim with them.

The Holy Book Quran provides the advice of Salah at fear at verse 102 of the fourth Surah; Salah at fear was read with two Raka'ah in many ways (as the Prophet PBUH took the best way at any given situation of fear) that are mostly narrated by Abu-Dawud and as such it is allowed to read it in different ways yet the best way in general seems to be that one section prays with the Prophet (PBUH) and the other section keeps watch against the enemy; at the completion of one Raka'ah, the section at Salah at fear completes its Salah reading the other Raka'ah by their-selves while the Imam waits not going ahead with Salah; the other section exchanges place with the first section when it completes it and the Imam leads them reading his second Raka'ah while this second section reads its first Raka'ah with him and then reads its second Raka'ah by their-selves; Salah at fear behind one Imam is necessary only when all the Muqtadi want to read this Salah in his specific leadership and if that is not the case then different Jama'ah could be held one by one and as such those that are not at Salah would keep the watch; Al-Hamdu Lillah.

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B-Booklet of Zakah, Saum, Hajj (68 Ahadith)

B1 - Hadith-92 (Zakah)

Yahya related to me from Malik from Muhammad ibn Abdullah ibn Abd arRahman ibn Abi Sasa'a al-Ansari from al-Mazini from his father from Abu

Said al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no zakat on less than five *awsuq* of dates, there is no zakat on less than five *awaq* of silver and there is no zakat on less than five camels."

The amount of Zakah in the cattle that graze on its own and that is camels, sheep, goats and cows, is specified in Ahadith; note that there is nothing if such camels are lesser than five as the Nisab of camels starts from five; the Wasaq (or awsuq) is equal to 60 SA' and so 5 Wasaq come to 300 SA' (5 X 60); if a person has 612.5 grams of silver or amount in Cash equal to it, he has to pay Zakah for it as that is the Nisab which means the needed figure that makes a person liable to the payment of Zakah.

B2-Hadith-176 (Zakah)

Yahya related to me from Malik from Zayd ibn Aslam from Iyad ibn Abdullah ibn Sad ibn Abi Sarh al-Amiri that he had heard Abu Said al-Khudri say, "We used to pay the zakat al-fitr with a SA' of wheat, or a SA' of barley, or a SA' of dates, or a SA' of dried sour milk, or a SA' of raisins, using the SA' of the Prophet, may Allah bless him and grant him peace. "

FITR has the same ruling as Zakah that it is payable on every Muslim person who has Nisab available with him and it becomes due in general at the sunset of the last Saum but it might be paid earlier at any-time in the whole of Ramadhan by intention for it; Fitr is equivalent in amount to the market-price of one Sa' of dates or one Sa' of barley as the Hadith at the topic indicates; in Pakistan, Sa' is calculated by the standard of Kufah at 3.2 kilograms here and Ulama prefer to pay the amount for 3.5 Kilograms in Fitr as a cautious amount; this amount is often announced well near the end of Ramadhan here by Ulama telling how much cash is payable on a person in Fitr; note that in today's environment it is better to pay it in cash though in the past upto few centuries back, it was better to pay it in edibles; the head of the family has to pay for all persons with their consent that comprise his family leaving the adult sons before the Salah of Eid so that those who are not privileged among Muslims can share Eid

with pleasure too; however, the upper hand is better than the lower hand according to one of Ahadith and it is the duty of the Government to see that no-one remains needy at the place of its administration though in the present situation, common people among Muslims must care about each other, without care for what the officials are doing.

B3-Hadith-211 (Zakah)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, made the zakat of breaking the fast at the end of Ramadan obligatory on every muslim, whether freeman or slave, male or female, and stipulated it as a sa of dates or a sa of barley.

SADAQATUL-FITR is obligatory to pay that is paid at the advent of the festival of Eid that comes at the end of Ramadhan; note that this Eid is named as Eidul-Fitr; there are two Eids in a year that we Muslims celebrate; first is the Eidul-Fitr that is celebrated to give thanks to Allah that He provided us the opportunity to keep Saum (fasts) at Ramadhan and increase our good deeds while the second is the Eidul-Adha that is celebrated to give thanks to Allah that He provided us the opportunity to witness Hajj and to give the sacrifice of an animal so that by the protection of Allah, we become safe of all animal-desires ahead and so that all dangers keep away from us; for more comment to this Hadith, see also B2-Hadith-176.

B4-Hadith-299 (Zakah)

Yahya related to me from Malik from Abdullah ibn Dinar from Sulayman ibn Yasar from Irak ibn Malik from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A muslim does not have to pay any zakat on his slave or his horse."

There are things that are exempted from Zakah; among them are horses & slaves; note that there are four plus one things at possession that ask for Zakah; these are gold, silver, the inventory-in-trade and the cattle that graze

on its own; as cash is equivalent to gold as of old days gone-by, it is also included along-with its kinds in such possessions as the fifth item that asks for Zakah.

B5-Hadith-402 (Zakah)

Yahya related to me from Malik from Amr ibn Yahya al-Mazini that his father said that he had heard Abu Said al-Khudri say that the Messenger of Allah, may Allah bless him and grant him peace, said, "There is no zakat on less than five camels, there is no zakat on less than five awaq (two hundred dirhams of pure silver) and there is no zakat on less than five awsuq (three hundred sa)."

There is nothing to pay if camels are lesser than five as the Nisaab of camels starts from five; it is one sheep for 5 camels upto 9, two sheep for 10 upto 14, three sheep for 15 upto 19 and four sheep for 20 camels as ZAKAH upto 24; from 25 to 35, not sheep but a she-camel of one year has to be given; from 36 to 45, a she-camel of two years has to be given; from 46 to 60, a she-camel of three years has to be given and from 61 to 75, a she-camel of four years has to be given; as for sheep & goats, one of them has to be given when they are from 40 to 120 in quantity; before 40 there is nothing as its Nisaab starts from 40 sheep; then from 121 to 200, two sheep have to be given in Zakah; As for cows, Hadith at the topic is clear that there is nothing before 30 as Nisaab for the ox or the cow commences from 30; on 30 of them one cow that has completed its first year has to be given in Zakah and on 40 one cow that has completed its second year has to be given; then the manner in the payment of Zakah would be the easy distribution, so when they are from 40 to 59, one cow of two years is enough yet with 60 of them to 69, two one year cow would be provided in Zakah; from 70 to 79, one cow of one year and one cow that has completed two years would be provided; note that 5 Wasaq is exempted from Ushr at agricultural produce; Wasaq equals to 60 SA' while a SA' has been taken as around 3.2 Kilograms as of now (as told by the standard at KUFAN at those times) or around 2.2 Kilograms (as told by the standard at Madinah at those times) and this latter value is better to take here as it is an exemption from an important obligation and it is better to pay more in Ushr than less where there

happens to be some concern so 5 Wasaq comes to around 5 X 60 X 2.2 that results in 660 Kilograms and for the practical purpose here it is better to take the cautious figure of 630 Kilograms as exempted; when the produce is more than these exempted Kilograms and watering to it is done by irrigation, Ushr on it (the part above the exempted value) is half of the tenth part and if the produce is cultivated at gardens and fields that get the water by rain much and they are un-irrigated, then Ushr on it is the tenth part that is better to pay by the same produce without waiting a year but paying each time as the production turns out there.

B6-Hadith-27 (Saum)

Yahya related to me from Malik from Ibn Shihab that Humayd ibn Abd ar-Rahman ibn Awf heard Muawiya ibn Abi Sufyan say from the mimbar on the day of Ashura in the year in which he made the hajj, "People of Madina, where are your learned men? I heard the Messenger of Allah, may Allah bless him and grant him peace, say about this day, 'This is the day of Ashura, and fasting it has not been prescribed for you. I am fasting it, and whoever of you wants to fast it can do so, and whoever does not want to, does not have to.'

ASHURA is mentioned as the day when Musa-AS with the Bani-Israel crossed the river that had miraculously parted for them and that drowned Pharaoh and his men; the Messenger of Allah, may Allah bless him and grant him peace, provided the option either to keep fast on this day or to leave it; fasting on Ashura is praiseworthy yet not fasting then is not blameworthy.

B7-Hadith-29 (Saum)

Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abd ar-Rahman ibn Awf from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever stands in the night in prayer in Ramadan with trust and expectancy, will be forgiven all his previous wrong actions."

SALAH at night after the Fardh-Salah of Isha that is practiced in the month of Ramadhan by the name of Taravih, is highly virtuous and even necessary to practice; please note a few points here about it here; first is that it certainly is a proven matter and everyone accepts its merit; second is that the Prophet (PBUH) did not want it to become most obligatory in practice; third is that 20 Raka'ah were set for Taravih at the period of Umar's Caliphate and even Jama'ah for it had been set at that period by Umar (RA) and as such, neither strictly 20 Raka'ah nor strictly Jama'ah is needed for its practice; it's a moot point that there was an Ijma' (consensus) on it as consensus needs some verse of the Holy Book Quran or some authentic Hadith for its basis while here the Hadith that is relevant to the matter actually clarifies that it is not obligatory to practice it without fail though the acceptance of 20 Raka'ah for it and to practice it in Jama'ah by very high number of Sahaba including those who were highly knowledgable in matters of Islam, certainly brings it out of the category of Bid'ah (something that is against the Sunnah); fourth is that Taravih in essence can not be taken as Fardh, Wajib or Sunnah-Muakkadah as the first two would ask for its obligation and the third also would ask for some urgency in its practice generally that falls against the clear expression of the Hadith mentioned here though if that is taken upon Kifayah like the I'tekaaf that would be appropriate to consider but as of now, it is taken mostly as Sunnah-Muakkadah; the bottom-line to the discussion is that reading Taravih is highly admirable for the adornment to the Saum at each of the night in Ramadhan but it can be read in any quantity in two's that the person finds easy and Allah knows better; Al-Hamdu Lillah.

B8-Hadith-30 (Saum)

Yahya related to me from Malik from Ibn Shihab from Humayd ibn Abd ar-Rahman ibn Awf from Abu Hurayra that a man broke the fast in Ramadan and the Messenger of Allah, may Allah bless him and grant him peace, ordered him to make kaffara by freeing a slave, or fasting two consecutive months, or feeding sixty poor people, and he said, "I can't do it." Someone brought a large basket of dates to the Messenger of Allah, may Allah bless him and grant him

peace, and he said, "Take this and give it away as sadaqa." He said, "Messenger of Allah, there is no one more needy than I am." The Messenger of Allah, may Allah bless him and grant him peace, laughed until his eye-teeth appeared, and then he said, "Eat them."

If a person leaves the Saum of Ramadhan for some genuine reason then he would have to keep Qadha for it but if he breaks his Saum by nearing to his wife or eating or drinking or any other thing not allowed in Saum taking it up intentionally, then he would not only have to provide Qadha but also have to give Fidyah; that is to do one of three things that either he frees a slave (that is not possible now), either keeps Saum for 60 days consecutively and that is possible, either feeds 60 of needy persons as Fidyah and that too is possible.

B9-Hadith-46 (Saum)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "When the Messenger of Allah, may Allah bless him and grant him peace, did I'tikaf he would bring his head near to me and I would comb it. He would only go into the house to relieve himself."

I'TEKAF means to sit in seclusion at some mosque (by men) with total attention towards Allah reciting the Holy Book Quran (understanding it), reading Salah, reading Ahadith, reading books of Ulama of repute, reciting Aayah (verses of the Holy Book Quran) repeatedly that is called Dhikr and doing all good deeds without any thought of anything worldly; this is taken-up by many Muslims at the last ten days of Ramadhan when they are in the situation of Saum (fast); I'tekaf needs to remain in the mosque where the sitting is done and a person might only leave it for extreme necessity up-to the time for fulfillment of that necessity.

B10-Hadith-50 (Saum)

Yahya related to me from Malik from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from Abdullah ibn Abbas that the Messenger of Allah, may

Allah bless him and grant him peace, left for Makka in Ramadan during the year of the conquest, and fasted until he reached al-Kadid. He then broke the fast, and so everyone else did so as well. What people used to do was act according to whatever the Messenger of Allah, may Allah bless him and grant him peace, had done most recently.

The Prophet (PBUH) left Saum going towards Makkah that the Muslims conquered then and notable point is that it is allowed to leave fasting at travel; the Sahaba-RA came to know of this in general that though it is Ramadhan, they must leave it at this moment of time and so they all left their fasts too.

B11-Hadith-73 (Saum)

Yahya related to me from Malik from Ibn Shihab that Abu Ubayd, the mawla of Ibn Azhar said, "I was present at an id with Umar ibn al-Khattab. He prayed, and then after he had prayed he gave a khutba to the people and said, 'The Messenger of Allah, may Allah bless him and grant him peace, forbade fasting on these two days - the day you break your fast (after Ramadan), and the day you eat from your sacrifice (after Hajj).' " Abu Ubayd continued, "Then I was present at an id with Uthman ibn Affan. He came and prayed, and when he had finished he gave a khutba and said, 'Two ids have been joined together for you on this day of yours. If any of the people of al-Aliyya (the hills outlying Madina) want to wait for the jumua they can do so, and if any of them want to return, I have given them permission.' Abu Ubayd continued, "Then I was present at an id with Ali ibn Abi Talib (at the time when Uthman was being detained). He came and prayed, and then after he had prayed he gave a khutba."

At such an occasion when Eid had come at Friday in the times of the Prophet (PBUH), he allowed the people coming from far after Eid-Salah to leave or to stay for Friday-Salah as they will but Friday-Salah has to be read by local persons even if Eid falls on it as they are not mutually-exclusive; note that it is not allowed to keep Saum (fast) on the Eid-Day.

B12-Hadith-98 (Saum)

Yahya related to me from Malik from Muhammad ibn Yahya ibn Habban from alAraj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, forbade fasting on two days, the day of Fitr and the day of Adha.

The Hadith is clear on the matter that we find at other Ahadith too that it is not allowed to keep Saum (fast) on any of the Eid-Days that are Eidul-Fitr after Ramadhan and Eidul-Adha at 10th of Zil-Hajjah.

B13-Hadith-147 (Saum)

Yahya related to me from Malik from Humayd at-Tawil that Anas ibn Malik said, "We once travelled with the Messenger of Allah, may Allah bless him and grant him peace, in Ramadan, and those who were fasting did not find fault with those who were not, and those who were not fasting did not find fault with those who were."

It is allowed for a person to keep fast or do not keep fast at Ramadhan while traveling as he likes; so the matter is optional though he would have to keep the Qadha (Saum in compensation at some other day) if he leaves it; note that he must not leave the Saum of Ramadhan while at his own place until he takes the travel practically; also he must not break his Saum of any sort at the travel when he had taken it up initially before the commencement of the travel.

B14-Hadith-148 (Saum)

Ziyad related to me from Malik from Humayd at-Tawil that 'Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, came out to us in Ramadan and said, 'I was shown a certain night in Ramadan and then two men abused each other and it was taken away. Look for it on the ninth and the seventh and the fifth.' "

By Ahadith, it is known that Laylatul-Qadr is one of the last ten nights of Ramadhan; there are some Ahadith like the Hadith mentioned here that even

point-out that they are among the odd ones but it might be any of the nights that come at the last decade of the month as there are Ahadith that point-out that all ten nights are highly important so it is better to attach the self to the Holy Book Quran as much as possible for the person in all the nights of this last holy decade of the holy month of Ramadhan.

B15-Hadith-208 (Saum)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, once mentioned Ramadan and said, "Do not begin the fast until you see the new moon, and do not break the fast (at the end of Ramadan) until you see it. If the new moon is obscured from you, then work it out."

The message that we get here from the Hadith is that when there is some doubt in the judgment of the date, it is better to continue the month in progress; in other words for the night that comes after the sunset of the 29th Sha'ban when there is a doubt whether the Moon has been sighted or not (or there is some doubt due to clouds above whether the Moon could have been sighted if they were absent or not), then the better thing to do is to consider it the last of Sha'ban i.e. 30th of it (as Hijrah months comprise of either 29 days or 30 days) not taking it the first of Ramadhan.

B16-Hadith-209 (Saum)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, forbade fasting for two days or more without breaking the fast in between. They said, "But Messenger of Allah, you practise wisal." He replied, "I am not the same as you. I am fed and given to drink."

SAUM-WISAL (the uninterrupted fast), means that a person does not take Iftar and takes it on the other day joining two days in the Saum; this is not allowed and the Prophet (PBUH) guided here that in this matter, Sahaba and others of his Ummah have no obligation to follow him as his total attention

towards Allah that is the most virtuous of spiritual acts, is to that extent where physical necessities like eating and drinking are not as necessary to him as to others; he meant that he had high control on inclination to the need of eating & drinking and Allah knows better.

B17-Hadith-210 (Saum)

Ziyad related to me from Malik from Nafi from Ibn 'Umar that some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, were shown Laylat al-Qadr in their sleep during the last seven days. The Messenger of Allah, may Allah bless him and grant him peace, said, "I see that your visions agree about the last seven days, so whoever is searching for it should do so in the last seven days."

By few Ahadith, we know that Laylatul-Qadr is one of the last ten nights of Ramadhan and this Hadith indicates that even in them, it is among its last seven days; some Ahadith even point-out that it is among the odd ones but please note that it might be any of the nights that come at the last decade of the month; all of these ten nights are highly important so one or two nights must not be marked for it (and Ibne-Abbas has put emphasis even on the 24th); it is better to attach the self to the Holy Book Quran as much as possible for all Muslims in all nights of this last holy decade of the holy month of Ramadhan; Al-Hamdu Lillah.

B18-Hadith-281 (Saum)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Bilal calls the adhan whilst it is still night so eat and drink until Ibn Umm Maktum calls the adhan."

SEHR is asked late in time while IFTAR is asked early in time so that the man must make the Saum just according to the requirement of not eating and drinking when the Sun is above the horizon and this tells that even the fulfillment of minimum requirement of some command with quality is enough to

see to it though it must be fulfilled without fail; the Hadith at the topic notes that sometimes some light at the horizon confuses though it is not the end of Sehr so a good observation is advised but nowadays, the time of the end of Sehr is informed officially by siren or other means so that matter is no problem to Muslims in general; Al-Hamdu Lillah.

B19-Hadith-282 (Saum)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "A month has twenty-nine days in it. Do not start the fast or break it until you see the new moon. If the new moon is obscured from you, then work it out."

We get from this Hadith that when there is some doubt in the judgment of the date, it is better to continue the month in progress; in other words for the night that comes at sunset of the 29th of Sha'ban (or 29th of Ramadhan) when there is some doubt whether the Moon has been sighted or not, or there is some doubt due to clouds above whether the Moon could have been sighted if they were absent or not, then the better thing to do is to consider it the last of Sha'ban i.e. 30th of it (as hijrah months comprise of either 29 days or 30 days) not taking it the first of the hijrah month ahead.

B20-Hadith-302 (Saum)

Yahya related to me from Malik from Abdullah ibn Abd ar-Rahman ibn Mamar al-Ansari from Abu Yunus, the mawla of A'isha, from A'isha that she overheard a man standing at the door saying to the Messenger of Allah, may Allah bless him and grant him peace, "Messenger of Allah, I get up in the morning junub, in a state of major ritual impurity, and want to fast," and the Messenger of Allah, may Allah bless him and grant him peace, said, "I too get up in the morning junub and want to fast, so I do ghusl and fast." The man said to him, "You are not the same as us. Allah has forgiven you all your wrong actions that have gone before and those that have come after." The Messenger of Allah, may Allah bless him and grant him peace, got angry and said, "By Allah, I hope that I am

the most fearful of you with respect to Allah and the most knowledgeable of you in how I have taqwa".

The Hadith notes that when the time of Fajr commences ending the time for Sehr and marking the start of Saum and a person is in need of bath due to sexual defilement, that does not affect his Saum adversely at all so he must take his bath and attend the Fajr-Salah; another thing that is notable here is that though the Prophet Muhammad PBUH is the last Messenger of Allah yet this does not mean that Muslims are unable to follow his guidance or not in need to do tasks as he guided; they have to follow his guidance for certain in all issues of life without fail; Al-Hamdu Lillah.

B21 -Hadith-342 (Saum)

Yahya related to me from Malik from Abuz-Zinad from al-A'raj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Fasting is a protection for you, so when you are fasting, do not behave obscenely or foolishly, and if any one argues with you or abuses you, say, 'I am fasting. I am fasting.' "

Saum (fasting) asks the Muslim person to refrain from saying bad words from the tongue to abuse anyone and it also asks more than all times to refrain from all bad acts totally especially fighting with Muslim brothers on petty issues; even if someone makes him angry while he has kept Saum at other times than Ramadhan, he must disclose that he is fasting and would refrain from any quarrel whatsoever; Al-Hamdu Lillah.

B22 -Hadith-343 (Saum)

Yahya related to me from Malik from Abuz-Zinad from al-A'raj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "By the One in Whose hand my self is, the smell of the breath of a man fasting is better with Allah than the scent of musk.' He leaves his desires and his food and drink for My sake. Fasting is for Me and I reward it. Every good

action is rewarded by ten times its kind, up to seven hundred times, except fasting, which is for Me, and I reward it.' "

To keep Saum is such deed that Allah says He would give the returns to it manifold that might even be more than 700 times and the Saum would become shield against the hell-fire for the man who keeps them with total enthusiasm keeping his attention totally towards Allah; note that there is a gate named Rayan to Jannah and from that the persons keeping Saum with total fervor would enter.

B23-Hadith-410 (Saum)

Yahya related to me from Malik from Abu Hazim ibn Dinar from Sahl ibn Sad as Saidi that the Messenger of Allah, may Allah bless him and grant him peace, said, "People will remain in good as long as they are quick to break the fast."

At the time of Iftar, a person must open the Saum with dates and if that is not available then with water; this is Mustahab; it is much better to avoid being late in opening the Saum taking-in dates or water just after sunset and in the current era, it is good that siren or some other means is applied to inform the time for Iftar (and even the end of the time for Sehr that is taken at the last part of the night) at the land where Muslims are in high number; Al-Hamdu Lillah.

B24-Hadith-424 (Saum)

Yahya related to me from Malik from Abu'n Nadr, the mawla of Umar ibn Ubaydullah, from Abu Salama ibn Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, used to fast for so long that we thought he would never stop fasting, and he would go without fasting for so long that we thought he would never fast again. I never saw the Messenger of Allah, may Allah bless him and grant him peace, fast for a complete month except for Ramadan, and I never saw him do more fasting in any one month than he did in Shaban.'

It is not proper to keep Saum a day or two prior to Ramadhan as that would seem to mark the beginning of Saum while Ramadhan is the prescribed month for it; the Prophet (PBUH) used to keep around 15 Saum at the month of Sha'ban with fervor; for the Ummah, however, he has given this special guidance as reported in Tirmidhi that "when half of Sha'ban remains, do not keep fast"; this means to refrain from Saum from that day till Ramadhan is Mustahab and it is not better that someone continues his Saum near to the end of Sha'ban stopping a few days before Ramadhan only.

B25-Hadith-437 (Saum)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr ibn Abd ar-Rahman ibn al-Harith ibn Hisham that he heard Abu Bakr ibn Abd ar-Rahman ibn al-Harith ibn Hisham say, "My father and I were with Marwan ibn al Hakam at the time when he was amir of Madina, and someone mentioned to him that Abu Hurayra used to say, 'If someone begins the morning junub, he has broken the fast for that day.' Marwan said, 'I swear to you, Abdar-Rahman, you must go to the two umm al muminin, A'isha and Umm Salama, and ask them about it.' 'Abd ar-Rahman went to visit A'isha and I accompanied him. He greeted her and then said, 'Umm al-muminin, we were with Marwan ibn al Hakam and someone mentioned to him that Abu Hurayra used to say that if some one had begun the morning junub, he had broken the fast for that day.' A'isha said, 'It is not as Abu Hurayra says Abd ar-Rahman. Do you dislike what the Messenger of Allah, may Allah bless him and grant him peace, used to do?', and Abd ar-Rahman said, 'No, by Allah.' A'isha said, 'I bear witness that the Messenger of Allah, may Allah bless him and grant him peace, used to get up in the morning junub from intercourse, not a dream, and would then fast for that day.' " He continued, "Then we went and visited Umm Salama, and Abd ar-Rahman asked her about the same matter and she said the same as A'isha had said. Then we went off until we came to Marwan ibn al-Hakam Abd ar-Rahman told him what they had both said and Marwan said, 'I swear to you, Abu Muhammad, you must use the mount which is at the door, and go to Abu Hurayra, who is on his land at al Aqiq, and tell him this.' So Abd ar-Rahman rode off, and I went with him,

until we came to Abu Hurayra. Abd ar-Rahman talked with him for a while, and then mentioned the matter to him, and Abu Hurayra said, 'I don't know anything about it. I was just told that by someone.' "

When the time of Fajr commences ending the time for Sehr and marking the start of Saum and a person is in need of bath due to sexual defilement, that does not affect his Saum adversely at all so he must take his bath and attend the Fajr-Salah; it is always better to ask someone about an issue who is more knowledgeable than others in that specific issue and it is also better that if some respectable person errs in the understanding of an issue, he is presented the true solution to it with the tolerance needed.

B26-Hadith-438 (Saum)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr ibn Abd ar-Rahman, from Abu Bakr ibn Abd ar-Rahman from one of the companions of the Messenger of Allah, that the Messenger of Allah, may Allah bless him and grant him peace, ordered everyone to break the fast on the journey he made in the year of the conquest saying, "Be strong for your enemy," while the Messenger of Allah, may Allah bless him and grant him peace, kept on fasting. Abu Bakr said that the one who related this to him said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, pouring water over his head at al-Arj, either from thirst or from the heat. Then some one said to the Messenger of Allah, may Allah bless him and grant him peace, 'Messenger of Allah, a group of people kept on fasting when you did.' Then when the Messenger of Allah was at al-Kadid, he asked for a drinking-bowl and drank, and everyone broke the fast."

It is allowed for a person to keep fast or do not keep fast at Ramadhan while traveling as he likes; so the matter is optional though he would have to keep the Qadha (Saum in compensation at some other day) if he leaves it; however he must not leave the Saum at Ramadhan while at his own place until he takes the travel practically; also he must not break his Saum of any sort at the travel when he had taken it up initially and that is more feasible as of now; as for the

Hadith that tells about those persons that went-on to complete their Saum as disobedient while the Prophet (PBUH) had given the permission by his own deed for the opening of the Saum at the travel; it was due to the fact that at that moment of time it seemingly challenged the guidance of the Prophet (PBUH) and that attitude certainly was not appropriate; some Ulama have mentioned that an old man fell due to weakness by Saum at that travel and the Prophet indicating to this, told that this is disobedience to go-on with Saum while it has been permitted to leave it so he meant that in such cases where such high weakness might be caused then the person at such risk must leave the Saum; this narration relates to the travel that the Prophet PBUH and Sahaba made at Ramadhan towards Makkah as is reported in the narration too and it was conquered then in that Ramadhan; Al-Hamdu Lillah.

B27-Hadith-464 (Saum)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, umm al-muminin, may Allah be pleased with her, said, "The Messenger of Allah, may Allah bless him and grant him peace, used to kiss certain of his wives when fasting," and then she laughed.

It is allowed for the man who has a good control on his desires to fondle or kiss his wife even when he has kept the Saum and even if that Saum is obligatory of Ramadhan; if the man doubts that he might lose his control by such actions, he must avoid them totally.

B28-Hadith-466 (Saum)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The day of Ashura was a day the Quraysh used to fast in the jahiliyya, and the Messenger of Allah, may Allah bless him and grant him peace, used also to fast it during the jahiliyya. Then when the Messenger of Allah, may Allah bless him and grant him peace, came to Madina he fasted it and ordered that it be fasted. Then Ramadan was made obligatory, and that became the fardh instead

of Ashura, but whoever wanted to, fasted it, and whoever did not want to, did not fast it."

ASHURA is the tenth day of Muharrum, the first Hijrah month, that marks high success against the challenge that was given to the Truth many times in history; it is mentioned that this was the day when Musa (AS) crossed the river with Bani-Israel that had miraculously parted for them and that drowned Pharaoh and his men; the Prophet (PBUH) commanded to keep Saum in it as to thank Allah for the security he gave to Musa (AS) telling Sahaba (RA) that we Muslims are more near to Musa than the Jews; note that the Prophet asked to fast for two days at this time either taking the 9th or either taking the 11th with it; when the Saum for Ramadhan were commanded as obligatory, the Saum of Ashura was not much considered for practice by Muslims and from that time, it remains among the voluntary Saum; see also B6-Hadith-27.

B29-Hadith-516 (Saum)

Yahya related to me from Malik from Yazid ibn Abdullah ibn al-Hadi from Muhammad ibn Ibrahim al-Harith at-Taymi from Abu Salama ibn Abd ar-Rahman that Abu Sai'd al-Khudri said, "The Messenger of Allah, may Allah bless him and grant him peace, used to do itikaf in the middle ten days of Ramadan. One year he was doing itikaf and then, when it came to the night of the twenty-first, which was the night before the morning when he would normally have finished his itikaf, he said, 'Whoever has done i'tikaf with me should continue doing itikaf for the last ten days. I saw a certain night and then I was made to forget it. I saw myself prostrating the following morning in water and clay. Look for it in the last ten days, and look for it on the odd days.' " Abu Sai'd continued, "The sky poured with rain that night and the mosque had a roof (made of palm fronds) and the mosque was soaked. With my own eyes I saw the Messenger of Allah, may Allah bless him and grant him peace, leave with traces of water and clay on his forehead and nose, in the morning after the night of the twenty-first."

The floor of Masjid-Nabawi was sandy in those days and the rain-water had access inside; this caused that water to affect the forehead and nose of the Prophet PBUH presumably during the Salah; I'tekaf of a Muslim person means to leave the worldly matters totally for the time being and keep attention totally towards reciting the Holy Book Quran, studying Islam by the Book and by the Sunnah and doing good-deeds whatever possible in the last decade of the blessed month of Ramadhan, keeping to the Masjid the person has specified for it; it starts from the sunset when the 21st night of the month commences and so it is better to take preparations with total cleanliness at Asr of the twentieth and even before, the Prophet (PBUH) entered the specific portion he had made for I'tekaf at the Fajr of the twentieth Ramadhan; this specific groundwork is done actually so as not to leave unawares the Laylatul-Qadr i.e. the holy night at which the Holy Book Quran began to descend and that is the best in all nights of the year when the decisions for the year ahead are conveyed to the angels for execution accordingly; it is there being one of these ten nights and though it is said that they are among the odd ones only yet it might be any one of these last nine or ten holy nights of the holy month of Ramadhan.

B30-Hadith-28 (Hajj)

Yahya related to me from Malik from Ibn Shihab that Humay ibn Abd ar-Rahman ibn Awf heard Muawiya ibn Abi Sufyan say from the mimbar in the year that he performed the hajj, holding a lock of hair (i.e. a hairpiece) which he took from one of his guards, "People of Madina! Where are your learned men? I heard the Messenger of Allah, may Allah bless him and grant him peace, forbid the like of this, saying, 'The Banu Israil were destroyed when their women started to use this.'

Islamic teachings do not allow women to beautify themselves by un-natural ways and this also includes plastic surgery except when it is done to straighten some facial features; they are commanded to keep inside homes until some high necessity demands that they leave homes to see to it but then they would have to take Hejab covering the whole body except eyes (at an environment

affected with Ftnah) or covering the whole body except the face, both hands and both feet (at an Islamic Environment); their judgment depending on attitudes of men of the environment they live-in so as not to attract unrelated men towards the beauty of their physique; this implies clearly that they must avoid necessarily all types of make-up that fashion asks of them to the extent possible for them taking all simplicity in living; Al-Hamdu Lillah; note that Muawiya had guards for his security and this tells that from the reign of Mu'awiya, the administration changed from Khilafat to Kingdom.

B31 -Hadith-38 (Hajj)

Yahya related to me from Abd ar-Rahman ibn al-Qasim, from his father that A'isha, umm al-muminin, said, "We set out with the Messenger of Allah, may Allah bless him and grant him peace, in the year of the farewell hajj and we went into ihram for umra. Afterwards, the Messenger of Allah, may Allah bless him and grant him peace, said, 'Whoever has a sacrificial animal with him should go into ihram for hajj and umra together, and he should not leave ihram without leaving ihram for both of them at the same time.' " She continued "I was menstruating when I got to Makka, so I did not do tawaf of the House or say between Safa and Marwa. I complained to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'Undo your hair and comb it and leave the umra and go back into ihram for the hajj.' " She said, "I did so, and when we had completed the hajj, the Messenger of Allah, may Allah bless him and grant him peace, sent me with Abd ar-Rahman ibn Abi Bakr as-Siddiq to at-Tanim and I performed an umra and he said, 'This is in place of your umra.' " "Those who had entered ihram for the umra did tawaf of the House and sa'i between Safa and Marwa, then left ihram. Then they did another tawaf after returning from Mina for their hajj, whereas those who entered ihram for the hajj or combined the hajj and the umra, only did one tawaf." Yahya related the same as that to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr from A'isha.

There are three types of Tawaf (circulating the holy Ka'bah) at Hajj and Umrah; Tawaf-Qudum (the circulation at arrival to Ka'bah); Tawaf-Ziyarah (the

circulation that is necessary to perform at Hajj or Umrah and it means to circulate Ka'bah to mark presence; it is also named as Tawaf-Ifada); Tawaf-Wida (the circulation at leaving Makkah); the first one is Sunnah, the second one is among the conditions of Hajj & Umrah that is one of the most important features to these both and the third one is Wajib for those who come out of any Miqat but not necessary for those who live inside any Miqat or who perform Umrah only; note also that Tawaf-Wida' does not remain necessary for the woman who has her days of menses at Hajj though she would have to perform Tawaf-Ziyarah after these specific days of hers.

B32-Hadith-53 (Hajj)

Yahya related to me from Malik, from Ibn Shihab, from Ubaydullah ibn Abdullah ibn Utba ibn Masud, from Abdullah ibn Abbas, that as-Sab ibn Jaththama al-Laythi once gave a wild ass to the Messenger of Allah, may Allah bless him and grant him peace, while he was at al-Abwa, or Waddan, and the Messenger of Allah, may Allah bless him and grant him peace, gave it back to him. However, when the Messenger of Allah, may Allah bless him and grant him peace, saw the expression on the man's face he said, "We only gave it back to you because we are in ihram."

Note here that if the Muhrim hunts an animal, it is not allowed to eat it neither for him nor for others in Ihram; if someone who is not Muhrim hunts an animal for himself & the Muhrim that also is not allowed for the latter; there is a third situation too that if someone hunts some animal and that is for himself and others that are not at the state of Ihram before Hajj, it is allowed even for Muhrim to eat it; note also that in the state of Ihram, it is not allowed to kill any animal except that which is an attacking dangerous animal like the snake, the leopard, the scorpion, the wolf and all such wild animals that are of attacking nature.

B33-Hadith-58 (Hajj)

Yahya related to me from Malik from Ibn Shihab from Sulayman ibn Yasar that Abdullah ibn Abbas said, "Al-Fadl ibn Abbas was riding behind the Messenger of

Allah, may Allah bless him and grant him peace, when a woman from the Khathama tribe came to him to ask him for a fatwa. Al-Fadl began to look at her, and she at him, and the Messenger of Allah, may Allah bless him and grant him peace, turned Fadl's face away to the other side. The woman said, 'Messenger of Allah, Allah's making the hajj obligatory finds my father a very old man, unable to stay firm on his riding-beast. Can I do hajj for him?', and he said, 'Yes.' This was during the farewell hajj."

As Hejab is a bit relaxed at the Hajj and this young girl of the tribe of Khatahama was bold enough to ask the Prophet (PBUH) her question among such huge gathering of men, it seems that Fadl was attracted to her; the young girl also felt the sight of Fadl as reported at another narration and young girls are surely sensitive to the sight of young men so the Prophet (PBUH) took care that this matter must not advance ahead; it is a point to note that the manifestation of such attraction of a man that occurs for him towards a Na-Mehrum lady is not appreciable in Islam even at ordinary times and this was the occasion of Hajj; that also when the Prophet (PBUH) himself was leading the occasion; the only option according to Islam when a man feels a true attraction towards a Na-Mehrum lady is to ask her for marriage if that is possible and if the proposal is rejected, then to forget about it; and Allah knows better.

B34-Hadith-60 (Hajj)

Yahya related to me from Malik from Ibn Shihab from Salim ibn Abdullah that Abdullah ibn Muhammad ibn Abi Bakras-Siddiq told Abdullah ibn Umar from A'isha, that the Prophet, may Allah bless him and grant him peace, said, "Don't you see that when your people built the Kaba they fell short of the foundations of Ibrahim?" A'isha said, "Messenger of Allah, won't you return it to the foundations of Ibrahim?" and the Messenger of Allah, may Allah bless him and grant him peace, said, "If it were not that your people have only recently left kufr, I would have done so." Salim ibn Abdullah said that Abdullah ibn Umar said, "If A'isha heard this from the Messenger of Allah, may Allah bless him and grant him peace, then I consider that the Messenger of Allah, may Allah bless him and grant him peace, only refrained from greeting the two corners

which are adjacent to the Hijr because the House had not been completed on the foundations of Ibrahim." (i.e. the corners he did not touch were not the original corners of the Kaba).

The Emir of Makkah Abdullah Ibn Zubayr (RA) in the period of his administration made the Ka'bah in 64 AH the way that the Prophet (PBUH) intended to make it; this was the way the Prophet Ibrahim (AS) had made it 2500 years before the time of the Prophet (PBUH); the Emir made the door leveled to the ground, made two doors to it and brought the area that was left out inside it that is named as Hateem; after the defeat of the Emir Abdullah Ibn Zubayr (RA), the cruel administrators of the time that were in power then again made it the same way as before without caring about the intention of the Prophet PBUH; after that, even the good administrators that came to power did not revise the construction to the way of Ibrahim (AS) due to the caution that the Holy Kabah does not become an object of construction time & again.

B35-Hadith-66 (Hajj)

Yahya related to me from Malik from Ibn Shihab from Isa ibn Talha that Abdullah ibn Amr ibn al-As said, "The Messenger of Allah, may Allah bless him and grant him peace, stopped for the people at Mina, and they questioned him and a man came and said to him, 'Messenger of Allah, I was unclear about what to do and I shaved before sacrificing,' and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Sacrifice, and don't worry.' Then another came to him and said 'Messenger of Allah, I was unclear about what to do and I sacrificed before throwing the stones.' He advised, 'Throw, and don't worry.' " Amr continued, saying that the Messenger of Allah, may Allah bless him and grant him peace, was not asked about anything done before or after without his saying, "Do it, and don't worry."

After Fajr at Muzdalifah on the 10th day of Zil-Hajjah, the Haji marches on to Mina where he has to perform Rami (throwing pebbles at the big-satan), then Nahr (sacrifice of an animal) and then Halq (shaving of hair at the head) and after that going to Makkah and changing Ihram to ordinary clothes he can make

Tawaf-Ziyarah; the sequence is mentioned as Wajib (necessary) and it is generally mentioned that as this was the first (or second) of Hajj after it became Fardh, the Prophet PBUH did not press on discrepancies of the Sahaba allowing some discrepancy that had occurred by some of them yet that was specific only to that Hajjatul-Wida (the farewell-Hajj that is the only Hajj that the Prophet PBUH performed 3 months before his death, after it had become obligatory).

B36-Hadith-67 (Hajj)

Yahya related to me from Malik, from Ibn Shihab, that Muhammad ibn Abdullah ibn al-Harith ibn Nawfal ibn Abd al-Muttalib told him that he had heard Sad ibn Abi Waqqas and ad-Dahhak ibn Qays discussing tamattu in between umra and hajj. Ad-Dahhak ibn Qays said, "Only someone who is ignorant of what Allah, the Exalted and Glorified, says would do that." Whereupon Sad said, "How wrong is what you have just said, son of my brother!" Ad-Dahhak said, "'Umar ibn al-Khattab forbade that," and Sad said, "The Messenger of Allah, may Allah bless him and grant him peace, did it, and we did it with him."

HAJJ might be performed by three ways; Hajj-Ifrad is where the Haji takes up only Hajj without the intention of Umrah and he is called Mufrid but this is allowed only for those living within the boundaries (Miqat) towards Makkah from which Ihram is put on and he must not perform Umrah then after Ramadhan till the Hajj is over and he does not have to provide the sacrifice of an animal; Hajj-Tamattu' that is allowed only for those who live outside the Miqat, is where the Haji takes up Umrah and Hajj both one by one and he is called Mutamatti' so first he performs Umrah and then changes Ihram coming to ordinary ways and then afterwards takes Ihram of Hajj and performs Hajj from the 8th day of Zil-Hajjah till the Hajj is over and he has to provide the sacrifice of an animal; Hajj-Qiran is where also the Haji takes up Umrah and Hajj together and he is called Qaarin but his difference to Tamattu' is that he does not change the Ihram after Umrah and remains committed to the conditions and restrictions put on him due to Ihram till the Hajj is over and he has to provide the sacrifice of an animal; there is difference among Ulama

about the manner in which the Prophet PBUH did the Hajj yet according to many of Ulama, the Prophet (PBUH) had taken up the manner of Tamattu' at Hajjatul-Wida as mentioned in the Hadith at study.

B37-Hadith-91 (Hajj)

Yahya related to me from Malik from Abu'l-Aswad Muhammad ibn Abd ar-Rahman ibn Nawfal from Urwa ibn az-Zubayr from Zaynab bint Abi Salama that Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, said, "I once complained to the Messenger of Allah, may Allah bless him and grant him peace, that I was ill and he said, 'Do tawaf riding behind the people.' So I did tawaf riding my camel, while the Messenger of Allah, may Allah bless him and grant him peace, was praying by the side of the House, reciting Surat at-Tur."

For all those who are unable to make the circulation of Kaabah on foot, it is allowed that they perform it by some ease that is possible for them without becoming hindrance to others in any way; in today's scenario, it is fine for such people to do it at the wheel-chair without coming into the way of others.

B38-Hadith-100 (Hajj)

Yahya related to me from Malik that Muhammad ibn Abi Bakr ath-Thaqafi once asked Anas ibn Malik, while the two of them were going from Mina to Arafah, "What did you use to do on this day when you were with the Messenger of Allah, may Allah bless him and grant him peace?" He said, "Those of us who were saying the talbiya would continue doing so, and no-one disapproved of it, and those of us who were saying 'Allahu akbar' would continue doing so, and no-one disapproved of that either."

Talbiyah tells about the Haji that he is the slave of Allah and about Allah that He is the true Authority; recitation of Talbiyah at few occasions at Hajj is necessary; it says, "LABBAYK-ALLAHUMMA-LABBAYK, LABBAYKA-LA-SHARIKA-LAKA-LABBAYK; INNAL-HAMDA WAN-NAIMATA LAKA WAL-MULK; LA-SHARIKA-LAK"; this means "Here I am! O Allah, Here I am! Here I

am! You have no partner! Here I am; surely all praise and blessing is for You, and the dominion; You have no partner"; Men have to say it loudly while women have to keep the voice low and it has to be said again and again as much as possible during the fulfillment of the rituals of Hajj especially at the three most important occasions that are changing to Ihram with intention of Hajj, stay of Arafah and during Tawaf-Ziyarah; these three are the most important features of Hajj; so the quality and the quantity both are needed here that would adorn the Hajj with high beauty insha-Allah.

B39-Hadith-130 (Hajj)

Yahya related to me from Malik from Ayyub ibn Abi Tamima as-Sakhtayani from Muhammad ibn Sirin that a man informed him from Abdullah ibn Abbas that a man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "O Messenger of Allah, my mother is so very old that we can not make her ride on a camel and she can not hold to it; if I tie her to it, she might die; can I perform Hajj from her side? He replied, "yes".

Here the matter of Hajj-Badl that is performed for someone else, is addressed; this is not easy to clarify as by the rule, there is some margin to compensate for acts related to finance for someone else yet to perform acts related to physique are not possible to perform in replacement for anyone; the difference can be understood by the fact that the payment of due Zakah that is the deed related to finance might be compensated by some other person paying it on his behalf if he dies before the payment yet the missed Salah that is the deed related to physique can not be compensated by some other person; the notable point here is that the Hajj even involves a very high physical exertion as all those who have performed it know very well for sure and that is why Ibn-Umar (RA) took it as the matter of Salah where no-one could substitute the other and in his following, Malik also had some reservation to it though in essence he does not take it as invalid; keeping to this notion that Hajj-Badl is not valid in general, it is better to say here that the Hadith tells us that if someone performs Hajj for the benefit of someone dead, it would

only be DUA for him that Allah has mercy on him and not any compensation of his omission of Hajj because that Hajj would strictly only be of the person performing it; each person has to perform his Hajj by his own but a Muslim person can make DUA for any Muslim person by reference to his own good deeds; this is named as Eesal-Thawab and this is allowed certainly; and Allah knows better.

B40-Hadith-142 (Hajj)

Yahya related to me from Malik from Jafar ibn Muhammad from his father that Jabir ibn Abdullah said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, hastening from the Black Stone until he reached it again, three times." Malik said, "This is what is still done by the people of knowledge in our city."

This Hadith tells about the Ramal (it means to walk hastily, to take shorter steps, lift the legs forcefully, keep the chest out and move the shoulders in walking) in three rounds at Tawaf-Qudum at Hajj; the Prophet PBUH performed Ramal to show that the life at Madinah has not made Muslims slack in ways as the dwellers at Makkah thought and they are strong to fight in the way of Allah whenever and wherever necessary; it has to be done even today in the following of the Sunnah; Al-Hamdu Lillah.

B41-Hadith-143 (Hajj)

Yahya related to me from Malik from Jafar ibn Muhammad ibn Ali from his father that Jabir ibn Abdullah said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say as he left the mosque, intending to go to Safa, 'We begin with that with which Allah began,' and he began (SA'I) with Safa."

SA'I is the walk between Safa & Marwa, the path nearby to the Holy Ka'bah, that is done in the memory of Sayyidah Hajirah (AS), the respectable wife of Ibrahim (AS), who ran to and fro at this path 2500 years back from the time of the Prophet (PBUH), to seek water for the thirsty child Ismael (AS); Zam-

Zam is the gift of Allah from that time; Safa & Marwa used to be two hills yet now only the markings for them remain though the path is the same one that Sayyidah covered; Sa'i starts from the point at Safa and the round ends at Marwa, then from Marwa to Safa, it is another round; there are seven rounds in total so the Sa'i would finally end at Marwa; during Sa'i, Haji must run for some space that is marked by the green lights there currently as it is mentioned that Sayyidah Hajirah ran at this space to cover it fast as she could not view Ismael from there; the old men do not need to run and women even if they can manage must not cover it by running at the site though it was very highly respectable woman whose action is memorized by the Sa'i; she then was alone there with her child left by Ibrahim by the command of Allah and now great number of men are present there where the women have to remain as reserved as possible; Al-Hamdu Lillah.

B42-Hadith-144 (Hajj)

Yahya related to me from Malik from Jafar ibn Muhammed ibn Ali from his father from Jabir ibn Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, used to say, "Allah is greater" three times when he stopped on Safa, and "There is no god but Allah, alone, without any partner. To Him belong the Kingdom and praise, and He has power over everything" three times, and make dua. He would then do the same on Marwa.

This saying at Safa & Marwa is very near in words to Talbiya that is read most often at Hajj; it says "LABBAYK-ALLAHUMMA-LABBAYK, LABBAYKA-LA-SHARIKA-LAKA-LABBAYK; INNAL-HAMDA WAN-NAIMATA LAKA WAL-MULK; LA-SHARIKA-LAK"; this means "Here I am! O Allah, Here I am! Here I am! You have no partner! Here I am; surely all praise and blessing is for You, and the dominion; You have no partner"; men have to say it loudly while women have to keep the voice low and it has to be said again and again as much as possible during the fulfillment of the rituals of Hajj especially at three most important occasions that are changing to Ihram with intention of Hajj, stay of Arafah and during Tawaf; these three are the most important features of Hajj

and as the quality and the quantity both are needed here, this recitation would adorn the Hajj with high beauty insha-Allah.

B43-Hadith-145 (Hajj)

Yahya related to me from Malik from Jafar ibn Muhammed ibn Ali from his father from Jabir ibn Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, slaughtered some of the sacrificial animals himself and others (with him) slaughtered the other ones of them.

The prophet had sixty-three camels at Hajj while there were other camels too that were brought by Ali-RA from Yemen; some of them the Prophet PBUH slaughtered him-self while others were slaughtered by others; it is better for one to slaughter the sacrificial animals of one by one-self though this also is allowed that others slaughter that for one.

B44-Hadith-146 (Hajj)

Yahya related to me from Malik from Jafar ibn Muhammad from his father from Jabir ibn Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, walked when he came down from Safa and Marwa and then, when he reached the middle of the valley, he broke into a light run until he had left it. Malik said, about a man who, out of ignorance, did the sayi' between Safa and Marwa before he had done tawaf of the House, "He should go back and do tawaf of the House and then do sayi' between Safa and Marwa. If he does not learn about this until he has left Makka and is far away, he should return to Makka and do tawaf of the House and sayi' between Safa and Marwa. If in the meantime he has had intercourse with his wife he should return, and do tawaf of the House and sayi' between Safa and Marwa so that he completes what he owes of that umra. Then, after that, he has to do another umra and offer a sacrificial animal."

The sequence at Hajj asks to perform Tawaf first and then make Sa'i between Safa & Marwa and then read two Raka'ah Salah anywhere at the Mosque; he must revise the rituals in good time if possible if he has violated that sequence;

the violation of necessary sequence in rituals ask for the payment of Damm that is the sacrifice of an animal due to the violation though at Hajatul-Wida, the Prophet PBUH gave ease to persons who committed errors in this issue as he did not ask them to pay Damm at their breach of sequence in the rituals of Hajj; note that Ulama in general take this relaxation as particular to that Hajj named Hajjatul-Wida, only.

B45-Hadith-179 (Hajj)

Yahya related to me from Malik from Zayd ibn Aslam from Ibrahim ibn Abdullah ibn Hunayn from his father Abdullah ibn Hunayn that Abdullah ibn Abbas and al-Miswar ibn Makhruma once had a disagreement at al-Abwa. Abdullah said that some one in ihram could wash his head, and al Miswar ibn Makhruma maintained that some one in ihram could not wash his head. Abdullah ibn Hunayn continued, "Abdullah ibn Abbas sent me to Abu Ayyub al-Ansari, and I found him doing ghusl between the posts of a well, screened by a garment. I greeted him and he said, 'Who is that?' I replied, 'I am 'Abdullah ibn Hunayn. 'Abdullah ibn Abbas sent me to you to ask how the Messenger of Allah, may Allah bless him and grant him peace, used to wash his head when he was in ihram.' " He continued, "Abu Ayyub put his hand on the garment and pulled it down until I could see his head. He said to the man who was pouring out the water for him, 'Pour,' and he poured some over his head. Then he passed his hands over his head from the front to the back and then to the front again, and then said, 'I saw the Messenger of Allah, may Allah bless him and grant him peace, doing it like this.' "

It is allowed to wash head in Ihram though the Muhrim must avoid it unnecessarily; the narration tells that screening is necessary while taking a bath though for some necessary valid reason, a man (but not woman) can show some of his physique that is not included in his Satar; here notable is that Bukhari reports that Bibi Ayesha-RA once demonstrated briefly for two of her Mehrum relatives how the Prophet PBUH poured water over his head on the question they presented after his departure from the world ; it was by pouring of water on her head practically though not bathing at all and the narration is

authentic; note well that it means that for this limited teaching even, she was fully dressed in her total clothes and still kept a screen between her & those two showing them from behind it by the shadow only how to pour water upon the head at the bath taken; however, even this much of permitted limited teaching, with such necessary caution (that was in front of Mehrum relatives only), is better to avoid at current times even if that comes from the highly learned woman as there is no need to get the Sunnah in this respect now as was necessary then; Al-Hamdu Lillah.

B46-Hadith-189 (Hajj)

Yahya related to me from Malik from Musa ibn Uqba that Salim ibn Abdullah heard his father (Ibn Umar) say, "Your claim that the Messenger of Allah, may Allah bless him and grant him peace, entered ihram from this desert of yours is not true, because he only entered ihram from the mosque, i.e. the mosque of Dhu'l-Hulayfa."

The Prophet (PBUH) assumed Ihram from Dhul-Hulayfa and started to recite the Talbiyah (expressions recited at Hajj and Umrah) from there and not from Madinah; he appointed specific Miqaat (sites for entering the ritual state for Hajj and Umrah) and assigned Dhul-Hulayfa as the Miqaat for the people of Madinah; the other Miqaat are Juhfah for the people of Syria; Qarn Al-Manazil for the people of Najd; Yalamlam for the people of Pakistan & India & Yemen who pass from there en-route to Makkah; these Miqaat are for the people of these very places too and also for those who come through these places en-route to Makkah; Ihram is not only the term for the special apparel of Hajj but it also means to get into the state where anything against the requirement of Hajj is not performed insha-Allah.

B47-Hadith-190 (Hajj)

Yahya related to me from Malik from Musa ibn Uqba that Kurayb, the mawla of Ibn 'Abbas, heard Usama ibn Zayd say, "The Messenger of Allah, may Allah bless him and grant him peace, left Arafa and then, when he reached ash-Shib, he dismounted and urinated and then did wudu, though not thoroughly. I said to

him, 'It is time for the prayer, Messenger of Allah,' and he said 'The prayer is ahead of you,' and then mounted. When we arrived at Muzdalifa he dismounted and did wudu thoroughly. Then the iqama was said for the prayer and he prayed maghrib. After that everyone settled his camel in its resting-place, and then the iqama for isha was said and he prayed it, without having prayed anything between the two."

ARAFAH is indeed highly vast area that can hold millions; it is said to be one of the grounds where people would be brought at the Day of Judgment and with white Ihram on the men, the scene really seems to guide attention towards that; the place of stay must be inside the ground of Arafah as that is highly important part of the rituals of Hajj so care has to be taken for it; he has to say Zuhr & Asr together here and this stay here for at-least some of time from the time of Zuhr and Maghrib is necessary; the Haji should move after Maghrib only from this site to Mishereel-Haram, that is Muzdalifah where he would then say the Salah of Maghrib & Isha together; the sequence is that when the Haji reaches Arafah from Mina at the 9th day of Zil-Hajjah, he has to stay there till Maghrib and then without reading the Maghrib-Salah, he marches on to Muzdalifah and whenever he reaches there, he reads Maghrib & Isha both together; then after Fajr at Muzdalifah, he marches on to Mina where he has to perform Rami (throwing pebbles at the big-satan only at this time), then Nahr (sacrifice of an animal) and then Halq (shaving of all hair at the head) and after that going to Makkah and changing Ihram to ordinary clothes he can make Tawaf-Ziyarah that means to circle around the Ka'bah for seven times starting from the Hajr-Aswad (the black stone at Ka'bah); each round would complete at the Hajr-Aswad and at the end of these rounds that complete one whole Tawaf, the Haji would be at the Hajr-Aswad for the eighth time; then he has to make Sa'i for seven times that is to walk from Safa to Marwa and back from Marwa to Safa; each walk would be counted whether it is from Safa or from Marwa; as the walk has to start from Safa, the seventh walk that is final would end at Marwa; then after Sa'i, the Haji has to offer two-Raka'ah-Salah anywhere at the Mosque (Masjidul-Haram) and then has to drink

some Zam-Zam water there if he intends for it; Tawaf-Ziyarah with Sa'i might be performed at any time, day or night, upto the sunset of the 12th at the ground or at any of levels of the building around that are provided there for it but it is much better to perform it as early as possible after the Halq that is the shaving-off of the hair; after all this done, the Haji has to hit seven pebbles to each Jamrat, this time all three of them, at Mina on the 11th after Zawaal and this process is to be repeated on the 12th and that does make the man a Haji yet there is a final touch still remaining for him that is visiting of Ka'bah; he has to perform Tawaf of Ka'bah when he leaves Makkah that is named as Tawaf-Wida', the farewell circulation that is necessary; this finally concludes the holy rituals of Hajj and the man going through all these holy rituals finally becomes Haji; Al-Hamdu Lillah.

B48-Hadith-219 (Hajj)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that a man once asked the Messenger of Allah, may Allah bless him and grant him peace, what clothes someone in ihram could wear, and the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not wear shirts, turbans, trousers, burnouses, or leather socks, except if you cannot find sandals. In that case you can wear leather socks, but cut them off below the ankles. Do not wear any clothes that have been touched by saffron or yellow dye." Yahya said that Malik was asked about the hadith attributed to the Prophet, may Allah bless him and grant him peace, "Whoever cannot find a waist wrapper should wear trousers," and he said, "I have never heard this, and I do not think that some one who is in ihram can wear trousers, because among the things which the Prophet, may Allah bless him and grant him peace, forbade some one in ihram to wear were trousers, and he did not make any exception for them although he did make an exception for leather socks."

While in the state of Ihram, some restrictions are necessary to observe with care; it is better to wear Ihram that is white but colored Ihram is also permissible that is not stitched; one sheet of cloth is sufficient for Ihram but it is Sunnah to put on two sheets though it is even permissible to have more

than two sheets that are not stitched; seminal discharge, while asleep, does not make any difference in the state of Ihram and the person should have a bath for major cleanliness and wash the sheet of cloth or even change it; while in Ihram, it is forbidden (for men) to use a pair of slippers or shoes that cover the raised bone of the foot as it is necessary to leave the area of the raised bone exposed and if it is covered for some considerable time, he would have to pay Sadaqah of wheat weighing 3.5 kilograms or its value; also in Ihram, it is forbidden for men to wear socks or gloves or to tie some cloth at the head or the face; and it is forbidden too for both men and women to cover their faces in such manner that the cloth touches either the whole or just a part of the face in Ihram; it is also forbidden to use perfume, to apply henna to the head or beard, to trim nails and to remove hair from any part of the body in the state of Ihram; if he uses the perfumed soap once or twice, Sadaqah of wheat mentioned or equivalent value will become Wajib on him but if he does so repeatedly, Damm will be Wajib that means he would have to slaughter an animal against the act done that was not allowed at Ihram; these are some matters that must be seen while in the state of Ihram; and Allah knows better.

B49-Hadith-220 (Hajj)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "The people of Madina should enter ihram at Dhu'l-Hulayfa, the people of Syria should do so at al-Juhfa, and the people of Najd should do so at Qarn." Abdullah ibn Umar added, "I have heard that the Messenger of Allah, may Allah bless him and grant him peace, said, 'The people of Yemen should enter ihram at Yalamlam.' "

The Prophet (PBUH) assumed Ihram from Dhul-Hulayfah and started to recite the Talbiya (expressions recited at Hajj and Umrah) from there and not from Madinah; he appointed specific Miqat (sites for entering the ritual state for Hajj & Umrah) and assigned Dhul-Hulayfah as the Miqat for the people of Madinah; the other Miqat are Juhfah for the people of Syria; Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen; these Miqat are

for the people of these very places too and also for those who come through these places en-route to Makkah.

B50-Hadith-222 (Hajj)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that Hafsa, umm al-muminin, once said to the Messenger of Allah, may Allah bless him and grant him peace, "Why is it that everyone has left ihram and you still have not left ihram from your umra?" and he replied, "I have matted my hair and garlanded my sacrificial animal and will not leave ihram until I have sacrificed the animal."

This is the manner of Hajj-Qiran that Ihram is not left after Umrah until the whole rituals of Hajj are complete; the Prophet PBUH performed four Umrah (one of them was with Hajj); though here we do find the mention of the animal for sacrifice yet the event mentioned might even be the event at the Umrah of 6 AH that remained incomplete or it might be at the Umrah that he performed in the compensation of that incomplete Umrah the next year; note that the Prophet PBUH also performed an Umrah after Hunayn in the eight year of Hijrah so the Umrah he performed were four in total and Allah knows better; Al-Hamdu Lillah.

B51-Hadith-223 (Hajj)

Yahya related to me from Malik from Nafi that when Abdullah ibn Umar set out for Makka during the troubles (between al-Hajjaj ibn Yusuf and Zubair ibn al-Awwam) he said, "If I am blocked from going to the House we shall do what we did when we were with the Messenger of Allah, may Allah bless him and grant him peace," and he went into ihram for umra, because that was what the Messenger of Allah, may Allah bless him and grant him peace, did in the year of al-Hudaybiya. But afterwards, he reconsidered his position and said, "It is the same either way." After that he turned to his companions and said, "It is the same either way. I call you to witness that I have decided in favour of hajj and umra together." He then got through to the House (without being stopped) and did one set of tawaf, which he considered to be enough for himself, and

sacrificed an animal. Malik said, "This is what we go by if someone is hindered by an enemy, as the Prophet, may Allah bless him and grant him peace, and his companions were. If some one is hindered by anything other than an enemy, he is only freed from ihram by tawaf of the House."

If someone changes his intention from Hajj-Ifrad to Hajj-Qiran before his performance of Umrah, his intention is valid and he would perform both Umrah & Hajj by the same Ihram; if someone comes to Makkah with intention for Umrah or Hajj and could not make it due to stoppage, he has to sacrifice an animal and he would make compensation to it in the future.

B52-Hadith-224 (Hajj)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are five kinds of animal which it is not wrong for some one in ihram to kill: crows, kites, scorpions, rats and mice, and wild dogs."

In the state of Ihram, it is not allowed to kill any animal except that which is an attacking dangerous animal like the scorpion and the wolf (as many Ulama have indicated that the wild dog means that attacking biting animal at this narration); even the rat might be killed for whenever it comes out mostly at nights, it tries to create trouble in some way for the people around and this is not the time to stand any hindrance to the performance of such important task; note here that the matter is not restricted to these mentioned five only but any animal that might be highly dangerous is included in its ruling so the snake, the leopard and all wild animals of attacking nature are included here too; however those that run away from human-beings and are not taken as initially aggressive like the fox or the hyena, they are not be killed; for the crow and the kite that are mentioned here, there is some detail but the notable point is that if they become dangerous or hindrance to the performance of the holy rituals for Hajj then only it is allowed to kill them, otherwise they must be left alone and not be killed.

B53-Hadith-225 (Hajj)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah, have mercy on those who shave their hair." They said, "And those who shorten (their hair), Messenger of Allah." He said, "O Allah, have mercy on those who shave." They said, "And those who shorten, Messenger of Allah." He said, "And those who shorten."

The shaving of hair is taken-up at the occasion after the sacrifice of the animal at Hajj and it is among the Aaadab (good etiquette) in this activity to recite the name of Allah at the beginning, starting it from the right and disposing the hair with care; though it is allowed to clip hair to a good extent making it very short yet the better thing is surely the Halq (total shave of the head); note that women have to clip just a small fraction of hair at the edge all round to the extent of the space of two fingers horizontally or so and this serves well as a sign for the fulfillment of their obligation.

B54-Hadith-228 (Hajj)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, made his camel kneel down at al-Batha, which is at Dhu'l-Hulayfa, and prayed there. Nafi said, "Abdullah ibn Umar used to do that." Malik said, "No-one should go past al-Muarras when he is returning from hajj without praying there. If he passes it at a time when prayer is not permissible he should stay there until prayer is permissible and then pray whatever he feels is appropriate. (This is) because I have heard that the Messenger of Allah, may Allah bless him and grant him peace, stopped there to rest, and that Abdullah ibn Umar stopped his camel there also."

As the Prophet PBUH read Salah at al-Batha, Ibn-Umar did so too making his camel a Sutra (the article planted at front of the Musalli that allows people and even animals to pass-on from the front of him); Bilal had planted a spear in the ground at Batha when Sahaba were there with the Prophet PBUH during the

travel for Hajj and then the Prophet PBUH had offered Salah facing it and dogs and donkeys moved about in front of that Sutra that had no adverse effect to the Salah.

B55-Hadith-266 (Hajj)

Yahya related to me from Malik, from Nafi, from Nubayh ibn Wahb, who was from the tribe of Bani Abd ad-Dar, that Umar ibn Ubaydullah sent a message to Aban ibn Uthman (who was amir of the hajj at the time), while both of them were in ihram, saying, "I want to marry Bint Shayba ibn Jubayr to Talha ibn Umar and I want you to be present." Aban told him that he should not do that and said, "I heard Uthman ibn Affan say that the Messenger of Allah, may Allah bless him and grant him peace, said, 'A man in ihram should not marry, or give in marriage, or get engaged.' "

Due to different reports about the marriage of the Prophet (PBUH) with Sayyidah Maymunah (RA) not knowing clearly whether he married her at the state of Ihram or not, Ulama differ on the point but note that there are much indication to the point that the marriage actually took place when the Prophet (PBUH) was not at the state of Ihram; it was 7 AH when the Prophet (PBUH) was at Umrah to compensate for the incomplete Umrah of Hudaibiyah the year before; though to propose for marriage and to accept the proposal of marriage both are allowed at Ihram yet marriage at that time is prohibited; it is better to wait to end the Umrah or Hajj getting out of Ihram even for giving of the proposal ahead.

B56-Hadith-308 (Hajj)

Yahya related to me from Malik, from 'Abdullah ibn Abi Bakr ibn Muhammad, that Amra bint 'Abd ar-Rahman told him that Ziyad ibn Abi Sufyan once wrote to A'isha, the wife of the Prophet, may Allah bless him and grant him peace, saying, "'Abdullah ibn Abbas said that whatever was haram for some one doing hajj was also haram for some one who sent a sacrificial animal until the animal was sacrificed. I have sent one, so write and tell me what you say about this, or tell the man in charge of the animal what to do. Amra said that A'isha said, "It

is not as Ibn Abbas has said. I once plaited the garlands for the sacrificial animal of the Messenger of Allah, may Allah bless him and grant him peace, with my own two hands. Then after that the Messenger of Allah, may Allah bless him and grant him peace, himself put the garlands on the animal and then sent it with my father. And there was nothing that Allah had made halal for the Messenger of Allah, may Allah bless him and grant him peace, that was haram for him until such time as the animal had been sacrificed."

The notable point here at this narration is that a person who has not assumed Ihram is not bound by its restrictions just by assigning sacrificial animals for Hajj or Umrah.

B57-Hadith-314 (Hajj)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm from his father that Abu'l-Baddah ibn Asim ibn Adi told him from his father that the Messenger of Allah, may Allah bless him and grant him peace, allowed the camel-herders to spend the night outside of Mina, and they threw the stones (once) on the day of sacrifice, and (once) for the following day and the day after that, and (once) on the day when they left Mina.

This Hadith tells about the permission that the Holy Prophet PBUH granted to the shepherds to skip one day for Rami and that allows them to make the Rami-Jimar on twelfth for two days skipping the eleventh day; note that it is Sunnah to spend the night of 11th and 12th in Mina and its omission was certainly allowed by some high necessity by the Prophet (PBUH); also it is allowed to make intention for Hajj taking Ihram without specifying what type of Hajj he intends as Ali (RA) had done; he must specify it before the visit to the holy Ka'bah; the eighth day of Zil-Hajjah is named as the day of Mina, ninth is named as Arafah, tenth is named as Nahr (sacrifice), eleventh is named as Qarr, twelfth is named as Nafar-Awwal and thirteenth is named as Nafar-Thani; the last three are also named Ayyam-Tashriq together though all days of Hajj are sometimes loosely termed as such.

B58-Hadith-315 (Hajj)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm from his father from Amra bint Abd ar-Rahman that A'isha umm al-muminin said to the Messenger of Allah, may Allah bless him and grant him peace, "Messenger of Allah, Safiyya bint Huyay has begun her period," and the Messenger of Allah, may Allah bless him and grant him peace, said, "Perhaps she will delay us. Has she done tawaf of the House with you?" They said, "Of course." He said, "So you are free to leave."

TAWAF-WIDA' does not remain necessary for the woman who has her days of menses at Hajj though she would have to perform Tawaf-Ziyarah after these specific days; the problem arises where such woman can not stay till late due to some urgency; then due to the utmost necessity some Ulama as of now do allow for her to make Tawaf-Ziyarah with as much care and purity as possible giving Damm for the discrepancy that would do to make-up for the left Tawaf and her Hajj would be fine; she would perform all other rituals normally and those would be fine with no problem.

B59-Hadith-386 (Hajj)

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "I perfumed the Messenger of Allah, may Allah bless him and grant him peace, for his ihram before he entered ihram, and when he came out of ihram before he did tawaf of the House."

In accordance to this Hadith, many of Ulama do not mind applying of perfume before taking Ihram though all do say that in the state of Ihram, its application is invalid; after Halq, the Haji can use perfume before Tawaf-Ziyarah though for the nearness to his wife, he would still have to wait till he makes the Tawaf of the holy Ka'bah.

B60-Hadith-387 (Hajj)

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim from his

father that A'isha said, "I came to Makka at the time of my period so I did not do tawaf of the House or go between Safa and Marwa. I complained to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'Do what the people doing hajj do except do not do tawaf of the House and go between Safa and Marwa until you achieve purity.' "

TAWAF-WIDA' (the circulation of Ka'bah going back home) does not remain necessary for the woman who has her days of menses at Hajj though she would have to perform Tawaf-Ziyarah & Sai', after she gets cleanliness and her Hajj would be fine; she would perform all other rituals normally and those would be fine with no problem; if she had performed Tawaf-Ziyarah & Sai' before her period starts, her Hajj is done.

B61 - Hadith-389 (Hajj)

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim from his father from Asma bint Umayy that she gave birth to Muhammad ibn Abi Bakr at al-Bayda. Abu Bakr mentioned this to the Messenger of Allah, may Allah bless him and grant him peace, and he said, "Tell her to do ghusl and then enter ihram."

It is feasible for the woman at travel to Hajj that had given birth to a child during the travel to take up Ihram without waiting for the cleanliness she gets after 40 days; however, note that in today's scenario, she must not leave for Hajj when she is pregnant and must get cleanliness at home before departure to Hajj.

B62 - Hadith-397 (Hajj)

Yahya related to me from Malik from Abd al-Karim ibn Malik al-Jazari from Abd ar-Rahman ibn Abi Layla from Kab ibn Ujra that one time he was with the Messenger of Allah, may Allah bless him and grant him peace, in ihram, and he was suffering from lice on his head. The Messenger of Allah, may Allah bless him and grant him peace, told him to shave his head, saying, "Fast three days, or

feed six poor people, two mudds for each person, or sacrifice a sheep. If you do any of those it will be enough for you."

When the shaving of head is done without any valid reason at the state of Ihram before its time, it is necessary to give Damm and that is the sacrifice of an animal; this explains the verse of the Holy Book Quran specifying the quantity of the Fidyah mentioned there; it says, "And complete the Hajj or Umrah in the service of Allah; but if you are prevented (from completing it), send an offering for sacrifice, such as you may find, and do not shave your heads until the offering reaches the place of sacrifice; and if any of you is ill, or has an ailment in his scalp (that necessitates shaving), in Fidyah (compensation) either fast (for three days), or feed the poor (six of them), or offer sacrifice (of a sheep); and when you are in peaceful conditions, if any one wishes to continue the Umrah on-to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all; this is for those whose household is not in (the precinct of) the Sacred Mosque; and fear Allah, and know that Allah is strict in punishment" (2:196).

B63-Hadith-418 (Hajj)

Yahya related to me from Malik from Sai'd ibn Abi Said al-Maqburi that Ubayd ibn Jurayj once said to Abdullah ibn Umar, "Abu Abd ar-Rahman, I have seen you doing four things which I have never seen any of your companions doing." He said, "What are they, Ibn Jurayj?" and he replied, "I have seen you touching only the two Yamani corners, I have seen you wearing hairless sandals, I have seen you using yellow dye, and, when you were at Makka and everybody had started doing talbiya after seeing the new moon, I saw that you did not do so until the eighth of Dhu'l-Hijja." Abdullah ibn Umar replied, "As for the corners, I only ever saw the Messenger of Allah, may Allah bless him and grant him peace, touching the two Yamani corners. As for the sandals, I saw the Messenger of Allah, may Allah bless him and grant him peace, wearing hairless sandals and doing wudu in them, and I like wearing them. As for using yellow dye, I saw the Messenger of Allah, may Allah bless him and grant him peace,

using it, and I also like to use it for dyeing things with. As for doing talbiya, I never saw the Messenger of Allah, may Allah bless him and grant him peace, begin doing so until he had set out on the animal he was riding on (i.e. for Mina and Arafah)."

Note that the four corners of the Holy Ka'bah are named as the Rukn-Aswad (the Eastern Corner from where the rounds of Tawaf commence), the Rukn-Iraqi (the Northern Corner that comes second at the round), the Rukn-Shami (the Western Corner that comes third at the round) and then the Rukn-Yamani (the Southern Corner that comes fourth at the round); these four corners of the Kaabah roughly point just as the four directions of the compass do and the Kaabah has black silk and gold covering that is known as Kiswah; it is replaced annually at Zil-Hajj; the Hadith points out that the Prophet PBUH has used the hairless sandals and has used the yellow dye too; the ruling about Talbiya is that it can be ceased in recitation after Rami-Jimar of the Jamratul-Aqabah in Hajj while it can be ceased in recitation at Tawa-Ziyarah at Umrah when the person gets the chance to kiss the Hajr-Aswad though even indication to it by hands is enough with palms to it if kissing it is not possible; the Prophet (PBUH) assumed Ihram from Dhul-Hulayfah and started to recite the Talbiya (expressions recited at Hajj & Umrah) from there and not from Madinah.

B64-Hadith-425 (Hajj)

Yahya related to me from Malik from Abu'n Nadr, the mawla of Umar ibn Ubaydullah, from Umayr, the mawla of Abdullah ibn Abbas, from Umm al-Fadl bint al-Harith, that she was present when some people were arguing on the day of Arafah about whether the Messenger of Allah, may Allah bless him and grant him peace, was fasting or not. Some of them said he was fasting, and some of them said he was not. So she sent a bowl of milk to him while his camel was standing still and he drank.

The ninth day of Zil-Hajjah, the last month of the Hijrah Calender, is named as Yaumul-Arafah (the day of Arafah) after which the next day is Eid; on this day, Hajis stay at the ground of Arafah and it is one of the most important rituals

of Hajj; Arafah is the most blessed day of the year and the days adjacent to it are also very high in merit; Keeping Saum on this day while not at Hajj is virtuous; the Prophet (PBUH) left Saum on that day while he was at Hajj indicating that it is better to leave Saum on it when someone is at Hajj that needs high physical exertion for sure; Umm-Fadhil was the mother of Ibn-Abbas who alongwith her sister Maymunah sent some milk on Arafah by the hands of Ibn-Abbas to the Prophet (PBUH) that he drank and it clarified that he was not at Saum at that time so the people knew that in general.

B65-Hadith-426 (Hajj)

Yahya related to me from Malik from Abu'n Nadr from Nafi, the mawla of Abu Qatada al-Ansari, from Abu Qatada that Abu Qatada was once with the Messenger of Allah, may Allah bless him and grant him peace. When they got to one of the roads to Makka he fell behind with some companions of his who were muhrim, while he was not. Then he saw a wild ass, so he got on his mount and asked his companions to give him his whip but they refused. Then he asked them for his spear and they refused to give it to him. So he took hold of it and attacked the ass and killed it. Some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, ate from it, and others refused. When they had caught up with the Messenger of Allah, may Allah bless him and grant him peace, they asked him about it and he said, "It is food that Allah has fed you with."

Here we find the ruling about the hunted animals when the hunter is with Muhrim persons (that have intended for Umrah or Hajj) or is himself a Muhrim; if the Muhrim hunts an animal, it is not allowed to eat it neither for him nor for others; its ruling is like the dead animal found that is prohibited to eat; if someone who is not Muhrim hunts an animal for the Muhrim, the better ruling for it too is that such animal also is not allowed for the Muhrim; there is a third situation too that if someone hunts some animal and that is for himself and others that are not at the state of Ihram before Hajj, then if Muhrim join in the eating of it, that is allowed even for such Muhrim; note about the fish

that eating it is allowed even at the state of Ihram as it belongs to water and needs no slaughter.

B66-Hadith-432 (Hajj)

Yahya related to me from Malik, from Sumayy, the mawla of Abu Bakr ibn Abd ar-Rahman, from Abu Salih as-Samman, from Abu Hurayra, that the Messenger of Allah, may Allah bless him and grant him peace, said, "Umra is an expiation for what is between it and the next umra, and the only reward for an accepted hajj is Jannah (the Garden)."

UMRAH is not necessary though a person with health and finances, who can do that with total ease and who takes-up travels at different places, must do it few times among those travels as that would be highly virtuous insha-Allah because it would erase the petty sins from his document of deeds; Hajj is even more virtuous because when Allah accepts it, it not only erases sins but makes the way towards Jannah accessible.

B67-Hadith-467 (Hajj)

Yahya related to me from Malik from Hisham ibn Urwa that his father said, "Once when I was young I said to A'isha, umm al-muminin, 'Have you seen the saying of Allah, the Blessed and Exalted, "Safa and Marwa are among the waymarks of Allah, so whoever does hajj or umra to the House, there is no harm in his going between them," so it follows that there should be no harm for some one who does not go between them.' A'isha said, 'No. If it were as you say, there would be no harm in his not going between them. This ayat was only revealed about the Ansar. They used to make pilgrimage to Manat, and Manat was an idol near Qudayd, and they used to avoid going between Safa and Marwa, and when Islam came they asked the Messenger of Allah, may Allah bless him and grant him peace, about this and Allah, the Blessed and Exalted, revealed, "Safa and Marwa are among the waymarks of Allah, so whoever does hajj or umra to the House, there is no harm in his going between them." '

Sa'i is the walk between Safa and Marwah, the path near to Holy Ka'bah, that is done in the memory of Sayyidah Hajirah (AS), the respectable wife of Ibrahim (AS), who ran to and fro at this path 2500 years back from the time of the Prophet (PBUH), to seek water for the thirsty child Ismael (AS); Zam-Zam is the gift of Allah from that time; it is one of the integral parts of Hajj and so Sayyeda Ayesha-RA narrated that words used for its importance at the Holy Book Quran are to clarify that Sa'i between Safa & Marwa is fine totally; Al-Hamdu Lillah.

B68-Hadith-473 (Hajj)

Yahya related to me from Malik from Hisham ibn Urwa that his father said, "I was sitting with Usama ibn Zayd when some one asked him, 'How did the Messenger of Allah, may Allah bless him and grant him peace, travel when he went from Arafa to Muzdalifa during the farewell hajj?' and he replied, 'He went at a medium pace, but when he found a gap (in crowds) he speeded up.' "

The sequence in Hajj is that when the Haji reaches Arafah from Mina at the 9th day of Zil-Hajjah, he has to stay there till Maghrib then without reading the Maghrib-Salah, he marches on to Muzdalifah (and this Hadith points out that his pace in this walk has to be normal caring about all the people there) and whenever he reaches there, he reads Maghrib & Isha both together; then after Fajr at Muzdalifah, he marches on to Mina where he has to perform Rami (throwing pebbles at the big-satan), then Nahr (sacrifice of an animal) and then Halq (shaving of hair at the head) and after that going to Makkah and changing Ihram to ordinary clothes he can make Tawaf-Ziyarah; Al-Hamdu Lillah.

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C-Booklet of Manners & Attitudes (77 Ahadith)

C1-Hadith-3 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Anas ibn Malik that the

Messenger of Allah, may Allah bless him and grant him peace, was brought some milk which was mixed with well-water. There was a Bedouin at his right side and Abu Bakr as-Siddiq on his left. He drank and then gave it to the Bedouin and said, "The right-hand to the right-hand."

When a person has taken something to drink, then comes the turn of the one at his right side and then the turn of the one who is again at the right side; this is when people are sitting with discipline but where such discipline is not observed, the bigger in rank by Islamic Knowledge is more worthy to get the drink first.

C2-Hadith-4 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not be angry with each other and do not envy each other and do not turn away from each other, and be slaves of Allah, brothers. It is not halal for a Muslim to shun his brother for more than three nights."

There are two things that might become a burden or might become a blessing: wealth and true knowledge so if a person has any one of these, he must take care that he uses it in the way of Allah, spending the wealth on the poor & needy and guiding the seeker of Truth to the right way; here envy means jealousy that denotes a negative attitude; Muslims are brothers and they must care for each other with whatever blessings Allah has provided to them.

C3-Hadith-9 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Abdullah ibn Amir ibn Rabia that Umar ibn al-Khattab went out to ash-Sham. When he came to Sargh, near Tabuk, he heard that the plague had broken out in ash-Sham. Abd ar-Rahman ibn Awf told him that the Messenger of Allah, may Allah bless him and grant him peace, said, "If you hear that a land has a plague in it, do not go forward to it. If it comes upon a land which you are in, do not depart in flight from it." Umar ibn al-Khattab came back from Sargh.

When an epidemic hits an area, it is not feasible to leave the area because of it and it is also not right to go at such place at such time; it is true that Muslims must not ask for death but when it does come, they must welcome it with total peaceful attitude as even that would bring blessing of Allah to them insha-Allah and certainly all the true praise belongs only to Allah.

C4-Hadith-15 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Sai'd ibn al-Musayyab from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "No Muslim who has three children die will be touched by the Fire except to fulfil Allah's oath."

Bearing the death of even one minor child is a demanding task for sure and even the Prophet (PBUH) had tears in his eyes when he saw Ibrahim, his 16 or 17 months old child, dying in his hands; to bear such grief at the onset of the occurrence with total patience becomes a shield against the hell-fire and Allah know better.

C5-Hadith-16 (Manners & Attitudes)

Malik related to me from Ibn Shihab from Sai'd ibn al-Musayyab that Abu Hurayra said, "Had I seen a gazelle at Madina, I would have left it to graze and would not have frightened it. The Messenger of Allah, may Allah bless him and grant him peace, said, 'What is between the two tracts of black stones is Haram.' "

Madinah is also Haram like Makkah and it is not right to deny this; being sacred, it must be respected as such; trees & plants must not be cut there unnecessarily; even hunting there is to be avoided except killing the dangerous animals.

C6-Hadith-17 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Sai'd ibn al-Musayyab from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant

him peace, said, "A strong person is not the person who throws his adversaries to the ground. A strong person is the person who contains himself when he is angry."

Islam appreciates control of adverse feelings and asks to channelize them towards the righteousness; to control the tendency of "I" is highly praiseworthy and that shows more when the man is totally able to get even with someone who has done wrong to him yet he forgives him completely.

C7-Hadith-31 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Humayd ibn Abd arRahman ibn Awf from Abu Hurayra that whoever gives two of (similar) things in Sadaqah in the way of Allah, he would be called at Jannah 'O slave of Allah, this is better'. So if he is of the (high) committer to Salah, he would be called by the door of Salah; if he is of the (high) committer to Jihad, he would be called by the door of Jihad; if he is of the (high) committer to Sadaqah, he would be called by the door of Sadaqah; if he is high committer to Saum (fasting), he would be called by the door Rayyan (the door of Saum). Abu-Bakr asked "whoever is called from any of these doors do not need anything else yet (please tell me) is there anyone that would be called by all of these doors?" He replied, "yes and I hope you would be among them".

JANNAH has many doors and different doors are assigned for every big virtuous act that the Muslim performs with high quality in much quantity; these are for Dhikr of Allah, Salah, Zakah (Sadaqah), Saum, Hajj, Jihad, Tabligh; other of Virtues; there is a Marfu' Hadith that tells that "Anyone performs Wudhu and makes it a perfect Wudhu and says that I bear witness that there is no god besides Allah who is the One, Who has no partner and I bear witness that Muhammad is His slave and (Last) Messenger; O Allah! Cause me to be among those who repent and cause me to be among those who purify themselves, then all eight doors of Paradise are opened for him that he may enter by whichever door he chooses"; there certainly would be such persons who

would be called from each & every door and Abu-Bakr-RA is among such high virtuous persons; this Hadith also informs in addition that even big sins might be erased if the man does repent on those sins by heart though he must ask mercy and blessing from Allah for this position to occur that all his sins are washed away especially when he stands for Salah; and he must try all his best not to repeat the bad deeds he had done before; Al-Hamdu Lillah.

C8-Hadith-32 (Manners & Attitudes)

Yahya related to me from Malik from Abu'z Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Were it not that I would be overburdening my Ummah I would have ordered them to use a tooth-stick (Miswak)."

There are two aspects of using Siwak that is also called Miswak (that is the wooden piece mostly made from the tree of Pilu used as tooth-brush); one is that it is appreciated by the Prophet (PBUH) and the second is that it cleans the teeth; this ease of not making it obligatory (as it is Sunnah Ghair-Muakkadah) is due to the care that the Prophet (PBUH) did not want to put his Ummah (whole of Muslims) into distress though for the Prophet (PBUH), it was Wajib like Tahajjud, the Salah at middle of night, that was Fardh for him while for us, it is Mustahab.

C9-Hadith-43 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr that Aisha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, did not have to choose between two matters, but that he chose the easier of them as long as it was not a wrong action. If it was a wrong action, he was the furthest of people from it. The Messenger of Allah, may Allah bless him and grant him peace, did not take revenge for himself unless the limits of Allah were violated. Then he took revenge for it for Allah."

It is most appropriate to take the easiest way among available solutions (all being Mubah not challenging any of Islamic Teachings) to some problem that a Muslim person faces; the Prophet, may Allah bless him and grant him peace, cared highly for his Ummah caring not to put it into any trouble by giving commands that they find harsh to practice and he forgave people on issues that related to him personally.

C10-Hadith-62 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Abu Bakr ibn Ubaydullah ibn Abdullah ibn Umar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you eat, eat with your right hand and drink with your right hand. Shaytan eats with his left hand and drinks with his left hand."

The message here is clear and those who like to take fork and spoon must see what hand they are using to eat; left hand is for purification at the toilet (though the water-carrier, or the substitute, can be taken into the right hand) but eating food is a fine job that has to be done by the right hand.

C11-Hadith-63 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Abd al-Hamid ibn Abd ar-Rahman ibn Zayd ibn al-Khattab from Abdullah ibn Abdullah ibn al-Harith ibn Nawfal from Abdullah ibn Abbas that Umar ibn al-Khattab set out for ash Sham and when he was at Sargh, near Tabuk, the commanders of the army, Abu Ubayda ibn al-Jarrah and his companions, met him and told him that the plague had broken out in ash-Sham. Ibn Abbas said, "Umar ibn al-Khattab said, 'Call the first Muhajir unto me.' He assembled them and asked them for advice, informing them that the plague had broken out in ash Sham. They disagreed. Some said, 'You have set out for something, and we do not think that you should leave it.' Others said, 'You have the companions of the Prophet, may Allah bless him and grant him peace, and the rest of the people with you, and we do not think that you should send them towards this plague.' Umar said, 'Leave me.' Then he said, 'Summon the Ansar to me.' They were summoned and he asked

them for advice. They acted as the Muhajirun had and disagreed as they had disagreed. He said, 'Leave me.' "Then he said, 'Summon to me whoever is here of the aged men of Quraysh from the Muhajirun of the conquest.' He summoned them and not one of them differed. They said, 'We think that you should withdraw the people and not send them towards the plague.' Umar called out to the people, 'I am leaving by camel in the morning,' so they set out. Abu Ubayda said, 'Is it flight from the decree of Allah?' Umar said, 'Better that someone other than you had said it, Abu Ubayda. Yes. We flee from the decree of Allah to the decree of Allah. What would you think if these camels had gone down into a valley which had two slopes, one of them fertile, and the other barren. If you pastured in the fertile part, wouldn't you pasture them by the decree of Allah? If you pastured them in the barren part, wouldn't you pasture them by the decree of Allah?' " Abd ar-Rahman ibn Awf arrived and he had been off doing something and he said, 'I have some knowledge of this. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "If you hear about it in a land, do not go forward to it. If it comes upon a land and you are in it, then do not depart in flight from it." ' Umar praised Allah and then set off."

It is indicated here that when a plague hits a place, do not go there and if you are already there, do not leave the place, running away from plague; the reason is the Belief that even if the affliction is contagious, it is only the will of Allah that would bring it on; also note that Muslims must not ask for death but when it does come, they must welcome it with total peaceful attitude as even that would bring blessing of Allah to them insha-Allah and certainly all the true praise belongs only to Allah.

C12-Hadith-71 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Abbad ibn Tamim from his paternal uncle that he saw the Messenger of Allah, may Allah bless him and grant him peace, lying down in the mosque with one foot on top of the other. Yahya related to me from Malik from Ibn Shihab from Said ihn al-Musayyab

that Umar ibn al Khattab and Uthman ibn Affan, may Allah be pleased with them, used to do the same.

When there is no threat of the opening of Satar (parts that are necessary to hide) then it is allowed to lie down with one foot placed over the other but that must not be routine as there is Marfu' Hadith narrated by Jabir Ibn Abdullah RA recorded in Tirmidhi & Abu-Dawud that prohibits this posture that is explicit on the matter that it is not feasible to lie down in such position with only one garment on as that would presumably be the long Aba i.e. Arabic Long Cloak and there is some chance of the Satar to come to open lying in such posture; lying down on belly especially for persons coming to adolescence is not appreciable in Islam and also note that tight dresses even for men are prohibited (for women they are strictly prohibited as their whole physique is Satar except for face, hands & feet) and also postures that render movements difficult are not appreciable in Islam; Islam appreciates loose dresses that are capable to hide all the Satar totally well.

C13-Hadith-79 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from Ata ibn Yazid al-Laythi from Abu Ayyub al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not halal for a muslim to shun his brother for more than three nights, that is they meet, and this one turns away and that one turns away. The better of the two is the one who says the greeting first."

Muslims are not allowed that they break relationship with each other just because of petty differences or because of difference in personal interests and the maximum period of such break if it does occur is 3 days; the better would be the one who initiates the restoration of the relationship; if a person does not talk to someone due to that person's disrespect for Islamic Values, that is not accountable and in fact praiseworthy if he does take utmost care to fulfill Islamic Commands himself; even then it is better that he tries to bring him towards the care for Islamic Values as best as and as much as possible.

C14-Hadith-82 (Manners & Attitudes)

Malik related to me from Ibn Shihab from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "No one should prevent his neighbour from fixing a wooden peg in his wall." Then Abu Hurayra said, "Why do I see you turning away from it? By Allah! I shall keep on at you about it."

The point to note here is the guidance to all Muslims that generally Muslims must care for each other yet with the rule in mind that there is no obedience to the created ones where there is disobedience to the Creator; by this Hadith, it is asked on the basis of Ehsaan to people that they must not stop their neighbors to keep the edge of wood for their roof at their side-wall as presumably in those days, roofs were also made with hay and grass put on rough wooden frames.

C15-Hadith-83 (Manners & Attitudes)

Yahya related to me from Malik from Ibn Shihab from al-Araj that Abu Hurayra said, "The worst food is the food of a wedding feast to which the rich are invited and the poor are left out. If anyone rejects an invitation, he has rebelled against Allah and His Messenger."

Invitation for meals must be accepted especially where it seems clear that the inviter has asked in good-faith and not in pressure of customs but the inviter and the invited must see to their capacity as much as possible that nothing adverse to Islamic Teachings take place; if such adversity is obvious with the inviter forced to the occasion or he is uncaring about the obvious adversity then the invited person must omit such occasion; Al-Hamdu Lillah.

C16-Hadith-94 (Manners & Attitudes)

Yahya related to me from Malik from Muhammad ibn Abi Bakr ibn Amr ibn Hazm from his father from Abu'n-Nadr as-Salami that the Messenger of Allah, may Allah bless him and grant him peace, said, "If three of a muslim's children die, and he remains content with that, they will be a protection for him from the

Fire." A woman who was with the Messenger of Allah, may Allah bless him and grant him peace, said, "Or two, Messenger of Allah?", and he said, "Or two."

The point to note here is that to bear the death of two minor children is a demanding task for sure and if that is tolerated with patience without complaint to Allah, they become protection for him from the fire of hell; there is Hadith that point-out that if a person bears the loss of even one minor child and does not complain of Allah's will but bears it patiently, he also would get this protection insha-Allah.

C17-Hadith-103 (Manners & Attitudes)

Malik related to me from Muhammad ibn Amr ibn Alqama from his father from Bilal ibn al-Harith al-Muzani that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man speaks what is pleasing to Allah and he does not suspect that it will have the result that it does, and Allah will write for him His good pleasure for it until the day when he meets Him. And a man speaks what excites the wrath of Allah and he does not suspect that it will have the result that it does, and Allah will write His wrath for him for it until the day when he meets Him."

Many Ahadith ask for some caution in speech as the tongue might become extremely troublesome if a person loses control over it and it is a notable point that the single thing that can even be the best & even be the worst is the tongue certainly; the Hadith here does not imply that if a person has spoken some wrong unintentionally, he is doomed to punishment but it means that words asking for anger of Allah are most dangerous yet if the Muslim person is pious and has uttered something wrong in carelessness, Allah would certainly give such person the chance to compensate for it and he must avail that chance with repentance; Al-Hamdu Lillah; this also means that he must go on evaluating himself time & again giving total respect to Islam in his speech too.

C18-Hadith-104 (Manners & Attitudes)

Yahya related to me from Malik from Abuz-Zubayr from Jabir ibn Abdullah as-

Salami that the Messenger of Allah, may Allah bless him and grant him peace, forbade a man to eat with his left hand or walk in one sandal or wrap a single garment around his drawn-up legs exposing his genitals.

To wear some cloth in such fashion that it binds the hands is not allowed as that renders the person incapable to move fast in any emergency that might arise then; as for Ehteba that means to wear only a single cloth in the way that it causes the risk to uncover the private parts at postures (especially lying down) so that also is not allowed; both of these are disallowed yet if a person is capable to care that the adverse effect of these both do not take place for him then these both would remain Makruh-Tanzihi (somewhat detestable yet not high in nature) only.

C19-Hadith-107 (Manners & Attitudes)

Yahya related to me from Malik from Abuz-Zubayr al-Makki from Jabir ibn Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, said, "Lock the door, tie the waterskin, turn the vessel over or cover it, and put out the lamp. Shaytan does not open a locked door or untie a tied knot, or uncover a vessel. The tiny Satan (a mouse) may set fire to people's houses about them."

The Prophet (PBUH) even cared for the physical safety of Muslims and this topic is an example for that; a mouse (termed as the tiny satan here) might disturb the house while a person is sleeping and might cause some harm; the covering of utensils and shutting the door is due to the fact that Jinn have many mischievous Jinn in them (and note that the term Shaytan actually refers to the mischievous Jinn but often this term is used loosely for all that cause evil) and they might cause unexpected trouble by utensils or by things of fire if they get an easy access to the house.

C20-Hadith-125 (Manners & Attitudes)

Malik related to me from Ishaq ibn Abdullah ibn Abi Talha that Rafi ibn Ishaq, the mawla of ash-Shifa informed him that he and Abdullah ibn Abi Talha had

gone to visit Abu Said al-Khudri while he was ill. Abu Said said to them, "The Messenger of Allah, may Allah bless him and grant him peace, informed us, 'The angels do not enter a house which contains pictures or images.' " Ishaq was not sure which of them Abu Said said.

Islam does not appreciate making or taking pictures of living creatures even if it is by modern means due to this Hadith & others; however many of Ulama have allowed the use of Television if that use is kept in some necessary moral limit (and time-limit) with only a few number of women there that care very highly about morality; that ruling stands for the usage of the computer too that has to be for study, for the spread of Islamic Teachings and for such light entertainment that does not violate morality as asked by Islamic Teachings in any way; this prohibition was due to the fact that in the ancient times of Noah (AS) and after that people used to make pictures and statues of their forefathers and with elapse of time, these statues became objects of worship; due to Sadde-Zara'e which means stopping of means to evil, making and taking of pictures of living beings were prohibited that never ever any such adverse situation arises among Muslims; note also that in the current era, spread of pictures of living beings have put an adverse effect on the command of Hejab too but keeping to these Ahadith, the over-all guidance of Ulama does allow some exceptions here due to necessity that we all would study presently insha-Allah by points ahead; the first point is that they are put on floor and come in feet and places where their presence denotes disrespect to them; the second point is that they are so small (or so hazy if somewhat bigger in size) that it is difficult to judge their detail with naked eye; the third point is that they are among the play-things of children with some defect with crude presentation where physical features are not much evident but good enough to play; the fourth point is that they are to be taken for identity for official needs with reservation to the photographs of women that must not be asked and where extremely necessary due to uncaring attitude towards the Islamic Teachings of unworthy people at the administration, that must be given for necessity upto necessity with as much Hejab as humanly possible; so these are the exceptional

places where pictures of living beings might be applied but please note well that Ulama do not appreciate photographs of women even for the official identity and it is due to extreme necessity that they tolerate it; it would certainly do well if the asking of identity is based upon the features of eyes and upon the prints of thumbs rather than the photograph of the face; it is futile to expect from the unworthy rulers that we have in general among Muslims presently to show some abhorrence for any of wrongs being done; we must make DUA to Allah for the betterment of the situation in all Salah for sure; Muslim women must see that they do not allow their photos to be taken even at different ceremonies and even at occasions of picnic; at necessity due to official needs they must dress as decently as possible with the scarf well-taken without putting even those official photos into open in any way as that is out of the Islamic etiquette certainly; Al-Hamdu Lillah.

C21-Hadith-126 (Manners & Attitudes)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha from Abu Murra, the mawla of Aqil ibn Abi Talib from Abu Waqid al-Laythi that the Messenger of Allah, may Allah bless him and grant him peace, was sitting in the mosque with some people when three people came in. Two came toward the Messenger of Allah, may Allah bless him and grant him peace, and one went away. When the two stopped at the assembly of the Messenger of Allah, may Allah bless him and grant him peace, they gave the greeting. One of them saw a gap in the circle and sat in it. The other sat down behind the circle. The third turned away and left. When the Messenger of Allah, may Allah bless him and grant him peace, finished, he said, "Shall I tell you about three people? One of them sought shelter with Allah, so Allah gave him shelter. The other was shy, so Allah was shy to him. The other turned away, so Allah turned away from him."

The point to note here in this Hadith is the message in specific sense that when someone approaches the Prophet (PBUH) when he is giving sermon, he must try to hear it in ways possible then and not leave it due to lack of space at time or place; two of them did well though the second one got a place at behind the people yet he managed to stay getting his share of virtue while the third one became deprived of the blessing he could have got there; the Hadith asks

to be enthusiastic to learn Ahadith with its understanding so as to practice the Sunnah well; Al-Hamdu Lillah.

C22-Hadith-131 (Manners & Attitudes)

Yahya related to me from Malik from Ayyub ibn Habib, the mawla of Sad ibn Abi Waqqas that Abul-Muthanna al-Juhani said, "I was with Marwan ibn al-Hakam and Abu Said al-Khudri came to him. Marwan ibn al-Hakam said to him, 'Have you heard that the Messenger of Allah, may Allah bless him and grant him peace, forbade blowing into drinks?' Abu Said said to him, 'Yes.' A man said to him, 'Messenger of Allah, I am not quenched from one breath.' The Messenger of Allah, may Allah bless him and grant him peace, said to him, 'Remove the cup from your mouth and then breathe.' He said, 'Sometimes I see something floating in it?' He said, 'Then pour it out.'"

Here, we see the Aadaab (Manners) of drinking water and this Hadith tells us the Karahat (dislike) of blowing inside a vessel or breathing into it though Ulama designate this dislike as Tanzihi (detestable to some extent) and not Tahrimi (highly detestable).

C23-Hadith-133 (Manners & Attitudes)

Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, went to the burial grounds and said, "Peace be upon you, home of a people who believe! We shall be among you, Allah willing. I wish that I had seen our brothers!" The people with him said, "Messenger of Allah! Are we not your brothers?" "No," he said, "You are my companions. Our brothers are those who have not yet come. And I will precede them to the Hawd. (The Hawd: the watering place of the Prophet, may Allah bless him and grant him peace, from which he will give to the people of his community on the day of rising.)" They asked him, "Messenger of Allah! How will you recognise those of your community who come after you?" He said, "Doesn't a man who has horses with white legs and white blazes on their foreheads among totally black horses recognise which ones are his own?" They said, "Of course, Messenger of Allah." He went on,

"Even so will they come on the day of rising with white marks on their foreheads, hands and feet from wudu, and I will precede them to the Hawd. Some men will be driven away from the Hawd as if they were straying camels and I shall call out to them, 'Will you not come? Will you not come? Will you not come?' and someone will say, 'They changed things after you,' so I shall say, 'Then away with them, away with them, away with them!'"

The Hadith tells that some persons that were in the companions while the Prophet (PBUH) was at the world turned Murtad (means persons who leave Islam after accepting it) after the Prophet (PBUH) passed away; this tells that he was not aware of Muslims after his passing away and so is the case even at this moment of time; we Muslims must keep this in mind as there are persons who think that the Prophet (PBUH) is aware of our deeds; note that such notions about the Prophet (PBUH) do not increase his status and we all Muslims must totally avoid these notions to impress us in any way; note that it is an extremely high complement to all good Muslims that came after the time of the Prophet PBUH that he called them "our brothers"; note also that the innovators who changed things after the passing away of the Prophet PBUH are generally taken by Ulama to be those who turned Murtad in the Caliphate of Abu-Bakr, the first Caliph, refusing to pay Zakah and Allah knows better.

C24-Hadith-137 (Manners & Attitudes)

Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman ibn Yaqub from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah says, 'whoever did a deed making partner to Me, it is wholly for him and I am All-Powerful with no partner to Me' (Al-Hamdu Lillah)."

The Holy Book Quran tells us that, "Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error" (Nisaa-116); it needs to ask extreme pardon for Sherk (to take any of creation as equal in power to Allah, the True Lord); then that

person who asks such pardon from Allah must keep away from it always as Allah may forgive other of sins by giving Taufiq for goodness yet Sherk is only eliminated by total Taubah (asking extreme pardon) and keeping away from it always; if someone dies with Sherk, he has no chance at all for any mercy at Hashr (the first day of Akhirat when all persons have to account for what they believed & for their deeds); may Allah save all Muslims from this extreme grave sin that is the greatest of all sins; Al-Hamdu Lillah.

C25-Hadith-138 (Manners & Attitudes)

Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman that his father said, "I asked Abu Said al-Khudri about the lower garment. He said that he would inform me with knowledge and that he had heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The lower garment of the Mumin should reach to the middle of his calves. There is no harm in what is between that and the ankles. What is lower than that is in the Fire. What is lower than that is in the Fire. On the Day of Rising, Allah will not look at a person who trails his lower garment in arrogance.'

Although it is necessary at the current times to concentrate more on Islamic Values yet necessary attention to appearance is also necessary so as to present the whole character as the symbol of Islamic Values; to keep beard that conveys the Islamic appearance is necessary yet to keep it to some specific measure is not among the essentials of Islam and just like this matter, it is not among the essentials to have the Izaar or the trousers above the ankles though avoidance of pride & haughtiness is necessary; it is highly noteworthy that at the Prophet's times this was regarded as a symbol of pride and haughtiness yet at these current times, nobody thinks in this way; rather we get the idea from narrations on this topic that a person must not become proud on whatever edge he has over others at some personal skill in something or wealth or status etc.; another Hadith narrated by Abu-Dharr-RA is also notable here that the Prophet (PBUH) said, "There are three (kinds of) persons towards whom Allah will not look (with mercy) on the Day of Resurrection and He will not make them pure and for them is a painful punishment"; He asked, "Who are they, O

Messenger of Allah? Indeed they are frustrated and losers"; He said, "One who brags of his favours, one who drags his lower garment (wearing it below his ankles), and one who swears falsely when selling his wares" (Tirmidhi); note that these three kinds of persons that would receive painful punishment at AKHIRAT have one thing in common that they consider themselves something higher than others; one of them is that person who has provided amount to some needy person at his troubled time and so he asks that needy person verbally time & again with haughtiness to give him high status but he must understand that actually Allah is the True Provider and if he had not done good to that needy, someone else would have done so if Allah had willed for it; another of them in these three is the one who displays his pride & haughtiness by extending the garment below his ankles as at that time, this was taken as the sign of considering his own person as someone high among all the people; and the third one of these is the one who swears on his goods that his stocks of high quality can not be matched though he knows at heart that the better quality is available so his merchandise would sell but with load of fibs on him; please note that if someone does care to wear the Izaar or trousers above the ankles even in these current times, that certainly is highly praiseworthy being near to the manifest text of this Hadith; Al-Hamdu Lillah.

C26-Hadith-155 (Manners & Attitudes)

Yahya related to me from Malik from Khubayb ibn Abd ar-Rahman al-Ansari from Hafs ibn Asim that either Abu Said al-Khudri or Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'There are seven whom Allah will shade in His shade on the day on which there is no shade except His shade: a just imam, a youth who grows up worshipping Allah, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other in Allah and meet for that and part for that, a man who remembers Allah when he is alone and his eyes overflow with tears, a man who refuses the approaches of a noble, beautiful woman, saying "I fear Allah," and a man who gives sadaqa and conceals it so that his left hand does not know what his right hand gives.'

The Hadith means that all good Muslims would get the shade provided by Allah in Akhirat as all of good Muslims would find a place here in the seven somewhere but the point to note is that here the Prophet (PBUH) intended to guide towards the high control over adverse temptations that lead to the high status at Akhirat; the just Imam (head of matters) controls the temptation to show his authority so as to display how powerful he is, the young man controls the temptation to attach him to unworthy worldly gains but always remembers Allah, the man who is attached to the Mosque while other places tempt him towards them, each of the two men that meet each other with care to keep their financial transaction fair with disregard to the temptation to get profits unfairly, the man that cries with total repentance on his wrongs committed on temptations from satan remembering Allah truly in silence asking for His Mercy and His Kindness intending to make things better in future (perhaps the best one among those that are mentioned here for he fights all of the adverse temptations then & there), the man whom a beautiful rich woman calls towards the extreme wrong and he declines her offer (note how difficult it is to fight out this temptation except in hope & fear of Allah with total love towards Him), the man who shuns the temptation to save his money and to spend only to get recognition among people but gives it in charity at the right place with as much secrecy as possible; these all good Muslims are highly praiseworthy as they have very good control over temptations; adverse temptations are unable to distract them from the righteousness they had accepted to live upon; Al-Hamdu Lillah.

C27-Hadith-165 (Manners & Attitudes)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "A person who drags his garment in arrogance will not be looked at by Allah on the Day of Rising."

Those who considered themselves something high among the people used to wear their garment (included in it are the izaar, trousers etc.) lower below their ankles; Islam asks most strictly to avoid pride of being high among people

even if some reason is provided to justify such arrogance; the Prophet (PBUH) forbade this strictly for men as the custom was related to them only; note that women are not only allowed but even commanded to wear most covering dresses by Islam; this command caused some anxiety to Abu-Bakr who had such a built that his izaar used to slide-off a bit to go below the ankles and so he asked the Prophet (PBUH) about that and the Prophet replied to him not to worry as he was not among the arrogant persons; however, due to many Ahadith that ask for its avoidance with grave warnings upon it, Ulama have become highly strict on the matter and they do not allow men to wear such izaar or trousers that extend below the ankles, without giving any attention to the reason for that practice at that time though they do admit it; this situation makes it difficult to comment on this Hadith at the topic though it does indicate clearly that all such acts that a person takes-up in pride to convey some high merit about his own-self are worthy of avoidance; also, the Muslim person must avoid to extend lower garment below his ankles taking this matter even at face-value except where it does happen without any conscious effort and Allah knows better.

C28-Hadith-180 (Manners & Attitudes)

Yahya related to me from Malik from Zayd ibn Aslam from Amr ibn Sad ibn Muadh from his grandmother that the Messenger of Allah, may Allah bless him and grant him peace, said, "O trusting women, none of you must consider even a roasted sheep's trotter too small to give to her neighbour."

Muslims have to show care among each other especially for the needy Muslim neighbor due to the physical proximity he has to them; Islam does ask to care for the needy especially if Muslims yet the notable point is that it appreciates and at times, even guides to care for the non-Muslims too that are in need; the sacrifice that does not affect one much adversely yet does good to the other highly is most appreciable i.e. Mustahab and at times of extreme need, even the quality in food must be sacrificed to the needed extent by adding water to the foods for having the quantity that might help the needy neighbor in his sustenance; even if trotter (hoof) of the Halal animal can be spared for the neighbor, it is most appreciable to do so.

C29-Hadith-185 (Manners & Attitudes)

Yahya related to me from Zayd ibn Aslam from a man of the Banu Damra that his father said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about the Aqiqa. He said, 'I do not like disobedience (uquq),' as if he disliked the name. He said, 'If anyone has a child born to him, and wants to sacrifice for his child, then let him do it.' "

AQIQA is an Islamic Command mentioned as Sunnah to give two of sheep in Sadaqah for the male child at his birth (preferably at the 7th day of the birth when his hair have to be shaved) and one only in Sadaqah for the female child; if the meaning of something is good and it might be mentioned in some bad sense too, the Muslim person must take it in the good meaning only.

C30-Hadith-188 (Manners & Attitudes)

Yahya related to me from Malik from Talha ibn Abi al-Malik al-Ayli from al-Qasim ibn Muhammad ibn as-Siddiq from A'isha that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever vows to obey Allah, let him obey Him. Whoever vows to disobey Allah, let him not disobey Him."

The person in taking upon himself to do or give something if Allah does the needed for him must take an oath not only intending it but saying it verbally too and that vow must only be of something that is clearly taken as an act of worship to Allah; for example a person can say if this happens he would read this many Raka'ah of Salah in thanks to Allah or he can say that he would feed so many of the needy persons; he must not take an oath to do any sinful act if his want is fulfilled like drinking wine or committing theft as such vows do not take place; this Hadith indicates that if some vow is taken that is for sinful act it would be null and void so the matter to note is that there is no expiation on that as expiation could not be commanded for something that does not take place; but where the vow is valid and it is not fulfilled, then it needs expiation; it is mentioned in Surah Ma'edah, "Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths; for expiation, feed ten indigent persons, on a scale of the average for the food

of your families; or clothe them; or give a slave his freedom; if that is beyond your means, fast for three days; that is the expiation for the oaths you have sworn (and not kept in practice); but keep to your oaths; thus Allah makes clear to you His signs so that you may be grateful" (5:89).

C31-Hadith-205 (Manners & Attitudes)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, saw spittle on the wall of the qibla and scraped it off. Then he went up to the people and said, "Do not spit in front of you when you are praying, because Allah, the Blessed and Exalted, is in front of you when you pray."

Spitting in the mosque is against the respect of the mosque and it must be avoided; in the old days, the floor of mosques used to have sand so it absorbed the discharge and still it was taken as a thing that was out of the etiquette though at necessity it was allowed when care is taken to bury it at the sand but how bad it would be in the present times when the floor is usually made of tiles; today either a person must control himself till he finds some place to spit outside the mosque or either take up some tissue for this and discard it well according to the good etiquette.

C32-Hadith-217 (Manners & Attitudes)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever takes weapon upon us (Muslims), he is not among us."

It is obvious by many Ahadith that the Prophet (PBUH) was worried that after him there would come wars between his followers as this was a warrior nation that he had taught high morals and he knew well that those who had not been much in his care might cause high trouble; the teaching to refrain from wars with each other helped the Muslims generally to keep the teachings of the Prophet (PBUH) intact and made them rise to heights after he passed away; note that another Hadith has words the meaning of which sums up-to that when

two Muslims fight each other and one of them kills the other, both of them are worthy to get Jahannum (hell); the killer because he killed his Muslim brother and the killed because he wanted to kill his Muslim brother; may Allah save all Muslims from this civil mutiny; Al-Hamdu Lillah.

C33-Hadith-218 (Manners & Attitudes)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that one time the Messenger of Allah, may Allah bless him and grant him peace, was speaking to Umar ibn al-Khattab while he was travelling with a troop and Umar swore by his father and he (the Messenger) said, "Allah forbids you to swear by your fathers. If anyone swears, let him swear by Allah or keep silent."

Note that it is not allowed for any person to swear by any name except by the name of Allah or any of His attribute; swearing by the Holy Book Quran is right as it is the Kalam (word) of Allah and so it is His attribute; Al-Hamdu Lillah; but swearing by the Holy Ka'aba is not right; the wrong person who swears by any name except Allah taking that person or thing equal in command to Allah by heart, that is actually the person who disbelieves in Allah as he associates that person or thing wrongfully to Him.

C34-Hadith-250 (Manners & Attitudes)

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a slave gives good counsel to his master and worships Allah correctly, he has his reward twice over."

Such slave that has loyalty to his owner provided it is not against the obedience to Allah and he shows his total loyalty to the True Lord Allah, he is surely on high status; such man was respected even in the times when slavery prevailed and Ibn-Umar provided freedom to one of such slaves buying him from his owner.

C35-Hadith-252 (Manners & Attitudes)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that Umar ibn al-Khattab saw a silk robe at the door of the mosque. He said, "Messenger of Allah, would you buy this robe and wear it on jumua and when envoys come to you?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Only a person who has no portion in the next world wears this." Then the Messenger of Allah, may Allah bless him and grant him peace, was brought some robes of the same material and gave Umar ibn al-Khattab one of the robes. Umar said, "Messenger of Allah, do you clothe me in it when you said what you said about the robe of Utarid?" The Messenger of Allah, may Allah bless him and grant him peace, said, "I did not give it to you to wear." Umar gave it to a brother of his in Makka who was still an idolater.

Muslim men are not allowed to wear silk except where extremely necessary that might arise due to some affliction to the body but even then only some small amount of silk is valid to use; gold is also forbidden for the Muslim men though they might use one of teeth that is made of gold but today we have teeth made by fine material that hold well upto much time on the support of the natural teeth and as such gold in teeth is better to avoid; these both that are silk and gold are allowed for the Muslim women; this Hadith also tells that it is fine to make financial transactions near the mosque and also that a Muslim person might gift something to the non-Muslim person if that might impress him to appreciate the good morality of Muslims and there arises some hope of his coming to Islam.

C36-Hadith-258 (Manners & Attitudes)

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Two do not converse secretly to the exclusion of another." "

It is not allowed for couple of persons in some small gathering to whisper among themselves as it would give the impression that they are talking something adverse about the other one or the other few members of the gathering

present there even if that might not be the case and that might put some grief upon him/them; Islamic etiquette does not appreciate such things.

C37-Hadith-260 (Manners & Attitudes)

Malik related to me from Nafi from al-Qasim ibn Muhammad from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that she bought a cushion which had pictures on it. When the Messenger of Allah, may Allah bless him and grant him peace, saw it, he stopped at the door and did not enter. She recognised disapproval on his face and said, "Messenger of Allah, I turn in repentance to Allah and His Messenger. What have I done wrong?" The Messenger of Allah, may Allah bless him and grant him peace, said, "What is the meaning of this cushion?" She said, "I bought it for you to sit and recline on." The Messenger of Allah, may Allah bless him and grant him peace, said, "Those who make such pictures will be punished on the Day of Rising. It will be said to them, 'Bring to life what you have created'. Then he said, 'The angels do not enter a house in which there are pictures.' "

It is not allowed to make or take pictures of living things in Islam though this command is not being given the attention that it must receive in the present times; in the current times, due to modern gadgets that have come at fore by technological development, taking pictures even of living things is becoming common; Islam does not appreciate this as it channelizes human tendencies towards such outlets that neither lead to any injustice nor ask for any indecency especially the tendencies that are related to artistic sense; prohibition of making pictures of living beings basically was due to the stoppage of means to respect wrongfully the highly pious people of the past with this notion that they are powerful enough to make any impression they will on the lives of the living people or any-where; note that such power is only of Allah and of nobody else; Al-Hamdu Lillah; today, it has become more important to avoid making or even taking the pictures of the living beings as those who do not have any regards for Islamic moral values have made taking pictures into an industry of work and this time too their models are female persons; note that in the ancient times the statues that were made to worship were mostly female in

gender; it is necessary keeping to the guidance given by Ahadith to guard against the trial that might come even through the Muslim women (and taking their photographs also leads to such trial except for genuine official needs with total decency) so they might not impress the society in such ways intentionally or unintentionally that lead to such Fitnah (situation of trial) that becomes difficult to eliminate with time even by sacrifice from the side of the Muslim men and Allah knows better.

C38-Hadith-263 (Manners & Attitudes)

Yahya related to me from Malik from Nafi from Safiyya bint Abi Ubayd from A'isha and Hafsa, the wives of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not allowed for a woman in mourning for someone who has died, if she trusts in Allah and the Last Day, to grieve for more than three nights, except for (the death of) her husband."

This Hadith clarifies that only the husband is such person on whose death, a woman can mourn for four months and ten days (that is her Iddah) and she must not grieve over any other person for more than three days; everyone has to die and this fact must not be ignored any-time any-where; with its acceptance she must go on living a normal life; even when her partnership with her husband ends that might be a long one, she must go on living normal once her Iddah is over.

C39-Hadith-274 (Manners & Attitudes)

Yahya related to me from Malik from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utba ibn Masud that Zayd ibn Khalid al-Juhani said, "The Messenger of Allah, may Allah bless him and grant him peace, took the subh prayer with us at Hodaybiyya after it had rained in the night. When he had finished he went up to the people and said, 'Do you know what your Lord has said?' They said, 'Allah and His Messenger know best.' He said, 'Some of my slaves have begun the morning believing in Me, and others have begun it rejecting Me. As for those who say, 'We were rained on by the overflowing

favour of Allah and His mercy,' they believe in Me and reject the stars. But as for those who say, 'We were rained on by such and such a star, they reject Me and believe in the stars.' "

Allah only is from ever to ever, He only is the truly Powerful, He only has all Good Attributes truly that are limitless in all the manner; whoever takes any of creatures as having power by its own is totally wrong; all Muslims must truly believe that Allah only has provided the power to any creature to impress other creatures up-to some limit; note this well here that even though we Muslims use Western calendar too yet we only pronounce the names of days to identify them and of-course we do not accept any such thing on which their names has been established as that has been allotted to them by infidels who did not believe in Allah truly, the Only True Lord, but they worshipped stars as having effect by their own and the names of which they gave to these days; at astronomy too, they addressed heavenly bodies as names that they worshipped; we Muslims certainly do not take them in such meaning but pronounce them only for identity; it is mentioned in Hadith, "Surely, deeds depend upon intentions"; Al-Hamdu Lillah.

C40-Hadith-290 (Manners & Attitudes)

Yahya related to me from Malik from Nafi and Abdullah ibn Dinar and Zayd ibn Aslam that all of them informed him from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising, Allah will not look at a person who drags his garment in arrogance."

In those days it was customary for those men who thought of others as lower in any way than their own-selves to wear the garment long that even trailed at the ground; the Prophet (PBUH) forbade this strictly for men as the custom was related to them only; note that women are not only allowed but even commanded to wear most covering dresses by Islam; we find in narrations that Abu-Bakr-RA who had such a built that his Izaar used to slide-off a bit to go below the ankles had some anxiety upon this command and he asked the Prophet (PBUH) about that; the Prophet replied to him not to worry as he was not

among the arrogant persons; note that the Prophet (PBUH) knew Abu-Bakr since a very long period so he said this about him; due to many Ahadith that ask for its avoidance with grave warnings upon it, Ulama have become highly strict on the matter and they do not allow men to wear such izaar or trousers that extend below the ankles taking the Hadith at face, without giving any of attention to the reason for that practice at that time.

C41-Hadith-292 (Manners & Attitudes)

Yahya related to me from Malik from Abdullah ibn Dinar that Abdullah ibn Umar said that the Messenger of Allah, may Allah bless him and grant him peace, said, "When a Jew greets you, and says 'Death to you' (as-samu alaykum), you answer him, 'to you.' "

There is a narration reported in Tirmidhi that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not take precedence in greeting the Jews and the Christians; when you encounter any of them on the road compel him to go by a narrow path"; this means that Muslims must take such course of action where they have to deal with them that limits them in demonstrating their resentment in ways that are negative in effect to Muslims; it is noteworthy that today, mostly the people involved in the ignoble attitude towards the Last Prophet Muhammad PBUH like to present their-selves as most educated, sophisticated and decent of people; actually, they are among the narrow-minded persons with high prejudice; however, we must care for the non-Muslims living at Islamic lands that are called Zimmi and they must not be stopped by force to practice their belief; they must live in whatever style they like without challenging Muslims, the Islamic law of the land and the high morals that are appreciable all over the world.

C42-Hadith-294 (Manners & Attitudes)

Malik related to me from Abdullah ibn Dinar that Abdullah ibn Umar said, "When we took an oath of allegiance with him to hear and obey, the Messenger of Allah, may Allah bless him and grant him peace, said to us, 'In what you are able.' "

Sahaba had taken Bayat (oath of allegiance) at the hands of the Messenger of Allah, may Allah bless him and grant him peace; one of these oaths is Bayet-e-Ridhwan too that was taken for Shahadah (death on Islam if necessary) at Hdaybiyah as has been related in a Hadith.

C43-Hadith-295 (Manners & Attitudes)

Malik related to me from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a man calls his Muslim brother as kafir, it is true about one of them."

To designate the true Muslim as a disbeliever is equally wrong as to kill an innocent Muslim and note that if someone having some influence among Muslims designates the true Muslim as a disbeliever without giving any sound reason for such name then he would get out of the fold of Islam himself then & there.

C44-Hadith-298 (Manners & Attitudes)

Malik related to me from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Apostle?" He replied, "It is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to such and such a thing that I might have had with me."

The praise for the date-tree is understandable as it is near to believers in attitude that as the believers try to provide whatever necessary for the benefit of all people it also does the same with everything that it has in its possession; Al-Hamdu Lillah; it is better for young men to learn rather than teach at the gathering where learned men of ripe age are present unless he is asked for it; he might convey some necessary matter of knowledge to someone

better in knowledge so then that person might provide it ahead in the gathering if he finds substance in it.

C45-Hadith-318a (Manners & Attitudes)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm from Humayd ibn Nafi that Zaynab bint Abi Salama related these three Ahadith to him (318a, 318b, 318c); Zaynab said, "I visited Umm Habiba, the wife of the Prophet, may Allah bless him and grant him peace, when her father Abu Sufyan ibn Harb had died. Umm Habiba called for a yellowy perfume perhaps khaluq or something else. She rubbed the perfume first on a slave-girl and she then wiped it on the sides of her face and said, 'By Allah! I have no need of perfume but I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'It is not halal for a woman who trusts in Allah and the Last Day to abstain from adornment in mourning for someone who has died, for more than three nights, except for four months and ten days for a husband.' "

This is part of the Hadith ahead at C45-318c and the comment to it is there.

C45-318b (Manners & Attitudes)

Zaynab bint Abi Salama said, "I went to the house of Zaynab bint Jahsh, the wife of the Prophet, may Allah bless him and grant him peace, when her brother had died. She called for perfume and put some on and said, 'By Allah! I have no need of perfume, but I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'It is not halal for a woman who trusts in Allah and the Last Day to abstain from adornment in mourning for someone who has died for more than three nights, except for four months and ten days for a husband.' "

This is part of the Hadith ahead at C45-318c and the comment to it is there.

C45-318c (Manners & Attitudes)

Zaynab bint Abi Salama said, "I heard my mother, Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, say that a woman came to the

Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah! My daughter's husband died, and her eyes are troubling her, can she put kohl on them?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'No' two or three times. Then he said, 'It is only four months and ten days. In the Jahiliyya, none of you threw away the piece of dung until a year had passed.' " Humayd ibn Nafi said, "I asked Zaynab to explain what 'throwing away the piece of dung at the end of a year' meant. Zaynab said, 'In the Jahiliyya when a woman's husband died, she went into a small cell (Hifsh) and dressed in the worst of clothes. She did not touch perfume or anything until a year had passed. Then she was brought an animal - a donkey, a sheep, or a bird, and she would break her idda with it, by rubbing her body against it (taftaddu). Rarely did she break her idda with anything (by rubbing herself against it) but that it died. Then she would come out and would be given a piece of dung. She would throw it away and then return to whatever she wished of perfumes or whatever.' " Malik explained, 'Taftaddu' means to wipe her skin with it and 'Hifsh' means a small closed cell."

IDDAAH on the death of a woman's husband is four months and ten days for her counting the day of death as the day-one; Iddah is the waiting period after which the woman can re-marry if she proposes to someone who accepts it; note that widow is allowed to do so herself; or gets proposal that she accepts; if she is pregnant at the time then her Iddah would be upto the time she gives birth to the child, whether later than the specified period or lesser than it; Ahadith also clarify that only the husband is such a person on whose death, a woman can mourn for four months and ten days (that is her Iddah) and she must not grieve over any other person for more than three days; everyone has to die and this fact must not be ignored any-time any-where; with its acceptance she must go on living a normal life, even when her partnership with her husband ends that might be a long one, once her Iddah is over; this Hadith points out a practice that some woman used to do before the advent of Islam at Arabia when they completed the period of Iddah that they threw dung of camels with force in front of them after wiping them on their bodies that was accepted if some

woman willed for it as a custom and this was taken an indication that filth has gone away from her now as after that only, she took a bath after the long time of Iddah while in Islam she must not refrain from bathing in Iddah.

C46-Hadith-350 (Manners & Attitudes)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, saw a man driving forward a camel which he was going to sacrifice, and he told him to ride it. The man said, "Messenger of Allah, it is an animal that I am going to sacrifice," and he replied, "Ride it, woe on you," either the second or the third time.

When the Prophet PBUH has clearly permitted something, it is not feasible to leave that ease and ask for some burden in practice; it is allowed to go for Hajj by riding an animal or by some vehicle or by foot; this Hadith provides the ease to ride on the animal that has been taken for sacrifice as that does not affect its sacrifice in any way; Al-Hamdu Lillah.

C47-Hadith-355 (Manners & Attitudes)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Excess water is not withheld in order to prevent herbage from growing."

It is not allowed to sell the flowing water so when it flows through the land of some person, he has to make sure that the water is not stopped so as it passes from its land, people might benefit from that and other lands might get their share; also it is not right to sell water when it is asked for personal needs yet if a man has a well at his land with good water in it or stock of water that does not cause the flowing water any harm, if some water is asked for business needs from such reserve then it is allowed to sell it but the calculation of the quantity of water sold must be accurate or at least near to it so that the transaction does not become deceit; also a man must not forbade animals to graze in his land for the grass (called herbage here) that grows by rain by

demanding that if the animals graze here the owners of animals would have to pay for the water they drink from here; this is to avoid any blame of not providing the grass that is not actually his asset strictly by Islam but it is going round to get profits; he would still have to provide water free of cost to the animals even if those animals graze there at his land and even if he has his own stock of water there though he has the right to prevent entrance to them when he has some crops of value cultivated there.

C48-Hadith-357 (Manners & Attitudes)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, forbade mulamasa and munabadha, & forbade two dresses that a man wears one cloth only and sits with knees up (disclosing his private part) or wears one cloth only and one of his shoulders remains naked.

MULAMASA is when a man can feel a garment but is not allowed to unfold it or examine it properly & MUNABADHA is that a man throws the garment he is selling to another, and the other throws his price without either of them making any inspection and each one agrees to what he gets; this might lead to loss to one of parties wrongly that Islam disapproves; if the garment even if it is one, can cover the Satar (for men, it is from belly to knees & for women, it is all the body except for face, both hands & both feet), it is fine even for Salah; it is better that the man also covers his shoulders by some sheet other than the one garment that he wears to care about his Satar.

C49-Hadith-359 (Manners & Attitudes)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not wear one sandal. Wear both of them or go with both feet bare."

Note about the matter of shoes in dressing that we are asked to wear both of shoes and they must not convey pride or uneasiness yet to wear shoes

necessarily or to take the same design in them as the Prophet wore is not something to put high attention to and it is not binding on the Muslim person; it is not right to walk wearing one sandal only and the better thing is that, if both sandals could not to be put together, then the wearing of both must be discarded; note also that there is a Hadith that guides about such shoes that have to be tied on the feet, that they must not be worn standing (as the person might fall injuring himself by such manner).

C50-Hadith-360 (Manners & Attitudes)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you put on sandals, begin with the right foot. When you take them off, begin with the left foot. The right foot is the first to be put in the sandal and the last to be taken out."

The Prophet (PBUH) used to commence a task from the right side if sides were involved in its execution and used to reverse the order at putting them off; this Hadith points out this practice as he asked here to wear the right shoe first and when putting them off, he asked to take it off last.

C51-Hadith-363 (Manners & Attitudes)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The head of kufr is towards the east. Boasting and pride is among people who have horses and camels. The loud-voiced people are the people of tents (the Bedouins). Tranquillity is with the people who have sheep."

The land of trials according to the indication of the Prophet (PBUH) is in the East from Madinah though it is better not to be specific on this; at those times mostly the rich had plenty of horses & camels that led many of them to pride; and mostly the poor had some sheep and many of them were content with that so they were satisfied with necessities only in the world that is praiseworthy.

C52-Hadith-364 (Manners & Attitudes)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Let none of you complain about time, for Allah has appointed time (for everything)."

TAQDIR (Predestination) is the will of Allah (and to that this Hadith indicates by naming it "time"), the true Muslim must ask Allah to make things better without getting dismayed upon the time in which he lives in; note that according to Ibne-Abbas, Taqdir has two kinds; one is Muallaq (i.e. changeable and a person might know it by dreams or by knowledge of things) and the other is Mubram (i.e. certain to happen and nobody knows it except Allah); so the Muallaq does change by good deeds done with True Belief and then it is Mubram that would happen so whatever a person does, it is Taqdir all right; one of Hadith at Tirmidhi tells us that Abu Khizamah reported on the authority of his father that a man came to the Prophet PBUH and submitted asking "about the ruqyah that we blow (over the patient), the medicine that we take and the preventive measures that we adopt do they avert destiny in any way whatsoever?" He said, "They also are the manifestation of Allah's decree"; this clarifies that even taufiq of DUA & its acceptance is included in Taqdir; Al-Hamdu Lillah.

C53-Hadith-365 (Manners & Attitudes)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "One of the most evil of people is the two-faced person who shows one face to these people and another face to those people."

Islamic Teachings tell us that Hypocrites are the worst of people and Muslims had to face such people much at Madinah; these persons are called two-faced because they are sweet at face but bitter inside intending quarrels to take place asking for break-up of good relationships just for the fun that it provides to them.

C54-Hadith-366 (Manners & Attitudes)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of distrust (among each other) as distrust is the most untrue speech. Do not spy on each other and do not eavesdrop. Do not compete with each other and do not envy each other and do not hate each other and do not shun each other. Be slaves of Allah living as brothers."

Here everything is provided as an examination and not that a person gets totally involved in the worldly life by the wealth he gets here just by seeking competition in worldly matters while competition is asked only for getting ahead in matters that would be of use in Akhirat; Surah Baqarah, the second Surah, guides to get ahead in good deeds (verse 148) and Surah Aale-Imran, the third Surah, also tells to take up righteousness to get Mercy of Allah and to get Jannah (Paradise); there are many other verses too so the message of the Holy Book Quran and the Sunnah is to keep the world at "Necessity" and to keep Akhirat at "True Destination", keeping to righteousness in Belief and the good deeds according to that; see also C2-Hadith-4.

C55-Hadith-382 (Manners & Attitudes)

Yahya related to me from Malik from Ubaydullah ibn Abd ar-Rahman that Ubayd ibn Hunayn, the mawla of the family of Zayd ibn al Khattab, said that he had heard Abu Hurayra say, "I was going along with the Messenger of Allah, may Allah bless him and grant him peace, when he heard a man reciting Surat al-Ikhlās (Sura 112). The Messenger of Allah, may Allah bless him and grant him peace, said, 'It is obligatory,' and I asked him, 'What is, Messenger of Allah?' and he said, 'The Garden.' I wanted to tell the man the good news but I was afraid that I would miss the midday meal with the Messenger of Allah, may Allah bless him and grant him peace, and I preferred to eat with the Messenger of Allah, may Allah bless him and grant him peace. When I went to the man afterwards I found that he had gone."

IKHLAS (Surah-112) tells that Allah is the Only True Authority and no-one is equal to Him in Power; it delivers the most important message that Allah has provided to the Man that he must keep away totally from considering anyone as his lord in issues of life but accept his lord by total heart the True Lord Allah; He only is the Creator of all and He only is the True Lord; Al-Hamdu Lillah.

C56-Hadith-415 (Manners & Attitudes)

Malik related to me from Sai'd ibn Abi Said al-Maqburi from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is not halal for a woman who believes in Allah and the Last Day to travel the distance of a day and night without a man who is her mahram."

MEHRAM for a woman are those men to whom her marriage is not allowed; that are her family members i.e. her father, her brothers etc. while Na-Mehram for her are those men to any of whom her marriage is allowed if she is or would have been un-married; the Hadith tells us that she is not allowed to travel alone without Mehram for a day and night or her husband; its text also indicates that the Muslim man must not remain alone for extensive time with a woman unrelated to him (i.e. Na-Mehram) and he must try his best to avoid such situations as much as possible even if it is for educational needs, medical needs or among the needs for some official work somewhere.

C57-Hadith-416 (Manners & Attitudes)

Yahya related to me from Malik from Sai'd ibn Abi Said al-Maqburi from Abu Shurayh al-Kabi that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever believes in Allah and the Last Day, should be generous to his guest. His welcome is for a day and a night, and his hospitality is for three days. Whatever is more than that is sadaqa. It is not halal for a guest to stay with a man until he becomes a burden." Another version of this Hadith has this addition that "Whoever believes in Allah and the Last Day should speak good or be silent & Whoever believes in Allah and the Last Day should be generous to his neighbor."

The Hadith here expresses care about guests and the guidance here is that a person should care about a guest who is a traveler to provide him lodging and meals at least for a day and night and guests should also care not to become a burden on the inviter; if this provision extends to 3 days & nights, it would be Ehsaan while beyond that, this provision is Sadaqa that means here a very high form of Ehsaan; a person fulfils his duty if he invites guests from some other place and provides a cash amount for them up-to the extent of his invitation so that they can take care of their stay and meals and this is said to be a better provision if the guests do not find any adversity in that; it is also mentioned that as there are three days extended for guests to come and stay so when the Prophet PBUH and his companions-RA used to conquer some place, they usually stayed there for three days after the conquest as the guests of the environment; this Hadith also tells us the evil of bad talk & back-biting; keeping silent is much better than to speak adversely of someone as such speech would put a bad mark in a man's account except where it is necessary to tell the truth about someone to judge him in some important matter; the notable point here is that it is prohibited even to speak truth to degrade someone without any genuine reason.

C58-Hadith-419 (Manners & Attitudes)

Yahya related to me from Malik from Sai'd ibn Abi Said al-Maqburi from his father that Abu Hurayra said, "There are five things from the fitra: cutting the nails, trimming the moustache, removing the hair from the armpit, shaving the pubic region and circumcision."

There is another authentic Hadith reported by Sayyedah Ayesha that tells us that "Ten things are instinctive (natural); those are trimming the moustache, growing the beard, the siwak, rinsing the nose, clipping the nails, washing the back of fingers, plucking hair in the armpit, shaving the pubes, taharah by water," (in this Hadith, the narrator Zakariya reported that Mus'ab said, "I have forgotten the tenth except that it should be rinsing the mouth"); the difference of five and ten between these two narrations of Abu-Hurayrah (RA) and Sayyedah Ayesha (RA) is due to the difference in occasions of these both

speeches and the former (that is mentioned here) has Circumcision included in the five that is not mentioned in the latter though it might be the tenth instead of rinsing of the mouth as the narrator Mus'ab had forgotten the tenth and guessed that it would be the rinsing of the mouth; all these things are part of physical cleanliness and indeed to remain neat and clean physically too is necessary while spiritual purity is even more important; note that some people who become highly educated by the present trends of education; remain totally unaware of many of basics of Islam; these people do take the things mentioned here as objects for cleanliness yet with that, they do not mind shaving the beard and usually they avoid its growth; note here that to grow the beard is an utmost necessity and note here that it is one of the special traits of Muslims; certainly education is useless if it does not guide a person near to Allah for that is how Islam takes the matter of education; the education must only ask to remain sincere to Islam without any external force whatsoever.

C59-Hadith-427 (Manners & Attitudes)

Malik related to me from Abun-Nasr that Ubaydullah ibn Abdullah ibn Utba ibn Masud went to visit Abu Talha al-Ansari when he was ill. He said, "I found Sahl ibn Hunayf with him. Abu Talha summoned a man and removed a rug which was under him. Sahl ibn Hunayf said to him, 'Why did you remove it?' He said, 'Because there were pictures on it, and the Messenger of Allah, may Allah bless him and grant him peace, said what you know about them.' Sahl replied, 'Didn't the Messenger of Allah, may Allah bless him and grant him peace, say, "except for markings on a garment?"' (A rug was considered a garment). He said, 'Yes, but it is more pleasing to myself.' "

Islam does not appreciate making or taking pictures of living creatures even if it is by modern means as the prohibition is general relating to all pictures of living-beings made by any means; many of Ulama, though not all of them, have allowed the use of Television if that use is kept in some necessary moral limit (and time-limit) with only a few number of women there that care very highly about morality; that ruling stands for the computer too that are better to keep to necessary study, spread of the Islamic Teachings and for such light

entertainment that does not violate morality as asked by the Islamic Teachings in any way; the reason for this prohibition of pictures of living-beings at the time of the Prophet (PBUH) was that in the ancient times of Noah (AS) and after that people used to make pictures and statues of their fore-fathers; some of these that were depicted by statues were very good people; with time, these statues became objects of worship and so due to Sadde-Zarae (the stopping of means to evil), making and taking of pictures of living beings were prohibited that never ever any such adverse situation arises among Muslims; in this current era, spread and use of pictures of living beings have put an adverse effect on the command of Hejab too; the pictures that are not of living-beings are allowed to make and take unconditionally so that is not the issue here but prohibition is to the pictures of living-beings ; at few places they might be allowed so the study here would note these; the first is that they are put on floor and come in feet and places where their presence denotes disrespect to them; the second is that they are so small that it is difficult to judge their detail with naked eye; the third is that they are among the play-things of children with some defect that renders them some crude presentation where physical features are not much evident and size just good enough to play; the fourth is that they are to be taken for identity for official needs with reservation to the photographs of women that must better be avoided though might be tolerated for extreme necessity upto necessity with as much Hajab as humanly possible.

C60-Hadith-433 (Manners & Attitudes)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr ibn Abd ar-Rahman from Abu Salih from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man who was walking along a road found a branch of thorns on the road and removed it, Allah appreciated him for doing it and forgave him." He also said, "Martyrs are five: the one killed by a plague, the one killed by a disease of the belly, the one who drowns, the one killed by a collapsing building, and the martyr in the path of Allah.' He also said, "If people knew what there was in the call to prayer and the first row, and they

could find no other way except to draw lots for it, they would draw lots for it. And if they knew what there was in doing zuhr at its time, they would race each other to it. And if they knew what there was in the prayers of Isha and Fajr, they would come to them even if they had to crawl.

Even those virtuous actions that seem little in eyes of people but they do have the potential to save the common man from unexpected troubles, erase petty sins from the document of deeds of the Muslim person that does them with total attention towards Allah; about martyrs mentioned here, see the comment at I12-Hadith-301; here at this Hadith, the reward for calling to Salah by Adhan and the reward for the first row is also mentioned denoting these rewards as very high certainly; the Islamic Teachings ask to go ahead at front in matters of Akhirat (true life after this life) even if it asks for some trying competition but it asks to live simple in the world living on necessities and remaining always charitable as this is how the Prophet (PBUH) lived his life; the Holy Book Quran asks us to give away in charity all that we find more than our necessities (see Surah Baqarah, the second Surah, verse-219) while for Akhirat it says, "And vie one with another for forgiveness from your Lord, and for paradise as wide as are the heavens and the earth, prepared for those who ward off (evil)" (3:133); reading of all of Salah has merits and all of them have been mentioned as virtuous at Ahadith certainly; here, for Isha & Fajr, note that there is an Hadith reported by Tirmidhi that is narrated by Uthman Ibn Affan-RA that the Prophet PBUH said, "he who offers both the Isha and Fajr with the congregation is as though he was awake (remembering Allah) all through the night".

C61-Hadith-434 (Manners & Attitudes)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr from Abu Salih as-Samman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man was walking on a road when he became very thirsty. He found a well and went into it and drank and came out. There was a dog panting and eating earth out of thirst. The man said, 'This dog has become as thirsty as I was.' He went down into the well and filled his shoe

and then held it in his mouth until he climbed out and gave the dog water to drink. Allah appreciated him for it and forgave him." They said, "Messenger of Allah, do we have a reward for taking care of beasts?" He said, "There is a reward for every one with a moist liver."

Islam asks to care for animals too; Allah has created all animals & birds & fish when they do not disturb the Man and keep to their habitat, he must not put any problems to them; note that it is a sinful act to cage flying birds (as perching on trees & buildings is their habitat where they sit and the space above is their habitat where they fly); it is sinful to set narrow boundaries to animals that are very narrow areas to them (as living within jungles when they are wild is their habitat and living within areas of human-beings when they are tamed is their habitat); it is not right even to limit fish to small glass cases (though they might be kept at extremely vast ponds) as their habitat is the vast amounts of water; the Man must not put any of these or any of other creatures to trial when they had not shown any adversity to the Man.

C62-Hadith-435 (Manners & Attitudes)

Malik related to me from Sumayy, the mawla of Abu Bakr from Abu Salih from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Travelling is a portion of the torment. It denies you your sleep, food, and drink. When you have accomplished your purpose, you should hurry back to your family."

Without any valid reason, the Muslim person must not leave his birth-area or the area that is good by Islam that he has taken as his dwelling place; it is notable that travel used to be a trying task at those ancient days; today the travel is fast to many lands yet it must be taken as per necessity only and not as routine; as of now, the Muslim person must totally avoid living in those areas where people live by such lifestyle that is extremely challenging to Islamic Values; he must try to live within necessities at his own place rather than travel to challenging areas for better financial set-up; Al-Hamdu Lillah.

C63-Hadith-440 (Manners & Attitudes)

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever makes an oath and then sees that something else would be better than it, should do kaffara for his oath and do what is better."

Note that the person in taking upon himself to do or give something if Allah does the needed for him must take an oath not only intending it but saying it verbally too and it must only be of something that is clearly taken as an act of worship to Allah; for example a person can say if this happens he would read this many Raka'ah of Salah in thanks to Allah or he can say that he would feed so many of the needy persons; he must not take an oath to do any sinful act if his want is fulfilled like drinking wine or committing theft as such an oath does not take place; when a person sees that his oath though valid, might trouble someone unreasonably or there is much better option available at hand for the issue he has taken an oath upon, he must break his oath and do the better; it is good to accept the mistake committed rather than leave the goodness at hand; the expiation of breaking an oath that is valid is feeding of ten poor people that are in need of food, or clothing ten needy people giving each one the needed cloth that is able to cover him well, or freeing a Muslim slave; for the person who can not do any of these three, there is a fourth option that he should fast for three days in the compensation of the oath that he took and could not fulfill; the Holy Book Quran points out, "Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths; for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom; if that is beyond your means, fast for three days; that is the expiation for the oaths you have sworn (and not kept in practice); but keep to your oaths; thus Allah makes clear to you His signs so that you may be grateful" (5:89).

C64-Hadith-442 (Manners & Attitudes)

Malik related to me from Suhayl ibn Abu Salih from his father from Abu

Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you hear a man say, 'The people are ruined,' he himself is the most ruined of them all."

It is wrong to blame people of wrongs while co-operating with them in all manners; those who are Muballigh (teachers that convey the teachings of Islam) must be highly knowledgeable in Islam, humble, tolerant, patient to the adverse attitudes of people to whom they present Islam and must be truly practicing Muslims as much as possible in the environment they live in with total attention towards Allah; they must have concern for all the people to bring them to Islam without considering their-selves as very refined in Islam; they must thank Allah always for Taufiq that He gave them to follow the teachings of Islam; Al-Hamdu Lillah.

C65-Hadith-443 (Manners & Attitudes)

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The doors of the Garden are opened on Monday and Thursday. Every Muslim slave who does not associate anything with Allah is forgiven except for the man who has enmity between him and his brother. It is said, 'Leave these two until they have made a reconciliation. Leave these two until they have made a reconciliation.' "

This Hadith tells us that Jannat and Jahannum both have their presence even now; Ahadith tell this clearly too that those Muslims who saved their-selves totally from taking anyone (or anything) equal in power to Allah, they would be granted forgiveness for petty sins and even major sins if they used to repent at the worldly life for those (if Allah wills) and would be permitted entrance to Jannah; they all must also be free of enmity of any of such persons that are truly Muslims, whenever they end their worldly lives.

C66-Hadith-457 (Manners & Attitudes)

Yahya related to me from Malik from Hisham ibn Urwa from his father that

A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The (Mustahab) actions which the Messenger of Allah, may Allah bless him and grant him peace, loved most were those which were done most constantly."

It is better for the Muslim person to do the Mustahab (that are good but optional deeds) he has taken upon himself regularly; the message of the Hadith is that besides the Fardh, the Muslim person must take only such Mustahab that he is able to manage with ease & quality without leaving it half-way.

C67-Hadith-460 (Manners & Attitudes)

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that the Prophet, may Allah bless him and grant him peace, saw spittle, or mucus or phlegm, on the wall of the qibla and scraped it off.

The authentic book of Ahadith Sahih-Muslim has narrated by Abdullah Ibn Umar the words that Allah's Messenger (PBUH) saw spittle on the wall towards Qibla, and scratched it away and then turning to the people said, "When any one of you prays, he must not spit in front of him, for Allah is in front of him when he is engaged in prayer"; all Muslims must avoid spitting in the mosque as this is against the respect of the mosque; in the old days, the floor of mosques used to have sand so it absorbed the discharge and still it was taken as a thing that was out of the etiquette though at necessity it was allowed with care taken to bury it at the sand but how bad it would be in the present times when the floor is usually made of tiles; today either a person must control himself till he finds some place to spit outside the mosque at sandy place or either take up some tissue for this and discard it well according to the good etiquette.

C68-Hadith-472 (Manners & Attitudes)

Yahya related to me from Malik from Hisham ibn Urwa from his father that Aisha, umm al-muminin said, "When the Messenger of Allah, may Allah bless him and grant him peace, came to Madina, Abu Bakr and Bilal came down with a fever. I visited them and said, 'Father, how are you? Bilal, how are you?'" She

continued, "When Abu Bakr's fever worsened he would say, 'Every man is struck down among his people in the morning - death is nearer than the strap of his sandal.'" When it left Bilal, he raised his voice and said, 'Would that I knew whether I will spend a night at the valley of Makka with the idhkhir herb and jalil herb around me. Will I go one day to the waters of Majinna? Will the mountains of Shama and Tafil appear to me?' " Aisha continued, "I went to the Messenger of Allah, may Allah bless him and grant him peace, and informed him. He said, 'O Allah! Make us love Madina as much as we love Makka or even more. Make it sound and bless us in our sa' and mudd. Remove its fever and put it in al-Juhfa.' "

Tirmidhi reports by Abdullah Ibn Umar-RA that he narrated a dream of the Prophet (PBUH) that he said, "I saw a black woman with unkempt hair; she went out of Madinah till she stopped at Mahya'ah which is Juhfa; I interpret it as the pestilence will transfer to Juhfa"; so the Prophet (PBUH) asked Allah to remove the fever towards Juhfa; the black woman with unkempt hair denoted diseases that went away from Madina to Juhfah, a place far from Madina, and the point to note is that Madina used to be a place of many diseases before the Hijrah of the Prophet (PBUH) and Muhajreen (RA; migrating Sahaba from Makkah), but after their arrival all the diseases ended from there totally within a short span of time; Al-Hamdu Lillah.

C69-Hadith-478 (Manners & Attitudes)

Yahya related to me from Malik from Hisham ibn Urwa from his father from Zaynab bint Abi Salama from Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "I am but a man to whom you bring your disputes. Perhaps one of you is more eloquent in his proof than the other, so I give judgement according to what I have heard from him. Whatever I decide for him which is part of the right of his brother, he must not take any of it, for I am granting him a portion of the Fire."

This Hadith tells that the Prophet (PBUH) had the probability to err as a human-being (but not sins); as Prophet, he was Masoom (i.e. the one who does not commit any sin); note that every sin is an error but every error is not a sin; human errors that are termed as Ijtihadi errors are possible even by Prophets yet they do not ever commit a sin and that is why the Prophet (PBUH) told Sahaba here that he might decide erraneously in favor of someone, and that would not become a sin to him certainly as he decides to the best of his knowledge hearing the arguments of all sides; even then it is not appropriate for the person who receives the favorable judgment to take what is clearly not his right as the actuality does not change by an erroneous judgment; so even if the judge makes a mistake in Adl, the man that had received the favorable decision erroneously must not leave the asking of Ehsaan.

C70-Hadith-485 (Manners & Attitudes)

Malik related to me from Hilal ibn Usama from Ata ibn Yasar that Umar ibn al-Hakam said, "I went to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, a slave girl of mine was tending my sheep. I came to her and one of the sheep was lost. I asked her about it and she said that a wolf had eaten it, so I became angry and I am one of the children of Adam, so I struck her on the face. As it happens, I have to set a slave free, shall I free her?' The Messenger of Allah, may Allah bless him and grant him peace, questioned her, 'Where is Allah?' She said, 'In heaven.' He said, 'Who am I?' She said, 'You are the Messenger of Allah.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Free her.' "

Note that Islam did not initiate slavery nor did it appreciate it; it is out of the life of the Man and insha-Allah would remain so; Islam did give commands for slaves i.e. for both male and female that led to their emancipation with time; here detail would not be possible yet please note in brief that Islam asked to treat slaves with respect when they had no say at the environment and asked to release them from slavery in compensation of some commands of Allah that the masters could not fulfill; if they were treated harshly, the actual compensation to such treatment was to free them then & there; it asked not to give female

slaves to men for sexual reasons except by marriage (though their sale was allowed yet not appreciated); it asked to release the female slave if she became mother to the child of her master and then she could not be sold (if not freed, she was free at the death of her master); it asked not to stop them from becoming Mukatab i.e. those male and female slaves who asked release by paying-out some amount for their freedom and in addition to these, Islam asked in many other ways too to free slaves; with all this, it also asked not to make people slaves to the extent possible at those times and this was the best that could have been done at the situation of the custom of slavery at those times when women outnumbered men highly as men fell at battle-grounds in those days in scores while the number of battles was high too; please note well that slavery was and is alien to Islamic teachings; it was put onto it to deal with at the time Prophet Muhammad (PBUH), the last Messenger of Allah, started the teaching of Islam and no doubt that in that given situation at Arabia and in that given time, Islam that is based on the teachings of the Holy Book Quran and the Sunnah of the Prophet (PBUH), dealt with it beautifully; Al-Hamdu Lillah.

C71-Hadith-490 (Manners & Attitudes)

Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Ibrahim ibn al Harith at-Taymi from Abu Hazim at-Tammar from al Bayadi that the Messenger of Allah, may Allah bless him and grant him peace, came out to the people while they were praying and their voices were raised in the recitation. He said, "When you pray you are talking confidentially to your Lord. So look to what you confide to Him, and do not say the Qur'an out loud so that others hear it."

This Hadith asks for care in raising the voice in the recitation of the Holy Book Quran in Salah and even in general, so as not to trouble the persons around; note that Muslims must concentrate on the recitation of the Quran so it is not feasible to put on its recording at the market place or even at homes with high volume that might not get the due attention of others due to their works at hand; note that generally Ahadith prefer some balance, reading it neither in very high voice nor in very low voice, except where needed; Al-Hamdu Lillah.

C72-Hadith-496 (Manners & Attitudes)

Yahya related to me from Malik from Yahya ibn Said from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "If the Messenger of Allah, may Allah bless him and grant him peace, had seen what women do now, he would have forbidden them to go into the mosques, just as the women of the Bani Israil were forbidden." Yahya ibn Said said that he asked Amra, "Were the women of the Bani Israil forbidden to go into the mosques?" and she said, "Yes."

Although it was allowed for women to attend Salah at the times of the Prophet (PBUH) yet Ulama generally and explicitly disallow women now for such attendance due to general occurrence of Fitnah; note that just after the passing away of the Prophet (PBUH) many Sahaba that allowed such attendance revised their attitude and disallowed it as the times of Prophet (PBUH) were highly virtuous but they were seeing clearly that the people still had to learn Islam much, as means of communication were not high and whatever means were available they were not much sophisticated and with people getting into Islam in great numbers without getting fully aware of the Islamic Teachings did pose threat to the misunderstanding of Islamic Teachings; even when the women were allowed this attendance at the times of the Prophet (PBUH) they were told that it is better to read Salah at home and if they do come at mosque they must not take-up any kind of make up or such clothes that might attract men; with time, this attendance of women at mosques ceased in general and understandably, this outcome has taken place for the better for sure; Al-Hamdu Lillah.

C73-Hadith-505 (Manners & Attitudes)

Yahya related to me from Malik that Yahya ibn Said said, "'Ubada ibn al-Walid ibn Ubada ibn as-Samit informed me from his father that his grandfather (Ubada) said, 'We made a contract with the Messenger of Allah, may Allah bless him and grant him peace, to hear and obey in ease and hardship, enthusiasm and reluctance, and not to dispute with people in authority (when

they do not command in disobedience to Allah) and to speak or establish the truth given by Allah wherever we were without worrying about criticism."

This Bayat actually represents the commitment of all Muslims to the Truth that Allah has provided to the Man; all Muslims must remain committed to Islam totally keeping to it in Belief and to the good deeds according to that Belief; Al-Hamdu Lillah.

C74-Hadith-509 (Manners & Attitudes)

Yahya related to me from Malik from Yahya ibn Said from Wafid ibn Amr ibn Said ibn Muadh from Nafi ibn Jubayr ibn Mutim from Masud ibn al-Hakam from Ali ibn Abi Talib that the Messenger of Allah, may Allah bless him and grant him peace, used to stand up when a funeral procession passed by; and then used to sit down (later).

This is among the Aadaab (etiquette) that a man stands as the funeral procession passes-on if he is not attending that; he could go-on with his work as it goes-on at its way; to stand up for the funeral-procession is not necessary (as the words "then used to sit down later" have been taken to mean this too that later-on the Prophet PBUH did not necessarily stood-up for such procession) yet the Hadith does indicate that he has shown it as an admirable courtesy and as such, it is better to stand still as it passes-by; this courtesy would show that the Muslim person remembers well that certainly everyone has to die and he is no exception.

C75-Hadith-520 (Manners & Attitudes)

Yahya related to me from Malik from Yazid ibn Khusayfa that Urwa ibn az-Zubayr said that he heard Aisha, the wife of the Prophet, may Allah bless him and grant him peace, say, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'When a mumin is afflicted by something, even a thorn, it removes (or effaces) his wrong actions.' " Yazid did not know which of them Urwa said.

The troubles that come to the sincere Muslim who bears them praising Allah even in his trouble, become expiation to his sins and Allah provides ways to the sincere Muslim to get His blessing by the advancement in his Belief and by the betterment in all his deeds; Allah gives him the way to tolerate troubles well and go ahead with life in the most beneficial manner; Al-Hamdu Lillah.

C76-Hadith-523 (Manners & Attitudes)

Yahya related to me from Malik from Abu Bakr ibn Nafi from his father Nafi, the mawla of Ibn Umar that Safiyya bint Abi Ubayd informed him that Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, said that when the lower garment of women was mentioned to the Messenger of Allah, he said, "She lets it down a handspan." Umm Salama said, "If it leaves her uncovered?" He said, "Then the length of a forearm and let her not increase it."

Islam asks most strictly to avoid pride of being high among people even if some reason is provided to justify such arrogance; in those days it was customary for those men who thought of others as lower in any way than their own-selves to wear the lower garment long that even trailed at the ground so the Prophet (PBUH) forbade this strictly for men as the custom was related to them only; note that women are not only allowed but even commanded to wear most covering dresses by Islam hiding even the ankles as much as possible; see also C25-Hadith-138.

C77-Hadith-527 (Manners & Attitudes)

Malik related to me from a reliable source of his from Bukayr ibn Abdullah ibn al-Ashajj from Basr ibn Said from Abu Said al-Khudri that Abu Musa al-Ashari said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'One asks permission three times. If you are given permission, then enter. If not, go away.' "

It is notable that the Muslim person must ask permission to enter somebody's house even if closely related as Islam is strict in matters of Hejab; he might see any of Na-Mehram at the house unintentionally by his haste so he has to

ask permission three times or return then to come at some other time; one of Ahadith at Tirmidhi narrates that Sayyidina Sahl ibn Sa'd Saidi (RA) reported that a man peeped into the room of the Prophet (PBUH) through an aperture; he had a comb with which he was scratching his hair and he said, "If I had known that you were peeping inside then I would have poked your eyes with it; seeking permission is initiated only because of the eyes"; may Allah save all good Muslims from all injustice & from all shameful acts; Al-Hamdu Lillah.

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D-Booklet of Hudud, Qisas & Diyat (15 Ahadith)

D1-Hadith-6 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Ibn Shihab that Sahl ibn Sad as-Saidi told him that Uwaymir al-Ajlani came to Asim ibn Adi al-Ansari and said to him, "Asim! What do you think a man who finds another man with his wife should do? Should he kill him and then be killed himself, or what should he do? Asim! ask the Messenger of Allah, may Allah bless him and grant him peace, about that for me." Asim asked the Messenger of Allah, may Allah bless him and grant him peace, about it. The Messenger of Allah, may Allah bless him and grant him peace, was revolted by the question and reproved until what he heard from the Messenger of Allah, may Allah bless him and grant him peace, was intolerable for Asim. When Asim returned to his people, Uwaymir came to him and said, "Asim! what did the Messenger of Allah, may Allah bless him and grant him peace, say to you?" Asim said to Uwaymir, "You didn't bring me any good. The Messenger of Allah, may Allah bless him and grant him peace, was revolted by the question which I asked him." Uwaymir said, "By Allah! I will not stop until I ask him about it!" Uwaymir stood up and went to the Messenger of Allah, may Allah bless him and grant him peace, in the middle of the people and said, "Messenger of Allah! What do you think a man who finds another man with his wife should do? Should he kill him and then be killed himself, or what should he

do?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Something has been sent down about you and your wife, so go and bring her." Sahl continued, "They mutually cursed one another in the presence of the Messenger, may Allah bless him and grant him peace, and I was present with the people. When they finished cursing each other, Uwaymir said, 'I shall have lied about her, Messenger of Allah, if I keep her,' and pronounced the divorce three times before the Messenger of Allah, may Allah bless him and grant him peace, ordered him to do it." Malik said that Ibn Shihab said, "That was how the sunna of a couple mutually cursing each other (Li'an) was established."

LI'AN means "to curse each other" and in the Islamic Jurisprudence when a man blames his wife with adultery then he would be asked to say four times keeping his own self in focus that he is truthful in his accusation and the fifth time he would say that if he has lied then the curse of Allah falls on him and then his wife who had been accused would say four times keeping her husband in focus that he is only a liar in his accusation and the fifth time she would say that if he has spoken the truth then the wrath of Allah falls on her (see Surah 24: verses 6 to 10); by these statements, the man keeps off the Hadd (specific punishment) of wrongly abusing a woman from him-self while the woman keeps off the Hadd of adultery from her-self and this matter is specifically related to the man & wife when no-one of them accepts the stance of the other; their marriage ends with no option to their marrying again ever.

D2-Hadith-19 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Ibn Shihab from Sai'd ibn al-Musayyab and Abu Salama ibn Abd ar-Rahman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The wound of an animal is of no account and no compensation is due for it. The well is of no account and no compensation is due for it. The mine is of no account and no compensation is due for it and a fifth is due for buried treasures."

Note that if someone gets wounded or even dies by the attack of animal, there is no compensation given or taken unless it is totally clear that there is criminal

negligence on somebody's part in the accident while if someone gets wounded or dies by falling into a man-made cavity at the land that is the well or a natural cavity at the land that is a mine there that also does not ask for any compensation unless it is totally clear that there is criminal negligence on somebody's part in the accident; if someone finds a buried treasure at his land he has to pay the fifth part of it to the state treasury and he can keep the rest to his own self, the same ruling is valid if someone finds something of value at a mine on his land.

D3-Hadith-20 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from ibn Shihab from Abu Salama ibn Abd ar-Rahman that Aisha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about mead, and he replied, 'Every drink which intoxicates is haram.'

Islamic Teachings tell us that anything that intoxicates is totally forbidden to take; first, intoxicants were mentioned as having more sin than benefit (the second Surah i.e. Baqarah-219) and then they were disallowed at the time of Prayers only (the fourth Surah An-Nisa-43) but then finally in Surah Ma'edah Verses 90 & 91) they were totally forbidden (most probably that was in the last of 6th year of Hijrat); the better thing seemingly here is that there are forty lashes for consumption of wine as its prescribed punishment; Al-Hamdu Lillah.

D4-Hadith-25 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abd ar-Rahman ibn Awf from Abu Hurayra that a woman from the Hudhayl tribe threw a stone at a woman from the same tribe, and she had a miscarriage. The Messenger of Allah, may Allah bless him and grant him peace, gave a judgement that a slave or slave-girl of fair complexion and excellence should be given to her.

A woman caused the miscarriage of the fetus of another woman by hitting her hard with stone; these both women were the wives of one single husband and

they both were not at good terms with each other so when one of them got pregnant with his child, the other woman hit her in such ways that she had a miscarriage; her Aaqilah (her tribe or those that were related to her closely) had to pay for Diyat to the affected woman (that was to be a slave-girl) and one of them did not like to pay for this showing his dislike by eloquence in speech yet speech by choice words could not prevent the punishment for the wrong done and so they had to comply.

D5-Hadith-41 (Hudud, Qisas & Diyat)

Yahya said from Malik from Ibn Shihab from Urwa ibn az-Zubayr that Aisha, the wife of the Prophet, may Allah bless him and grant him peace, said, "Utba ibn Abi Waqqas disclosed to his brother, Sa'd ibn Abi Waqqas, that he was the father of the son of the slave-girl of Zama, and made him promise to look after him (after his death). In the year of the conquest, Sa'd took him and said, 'He is the son of my brother. He covenanted with me about him.' Abd ibn Zama stood up and said, 'He is my brother and the son of my father's slave-girl. He was born on his bed.' They went to the Messenger of Allah, may Allah bless him and grant him peace. Sa'd said, 'Messenger of Allah! He is the son of my brother, he made a covenant with me about him.' Abd ibn Zama said, 'He is my brother and the son of my father's slave-girl and was born on my father's bed.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'He is yours, Abd ibn Zama.' Then the Messenger of Allah, may Allah bless him and grant him peace, said, 'A child belongs to the household (where he was born) and the adulterer is stoned.' Then he told Sawda bint Zama, 'Veil yourself from him,' since he saw in him a resemblance to Utba ibn Abi Waqqas." Aisha added, "He did not see her until he met Allah, the Mighty, the Majestic!"

The notable point here is that if a child is claimed by someone as his by adultery while the woman that is involved is someone's wife, the claimant would get the punishment for his doing (as he is confessing to adultery) while the woman would not be punished unless reliable authentic evidence is provided against her while her character must also be questionable; however

precautionary steps due to the asking of such unscrupulous claim are quite valid even if the claim itself is rejected.

D6-Hadith-54 (Hudud, Qisas & Diyat)

Malik related to me from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud that Abu Hurayra and Zayd ibn Khalid al-Juhani informed him that two men brought a dispute to the Messenger of Allah, may Allah bless him and grant him peace. One of them said, "Messenger of Allah! Judge between us by the Book of Allah!" The other said, and he was the wiser of the two, "Yes, Messenger of Allah. Judge between us by the Book of Allah and give me permission to speak." He said, "Speak." He said, "My son was hired by this person and he committed fornication with his wife. He told me that my son deserved stoning, and I ransomed him for one hundred sheep and a slave-girl. Then I asked the people of knowledge and they told me that my son deserved to be flogged with one hundred lashes and exiled for a year, and they informed me that the woman deserved to be stoned." The Messenger of Allah, may Allah bless him and grant him peace, said, "By him in whose Hand myself is, I will judge between you by the Book of Allah. As for your sheep and slave girl, they should be returned to you. Your son should have one hundred lashes and be exiled for a year." He ordered Unays al-Aslami to go to the wife of the other man and to stone her if she confessed . She confessed and he stoned her.

The persons involved in adultery will be given 100 lashes each in public (men in front of men; women in front of women while the men involved in adultery might even additionally be exiled too) if they were not married; but if they were married and their respective spouses were with them without any indication of any obstruction in getting sexual satisfaction from their respective spouses when the crime was committed, their punishment is that they are stoned to death (or they might be shot in these current times in public as the bullets of guns have been given the same value in few matters of Islamic Fiqh as stones); however, if only 100 lashes are applied to both that commit this heinous sin/crime, it is feasible insha-Allah at these trying times; note that it needs confession for four times of the person that commits this sin or four eligible

angelic eye-witnesses to prove it that have seen it without any doubts in clear terms whatsoever.

D7-Hadith-55 (Hudud, Qisas & Diyat)

Malik related to me from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from Abu Hurayra and Zayd ibn Khalid al-Juhani that the Messenger of Allah, may Allah bless him and grant him peace, was asked about a slave-girl who committed fornication and was not muhsana. He said, "If she commits fornication, then flog her. If she commits fornication again, then flog her, and if she commits fornication again, then sell her, if only for a rope." Ibn Shihab added, "I don't know whether it was three or four times."

When slavery prevailed, the slaves were given half of the punishment in Hudud; they were given 50 of lashes in adultery when proved (married or unmarried, male or female); in today's scenario, it is feasible to punish all the persons that are free as of now (married or unmarried) by 100 of lashes as specified at the beginning of Surah-Noor if adultery is proved upon them for certain even in spite of extremely strict demand for witnesses, in front of audience to it (men for men; women for women).

D8-Hadith-118 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha that Anas ibn Malik said, "I was serving wine to Abu Ubayda ibn al-Jarrah and Abu Talha al-Ansari and Ubayy ibn Kab. The wine had been prepared from crushed ripe dates and dried dates. Someone came to them and said, 'Wine has been made haram.' Abu Talha ordered me to go and take the jugs and break them. I stood up and went to a mortar of ours and I struck them with the bottom of it until they broke."

Islamic Teachings tell us that anything that intoxicates is totally forbidden to take; wines and the intoxicants were finally forbidden in the Holy Book Quran by the verses 90 & 91 of Surah Ma'edah, the fifth Surah; before this final command, intoxicants were mentioned as having more sin than benefit (the

second Surah i.e. Baqarah-219) and then they were disallowed at the time of Prayers only (the fourth Surah An-Nisa-43) but then finally in Surah Ma'edah they were totally forbidden (most probably that was in the last of 6th year of Hijrat) and at that final command, they were flowing at the streets of Madinah as Sahaba left them totally then & there; Al-Hamdu Lillah.

D9-Hadith-136 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from al-Ala ibn Abd ar-Rahman ibn Yaqub from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, forbade preparing nabidh in a gourd or in a jug smeared with pitch.

Nabidh is dates soaked in water mixed with other items and grapes might be included with it; if such a mixture is put in jars or other such vessels and then left for quite a time, it might show an effect to intoxicate that asks for Hadd and so these vessels were not allowed for use for Nabidh; with time as the probability of drinking of intoxicating liquids became minimum due to these vessels, the Prophet (PBUH) did allow their use with care when Nabidh is used early or used regularly without getting to the effect to intoxicate; Islam has a concept that is named as Sadde-Zara'e (Stopping of Means) and this means that all those things that have a high probability to lead towards any big sin (especially shameful acts) must be avoided; the point to note here is that these vessels themselves were no problem when used with total care so they were allowed afterwards and this command was relaxed.

D10-Hadith-183 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Zayd ibn Aslam that Ibn Wala al-Misri asked Abdullah ibn Abbas about what is squeezed from the grapes. Ibn Abbas replied, "A man gave the Messenger of Allah, may Allah bless him and grant him peace, a small water-skin of wine. The Messenger of Allah, may Allah bless him and grant him peace, said to him, 'Don't you know that Allah has made it haram?' He said, 'No.' Then a man at his side whispered to him. The Messenger

of Allah, may Allah bless him and grant him peace, asked what he had whispered, and the man replied, 'I told him to sell it.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'The One who made drinking it haram has made selling it haram.' The man then opened the water-skins and poured out what was in them ."

Ahadith have indicated the high disapproval of the wine and have clarified that to deal in it in any way is totally Haraam; generally Ulama understand about wine as to relate to dates and grapes with this detail that anything that does intoxicate practically even if other than these, is also among the wine; there is some margin to use alcohol in medicine to them where necessary and in chemicals used in industries where works on cloth is taken-up (notably the textile industry) where necessary and so they allow its sale and purchase by this intention of use at such necessities if known well that its consumption would only relate to the medicine or chemicals; note this well that many Ulama of other schools of thought do have much reservation to this stance as they consider alcohol even for such transactions as invalid.

D11-Hadith-245 (Hudud, Qisas & Diyat)

Malik related to me from Nafi that Abdullah ibn Umar said, "The Jews came to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned to him that a man and woman from among them had committed adultery. The Messenger of Allah, may Allah bless him and grant him peace, asked them, 'What do you find in the Torah about stoning?' They said, 'We make their wrong action known and flog them.' Abdullah ibn Salam said, 'You have lied! It has stoning for it, so bring the Torah.' They spread it out and one of them placed his hand over the ayat of stoning. Then he read what was before it and what was after it. Abdullah ibn Salam told him to lift his hand. He lifted his hand and there was the ayat of stoning. They said, 'He has spoken the truth, Muhammad. The ayat of stoning is in it.' So the Messenger of Allah, may Allah bless him and grant him peace, gave the order and they were stoned." Abdullah ibn Umar added, "I saw the man leaning over the woman to protect her from the stones."

Ahadith makes a distinction between the unmarried and the married adulterer, the first getting 100 lashes as the punishment to it and the second getting Rajm (stoning to death) as the punishment to the same respectively when the case stands proven; it might be considered in this issue whether their respective spouses were with them without any indication of any obstruction in getting sexual satisfaction from their respective spouses when the crime was committed; they might be shot in public as the bullets of guns have been given the same value in few matters of Islamic Fiqh as stones; It is clear by Ahadith that the Prophet PBUH decided for Rajm in all cases where married persons were involved yet that occurred when the accused himself or herself confessed to it four times; he even asked to waive-off the punishment if the convicted to it reversed his confession or any doubt incurred to that confession or to that testimony that was given by any of the witnesses therein and that even, after the relevant required confession; however, the Prophet PBUH mentioned words near to the effect when he first applied Rajm that was implemented to the Yahudi couple (and this Hadith tells that incident), that he is applying this Rajm as a revival to the relevant Command of Allah; it is better to seek the minimum application for this issue in these adverse times that is 100 lashes as mentioned by the Holy Book Quran in Surah-Noor with the relevant required confession by the accused person or with the relevant required testimony given by four angelic witnesses against him; this approach is necessary as we have found ourselves totally unable to apply the Islamic Commands at any level in its true essence anywhere since a very long time; and Allah knows better.

D12-Hadith-246 (Hudud, Qisas & Diyat)

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, cut off the hand of a man who stole a shield whose price was three dirhams.

HADD when that is for a burglary of great valuables that is taken as not less in value than ten Dirhams due to an Hadith (though this Hadith sets it to a quarter of a Dinar that comes to around 3 Dirhams) that was the Silver in currency at that time; this amounts to 252 Ratti of Silver and as 96 Ratti of

Silver equals one Tola as of now, the amount of 2.625 Tola (rounded to 3 Tola) of Silver at the market as of now is the value that asks for this grave punishment to this grave crime; for practical purpose as of now, it is much better certainly that the prominent Ulama gather on this matter and decide this amount as equivalent to the Nisab of Zakah in silver as of now that is the amount of 52.5 Tola silver at the market accepting it by Ijma' rather than 3 Tola of Silver at the market for the designation of theft as this amount in today's scenario is extremely meager; such an Ijma' need not necessarily challenge the asking of the Hadith that relates to the amount here for theft as there are certainly other Ahadith to the effect that the hand of the thief is not to be cut due to extremely meager amount; the 'Urf does count here; at few Ahadith related to commands, we all must see to its genuine asking rather than words only due to the genuine change in the situation around keeping to the Islamic Principles; an authentic Hadith asks us to save Muslims convicted in the matters relating to the punishments of Hudud where some high doubts do find place in the genuine sense; the Fiqh does note that there is some difference in the relevant amount to theft though all accepted relevant amounts are extremely meager in terms of today; with other conditions that make something a theft, some relaxation too related to amounts might do well and Allah knows better.

D13-Hadith-247 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said "Whoever drinks wine in this world and does not turn from it in tawba, it is haram for him in the Next World."

Islamic Teachings tell us that anything that intoxicates is totally forbidden to take and it becomes hindrance to enter Jannah; wines and the intoxicants were finally forbidden in the Holy Book Quran by the verses 90 & 91 of Surah Ma'edah, the fifth Surah; before this final command, intoxicants were mentioned as having more sin than benefit (the second Surah i.e. Baqarah-219) and then they were disallowed at the time of Prayers only (the fourth Surah

An-Nisa-43) but then finally in Surah Ma'edah they were totally forbidden (most probably that was in the last of 6th year of Hijrah).

D14-Hadith-441 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Suhayl ibn Abi Salih as-Samman from his father from Abu Hurayra that Sad ibn Ubada said to the Messenger of Allah, may Allah bless him and grant him peace, "What do you think if I find a man with my wife? Shall I grant him a respite until I bring four witnesses?" The Messenger of Allah, may Allah bless him and grant him peace, replied, "Yes."

If a man accuses his wife of adultery but has not got four witnesses to his accusation, he has to take up Li'an that means that he would curse his wife at the court of the Islamic Land; for understanding of Li'an, see also D1-Hadith-6.

D15-Hadith-525 (Hudud, Qisas & Diyat)

Yahya related to me from Malik from Abu Layla ibn Abdullah ibn Abd ar-Rahman ibn Sahl from Sahl ibn Abi Hathma that some of the great men of his people informed him that Abdullah ibn Sahl and Muhayyisa went out to Khaybar because extreme poverty had overtaken them. Muhayyisa returned and said that Abdullah ibn Sahl had been killed and thrown in a shallow well or spring. The jews came and he said, "By Allah! You have killed him." They said, "By Allah! We have not killed him!" Then he made for his people and mentioned that to them. Then he, his brother Huwayyisa, who was older than him, and Abd ar-Rahman, set out. Muhayyisa began to speak, as he had been at Khaybar. The Messenger of Allah, may Allah bless him and grant him peace, said to him, "The greater first, the greater first," meaning in age. So Huwayyisa spoke and then Muhayyisa spoke. The Messenger of Allah, may Allah bless him and grant him peace, said, "Either they pay your companion's blood-money or we will declare war against them." The Messenger of Allah, may Allah bless him and grant him peace, wrote that to them and they wrote, "By Allah, we did not kill him!" The Messenger of Allah, may Allah bless him and grant him peace, said to Huwayyisa, Muhayyisa, and Abd ar-Rahman, "Do you swear and claim the blood of your companion?" They said, "No." He said, "Shall the jews swear to you?"

They said, "But they are not Muslims." The Messenger of Allah, may Allah bless him and grant him peace, gave blood-money from his own property, and sent them one hundred camels to their house. Sahl added, "A red camel among them kicked me."

QASAMAH is a difficult subject that needs some explanation and interestingly there is some difference in its meaning and its application among the learned men in Fiqh (the Islamic Jurisprudence); for ease, note that Qasamah actually denotes taking oath by persons of repute when someone is found murdered in their specific vicinity (it must not be a common passage or a common area) and nobody has witnessed the killing; the condition for Qasamah is that the heirs clearly point out in definite terms that the man must have been killed by one of these inhabitants here; when the condition is fulfilled the judge at the Islamic court would rule that fifty persons of repute of that vicinity take oath saying, "By the name of Allah, we swear that we did not kill him and we do not even know who killed him"; however, if these men do not comply to saying the statement they would be kept in custody until they do say it or indicate the murderer or the murderer comes at fore by efforts of the state or by his own confession; with the statement of Qasamah, there would be no Qisas to be taken yet Diyat would be paid by contribution by each house at the vicinity to end up the matter; Al-Hamdu Lillah.

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E-Booklet of Business & Trade (25 Ahadith)

E1 -Hadith-10 (Business & Trade)

Yahya related to me from Malik from Ibn Shihab from Malik ibn Aus ibn al-Hadathan an-Nasri that one time he asked to exchange 100 dinars. He said, "Talha ibn Ubaydullah called me over and we made a mutual agreement that he would make an exchange for me. He took the gold and turned it about in his hand, and then said, 'I can't do it until my treasurer brings the money to me

from al-Ghaba.' Umar ibn al-Khattab was listening and Umar said, 'By Allah! Do not leave him until you have taken it from him!' Then he said, 'The Messenger of Allah, may Allah bless him and grant him peace, said, "Gold for silver is usury except hand to hand. Wheat for wheat is usury except hand to hand. Dates for dates is usury except hand to hand. Barley for barley is usury except hand to hand."

Commodities that have value for easy exchange to other commodities being standard, when they are exchanged by their own kind for some reason, they must be exchanged equally and hand to hand though exchange of valuables among themselves might be lower or higher yet that must also be hand-to-hand; now, when currency-notes are taken as the standard of exchange financially as they replace gold in value by economics, the exchange of local currency for foreign currency, unless equal in value and hand-to-hand, is not allowed and this means that dealing by the exchange-rates of Rupees to Dollars as specified by the market when they are exchanged hand-to-hand by cash or cheque is fine as that has to be taken as equal in value and quality counts not the quantity.

E2-Hadith-57 (Business & Trade)

Yahya related to me from Malik from Ibn Shihab from Abu Bakr ibn Abd ar-Rahman ibn al-Harith ibn Hisham from Abu Masud al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, forbade the sale price of a dog, the earnings of an adulteress and the earnings of a fortune teller. By the earnings of a prostitute he meant what a woman was given for fornication. The earnings of a fortune teller were what he was given to tell a fortune. Malik said, "I disapprove of the price of a dog, whether it is a hunting dog or otherwise because the Messenger of Allah, may Allah bless him and grant him peace, forbade the price of a dog."

As Islam does not allow keeping dogs as pets, the trading of dogs is wrong for that reason though when the purchase and sale of them is made for the protection of cattle or crop-field in today's scenario (or for their training for the necessary detective work), the ruling to such trade is that it is allowed;

making the slave-woman commit the grave sin of adultery to get money was extreme wrong that some of persons with extreme low scruples of those times used to do and such earning was certainly totally filthy as is clearly told in the Hadith here; the third thing is that if someone pays some amount to such person who claims to tell the future, the payment and the receipt of such amount both is totally wrong.

E3-Hadith-99 (Business & Trade)

Yahya related to me from Malik from Abuz-Zinad from al-Araj that Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade two sales. Mulamasa (in which a man is obliged to buy whatever he touches without any choice in the matter), and munabadha (in which two men throw their garment to each other without either seeing the other's garment).

There was a custom at the market in those days that when the seller wanted to finalize the deal at hand, he used to throw his commodity towards the buyer (that was Munabadha) or he just lifted-up the commodity in his hand (that was Mulamasa) and these gestures become signals that the deal is finalized, there was an element of doubt as someone might take these gestures absent-mindedly & cause loss to any of the sides so the practice was prohibited; note also that sometimes Mulamasa included a lottery-system too that the seller kept bags of commodities and against the payment the buyer made, he just touched a bag randomly and whatever was there, the buyer got that without consideration what value it has and so there was a great chance of loss to any of sides so even this transaction that was rather a situation of gamble, was also designated as forbidden.

E4-Hadith-140 (Business & Trade)

Malik related to me from al-Ala ibn Abd ar-Rahman from Mabad ibn Kab as-Salami from his brother Abdullah ibn Kab ibn Malik al-Ansari from Abu Umama that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever cuts off the right of a Muslim person by his oath, Allah forbids him the Garden and judges the Fire for him." They said, "Even if it is something

insignificant, Messenger of Allah?" He said, "Even if it is a tooth-stick, even if it is a tooth-stick," repeating it three times.

To usurp someone's property unlawfully is one of the greatest sins and such property leads the wrong-doer to the fire of hell in Akhirat; even in the world those who seize possessions of others unjustly, fall into such adversities that lots of money goes in useless charges that were never expected and they lose more due to their wrong-doing than whatever they had gained seemingly so this is the curse that falls by the wrong-doing in this matter; this also guides that the Business & Trade must be free of deceit to any side; in a sense, this Hadith has this message too that the Muslim person who has the true Belief and lives happily within his own worldly assets of necessity at hand is certainly one of the most fortunate persons; Al-Hamdu Lillah.

E5-Hadith-151 (Business & Trade)

Yahya related to me from Malik from Humayd at-Tawil from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, forbade selling fruit until it had become mellow. He was asked, "Messenger of Allah! What do you mean by become mellow?" He said, "When it becomes rosy." The Messenger of Allah, may Allah bless him and grant him peace, added, "Allah may prevent the fruit from maturing, so how can you take payment from your brother for it."

When the fruit is on trees, it is not right to sell it taking the same fruit by weight in return; this is called Muzabana and likewise it is not allowed to sell wheat that has not yet cut in exchange of wheat that is cut taking that by weight; this is called Muhaqala; also dates that are of different kinds can not be exchanged in business transactions as the wet ones would dry and would become less in weight with time; some of Ulama say that the present is worthy to see at this business transaction of dates and so the transaction is allowed provided it is hand to hand and equal in weight and it is not to be seen in it what the future holds but former stance is more in accordance to the Hadith here; actually, the conditions are important here and the Hadith here means that

when the seller and the buyer make the transaction of unripe fruits that are seen clearly at trees on condition that the buyer would take them after sometime so that they ripen well and until then they could remain at trees, this transaction is not allowed and clearly that is addressed here; but if such unripe fruits that are clearly seen at trees are sold on the condition that the buyer would take it now only, taking care to ripen it or to sell it unripe (some fruits are used unripe for pickles, for taste in foods and for medical reasons) then such transaction is allowed without any problem.

E6-Hadith-153 (Business & Trade)

Yahya related to me from Malik from Humayd ibn Qays al-Makki that Mujahid said, "I was with Abdullah ibn Umar and an artisan came to him and said, Abu Abdar Rahman - I fashion gold and then sell what I have made for more than its weight. I take an amount equivalent to the work of my hand.' Abdullah forbade him to do that, so the artisan repeated the question to him, and Abdullah continued to forbid him until he came to the door of the mosque or to an animal that he intended to mount. Then Abdullah ibn Umar said, 'A dinar for a dinar, and a dirham for a dirham. There is no increase between them. This is the command of our Prophet to us and our advice to you.'

The notable point here is that the Jeweller who works upon gold must give the gold according to the same weight (or clarify its price & pay the balance back if the gold is lessened by his work upon it); he must clarify his charges for work upon it separately keeping both the price-value of gold (or of silver) and the price-value of his labor upon it totally apart; there is high chance that his work falls to prohibition if he does not take the necessary care.

E7-Hadith-157 (Business & Trade)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar from Zayd ibn Thabit that the Messenger of Allah, may Allah bless him and grant him peace, allowed the holder of an ariya to barter the dates on the palm for the amount of dried dates it was estimated that the palms would produce. Yahya related to me from Malik from Da'ud ibn al-Husayn from Abu Sufyan, the mawla

of Ibn Abi Ahmad, from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, allowed the produce of an ariya to be bartered for an estimation of what the produce would be when the crop was less than five awsuq or equal to five awsuq. Da'ud wasn't sure whether he said five awsuq or less than five. Malik said, 'Ariyas can be sold for an estimation of what amount of dried dates will be produced. The crop is examined and estimated while still on the palm. This is allowed because it comes into the category of delegation of responsibility, handing over rights, and involving a partner. Had it been like a form of sale, no one would have made someone else a partner in the produce until it was ready nor would he have renounced his right to any of it or put someone in charge of it until the buyer had taken possession."

ARIYA (or Araya) means such type of Muzabana that is allowed upto 5 Awsuq (that was the unit of measurement at that time); this means that a man can sell fruits on trees (especially that man who has got it as a gift from the owner of the land) at his field upto 5 Awsuq against fruits that are cut and ready to eat; one Wasaq was then a unit of measurement (weight) equal to 60 Sa' and as Sa' comes to 3.2 Kgs as of today, Wasaq was equivalent to 192 Kgs (60 X 3.2); Araya has been allowed for 960 Kgs (192 X 5); Malik says that if someone who owns a garden gives fruits of some specific trees or of one specific tree to someone and due to that the man receiving that comes and stays at or around that garden with his family at the time fruits become ripe getting them according to his needs at daily basis; now, the owner feels uneasiness in work there due to the presence of that man and his family or he and his family feels uneasiness due to the coming again and again of the owner, so according to Malik the owner can give him ripe cut fruits against the fruits of trees that he has gifted him and that is Araya, a form of Muzabana that would be fine here in these circumstances.

E8-Hadith-158 (Business & Trade)

Yahya related to me from Malik from Daud ibn al-Husayn from Abu Sufyan, the mawla of Ibn Abi Ahmad, from Abu Said al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, forbade muzabana and muhaqala.

Muzabana was selling fresh dates for dried dates while they were still on the trees. Muhaqala was renting land in exchange for wheat.

When the fruit is on trees, it is not right to sell it taking the same fruit by weight in return; this is called Muzabina and likewise it is not allowed to sell wheat that has not yet cut in exchange of wheat that is cut taking that by weight; this is called Muhaqala.

E9-Hadith-162 (Business & Trade)

Yahya related to me from Malik from Rabia ibn Abd ar-Rahman from Handhala ibn Qays az-Zuraqi from Rafi ibn Khadij that the Messenger of Allah, may Allah bless him and grant him peace, forbade renting out fields. Handhala said, "I asked Rafi ibn Khadij, about paying in gold and silver, and he said, 'There is no harm in it.' "

MUZARI'AH (or Mukhabira) means to give the field on rent expressing without specifying the trees that besides the rent, the fruit at couple of trees would also be his; this is wrong; but in this issue if trees are specified and the man taking it on rent agrees to it then the transaction is fine; Mukhabira is taken only as Makruh-Tanzihi as such transactions have been tolerated by the Prophet (PBUH) and it is said that in the land of Khaybar, he made this deal with Jews that whatever produce is got from the cultivation of the land, it would be shared half & half, both sides sharing equally but specification of a particular piece of the land by the owner that the produce here would be his share, is not allowed; also, if he fixes an amount of produce and not the ratio of the total then that also is not allowed; example for this prohibited transaction would be that the owner of the land asks the cultivator to give 2000 kg of the produce to him and the rest the cultivator could keep for him-self; note that this is not taken as rent here but a case in wrongful Mukhabara so this would clearly be a transaction that might cause harm to any one of sides making the transaction.

E10-Hadith-172 (Business & Trade)

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that Abu Rafi, the mawla of the Messenger of Allah, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, borrowed a young camel and then the camels of sadaqa came to him." Abu Rafi said, "He ordered me to repay the man his young camel. I said, 'I can only find a good camel in its seventh year in the camels.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Give it to him. The best of people are those who discharge their debts in the best manner.' "

This Hadith mentions that the return to the borrowed item was better and also tells that it is allowed for the borrower to pay the debt better than taken; it also tells that there is no problem in borrowing of camels though some of Ulama do not appreciate borrowing of animals as to them, it is difficult to provide the similar animal in return; Hadith here clarifies that animals might be borrowed if the return is somewhat better than taken.

E11-Hadith-234 (Business & Trade)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "If palm trees are sold after they have been pollinated, the fruit belongs to the seller unless the buyer makes a stipulation about its inclusion."

The Hadith plainly clarifies that when a place with trees is sold, the fruits at trees is for the seller unless the buyer specifies that he is taking not only the trees but also their fruits in the payment he is giving and seller accepts.

E12-Hadith-235 (Business & Trade)

Yahya related to me from Malik from Nafi from Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, forbade selling fruit until it had started to ripen. He forbade the transaction to both buyer and seller.

Note that when the seller and the buyer make the transaction of unripe fruits that are seen clearly at trees on condition that the buyer would take them after some of time has passed so that they ripen well and until then they could remain at trees, this transaction is not allowed; if such unripe fruits that are clearly seen at trees are sold on the condition that the buyer would take it now only, taking care to ripen it or to sell it unripe (some fruits are used unripe) then such transaction is allowed.

E13-Hadith-236 (Business & Trade)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, forbade muzabana. Muzabana was selling fresh dates for dried dates by measure, and selling grapes for raisins by measure.

When the date is on trees, it is not right to sell it taking the same fruit by weight in return; this is called Muzabinah and also it is not allowed to sell wheat that has not yet cut in exchange of wheat that is cut taking that by weight; this is called Muhaqalah; the notable point is that fresh & dry dates can not be exchanged in business transactions as the fresh ones would dry and would become less in weight with time.

E14-Hadith-238 (Business & Trade)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who buys food, must not resell it until he takes delivery of it all."

It is necessary to have possession of that stock which a person has to sell; the best way to deal with stocks is the simple way of-course to get it at hand at some ware-house (or even at the seller's own site where he keeps it aside with clarification that the buyer is now responsible for it and the buyer trusts him) and then sell it; if that commodity is at abundance in the society or it is of no basic needs but used for some specific need as it might be some part of some machine or some machine itself, then that would not amount to stock-hoarding

too; the notable point is that it is not feasible to sell anything without getting its actual possession; it would also pose problem in its transfer to the buyer that purchased it.

E15-Hadith-240 (Business & Trade)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, forbade the transaction called habal-alhabala. It was a transaction which the people of Jahiliya practised. A man would buy the unborn offspring of the unborn offspring of a she-camel.

There was an amazing transaction that sometimes took place at those ancient times that was named as Habalal-Habalah; this meant that the owner sold the young of the off-spring that is still in the she-camel's womb if that also is a she-camel when it comes to world and when it conceives that young; that would be the grand-young of the camel or the cow that carries that off-spring; strange; but we do have strange transactions in business even today and such often happens when people are given to the love of wealth much; this transaction was banned by the Prophet (PBUH) as it had many aspects that were liable to answer; the off-spring must be female, it must be physically fit to conceive as it grows well, it gives birth to a young that is physically-fit and of-course those who made the transaction must be around at the world to manage the deal for which the seller took the price; this all makes such transaction totally insecure; the lottery-system in selling things is also insecure transaction and invalid by Islamic Teachings that happens in fairs sometimes that someone takes a small sum of money and the buyer has to draw a slip so whatever is written there he gets that for the sum he has already paid; sometimes even nothing; another high example of this type of adverse transaction is "Insurance" as it is receiving of premiums on something that the buyer is not sure to get based on future aspects of circumstances and as such insurance is Haraam; another example of insecure transaction is where a person hits a thing with a ball or a ring and gets that thing with whatever sum of money he had paid and that is mostly at fairs too; even in ancient days this was

done where stones were used instead of balls or rings and that might have been at fairs too; however, it is totally fine if someone announces a prize for some feat if he does not take any money against it but pays the prize on judgment of the competence of a person especially at tasks that are related to manly games.

E16-Hadith-241 (Business & Trade)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Both parties in a business transaction have the right of withdrawal as long as they have not separated, except in the transaction called khiyar."

For the matter to annul the transaction when the seller and the buyer are yet in one sitting even if they both have settled the deal, each one has the right to cancel it then and there; however if they agree that they might cancel the deal within this specific period, that also is valid condition; even after the transaction with some flaw in the commodity without specification of the period to cancel the deal, it is valid for the buyer to return it within good time that is generally taken as within three days of the transaction.

E17-Hadith-243 (Business & Trade)

Malik said, from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, forbade najsh. Malik said, "Najash is to offer a man more than the worth of his goods when you do not mean to buy them and someone else follows you in bidding."

When a transaction among two sides is in progress, someone intervenes and bids a better price than the buyer there, that is not actually for buying the commodity but for the sake of providing material benefits to the seller tricking the buyer there into raising his bid, this approach is called Najash and it is certainly prohibited.

E18-Hadith-244 (Business & Trade)

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of

Allah, may Allah bless him and grant him peace, said, "If a man frees his share of a slave and has enough money to cover the full price of the slave justly evaluated for him, he must buy him out of his partners so that the slave is completely freed. If he doesn't have the money, he has partially freed him."

This Hadith tells about the rights of and obligations upon a slave and in the present era, this matter has become obsolete; Al-Hamdu Lillah; so comment is not necessary; the Hadith has been taken to mean that the slave, until and unless he is fully liberated from slavery because of being Mukatab or because of freedom allowed by one of the owners, would have the same rights and the same obligations that he has as a slave.

E19-Hadith-259 (Business & Trade)

Yahya related to me from Malik from Nafi from Abu Said al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not sell gold for gold except like for like and do not increase one part over another part. Do not sell silver for silver, except like for like and do not increase one part over another part. Do not sell some of it which is not there for some of it which is present."

Gold is not allowed for exchange but only equally and even then the transaction must be hand-to-hand; likewise, Silver is not allowed for exchange but only equally and even then the transaction must be hand-to-hand; these were the standard for exchange (and gold even today is the standard of exchange that is represented by paper-money & coins in our transactions); exchange of these both valuables among themselves might be lower or higher yet that must also be hand-to-hand.

E20-Hadith-288 (Business & Trade)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that a man mentioned to the Messenger of Allah, may Allah bless him and grant him peace, that he was always being cheated in business transactions. The Messenger of Allah, may Allah bless him and grant him peace, said, "When you

enter a transaction, say, 'No trickery.' So whenever that man entered a transaction, he would say, 'No trickery.' "

Another version of this narration tells that the Prophet (PBUH) told him to tell the buyers even this too that he would have option for three days to cancel the transaction; note that the people of the Messenger Shoaib (Salam on him) were totally destroyed due to frauds and cheating in transactions by wrong countings of things that were sold by count and by wrong calculation of weight of things that were sold by weight; Ahadith have guided attention towards it so that people give every care to the matter of count and weight and try their best that nothing of the sort happens that might be termed as cheating even if that is unintentional on their part; Al-Hamdu Lillah.

E21-Hadith-289 (Business & Trade)

Malik related to me from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, forbade selling or giving away the wala'.

WALA is the right to inheritance that the person gets on the property left by his or her freed slave if the slave has no relatives that would inherit; the one who frees the slave becomes Asbah that means in the Islamic Jurisprudence the one who is related to the deceased in such way that the one gets the inheritance inevitably when something of the property is still left by the deceased person after the distribution of rights to all the heirs; this right of Wala is non-transferrable by the possessor of it and that only is the owner that had freed him according to Ahadith so the one who gets this right of Wala can not sell it or make it a gift to someone.

E22-Hadith-353 (Business & Trade)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not go out to meet the caravans for trade, do not bid against each other, outbidding in order to raise the price, and a townsman must not buy on behalf of a man of the

desert, and do not tie up the udders of camels and sheep so that they appear to have a lot of milk, for a person who buys them after that has two recourses open to him after he milks them. If he is pleased with them, he keeps them and if he is displeased with them, he can return them along with a sa of dates."

It is not allowed that some trader from a place goes to some distributor of such commodity that resembles the commodity of his own at the market, to minimize the necessary competition; but if the distributor gives distribution of his goods to him with other distributors too that are already working at the place as distributors for the commodity then there is no problem as then there would be no monopoly; although the market was very limited at that time in comparison to today and even commodities too were limited yet the rulings and the guidelines that we get by the guidance of the Prophet (PBUH) are of utmost importance even today and it is clear by Ahadith at study here that no such measures must be taken that cause the prices of commodities that relate to basic necessities rise high; the trader that cares for his personal profits by business transactions (and he has every right to it) must also take care not to cheat the consumers in any manner; he must always try to give attention to benefits other than his own too necessarily that relate respectively to the person he has bought the goods from and of the person who is the buyer of the goods from him; that is how the market would remain to goodness that Islam asks of it; Al-Hamdu Lillah.

E23-Hadith-354 (Business & Trade)

Yahya related to me from Malik from Abuz-Zinad from al Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Delay in payment by a rich man is injustice, but when one of you is referred for payment to a wealthy man, let him be referred."

If there is some liability on a rich person for the man who is weak financially, he must not delay the payment as it is highly necessary to value needs of others and if that needy person asks someone, who is good at bargain or equally strong financially as the rich person that is his debtor, for loan against his

amount he is liable to get from the rich person, his request must not be turned down (though the person asked has the option by Adl for it); this person strong in finances who has extended the loan must deal with the rich debtor of the person weak in finances on his behalf to settle the loan he has extended to him and must not trouble that weak person; it is transfer of the debt taken by the the weak person to his own debtor who is rich, so his creditor able to deal with strength must approach that debtor; please note that neither the person weak in finances nor the man strong in it are allowed to bargain with the rich debtor to take any more than the amount recievable from him by any name as that would be interest only.

E24-Hadith-380 (Business & Trade)

Yahya related to me from Malik from Abdullah ibn Yazid that Zayd ibn Ayyash told him that he had once asked Sa'd ibn Abi Waqqas about selling white wheat for a type of good barley. Sa'd asked him which was the better and when he told him the white wheat, he forbade the transaction. Sa'd said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, being asked about selling dried dates for fresh dates, and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Do the dates diminish in size when they become dry?' When he was told that they did, he forbade that."

It is not allowed to sell wheat that has not yet cut in exchange of wheat that is cut taking that by weight by assumption; this is called Muhaqalah; note that dates that are of different kinds can not be exchanged in business transactions as the wet ones would dry and would become less in weight with time and similar commodities must not be unequal in weight and must not be on credit; if unripe fruits that are clearly seen at trees are sold on the condition that the buyer would take it now only, taking care to ripen it or to sell it unripe (some fruits are used unripe for pickles, for taste in food and for medical reasons) then it is mentioned in general that Islam allows such transaction.

E25-Hadith-510 (Business & Trade)

Malik related to me from Yahya ibn Said from Abu Bakr ibn Muhammad ibn Amr

ibn Hazm from Umar ibn Abdal-Aziz from Abu Bakr ibn Abd ar-Rahman ibn al-Harith ibn Hisham from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "If anyone goes bankrupt, and a man finds his own property intact with him, he is more entitled to it than anyone else."

The man who turns penniless (bankrupt) but does have some personal assets besides the provision for basic necessities then it is feasible for the Qadhi to sell that and to distribute the amount among his creditors according to the ratio of their loan in the total so that everyone does get something; if the bankrupt person had taken something and that is found with him intact in features even after the declaration of his bankruptcy, Qadhi would provide that to the specific creditor to whom it belonged while he would certainly sell all his other assets that he has besides his basic necessities; Al-Hamdu Lillah.

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F-Booklet of Marriage (15 Ahadith)

F1-Hadith-64 (Marriage)

Yahya related to me from Malik from Ibn Shihab from Abdullah and Hasan, the sons of Muhammad ibn Ali ibn Abi Talib from their father, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, forbade temporary marriage with women and the flesh of domestic donkeys on the Day of Khaybar.

MUTA was temporary marriage that was allowed when the Prophet (PBUH) started calling towards Islam and remained allowed till Ghazwa-Khaybar when the Prophet (PBUH) prohibited it; note that even when it was practiced before prohibition, its practice was limited and exceptional; now as slavery is also out of lives (Al-Hamdu Lillah), only the lawful marriage remains the righteous way to give outlet to the animal-desires; note also that most Ulama take the wild asses as Halal due to specific mention of domestic donkeys.

F2-Hadith-90 (Marriage)

Yahya related to me from Malik that Muhammad ibn Abd ar-Rahman ibn Nawfal said, 'Urwa ibn az-Zubayr informed me from A'isha umm al-muminin that Judama bint Wahb al-Asadiyya informed her that she heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'I intended to prohibit ghila but I remembered that the Greeks and Persians do that without it causing any injury to their children.' " Malik explained, "Ghila is that a man has intercourse with his wife while she is suckling."

Note that it is Ja'ez to have sexual intercourse with the wife in that period when she is providing her milk to the infant; the doubt in this was due to the prohibition in the period of menses and there were Arabs at those times that used to think that perhaps this period is also avoidable; the Hadith provides the clarification that these both cases are not only different in nature but also in Hukm (command); here we find that understanding might be taken from the practice of the foreign people in some physical matter yet please note well that to follow any other people than Muslims in the spiritual matters is not allowed; we would see what physical concepts they have of value yet we would not take any moral or spiritual values from them for which we are the guides to them if they will to take guidance; it is their right on us though they must accept us at a better side for it then only we would go for it insha Allah (by the will of Allah) and then only they would receive the benefit of it Be-Idhn-Allah (by permission of Allah).

F3-Hadith-97 (Marriage)

Yahya related to me from Malik from Muhammad ibn Yahya ibn Habban from al Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, 'No-one of you must propose a woman already proposed by your brother (in Islam).'

It is not allowed to intervene in a transaction that is already in good progress among two persons until that transaction is over; as marriage has also the aspect of an agreement between a man and a woman, it is not allowed to propose

a girl knowing that the matter for her is in good progress with someone else; however, if the girl does not favor that proposal then after her rejection to it, another man is allowed to ask her Wali for her marriage to him (or if she is widow or divorced then asking her directly through someone knowing both so that she does not mind the proposal).

F4-Hadith-150 (Marriage)

Yahya related to me from Malik from Humayd at-Tawil from Anas ibn Malik that Abd ar-Rahman ibn Awf came to the Messenger of Allah, may Allah bless him and grant him peace, and he had a trace of yellow on him. The Messenger of Allah, may Allah bless him and grant him peace, asked about it. He told him that he had just been married. The Messenger of Allah, may Allah bless him and grant him peace, said, "How much did you hand over to her?" He said, "The weight of a date pit in gold." The Messenger of Allah, may Allah bless him and grant him peace, said to him, "Hold a feast, even if it is only with a sheep."

Abdur-Rahman ibn Awf was one of Sahaba (companions of the Prophet PBUH) that were taken in high esteem; note that this narration has more text in Tirmidhi than reported here; it says in addition that the Prophet PBUH established fraternal ties between him and Sa'd ibn Rabi who said to him, "Come, I will apportion to you my wealth, half of it and I have two wives so I will divorce one of them and when she completes her waiting period, you may marry her"; but he said, "May Allah bless you in your family and your wealth; just guide me to the market"; so he led him to the market; that very day, he did not return but with some cheese and clarified butter which was his profit and then later he came to the Messenger of Allah, may Allah bless him and grant him peace, and he had a trace of yellow on him.....; this narration has few interesting points for our study; first, the narrative denotes that if a person is courteous, his favor should be asked upto necessity only; second, women were mostly in marriages then and unmarried women were lesser in comparison to men asking for marriage then and this is appreciable in Islam as it permits a man to marry more than one woman (upto four) taking responsibility of their economic and spiritual needs in the best way possible for him; third, a person

can fulfil his Ja'ez needs with some effort without asking for a high amount of wealth and he must try not to become a burden to anyone getting his necessity by his own hands; fourth, a man must not be particular to marry a woman of his own place (and even age is of no consequence; both being adults) and he can favor a Muslim woman from any other place for marriage; fifth, he must give her the amount of marriage Mehr according to his status and must not show miserliness in this (Abdur-Rahman gave Nawat of gold that is gold equal in weight to a seed of date that amounted to 4 Dirham at that time and he had achieved the status among rich persons then); sixth, he must give valimah (feast of marriage) to near ones as that would be a fair announcement of his marriage that is one of the requirements of Marriage; last but not the least, if someone marries and does not invite all of his acquaintance (the Prophet PBUH did not know that Abdur-Rahman has married and understood it by a mark on him), it is not at all a matter of complaint; this last point is much needed to understand at many places as these places have customs of marriages that mostly challenge Islamic Values from which even if one is omitted (and that being not of any importance at all), there arises a high protest by relatives and acquainted persons; not to invite anyone from the relatives even if it is genuine forgetfulness, is taken by him to be a matter of deliberate insult not to be forgiven; may Allah guide everyone towards the Righteousness.

F5-Hadith-161 (Marriage)

Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman from Muhammad ibn Yahya ibn Habban that Ibn Muhayriz said, "I went into the mosque and saw Abu Said al-Khudri and so I sat by him and asked him about coitus interruptus. Abu Said al-Khudri said, 'We went out with the Messenger of Allah, may Allah bless him and grant him peace, on the expedition to the Banu al-Mustaliq. We took some Arabs prisoner, and we desired the women as celibacy was hard for us. We wanted the ransom, so we wanted to practise coitus interruptus. We said, 'Shall we practise coitus interruptus while the Messenger of Allah, may Allah bless him and grant him peace, is among us before we ask him?' We asked him about that and he said, 'You don't have any

issue even if you do not do it. There is no self which is to come into existence up to the Day of Rising but that it will come into existence.' "

AZL (Coitus-Interruptus) though allowed at times is not appreciated in general by the Islamic Teachings and it must be avoided highly; Al-Hamdu Lillah; for women, no such means are allowed at any time except when there is high danger to her life at the child-birth that must be at least at the status of "most probably"; Islam appreciates the traditional roles of the man and the woman being the bread-winner and the bearer & rearer of the children respectively so it is not appreciable in Islam for women to take-up any method for prevention of pregnancy as a rule except when in Idhterar (situation of utmost necessity) where some filth in eating or drinking or taking-up any physical matter may be tolerated yet where the sanctity of someone is challenged at Idhtirar, death has to be accepted whole-heartedly; these include sanctity of human-beings especially women, as it does allow use of filth on extreme necessity upto necessity yet violation of sanctity of human-beings is not allowed even at such time so please note that the Muslim Woman must remain most cautious in taking the modern medical methods of cure as they are becoming most challenging to Islamic teachings nowadays, especially with high male medical staff among doctors and paramedical personnel at public hospitals caring but little about Hejab as Islam demands; may Allah give all of Muslim Women the patience & power to endure afflictions in such ways that they keep to Islamic Moral Values at all places and at all times by the blessing of Allah; Al-Hamdu Lillah.

F6-Hadith-230 (Marriage)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, forbade shighar, which meant one man giving his daughter in marriage to another man on the condition that the other gave his daughter to him in marriage without either of them paying the bride-price.

SHIGHAR means that a person marries a woman who is the sister or the daughter of the man who marries his sister or his daughter in return and they

both do not pay Mehr to their respective wives; actually Mehr is the right of the woman and they must pay it but those were times of financial trial and so the Shighar also was one of customs of those days though not practiced much yet the Prophet (PBUH) prohibited it in clear words; the ruling to marriage needs consideration when both sides pay Mehr to their respective wives and the notable point here is that though that is fine by Adl yet not appreciable according to Ehsaan as the break of one's marriage might lead to the break of other's marriage.

F7-Hadith-352 (Marriage)

Yahya related to me from Malik from Abu'z-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said "One cannot be married to a woman and her paternal aunt, or a woman and her maternal aunt at the same time."

Islam allows keeping four women in marriage at one time if the man is able to manage their rights well in all ways yet it does not allow the man to marry the aunt (paternal or maternal) of his wife except when by the will of Allah, his wife dies early; also Islam does not allow to marry two sisters at one time; so the limitation that Islam puts among others about marriage is that no more wives at one time than four, not marrying the aunt of the wife at her life, not marrying the sister-in-law at her life.

F8-Hadith-362 (Marriage)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A woman should not ask for the divorce of her sister to make her plate empty and in order to marry. She has what is decreed for her."

This Hadith tells that when the man has more than one wife they must try to live with peace and no one of them must scheme such ways that might lead to the divorce of any other wife; the phrase "to make her plate empty (or to fill up from her vessel)" means that a woman must not commit to such conspiratory

ways that she becomes liable to get her share of the husband's time and the physical fluid that the woman divorced used to have for her; it would only lead to her degradation in his eyes.

F9-Hadith-379 (Marriage)

Yahya related to me from Malik from Abdullah ibn Yazid, the mawla of al-Aswad ibn Sufyan from Abu Salama ibn Abd ar-Rahman ibn Awf from Fatima bint Qays that Abu Amr ibn Hafs divorced her absolutely while he was away in Syria. His agent sent her some barley and she was displeased with it, saying, "By Allah, I don't expect anything from you." She went to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned it to him. He said, "You have no maintenance." He then ordered her to spend her idda in the house of Umm Sharik. Then he said, "This is a woman whom my companions visit. Spend the idda in the house of Ibn Umm Maktum. He is a blind man and you can undress at his home. When you are free to remarry, tell me." She continued, "When I was free to remarry, I mentioned to him that Muawiya ibn Abi Sufyan and Abu Jahm ibn Hisham had asked for me in marriage. The Messenger of Allah, may Allah bless him and grant him peace, said, 'As for Abu Jahm, he never puts down his stick from his shoulder (i.e. he is always travelling), and as for Muawiya he is a poor man with no property. Marry Usama ibn Zayd.' I objected to him and he said, 'Marry Usama ibn Zayd,' so I married him, and Allah put good in it and I was content with him."

The husband of Fatima bint Qays (RA) had gone away with the army to Yemen and finding no option to care about her, he divorced her three times so that there remains no chance for her return to him and so that she does not ask for it; spending and housing are required from the husband for his divorced wife if he can reverse his decision and keep her as his wife (that is if he has pronounced or written divorce to her one or two times by the tongue or the pen respectively) but if she is not permitted for him anymore (that is he has given him the divorce clarifying that it is for three times) then he does not have to provide her with spending and housing; this might seem severe to women but the difference of ADL and EHSAAN counts a lot here; it is highly virtuous for

the man who has divorced his wife irrevocably that he cares for her physical and financial needs as much as possible giving her all the money she might need that could sustain her even for some months ahead if possible but that is totally on the basis of EHSAAN and by ADL he is not bound to it; the sad thing about the matter is that everyone has the good ability to talk about ADL here but nobody mentions EHSAAN; please note that high love for the wife is also the aspect of marriage and that perhaps is the most important aspect of it; Ibn-Umm-Maktum was a blind yet highly virtuous man and he is appreciated at the Holy Book Quran in few of the first verses at Surah Abas, the eightieth Surah; Usama (RA) was the son of Zaid ibn Haritha whom the Prophet (PBUH) took as his son and he also cared a lot for Usama.

F10-Hadith-381 (Marriage)

Malik related to me from Abdullah ibn al-Fadl from Nafi ibn Jubayr ibn Mutim from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, said, "A woman who has been previously married is more entitled to her person than her guardian, and a virgin must be asked for her consent for herself, and her consent is her silence."

The girl might be in four positions when she is asked in marriage; young virgin (her father is authority over her in the matter of marriage); mature widow (she would decide for herself in this matter though she would ask advise from her near ones); mature virgin (the better stance according to Islam is that she is in the authority of her father); young widow (she does have the right to decide for herself yet as many Ulama take her too in the father's authority, she must necessarily care to take his advise and accept it if there is no adversity seen by its acceptance).

F11-Hadith-390 (Marriage)

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim from his father from Abd ar-Rahman and Mujamma the sons of Yazid ibn Jariya al-Ansari from Khansa bint Khidam al-Ansariya that her father gave her in marriage and she had been previously married. She disapproved of that, and

went to the Messenger of Allah, may Allah bless him and grant him peace, and he revoked the marriage.

This Hadith is explicit on the issue that the widow would decide for herself for her marriage though she would ask advise from her near ones; though the father must ask for consent of the virgin daughter even when he intends to marry her to someone yet for that daughter that is widow (especially when mature), he has not much say in the issue except for the guidance to what he considers better for her as an advise to her; see also F10-Hadith-381.

F12-Hadith-396 (Marriage)

Yahya related to me from Malik from Abdu Rabbih ibn Sai'd ibn Qays that Abu Salama ibn Abd ar-Rahman said that Abdullah ibn Abbas and Abu Hurayra were asked when a pregnant woman whose husband had died could remarry. Ibn Abbas said, "At the end of two periods." Abu Hurayra said, "When she gives birth, she is free to marry." Abu Salama ibn Abd ar-Rahman visited Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, and asked her about it Umm Salama said, "'Subaya al-Aslamiya gave birth half a month after the death of her husband, and two men asked to marry her. One was young and the other was old. She preferred the young man and so the older man said, 'You are not free to marry yet.' Her family were away and he hoped that when her family came, they would give her to him. She went to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'You are free to marry, so marry whomever you wish.' "

IDDAAH for the woman on the death of the woman's husband is four months and ten days counting the day of death as the day-one; if she is pregnant at the time then her Iddah would be up-to the time she gives birth to the child, whether later than the specified period or lesser than it; the mature widow decides for herself in proposals she receives though it is among good manners to seek advise from the near ones; Ahadith also clarify that only the husband is such a person on whose death, a woman can mourn for four months and ten days (that is her Iddah; if pregnant, it is up-to the birth of the child) and she must

not grieve over any other person for more than three days; everyone has to die and this fact must not be ignored any-time any-where; with its acceptance she must go on living a normal life, even when her partnership that ends with her husband might be a long one, once her Iddah is over.

F13-Hadith-411 (Marriage)

Yahya related to me from Malik from Malik from Abu Hazim ibn Dinar from Sahl ibn Sad as-Saidi that a woman came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "Messenger of Allah! I have given myself to you." She stood for a long time, and then a man got up and said, "Messenger of Allah, marry her to me if you have no need of her." The Messenger of Allah, may Allah bless him and grant him peace, said, "Do you have anything to give her as a bride-price?" He said, "I possess only this lower garment of mine." The Messenger of Allah, may Allah bless him and grant him peace, said, "If you give it to her you will not have a garment to wear so look for something else." He said, "I have nothing else." He said, "Look for something else, even if it is only an iron ring." He looked, and found that he had nothing. The Messenger of Allah, may Allah bless him and grant him peace, said, "Do you know any of the Qur'an?" He said, "Yes. I know such-and-such a sura and such-and-such a sura," which he named. The Messenger of Allah, may Allah bless him and grant him peace, said to him, "I have married her to you for what you know of the Qur'an."

This Hadith is interesting in the sense that this woman presented herself to the Prophet (PBUH) for marriage and he did not ask her if she had been married before or not, being divorced or widow now; and if not, then does she have a guardian; from where had she come (as it was clear that nobody there knew her and she seemed to have come from out of Madinah); in fact, the Prophet (PBUH) did not present any questions to her, though he might have if the man from the gathering had not offered to marry her; the man who offered to marry her was poor indeed for he only had a lower garment on him with nothing at the body above and when he went to search at home for something that he could find to give the woman as her Mehr taking the time-

out as commanded by the Prophet, even then he could not find anything to spare for her; here the assumption is fine that she was a virgin lady who had no guardian; the rule being that the girl who has no guardian at all, his guardian would be the head of the state; when the man told the Prophet (PBUH) that he only had this lower garment in his possession, the Prophet responded that certainly this would not do as then you would not even have anything necessary on you; however, the Prophet PBUH did marry him to her yet that was on the condition that he would teach her the Surah he knows from the Holy Book Quran.

F14-Hadith-412 (Marriage)

Malik related to me from Abu Hazim ibn Dinar from Sahl ibn Sad as-Saidi that the Messenger of Allah, may Allah bless him and grant him peace, said, "If ill-luck exists, it is in a horse, a woman, and a house."

ULAMA have clarified that actually this means that if something would have brought ill-luck, it would have been the horse (that is violent and not suitable to ride), the woman (who does not bear children), the house (that is far from mosque and with that has mischievous people at neighborhood); and Allah knows better.

F15-Hadith-493 (Marriage)

Yahya related to me from Malik from Yahya ibn Said from Sulayman ibn Yasar that Abdullah ibn Abbas and Abu Salama ibn Abd ar-Rahman ibn Awf differed on the question of a woman who gave birth a few nights after the death of her husband. Abu Salama said, "When she gives birth to the child she is carrying, she is free to marry." Ibn Abbas said, "At the end of two periods." Abu Hurayra came and said, "I am with my nephew", meaning Abu Salama. They sent Kurayb, a mawla of Abdullah ibn Abbas to Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, to ask her about it. He came back and told them that she had said that Subaya al-Aslamiya had given birth a few nights after the death of her husband, and she had brought the matter to the

Messenger of Allah, may Allah bless him and grant him peace, and he had said, "You are free to marry, so marry whomever you wish."

This Hadith denotes that the Iddah for the pregnant woman ends as she gives birth to the child irrespective of the actual period of Iddah that is 4 months & 10 days; it also denotes that the widow has the right to decide for herself in proposals she receives (and even has the right to send the proposal through some near-relative to the man she intends to marry) as Mature Widow is allowed that without any issue; see also F12-Hadith-396; Al-Hamdu Lillah.

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G-Booklet of Issues (140 Ahadith)

(Purification, Sadaqa, DUA, Suckling, Foods, Inheritance, Different)

G1 - Hadith-34 (Issues-Purification)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr from A'isha, umm al-muminin, that the Messenger of Allah, may Allah bless him and grant him peace, used to do ghusl for major ritual impurity from a vessel which contained a Faraq.

Note that Mudd was the measuring unit of that time that comes to nearly 800 grams of today (796 grams to be exact); Sa' is the higher unit in the same sequence that comprises of four Mudd so that is around 3200 grams (i.e. three Kg and two hundred grams); the lesser unit is Ratal that is half of Mudd, two of them making Mudd in the sequence and eight of them making Sa'; as for Faraq, it is mentioned differently but here in this Hadith, it is taken as equal to three Sa' (3200X3=9600 in grams) that is its usual measurement; however, there is a Hadith narrated by Sayyidinah Safinah (RA) in Jami' Tirmidhi where according to his observation, he tells us that the Messenger of Allah, may Allah bless him and grant him peace, used to make the Wudhu by a Mudd of water and the

purifying bath by only a Sa' of it; this tells the minimum water that has the ability to purify though even more than that is not disallowed when & where needed.

G2-Hadith-56 (Issues-Purification)

Yahya related to me from Malik from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from Umm Qays ibn Mihsan that she brought a baby boy of hers who was not yet eating food to the Messenger of Allah, may Allah bless him and grant him peace, and he sat it in his arms and it urinated on his garment, so the Messenger of Allah, may Allah bless him and grant him peace, called for some water and sprinkled over it but did not wash it.

It is better to clean the urine of the child, male or female, that has not yet started taking other foods than the mother's milk by washing it well yet it is even feasible to sprinkle some water only over the urine of such male child according to the Hadith here; the urine of those who come to other foods, male or female, has to be washed well without difference.

G3-Hadith-75 (Issues-Purification)

Yahya related to me from Ibn Shihab from Abu Idris al-Khawlani from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you do wudu, snuff water into your nose and blow it out, and if you use stones (sandy-pebbles) to clean your private parts use an odd number."

On the basis of this Hadith, rinsing the mouth and snuffing up water in the nose well in Wudhu & even in bathing is taken as Fardh by some Ulema & Sunnah by others; also note that at that time it was common to use sandy-pebbles for cleansing the site of filth and that is even allowed today if cleansing is done properly; it is better to take three sandy-pebbles for it or any odd number higher than that though note this well that cleansing is important and taking exact odd number is not necessary.

G4-Hadith-95 (Issues-Purification)

Yahya related to me from Malik from Muhammad ibn Umara from Muhammad ibn Ibrahim that the mother of the son of Ibrahim ibn Abd ar-Rahman ibn Awf questioned Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, and said, "I am a woman who wears a long skirt and I walk in dirty places." Umm Salama replied, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'What follows (i.e. clean places) purifies it.'

If someone walks on dry filth and he is with Wudhu that would not affect his Wudhu (and the reasoning given by the Prophet PBUH is for ease not to have un-necessary worry about it) but this narration is not taken to apply to the wet kind of filth especially if it is in some notable quantity as that must be washed well; if Salah is read with such wet filth in some quantity at the cloth or the body then it would have to be revised.

G5-Hadith-123 (Issues-Purification)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha from Humayda bint Abi Ubayda ibn Farwa that her maternal aunt Kabsha bint Kab ibn Malik, who was the wife of the son of Abu Qatada al-Ansari, told her that once Abu Qatada was visiting her and she poured out some water for him to do wudu with. Just then a cat came to drink from it, so he tilted the vessel towards it to let it drink. Kabsha continued, "He saw me looking at him and said, 'Are you surprised, daughter of my brother?' I said, 'Yes.' He replied that the Messenger of Allah, may Allah bless him and grant him peace, said, cats are not impure. They intermingle with you ." Yahya said that Malik said, "There is no harm in that unless one sees impurities on the cat's mouth."

Although, Wudhu from the water in which a dog has put its mouth is not valid but Wudhu from the water of the vessel by which a cat has drunk some water, is allowed due to the Hadith presented here though some of reputed Ulama indicate Karahat-Tanzihi in such Wudhu even but that practically does not affect much making Wudhu from it as the Hadith notes.

G6-Hadith-124 (Issues-Purification)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha that Rafi ibn Ishaq, a mawla of the family of ash-Shifa who was known as the mawla of Abu Talha, heard Abu Ayyub al-Ansari, one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, say, while he was in Egypt, "By Allah! I don't know how to deal with these lavatories." The Messenger of Allah, may Allah bless him and grant him peace, said, "When you go to defecate or urinate, do not expose your genitals towards the Qiblah, and do not put your back to it".

This is a verbal command that has been recorded by all the books of Sahah-Sittah; there are narrations reported by Jabir-RA and Ibne-Umar- RA that provide some concession in this issue as the former reports seeing the Prophet PBUH facing the Qiblah at the natural call and the latter reports seeing him with his back to it; it is obvious that the verbal command has to be taken here as the observation might be wrong as these both were seeing the Prophet (PBUH) from some distance (and this was an unintentional view and it is understandable that they both turned away almost immediately) and there is high probability that there might be a slack in their judgment of his position at that specific time.

G7-Hadith-206 (Issues-Purification)

Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to say that men and their wives used to do wudu together in the time of the Messenger of Allah.

When the water for Wudhu is present in a big vessel that might be a big tub, there are three ways the man and his wife can make Wudhu from it; one is that they both make Wudhu together, the second is that the man makes his Wudhu and then his wife makes her Wudhu and the third is that the woman makes her Wudhu and then her husband makes his Wudhu; these all ways are fine when the used water is not added to the water at the big tub though some of Ulema do have some reservation for the third way; however, the man and wife may use

the running water with ease in any manner; note that it is not appropriate that a man uses unrelated woman's remaining water for Wudhu and that a woman uses unrelated man's remaining water for Wudhu (this is Makruh; normally Tanzih yet becomes Tahrimi for those who find some perverted pleasure in it).

68-Hadith-264 (Issues-Purification)

Yahya related to me from Malik from one of the Ansar that his father related to him that the Messenger of Allah, may Allah bless him and grant him peace, forbade defecating or urinating while facing the Qiblah.

The Prophet (PBUH) gave the guidance even for the wash-room and that is also one of the beauties of teachings of Ahadith for sure; note that Tirmidhi reports that Abu-Ayub-Ansari-RA has reported that Allah's Messenger, may Allah bless him and grant him peace, said, "When you go to the toilet, do not face the kiblah while passing stool or urine nor turn your backs to it, but turn to the east or west (from Madina)"; this is the clear guidance on this issue; see also G6-Hadith-124.

69-Hadith-272 (Issues-Purification)

Yahya related to me from Malik from Safwan ibn Sulaym from Sai'd ibn Salama of the Bani Azraq from al-Mughira ibn Abi Burda of Bani Abd ad-Dar that he had heard Abu Hurayra speak about a man who came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "Messenger of Allah! We travel by sea and we do not carry much fresh water with us so if we do wudu with it we go thirsty. Can we do wudu with seawater?" The Messenger of Allah, may Allah bless him and grant him peace, replied, "Its water is pure, and its dead creatures are halal."

The Prophet (PBUH) answered in such way that it becomes clear that the seawater is purifying even for your bath and for your clothes and for your Wudhu etc. (though it's a point to note that to make picnic with that water bathing for fun only with it is not appreciable by Islam); he even clarified by his answer

that fish even if it is dead (recently, not eaten by any other animal), is totally fine to eat.

G10-Hadith-280 (Issues-Purification)

Yahya related to me from Malik from Abdullah ibn Dinar that Abdullah ibn Umar related that Umar ibn al-Khattab mentioned to the Messenger of Allah, may Allah bless him and grant him peace, that he would sometimes become junub in the night. The Messenger of Allah, may Allah bless him and grant him peace, said to him, "Do wudu and wash your penis, and then sleep."

Although it is not appreciable to keep in the state of need for Ghusl (Bathing) for long when a person can easily manage Ghusl yet some delay is allowed; such person must make Wudhu washing the private part if the need of Ghusl occurs at the night and then he may sleep and make his Ghusl in the morning; if during the day such need occurs and he delays the Ghusl, he must try to maintain his Wudhu until he takes the Ghusl before the next Salah.

G11-Hadith-304 (Issues-Purification)

Yahya related to me from Malik that Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazim heard Urwa ibn az-Zubayr saying, "I went to see Marwan ibn al-Hakam and we talked about what you had to do wudu for, and Marwan said, 'You have to do wudu if you touch your penis.' Urwa said, 'I didn't know that.' Marwan ibn al-Hakam said that Busra bint Safwan had told him that she heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If any of you touches his penis he should do wudu.'

This is a matter of preference because the Prophet (PBUH) has asked for Wudhu in this matter and has been lenient too so it might be Mustahab and not necessary; it depends on what was the last guidance of the Prophet (PBUH) in this matter but that is not known for sure; it is of-course better to revise the Wudhu at the time of Salah in such case so as no doubt to it occurs to the person.

G12-Hadith-319 (Issues-Purification)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you wake up from sleep to pray, wash your hands before you put them in the wudu water, for you do not know where your hands have spent the night."

The guidance is clear and so after waking from sleep at any time as sleep of the night is not a condition here, a person must wash his hands before putting it into any vessel (that might be like some ordinary spacious vessel that we use often today) though the water would not become impure in ruling if he does put his hands in it without washing it first if he finds nothing objectionable at his hand; this guidance is Mustahab.

G13-Hadith-320 (Issues-Purification)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whenever someone of you does wudu, he should put water inside his nose and thoroughly rinse it, and whoever gets purity by sandy pebbles after relieving himself, he must use odd sandy pebbles."

According to Hadith, the person must rinse the mouth and snuff up water in the nose well in Wudhu (though if short of time to Jama'ah, he might omit it) & even in bathing, he must rinse the mouth and snuff water up the nostrils well; at that time it was common to use sandy-pebbles for cleansing the site of filth (and that is even allowed today if cleansing is done properly with at least three sandy-pebbles though cleansing is important and taking less or more than this number is not necessary yet taking odd number is better according to the Hadith here); the Prophet (PBUH) has prohibited using dung and bones for Istinja (cleansing the site after passing urine or stool) instead of sandy-pebbles.

G14-Hadith-322 (Issues-Purification)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a dog drinks from your vessel, wash it seven times."

The water of the vessel in which dog has put its mouth is taken as unclean and it must be cleaned by washing it seven times; the first time (or the last time) it is better to rub it well to clean it well & proper.

G15-Hadith-384 (Issues-Purification)

Yahya related to me from Malik from Abd arRahman ibn al-Qasim from his father that A'isha umm al-muminin said, "We went out on a journey with the Messenger of Allah, may Allah bless him and grant him peace, and, when we came to Bayda' or Dhat al-Jaysh, a necklace of mine broke. The Messenger of Allah, may Allah bless him and grant him peace, stopped to look for it and the people stopped with him. There was no water nearby and the people were not carrying any with them, so they came to Abu Bakr as-Siddiq and said, 'Don't you see what A'isha has done? She has made the Messenger of Allah, may Allah bless him and grant him peace, and the people stop when there is no water nearby and they are not carrying any with them.' " A'isha continued, "Abu Bakr came and the Messenger of Allah, may Allah bless him and grant him peace, had fallen asleep with his head on my thigh . Abu Bakr said, 'You have made the Messenger of Allah, may Allah bless him and grant him peace, and the people stop when there is no water nearby and they are not carrying any with them ' " She continued, "Abu Bakr remonstrated with me and said whatever Allah willed him to say, and began to poke me in the waist. The only thing that stopped me from moving was that the Messenger of Allah, may Allah bless him and grant him peace, had his head on my thigh. The Messenger of Allah, may Allah bless him and grant him peace, slept until morning found him with no water. Allah, the Blessed and Exalted, sent down the ayat of tayammum and so they did tayammum. Usayd ibn Hudayr said, 'This is not the first baraka from you, O family of Abu Bakr.'" A'isha added, "We roused the camel I had been on and found the necklace under it."

TAYAMMUM means to get cleanliness by pure sand if water is not available and to ask for cleanliness becomes necessary; it literally means to make intention for (something); Tayammum was allowed most probably at Ghazwa Bani-Mustalaq and that was when the necklace of Bibi Ayesha was lost (that was in or around 4th year of Hijrah) and the procession had to stop for its search while water was scarce; Tayammum is one of specific attributes of Muslim Ummah; in Tayammum only hands and face are wiped with two beats of both hands one by one and in them, one is for the face and the other for hands.

G16-Hadith-401 (Issues-Purification)

Yahya related to me from Malik from Amr ibn Yahya al-Mazini that his father once asked Abdullah ibn Zayd ibn Asim, who was the grandfather of Amr ibn Yahya al-Mazini and one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, if he could show him how the Messenger of Allah, may Allah bless him and grant him peace, did wudu. Abdullah ibn Zayd ibn Asim agreed to do so and asked for water to do wudu. He poured some out on to his hand and washed each hand twice and then rinsed his mouth and snuffed water up his nose and blew it out three times. Then he washed his face three times and both of his arms up to the elbows twice. He then wiped his head with both hands, taking his hands from his forehead to the nape of his neck and then bringing them back to where he had begun. Then he washed his feet.

Here we have the total Wudhu near to perfection and this is how Wudhu is performed generally since many centuries upto this time; Al-Hamdu Lillah (all praise is for Allah); there is another narration reported by Tirmidhi by Ali-RA that is Ali (RA) performed Wudhu; he washed his both hands thoroughly, rinsed his mouth thrice, snuffed water up his nostrils thrice, washed his face thrice, washed both arms including elbows thrice, wiped head once and washed both feet including ankles (thrice); then he stood up and drank the remaining water saying, "I wished to show you how the Prophet (PBUH) performed his Wudhu."

G17-Hadith-420 (Issues-Purification)

Yahya related to me from Malik from Abu'n Nadr, the mawla of Abdullah ibn

Ubaydullah, from Sulayman ibn Yasar from alMiqdad ibn al-Aswad that Ali ibn Abi Talib told him to ask the Messenger of Allah, may Allah bless him and grant him peace, what a man should do, who, when close to his wife, had a flow of prostatic fluid. Ali explained that the daughter of the Messenger of Allah, may Allah bless him and grant him peace, was living with him then and he was too shy to ask for himself. Al-Miqdad said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, about it, and he said, 'When you find that, wash your genitals with water and do wudu as for prayer.'"

Ali-RA asked Miqdad-RA to ask the Prophet (PBUH) about Mazi (the sticky fluid that is like seminal fluid yet it is not that but comes before it or even independently sometimes) as the daughter of the Prophet (PBUH) was in Ali's marriage and he felt shame to ask this matter himself that was afflicting distress on him at the time; according to Hadith here, the matter is clear that Wudhu is enough to achieve purification with it but wherever its impression is felt that site must be washed well and good (some of Ulama have taken fine to wash that even lightly as enough) but at the emission of seminal fluid (that is called Mani) by the nocturnal dream, bathing becomes obligatory.

G18-Hadith-439 (Issues-Purification)

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A Muslim slave (or a trusting slave) does wudu and as he washes his face every wrong action he has seen with his eyes leaves with the water (or the last drop of water). As he washes his hands every wrong action he has done with his hands leaves with the water (or the last drop of water). And as he washes his feet every wrong action his feet have walked to, leaves with the water (or the last drop of water) so that he comes away purified of wrong actions."

The Hadith points out that the person gets free from petty sins with the completion of his Wudhu; the Hadith also points out that the person must ask Allah for mercy towards him and also ask for His blessing to better all things at the environment he lives in.

G19-Hadith-449 (Issues-Purification)

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha, umm al-muminin, that whenever the Messenger of Allah, may Allah bless him and grant him peace, did ghusl for major ritual impurity, he would begin by washing his hands, and then do wudu as for prayer. He would then put his fingers in the water and rub the roots of his hair with them. Then he would pour as much water as two hands can hold on to his head three times, and over the entire surface of his skin.

Due to Ahadith at this topic, Ulama have mentioned the complete manner of necessary bath that first, hands must be washed (by some mug or washing them by pouring water onto them without putting any of them into the water) before putting them into the bathing water that is in the vessel; second, the private part must be washed well with the bathing water; third, Wudhu must be made except for washing the feet (though the Hadith narrated here by Bibi Ayesha-RA omits this mention); fourth, the bathing water should be poured at whole of the body from the head (might be with hands but if available, then preferably with some clean mug) three times and fifth, the feet must be washed well moving a little pouring water over them; this is the complete manner of bath that cleanses the physique of a person totally well for sure; Al-Hamdu Lillah.

G20-Hadith-450 (Issues-Purification)

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha, umm al-muminin, that I and the Messenger of Allah, may Allah bless him and grant him peace, did ghusl with the same vessel.

If the water runs from the tap or the shower, there is no problem if the husband takes the necessary bath and then his wife does so or even if it is the other way round; when the water is present in a big vessel and not running from the tap or the shower, then also it is well if the wife uses the water left-over from her husband for her necessary bath; many of Ulama do not mind even if the husband uses the water left-over by his wife for his necessary bath, though some do have reservation for this matter.

G21 - Hadith - 451 (Issues - Purification)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "Fatima bint Abu Hubaysh said, 'Messenger of Allah, I never become pure - should I leave prayer?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'That is a vein, not menstruation. So when your period approaches, leave off the prayer, and when its grip leaves, wash the blood from yourself and pray.' "

"ISTIHADHA" means flow of blood even after the normal days of menstruation or continuous flow of blood from the site that might be due to some affliction; though there are different kinds of this affliction yet mostly the women afflicted with it are Mo'tadah (who knows her normal days of menses) and the ruling of that is addressed in the Hadith here; there were few women that were afflicted with this problem in the days of the Prophet (PBUH) and they were worried about how to read their Salah with this problem as they do not get clean from blood; Ahadith generally present two ways to deal with this matter and all clarify that the woman afflicted with Istihadha has to say her Salah certainly even with blood flowing as that is not menses but the blood that flows in a disorderly manner from some vein inside; the first way (that is normally accepted in practice in such case) is that the woman with such affliction determine the normal days of the menses by an idea of previous periods and then take the obligatory bath and consider her-self clean; then make Wudhu for each Salah and go on reading Salah in the normal routine as other women do until she gathers after specific days that now the period of menses has commenced ; the second way is to delay Zuhr reading it in last of its time and advance Asr reading it in the first of its time, saying them with one bath and to do the same with Maghrib & Isha; she has to make a separate bath for the morning Salah i.e. Fajr and though somewhat trying, this way of dealing the matter is mentioned as preferred upon the previous by Ahadith; all such women may omit the Nafil-Salah if they will, saying the Fardh-Salah with all care possible and Allah knows better.

G22-Hadith-477 (Issues-Purification)

Yahya related to me from Malik from Hisham ibn Urwa from his father from Zaynab bint Abi Salama that Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, said, "Umm Sulaym, the wife of Abu Talha al-Ansari, came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah! Allah is not ashamed of the truth-does a woman have to do ghusl if she has had an erotic dream?' He said, 'Yes, if she sees any fluid.' "

To understand the Hadith here, note that seeing nocturnal dream that is sexual in nature is not enough to make bath obligatory but if the dreamer (male or female) finds some moisture at the clothes then he or she must take bath necessarily; if the person is totally sure that this is not the impression by the emission then he or she might omit taking bath and it would not affect the purity of the body at all.

G23-Hadith-480 ((Issues-Purification)

Yahya related to me from Malik from Hisham ibn Urwa from his father from Fatima bint al-Mundhir ibn az-Zubayr that Asma bint Abu Bakr as-Siddiq said, "A woman questioned the Messenger of Allah, may Allah bless him and grant him peace, saying, 'If menstrual blood gets onto our clothes how do you think we should deal with it?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'If menstrual blood gets onto your clothes you should wash them, and sprinkle them with water before you pray in them.' "

For reading Salah, the body, the clothes, the place all have to be clean from filth by the available clean water (see also A6-Hadith-12); the blood by menstruation is filthy in ruling and it has to be removed well from the cloth worn for Salah.

G24-Hadith-502 (Issues-Purification)

Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Yahya ibn Habban from his paternal uncle, Wasi ibn Habban, that Abdullah ibn Umar

said, "People say, 'When you sit to relieve yourself, do not face the qibla or the Bayt al-Maqdis.' " Abdullah continued, "I went upon top of a house of ours and saw the Messenger of Allah, may Allah bless him and grant him peace, (squatting) on two unfired bricks facing the Bayt al-Maqdis, relieving himself." Ibn Umar added, "Perhaps you are one of those who pray folded on their haunches." Wasi replied, "I don't know, by Allah!" Malik said that he meant someone who, when he prostrated, kept his body close to the ground.

The Prophet (PBUH) gave the guidance even for the wash-room and that also is one of the beauties of teachings of Ahadith for sure; note that Tirmidhi reports that Abu-Ayub-Ansari-RA has reported that Allah's Messenger, may Allah bless him and grant him peace, said, "When you go to the toilet, do not face the kiblah while passing stool or urine nor turn your backs to it, but turn to the east or west (from Madina)"; this is the clear guidance on this issue; it is obvious that the verbal command has to be taken here as the observation of Ibn-Umar might have been wrong as he was seeing the Prophet (PBUH) from some distance and this was an unintentional view; it is understandable that he turned away almost immediately and there might have been a slack in his judgment of the position of the Prophet PBUH at that specific time.

G25-Hadith-33 (Issues-Sadaqa)

Yahya related to us from Malik from Ibn Shihab from Humayd ibn Abd ar-Rahman ibn Awf and from Muhammad ibn an-Numan ibn Bashir that they related to him that an-Numan ibn Bashir said that his father Bashir brought him to the Messenger of Allah, may Allah bless him and grant him peace, and said, "I have given this son of mine one of my slaves." The Messenger of Allah, may Allah bless him and grant him peace, said, "Have you given each of your children the same as this?" He said, "No." The Messenger of Allah, may Allah bless him and grant him peace, said, "Then take the slave back."

It is necessary that the father gives equal shares to all his offspring, whether male or female, from something that he gifts them though with the consent of all, it's allowed for him to give more than the share to one or two of them; if

very near to the end of life as is clear by his condition, then the father is not allowed to gift anything to his offspring as that is Wasiyat (Will) that he can not pronounce for any of those who get his possessions after his demise (here the son gets the double of what the daughter receives); every Muslim person must spend his life avoiding all types of shameful things and all sorts of injustice; Al-Hamdu Lillah.

626-Hadith-51 (Issues-Sadaqa)

Yahya related to me from Malik from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from Abdullah ibn Abbas that Sad ibn Ubada questioned the Messenger of Allah, may Allah bless him and grant him peace, and said, "My mother died while she still had a vow which she had not fulfilled." The Messenger of Allah, may Allah bless him and grant him peace, said, "Fulfill it for her."

Note that the person in taking upon himself to do or give something if Allah does the needed for him that is Mubah or Mustahab, he must take an oath not only intending it but saying it verbally too and it must only be of something that is clearly taken as an act of worship to Allah; for example a person can say if this happens he would read this many Raka'ah of Salah in thanks to Allah or he can say that he would feed the needy persons; also note that he must not take an oath to do any sinful act if his want is fulfilled like drinking wine or committing theft as such an oath does not take place; when some oath is taken by some close relative before death that is Mubah or Mustahab, that oath might be fulfilled by one of heirs and it is mentioned by some commentators at this Hadith that the mother of Sa'ad ibn Ubadah (RA) had taken an oath to free a slave and Sa'ad fulfilled that oath by setting a slave free then.

627-Hadith-78 (Issues-Sadaqa)

Malik related to me from Malik from Ibn Shihab from Ata ibn Yazid al-Laythi from Abu Saïd al-Khudri that some people of the Ansar asked the Messenger of Allah, may Allah bless him and grant him peace, and he gave to them. Then they asked him again, and he gave to them until he used up what he had. Then he

said, "What wealth I have, I will not hoard from you. Whoever has forbearance, Allah will help him. Whoever tries to be independent, Allah will enrich him. Whoever tries to be patient, Allah will give him patience, and no one is given a better or vaster gift than patience."

Live on necessities in the world is the message that this Hadith tells us as other Ahadith also tell the message; there is a Hadith that has words "the upper hand is better than the lower" and it also implies that a Muslim person must give a special attention to needs of those that are under his supervision dependant on him for their basic worldly needs; of course the upper hand that provides not only for the self but for others too is much better than the lower one that is of the person who asks for his needs from unrelated persons as he can not provide even for himself the necessities of life.

G28-Hadith-116 (Issues-Sadaqa)

Malik related to me that Ishaq ibn Abdullah ibn Abi Talha heard Anas ibn Malik say, "Abu Talha had the greatest amount of property in palm-trees among the Ansar in Madina. The dearest of his properties to him was Bayruha which was in front of the mosque. The Messenger of Allah, may Allah bless him and grant him peace, used to go into it and drink from the pleasant water which was in it." Anas continued, "When this ayat was sent down --- 'You will not obtain rightness of action until you expend of what you love,' (3,92) --- Abu Talha went to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah! Allah, the Blessed, the Exalted, has said, "You will not obtain until you expend of what you love." The property which I love the best is Bayruha. It is sadaqa for Allah. I hope for its good and for it to be stored up with Allah. Place it wherever you wish, Messenger of Allah.' " "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Well done! That is property which profits! That is property which profits. I have heard what you have said about it and I think that you should give it to your relatives.' Abu Talha said, 'I will do it, Messenger of Allah!' Abu Talha therefore divided it among his relatives and the children of his paternal uncle."

Except for the descendants (children and grand-children) and the preceding generation (father and grand-father) plus the spouse, it is allowed to pay Zakah to relatives that are needy; in fact that is much more preferable than paying it to some other needy; other Sadaqah must also be given especially to relatives as much as possible as Islam does not appreciate gathering wealth except for what is necessary; a Muslim person has been given the right to judge his needs by himself but he has to be prudent with care to the environment he lives in, in his judgment rather than judging his needs lavishly; he must give other amounts in charity where and when necessary as much as possible if he has been blessed with wealth by Allah as the deposits for Akhirat are much better than the deposits that are made for the worldly life; another version of this narration tells us that Abu-Talha gave his garden in Sadaqah at the descent of Ayah-245 of Surah Baqarah that says, --- "Who is he that would give a loan to Allah a fine loan" --- its possible that both the verses descended near to each other when he decided for the Sadaqah; the Holy Book Quran also says in this Surah Baqarah, "They question you about strong drink and games of chance; Say that in both is great sin and (some worldly) utility for men; but the sin of them is greater than their utility; and they ask you what they ought to spend so answer 'that which you may spare'; so in this way, Allah makes clear the revelations to you that you might reflect well" (2:219).

G29-Hadith-168 (Issues-Sadaqa)

Yahya related to me from Zayd ibn Aslam that his father said that he had heard Umar ibn al-Khattab say, "I once gave a noble horse to carry somebody in the way of Allah, and the man neglected it. I wished to buy it back from him and I thought that he would sell it cheaply. I asked the Messenger of Allah, may Allah bless him and grant him peace, about it and he said, 'Do not buy it, even if he gives it to you for one dirham, for someone who takes back his sadaqa is like a dog swallowing its own vomit.' "

Note that it is not right to take back something that is given as Sadaqa or gift to someone as the Hadith here indicates; some Ulama do allow taking back of the gift given to the son by the father due to another Hadith that has been

narrated on this topic if he wills but this is an exception; some of Ulama even allow other providers of gifts too to ask their gifts back if there are not any of many reasons that stop it yet the better and simple stance for the provider of the gift is simply not to ask the gift back other than the father if he wills, as the Hadith here clearly indicates.

G30-Hadith-174 (Issues-Sadaqa)

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that a man of the Banu Asad said, "My family and I dismounted to rest at Baqi. My family said to me, 'Go to the Messenger of Allah, may Allah bless him and grant him peace, and ask him for something that we can eat,' and they began to mention their need. I went to the Messenger of Allah, may Allah bless him and grant him peace, and found that a man was asking for something, and the Messenger of Allah, may Allah bless him and grant him peace, was saying, 'I do not have anything to give you.' The man turned away from him in anger, saying, 'By my life! You give to whomever you wish.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'He is angry with me because I do not have anything to give him. Whoever asks of you while he has an uqiya or its like, has asked with importunity.' " The man continued, "I said to myself about a camel that we had, 'It is better than an uqiya.' (Malik explained that an uqiya was forty dirhams.) So I returned and did not ask him for anything, and the Messenger of Allah, may Allah bless him and grant him peace, sent me barley and raisins after that. He gave us from his share until Allah, the Mighty, the Majestic gave us relief."

It is not allowed to ask for anything from someone even if he is near to the asking one if he can manage the sustenance of his own and his family though with some difficulty; this also tells that objection upon the judgment provided by Hadith of the Prophet without reasoning by other Ahadith leads to high misfortune that afflicts such persons for certain; may Allah save all true Muslims from such wrongful attitude; Al-Hamdu Lillah.

G31 - Hadith - 249 (Issues - Sadaqa)

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is the duty of a Muslim man who has something to be given as a bequest not to spend two nights without writing a will about it."

The person if he intends, can make Wasiyat for a third part of his property as Sadaqa (as gift) to someone and not any more as that would adversely affect the heirs; the expense made on the funeral can also be taken out from the money the deceased has left though useless expense must totally be avoided; the will made for the heirs would not be applicable as their shares are fixed by the Holy Book Quran; if Musi makes it for more than third, his Wasiyat above third is void unless all the heirs agree to leave their respective shares for it; if a man has high debts more than his assets even, his Wasiyat is void then; it is not necessary that he makes Wasiyat as it is better to leave all he has for his heirs behind especially when they are needy.

G32 - Hadith - 255 (Issues - Sadaqa)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said from the Mimbar when mentioning sadaqa and refraining from asking, "The upper hand is better than the lower hand. The upper hand is the one which provides (the poor), and the lower one is the one which asks."

Live on necessities in the world is the message repeated here as mentioned in many other Ahadith and this Hadith tell us to give a special attention to needs of those that are under our supervision dependant on us for their basic worldly needs; of-course the upper hand that provides not only for the self but for others too is much better than the lower one that is of the person who asks for his needs from unrelated persons as he does not put efforts to provide even for himself the basic necessities of life.

G33-Hadith-369 (Issues-Sadaqa)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The very poor are not the people who constantly walk from person to person and are given one or two morsels, and one or two dates." They said, "Who are the very poor, Messenger of Allah?" He said, "People who do not find enough for themselves and other people are not aware of them to give sadaqa to them, and they do not start begging from other people."

The Hadith has the message that when a man has enough for him for few days or when he can earn for his sustenance then he must not beg for his sustenance; today if a person has amounts equal to Nisaab after keeping the cash for his necessities aside, he is fine in finance able to give charity and not liable to it; however, a family man if he is jobless or even with a job he is highly short of funds for necessities and obligations he has upon him, he is among the needy; note that it is said in a Hadith that nobody has eaten better than he who has eaten by the efforts of his hands and yet another Hadith tells us that the upper-hand is better than the lower-hand; it is the duty of the Government to see to extreme needy persons to provide for their sustenance but Muslims in general must also see that there are no such persons at the Islamic Society that do not even have their basic necessities available there helping them out at their troubles even by other of Sadaqah than Zakah; all Muslims must ask Allah for the betterment of everyone that no-one remains deprived of the basic economic necessities at the world, whether a Muslim or a non-Muslim and Allah knows better.

G34-Hadith-370 (Issues-Sadaqa)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The best of Sadaqa is the female-camel that provides lots of milk & also is near to giving birth when it is given as gift; and that sheep that fills a vessel by its milk in the morning & a vessel in the evening."

This Hadith tells clearly that the best of Sadaqah is edibles which benefits the person getting that benefits for much time ahead; animals such as camels and sheep had high value then and having them in plenty provided the sustenance with ease; they provided milk and at times, they were slaughtered for meat to fulfill the need for the food for all members of the family.

G35-Hadith-447 (Issues-Sadaqa)

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father that Abu Hurayra said, "When people saw the first fruits of the season, they brought them to the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, took them and said, 'O Allah! Bless us in our fruits. Bless us in our city. Bless us in our sa and bless us in our mudd. O Allah! Ibrahim is Your slave, Your Khalil and Your Prophet. I am Your slave and Your Prophet. He prayed to You for Makka. I pray to You for Madina for the like of what He prayed to You for Makka, and the like of it with it.' Then he called the smallest child he saw and gave him the fruits."

The Hadith tells that it is better to give the first fruits of the trees to some small child; it also tells that Muslims must care for each other asking Allah for goodness for all Muslims time and again; see also G79-Hadith-85.

G36-Hadith-471 (Issues-Sadaqa)

Malik related to me from Hisham ibn Urwa from his father from Aisha, the wife of the Prophet, may Allah bless him and grant him peace, that a man said to the Messenger of Allah, may Allah bless him and grant him peace, "My mother died suddenly, and I think that had she spoken, she would have given sadaqa. Shall I give sadaqa for her?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Yes."

This needs some explanation as it is clear totally that worship of Allah that is physical has to be made by every Muslim by his own self for his own; among the five pillars of Islam are the recitation of the words of belief accepting them by

heart (Kalimah), to read Salah and to keep Saum (fast) are physical deeds that a person has to perform himself and that can not be done by any other on his or her behalf; as for the payment of Zakah, it is the deed related to wealth and finance and this might be compensated by some other person paying it on his behalf if he dies before the payment; the matter of Hajj is somewhat complicated in this respect as it comprises of both physical and financial aspects and though the ruling accepted is that it might be compensated by some other person for a man who had not performed it (naming it Hajj-Badl) yet Hajj involves more than anything else a physical exertion, that is about 80% if not more in all matters of Hajj, and in that clearly, no other person can replace or substitute another person; it means that if Hajj-Badl is performed it would be highly deficient for the man for whom it is performed and the right thing seems that it is only to ask Allah to give the deceased person some part of the good returns that a man has received by the performance of his own Hajj that is besides the obligatory without lessening any of the performer's returns; it is fine to pay amounts in compensation for the Saum that is named as Fidyah (amount in compensation for the Saum that are missed by the deceased) and it does not mean keeping Saum for the deceased actually; the point to note in the issue in consideration is that if someone performs a good deed that is not obligatory on him and he asks Allah to give some of its goodness to a deceased Muslim person, insha-Allah that deceased person would also receive a part of that without any deficit to his own self; asking Allah for the transmission of goodness (Eesale-Thawab) is allowed towards a living Muslim person too; the bottom-line is that for Zakah and for Saum, payment of cash to poor and needy is allowed on behalf of the deceased Muslim person by one of his heirs or by anyone close to him and hopefully Allah would be merciful to that person for deficit in these but there can be no compensation physically for any of the pillars of Islam (the mentioned two also included; for other three even no cash-payments would do); one has to see to all these high obligations for one's own self or pay the consequence and Allah knows better; Al-Hamdu Lillah.

G37-Hadith-26 (Issues-DUA)

Yahya related to me from Malik from Ibn Shihab from Abu Abdullah al-Agharr and from Abu Salama from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Our Lord, the Blessed and Exalted, descends every night to the heaven of this world when the last third of the night is still to come and says, 'Who will call on Me so that I may answer him? Who will ask Me so that I may give him? Who will ask forgiveness of Me so that I may forgive him?' "

At nights, Allah grants His mercy and His blessing to the person asking for it but note that due to our limitation, we are not allowed to try to understand anything said in such way about Allah as descending or ascending for He is not bound to time and space; also note that where the Holy Book Quran uses terms like the hand of Allah and His face (see 3:26 and 2:115) etc., the better thing is to take the clear meaning which such verses indicate leaving the literal meaning and leaving the terms unexplained saying Allah knows better; the clear meaning here at Hadith is that Allah's mercy and blessing is easy to get by application of self towards Him at nights and the needed attitude here is that this opportunity must be availed; Al-Hamdu Lillah.

G38-Hadith-42 (Issues-DUA)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr from Aisha that the Messenger of Allah, may Allah bless him and grant him peace, when he had a complaint, would recite the last three suras of the Quran, over himself and blow. She said, "When his pain was great, I would recite it over him and wipe him with his right hand hoping for its blessing."

Note that if a person makes a habit of reciting four things from the Holy Book Quran that are Surah Fatiha & Aayatul-Kursi & the last ayat of Surah Baqarah & the Maudhatayn (the last two Surah), he would insha Allah remain safe from every big physical affliction till the last moment of his life; for making it a habit, its better reciting these four at-least 10 times after Fajr (early

morning; beginning of the day) and at-least 10 times after Maghrib (beginning of the night) and that would insha Allah suffice against all physical and even spiritual ailments.

639-Hadith-74 (Issues-DUA)

Yahya related to me from Malik from Ibn Shihab from Abu Ubayd, the mawla of Ibn Azhar, from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "You will be answered as long as you are not impatient and say, 'I have made a dua and I have not been answered .'

Note that DUA to Allah of Ibrahim and Ismael to raise a Prophet from their descendants who reads and teaches the verses from the Book of Allah and clarifies them well to all was answered after 2500 years in Muhammad (PBUH), the last Messenger of Allah; if DUA is not answered of a good Muslim here in the world and he does not complain but asks Allah for mercy towards him and for His blessing, he would get high rewards for it at Akhirat insha Allah.

640-Hadith-110 (Issues-DUA)

Yahya related to me from Malik from Abu' zZubayr al-Makki from Tawus al-Yamani from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, used to teach this dua in the same way that he would teach them a sura of the Qur'an, "O Allah, I seek refuge in You from the torment of Jahannam, and I seek refuge in You from the trial of the Dajjal, and I seek refuge in You from the trial of life and death." Allhumma inniy audhu bika min adhabi jahannama, wa audhu bika min adhabi'l-qabri, wa audhu bika min fitnati'l-mahya wa mamati.

Muslims must always seek refuge from torments of Jahannam and that means that they must always ask Taufiq of good deeds & of avoidance from all evil deeds; when the Muslim person asks for goodness and tries his best to avoid all wrongs, he does get safety from all troubles may they be at this worldly life or at the true life after it; the best DUA is to ask the goodness of the worldly life and of the true life at Akhirat asking the refuge from the fire of

Jahannam (see Surah-Baqarah - 201); note that Ulama have told about Dajjal that his actions would be clearly against Humanity and there could remain no doubt for any faithful person by his activities that he is totally ungrateful to Allah; note that the system of life Dajjal would try to implement would ask for attention towards calling the laws by which Allah has created everything as the Natural Laws not mentioning the True Creator; towards caring about worldly life only trying to avoid even the mention of Akhirat; towards maintaining the physical health never taking up even a petty discussion over the necessity of the spiritual health as Islam clarifies; this is Dajjali-Fitnah (trial from Dajjal) and the stage is totally set today for such a person to rise who by the scientific technology would seemingly do the feats that Isa-AS did by the permission of Allah; in-fact, he could be anyone of the Jewish leaders in whom his people would find a high attraction as he does not need magic to do an extraordinary show of power; this imposter would show by the scientific advancement in medicine & surgery not necessarily by doing them personally that a man dying without any hope of life can come to life and a man with a cut in the chest even with his heart out of his body can come to life after surgical process and a man dying suddenly can be put to test then it can be told what he had eaten or drunk before his death with accuracy and a man afflicted with leprosy and even with other deadly infectious diseases can be cured well and even the barren land can be put to use by modern methods and artificial rain getting an amazing amount of harvest for the people from that barren land; he would put these things at fore as a challenge to Allah but these things have an obvious source behind them while Jesus Christ (Isa-AS) showed his amazing feats as Miracles performed by the permission of Allah; as Dajjal would misguide people telling them to have any attention towards Allah as obsolete due to advancement in science & technology, he would be a challenger to Allah and all His Commands; this difference between Miracles and scientific achievements without care for morality would be clear to every good Muslim as the characters of those who go by Dajjal's way would tell clearly that Dajjal and his people are far away from righteousness; it is yet to be seen how he

rises and presents the wrongful tasks but he would not be without challenge by men of Allah, insha Allah.

G41-Hadith-111 (Issues-DUA)

Yahya related to me from Malik from Abu'z Zubayr al-Makki from Tawus al-Yamani from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, used to say, when he rose for prayer in the middle of the night, "O Allah, praise belongs to You. You are the light of the heavens and the earth and praise belongs to You. You are the Sustainer of the heavens and the earth and praise belongs to You. You are the Lord of the heavens and the earth and whoever is in them. You are the Truth, and Your words are true. Your promise is true, and the meeting with You is true. The Garden is true and the Fire is true and the Hour is true. O Allah, I submit to You and I accept You and I trust in You and I turn to You and I argue by You and I summon to You for judgement. Forgive me what I have sent before me and what I have left behind, what I have kept secret and what I have proclaimed, You are my god - there is no god but You." Allahumma laka'l-hamdu anta nuru's-samawati wa'l-ardi, wa laka'l-hamdu anta qayamu's-Samawati wa'l-ardi, wa laka'l-hamdu anta rabbu's-Samawati wa'l-ardi, wamanfihina. Anta'l-haqqu, waqawluka'l-haqqu, wa waduka'l-haqqu, wa liqa'uka haqqun, wa jannatu haqqun, wa naru haqqun, wa sactu haqqun. Allahumma laka aslamtu, wa bikaamantu, waalayka tawakaltu, wa ilayka anabtu, wa bika khasamtu, wa ilayka hakamtu, fa'ghfirliy ma qadamtu wa akhartu wa asrartu, wa alantu. Anta ilahiy, la ilaha illa anth.

DUA is accepted by Allah at the silence of the night when the Muslim person praises Allah and thanks Him for all His blessings with total humble attitude; it is especially accepted by Allah at the last hour of every night i.e. the hour just before the time of Fajr as clarified in Ahadith; at an Hadith-Qudsi, the Prophet PBUH has told us, ----- "Our Lord comes down every night to the heaven over earth in the last one-third of the night; He says, 'Is there anyone to pray to Me that I may answer him? Who will ask Me that I may grant him? Who will seek forgiveness from me that I may forgive him?'----- the words must not be taken in the literal sense certainly as the presence of Allah of-

course is not bound to any time or place; He is the truly Powerful certainly; all that is between the earth and skies are His creation; the Sun, the Moon, the stars, the earth, all the skies and everything in-between is the creation of Allah; He is the only Creator and the only True Authority; Al-Hamdu-Lillah.

642-Hadith-335 (Issues-DUA)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every prophet is given a supplication (dua), and I wish to preserve my dua as intercession for my community in the next world."

The Prophet PBUH cared highly for the Ummah and as such he intended to save all Muslims that had kept their good Belief intact, saving them completely from the dread of the deadly hell-fire; note that intercession (Shafa'at) would be allowed to the highly righteous Muslim persons for the pardon of highly wrongful persons who had saved their Belief yet their deeds have much wrongful acts that had made them liable to enter the hell-fire; may Allah save all good Muslims from the hell-fire; Al-Hamdu Lillah.

643-Hadith-336 (Issues-DUA)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "'When you are making dua do not say: 'O Allah, forgive me if You wish. O Allah, forgive me if you wish.' You should be firm in your asking, for there is no compelling Him."

Allah is at the head of all matters and everything is going on in accordance to His Will so it is absurd to say in DUA to Allah 'if You will' as whatever He gives or takes would certainly be as He intends; Allah is the only True Creator and the only True Authority totally powerful certainly; only His Power is QADEEM (from ever to ever) ASL (actual) and LA-MEHDUD (without any limits); Al-Hamdu Lillah.

G44-Hadith-431 (Issues-DUA)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr, from Abu Salih as-Samman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever says 'There is no god but Allah, alone, without any partner. The Kingdom and praise belong to Him and He has power over everything' (La ilaha illa'llah, wahdahu la sharika lah, lahu'l mulku wa lahu'l hamd, wa huwa ala kulli shay'in qadir) one hundred times a day, it is the same for him as freeing ten slaves. One hundred good actions are written for him and one hundred wrong actions (petty sins) are erased from him, and it is a protection from Shaytan for that day until the night. No-one does anything more excellent than what he does except someone who does more than that." This Hadith also has the addition that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever says, 'Glory be to Allah and with His praise' (Subhana'llah wa bi-hamdihi) one hundred times in a day will have his wrong actions (petty sins) taken away from him, even if they are as abundant as the foam on the sea."

By recitation of these words mentioned at the Hadith that are the words of Dhikr i.e. the remembrance of Allah, Muslim persons get high good returns as they denote the Whole Truth; there is a Hadith at Tirmidhi narrated by Ibn Mas'ud that Allah's Messenger (PBUH) informed that I met Ibrahim-AS on the night of Miraj (ascension to the heavens) and he said to me, "O Muhammad! Convey to your Ummah Salaam from me and inform them that Paradise has an excellent soil and sweet water, and (for some that prove their-selves rightful to get it), it is even plain and its trees are (planted by repeating the recitation of) Subhan-Allah (TASBIH), Al-Hamdu Lillah (TAHMID), la ilaha illa Allah that means there is no god but Allah (TAHLIL) and Allahu-Akbar (TAKBIR)"; note here that to ask cure by reciting the words of the Quran is allowed as that is nothing of spell but denote Tawakkul (trust) on Allah at a high level; also the use of words narrated in authentic Ahadith for the specific results is Mubah but other recitations must be avoided; Al-Hamdu Lillah.

G45-Hadith-444 (Issues-DUA)

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that a man of the Aslam tribe said, "I did not sleep last night." The Messenger of Allah, may Allah bless him and grant him peace, said to him, "For what reason?" He said, "A scorpion bit me." The Messenger of Allah, may Allah bless him and grant him peace, said, "Had you said in the evening, 'I seek refuge with the complete words of Allah from the evil of what He has created, 'it would not have happened.'" Audhu bi kalimati'llahi't-tammami min sharri ma khalaq.

Although the Quranic verses are cure to everything for which a person intends and takes the specific verses that are known to put effect on the disease he intends to attack yet they are especially good for a poisonous bite (of snake or scorpion), evil eye (a bad effect had from eyes of a person who detests the subject, intentionally or unintentionally) and small pustules; the words noted here are wonderful as they tell that the man saying them is totally attentive to Allah and puts his care to Him; Al-Hamdu Lillah; the Verses of the Holy Book Quran that combat many of spiritual & physical afflictions highly are the first Surah Al-Fatiha, the last two Surah that are named together as Maudhatayn and Aayatul-Kursi; if the good Muslim person makes a habit of reciting four things daily a few times at Fajr and Maghrib from the Holy Book Quran that are Surah Fatiha, Aayatul-Kursi, the last Aayat of Surah Baqarah & the Maudhatayn, he would insha Allah remain safe from every big spiritual affliction and every big physical affliction till the last moment of his life insha-Allah.

G46-Hadith-448 (Issues-DUA)

Yahya related to me from Malik from Sharik ibn Abdullah ibn Abi Namir that Anas ibn Malik said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, our animals are dying and our camels are too weak to travel, so make dua to Allah.' The Messenger of Allah, may Allah bless him and grant him peace, made dua, and it rained on us from one jumua to the next." Anas continued, "Then a man came to the

Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, our houses have fallen down, the paths are blocked, and our flocks are dying.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'O Allah, (only) the mountain and hill-tops, the valley bottoms, and the places where trees grow.' " Anas added, "It cleared away from Madina like a garment being removed."

Stoppage of the Rainfall is either punishment to the people at the area or it is either trial for them so that they take-up the righteous Belief and make their deeds better in good time (they must especially care about the needy at that place); the Hadith here also tells that it is not improper to ask for rainfall at some limited specific area so as to avoid any disturbance it might cause to the well settled life of the place that cares about Islamic Values.

G47-Hadith-483 (Issues-DUA)

Yahya related to me from Malik from Hisham ibn Urwa from Abbad ibn Abdullah ibn az-Zubayr that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, told him that she had heard the Messenger of Allah, may Allah bless him and grant him peace, say before he died, while he was leaning on her breast and she was listening to him, "O Allah, forgive me and have mercy on me and join me with the highest company."

The notable point here is that as Prophet, the Messenger of Allah, may Allah bless him and grant him peace, was Masoom (i.e. the one who does not commit any sin); still he used to ask Allah for forgiveness & mercy and that proved his humbleness in the court of Allah though he had the outstanding status among all good peoples of the world; by asking Allah for forgiveness & mercy at the last moments of his worldly life, he has guided us all to remain attentive to Allah always; another notable point is that the Prophet PBUH has certainly died as even though the Last Messenger of Allah, he was a man though he does have such life that if Allah wills, he does hear Salam given by heart at his resting place at Madina; from other places, angels do take the Salam to him; he had told just at the beginning of his mission of spreading Islam that he was not able

to save anyone who does not take-up the Belief & the practice in Islam and that message always remains noteworthy; Al-Hamdu Lillah.

G48-Hadith-519 (Issues-DUA)

Yahya related to me from Malik from Yazid ibn Khusayfa that Amr ibn Abdullah ibn Kab as-Salami told him that Nafi ibn Jubayr told him that Uthman ibn Abi al-As came to the Messenger of Allah, may Allah bless him and grant him peace. Uthman said that he had a pain which was enough to kill him. The Messenger of Allah, may Allah bless him and grant him peace, said, "Rub it with your right hand seven times and say, 'I take refuge with the might of Allah and His power from the evil of what I feel.' " Uthman added, "I said that, and Allah removed what I had. I still command my family and others to say it."

Although it is allowed to take-up such valid cures to diseases that do not challenge Islamic Teachings in any way yet with that the notable thing is that the good words, that the good Muslim utters that are from the Holy Book Quran or as provided by the authentic Ahadith, have the good power to become soothing treatment for all diseases certainly; Al-Hamdu Lillah.

G49-Hadith-39 (Issues-Suckling)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr that Aisha umm al-muminin told him that Aflah, the brother of Abul-Quays came and asked permission to visit her after the veil had been lowered, and he was her paternal uncle by suckling. She said, "I refused to give him permission to enter. When the Messenger of Allah, may Allah bless him and grant him peace, came, I told him about what I had done, and he ordered me to give him permission to enter."

Such relations that take place due to suckling become Mehram (relatives that can not be married) and it is allowed for the Mehram man to visit his woman relative; note that Islam does not appreciate for the woman even to talk with unrelated men unnecessarily and it also does not appreciate for the man to make any visit to a woman that is not his Mehram and if there is some high

necessity for a man to visit some Na-Mehram woman, she must have a Mehram relative with her at the time and must try to keep to Hejab as much as possible.

650-Hadith-40 (Issues-Suckling)

Yahya related to me from Malik from Ibn Shihab that he was asked about the suckling of an older person. He said, ''Urwa ibn az-Zubayr informed me that Abu Hudhayfa ibn Utba ibn Rabia, one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, who was present at Badr, adopted Salim (who is called Salim, the mawla of Abu Hudhayfa) as the Messenger of Allah, may Allah bless him and grant him peace, adopted Zayd ibn Haritha. He thought of him as his son, and Abu Hudhayfa married him to his brother's sister, Fatima bint al-Walid ibn Utba ibn Rabia, who was at that time among the first emigrants. She was one of the best unmarried women of the Quraysh. When Allah the Exalted sent down in His Book what He sent down about Zayd ibn Haritha, 'Call them after their true fathers. That is more equitable in the sight of Allah. If you do not know who their fathers were then they are your brothers in the deen and your mawali,' (Sura 33, ayat 5) people in this position were traced back to their fathers. When the father was not known, they were traced to their mawla. "Sahla bint Suhayl who was the wife of Abu Hudhayfa, and one of the tribe of Amr ibn Luayy, came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah! We think of Salim as a son and he comes in to see me while I am uncovered. We only have one room, so what do you think about the situation?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Give him five drinks of your milk and he will be mahram by it.' She then saw him as a foster son. A'isha umm al-muminin took that as a precedent for whatever men she wanted to be able to come to see her. She ordered her sister, Umm Kulthum bint Abi Bakr as-Siddiq and the daughters of her brother to give milk to whichever men she wanted to be able to come in to see her. The rest of the wives of the Prophet, may Allah bless him and grant him peace, refused to let anyone come in to them by such nursing. They said, 'No! By Allah! We think that

what the Messenger of Allah, may Allah bless him and grant him peace, ordered Sahla bint Suhayl to do was only an indulgence concerning the nursing of Salim alone. No! By Allah! No one will come in upon us by such nursing!' "This is what the wives of the Prophet, may Allah bless him and grant him peace, thought about the suckling of an older person."

The point to note here is that Radha'at (Suckling) is valid upto two years of the child; after that if a woman gives her milk to the child, it would not cause him to become Mehram to her due to suckling; note also that the Prophet PBUH made the case of Sahla bint Suhayl exceptional by his guidance about suckling to her that was related to her only; note also here that the adopted son has to be related in ruling to his actual father for certain.

651 - Hadith - 310 (Issues - Suckling)

Yahya related to me from Malik from Abdullah ibn Abi Bakr from Amra bint Abd ar-Rahman that A'isha, umm al-muminin informed her that the Messenger of Allah, may Allah bless him and grant him peace, was with her and she heard the voice of a man asking permission to enter the room of Hafsa. A'isha said that she had said, "Messenger of Allah! There is a man asking permission to enter your house!" The Messenger of Allah, may Allah bless him and grant him peace, said, "I think it is so-and-so" (referring to a paternal uncle of Hafsa by suckling). A'isha said, "Messenger of Allah! If so-and-so were alive (referring to her paternal uncle by suckling) could he enter where I am?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Yes. Suckling makes haram as birth makes haram."

Such relations that take place due to suckling become Mehram (relatives that can not be married) and it is allowed for the Mehram man to visit his woman relative; note that Islam does not appreciate for the man to make any visit to a woman that is not his Mehram and if there is some high necessity for a man to visit some Na-Mehram woman, she must have her Mehram relative or her husband with her at the time he visits her.

G52-Hadith-311 (Issues-Suckling)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "Amongst what was sent down of the Qur'an was 'ten known sucklings make haram' - then it was abrogated by 'five known sucklings'. When the Messenger of Allah, may Allah bless him and grant him peace, died, it was what is now recited of the Qur'an." Yahya said that Malik said, "One does not act on this."

There are two Aayah that are mentioned as not recited yet their ruling is accepted; one only Ayesha-RA has reported that is presented here about sucklings but her statement was never accepted by the majority of Ulema due to valid reasons; among these reasons is that even if Allah has revised the ruling for something (and He knows better), He has kept the Aayah that has the changed ruling still at the Holy Book Quran; for the other Aayah, only Umar-RA reported that the Aayah of Rajm was included in the text (but that is taken to mean Torah and not the Holy Book Quran); there are actually only five Aayah that have the changed rulings according to many Ulama of repute due to other Aayah and for these Aayah, the rule stands firm that the recitation of both the Aayah, one that is changed in some aspect in respect to the command it provides and one that changes it, is present clearly in the Holy Book Quran for reference, study and understanding; Al-Hamdu Lillah.

G53-Hadith-469 (Issues-Suckling)

Yahya related to me from Malik from Hisham ibn Urwa from his father that Aisha, umm al-muminin said, "My paternal uncle by suckling came to me and I refused to give him permission to enter until I had asked the Messenger of Allah, may Allah bless him and grant him peace, about it. The Messenger of Allah, may Allah bless him and grant him peace, came and I asked him about it. He said, 'He is your paternal uncle, so give him permission.' So I said, 'Messenger of Allah! The woman nursed me not the man.' He said, 'He is your paternal uncle, so let him enter.' " Aisha said, "That was after the veil had been

imposed on us." Aisha added, "What is haram by birth is made haram by suckling."

Such relations that take place due to suckling become Mehram (relatives that can not be married) and it is allowed for the Mehram man to visit his woman relative; note that Islam does not appreciate for the man to make any visit to a woman that is not his Mehram.

654-Hadith-70 (Issues-Foods)

Malik related to me from Ibn Shihab from Abu Umama ibn Sahl ibn Hunayf from Abdullah ibn Abbas that Khalid ibn al-Walid ibn al-Mughira entered the house of Maimuna, the wife of the Prophet, may Allah bless him and grant him peace, with the Messenger of Allah, may Allah bless him and grant him peace, and he was brought a roasted lizard. The Messenger of Allah, may Allah bless him and grant him peace, stretched his hand toward it. One of the women who was in Maimuna's house said, "Tell the Messenger of Allah, may Allah bless him and grant him peace, what he means to eat." Someone said, "It is a lizard, Messenger of Allah." He withdrew his hand. Khalid said, "Is it haram, Messenger of Allah?" He said, "No, but there were none in my people's land, and I find that I feel uneasiness to them (as it stinks)." Khalid added, "I chewed and ate it while the Messenger of Allah, may Allah bless him and grant him peace, was looking."

SOSMAR, as it is called in Urdu, is a very big lizard with great strength, especially at its tail, and this one is addressed here in Hadith; it has a long life and it takes a very small amount of water, mostly found in Africa at deserts; the prophet (PBUH) did not mark it to be Haraam (understandably, as generally food was scarce in Arabia then) but he refrained from eating it; note that Khalid ibn Walid (RA) ate this type of Lizard in front of the Prophet (PBUH) and he did not prohibit it; it was not usually found in the areas near Madinah and according to Ibne-Abbas, the Prophet (PBUH) felt some filth in it.

G55-Hadith-76 (Issues-Foods)

Yahya related to me from Malik from Ibn Shibab from Abu Idris al-Khawlani from Abu Tha'laba al-Khushani that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is haraam to eat animals with fangs".

The hunting-birds and animals are not allowed to eat according to this Hadith & according to other Ahadith that guide us well on this issue.

G56-Hadith-105 (Issues-Foods)

Yahya related to me from Malik from Abu'z-Zubayr al-Makki from Jabir ibn Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, forbade that the meat from sacrificial animals be eaten after three days. Then later he said, "Eat, give sadaqa, provide for yourselves and store up."

Note that the society at Madinah was in need of provisions of food then and people that made the sacrifice of animals were few so they were ordered not to stock the meat of the sacrifice giving it all finishing it within three days; with time as things grew better generally, the Prophet (PBUH) gave the permission to store it for future use according to will and the administrative order was withdrawn in the best interest of the society.

G57-Hadith-113 (Issues-Foods)

Yahya related to me from Malik from Ismail ibn Abi Hakim from Abiyda ibn Sufyan al-Hadrami from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Eating animals with fangs is haram." Malik said, "According to this, is the custom among us."

The notable point here is that those beasts that are built to hunt and get their food by eating the meat of the prey they hunt (this includes the animals that live on the meat of other animals even if they do not hunt them by themselves), they are not Halal to eat.

G58-Hadith-173 (Issues-Foods)

Yahya related to me from Malik, from Zayd ibn Aslam, that Ata ibn Yasar had

told him, from Abu Qatada, the hadith about the wild ass as that of Abu'n-Nadr, except that in the hadith of Zayd ibn Aslam the Messenger of Allah, may Allah bless him and grant him peace, said, "Do you still have any of its meat?". The hadith that is referred to here is that "Abu Qatada was once with the Messenger of Allah, may Allah bless him and grant him peace. When they got to one of the roads to Makka he fell behind with some companions of his who were muhrim, while he was not. Then he saw a wild ass, so he got on his mount and asked his companions to give him his whip but they refused. Then he asked them for his spear and they refused to give it to him. So he took hold of it and attacked the ass and killed it. Some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, ate from it, and others refused. When they had caught up with the Messenger of Allah, may Allah bless him and grant him peace, they asked him about it and he said, "It is food that Allah has fed you with."

The Hadith points out the ruling about the hunted animals when the person is with Muhrim persons or is himself a Muhrim; if the Muhrim hunts an animal, it is not allowed to eat it neither for him nor for others; its ruling is like the dead animal found that is prohibited to eat; if someone who is not Muhrim hunts an animal for the Muhrim that also is not allowed; Ahadith here provide basis to both the viewpoints but there is a third situation too that if someone hunts some animal and that is for himself and others that are not at the state of Ihram before Hajj, it is allowed even for Muhrim to eat it as they did not ask for it so the Hadith here tells clearly, "It is food that Allah has fed you with"; note this too that the eating of the fish is allowed even at the state of Ihram as it belongs to water and needs no slaughter.

659-Hadith-251 (Issues-Foods)

Malik related to me from Nafi from Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "No one should milk someone else's cow without his permission. Would any of you like someone to come to his apartment, break into his larder, and take his food? The udders of cows guard

their food for their owners, so no one should milk someone else's cow without his permission."

It depends on the usual practice of the area that might allow a person to take milk out of udders at extreme hunger without permission of the owner but that is after calling for three times to gain access to the owner for permission; or to eat from the fruits that fall from trees without any permission even for taste if the prevailing custom i.e. Urf does allow it there; the notable point here at the Hadith is that it guides that it is not feasible to take the milk from udders without any permission where hunger might be controlled just for taste & enjoyment.

G60-Hadith-262 (Issues-Foods)

Yahya related to me from Malik from Nafi from Zayd ibn Abdullah ibn Umar ibn al-Khattab from Abdullah ibn Abd ar-Rahman ibn Abi Bakras-Siddiq from Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "A person who drinks from a silver vessel brings the fire of Jahannam into his belly."

Islam is against pride of being someone unique, other than all, and it asks to compete in acts of virtues but not in worldly matters competing in wealth; to eat or drink in gold or silver utensils is not allowed in Islam and due to this Hadith, Ulama generally take using of such pots and plates as Naja'ez (Disallowed); silk has kinds like ordinary silk & brocade, difference in them being thin and thick silk respectively and both are disallowed for men but not for the women though they need to care about Hejab; note that the wine & the gold vessels are good things at Jannah (Paradise) but here in the world, they are disallowed.

G61-Hadith-265 (Issues-Foods)

Yahya related to me from Malik from Nafi from a man of the Ansar from Muadh ibn Sad or Sad ibn Muadh that a slave-girl of Kab ibn Malik was herding

some sheep at Sal (a mountain near Madina). One of the sheep was about to die, so she went over to it and slaughtered it with a stone. The Messenger of Allah, may Allah bless him and grant him peace, was asked about that, and he said, "There is no harm in it, so eat it."

If a Muslim woman slaughters an animal that is Halal to eat by the name of Allah, it is valid to eat from it; also note that anything that makes the blood flow by the slaughter of that animal by a Muslim by the name of Allah, is well certainly to eat for all Muslims; Al-Hamdu Lillah.

662-Hadith-309 (Issues-Foods)

Yahya related to me from Malik from Abdullah ibn Abi Bakr that Abdullah ibn Waqid said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade eating the meat from sacrificial animals after three days." Abdullah ibn Abi Bakr said, "I mentioned that to Amra bint Abd ar-Rahman, and she affirmed that he had spoken the truth as she had heard A'isha, the wife of the Prophet, may Allah bless him and grant him peace, say, 'Some people from the desert came at the time of the sacrifice in the time of the Messenger of Allah, may Allah bless him and grant him peace, so the Messenger of Allah, may Allah bless him and grant him peace, said, 'Store up for three days, and give what is left over as sadaqa.' " She said that afterwards some one said to the Messenger of Allah, may Allah bless him and grant him peace, that people had been accustomed to make use of their sacrificial animals, melting the fat and curing the skins. The Messenger of Allah, may Allah bless him and grant him peace, said, "What about that?" They said, "You have forbidden the meat of sacrificial animals after three days." The Messenger of Allah, may Allah bless him and grant him peace, said, "I only forbade you for the sake of the people who were coming to you. Eat, give sadaqa and store up." By these people, he meant the poor people who were coming to Madina.

This Hadith tells us about not keeping the meat of sacrifice for more than three days but this was a Mustahab command related to management of affairs of the society and it was not among the religious commands of Islam as was

clarified by the attitude of the Prophet (PBUH) towards it; the society was in need of provisions of food then and people that made sacrifice were few so they were ordered not to stock the meat of the sacrifice giving it all finishing it within three days; with time as things grew better generally, the Prophet (PBUH) gave the permission to store it for future use according to will and the administrative order was withdrawn in the best interest of the society.

663-Hadith-367 (Issues-Foods)

Yahya related to me from Malik from Abuz-Zinad from al-Araj that Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'The Muslim eats in one intestine, and the kafir eats in seven!' "

The Hadith here makes the point that a person who is not Muslim, really only cares about the worldly goods and is devoted to it; the term one intestine and seven intestines are just an expression to make the point that an infidel eats much more than a Muslim, as intestine is actually one vast organ (or two if the large intestine is counted too) present in folds at the stomach but as it holds the food eaten hence the expression used; the attention towards the worldly things makes an infidel a demanding person for such things but to the Muslim, it is clear that these things have no true value as he keeps this truth always in sight that such things would depart as soon as the worldly life ends and so the man is born not for these; they are to have but for necessity; the only aim of life is to attain the pleasure of Allah; Al-Hamdu Lillah.

664-Hadith-368 (Issues-Foods)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The food of two is enough for three, and the food of three is enough for four."

Allah likes sacrifice keeping the Islamic Principles in view and this Hadith guides to share the food with others who are in need but have'nt got enough to

satisfy their hunger; to care about all Muslims and in fact all needy, is one of the basic teachings of Islam; see also G63-Hadith-367.

G65-Hadith-413 (Issues-Foods)

Yahya related to me from Malik from Abu Hazim ibn Dinar from Sahl ibn Sad al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, was brought a drink and he drank some of it. There was a boy at his right and some old men on his left. He said to the boy, "Will you give me permission to give it to these people?" The boy said, "No, Messenger of Allah, I will not prefer anyone to get my portion from you." He said, "So the Messenger of Allah, may Allah bless him and grant him peace, placed it in his hand."

When a person has taken something to drink, then comes the turn of the one at his right side and then the turn of the one who is again at the right side; this is when people are sitting with discipline but where such discipline is not observed, the bigger in rank by Islamic Knowledge is more worthy of the drink first.

G66-Hadith-445 (Issues-Foods)

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, gave hospitality to a kafir guest. The Messenger of Allah, may Allah bless him and grant him peace, ordered a sheep to be brought for him and it was milked. He drank its milk. Then another came, and he drank it. Then another came and he drank it until he had drunk the milk of seven sheep. In the morning he became Muslim, and the Messenger of Allah, may Allah bless him and grant him peace, ordered a sheep for him. It was milked and he drank its milk. Then he ordered another for him and he could not finish it. The Messenger of Allah, may Allah bless him and grant him peace, said, "The Mumin drinks in one intestine, and the kafir drinks in seven intestines."

The Hadith here makes the point that a person who is not a Muslim, really only cares about the worldly goods and is devoted to it; the terms one intestine and

seven intestines are just an expression to make the point that an infidel eats much more than a Muslim, as intestine is actually one vast organ (or two if you count the large intestine too) present in folds at the stomach but as it holds the food eaten hence the expression used; the attention towards the worldly things makes an infidel a demanding person for such things but to a Muslim, it is clear that these things have no true value as he keeps this truth always in sight that such things would depart as soon as the worldly life ends and so the man is born not for these; they are to have but for necessity; the only aim of life is to attain the pleasure of Allah; Al-Hamdu Lillah.

667-Hadith-492 (Issues-Foods)

Yahya related to me from Malik that Yahya ibn Said al-Ansari said that Muhammad ibn Ibrahim ibn al-Harith at-Taymi told him from Isa ibn Talha ibn Ubaydullah, from Umayr ibn Salama ad-Damri, from al-Bahzi, that the Messenger of Allah, may Allah bless him and grant him peace, set out once for Makka while in ihram. When they had reached ar-Rawha, they unexpectedly came upon a wounded wild ass. Someone mentioned it to the Messenger of Allah, may Allah bless him and grant him peace, and he said, "Leave it. The man to whom it belongs is about to come." Then al-Bahzi, who was the man, came to the Prophet, may Allah bless him and grant him peace, and said, "Messenger of Allah, do whatever you want with this ass," and the Messenger of Allah, may Allah bless him and grant him peace, told Abu Bakr to divide it up among the company. Then they went on until they came to the well of al-Uthaba, which was between ar-Ruwaytha and al-Arj (between Makka and Madina), where they unexpectedly came upon a gazelle with an arrow in it, lying on its side in some shade. He claimed that the Messenger of Allah, may Allah bless him and grant him peace, told someone to stand by it to make sure no one disturbed it until everyone had passed by.

The Prophet (PBUH) prohibited eating domestic asses (mules included) though the wild asses are allowed to eat; gazelle also are allowed to eat yet here the mention is about the wounded gazelle that has been hit by some hunter; like the consent received for the wounded wild ass, its usage too needed the

consent from the hunter who had hit it and was taken as the owner to it; note also about those animals that are tied so that they can not run away to save themselves and are targeted for the fun of it or for any reason whatsoever, it is not allowed to eat them.

G68-Hadith-526 (Issues-Foods)

Yahya related to me from Malik from a reliable source from Bukayr ibn Abdullah ibn al-Ashajj from Abd ar-Rahman ibn al-Hubab al-Ansari from Abu Qatada al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, forbade making nabidh from dates and raisins together, and nearly ripe dates and fresh dates together.

NABIDH is dates soaked in water mixed with other items and grapes might be included with it; Islam has a concept that is named as Sadde-Zarae' (Stopping of Means) and this means that all those things that have the high probability to lead towards any big sin (especially shameful acts) must be avoided and the point to note here is that the viscous liquids prepared from Nabidh putting Dates & Resins in it might turn to an intoxicant liquid if not taken early; this guidance shows to take care about such conversion of it to prohibited drink; in itself, Nabidh is Halal; see also D9-Hadith-136.

G69-Hadith-21 (Issues-Inheritance)

Malik related to me from Ibn Shihab from Abu Salama ibn Abd ar-Rahman ibn Awf from Jabir ibn Abdullah al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone is given a life pension (Umraa), for him and his posterity, it belongs to the person to whom it has been given. It never reverts to the one who gave it because he gave a gift and the rules of inheritance apply to it."

Umraa meant in Jahiliyyah (i.e. the time of ignorance that was before the Prophet PBUH called towards Islam) as to give a place of residence to someone for the whole life but it returned to the donor at his death; the Prophet (PBUH) ended this practice by saying what a person has given to someone by

calling it Umraa then he has no claim to it and it is totally a gift from him to the receiver on which the heirs of the receiver only would have the right.

G70-Hadith-44 (Issues-Inheritance)

Malik related to me from Ibn Shihab from Urwa ibn az-Zubayr from Aisha, umm al-muminin that when the Messenger of Allah, may Allah bless him and grant him peace, died, the wives of the Prophet, may Allah bless him and grant him peace, wanted to send Uthman ibn Affan to Abu Bakr as-Siddiq to ask him about their inheritance from the Messenger of Allah, may Allah bless him and grant him peace A'isha said to them, "Didn't the Messenger of Allah, may Allah bless him and grant him peace, say, 'No one inherits from us. What we leave is sadaqa.'

The Prophet (PBUH) had left some land at Fidak when he passed away and considering it his left property, some of his wives RA thought to claim their inheritance for it; Ayesha-RA & even Abu-Bakr-RA who was the Caliph guided that the Prophet (PBUH) had said that his property would not be inherited and it meant that all his property has to be designated as Sadaqah.

G71-Hadith-65 (Issues-Inheritance)

Yahya related to me from Malik from Ibn Shihab from Ali ibn Husayn ibn Ali from Umar ibn Uthman ibn Affan from Usama ibn Zayd that the Messenger of Allah, may Allah bless him and grant him peace, said, "A muslim does not inherit from a kafir."

Ahadith are clear on this point that a Muslim would not be a heir to a disbeliever and a disbeliever would not be given anything from his property though he might be a near-relative but that would not be taken into account then.

G72-Hadith-68 (Issues-Inheritance)

Malik related to me from Ibn Shihab from Amir ibn Sad ibn Abi Waqqas that his father said, "The Messenger of Allah, may Allah bless him and grant him peace, came to me to treat me for a pain which became hard to bear in the year

of the farewell hajj. I said, 'Messenger of Allah, you can see how far the pain has reached me. I have property and only my daughter inherits from me. Shall I give two thirds of my property as sadaqa?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'No.' I said, 'Half?' He said, 'No.' Then the Messenger of Allah, may Allah bless him and grant him peace, said, 'A third, and a third is a lot. Leaving your heirs rich is better than leaving them poor to beg from people. You never spend anything on maintenance desiring the Face of Allah by it, but that you are rewarded for it, even what you appoint for your wife.' Sad said, 'Messenger of Allah, will I be left here in Makka after my companions have departed for Madina?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'If you are left behind, and do sound deeds you will increase your degree and elevation by them. Perhaps you will be left behind so that some people may benefit by you and others may be harmed by you. O Allah! complete their hijra for my companions, and do not turn them back on their heels. The unfortunate one is Sa'd ibn Khawla.' The Messenger of Allah, may Allah bless him and grant him peace, was distressed on his account for Sa'd ibn Khawla had died at Makka."

The man leaving the world must make his will clearly that must remain upto one-third of his possessions as the other two-third would go to his heirs for whom he is not allowed to will, their shares being clearly specified in the Holy Book Quran; note that it is better that he leaves all his possessions to his heirs if they are in need as will for anything at his possession is not necessary; the will must be for good things as the will made for some evil would not be applicable; the Prophet (PBUH) told Sa'd Ibn Abi-Waqas that insha Allah he would live-on and Muslims in general would benefit from him; note that Sa'd Ibn Abi-Waqas (who had the Kuniyah of Abu-Ishaq and had fought at Badr where he lost his younger brother Umayr who was martyred and at Uhud too besides the Prophet PBUH) was one of the early Muslims at Mecca; he lived-on then and is known as the conqueror of the land of Persia too; Al-Hamdu Lillah.

673-Hadith-160 (Issues-Inheritance)

Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman from al-

Qasim ibn Muhammad that A'isha umm al-muminin, said, "There were three sunnas established in connection with Barira: firstly was that when she was set free she was given her choice about her (slave) husband, secondly, the Messenger of Allah, may Allah bless him and grant him peace, said about her, 'The right of inheritance belongs to the person who has set a person free,' thirdly, the Messenger of Allah, may Allah bless him and grant him peace, came in and there was a pot with meat on the boil. Bread and condiment were brought to him from the stock of the house. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Didn't I see a pot with meat in it?' They said, 'Yes, Messenger of Allah. That is meat which was given as sadaqa for Barira, and you do not eat sadaqa.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'It is sadaqa for her, and it is a gift for us.' "

The matter reported here has some interesting features; these are that Barira (RA) was the slave-girl of Sayyidah Ayesha (RA) whom she had allowed freedom; her husband Mughith (RA) was a slave, black in color, to some other people at the time Barira was set free; a slave was considered unworthy to become husband to a free woman then so she was given the option if she would remain in her marriage or not; if he had been a free man, she would not have got the option to accept or reject him ; she very understandably took the option to leave him according to the custom of the day and that grieved him highly; in other version of this Hadith, we have that she was asked by the Prophet (PBUH) to revise her decision and accept him and she enquired if that was the Prophet's command or his recommendation so when the Prophet (PBUH) told her that it was his recommendation only so she did not revise her decision and left Mughith; afterwards, Mughith was also freed yet the damage was done to him as Barira had already rejected him and the choice was only given at the initial time at her freedom; she stood by Sayyidah Ayesha (RA) when Sayyidah was blamed very wrongly with highly shameful act (and it is strange that there always are some unscrupulous people present in the environment who do blurt-out much wrongs about pious women as even Mariam, Salam on her, was not spared) and Surah Noor, the twenty-fourth Surah, defended Sayyidah casting-

away all evil talk about her at the time; Al-Hamdu Lillah; note that the female owners wanted to get the inheritance in the event of Barira's death and the Prophet (PBUH) told Sayyidah Ayesha to go ahead in assisting Barira without worrying about conditions as Sayyidah Ayesha only would be liable to get the Wala (inheritance by Barira) as she is providing her the liberty that she wants; note also that the Prophet PBUH was not allowed to consume Sadaqa but he did accept gifts and the meat was Sadaqa to Barira but it was gifted by her to the household.

674-Hadith-372 (Issues-Inheritance)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "My inheritance is not divided up by the dinar. What I leave apart from the maintenance of my wives and provision for my servant is sadaqa."

Due to the Hadith at the topic that tells whatever the Prophet (PBUH) leaves would be Sadaqa, claim to any of his possessions after his death were discarded; it is sad that such scholarly differences led to cause such high political differences between Muslims that even after centuries they are not resolved; there took place some other incidents too that made these differences between Sunni & Shi'a Muslims grow yet without giving any weight to such incidents now, the best thing to take-up in the given situation is to ask for high tolerance with acceptance that these differences are here to stay unless Allah eliminates them by His Power; we must care for each other as brothers and ask Allah that He helps all good Muslims in all their good endeavors to reconcile all issues of difference among them to such extent that they both wish well only of each other by total heart; Al-Hamdu Lillah.

675-Hadith-47 (Issues-Different)

Yahya related to me from Malik from Ibn Shihab from Urwa ibn az-Zubayr that Abd ar-Rahman ibn Abd al-Qari said that he had heard Umar ibn al-Khattab say, "I heard Hisham ibn Hakim ibn Hizam reciting Surat al-Furqan (Sura 25) differently from me, and it was the Messenger of Allah, may Allah bless him

and grant him peace, who had recited it to me. I was about to rush up to him but I granted him a respite until he had finished his prayer. Then I grabbed him by his cloak and took him to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah, I heard this man reciting Surat al-Furqan differently from the way you recited it to me.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Let him go.' Then he said, 'Recite, Hisham,' and Hisham recited as I had heard him recite. The Messenger of Allah, may Allah bless him and grant him peace, said, 'It was sent down like that.' Then he said to me, 'Recite' and I recited the sura, and he said, 'It was sent down like that. This Qur'an was sent down in seven (different) ways, so recite from it whatever is easy for you.'

This denotes the way of saying very few words of the Holy Book Quran in Arabic with some difference and though meanings do not change by that yet there were places where the dialect used to be different then; there were two authentic words at extremely few places then (where any of the two words were allowed to be recited) but the only word that is taken in recitation now at these extremely few places are the way Quraysh recognized them for the simple reason that the Prophet (PBUH) belonged to the tribe of Quraysh so if some other word had been used too at any of such extremely few places with the accepted word as of now at the time just after the Prophet PBUH, those words are not in recitation today (though known still and they work as clarification to the text where they were secondary then); note that Uthman-RA settled the actual words for recitation officially at such extremely few places with the advice of Sahaba-RA so the secondary words fell out of recitation though they did not change the meaning while at few other places, only the way of pronunciation is different that is sometimes practiced even now by those that are adept as the Qaari (Reciters of the Quran) and that neither affects the spelling of the word nor the meaning related to it; Al-Hamdu Lillah.

676-Hadith-52 (Issues-Different)

Yahya related to me from Malik from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud that Abdullah ibn Abbas said, "The Messenger of Allah, may

Allah bless him and grant him peace, passed by a dead sheep which had been given to a mawla of his wife, Maimuna. He said, 'Aren't you going to use its skin?' They said, 'Messenger of Allah, but it is carrion. 'The Messenger of Allah, may Allah bless him and grant him peace, said, 'Only eating it is haram.'

The skin of an animal that is valid to eat is fine to use even if it is not slaughtered yet dies in some natural manner; to cut the woolly hair for use at clothes from the sheep that is alive is also allowed.

G77-Hadith-61 (Issues-Different)

Malik related to me from Malik from Ibn Shihab from Hamza and Salim the sons of Abdullah ibn Umar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Ill luck is in a house, a woman and a horse."

ULAMA have clarified that this means that if something had any of ill-luck, it would have been women (who do not bear children), house (that is far from mosque having mischievous people at neighborhood) and horse (that is violent and not suitable to ride with ease).

G78-Hadith-72 (Issues-Different)

Yahya related to me from Malik from Ibn Shihab that Abd ar-Rahman ibn Kab ibn Malik al-Ansari told him that his father, Kab ibn Malik, used to relate that the Messenger of Allah, may Allah bless him and grant him peace, said, "The ruh of the mumin is a bird that sits in the trees of the Garden until Allah returns it to his body on the day He raises him."

It is difficult to intrerpret this Hadith and Ulama have remarked that we don't exactly know how in the shape of (white or green) birds the souls of martyrs would live after death but by Hadith, this is understood that they would be at ease and free to move living at Jannah enjoying its blessings so the narration might have the meaning that they would be LIKE green jolly carefree birds living at Jannah; after death there is a period of Barzakh but it is not specific

place according to Ulama of repute and it actually means that the spirit of a person lives on at a different plane of life according to his status then whether it is just above the grave or at some place that is neither trying nor rewarding or at some wretched place of punishment that is highly trying (called Sijjin that literally means "prison") or at some blessed place that is highly rewarding being peaceful (that is named as Iliyyin that literally means the place that is elevated & honorable) or even at Jannah (Paradise) as told here; the notable point is that the different of dead might lose their lives totally at different times after death to wake-up certainly with life again at Hashr (the first day of Akhirat) and Allah knows better.

679-Hadith-85 (Issues-Different)

Yahya related to me from Malik from Muhammad ibn al-Munkadir from Jabir ibn Abdullah that a Bedouin took an oath of allegiance in Islam with the Messenger of Allah, may Allah bless him and grant him peace. A fever befell the Bedouin at Madina. He came to the Messenger of Allah, and said, "Messenger of Allah, release me from my pledge." The Messenger of Allah, may Allah bless him and grant him peace, refused. Then he came to him again and said, "Release me from my pledge." The Messenger of Allah may Allah bless him and grant him peace, refused. Then he came again and said, "Release me from my pledge." He refused. Then he came again and said, "Release me from my pledge." He refused. The Bedouin left and the Messenger of Allah, may Allah bless him and grant him peace, said, "Madina is like the blacksmith's furnace. It removes the impurities and purifies the good."

There are many of merits that are mentioned in Ahadith for Madinah; like Makkah, it also is Haram and is highly respectable; the Prophet PBUH lived for more than 10 years there and it became the first place in his authority that lived by the Islamic Teachings; there is another Hadith about Madina (see also H20-Hadith-270) that Allah's Messenger (PBUH) said, 'There are angels at the entries of Madina, and neither plague nor the Dajjal will enter it, (Insha Allah)' Al-Hamdu Lillah.

G80-Hadith-93 (Issues-Different)

Yahya related to me from Malik that Muhammad ibn Abdullah ibn Abi Sasa'a said that he heard Abul-Hubab Sa'id ibn Yasar say that he had heard Abu Hurayra say, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah afflicts the one for whom He desires good.' "

Allah raises the good status of the Muslim caring for and practicing Islam highly, due to any physical illness or mental agony that afflicts him by Allah's will; a good deed is written for him on that and one of his minor sins is also eliminated from his work-sheet; there is another Hadith reported by Tirmidhi that the Prophet PBUH said, "Nothing afflicts a Believer like fatigue, grief, chronic illness or worry that worries him but Allah expiates with that his sins"; this tells clearly that a righteous person might have four troubles; two of them are at the physical side that are fatigue from an acute illness and affliction from a chronic disease and two are at the spiritual side that is the grief on the wrongs done and the worry that such things might occur in the future; all these troubles become expiation to his sins and Allah provides ways to him if he is a sincere Muslim to get His blessing by the advancement in his Belief and by the betterment in all his deeds; Al-Hamdu Lillah.

G81-Hadith-101 (Issues-Different)

Yahya related to me from Malik from Muhammad ibn Amr ibn Halhalaad-Dili from Mabad ibn Kab ibn Malik that Abu Qatada ibn Ribbi used to relate that a funeral procession passed by the Messenger of Allah, may Allah bless him and grant him peace, and he said, "One is relieved and another, others are relieved from." They said, "Who is the one relieved and the one from whom others are relieved?" He said, "A slave who is mumin is the one who is relieved from the exhaustion and suffering of this world to the mercy of Allah, and a wrong-acting slave is the one from whom people, towns, trees and animals are relieved."

There is another Hadith too that is complementary to this one and it also tells us that it is better to hurry in the proceedings of burying the dead; Sayyidina

Abu Hurayrah (RA) reported that the Prophet (PBUH) commanded, "Hasten with the funeral; for, if he was pious, send him soon to a better place; and, if he was evil, relieve your necks of him"; this Hadith narrated by Abu Hurayrah (RA) also points-out like few other Ahadith that the pleasure or the torment of the grave after death is certain to take place.

682-Hadith-102 (Issues-Different)

Yahya related to me from Malik from Muhammad ibn Amr ibn Halhala ad-Dili from Muhammad ibn Imran al-Ansari that his father said that Abdullah ibn Umar came upon him while he stopped for a rest under a tall tree on the road to Makka, and he said, "What has made you stop under this tall tree?" He replied that he sought it's shade. Abdullah ibn Umar said, "Anything besides that?" and he said, "No, that was the only reason he stopped for a rest," and Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'If you are between al-Akhshabayn (which are two mountains) near Mina,' indicating the east with his outspread hand, 'you will find a valley called as-Surar with a tree in it beneath which the umbilical cords of seventy prophets have been cut'; (this is the only narration in MUWATTA' that is totally out of place here as Muhammad Ibn Imran al-Ansari is mentioned as an extremely weak narrator of Ahadith while his father is also unknown & obscure narrator).

I, MSD, would refrain from providing any comment on this narration that seems to be totally out of place in MUWATTA' that is one of the most authentic books of Ahadith as this narration presents such text that is totally vague with such couple of narrators that are untrustworthy and fairly obscure respectively.

683-Hadith-106 (Issues-Different)

Yahya related to me from Malik from Abu'z-Zubayr al-Makki that Jabir ibn Abdullah said, "We sacrificed with the Messenger of Allah, may Allah bless him and grant him peace, in the year of Hdaybiya, a camel between seven people, and a cow between seven people."

Seven persons can take part in the big animals like the cow or the camel though for the camel, many of learned Ulama accept ten shares too; also there are learned Ulama that even take one goat or one sheep enough for the whole house-hold in sacrifice, no matter how many occupy the house; the Muslim person must take the usual practice at the place he lives in without challenging it unreasonably.

684-Hadith-114 (Issues-Different)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha that Anas ibn Malik said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, on one occasion when the asr prayer was at hand . Everyone was looking for water for wudu but no-one could find any. Then the Messenger of Allah, may Allah bless him and grant him peace, brought some water in a vessel . He put his hand into the vessel and then he told them all to do wudu from it." Anas added, "I saw water coming out from his fingers. Then all of them to the last man did wudu."

This was the Barakah of the Prophet PBUH that little water was enough for the Wudhu of many persons there; this Barakah we find even at other Ahadith too; Al-Hamdu Lillah.

685-Hadith-119 (Issues-Different)

Yahya related to me from Malik that Ishaq ibn Abdullah ibn Abi Talha heard Anas ibn Malik say that Abu Talha had said to Umm Sulaym, "I have just been listening to the Messenger of Allah, may Allah bless him and grant him peace, and his voice was very weak. I recognised hunger in it, so, do you have anything?" She replied, "Yes," and brought out some barley loaves. She took her long head scarf and wrapped up the bread with part of it and put it into my (Anas's) hand and gave me part of it to wear. Then she sent me to the Messenger of Allah, may Allah bless him and grant him peace." Anas continued, "I took it, and I found the Messenger of Allah, may Allah bless him and grant him peace, sitting in the mosque with some people. I watched them. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Did Abu

Talha send you?' I replied, 'Yes.' He said, 'For food?' I said, 'Yes.' The Messenger of Allah, may Allah bless him and grant him peace, said to those with him, 'Let us go.' He set off and I went among them until I came to Abu Talha and told him. Abu Talha said, 'Umm Sulaym! The Messenger of Allah, may Allah bless him and grant him peace, has brought people and we have no food. What shall we give them to eat?' She said, 'Allah and His Messenger know best.' "

Anas continued, "Abu Talha went out and met the Messenger of Allah, may Allah bless him and grant him peace, and the Messenger of Allah, may Allah bless him and grant him peace, approached with Abu Talha until they entered. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Come now, Umm Sulaym, what have you got?' She brought out bread. The Messenger of Allah, may Allah bless him and grant him peace, ordered it to be broken into pieces, and Umm Sulaym squeezed out onto it a container of clarified butter which she had seasoned. Then the Messenger of Allah, may Allah bless him and grant him peace, said whatever Allah wished him to say, and said, 'Will you give permission for ten of them to come in?' He gave them permission, and they ate until they were full and then left. He said, 'Give permission to ten more.' He gave them permission, and they ate until they were full and left. Then he said, 'Give permission to ten more.' He gave them permission and they ate until they were full and left. Then he said, 'Give permission to ten more.' He gave permission and they ate until they were full and left. There were seventy or eighty men."

This was the Barakah of the Prophet PBUH that the little food was enough to feed many of Sahaba that numbered seventy or eighty; Al-Hamdu Lillah; note that there is an authentic narration that Sayyidina Ibn Umar (RA) has related that the Prophet (PBUH) used to deliver the sermon standing by a trunk; when he took the pulpit (to deliver it), the trunk cried till he went to it and embraced it then it quietened down; sometimes impression of hope & fear affect even rocks and wood too and it is said in the Holy Book Quran narrating some incidents about the children of Israel, "Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are

some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do" (2:74).

686-Hadith-120 (Issues-Different)

Yahya ibn Yahya related to me from Ishaq ibn Abdullah ibn Abi Talha al-Ansari from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah! Bless them in their measure, and bless them in their sa' and mudd." He meant the people of Madina.

Madinah was the first city-state of Islam under the authority of the Prophet PBUH; the Prophet had asked at the visitors to Kabah at Makkah after the death of Abu-Talib if any tribe would extend its co-operation for Islam and the delegation of those who had embraced Islam from the city of Yathrab i.e. Madinah (as they had heard from Jews at Yathrab that a Messenger is to come soon at some area close to them and they recognized him to be that; the city of Yathrab being 250 miles away from Makkah) offered their homes and welcomed all Muslims to live in the safety of their city; they specially wanted the Prophet to bring peace to their city torn by tribal feuds and unrest; the Prophet PBUH accepted the offer and this was the Hijrat, the Migration; it was the turning point in the history of the Man as that was the time by which the Hijrah Calendar began in 622 AD and from that time in the coming few years, Yathrab became the first great Islamic City-State from where the light of Islam spread all over the known world of that time; it became known as Madinah (city) of the Prophet and to this day, it is usually called by the same name.

687-Hadith-121 (Issues-Different)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha al-Ansari from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, said, "The good dream of a man who is salih (righteous) is a forty-sixth part of prophecy." Yahya related the like of that to me from Malik from

Abuz-Zinad from al-Araj from Abu Hurayra from the Messenger of Allah, may Allah bless him and grant him peace.

Interpretation of dreams that are given much importance in Psychology today do tell about the future and Islamic teachings appreciate good judgment in such interpretation; a part of Prophethood does not mean that it is actually any part of it but it is way of expressing the fact that as Prophets of Allah tell about the future by the will of Allah so dreams of a highly truthful person also does tell about it too though at much lesser degree by the will of Allah; the dreamer must only narrate his dream that seems good, to a well-wisher knowledgeable in interpretation of dreams and not to all; if a persons sees a bad dream he should spit at the left side three times as he wakes up (he can just blow at the air three times turning the head to the left and that would suffice) and ask Allah for protection by reading something from the Holy Book Quran with intention of seeking this protection; Ibne-Sirin, who is one of good narrators in many chains of narrations, was one of the masters in the art of interpretation of dreams and his book written centuries ago is still the best on the topic; the teaching of Istikhara also guides towards dreams and though the actual asking for it is in Arabic yet if a Muslim person just turns towards Allah asking in any language for guidance in some matter, he is sure to get some indication by dream on the matter asked; note that Salah has to be in Arabic but DUA that is not inside any Salah can be made to Allah in any language and Istikhara is DUA but such matter on which Istikhara is sought, must only be such where the Muslim person has an option to take or leave; Al-Hamdu Lillah; also Istishara helps that is to ask advice from persons who care to follow Islam, in some important matter open to debate with total heart and insha Allah their advice would also serve to decide the matter in a better way; indeed the only aim of life is to worship Allah living humbly remembering Him always; Al-Hamdu Lillah.

G88-Hadith-127 (Issues-Different)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha from Zufar ibn Sasa'a from his father from Abu Hurayra that when the Messenger

of Allah, may Allah bless him and grant him peace, left the morning prayer, he would say, "Has any of you had a dream last night? All that remains of prophecy after me is the true dream."

True dreams are informed to be 46th part of the Prophethood and this means that as the Prophet can tell about the future by Allah's will, the righteous dreamer of a dream can tell the coming events to him to some extent by that dream by Allah's will; seeing chains at the feet means that the person would be steadfast on the Islamic way of life he believes in to get Jannah (Paradise) and seeing fetters at the neck means that he has picked up the load of sins going towards Jahannum (Hell); nothing can tell the future events now except for true dreams because there is no prophet to come now, Prophet Muhammad (PBUH) being the last Messenger of Allah; see also G87-Hadith-121.

G89-Hadith-129 (Issues-Different)

Yahya related to me from Malik from Ayyub ibn Abi Tamima as-Sakhtayani from Muhammad ibn Sirin that Umm Atiyya al-Ansariyya said, "The Messenger of Allah, may Allah bless him and grant him peace, came to us when his daughter died and said, 'Wash her three times, or five, or more than that if you think it necessary, with water and lotus leaves, and at the end put on some camphor, or a little camphor, and when you have finished let me know.' When we finished we told him, and he gave us his waist-wrapper and said, 'Shroud her with this.' "

The daughter of the Prophet (PBUH) mentioned at the Hadith is Zaynab (RA) and the Prophet gave the waist-wrapper for ease at the grave for her as the pleasure or the torment both commence from the grave; hair of the deceased woman if long must be brought in front and left; she has to be shrouded in five clothes that are long Kameez, lower garment, a long sheet of cloth, a cloth as scarf binding the hair and a cloth that ties over the chest, all in white.

G90-Hadith-134 (Issues-Different)

Yahya related to me from Malik from al Ala ibn Abd ar-Rahman ibn Yaqub from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him

and grant him peace, said, "Shall I tell you the things by which Allah erases wrong actions and by which he raises ranks: the complete and correct performance of wudu in adverse conditions, a great number of steps towards the mosque, and waiting after one prayer for the next prayer. That is the firm hold (Ribat; for preparation to Jihad), that is the firm hold, that is the firm hold."

Note that Salah erases the petty sins when performed with good Wudhu even when it seems tough as in Fajr i.e. the Salah before dawn, when the weather is somewhat cold; going to the Mosque at such times when some entertaining sports is on also erases the petty sins; even waiting enthusiastically for the next Salah erases the petty sins; Ahadith clarify that both Wudhu and Salah erase sins and the Holy Book Quran says in Surah Hud, "And establish regular prayers at the two ends of the day and at the approaches of the night as those things that are good remove those that are evil; be that the word of remembrance to those who remember (their Lord)" (11:114); Ribat means to guard the frontiers of the Muslim land from the ill-wishers of Islam so care about Wudhu and Salah is a matter that is very near to this position on an individual plane as when a person cares about his Wudhu & his Salah in all conditions, he does not give any chance to satan to cause trouble so he is at the guard of his good deeds (frontiers) to keep them unharmed; that provides for his good belief (the whole land) to remain intact; Al-Hamdu Lillah.

691 - Hadith - 152 (Issues - Different)

Malik related to me from Humayd at-Tawil that Anas ibn Malik said, "The Messenger of Allah, may Allah bless him and grant him peace, was cupped. Abu Tayba cupped him, and the Messenger of Allah, may Allah bless him and grant him peace, ordered him to be given a sa' of dates and ordered his family to lessen what he paid them for his kitaba or kharaj."

Here, we find clearly that cupping is allowed as there are Ahadith that prohibit cupping; note that cupper means the person who used to cure people of

different diseases by sucking-out blood from the site of affliction by his mouth; this needed force in sucking and it did make things better many times for the afflicted people so it was an accepted way of cure in those times but it did cause bad blood to fill the mouth of the cupper at times and that was not appreciable; sometimes it became necessary in few afflictions at those times for cure so it was even appreciable if the cupper took care that the blood he sucks does not enter his stomach; this tells us that cupping is only Makruh-Tanzihi and it can be taken-up at high necessity; note that there are some of cures in the modern times that are not allowed to take even at some necessity mostly relating to genetics; also asking for cure is not allowed at all such times where features of highly shameful nature by Islam are taken-up without any care at all; Kitabah was the commitment between the slave & his master to free that slave taking some good amount of money from him so that he can live as a free man and practice Islamic Values without any reservation; Kharaj means here the money that was asked by masters from their slaves to earn on daily basis; Sa' was the measuring unit of that time equivalent to some 3.2 Kg of today.

692-Hadith-154 (Issues-Different)

Yahya related to me from Malik from Khubayb ibn Abd ar-Rahman from Hafs ibn Asim from Abu Hurayra or from Abu Said al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said, "What is between my house and my mimbar is one of the meadows of the Garden, and my mimbar is on my watering-place (al-Hawd)."

This area (Riyadhul-Jannah) is very special at Masjide-Nabawi in Madinah in this sense that this is the place from where the Prophet PBUH used to give sermons and address Sahaba to guide them; this is the place whence Islam spread all over the world with time; Al-Hamdu Lillah.

693-Hadith-159 (Issues-Different)

Yahya related to me from Malik that Rabia ibn Abi Abd ar-Rahman heard Anas ibn Malik say, "The Messenger of Allah, may Allah bless him and grant him

peace, was not excessively tall or short. He was not very pallid nor dark. He did not have curly hair. Allah commissioned him at the age of forty. He stayed in Makka ten years and at Madina for ten years and Allah the Mighty, the Majestic made him die when he was sixty. There were not twenty white hairs in his hair or beard, may Allah bless him and grant him peace."

Muhammad PBUH, the last Messenger of Allah, was a mercy to the universe; his life ever shines as a symbol of light and guidance for all times and for all peoples; he gave the message of Allah comprising of three most important points; first is that attention must totally remain towards Allah at all times and at all places because He is the only True Authority so everyone must worship Him only that means everyone must have total obedience to Him only understanding well that obedience to others is subject to the rule that if there is disobedience to Allah, there would be no obedience to anyone; second is that Hashr (the first day of Akhirat), the day when everyone would rise from dead and would have to answer about how he or she spent the life given in this world clarifying about his or her belief & deeds, would surely take place; third is that Allah sent His Messengers to guide towards the Truth with the addition that Muhammad (PBUH) is the last Messenger of Allah who is giving the same message of Allah that other Messengers gave before him; being the last Prophet, the fundamentals of the Word of Allah came into practice for all times and all places for everyone to see, believe and practice and to follow him is to obey Allah who is the only One to be worshipped; Al-Hamdu Lillah; he was born in the harsh desert land of Arabia in April 572 A.D. or about that period in Rabiul-Awwal, the third month of the Lunar Calendar, almost 600 years after Jesus, Salam on him, in the city of Makkah, located in a deep valley surrounded by a curtain of brown and black jagged mountains; he was an orphan as his father died before he was born; he was raised in the desert according to the Arab custom and then by the age of six, his mother Amena also died and he was left alone to be brought up by his grandfather Abdal-Mutallib and when he died after two years, by his paternal uncle Abu-Talib; Makkah was an important & famous city primarily because within it stood the Holy Ka'bah, the First House

ever set up for mankind to glorify the one True Lord Allah that was constructed around two thousand five hundred years earlier by the Prophet Ibrahim (Salam on him) with the help of his son Ismael (Salam on him); it was here in this deserted and barren valley that Ibrahim according to the will of Allah had settled his wife Hajirah along with their child Ismael; with the passage of time, Makkah gradually became a city of pilgrimage and a flourishing center of culture and trade through which passed the great trade caravans between Syria in the north and Yemen in the south; Muhammad PBUH, the last Prophet, was a direct descendant of Abraham (AS) through Ismail (AS) belonging to the noble and renowned family of Bani-Hashim; as a shepherd-boy, he used to tend the sheep and goats around the hills of Makkah, under the bright burning sun; as a young man, Muhammad PBUH became known to everybody as Al-Amin (the trustworthy), because of his honesty and noble character; his uncle Abu-Talib loved him dearly and would take him on trading journeys to Syria in 682 AD and after; this gave him the opportunity to learn the ways of trade and how to earn a living; he managed the trade well and though relatively poor, his truthfulness and generous nature made him trusted by everyone who knew him; there in Makkah was one the most honorable of ladies Khadija-RA for whom Muhammad PBUH had worked for, taking her goods of trade to places and who gave him an indirect proposal of marriage; he was at the age of about twenty four in 596 AD and she was much senior around forty years and twice widowed when Muhammad PBUH accepted her proposal; they were married and she bore him two sons (Qasim & Abdullah both of whom died in infancy) and four daughters (Zainab, Ruqayyah, Umme-Kulthum & Fatima), and as they lived a blissfully perfect family life for more than 25 years, it proved to be an ideal marriage; he never married any other woman during that period; his company and wise counsel were greatly sought after and he was an exceptional person never getting involved in any of the vices that were around him; Arabs of his time had many great qualities as they were brave, generous, loyal and fierce fighters but they were often involved in petty feuds fighting fiercely for years and had little respect for the weak, orphans & widows included, and frequently indulged in heavy drinking and frivolity; because of the

important status given to men and low status given to women, there were few such fathers even, who buried their daughters at birth but at the root of all evils, lay polytheism and worshipping idols; the everlasting religion, the word of Allah, which was preached by all Messengers including Adam, Noah, Abraham, Moses, Jesus (Salam on all) before Muhammad PBUH, had been forgotten with time; over the years, some 360 idols had been installed in the Holy Ka'bah and even the followers of Moses & Jesus that still had Torah with them (though changed a lot by additions at translations), had diverged from the pure true faith of Abraham and had divided themselves into many separate sects then; Muhammad PBUH, the last of Messengers, was an exceptional figure as he did not take part in any of wrong practices and he used to retreat to an isolated cave in the nearby mountain called Hira to meditate in search of Truth and with no sound but the stirring wind, he would contemplate; here he got the first Revelation of the Holy Book Quran from Allah in the month of Ramadhan that told him to ----- "Read by the name of your True Lord that created you" ----- that occurred most probably in 611 AD or about it and by the teaching of the Holy Book Quran, about 22 years ahead, he changed for the better whole of Arabia and set the pace to better all of the known world of that time; SALLA-ALLAHU-ALAIHE-WA-SALLAM (i.e. PBUH); in the 11th year of Hijrah on Monday 12th Rabi-ul-Awwal that came at one of the first ten days of June 632; he passed away in Madinah with the world at his feet yet not a Dirham in his savings; the message that he had to give at the command of READ that included also the explanation of the Holy Book Quran, he did give it in total with quality that remains with us and his Sunnah guides us towards a very high morality; this message enlightened the world then in that period of utmost Jahiliyat (ignorance to morality and righteousness) and no doubt it is the only thing that can prove to be the great light of Guidance in this time of darkness too, the second Jahiliyat; may Allah guide us all towards the Truth, give us Taufiq to accept it and enable us to live practically according to it; Al-Hamdu Lillah.

G94-Hadith-163 (Issues-Different)

Malik related to me from Rabia ibn Abi Abd ar-Rahman from Yazid, the mawla of al-Munbaith that Zayd ibn Khalid al-Juhani said, "A man came to the Messenger of Allah, may Allah bless him and grant him peace, and asked him about finds. He said, 'Memorize the characteristics of the object found, then publicise it for a year. If the owner comes, give it to him. If not, then it is your business.' He said, 'What about lost sheep, Messenger of Allah?' He said, 'They are yours, your brother's or the wolf's.' He said, 'And the lost camel?' He said, 'It's none of your concern. It has its water and its feet. It will reach water and eat trees until its owner finds it.' "

LUQTA means something that is found lying idle somewhere and if it is picked-up, it is necessary to announce about it so that its owner could be found; Islam does not appreciate the idea that the finder is the keeper; here some questions are to be answered and the first among them is that what lying thing might be taken into custody; second is that for how much time it must be announced; third is that when is it allowed to use it if the owner does not turn-up; fourth is that if the finder does use it and then the owner turns-up so then what should he do and the last but not the least, if he has used it and the owner never turns up, would he be a sinner; the respective answers to questions are that when a man that fears Allah sees something that is of some good value lying idle, he must pick it up if he sees that it might fall in wrong hands; anything that is not much valuable or he sees that the owner would certainly come at this site searching for it without any adverse effect to it, then he must leave it alone; answer to the second question is that the finder must announce Luqta for at least one year as the requirement of Adl (justice) though he might continue to announce it for even more on basis of Ehsaan; answer to the third question is that if the finder is needy he can use it after one year of announcement but he would have to return its compensation if the rightful owner turns-up even after a year when the finder has used it; if the finder is extremely needy at the time when he got Luqta and that could do fine to fulfil his extreme need, he can use it then and there with the intention to return its compensation as its owner

turns-up; the finder must not use it even after a year if he is well-off keeping it aside at safety though its usage is allowed even for a prosperous finder after that time if he so intends with intention to provide the compensation for the usage; answer to the fourth question is that if the finder has used it and its owner turns up, the finder has to pay the compensation and consideration would be given neither to the length of owner's absence nor to the prosperity or poverty of the finder; the owner has the right to designate it as Sadaqa if he intends seeing the status of the finder; answer to the last question is that the finder if he uses the Luqta after a year, insha-Allah he would not be a sinner as the Prophet (PBUH) has clearly put this period of a year as a limit to wait with the intention that he would return it if that is needed; the thing of use must come in use when the period to wait for the owner expires without any intention to defy his right in any way and Allah knows better.

G95-Hadith-164 (Issues-Different)

Malik related to me from Zayd ibn Aslam that Abdullah ibn Umar said, "Two men from the east stood up and spoke, and people were amazed at their eloquence. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Some eloquence is sorcery,' or he said, 'Part of eloquence is sorcery.' "

It is praiseworthy for a person to develop modesty in attitude and talk only when needed up-to the need and that would affect his Faith most positively; when needed for Islam, the Muslim person must speak in its favor as much as possible to clarify its Truth because the only aim of life is to worship Allah; this would do well to get His Pleasure and every asset available has to be used in this work for sure.

G96-Hadith-178 (Issues-Different)

Yahya related to me from Malik from Zayd ibn Aslam from Abu Salih as-Samman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Horses are a reward for one man, a protection for another, a burden for another. The one who has them as a reward is the one

who dedicates them for use in the way of Allah, and tethers them in a meadow or grassland. Whatever the horse enjoys of the grassland or meadow in the length of its tether are good deeds for him. If it breaks its tether and goes over a hillock or two, its tracks and droppings are good deeds for him. If it crosses a river and drinks from it while he did not mean to allow it to drink it, that counts as good deeds for him, and the horse is a reward for him. Another man uses his horse to gain self reliance and up-standingness and does not forget Allah's right on their necks and backs (i.e. he does not ill treat or over-work them). Horses are a protection for him . Another man uses them out of pride to show them off and in hostility to the people of Islam. They are a burden on that man." The Messenger of Allah, may Allah bless him and grant him peace, was asked about donkeys, and he said, "Nothing has been revealed to me about them except this single all-inclusive ayat, 'Whoever does an atom of good will see it, and whoever does an atom of evil, will see it.' " (Sura 99 Ayats 7,8) .

In my language Urdu, there is a verse of poetry that means those who have exceptional status have exceptional difficulties too; Muslims are commanded to use the good things they are blessed with in the way of Allah and not in any other way as then that would cause them to become sinful; the Hadith here gives the same message that who does possess assets of high value must take care to put them into use in the way of Allah else that would become burden to them; in those times tamed animals were the most valuable assets like goats & sheep, herd of cows, horses and camels so we are told that horses are good when those are used in the way of Allah for Jihad and they would not be of any trouble if they are used in any good work to earn a decent living; but if they are not used in the two mentioned ways then they become a burden to the person for which the person would have to answer on the Day of Judgment.

G97-Hadith-182 (Issues-Different)

Malik related to me from Zayd ibn Aslam from Ibn Wala al-Misri from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, said, "A skin when it is tanned is pure."

The animal that had been slaughtered in the name of Allah, when its skin is tanned it is good to use and to take benefit from; however there is difference of view about the use of skin of the recently dead animal (but not that had been dead for quite some time as its skin is not fine to use) even if it is among those that are edibles; many of Ulama take the skin of even such an edible animal that has recently died as quite fine to use and take benefit therefrom when it has been tanned properly according to the Hadith mentioned here.

698-Hadith-187 (Issues-Different)

Yahya related to me from Malik from Ziyad ibn Sad from Amr ibn Muslim that Tawus al-Yamani said, "I found some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, saying 'Everything is by decree.' " Tawus added, "I heard Abdullah ibn Umar say that The Messenger of Allah, may Allah bless him and grant him peace. said, 'Everything is by decree - even incapacity and ability,' (or 'ability and incapacity')."

Before the birth of a person, four necessary things are written for him then & there (this is some intangible writing on the physique copied from the Book of Destiny i.e. Taqdir-Muallaq and that he might change for the better by being totally attentive to Allah only); these four things are mentioned in another authentic Hadith that "Allah sends to him an angel who blows into him the soul and is commanded (to write upon him) four words; he records his sustenance, his life term, his deeds and whether he will be miserable or fortunate"; Allah says in the Holy Book Quran about His Own-Self that "for Him is to create and for Him is to command"; Al-Hamdu Lillah.

699-Hadith-203 (Issues-Different)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man who knows the Qur'an well is like a man who has a hobbled camel. If he takes care of it, he keeps it, and if he lets it go, it gets away."

This Hadith means that a person who is learned in the Holy Book Quran must put his knowledge to practice; if he does not do it remembering it in theory and forgetting it in practice being a hypocrite then he has committed a grave sin certainly; note that the narration here is not related to memorizing and then forgetting the verses though every Hafiz (the person who memorizes the Holy Book Quran by heart) must care to revise it time and again as not to forget his memorized verses yet that he must take up as a rule on the level of Ehsaan to keep hold of it totally.

G100-Hadith-207 (Issues-Different)

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you die, your place will be shown to you in the morning and the evening. If you are one of the people of the Garden, then you will be with the people of the Garden, and if you are one of the people of the Fire, then you will be with the people of the Fire. You will be told, 'This is your place of waiting until Allah raises you on the day of rising.' "

The pleasure and the torment after death at the grave is totally a fact and that all Muslims must believe, even if they do not understand its nature totally; the grave is either a part of Jannah (Paradise) or a part of Jahannum (Hell); note here that when grave is mentioned as a place of pleasure or torment, it actually means the time after the death of a person with a clear connection to his physique in some way, dying by any reason in whatever condition so that is after the end of this worldly time of life upto when Allah wills; Allah might end it early at the life of grave or late as He wills and everyone that had ever lived at the world would then be collected at Hashr; Ulama have clarified this concept well and there are many good works done in this respect yet the clearest evidence is of course the Holy Book Quran that says, "And the most evil punishment overtook Pharaoh's people; the fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass; (it would be commanded) make Pharaoh's people enter the severest chastisement" (Surah Momen-46) and in the sixth Surah where the scene of

the death of unjust persons is narrated it is said, "And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands; Give up your souls; today shall you be recompensed with an ignominious punishment because you spoke against Allah other than the truth and (because) you showed pride against His revealed verses" (Surah Anaam-93); Surah Taubah, the ninth Surah, also has a verse on this and it reads, "And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Madinah (also); they are stubborn in hypocrisy; you do not know them; We know them; We will punish them twice (i.e. punishment at the worldly life and at the life ahead before Hashr) then shall they be turned back to a grievous chastisement (in Akhirat)" (Surah Taubah-101); certainly this happens yet how this happens is a question on which comment is not feasible due to the limitation in our understanding in this matter and where Ahadith point out that the grave becomes vast to provide ease to a person or becomes extremely narrow for his distress, that actually means that the person really feels the pleasure or the torment at the life of the grave.

G101-Hadith-233 (Issues-Different)

Yahya related to me from Malik from Nafi that Abdullah ibn Umar divorced his wife while she was menstruating in the time of the Messenger of Allah, may Allah bless him and grant him peace, Umar ibn al-Khattab asked the Messenger of Allah, may Allah bless him and grant him peace, about it. The Messenger of Allah, may Allah bless him and grant him peace, said, "Go and tell him to take her back and keep her until she is purified and then has a period and then is purified. Then if he wishes, he can keep her, and if he wishes he should divorce her before he has intercourse with her. That is the idda which Allah has commanded for women who are divorced."

Islam highly disapproves of divorce; it is said that even when it is allowed at utmost necessity, it is the most loathsome among the allowed things by Islam; the word used in Arabic for divorce is Thalaq which means "to release some bondage"; if there remains no option but to go for that after consideration of

the matter for quite a while from every aspect, then the best Sunnah way is to pronounce the divorce once to the wife when the wife is in the state of physical purity and the man has not committed sexual intercourse with her in that purity; she would then pass her Iddah of three months and the good thing about this bad matter of divorce is that he can reverse the decision during or even after the Iddah without asking consent of his wife (she gave it when she married him) and keep her as his wife though one pronouncement of divorce ends for him and now there remains two only for the whole life as the man has the right of three pronouncements of divorce in total; if he wants to leave her it is not necessary that he does pronounce the other two divorces too to end-up the matter and the woman has the right to marry someone else after she has passed her Iddah now being out of his bondage with only the one divorce that he had pronounced initially and he loses the two others for good; the divorce that is given irrevocably by pronouncing the words of divorce three times at once is Bid'ah (that means any such practice that challenges the teachings of Sunnah) though it would take place and also the divorce that is given at the period of menses to the wife is also Bid'ah though that divorce is single in counting and as such it is revocable it must be revoked as told in this Hadith; the notable points are that the man only has the right to divorce; the second point to note is that according to Islamic teachings the expression of divorce in words by the man to his wife puts the divorce in effect and he has the right to pronounce the divorce three times so he can keep the marriage intact with his wife if he has pronounced the divorce upto two times; the third point to note is that the divorce that is pronounced once or twice is Raj'ai (revocable) and he can still keep his wife in his marriage but if the words to divorce are expressed three times that divorce becomes Mughallaza (irrevocable) and they would no longer remain man and wife; the fourth point to note is that if the divorce is given by some vague words as for saying to the wife that 'your matter has ended with me' or words like that then the intention of the man values a lot so if he says he intended nothing but said those words to mean that he was not happy with his wife's attitude towards him so it is nothing and if he says that he intended divorce by that then her wife would get one of divorces from him

that is revocable if he intends; the fifth point to note is that if the husband says such words that render the choice of divorce to the wife saying words like 'the matter of our marriage is in your hands so it would be as you decide' then it would depend on her choice to remain with him or leave him by putting divorce on her own self and that would only be one even if she pronounces it many times upon her own self on behalf of her husband so her husband would lose one of divorces he has the right to and he could still keep her as his wife if he wills; the sixth point to note is that there is a very serious debate at present times on the issue if the man has used the words to divorce his wife in one sitting a number of times yet he clarifies that he intended only one divorce and the repetition was just to make the point clear so how should the matter be taken; the Ulama in general take such divorce as Mughallaza giving no space to the man's intention while the Ulama of Ahle-Hadith consider it as one divorce that is Raj'ai accepting the stance of the man totally if he takes it as single so the man can keep his wife still into his marriage by this viewpoint (this viewpoint is based at the Hadith narrated by Rukana); the seventh point to note is that provisions for sustenance and shelter has to be provided by the husband necessarily to the woman whom he has divorced in any manner in her Iddah though in Mughallazah, he must provide separate lodging to her during her Iddah; there is some difference of view among Ulama for this seventh point yet the best thing is that I, MSD, have stated plainly here; Al-Hamdu Lillah.

G102-Hadith-253 (Issues-Different)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "I dreamt at night that I was at the Kaba, and I saw a dark man like the most handsome of dark men you have ever seen. He had hair reaching to between his ears and his shoulders like the most excellent of such hair that you have seen. He had combed his hair, and water was dripping from it. He was leaning on two men or on the shoulders of two men doing tawaf around Kaba. I asked, 'Who is this?' It was said, 'al-Masih ibn Maryam.' Then we were with a man with wiry hair and

blind in his right eye, as if it was a floating grape. I asked 'Who is this?' It was said to me, 'This is al-Masih ad-Dajjal.' "

The birth of Jesus was an amazing incident (and he talked when he was just an infant) and like his birth, his departure from the world was amazing too as he was taken to heavens alive and that is how we all Muslims believe; he was a Prophet and a Messenger of Allah who was born to Marium (Mary) without any father; that is why she is the only woman named in the Holy Book Quran so that Jesus Christ could be called "Isa ibn Marium" according to customs of Arabia; Allah has told in the Holy Book Quran; "Surely the likeness of Isa is at the court of Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was" (Nisa-59); this applies literally too as the Holy Book Quran mentions Jesus-AS by his name 25 times and mentions Adam-AS too by his name 25 times; in the meaning too, this applies well as Allah created Adam when there was not a single human-being by saying "Be" and it was; And He created Jesus from a woman without any aid of man just by saying "Be" and it was; He is Truly Powerful for certain; Al-Hamdu Lillah; note that Dajjal would rise from the jew and he is an imposter who would get power by the aid of wrongful people and demonstrate strange feats that might seem to be as the miracles of Jesus Christ, by application of scientific knowledge & technology; he would be blind in one eye that would be ugly in looks and even the other one, by which he would be able to see, would be horrible; we have many things that clearly represent the system of Dajjal at this time and it seems that Qiyamat is not much far away; note that Surah Kahaf is medicine to Dajjali-Fitnah (trials from Dajjal) as it guides attention towards the true authority of Allah; towards the futility of the worldly life asking to keep attention towards the worthiness of Akhirat; towards baseness of caring totally about physical health asking to keep attention towards the worthiness of the spiritual purity by good words that praise Allah, the True Lord; Al-Hamdu-Lillah.

G103-Hadith-254 (Issues-Different)

Yahya related to me from Malik from Hisham ibn Urwa from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "Fever is

from the vehemence of the heat of Jahannam, so cool it with water." Malik related to me from Nafi from Ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Fever is from the vehemence of the heat of Jahannam, so put it out with water."

The guidance is given here to make things better both by physical and spiritual effort and this is best to tackle problems; do whatever you can and then have trust in Allah for results; this in actual is Tawakkul (to have total trust in Allah); the guidance here is to cool the fever by putting clean water (and here in Pakistan, many person do keep a cloth soaked with clean water onto the forehead in such cases) and ask Allah for betterment in condition.

G104-Hadith-256 (Issues-Different)

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever acquires a dog other than a sheepdog or hunting dog, will have two qirats deducted from the reward of his good actions every day."

The keeping of dogs as pets is not allowed though they might be tamed for prey of edible animals, the care of sheep and crop-field; they may even be trained for genuine police-work; whoever takes dogs as pets, their good deeds would be subtracted daily by some quantity (Qirat or two; this was the standard measure to calculate quantity of things at those times) and as such, this keeping of dogs is totally avoidable.

G105-Hadith-257 (Issues-Different)

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, ordered dogs to be killed.

Note that the Prophet (PBUH) had a high respect to all kinds of life and this also conveys his tolerance in general; Sahaba (companions of the Prophet) were killing dogs due to the Hadith at the topic and the Prophet (PBUH) checked his command and told them to limit to killing of dogs that were totally black;

Ahadith are explicit that the dogs that are totally black have to be eliminated and it has a subtle message that once this kind of dogs disappear from some place they would not return; apart from these totally black dogs, it is not feasible to kill any of dogs.

G106-Hadith-261 (Issues-Different)

Yahya related to me from Malik from Nafi from Ibrahim ibn Abdullah ibn Hunayn from his father from Ali ibn Abi Talib that the Messenger of Allah, may Allah bless him and grant him peace, forbade wearing the qassi (an Egyptian garment, striped with silk), wearing gold rings, and reciting the Qur'an in ruku.

Note that wearing of silk and pure red or pure yellow garments is prohibited for the Muslim Man; the recitation of the Holy Book Quran must be done standing at Salah and not at Ruku (the bowing posture); about wearing of rings, there are some points to understand well as most Ulama have indicated due to the study of Ahadith; first is that it is not commendable for men to wear any sort of rings and please note here that the first ring that the Prophet (PBUH) wore was made as a stamping-tool on the letters he sent to different rulers around the land of Arabia inviting them to Islam as he was told that they do not read letters without the impression of a royal stamp; second is that if a Muslim man does wear a ring he should take a silver ring rather than of any other material but he must care that the highest quantity of silver that a Muslim man might use is only according to a silver ring that he wears though even in that it must not have been used lavishly; third is that he must not inscribe any religious message on that as some disrespect might be caused to it unintentionally ; fourth is that if he does wear it then he must wear it only in the little finger of the right hand though wearing it in the little finger of the left hand is allowed too; fifth is that he must take-off the ring he wears leaving it outside whenever he attends the wash-room without forgetting this practice ever; these are points to remember for wearing of rings and Allah knows better.

G107-Hadith-275 (Issues-Different)

Malik related to me from Safiyy, the mawla of Ibn Aflah that Abus-Saib, the mawla of Hisham ibn Zuhra said, "I went to Abu Said al-Khudri and found him praying. I sat to wait for him until he finished the prayer. I heard a movement under a bed in his room, and it was a snake. I stood up to kill it, and Abu Said gestured to me to sit. When he was finished he pointed to a room in the house and said, 'Do you see this room?' I said, 'Yes.' He said, 'There was a young boy in it who had just got married. He went out with the Messenger of Allah, may Allah bless him and grant him peace, to al-Khandaq, (the ditch which the muslims dug in the 5th year of the Hijra to defend Madina against the Quraysh and their allies). When he was there, the youth came and asked his permission, saying, "Messenger of Allah. Give me permission to return to my family." The Messenger of Allah, may Allah bless him and grant him peace, gave him permission and said, "Take your weapons with you, for I fear the Banu Quraydha tribe. They may harm you." The youth went to his family and found his wife standing between the two doors. He lifted his spear to stab her as jealousy had been aroused in him. She said, "Don't be hasty until you go in and see what is in your house." He entered and found a snake coiled up on his bed. He transfixed it with his spear and then went out with it and pitched it into the house. The snake stirred on the end of the spear and the youth fell dead. No one knew which of them died first, the snake or the youth. That was mentioned to the Messenger of Allah, may Allah bless him and grant him peace, and he said, "There are jinn in Madina who have become muslim. When you see one of them, call out to it for three days. If it appears after that, then kill it, for it is a shaytan." '

Snakes are also created by Allah and by Islamic stance, they also do have the right to life as all creatures of Allah; the modern notion to animal life conforms to the Islamic stance yet in addition, it tells that life of all such birds and animals must especially be cared for that might be at the brink of extinction; note here that this addition that the modern notion tells for the animal life, some adjustment is necessary; the point to note keeping to Ahadith here is

that when obnoxious creatures especially those that are highly poisonous among them leave their natural habitat making trouble for human-beings, they would be killed when found but if they do not seem much poisonous then they would be warned even if that is by human speech and would be given time to take the advice; if they do not avail the allowance given to them then they must be killed as they are transgressors that might affect human beings adversely by the evil use of whatever small poison they have; this point assumes clearly that these deadly animals do have a natural instinct to live away from the man and also that they do understand the meaning of the warning not necessarily by the speech given to them yet by the posture and the gesture of a person addressing them; there are words about such creatures that indicate to their inclination towards hiding from men; "serpent" in English has come from Latin word "creeping"; in Urdu the word that we have for the ordinary lizard literally means "the hidden branch"; in Arabic we have words Jinnan-ul-Buyut in some narrations that mean the hidden creatures especially snakes that hide in homes; most probably other languages too indicate such inclination about these obnoxious creatures; the Holy Book Quran says in Surah Naml where Allah tells about His address to Musa, "And cast down your staff; so when he saw it in motion as if it were a serpent, he turned back retreating and did not return; O Musa! Fear not; surely the messengers shall not fear in My presence" (27:10); the Arabic word used for serpent is Jaann that comes from the root that is used for hidden things; for the second point about care for these obnoxious creatures so that they do not get extinct, the clear thing to understand is that there is not even a remote chance for their extinction as every creature takes care about its survival and almost all of these do live in their natural habitat mostly hidden where they are not to be pursued; note also that reptiles are known to be one of the most ancient of animals on earth.

G108-Hadith-279 (Issues-Different)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, used to visit Quba on foot & riding too (as convenient).

Masjid-Quba is near Madinah (in fact now in Madinah) where reading of two Raka'ah as Nafl has high returns; it is a small yet beautiful mosque at the place named Quba and Muslims attend it from far and wide especially after Hajj when they visit Madinah; the Prophet PBUH used to visit it mostly on Saturdays at some specific period at Madinah.

G109-Hadith-293 (Issues-Different)

Malik related to me from Abdullah ibn Dinar that Abdullah ibn Umar said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, pointing at the east and saying, 'The cause of dissension is here. The cause of dissension is here, from where the helpers of shaytan arise.' "

The indicated area is taken as the portion of Iraq that has seen high turmoil at its history; Iraq has been a target of deadly feuds from the times when Ali (RA) and afterwards his son Hussain (RA) were martyred there in the very first century after the Prophet Muhammad (PBUH), the last Messenger of Allah; among this turmoil, there is the destruction of Baghdad (1258 AD) and even the recent turmoil that it has faced due to deadly wars against it; the sad incidents that took place leading Hussain-RA to Karbala in Muharrum 61 AH where he fell achieving Shahadah defending the values of Islam with many of his family members, who also achieved Shahadah with him, is one of the very grievous chapters in the history of Muslims; even after many centuries, the after-effects of that incident are felt in Muslims; may Allah put His curse on those at Akhirat who were responsible for the bloody murder of the grandson of the Prophet (PBUH) and his family members at Karbala, causing the division among Muslims to get to that stage where it seems irreparable now and Allah knows better; Al-Hamdu Lillah.

G110-Hadith-300 (Issues-Different)

Yahya related to me from Malik that Abdullah ibn Abdullah ibn Jabir ibn Atik said that Abdullah ibn Umar had come to them in Bani Muawiya, one of the villages of the Ansar, and said, "Do you know where the Messenger of Allah, may Allah bless him and grant him peace, prayed in this mosque of yours? "I

told him, "Yes," and I pointed out a place near where he was. He said, "Do you know the three things for which he made dua here?" I said "Yes." He said, "Tell me them then." I said, "He asked that He would not make an enemy from among the non-believers triumph over the believers and that He would not destroy the believers by bad harvests, and he was given both these things. And he asked that He would not make the believers fight among themselves, and that was refused." Ibn Umar said, "You have told the truth," and he added, "Turmoil will not cease until the day of rising."

This Hadith foretells that two adverse things would not happen to Muslims i.e. they would not perish completely by matters named as natural disasters (especially famine and these all are caused by the Will of Allah) and no enemy would be able to hold control over them to make them totally subject to its way of life annihilating them totally taking them into their fold; we Muslims have seen that this has happened as foretold; the third thing that was not granted to the Muslim Ummah (Muslims collectively) was that no conflicts take place between them and certainly we Muslims have had many deadly wars between us Muslims in the ancient times and even in the recent times but the imperialism that came to suppress the Muslims in the recent past had to run away in a century or so; the people that ruled by imperialism would still not be able to fight Muslims insha Allah, once the Muslims make their ties strong to the Holy Book Quran and the Sunnah; Al-Hamdu Lillah.

G111-Hadith-307 (Issues-Different)

Yahya related to me from Malik from Abdullah ibn Abi Bakr from Abbad ibn Tamim that Abu Bashir al-Ansari told him that he was with the Messenger of Allah, may Allah bless him and grant him peace, on one of his journeys. He related, "The Messenger of Allah, may Allah bless him and grant him peace, sent a messenger." (Abdullah ibn Abi Bakr said I think that he said it was while the people were in their resting place). He said, "Do not let a single-string necklace, or any necklace, remain unbroken on the neck of a camel." Yahya said, "I heard Malik say, 'I think that was because of the evil eye.' "

It is possible that a person gets afflicted by someone's sight as eyes do have power that might affect adversely and we all know this fact today due to the effects of hypnotism; note that it is allowed by Ahadith to recite the Verses of the Holy Book Quran to combat such affliction; it is wonderful remedy to make the habit of reciting four things from the Holy Book Quran that are Surah Fatiha & Aayatul-Kursi & the last ayat of Surah Baqarah & the Maudhatayn; such reciter would insha Allah remain safe from every big physical affliction till the last moment of his life and with the recitation of these four things, he would insha Allah remain safe even from any spell that is put onto him intentionally; Al-Hamdu Lillah.

G112-Hadith-316 (Issues-Different)

Yahya related to me from Malik from Abdullah ibn Abi Bakr from his father that Amra bint Abd ar-Rahman told him that she had heard A'isha, the umm al-muminin, say (when it was mentioned to her that Abdullah ibn Umar used to say, "The dead are tormented by the weeping of the living"), "May Allah forgive Abu Abd ar-Rahman. Of course he has not lied, but he has forgotten, or made a mistake. The Messenger of Allah, may Allah bless him and grant him peace, passed by a Jewish woman whose family were crying over her and he said, 'You are crying over her, and she is being tormented in her grave.' "

It is disallowed to cry screamingly over some deceased person creating a commotion though tears that come to eyes due to high emotions without complaint and any voice are not blameworthy; at the times of Jahiliyyah (the era before the Prophet PBUH invited towards Islam), there were people who made a fuss on the death of someone in the family especially women (that even were asked to create such havoc) and beat their heads and chests indecently; note that such shrieking is named as Rannatu-Shaytan and such voices are highly wrong to make as Islam asks for high sobriety at times especially when emotions run high; this even includes the shrieking & screaming of female persons at Music concerts or picnic occasions or ceremonies; the Hadith tells that Sayyidah Ayesha (RA) took it a misunderstanding on the part of Ibne-Umar (RA) that "The dead are tormented by the weeping of the living" as she

had understood the matter in this way that a Jew woman (or a Jew man) was being punished at his grave when the Prophet (PBUH) saw that her relatives are crying screamingly over her so he mentioned the situation in statement of the fact that they are crying over her and she is being punished; there are narrations by other Sahaba too conveying the same message that Ibne-Umar has narrated but this complexity is not difficult to resolve as the deceased person if he used to be happy on the crying screamingly of people over deceased persons and this same thing happens at his own dead body, he would be tormented for his own acceptance of this wrong yet if he was not happy with this and had shown his disapproval at his life, he would not receive any punishment at all insha-Allah and Allah knows better.

G113-Hadith-317 (Issues-Different)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Muhammad ibn Amr ibn Hazm from his father from Abdullah ibn Amr ibn Uthman from ibn Abu Amra al-Ansari from Zayd ibn Khalid al-Juhani that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I not tell you who is the best of witnesses? The one who brings his testimony before he is asked for it, or tells his testimony before he is asked for it."

The valid testimony is of a person who is Muslim, adult, sane, just and who is neither under pressure nor a convict who had received official punishment in some severe crime (whether a cruelty or a shameful act) and he does have validity to testify due to his timely presence at the scene of crime; also, he must not be harboring enmity towards the one against whom he is giving testimony and he must also not be sympathetic to one of sides involved; there is a Hadith that tells that it is not right to give testimony before call and that seems in conflict to the Hadith here but there is a difference at both situations; if a person knows something that he must disclose to save someone from trouble but the troubled one does not know about it, it is better that he informs the troubled one about his knowledge so that the troubled one can benefit from that knowledge and might save himself from troubles ahead but a

person should not present himself for testimony at normal situations unless he is asked for it clearly.

G114-Hadith-321 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Were it not that I might overburden the people or the Muslim community, I would have ordered them to use the tooth-stick (Miswak)."

There are two aspects of using Siwak that is also called Miswak (that is the wooden piece mostly made from the tree of Pilu used as tooth-brush); one is that it is appreciated by the Prophet (PBUH) and the second is that it cleans the teeth; use of Tooth-Brush with paste of choice does fulfil the latter aspect yet the former aspect that is Sunnah (though not emphatic according to the Hadith here), can only be fulfilled by specific use of Miswak; this ease of not making it obligatory is due to the care that the Prophet (PBUH) did not want to put his Ummah into any distress.

G115-Hadith-337 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A man said to his family that he had never done a good action, and that when he died they were to burn him and then scatter half of him on the land and half of him on the sea, and by Allah, if Allah destined it for him He would punish him with a punishment which He had not punished anyone else with in all the worlds. When the man died, they did as he had told them. Then Allah told the land to collect everything that was in it, and told the sea to collect everything that was in it, and then He said to the man, 'Why did you do this?' and he said, 'From fear of You, Lord, and You know best.' " Abu Hurayra added, "And He forgave him."

The narration here seems to tell about someone who is righteous in Belief yet has wrongful major sins in his document of deeds; it is just a matter of eloquence to say that Allah asked the man about his act, as He certainly knows all; there is some difficulty to interpret this narration due to the last part that seems to tell that Allah forgave him if that is taken unconditionally; that part seems to challenge the justice of Allah that He has mentioned in the Holy Book Quran; Al-Hamdu Lillah; as the narration clarifies that he gave advice to burn his body after death to flee from the wrath of Allah (that in itself manifests flaw in his understanding of the Power of Allah) and that advise was executed, then for certain, the last part is reported erroneously and it might even be the words of Abu-Hurayra that Allah forgave him; the forgiveness mentioned here for him might be correctly reported if it means that Allah did not reject his belief and after the extreme torment at the hell-fire for all his wrongs in his deeds, he was forgiven (although the speech denotes that the account of his action is connected to the past yet in actual, it expresses that happening which is related to the future); and Allah knows better.

G116-Hadith-338 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every child is born on the fitrah and it is his parents who make him a jew or a christian. Just as a camel is born whole - do you perceive any defect?" They said, "Messenger of Allah, what happens to people who die when they are (very) young?" He said, "Allah knows best what they would have done."

The Holy Book Quran mentions that Allah took an oath from all Human Beings to recognize Him as their Only True Lord and all must obey His Word only; this is the only aim of life and all the creation except for Human Beings and Jinn are at His worship all the time without any free-will; these two are Mukallaf (they have the free-will) by which they have to obey the Word of Allah; all of the human-being have taken an oath at the Aalam-Arwah (the world of spirits; see Surah Aaraf-172) that Allah only is our True Lord and we all have the recognition of this oath somewhere in our make-up; this makes us highly liable

to judgment about our belief and our deeds in view; that is why nobody takes telling lies, using authority to do injustice, making fun of good people, leaning towards immorality in general as a plus point and in fact when such injustice or shameful attitude does take place, he tries to defend himself rightly or wrongly; here in the Hadith the attention is guided towards this fact that everyone has this recognition of the provided standard but due to misleading parents or guardians, the child takes an attitude of indifference to this and this also guides us Muslims to say the Truth plainly as it is, so that it awakens the inside voice of all those who come in touch to it so that they come to it; Tabligh (communicating the Truth) in today's world is many times more necessary than challenging the enemy at the battle-field though if the enemy initiates a war or retaliates to some injustice done to it with injustice blaming those Muslims too that are not responsible for it, then we Muslims certainly are not liable for what comes to us and what comes to them; the Hadith also deals with the children that die before their age of judgment of Truth and its acceptance, that Allah knows better about them what they would have done if they had lived.

G117-Hadith-339 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The Hour will not come until a man passes by the grave of another and says, 'If only I were in his place.' "

The Hadith here tells the situation as the fact of matter at trials that such would become the situation for some with low tolerance to face the trouble and it does not ask Muslims to wish for death; it might also mean that the good Muslim finding him incapable for collecting good deeds with ease, feels at such times without any complaint to Allah that it would have been better if he already had spent his life and had died with good Belief & deeds before these trying times; note that Muslims must not ask for death but when it does come, they must welcome it with total peaceful attitude as even that would bring

blessing of Allah to them insha-Allah and certainly all the true praise belongs only to Allah.

G118-Hadith-340 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah, the Blessed and Exalted, said, 'If My slave longs to meet Me, I long to meet him, and if he is averse to meeting Me, I am averse to meeting him.' "

This Hadith asks the Muslim person to remain firm on his True Belief and Righteous Deeds according to it as that proves that he is anxious to meet Allah and intends to be in those persons who are good persons in His court; Al-Hamdu Lillah; those persons who do not care to remain on the True Path of Islam are the rejected persons at Hashr and they surely would be dejected then; Al-Hamdu Lillah.

G119-Hadith-341 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The earth eats all of the son of Adam except the coccyx. He was created from it, and on it he is built."

The Hadith tells clearly that all persons would be raised-up at Hashr by what remains of their respective bodies; that clearly has to be some bone and that is coccyx, the last part of the back-bone; the point to note is that the bodies of the Prophets remain intact and not eaten by the earth; Al-Hamdu Lillah.

G120-Hadith-361 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Adam and Musa argued and Adam got the better of Musa. Musa rebuked Adam, 'You are Adam who led people astray and brought them out of the

Garden.' Adam said to him, 'You are Musa to whom Allah gave knowledge of everything and whom he chose above people with His message.' He said, 'Yes.' He said, 'Do you then censure me for a matter which was decreed for me before I was created?' "

Actually it is not allowed to put Taqdir (destiny) as a reason for a wrong done but this matter did not take place at this world; it rather happened in Aalam-Arwah (the world of spirits) where this argument seems valid as the presence at that world denotes that the period for the Righteous Belief and good deeds has ended now for which presence at the physical world is necessary; Adam and Eve, Salam on both, were pardoned on their error of taking the prohibited fruit and the Command Allah gave them to go down to the Earth as punishment changed status (as the Command of Allah in actual does not change once given except for Muallaq as He intends that Himself) to an examination to see whether a person is really worthy of Jannah (Paradise) or not; now it would not be gifted but would have to be gained by the True Belief and the righteous deeds according to it, though even now the Blessing of Allah is necessary for the guidance to the True Belief and the righteous deeds; Al-Hamdu Lillah.

G121-Hadith-373 (Issues-Different)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "We are that have come last yet are first at the Day of Rising in spite of that they have received the book before us & we got it after them; this is the day (Friday) that was specified to them so they differed upon it and Allah guided us towards it; so the people are followers to us in it; the (sacred) day for Jews is tomorrow and for Christians, it is day after tomorrow."

UMMAH of the Prophet Muhammad (PBUH), the last Messenger of Allah, came in the last of peoples after Jews and Christians; but they would rise at the day of Rising before these two and Friday, the sacred day of us Muslims falls before their sacred days that are Saturday and Sunday respectively; this is an

indication to the high acceptance of true Muslims at the court of Allah; Al-Hamdu Lillah.

G122-Hadith-374 (Issues-Different)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The fire of the children of Adam which they kindle is a seventieth part of the fire of Jahannam." They said, "Messenger of Allah, (even) this fire is certainly enough." He said, "That fire is sixty nine times greater."

The Hadith here means that the fire of Jahannum has the most extreme heat that a person can imagine or that might be found normally at the fire here; it asks every one to care highly for righteousness in Belief and deeds to save himself/herself from Jahannum.

G123-Hadith-377 (Issues-Different)

Yahya related to me from Malik from Abdullah ibn Yazid, the mawla of al Aswad ibn Sufyan, from Abu Salama ibn Abd ar Rahman that Abu Hurayra recited al-Inshiqaq (Sura 84) to them and prostrated in it. When he had finished he told them that the Messenger of Allah, may Allah bless him and grant him peace, had prostrated in it.

Surah Inshiqaq has a verse (Ayat-21) that asks for Sajdah; it says "But what is the matter with them that they do not believe; And when the Quran is recited to them they do not make obeisance? Nay! those who disbelieve give the lie to the truth; And Allah knows best what they hide; So announce to them a painful punishment; Except those who believe and do good; for them is a reward that shall never be cut off" (Ayaat - 20 to 25)

G124-Hadith-393 (Issues-Different)

Malik related to me from Abd ar-Rahman ibn Abd ar-Rahman ibn Sasa'a from his father that Abu Sai'd al-Khudri said that the Messenger of Allah, may Allah bless him and grant him peace, said, "It will soon happen that the best property

of a Muslim will be sheep which he takes to the peaks of the mountains and the valleys, fleeing with his deen from trials."

At the time of Fitnah (such trial where Muslims are unable to practice some necessary commands of Islam with ease), Muslims must fight to change the world to better place for the practice of Islamic Values; if that is not possible for them, they must retire taking their simple assets of value to country-side or mountains where they can at-least care about the Islamic Values as much as possible; it is the message of "Safety First" that if you are not able to change people to betterment you must at least keep yourself to the righteousness; this Hadith is valid reasoning for the attitude to keep away from the Western ways; it is better to avoid hot wars at the present times as that would certainly cause loss of innocent lives at both sides and would certainly cause such disaster that even according to Islam, might not keep it Jihad to end fitnah in the long run but might become fitnah in itself for all peoples of the world without any intention to wrongs; many peoples at the West today fear Islam due to its adverse presentation by some of its ill-wishers as some kind of monster that might gobble them up and certainly we also have not laid fears aside about the actions they might take physically against us due to the negative attitude they have shown in the past; in such situation it is much better to keep away from the West totally; even from those among them who do respect Islam understanding it well; if this attitude is not taken up today it would have to be taken up tomorrow after much loss; both sides have fears and both are good at their defence, they physically and we spiritually by the blessing of Allah; addition to this is that each of these both do not have any trust on the other at all so without any hard feelings, both must keep away from each other.

G125-Hadith-403 (Issues-Different)

Yahya related to me from Malik from Amr, the mawla of al-Muttalib from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, saw Uhud and said, "This is a mountain which loves us and we love it. O Allah! Ibrahim made Makka Haram, and I make what is between the two tracts of black stones (in Madina) a Haram."

Madinah is mentioned as Haram (sacred) like Makkah in few other Ahadith too (see also C5-Hadith-16) and its respect is necessary for all Muslims; being sacred, it must be respected highly and trees & plants must not be cut there un-necessarily; even hunting there is to be avoided except killing the dangerous animals there.

G126-Hadith-405 (Issues-Different)

Malik related to me from Alqama ibn Abi Alqama that his mother said that she had heard A'isha, the wife of the Prophet, may Allah bless him and grant him peace, say, "The Messenger of Allah, may Allah bless him and grant him peace, rose one night and put on his clothes and then went out. I ordered my slave-girl, Barira, to follow him, and she followed him until he got to al-Baqi. He stood near it as long as Allah willed and then he left. Barira arrived back before him and told me and I did not say anything to him until morning, and then I mentioned it to him and he explained, 'I was sent out to the people of al-Baqi to pray for them.' "

It is mentioned that just after this incident, the Prophet PBUH got the physical affliction that led to his death; it is also mentioned that this was the night of 15th Sha'ban then, though these both issues are not totally established as facts; however, this night i.e. 15th Sha'ban of the hijrah year is named as of Bar'at (freedom) i.e. the night in which Allah provides mercy to all those who ask for it with total heart, forgiving their sins; Al-Hamdu Lillah.

G127-Hadith-407 (Issues-Different)

Yahya related to me from Malik from Sai'd ibn Ishaq ibn Kab ibn Ujra from his paternal aunt, Zaynab bint Kab ibn Ujra that al-Furaya bint Malik ibn Sinan, the sister of Abu Said al-Khudri, informed her that she went to the Messenger of Allah, may Allah bless him and grant him peace, and asked to be able to return to her people among the Banu Khudra since her husband had gone out in search of some of his slaves who had run away and he had caught up with them near al-Qudum, (which is 6 miles from Madina), and they had killed him. She said, "I asked the Messenger of Allah, may Allah bless him and grant him peace, if I

could return to my people in the Banu Khudra, as my husband had not left me in a dwelling which belonged to him, and had left me no maintenance. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Yes.' So I left. When I was in the courtyard, the Messenger of Allah, may Allah bless him and grant him peace, called me or summoned me, and I answered him. He said, 'What did you say?' I repeated the story about my husband. He said, 'Stay in your house until what is written reaches its term.' I did the idda in the house for four months and ten days." She added, "When Uthman ibn Affan sent for me, I told him that, and he followed it and made decisions by it."

The woman should pass her Iddah when her husband dies at the husband's place that is her own residence too, except when the place is not owned by her husband (or by the woman herself) and the family-member who owns it does not let her pass her Iddah there; also she is not liable to ask for her sustenance as widow from the husband's assets as she would surely get her due share from the husband's property if he has any; if she is pregnant then there is some difference among the Ulama of old times and she might additionally be provided the sustenance from the husband's assets until the child-birth; here, in this narration at the topic, the Prophet (PBUH) called the lady back as first he could not understand properly what she intended to say and then hearing the matter for the second time, he told her to pass the Iddah at her husband's place as that seemed no problem to the family members of the husband.

G128-Hadith-414 (Issues-Different)

Yahya related to me from Malik from Abu Hazim ibn Dinar that Abu Idris al-Khawlani said, "I entered the Damascus mosque and there was a young man with a beautiful mouth and white teeth sitting with some people. When they disagreed about something, they referred it to him and proceeded from his statement. I inquired about him, and it was said, 'This is Muadh ibn Jabal.' The next day I went to the noon-prayer, and I found that he had preceded me to the noon prayer and I found him praying." Abu Idris continued, "I waited for him until he had finished the prayer. Then I came to him from in front of him and greeted him and said, 'By Allah! I love you for Allah!' He said, 'By Allah?' I

said, 'By Allah.' He said, 'By Allah?' I said, 'By Allah.' He said, 'By Allah?' I said, 'By Allah.' " He continued, "He took me by the upper part of my cloak and pulled me to him and said, 'Rejoice! I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah, the Blessed and Exalted, said, 'My love is obliged for those who love each other for Me, and those who sit with each other for Me, and those who visit each other for Me, and those who give to each other generously for Me.' "

The person needing to say something to any of Ulama, must wait till he seems free to converse at ease with him; note also that it is praiseworthy that the person asks company of such virtuous person that might lead him to righteousness in issues of life when needed; all Muslims must respect the Ulama that guide towards the Truth without any intention to worldly benefits; Al-Hamdu Lillah.

G129-Hadith-446 (Issues-Different)

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "If Allah loves a slave, he says to Jibril, 'I love so-and-so, so love him,' so Jibril loves him and then calls out to the people of heaven, 'Allah loves so-and-so, so love him,' and the people of heaven love him, and then acceptance is placed in the Earth for him." When Allah is angry with a slave, Malik said, "I consider that he says the like of that about His anger."

When the Muslim remembers Allah truly in all his matters then Allah appreciates that and He shows His appreciation by such care to him that even in the worldly life, he is taken most praiseworthy among all good persons that know him anywhere at that time; nothing of such adversity that is unbearable to him falls upon him and he is not only protected from physical adversities but Allah helps him to save himself from all major sins; Al-Hamdu Lillah.

G130-Hadith-458 (Issues-Different)

Yahya related to me from Malik from Hisham ibn Urwa from his father from

A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that al-Harith ibn Hisham asked the Messenger of Allah, may Allah bless him and grant him peace, "How does the revelation come to you?" and the Messenger of Allah, may Allah bless him and grant him peace, said, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, and when it leaves me I remember what it has said. And sometimes the angel appears to me in the likeness of a man and talks to me and I remember what he says." A'isha added, "I saw it coming down on him on an intensely cold day, and when it had left him his forehead was dripping with sweat."

Allah spoke with the Messengers in three manners as told at Surah Shura-51; the Prophet PBUH told about his state when the Wahi came to him; angel Jibra'el has the capability to come at the human form and in Ahadith, there is an authentic Hadith named as Hadith-Jibra'el that narrates that Jibra'el came in the human form and asked the Prophet PBUH questions that might convey to all about Islamic Teachings; Al-Hamdu Lillah.

G131-Hadith-462 (Issues-Different)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "I used to comb the head of the Messenger of Allah, may Allah bless him and grant him peace, while I was menstruating."

During the period of menses, it is not disallowed that the woman cooks food or eats that with her family; she might also care about the husband's necessary grooming as these things do not matter even though that state asks to keep away from reading Salah or from keeping Saum; however, her husband has to refrain from sexual relationship with her during her menses.

G132-Hadith-463 (Issues-Different)

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that

the Messenger of Allah, may Allah bless him and grant him peace, was shrouded in three pure white cotton garments, none of which was a long shirt or a turban.

The body of the man has to be shrouded by three clothes that are long Kameez, lower garment and a long sheet of cloth, all in white; the body of the woman has to be shrouded in five clothes adding two more to the man's shroud and they are long Kameez, lower garment, a long sheet of cloth, a cloth as scarf binding the hair and a cloth that ties over the chest, all in white; bathing of the dead body must start from the right proceeding slowly with all the parts with as much covering of the private parts as possible; men that give bath to the man's body must insert hand beneath the cloth for washing the private parts and the women that give bath to the woman's body must also care about it; that water must be scented with camphor; the application of musk after the body had been shrouded with the necessary clothing is quite well; the shroud must be white & clean and also inexpensive.

G133-Hadith-482 (Issues-Different)

Yahya related to me from Malik from Hisham ibn Urwa from Fatima bint al-Mundhir that whenever a woman who had a fever, was brought to Asma bint Abi Bakr, she made dua for her and took water and poured it inside her collar. She said, "The Messenger of Allah, may Allah bless him and grant him peace, ordered us to cool it with water."

Here the guidance is to cool the fever with putting clean water at the body and this might be done by a cloth soaked with clean water onto the forehead; it is better to take Zam-Zam for cooling fever though if unavailable or difficult to get, ordinary clean water would suffice; Ulama have also preferred to give water in Sadaqah as a remedy to fever due to this Hadith; this can be done in a better way today by distribution of cold water-bottles in Sadaqah to all, especially at Iftar in Ramadhan and on the days of Hajj; Al-Hamdu Lillah.

G134-Hadith-484 (Issues-Different)

Yahya said, Malik related to us from Hisham ibn Hisham ibn Utba ibn Abi Waqqas from Abdullah ibn Nistas from Jabir ibn Abdullah al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, said, 'If someone swears a false oath near this mimbar of mine, he will take his seat in the fire.' "

Swearing a false oath is always a major sin yet to swear that near the Minbar of the Prophet PBUH makes its badness increase manifold; it is not appropriate to take anyone to some sacred place or to wait for some sacred time for taking an oath from him as this is a form of forced morality that Islam disapproves.

G135-Hadith-491 (Issues-Different)

Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Ibrahim ibn al-Harith at-Taymi from Abu Salama ibn Abd ar Rahman that Abu Said said that he had heard the Messenger of Allah, may Allah bless him and grant him peace, say, "A group of people will appear among you whose prayer, fasting and deeds will make you think little of your own prayer, fasting and deeds. They will recite the Quran, but it will not get past their throats, and they will pass through the deen like an arrow passes through game. You look at the arrowhead, and you see nothing, and you look at the shaft, and you see nothing, and you look at the flights, and you see nothing. And you are in doubt about the notch."

If someone reads the Holy Book Quran with such haste that he completes it in a few days without understanding of anything at such recitation, that is not good as the Prophet (PBUH) read two of Surah maximum in one Raka'ah; the hasty man does not get the true meaning of the Holy Book Quran; the Hadith here also indicates that those who just read the Holy Book Quran giving it other meanings than what it truly conveys and practice wrongful deeds (even if those are with the rightful deeds of Salah & Saum) by the name of the teachings of Quran, they are of no worth at Akhirat even though the people around or they their-selves take them as some highly virtuous persons.

G136-Hadith-498 (Issues-Different)

Yahya related to me from Malik from Yahya ibn Said that Amra bint Abd ar-Rahman told him from Habiba bint Sahl al-Ansari that she had been married to Thabit ibn Qays ibn Shammās. The Messenger of Allah, may Allah bless him and grant him peace, went out for the dawn prayer, and found Habiba bint Sahl at his door in the darkness. The Messenger of Allah, may Allah bless him and grant him peace, asked her, "Who is this?" She said, "I am Habiba bint Sahl, Messenger of Allah." He asked, "What do you want?" She replied, "That Thabit ibn Qays and I separate." When her husband, Thabit ibn Qays, came, the Messenger of Allah, may Allah bless him and grant him peace, said to him, "This is Habiba bint Sahl. She has mentioned what Allah willed that she mention." Habiba said, "Messenger of Allah, I have all that he has given me!" The Messenger of Allah, may Allah bless him and grant him peace, said to Thabit ibn Qays, "Take it from her." He took it from her and she stayed in the house of her family."

When the woman demands her husband to end the relationship between them surrendering the amount of Mehr that she had received from him giving it back to him to leave her; that is named as Khula'; it means literally "to dispose-off"; when the husband accepts the demand of Khula' or when it is put in effect by some official authority, that would cause the divorce (revocable) to take place and so the woman would have to see to her Iddah of three months; Habibah bint Sahl was the wife of Thabit Ibn Qays and that man was very strict; she was asked to spend her Iddah at her parent's home except for the first month that she had to spend at the place of Thabit Ibn Qays; few Ahadith tell this clearly that it is not fine to ask Khula' by the woman except for extreme necessity and if that demand is not due to extreme necessity then such women are mentioned as most blameworthy who would be punished at Akhirat.

G137-Hadith-501 (Issues-Different)

Yahya related to me from Malik from Yahya ibn Said from Bushayr ibn Yasar that Abu Burda ibn Niyar sacrificed an animal before the Messenger of Allah, may Allah bless him and grant him peace, sacrificed on the Day of Sacrifice. He

asserted that the Messenger of Allah, may Allah bless him and grant him peace, ordered him to sacrifice another animal, and he, Abu Burda, said, "What if I can only find an animal less than one year old, Messenger of Allah?" He had said, "If you can only find a young animal, then sacrifice it."

It is disallowed to sacrifice the animal before the Eid-Salah has taken place at Eidul-Adha; when the sheep is not of one year old yet looks as if it is, its sacrifice is well at the Eidul-Adha; the permission of sacrifice of presumably some very young animal mentioned here pertained exclusively to Abu-Barda only.

G138-Hadith-513 (Issues-Different)

Yahya related to me from Malik from Ibn Himas from his paternal uncle from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Madina will be left in the best way that it is until a dog or wolf enters it and urinates on one of the pillars of the mosque or on the mimbar." They asked, "Messenger of Allah! Who will have the fruit at that time?" He replied, "Animals seeking food, birds and wild beasts."

By the text, this Hadith seems to tell that before the last day of the world, some calamity has to struck Madinah; however, it might only be simple statement about domestic (and even wild) animals & birds that their number would highly increase near the last day of the world and Madinah would have their huge quantity nearby.

G139-Hadith-515 (Issues-Different)

Yahya related to me from Malik from Yazid ibn Abdullah ibn al-Had from Muhammad ibn Ibrahim ibn al-Harith at-Taymi from Abu Salama ibn Abd ar-Rahman ibn Awf that Abu Hurayra said, "I went out to at-Tur (Mount Sinai) and met Kab al Ahbar and sat with him. He related to me things from the Tawrah and I related to him things from the Messenger of Allah, may Allah bless him and grant him peace. Among the things I related to him was that the Messenger of Allah, may Allah bless him and grant him peace, said, 'The best of days on

which the sun rises is the day of jumua. In it Adam was created, and in it he fell from the Garden. In it he was forgiven, and in it he died. In it the Hour occurs, and every moving thing listens from morning till sunset in apprehension of the Hour except jinn and men. In it is a time when Allah gives to a muslim slave standing in prayer whatever he asks for.' Kab said, 'That is one day in every year.' I said, 'No, in every jumua.' Then Kab recited the Tawrah and said, 'The Messenger of Allah has spoken the truth.' " Abu Hurayra continued, "I met Basra ibn Abi Basra al-Ghiffari and he said, 'Where have you come from?' I said, 'From at-Tur.' He said, 'If I had seen you before you left, you would not have gone. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Only make a special journey to three mosques: the mosque of the Haram (Makka), this mosque (Madina), and the mosque of Ilya or the Bait al-Maqdis (two names of Jerusalem)." ' " (He was not sure which expression was used.) Abu Hurayra continued, "Then I met Abdullah ibn Salam and I told him that I had sat with Kabal-Ahbar, and I mentioned what I had related to him about the day of jumua, and told him that Kab had said, 'That is one day in every year.' Abdullah ibn Salam said, 'Kab lied,' and I added, 'Kab then recited the Tawrah and said, "No, it is in every jumua." ' ' Abdullah ibn Salam said, 'Kab spoke the truth. 'Then Abdullah ibn Salam said, 'I know what time that is.' " Abu Hurayra continued, "I said to him, 'Let me know it - don't keep it from me.' Abdullah ibn Salam said, 'It is the last period of time in the day of jumua.' " Abu Hurayra continued, "I said, 'How can it be the last period of time in the day of jumua, when the Messenger of Allah, may Allah bless him and grant him peace, said, "a muslim slave standing in prayer", and that is a time when there is no prayer?' Abdullah ibn Salam replied, 'Didn't the Messenger of Allah, may Allah bless him and grant him peace, say, "Whoever sits waiting for the prayer is in prayer until he prays?" ' " Abu Hurayra added, "I said, 'Of course.' He said, 'Then it is that.' "

If someone goes to any mosque other than these three (that are mentioned in the Hadith here) by intention in vacation that is disallowed though going somewhere by intention and then visiting mosques there is not the topic here as

that is no problem; in other words, journey by intention for any mosque is not allowed except for these three mentioned here as the good return for Salah is very high in each of these three mosques; note that there is some little time between Asr and Maghrib on Friday which is said to be the time when Allah accepts all rightful DUA; some have mentioned it to commence from the time the Imam sits for Khutbah till the end of Jumu'ah-Salah; the Prophet (PBUH) has informed that whoever waits for Salah at the mosque is just like the one in merits who reads Salah in the mosque.

G140-Hadith-521 (Issues-Different)

Yahya related to me from Malik from Yazid ibn Ziyad that Muhammad ibn Kab al-Quradhi said, 'Muawiya ibn Abi Sufyan said from the mimbar, 'O people! Nothing keeps away what Allah gives and nothing gives what Allah keeps away. The earnestness of the earnest one does not profit him. When Allah desires good for him, he gives him understanding in Deen.' Then Muawiya said, 'I heard these words from the Messenger of Allah, may Allah bless him and grant him peace, on these blocks of wood.' "

The only true aim of life is to worship Allah sincerely to achieve His pleasure; so to gain the basic knowledge of the Holy Book Quran and Sunnah (that inform about the Commands of Allah) is necessary for all Muslims so that they can live according to it in fulfillment of the true aim of life while there must always be few persons in the society adept in understanding of the Holy Book Quran and Sunnah having the Islamic Knowledge in all fields of life not only for themselves but to provide guidance to Muslims when and where necessary; even the knowledge of techniques of modern war and war-weapons having a necessary force to combat that could provide safety from the enemy and even the knowledge to fulfill the demands of Tabligh (communication of Islamic Teachings) is also necessary but the knowledge that is gained by the modern education that could make the worldly economic life easy is not necessary but only Mubah and so it could be taken up (yet not at the expense of the true knowledge of Islamic Teachings); this modern education does have its worth when it could be used for the betterment of all Muslims as a nation; this Hadith

here clearly denote the high status of the understanding of the Holy Book Quran and Sunnah; Surah Baqarah tells at its verse-269, "He gives wisdom to whom He wills and he to whom wisdom is given, he truly hath received abundant good; but none remember except men of understanding"; Al-Hamdu Lillah.

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H-Booklet of Additional (66 Ahadith)

H1-Hadith-87 (Additional)

Yahya related to me from Malik from Muhammad ibn al-Munkadir and from Salim ibn Abin-Nadr, the mawla of Umar ibn Ubaydullah that Amir ibn Sad ibn Abi Waqqas heard his father ask Usama ibn Zayd, "Have you heard anything from the Messenger of Allah, may Allah bless him and grant him peace, about the plague?" Usama said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'The plague is a punishment that was sent down on a party of the Banu Israil or whoever was before them. When you hear of it in a land, do not enter it. If it comes upon a land and you are in it, do not depart in flight from it.' " Malik said that Abu'n-Nadr said, "That is, do not depart with no other intention but flight."

See C3-Hadith-9 for comment on this Hadith.

H2-Hadith-88 (Additional)

Yahya related to me from Malik, from Abu'l-Aswad Muhammad ibn 'Abd ar-Rahman, from Urwa ibn az-Zubayr, from A'isha, umm al-muminin, that the Messenger of Allah, may Allah bless him and grant him peace, did hajj letting it remain single (IFRAD without Umra).

See B36-Hadith-67 for comment on this Hadith.

H3-Hadith-89 (Additional)

Yahya related to me from Malik, from Abu'l-Aswad Muhammad ibn Abd ar-Rahman, from Urwa ibn az-Zubayr, that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "We set out with the Messenger of Allah, may Allah bless him and grant him peace, in the year of the farewell hajj, and some of us went into ihram to do umra, some of us went into ihram to do hajj and umra, and some of us went into ihram to do hajj on its own. The Messenger of Allah, may Allah bless him and grant him peace, went into ihram to do hajj on its own. Those who had gone into ihram to do umra came out of ihram (after doing umra). Those who had gone into ihram to do hajj (on its own), or to do both hajj and umra, did not come out of ihram until the day of the sacrifice."

See B36-Hadith-67 for comment on this Hadith.

H4-Hadith-109 (Additional)

Yahya related to me from Malik from Abu'z Zubayr al-Makki from Sai'd ibn Jubayr that Abdullah ibn Abbas said, "The Messenger of Allah, may Allah bless him and grant him peace, prayed dhuhr and asr together and maghrib and isha together, not out of fear nor because of travelling."

See A27-Hadith-108 for comment on this Hadith.

H5-Hadith-181 (Additional)

Yahya related to me from Malik from Zayd ibn Aslam from Ibn Bujayd (formerly al-Ansari) from his grandmother that the Messenger of Allah, may Allah bless him and grant him peace, said, "Give to the very poor, even if only a roasted hoof."

See C28-Hadith-180 for comment on this Hadith.

H6-Hadith-191 (Additional)

Yahya related to me from Malik from Musa ibn Maysara from Abu Murra, the mawla of Aqil ibn Abi Talib, that Umm Hani bint Abi Talib told him that in the

year of the conquest the Messenger of Allah, may Allah bless him and grant him peace, prayed eight rakas, covering himself with one garment.

See A6-Hadith-12 for comment on this Hadith.

H7-Hadith-192 (Additional)

Yahya related to me from Malik from Musa ibn Abi Tamim from Abu'l Hubab Sai'd ibn Yasar from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A dinar for a dinar, a dirham for a dirham, no excess between the two."

See E1-Hadith-10 for comment on this Hadith.

H8-Hadith-196 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "You should not intend to pray either at sunrise or sunset."

See A26-Hadith-96 for comment on this Hadith.

H9-Hadith-201 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that Hafsa, the wife of the Prophet, may Allah bless him and grant him peace, told him that the Messenger of Allah, may Allah bless him and grant him peace, used to pray two quick rakas when the muadhhdhin had finished the adhan for the subh prayer, before the iqama was said for the prayer.

See A49-Hadith-200 for comment on this Hadith.

H10-Hadith-202 (Additional)

Yahya related to me from Malik from Nafi and Abdullah ibn Umar that a man asked the Messenger of Allah, may Allah bless him and grant him peace, about night prayers. The Messenger of Allah, may Allah bless him and grant him

peace, said, "Night prayers are two by two, and when you are afraid that dawn is approaching, pray one raka to make what you have prayed odd."

See A43-Hadith-193 for comment on this Hadith.

H11-Hadith-214 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that Umaribnal-Khattab gave a horse to carry some one in the way of Allah, and then he wished to buy it back. So he asked the Messenger of Allah, may Allah bless him and grant him peace, about it, and he said, "Do not buy or take back your sadaqa." Yahya said that Malik was asked about whether a man who gave some sadaqa, and then found it being offered back to him for sale by some one other than the man to whom he had given it, could buy it or not, and he said, "I prefer that he leaves it."

See G29-Hadith-168 for comment on this Hadith.

H12-Hadith-221 (Additional)

Yahya related to me from Malik from Abdullah ibn Umar that the talbiya of the Messenger of Allah, may Allah bless him and grant him peace, was, "I am at Your service, O Allah, I am at Your service. You have no partner. I am at Your service. Praise and blessing belong to You, and the Kingdom. You have no partner." (Labayk, Allahumma labayk, la sharika laka labayk. Inna'l-hamda wa'n-nimata laka wa'l-mulk, la sharika lak). Malik said that Abdullah ibn Umar used to add, "I am at Your service, I am at Your service. I am at Your service and at Your call. Good is in Your hands, and I am at Your service. Our desire is for You, and our action ." (Labayk, labayk, labayk wa sadayka wa'l-khayr biyadayka labayk wa'r-raghba'u ilayka wa'l-amalu).

See B38-Hadith-100 for comment on this Hadith.

H13-Hadith-229 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not ask

for a woman in marriage when another muslim has already done so." Malik said, "The explanation of the statement of the Messenger of Allah, may Allah bless him and grant him peace, according to what we think - and Allah knows best - is that 'Do not ask for a woman in marriage when another muslim has already done so' means that when a man has asked for a woman in marriage, and she has inclined to him and they have agreed on a bride-price, which she has suggested and with which they are mutually satisfied, it is forbidden for another man to ask for that woman in marriage. It does not mean that when a man has asked for a woman in marriage, and his suit does not agree with her and she does not incline to him that no one else can ask for her in marriage. That is a door to misery for people."

See F3-Hadith-97 for comment on this Hadith.

H14-Hadith-231 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you are invited to a wedding feast, you must go to it."

See C15-Hadith-83 for comment on this Hadith.

H15-Hadith-232 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that a man cursed his wife in the time of the Messenger of Allah, may Allah bless him and grant him peace, and disowned her child. The Messenger of Allah, may Allah bless him and grant him peace, separated them and gave the child to the woman.

Note on this Hadith by Malik

Malik said, "Allah the Blessed, the Exalted, said, 'The testimony of men who accuse their wives but do not have any witnesses except themselves is to testify by Allah four times that he is being truthful, and a fifth time, that the curse of Allah will be upon him, if he should be a liar. She will avoid punishment if she testifies by Allah four times that he is a liar, and a fifth time, that the

wrath of Allah shall be upon her, if he should be telling the truth. ' "(Sura 24 ayat 6). Malik said, "The sunna with us is that those who curse each other are never to be remarried. If the man calls himself a liar, (i.e. takes back his accusation), he is flogged with the hadd-punishment, and the child is given to him, and his wife can never return to him. There is no doubt or dispute about this sunna among us. " Malik said, "If a man separates from his wife by an irrevocable divorce by which he cannot return to her, and then he denies the paternity of the child she is carrying, whilst she claims that he is the father, and it is possible by the timing, that he be so, he must curse her, and the child is not recognised as his." Malik said, "That is what is done among us, and it is what I have heard from the people of knowledge." Malik said that a man who accused his wife after he had divorced her trebly while she was pregnant, and he had at first accepted being the father but then claimed that he had seen her committing adultery before he separated from her, was flogged with the hadd-punishment, and did not curse her. If he denied the paternity of her child after he had divorced her trebly, and he had not previously accepted it, then he cursed her. Malik said, "This is what I have heard." Malik said, "The slave is in the same position as the free man as regards making accusations and invoking mutual curses (lian). He acts in the lian as the free man acts although there is no hadd applied for slandering a female-slave." Malik said, "The muslim slave-girl and the christian and jewish free woman also do lian when a free muslim marries one of them and has intercourse with her. That is because Allah the Exalted said in His Book, 'As for those who accuse their wives,' and they are their wives. This is what is done among us. Malik said that a man who did the lian with his wife, and then stopped and called himself a liar after one or two oaths and he had not cursed himself in the fifth one, had to be flogged with the hadd-punishment, but they did not have to be separated. Malik said that if a man divorced his wife and then after three months the woman said, "I am pregnant," and he denied paternity, then he had to do lian. Malik said that the husband of a female slave who pronounced the lian on her and then bought her, was not to have intercourse with her, even if he owned her. The sunna which had been handed down about a couple who mutually cursed each other in the lian

was that they were never to return to each other. Malik said that when a man pronounced the li'an against his wife before he had consummated the marriage, she only had half of the bride price.

See D1-Hadith-6 for comment on this Hadith.

H16-Hadith-237 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar from Zayd Ibn Thabit that the Messenger of Allah, may Allah bless him and grant him peace, allowed the owner of dates-trees to sell dates on them by his reckoning.

See E7-Hadith-157 for comment on this Hadith.

H17-Hadith-239 (Additional)

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "In the time of the Messenger of Allah, may Allah bless him and grant him peace, we used to buy food. He sent orders for us to move our purchases from the place in which we purchased them to another place before we re-sold them."

See E14-Hadith-238 for comment on this Hadith.

H18-Hadith-242 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not let anyone of you bid in ongoing transaction against the other."

See F3-Hadith-97 for comment on this Hadith.

H19-Hadith-248 (Additional)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, addressed the people in one of his raids. Abdullah ibn Umar said, "I went towards him, but he finished before I reached him. I asked about what he had said. Someone said to me, 'He forbade preparing nabidh in a gourd or in a jug smeared with pitch.' "

See D9-Hadith-136 for comment on this Hadith.

H20-Hadith-270 (Additional)

Yahya related to me from Malik from Nuaym ibn Abdullah al-Mujmir that Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'There are angels at the entries of Madina, and neither plague nor the Dajjal will enter it.' "

See G79-Hadith-85 for comment on this Hadith.

H21-Hadith-271 (Additional)

Yahya related to me from Malik from Safwan ibn Sulaym from Ata ibn Yasar from Abu Said al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said, "Ghusl on the day of Jumua is necessary on every male who has reached puberty."

See A50-Hadith-204 for comment on this Hadith.

H22-Hadith-283 (Additional)

Ziyad related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said. "Search for Laylat al-Qadr in the last seven days."

See B17-Hadith-210 for comment on this Hadith.

H23-Hadith-284 (Additional)

Yahya related to me from Malik from 'Abdullah ibn Dinar that Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade anyone in ihram to wear a garment which had been dyed with saffron or yellow dye, and said, 'Anyone that cannot find sandals can wear leather socks, but he should cut them off below the ankles.' "

See B48-Hadith-219 for comment on this Hadith.

H24-Hadith-285 (Additional)

Yahya related to me from Malik from Abdullah ibn Dinar that Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, told the people of Madina to enter ihram at Dhu'l-Hulayfa, the people of Syria to do so at al-Juhfa, and the people of Najd to do so at Qarn." Abdullah ibn Umar said in addition, "I heard these three from the Messenger of Allah, may Allah bless him and grant him peace. I was also told that the Messenger of Allah, may Allah bless him and grant him peace, said, 'The people of Yemen should enter ihram at Yalamlam.' "

See B49-Hadith-220 for comment on this Hadith.

H25-Hadith-286 (Additional)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "There are five (kinds of) animal which it is not wrong for some one in ihram to kill: scorpions, rats and mice, crows, kites and wild dogs."

See B52-Hadith-224 for comment on this Hadith.

H26-Hadith-287 (Additional)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Someone who buys food, must not sell it until he takes possession of it."

See E14-Hadith-238 for comment on this Hadith.

H27-Hadith-291 (Additional)

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, used to wear a gold ring. Then the Messenger of Allah, may Allah bless him and grant him peace, stood up and threw it away and said, "I will never wear it." He said, "So the people threw away their rings too."

See G106-Hadith-261 for comment on this Hadith.

H28-Hadith-296 (Additional)

Malik related to me from Abdullah ibn Dinar saying, "Abdullah ibn Umar and I were at the house of Khalid ibn Uqba who was away at the market. A man came who wanted to speak to Abdullah ibn Umar and I was the only other person present Abdullah ibn Umar called another man so that we were four and said to me and the man whom he had called to go a little way off together, because I have heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Two do not converse secretly to the exclusion of another.' "

See C36-Hadith-258 for comment on this Hadith.

H29-Hadith-297 (Additional)

Malik related to me from Abdullah ibn Dinar from Abdullah ibn Umar that a man called the Messenger of Allah and said, "Messenger of Allah, what do you think about lizards?" The Messenger of Allah, may Allah bless him and grant him peace, said, "I do not eat them, and I do not forbid them."

See G54-Hadith-70 for comment on this Hadith.

H30-Hadith-303 (Additional)

Yahya related to me from Malik from Abdullah ibn Abd ar-Rahman ibn Mamar from Abul-Hubab Sai'd ibn Yasar that Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah, the Blessed, the Exalted, will say on the Day of Rising', "Where are those who loved each other for My majesty? Today I will shade them in My shade on the day when there is no shade except My shade." "

See C26-Hadith-155 for comment on this Hadith.

H31-Hadith-306 (Additional)

Yahya related to me from Malik from Abdullah ibn Abi Bakr from Abbad ibn Tamim from Abdullah ibn Zayd al-Mazini that the Messenger of Allah, may Allah

bless him and grant him peace, said, "What is between my house and my mimbar is one of the meadows of the Garden."

See G92-Hadith-154 for comment on this Hadith.

H32-Hadith-313 (Additional)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazim from his father that Amr ibn Sulaym az-Zuraqi said, "Abu Humayd as-Saidi told me that they asked the Messenger of Allah, may Allah bless him and grant him peace, how they were to ask for blessings upon him and he replied that they should say, 'O Allah, bless Muhammad and his wives and his descendants as You blessed the family of Ibrahim, and give baraka to Muhammad and his wives and his descendants as You gave baraka to the family of Ibrahim. You are worthy of Praise and Glorious.'" (Allahumma salli ala Muhammad wa azwajih wa zuriyatehi kama sallaita ala alei Ibrahim, wa barek ala Muhammad wa azwajih wa zuriyatehi kama barakta ala alei Ibrahim, innaka Hamidu'm-Majid).

See A53-Hadith-268 for comment on this Hadith.

H33-Hadith-344 (Additional)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of wisal - Beware of wisal." They said, "But you practise wisal, Messenger of Allah." He replied, "I am not the same as you. My Lord feeds me and gives me to drink."

See B16-Hadith-209 for comment on this Hadith.

H34-Hadith-351 (Additional)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, 'No-one of you must propose a woman already proposed by your brother (in Islam).'

See F3-Hadith-97 for comment on this Hadith.

H35-Hadith-356 (Additional)

Malik related to me from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Wound by cattle asks no consequence, wound by mine asks no consequence, wound by well asks no consequence and buried treasure found asks for its fifth part."

(Consequence means that no returns for damage are due on the owner of the cattle, mine or the well if he has not asked or permitted the victim to see to any work relating to that).

See D2-Hadith-19 for comment on this Hadith.

H36-Hadith-358 (Additional)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising, Allah the Blessed, the Exalted, will not look at a person who drags his lower garment in arrogance."

See C27-Hadith-165 for comment on this Hadith.

H37-Hadith-371 (Additional)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "By Him in whose hand myself is! To take your rope and gather firewood on your back is better for you than that you come to a man to whom Allah has given some of His favour and ask him, so he gives to you or refuses."

See G33-Hadith-369 for comment on this Hadith.

H38-Hadith-375 (Additional)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The good dream of a man who is salih is a forty-sixth part of prophecy."

See G87-Hadith-121 for comment on this Hadith.

H39-Hadith-385 (Additional)

Yahya related to me from Malik, from Abd ar-Rahman ibn al-Qasim, from his father, from A'isha, umm al-muminin, that the Messenger of Allah, may Allah bless him and grant him peace, did hajj-ifrad.

See B36-Hadith-67 for comment on this Hadith.

H40-Hadith-388 (Additional)

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim from his father that A'isha umm al-muminin, said, that Safiyya bint Huyy had her period and she (A'isha) mentioned it to the Messenger of Allah, may Allah bless him and grant him peace. Upon that he said, "Perhaps she will delay us." Then it was said, "Messenger of Allah, she has done tawaf," and the Messenger of Allah, may Allah bless him and grant him peace, said, "Then she will not delay us."

See B60-Hadith-387 for comment on this Hadith.

H41-Hadith-391 (Additional)

Yahya related to me from Malik from Abd ar-Rahman ibn Abdullah ibn Sasa'a from his father from Abu Sai'd al-Khudri that a man heard another man reciting Surat al-Ikhlās (Sura 112), repeating it over and over again. In the morning that listening person went to the Messenger of Allah, may Allah bless him and grant him peace, and mentioned it to him, as if he thought little of it. The Messenger of Allah, may Allah bless him and grant him peace, said, "By the One in whose hand my soul is, it is equal to one third of the Quran."

See C55-Hadith-382 for comment on this Hadith.

H42-Hadith-394 (Additional)

Yahya related to me from Malik from Abd al-Hamid ibn Suhayl ibn Abd ar-Rahman ibn Awf from Sai'd ibn al-Musayyab from Abu Sai'd al-Khudri and from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, appointed a man as an agent in Khaybar, and he brought him some excellent dates. The Messenger of Allah, may Allah bless him and grant him peace, said to him, "Are all the dates of Khaybar like this?" He said, "No. By Allah, Messenger of Allah! We take a sa of this kind for two sa or two sa for three." The Messenger of Allah, may Allah bless him and grant him peace, said, "Do not do that. Sell the assorted ones for dirhams and then buy the good ones with the dirhams."

See E24-Hadith-380 for comment on this Hadith.

H43-Hadith-395 (Additional)

Yahya related to me from Malik from Abd Rabbih ibn Sai'd from Abu Bakr ibn Abd ar-Rahman ibn al-Harith ibn Hisham from A'isha and Umm Salama, the wives of the Prophet, may Allah bless him and grant him peace, that the Prophet, may Allah bless him and grant him peace, used to get up in the morning junub from intercourse, not a dream, in Ramadan, and then he would fast."

See B20-Hadith-302 for comment on this Hadith.

H44-Hadith-406 (Additional)

Yahya related to me from Malik from Qatan ibn Wahb ibn Umayr ibn al-Ajda that Yuhannas, the mawla of az-Zubayr ibn al-Awwam informed him that he was sitting with Abdullah ibn Umar during the troubles (at the time of al-Hajaj ibn Yusuf). A female mawla of his came and greeted him. She said, "I want to leave, Abu Abd ar-Rahman. The time is harsh for us." Abdullah ibn Umar said to her, "Sit down, O you with little knowledge, for I have heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No one will be patient in hunger and hardship in it (Madina) except that I will be a witness or intercede for him on the Day of Rising.' "

See G79-Hadith-85 for comment on this Hadith.

H45-Hadith-436 (Additional)

Yahya related to me from Malik from Sumayy, the mawla of Abu Bakr, from Abu Bakr ibn Abd ar-Rahman that A'isha and Umm Salama, the wives of the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, used to get up in the morning junub from intercourse, not a dream, and would then fast."

See B20-Hadith-302 for comment on this Hadith.

H46-Hadith-454 (Additional)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, prayed while he was ill. He prayed sitting, and some people prayed behind him standing, and he indicated to them to sit down. When he left, he said, 'The imam is only appointed to be followed. When he goes into ruku, go into ruku and when he rises, rise and if he prays sitting, pray sitting.' "

See A1-Hadith-1 for comment on this Hadith.

H47-Hadith-455 (Additional)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, told him that she had never seen the Messenger of Allah, may Allah bless him and grant him peace, doing night prayers sitting down until he was getting on in years. He would recite sitting down until when he wanted to go into ruku, he would stand up and recite about thirty or forty ayats and then go into ruku.

See A74-Hadith-378 for comment on this Hadith.

H48-Hadith-461 (Additional)

Yahya related to me from Malik from Hisham ibn Urwa from his father that

A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "An infant boy was brought to the Messenger of Allah, may Allah bless him and grant him peace, and it urinated on him. The Messenger of Allah, may Allah bless him and grant him peace, called for some water and rubbed over the urine with it."

See G2-Hadith-56 for comment on this Hadith.

H49-Hadith-465 (Additional)

Yahya related to me from Malik from Hisham ibn Urwa from his father from A'isha that Hamza ibn Amr al-Aslami once said to the Messenger of Allah, may Allah bless him and grant him peace, "Messenger of Allah, I am a man who fasts. Can I fast when travelling?" The Messenger of Allah, may Allah bless him and grant him peace, said, "If you want you can fast, and if you want you can break the fast."

See B26-Hadith-438 for comment on this Hadith.

H50-Hadith-468 (Additional)

Yahya related to me from Malik from Hisham ibn Urwa from his father that A'isha umm al-muminin, said, that Safiyya bint Huyy had her period and she (A'isha) mentioned it to the Messenger of Allah, may Allah bless him and grant him peace. Upon that he said, "Perhaps she will delay us." Then it was said, "Messenger of Allah, she has done tawaf," and the Messenger of Allah, may Allah bless him and grant him peace, said, "Then she will not delay us." Urwa said that A'isha added, "We do publicize that, so why do people make their women stay on to their inconvenience? If it were as they say, more than six thousand menstruating women would still be in Mina in the morning, all of them having already done the tawaf al-ifada.' "

See B60-Hadith-387 for comment on this Hadith.

H51-Hadith-470 (Additional)

Malik related to me from Hisham ibn Urwa from his father that Aisha, the wife

of the Prophet, may Allah bless him and grant him peace, said, "Barira came to me and said, 'I have written myself as mukatab for my people for nine uqiyas, one uqiya per year, so help me.' Aisha said, 'If your people agree that I pay it all to them for you, and that if I pay it, your wala' is mine, then I will do it.' Barira went to her owners and told them that and they didn't agree. She came back from them while the Messenger of Allah, may Allah bless him and grant him peace, was sitting. She said to Aisha, 'I offered that to them and they refused me unless they had the wala.' The Messenger of Allah, may Allah bless him and grant him peace, heard that and asked her about it A'isha told him and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Take her and stipulate that the wala' is yours, for the wala is for the one who sets free.' So Aisha did that and then the Messenger of Allah, may Allah bless him and grant him peace, stood up in front of the people, and praised Allah and gave thanks to Him. Then he said, 'What is wrong with the people who make conditions which are not in the Book of Allah? Any condition which is not in the Book of Allah is invalid even if it is a hundred conditions. The decree of Allah is truer and the conditions of Allah are firmer, and the wala' only belongs to the one who sets free.' "

See G73-Hadith-160 for comment on this Hadith.

H52-Hadith-474 (Additional)

Yahya related to me from Malik from Hisham ibn Urwa from his father that al-Miswar ibn Makhrama told him that Subaya al-Aslamiya gave birth a few nights after the death of her husband. She came to the Messenger of Allah, may Allah bless him and grant him peace (to ask), and he permitted her, "You are free to marry, so marry whomever you wish."

See F12-Hadith-396 for comment on this Hadith.

H53-Hadith-475 (Additional)

Yahya related to me from Malik from Hisham ibn Urwa from his father that Umar ibn Abi Salama saw the Messenger of Allah, may Allah bless him and grant

him peace, praying in one garment in the house of Umm Salama. He was covered by it, and had put both ends over his shoulders.

See A6-Hadith-12 for comment on this Hadith.

H54-Hadith-479 (Additional)

Malik related to me from Hisham ibn Urwa from his father from Abdullah ibn az-Zubayr that Sufyan ibn Abi Zuhayr said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Yemen will be conquered and the people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known. Ash-Sham will be conquered and people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known. Iraq will be conquered and people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known.' "

See G79-Hadith-85 for comment on this Hadith.

H55-Hadith-488 (Additional)

Yahya related to me from Malik from Yahya ibn Said from Adi ibn Thabit al-Ansari that Abdullah ibn Yazid al-Khatmi told him that Abu Ayyub al-Ansari told him that he prayed maghrib and isha together at Muzdalifa during the farewell hajj, with the Messenger of Allah, may Allah bless him and grant him peace.

See B68-Hadith-473 for comment on this Hadith.

H56-Hadith-489 (Additional)

Yahya related to me from Malik from Yahya ibn Said from Abd ar-Rahman ibn Hurmuz that Abdullah ibn Buhayna said, "The Messenger of Allah, may Allah bless him and grant him peace, prayed dhuhur with us and he stood straight up after two rakas without sitting. When he had finished the prayer, he did two sajdahs and then said the taslim after that."

See A12-Hadith-24 & A23-Hadith-81 for comment on this Hadith.

H57-Hadith-495 (Additional)

Yahya related to me from Malik from Yahya ibn Said from 'Amra bint Abd ar-Rahman from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that a Jewish woman came to beg from her and said, "May Allah give you refuge from the punishment of the grave." So A'isha asked the Messenger of Allah, may Allah bless him and grant him peace, "Are people punished in their graves?", and the Messenger of Allah, may Allah bless him and grant him peace, took refuge in Allah from that. Then one morning the Messenger of Allah, may Allah bless him and grant him peace, went out on a journey and there was an eclipse of the sun, and he returned in the late morning and passed through his apartments. Then he stood and prayed, and the people stood behind him. He stood for a long time, and then went into ruku for a long time. Then he rose and stood for a long time, though less than the first time, and then went into ruku for a long time, though less than the first time. Then he rose, and went down into sajdah. Then he stood for a long time, though less than the time before, and then went into ruku for a long time, though less than the time before. Then he rose and stood for a long time, though less than the time before, and then went into ruku for a long time, though less than the time before. Then he rose, and went down into sajdah. When he had finished he said what Allah willed him to say, and then he told them to seek protection for themselves from the punishment of the grave."

See G81-Hadith-101 & A38-Hadith-171 for comment on this Hadith.

H58-Hadith-497 (Additional)

Yahya related to me from Malik that Yahya ibn Said said that Amra bint Abd ar-Rahman told him that she had heard A'isha, umm al-muminin, saying, "We set out with the Messenger of Allah, may Allah bless him and grant him peace, when there were five nights left in Dhu'l-Qada and we assumed that we must be setting out for hajj. When we got near to Makka, the Messenger of Allah, may Allah bless him and grant him peace, told everyone that did not have a

sacrificial animal with them to leave ihram after they had done tawaf of the House and sa'i between Safa and Marwa." A'isha added, "We were sent some beef on the day of sacrifice. I asked what it was and they said that the Messenger of Allah, may Allah bless him and grant him peace, had sacrificed for his wives." Yahya ibn Said said, "I mentioned this hadith to Qasim ibn Muhammad and he said, 'She has given you the complete hadith, by Allah.' "

See B31-Hadith-38 & B36-Hadith-67 for comment on this Hadith.

H59-Hadith-499 (Additional)

Yahya related to me from Malik from Yahya ibn Said from Amra bint Abd ar-Rahman that Aisha, the wife of the Prophet, may Allah bless him and grant him peace, said, "It has not been a long time for me and I have not forgotten. A thief's hand is cut off for a quarter of a dinar and upwards."

See D12-Hadith-246 for comment on this Hadith.

H60-Hadith-500 (Additional)

Yahya related to me from Malik from Yahya ibn Said from Bushayr ibn Yasar, the mawla of the Bani Haritha, that Suwayd ibn an-Numan told him that he went with the Messenger of Allah, may Allah bless him and grant him peace, on the expedition to Khaybar. When they reached as-Suhba, which was near Khaybar, the Messenger of Allah, may Allah bless him and grant him peace, stopped and prayed asr. He asked for provisions but only parched barley was brought, so he asked for it to be moistened. The Messenger of Allah, may Allah bless him and grant him peace, ate and the people ate with him. Then he got up to do maghrib and rinsed his mouth out and they rinsed out theirs. Then he prayed without doing wudu.

See A37-Hadith-170 for comment on this Hadith.

H61-Hadith-511 (Additional)

Malik related to me that Yahya ibn Said said, "I heard Abu'l-Hubab Said ibn Yasar say that he heard Abu Hurayra say that he heard the Messenger of

Allah, may Allah bless him and grant him peace, say, 'I was ordered to a town which will eat up towns. They used to say, 'Yathrib,' but it is Madina. It removes the bad people like the blacksmith's furnace removes impurities from the iron.' "

See C5-Hadith-16 & G79-Hadith-85 for comment on this Hadith.

H62-Hadith-512 (Additional)

Yahya related to me from Malik from Yahya ibn Said that Abu Salama ibn Abd ar-Rahman said, "I heard Abu Qatada ibn Ribiy say that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The good dream is from Allah, and the bad dream is from shaytan. When you see what you dislike, spit to your left side three times when you wake up, and seek refuge with Allah from its evil. It will not harm you then, Allah willing.' " Abu Salama said, "I would see dreams which weighed on me more heavily than a mountain. When I heard this hadith, I was not concerned about it."

See G87-Hadith-121 for comment on this Hadith.

H63-Hadith-517 (Additional)

Yahya related to me from Malik from Yazid ibn Abdullah ibn Qusayt from Muhammad ibn Abd ar-Rahman ibn Thawban from his mother that A'isha, the wife of the Prophet, said that the Messenger of Allah, may Allah bless him and grant him peace, ordered that the skins of carrion be used after being tanned.

See G97-Hadith-182 for comment on this Hadith.

H64-Hadith-518 (Additional)

Malik related to me from Yazid ibn Khusayfa that as-Saib ibn Yazid informed him that he heard Sufyan ibn Abi Zuhayr who was from the Azd Shanua tribe and among the companions of the Messenger of Allah, may Allah bless him and grant him peace, speaking with some people who were with him at the door of the mosque. He said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If anyone acquires a dog which he does not use as a

sheepdog or for hunting, a qirat will be deducted from the reward of his good deeds each day.' " He was asked, "Did you hear this from the Messenger of Allah, may Allah bless him and grant him peace?" He said, "Yes, by the Lord of this mosque."

See G104-Hadith-256 for comment on this Hadith.

H65-Hadith-522 (Additional)

Yahya related to me from Malik from Abu Bakr ibn Umar that Said ibn Yasar said, 'I was travelling with Abdullah ibn Umar on the road to Makka, and fearing that it was nearly dawn. I dismounted and prayed witr. Abdullah said, 'Is there not a model for you in the Messenger of Allah, may Allah bless him and grant him peace?' I said, 'Of course, by Allah!' He said, 'The Messenger of Allah, may Allah bless him and grant him peace, used to pray witr on his camel.'

See A79-Hadith-400 & A97-Hadith-503 for comment on this Hadith.

H66-Hadith-524 (Additional)

Yahya related to me from Malik from Abu Bakr ibn Nafi from his father Nafi from ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, ordered the moustache to be trimmed & the beard to be left.

See C25-Hadith-138 & C58-Hadith-419 for comment on this Hadith.

Al-Hamdu Lillah

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I-Booklet of Jihad (23 Ahadith)

I1-Hadith-2 (Jihad)

Yahya related to me from Malik from Ibn Shihab from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, entered Makka, in

the Year of Victory, wearing a helmet, and when he took it off a man came to him and said, "Messenger of Allah, Ibn Khatl is clinging to the covers of the Kaba," and the Messenger of Allah, may Allah bless him and grant him peace, said, "Kill him." Malik commented, "The Messenger of Allah, may Allah bless him and grant him peace, was not in ihram at the time, and Allah knows best."

The Prophet PBUH did make whatever preparation was necessary and feasible to face the enemy with caliber and Ahadith brought here convey that all that is necessary to face a war in a given situation must be taken-up well as the Islamic concept of Tawakkul (trust in Allah) is that you do whatever you can to the utmost limit of your strength and then ask Allah to help; this is in accordance to Surah Anfaal-60; note that Ibn-Khatl was among the very few men that were killed as an exception on the day of the conquest of Makkah as general amnesty had been announced by the Prophet (PBUH) on that day; Ibn-Khatl used to abuse the Prophet (PBUH) and appreciated verses of poetry that spread that abuse and that is why Ulama have said that such ill-wishers of Islam who openly abuse the Prophet (PBUH) would not be treated by tolerance.

I2-Hadith-117 (Jihad)

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha that Anas ibn Malik had said that when the Messenger of Allah, may Allah bless him and grant him peace, went to Quba, he visited Umm Haram bint Milhan and she fed him. Umm Haram was the wife of Ubada ibn as-Samit. One day the Messenger of Allah, may Allah bless him and grant him peace, had called on her and she had fed him, and sat down to delouse his hair. The Messenger of Allah, may Allah bless him and grant him peace, had dozed and woke up smiling. Umm Haram said, "What is making you smile, Messenger of Allah?" He said, "Some of my community were presented to me, raiding in the way of Allah. They were riding in the middle of the sea, kings on thrones, or like kings on thrones." (Ishaq wasn't sure). She said, "O Messenger of Allah! Ask Allah to put me among them!" So he had made a dua for her, and put his head down and slept. Then he had woken up smiling, and she said to him, "Messenger of Allah, why are you smiling?" He said, "Some of my community were presented to me, raiding in

the way of Allah. They were kings on thrones or like kings on thrones," as he had said in the first one. She said, "O Messenger of Allah! Ask Allah to put me among them!" He said, "You are among the first." Ishaq added, "She travelled on the sea in the time of Muawiya, and when she landed, she was thrown from her mount and killed."

The message of the narration is that the Prophet (PBUH) due to his dream told her that there was going to be Jihad by the sea and that happened when Muslims invaded Cyprus by the sea-route as he told her and she was among the few women that attended that war; she could not attend the second war by the sea that was the attack at Constantinople (Istanbul, the largest city of Turkey though it was not conquered at that time) that the Prophet (PBUH) had seen in the continuation of his dream as when they came to land at the war of Cyprus, she fell from the animal she was riding and attained Shahadat.

I3-Hadith-141 (Jihad)

Yahya related to me from Malik from Thawr ibn Zayd ad-Dili from Abu'l-Ghayth Salim, the mawla of ibn Muti that Abu Hurayra said, "We went out with the Messenger of Allah, may Allah bless him and grant him peace, in the year of Khaybar. We did not capture any gold or silver except for personal effects, clothes, and baggage. Rifaa ibn Zayd presented a black slave boy to the Messenger of Allah, may Allah bless him and grant him peace, whose name was Midam. The Messenger of Allah, may Allah bless him and grant him peace, made for Wadi'l-Qura, and when he arrived there, Midam was unsaddling the camel of the Messenger of Allah, may Allah bless him and grant him peace, when a stray arrow struck and killed him. The people said, 'Good luck to him! The Garden!' The Messenger of Allah said, 'No! By He in whose hand my self is! The cloak which he took from the spoils on the Day of Khaybar before they were distributed will blaze with fire on him.' When the people heard that, a man brought a sandal-strap or two sandal-straps to the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, said, 'A sandal-strap or two sandal-straps of fire!'

ULAMA have mentioned that the spoils of wars were not allowed to use before the Prophet (PBUH) and so this was one of the unique features of Muslims that they were and are allowed to use the spoils got from wars; note that a person could only use anything of the spoils when allotted to him clearly by the commander at authority and before that or without that, its usage was extremely wrong as the Hadith clarifies.

14-Hadith-149 (Jehad)

Yahya related to me from Malik from Humayd at-Tawil from Anas ibn Malik that when the Messenger of Allah, may Allah bless him and grant him peace, went out to Khaybar, he arrived there at night, and when he came upon a people by night, he did not attack until morning. In the morning, the jews came out with their spades and baskets. When they saw him, they said, "Muhammad! By Allah, Muhammad and his army!" The Messenger of Allah, may Allah bless him and grant him peace, said "Allah is greatest! Khaybar is destroyed. When we come to a people, it is an evil morning for those who have been warned."

Note that though it is allowed where necessary going by the martial tactic to attack at the night yet the Prophet (PBUH) did wait till morning at Khaybar where he saw that it would not be much profitable to attack at the night and innocent people might become target unintentionally; it is interesting to note that the people at Khaybar did not even know till the morning that the Prophet (PBUH) had come near their forts at that night to attack and when they were going to works as routine in the morning then they came to know of it; the Prophet (PBUH) remarked at this carefree attitude that Khaybar is ruined due to our unexpected arrival that had made these people awe-struck.

15-Hadith-166 (Jehad)

Yahya related to me from Malik from Zayd ibn Aslam that Jabir ibn Abdullah al-Ansari said, "We went out with the Messenger of Allah, may Allah bless him and grant him peace, in the raid on the Banu Anmar tribe." Jabir said, "I was resting under a tree when the Messenger of Allah, may Allah bless him and grant him peace, came. I said, 'Messenger of Allah; come to the shade.' So the

Messenger of Allah, may Allah bless him and grant him peace, sat down, and I stood up and went to a sack of ours. I looked in it for something and found a small cucumber and broke it. Then I brought it to the Messenger of Allah, may Allah bless him and grant him peace. He said, 'From where did you get this?' I said, 'We brought it from Madina, Messenger of Allah.' " Jabir continued, "We had a friend of ours with us whom we used to equip to go out to guard our mounts. I gave him what was necessary and then he turned about to go to the mounts and he was wearing two threadbare cloaks of his. The Messenger of Allah, may Allah bless him and grant him peace, looked at him and said, 'Does he have two garments other than these?' I said, 'Yes, Messenger of Allah. He has two garments in the bag.' I gave them to him. He said, 'Let him go and put them on.' I let him go to put them on. As he turned to go, the Messenger of Allah, may Allah bless him and grant him peace, exclaimed, 'May Allah strike his neck. Isn't that better for him?' That man said (taking him literally), 'O Messenger of Allah, (do you mean) in the way of Allah?.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'In the way of Allah.' " Jabir (then) added, "The man was killed in the way of Allah."

Note that whatever is available, that must be presented to the honorable guest that happens to visit; to wear torn or insufficient clothes is not the symbol of piety but to wear clean clothes that are not much expensive, living within necessities, is the symbol of that; the Prophet PBUH also gave the poor man good tidings of Shahadat that soothed him and that he achieved soon; Al-Hamdu Lillah.

I6-Hadith-167 (Jehad)

Yahya related to me from Malik from Zayd ibn Aslam from his father that the Messenger of Allah, may Allah bless him and grant him peace, was on one of his journeys, and one night Umar ibn al-Khattab, who was travelling with him, asked him about something, but he did not answer him. He asked him again, but he did not answer him. Then he asked him again, and again he did not answer him. Umar said, "May your mother be bereaved of you, Umar. Three times you have importuned the Messenger of Allah, may Allah bless him and grant him peace,

with a question and he has not answered you at all." Umar continued, "I got my camel moving until, when I was in front of the people, I feared that a piece of Qur'an was being sent down about me. It was not long before I heard a crier calling for me, and I said that I feared that a piece of Qur'an had been sent down about me." He continued, "I came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Peace be upon you' to him, and he said, 'A sura has been sent down to me this night that is more beloved to me than anything on which the sun rises.' Then he recited al-Fath (Sura 48).

AL-FATH descended to comfort Muslims on the treaty of Hudaibia that it seems in text against Muslims yet in actual, it is in favor of Muslims; time ahead showed that this treaty proved high blessing of Allah to Muslims who were able to convey the message of Islam to all the known world of the time due to peace accorded by this treaty; the Surah also indicated the conquest of Khyber; the narration here tells that when a knowledgeable person does not answer a question, that does not mean his dislike to questions as he might have other of valid reasons to keep silent on some given issue; Al-Hamdu Lillah.

I7-Hadith-212 (Jehad)

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said that the Messenger of Allah, may Allah bless him and grant him peace, forbade travelling with a Qur'an in the land of the enemy. Malik commented, "That is out of fear that the enemy will get hold of it."

If there is danger that the enemy would show disrespect to the Holy Book Quran, it is not allowed to take its copy at the land of enemy with the travel's luggage; nowadays, as there is no such danger, the Muslim person travelling anywhere might keep it available for reading, study & guidance; Al-Hamdu Lillah.

I8-Hadith-213 (Jehad)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, sent a raiding

party which included Abdullah ibn Umar near Najd. They plundered many camels and their portions were twelve or eleven camels each. They divided it up camel by camel.

The age of adulthood for a boy is 15 years except when some clear feature tells that he has come to adolescence before that age; as there is share in the booty for all fighters, Abdullah ibn Umar (RA) also got his share in the camels that they got from that Jihad from the commander (who only is liable to distribute it and then only use of it is allowed); note that it is allowed to attack the enemy if there is genuine danger from it and the resources are available to fight it well; there are five pre-requisites for the initiative to Jihad; one is that Muslims have conveyed the Islamic Teachings well to the enemy; second is to take-up Jihad under a compatible commander appointed by the Ameer or accepted in general by Muslim persons; third is each of the warrior himself is such Muslim who avoids all major sins with commitment to Islam; fourth is Muslim warriors have necessary physical strength in weaponry that is able to match the enemy's force in arms with caliber; fifth is that the enemy has not only rejected Islam but also the offer to make a respectable pact with Muslims; these five are necessary requirement for attack on the enemy yet Jihad in defence has to see no conditions except to defend the Islamic Teachings well; all good Muslims must fight that defensive Jihad with as much caliber as possible at the time and at the place they are challenged; Al-Hamdu Lillah.

I9-Hadith-215 (Jihad)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Blessing is in the forelocks of horses until the Day of Rising."

By this Hadith, Ulama have reasoned that Jihad has to continue in some form till the last day of the world or till very near to that time; note that the most prominent use of horses at that time was for the war and these words also signify the high value of Jihad as other Ahadith have pointed out too; but now

the initiation of Jihad is not much of an option for Muslims and its better to refrain from that though defensive Jihad has to be taken-up when and where necessary even in the absence of the compatible commander and even with meager equipment to combat; Al-Hamdu Lillah.

I10-Hadith-216 (Jihad)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, held a race between horses which had been made frail in shape by training (that are named as Mudammar making them better for Jihad), from al-Hafya to Thaniyatul-Wada. He held a race between horses which had not been made frail from the Thaniya (a mountain pass near Madina) to the mosque of the Banu Zurayq. Abdullah ibn Umar was among those who raced them.

MUDAMMAR horses were those that were put on specific diet especially for some cause like Jihad or for sale for it to keep them in shape; these horses were stronger in facing trials than other horses and their race was held for 6 miles space while those that were not Mudammar, their race was held for 1 mile space; between the respective places named; note that prizes even might be given in achievements at those entertaining feats in which there is some display of manly features that expresses some awe to the enemy; Islam does not appreciate such competitive sports that might lead to useless tussle among men because competition is not commendable according to its teachings except in the matters of Akhirat; also such deadly sports that might lead to sudden death in the name of daring entertainment; also such unworthy sports that might lead to waste of time being clash to earn money, fame, impression on women and useless records in the game; also such unscrupulous sports that might lead to putting wounds on animals that might even kill them; also such grave sports that might lead to having long-standing grudges ahead among the participants; these all certainly are bad and these all must be avoided by good Muslims as much as possible.

I11-Hadith-227 (Jehad)

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that when the Messenger of Allah, may Allah bless him and grant him peace, returned from a military expedition or a hajj or an umra, he used to say three takbirs on every elevated part of the land, and then he used to say, "There is no god but Allah, alone, without partner. To Him belongs the Kingdom and to Him belongs the praise and He has power over everything. Returning, making tawba, serving, prostrating, praising our Lord. Allah has promised truly and given His slave victory and defeated the tribes alone."

The Hadith tells about the recitation of the Prophet (PBUH) that was in the praise of Allah at uneven places to mark the point that whatever trouble we face treading the pathway of Islam we would bear it keeping the attention towards Allah only; successes upon the unbelievers would not make us leave humbleness as we know that the True Lord is Allah only and not our power but His Will is providing us these high successes; Al-Hamdu Lillah.

I12-Hadith-301 (Jehad)

Yahya related to me from Malik from Abdullah ibn Abdullah ibn Jabir ibn Atik that Atik ibn al-Harith, the grandfather of Abdullah ibn Abdullah ibn Jabir on his mother's side, told him that Jabir ibn Atik had told him that the Messenger of Allah, may Allah bless him and grant him peace, came to visit Abdullah ibn Thabit and found him in his death-throes. He called to him but he did not reply. The Messenger of Allah, may Allah bless him and grant him peace, said, "We belong to Allah, and to Him we are returning," and added, "You are being taken from us, Abu'r-Rabi.'" The women cried out and wept, and Jabir began to silence them. The Messenger of Allah, may Allah bless him and grant him peace, said, "Leave them, and when the necessary time comes, none of the women should cry." They said, "Messenger of Allah, what is the necessary time?", and he replied, "When he dies." The dying man's daughter said, "By Allah, I hope that you will be a martyr, for you have completed your preparations for battle," and the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah has made his reward fall according to his intention. What do you consider

dying a martyr to be?" They said, "Death in the way of Allah." The Messenger of Allah, may Allah bless him and grant him peace, said, "There are seven kinds of martyr other than those killed in the way of Allah. Someone who is killed by the plague is a martyr, someone who drowns is a martyr, someone who dies of pleurisy is a martyr, someone who dies of a disease of the belly is a martyr, someone who dies by fire is a martyr, someone who dies under a falling building is a martyr and a woman who dies in childbirth is a martyr."

There are five persons mentioned at other Hadith as Shaheed (it does not include death by pleurisy and death in childbirth); note that the actual Shaheed (one who gives life fighting in the way of Allah) is the one that is killed by the enemy while fighting Jihad in the way of Allah yet the others are said to be Shaheed in Hukm; this means that they would get the good-returns of Shaheed without getting the status of Shaheed who might face death without any warning at combat with the enemy and this is where others are like him as they face a sudden death so they are like Shaheed due to similarity in one or two things; note that even when they die a sudden death, there is a necessary condition for them to get good returns like the Shaheed; that is that such persons must be practicing Muslims as the Islamic teachings tell clearly that even in tough illness where the person is incapable to do the good deeds he normally did at health, he would get the same amount of good returns as he used to get when totally capable; so for these persons who are practicing Muslims always ready to meet Allah, the True Lord, and then receive sudden death that ends their lives much before expectation, they only would be Shaheed in ruling and would get good returns accordingly.

I13-Hadith-345 (Jehad)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said "Someone who does jehad in the way of Allah is like someone who fasts and prays constantly and who does not slacken from his prayer and fasting until he returns."

Islam places a high value on all the three attitudes that Muslims have to take in the dealing with non-Muslims; the first is to call them towards Islam by Tabligh i.e. clear presentation of Islamic Teachings in the best way possible; if they do not accept Islam after such clear presentation giving them ample time for thoughtful musing then the second is to make some respectable pact with them that refrains them from challenging the Islamic Values; if they do not take this second option too rejecting it plainly without leaving any space for their acceptance of Islam or without opting for any decent reconciliation with Muslims posing threat to their Islamic way of life clearly then Muslims have no option but to challenge them openly for combat in the command of a courageous commander; this is the holy war that is named Jihad in Islamic Teachings that has to be taken-up to execute the punishment for the rebellious attitude against Allah and it is not to force them to accept Islam; it has high merits as mentioned here; the Muslims challenge those by force who do not accept Allah as the True Lord because they are the force of Allah on earth; note that who still do comply to any of the first two options after the combat to accept Islam or to pay Jizyah taking up an agreement now are to be left on their own; they would live in accordance with their belief and their way of life under the Muslims' protection if they pay Jizyah though they would be called towards Islam time and again; even without Jizyah, a respectable pact with them is worthy to consider.

I14-Hadith-346 (Jihad)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, " If solely for jihad and due to trust in Allah's promise that brings a Mujahid out of his house, Allah guarantees him whoever makes jihad in His way either the Garden or a safe return to his home with whatever he has obtained of reward or booty."

It is important to note that all the big decisions that have taken place in the history of mankind have been written by the blood of the strong or by the tears of the weak when they were in the making; whenever these flowed in the

cause of Islam, decision in favor of the rise of Muslims did come from Allah; there is an Hadith that tells words to effect that the blood and the tears that flow in the path of Allah, both are barriers against the fire of hell and this Hadith is complementary to it; we must challenge those even with force where necessary who do not want us Muslims to live by Islam taking it as a complete code of life but only a religion and must answer them with some strength at peace or at war whatever it takes having attention towards Allah only; we also must shed our tears in repentance having attention towards Allah only due to the low status Muslims have come to in the present times by our uncaring attitude for the defense of Islam.

I15-Hadith-347 (Jehad)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "By He in whose hand my self is! I would like to fight in the way of Allah and be killed, then be brought to life again so I could be killed, and then be brought to life again so I could be killed." Abu Hurayra said three times, "I testify to it by Allah!"

This tells that even a Messenger of Allah might be killed at the battle-field if Allah wills; this also tells that Jehad has amazingly high returns; the good Muslim must intend to fight and die for Islam if the situation does ask for it; Al-Hamdu Lillah.

I16-Hadith-348 (Jehad)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah blesses two men (that fight each other). Though one of them kills the other, each of them would enter the Jannah; one that fought in the way of Allah is killed but then (after a time) Allah turns (with mercy) to that killer (when he repents truly) and so he fights (in the way of Allah) and also becomes a martyr."

These two men mentioned here are those that fought each other, one a Muslim and the other an infidel; the latter killed the Muslim then but afterwards he became a good Muslim repenting on his past life and did righteous deeds with the True Belief; Allah does accept such repentance and so both are liable to enter Jannah; Al-Hamdu Lillah.

I17-Hadith-349 (Jehad)

Yahya related to me from Malik from Abuz-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "By He in whose hand my self is! None of you is wounded in the way of Allah - and Allah knows best who is wounded in His Way - but that when the Day of Rising comes, blood will gush forth from his wound. It will be the colour of blood, but its scent will be that of musk."

This Hadith tells us that when some deed is taken up for the freedom to take-up righteous actions then that is most praiseworthy and Muslims must assist such persons who commit to that for sure; these are the warriors in the path of Allah who fight to keep Muslims at liberty to practice Islamic Values as they will; note that Jehad against the challenging enemy if it becomes necessary and Muslims have enough strength to take it up leads to the high blessing from Allah as it ensures ease in living at Islam for all Muslims that leads them to the true peace in life; Al-Hamdu Lillah.

I18-Hadith-421 (Jehad)

Yahya related to me from Malik from Abu'n Nadr, the mawla of Umar ibn Ubaydullah, that Abu Murra, the mawla of Aqil ibn Abi Talib, told him that he had heard Umm Hani bint Abi Talib say, "I went to the Messenger of Allah, may Allah bless him and grant him peace, in the year of the conquest and found him doing ghusl while his daughter Fatima, was screening him with a garment. I said to him, 'Peace be upon you' and he said, 'Who is that?' I replied, 'Umm Hani bint Abi Talib,' and he said, 'Welcome, Umm Hani!' When he had finished his ghusl, he stood and prayed eight rakas, covering himself with one garment, and then came away. I said, 'Messenger of Allah, the son of my mother, Ali, says

that he is determined to kill so-and-so, son of Hubayra, a man I have placed under my protection.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'We give protection to whoever you have given protection to, Umm Hani.' " Umm Hani related that this incident happened (at Chasht) in the morning.

The Prophet (PBUH), while he was having a bath at the time of Chaasht at Makkah presumably with some necessary cloth on and the screen that Sayyidah Fatima held for him seems to have been managed by tying one end of the long sheet of cloth to some post and taking the other by hands keeping the back towards him; Umm-Hani, the first cousin of the Prophet (PBUH) who was a Na-Mehram to the Prophet PBUH, came for a visit at that time and neither he needed to tell her to wait outside (in fact he said Marhaba that means welcome) nor Umm-Hani felt such need; such strong positive attitude was present to deal with the opposite gender without any negative thought whatsoever at that time; though in the environment we live today, avoidance of such situation is not only better but obligatory due to "Sadd-Zarae" (stopping of means that might lead to shameful acts); this narration also does point-out how much we have to learn today in this respect; note that Muslim women might give shelter to a person that is of the enemy but it is necessary for her (like all other Muslims that give protection to any person of the enemy) to get the approval of the commander or the Amir of the place for this step she has taken who might accept the shelter given by her or reject that if he sees that this protection seems totally harmful to Muslims in general.

I19-Hadith-486 (Jehad)

Yahya related to me from Malik from Wahb ibn Kaysan that Jabir ibn Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, sent a delegation to the coast. Abu Ubayda ibn al-Jarrah was in command of them. There were 300 people and I was among them. We went out until we had gone part of the way and our provisions were finished. Abu Ubayda ordered that the provisions of the army be gathered up and they amounted to two containers of dates. He used to give us a little provision from it each day until it was finished,

and we used to have only a single date each. I said, 'What use is one date?' He said, 'We will certainly feel its loss when they are finished.' " Jabir continued, "Then we reached the sea and there was a fish like a small mountain. The army ate from it for eighteen nights. Then Abu Ubayda ordered two ribs from it to be set up. Then he commanded that a camel be ridden underneath them and it did not touch them."

This Hadith tells about the trying times of hunger that Sahaba had faced and has the message in it that success in good tasks does ask for sacrifice; note that it is not only allowed to see to the fulfillment of necessities at the worldly life but obligatory as Mehrumi (state of deprivation of necessities) is not appreciated by Islam; also note that Islam does not appreciate keeping such wealth too that is uselessly kept without any care for the needy; so living at necessities in this world is the best status to live upon (and the Prophet PBUH took up this status by choice and asked his Sahaba too to take it up for higher status in Islam so for all of Muslims this one is the most excellent); next comes living comparatively better with some savings and then comes living wealthy caring about the needy by Zakah and also by Sadaqa as much as possible; both of these being allowed too yet at lesser degree of virtue than the status of living at necessities; Al-Hamdu Lillah.

I20-Hadith-504 (Jehad)

Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Yahya ibn Habban from Ibn Abi Amra that Zayd ibn Khalid al-Juhani said, "A man died on the day of Khyber, and they mentioned him to the Messenger of Allah, may Allah bless him and grant him peace." Zayd claimed that the Messenger of Allah, may Allah bless him and grant him peace, said, "You pray over your companion." (i.e. he would not pray himself). The people's faces dropped at that. Zayd claimed that the Messenger of Allah, may Allah bless him and grant him peace, said, "Your companion stole from the spoils taken in the way of Allah." Zayd said, "So we opened up his baggage and found some Jews' beads worth about two dirhams."

Islam disallowed to take anything from the spoils of war after winning it before the commander distributes it; then only its custody is valid; that is why even slaves, men or women, could not become the property of anyone unless distributed by the Commander or the Ameer; the matter is so much worthy of care that the Prophet (PBUH) ordered the discard of the food being cooked from the spoils before distribution as eating from it would have caused injustice to all the attendants at war collectively.

I21 -Hadith-506 (Jehad)

Yahya related to me from Malik from Yahya ibn Said from Abu Salih as-Samman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Had I not been concerned for my community, I would have liked never to stay behind a raiding party going out in the way of Allah. However, I do not find the means to carry them to it, nor do they find anything on which to ride out and it is grievous for them that they should stay behind me. I would like to fight in the way of Allah and be killed, then brought to life so I could be killed and then brought to life so I could be killed."

JEHAD is virtuous yet Muslims warriors have to take care that they do not kill innocent persons; if there is very high probability to this, Jihad in attack is better to avoid remaining most cautious of the enemy; if the enemy attacks then every man has to fight it up-to his total capability; Jihad does not represent any personal motives but it actually is a manner to punish those people who after getting clearly the message of Islam, the collection of commands of Allah, reject it; Muslim Warriors put this punishment to them because they are the appointed force of Allah in the world; this attitude is not to impose the viewpoint of Islam on others as when and where it becomes clear that the mischievous people that have been presented the Islamic Teachings clearly would not accept it and in addition, would not make a respectable pact of peace with Muslims that is highly preferable according to Islam rather than making a war, then Muslims have to take action ultimately for their punishment challenging them openly clarifying that Muslims are commanded to fight those who are a threat to the Islamic Way of Life in the world being the appointed

force of Allah upon the Earth; note that the basic stance of Muslims for the relationship towards all that are not Muslims is of Neutrality; the Muslims have to ask them to come towards the Belief in Allah and to put His Commands only into practice with time; the stance ahead depends on the response they give to this Tabligh; see also I8-Hadith-213; Al-Hamdu Lillah.

I22-Hadith-507 (Jehad)

Yahya related to me from Malik from Yahya ibn Said from Said al-Maqburi from Abdullah ibn Abi Qatada that his father had said that a man came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "O Messenger of Allah! If I am killed in the way of Allah, expectant for reward, sincere, advancing, and not retreating, will Allah pardon my faults?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Yes." When the man turned away, the Messenger of Allah, may Allah bless him and grant him peace, called him - or commanded him and he was called to him. The Messenger of Allah, may Allah bless him and grant him peace, said to him, "What did you say?" He repeated his words to him, and the Prophet, may Allah bless him and grant him peace, said to him, "Yes, except for the debt. Jibril said that to me."

Good deeds eliminate the bad deeds and to achieve Shahadat is one of the most virtuous things; however it does not write-off debts unless the creditor relaxes it to him by his own will; the notable thing here is that besides the Holy Book Quran, the Prophet PBUH received guidance to practical issues and this tells clearly that the Sunnah of the Prophet PBUH is the second source of getting the Islamic Commands; Al-Hamdu Lillah.

I23-Hadith-508 (Jehad)

Yahya related to me from Malik from Yahya ibn Said from Amr ibn Kathir ibn Aflah from Abu Muhammad, the mawla of Abu Qatada that Abu Qatada ibn Ribi said, "We went out with the Messenger of Allah, may Allah bless him and grant him peace, in the year of Hunayn. When the armies met, the Muslims were put in disarray. I saw a man from the idol worshippers who had got the better of

one of the Muslims, so I circled round and came up behind him, and struck him with a sword on his shoulder-blade. He turned to me and grabbed me so hard that I felt the smell of death in it. Then death overcame him, and he let go of me." He continued, "I met Umar ibn al-Khattab and said to him, 'What's going on with the people?' He replied, 'The Command of Allah.' Then the people took hold of the battle and the Messenger of Allah, may Allah bless him and grant him peace, said, 'Whoever has killed one of the dead and can prove it, can strip him of his personal effects.' I stood up and said, 'Who will testify for me?' and then I sat down. The Messenger of Allah repeated, 'Whoever has killed one of the dead and can prove it, can strip him of his personal effects.' I stood up and said, 'Who will testify for me?' then I sat down. Then he repeated his statement a third time, so I stood up, and the Messenger of Allah, may Allah bless him and grant him peace, said, 'What's the matter with you, Abu Qatada?' So I related my story to him. A man said, 'He has spoken the truth, Messenger of Allah. I have the effects of that slain person with me, so give him compensation for it, Messenger of Allah.' Abu Bakr said, 'No, by Allah! He did not intend that one of the lions of Allah should fight for Allah and His Messenger and then give you his spoils.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'He has spoken the truth, hand it over to him.' He gave it to me, and I sold the breast-plate and I bought a garden in the area of the Banu Salima with the money. It was my first property that I acquired it in Islam."

The commander or the Ameer has the authority to decide how to distribute the spoils of war that has been won; to buy resources that do well for the sustenance is fine though they must better be up-to necessity; the narration here also tells us that the righteous person (especially if he has some good authority) must stand for the person who needs to get his rightful asset but has not got enough strength to get it; it also guides those who do get custody of something that actually belongs to others that they must provide it to them in safe & sound condition; Al-Hamdu Lillah.

Completed "Comments on MUWATTA' Ahadith"

at Monday 16th of January 2017; near to 10 AM

Muhammad Saleem Dada

www.saleemdada.weebly.com

Al-Hamdu Lillah